

**DUNNING**  
**Its Parochial History,**  
**With Notes,**  
**ANTIQUARIAN, ECCLESIASTICAL,**  
**BARONIAL & MISCELLANEOUS.**



**JOHN WILSON, D.D.,**  
**MINISTER at DUNNING,**  
**1861 - 1878.**

**Extended by W Wilson, M.A., Minister**  
**at Trossachs. CRIEFF:**

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**By**  
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## **PREFACE TO SECOND EDITION.**

THIS historical sketch of the parish of Dunning was compiled by the Rev. John Wilson, D.D., and published in connection with the introduction of water into the village in 1872, as a contribution to a bazaar held to raise funds for that purpose. The edition issued was very soon exhausted, but the book continued to be asked for, and it is thought probable that a re-issue will now be acceptable to many who are interested in Dunning. The main features of the book remain the same, but after a lapse of more than 30 years, new events and some comparisons with former periods invited bringing up to present date, which has been done. Some additional historical information, by the kind consent of the Rev. P. Thomson, D.D., the present minister, has been incorporated from his interesting chapter on Dunning in "Chronicles of Strathearn" (D. Philips, Crieff, 1896). Also by the courtesy of the late Rev. Robert Small, D.D., much of the information concerning the Nonconforming Churches in Dunning is borrowed from his "History of the Congregations of the United Presbyterian Church." The present Editor must be held responsible for considerable extension, and, for some conjectures in the section on the Architecture of the Church. Other various additions and alterations do not seem to call for special mention.

W. W.

**MANSE OF TROSSACHS, 1906.**

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# DUNNING.

## EARLY HISTORY.

DUNNING, when first heard of in authentic history, formed part of the ancient Stewartry of Strathearn. That Stewartry, or Earldom, dates back to a remote antiquity. The beautiful valley, from which it derived its name, has special points of interest for the antiquarian, having been the scene of many remarkable events in the early history of the country. The great battle of Mons Grampus (A.D. 84) (Tacitus, *Life of Agricola*, c.29 ff.), which for a time made the Roman legions masters of the Scottish Lowlands, was fought within or near its borders, where the Caledonian army, under Galgacus or Calgacus, was defeated by the Roman general, Agricola, with great slaughter, and 10,000 patriot warriors lay slain on their native heath.

The fact of a great battle having taken place in Strathearn is attested by the numerous monuments erected along the side of the valley between Ardoch and Dalginross, and still known to the country people by the name of Roman stones. The conquerors, for upwards of three centuries, kept possession of the territory they had won, and have left behind them many traces of their sojourn. We have, for instance, the Camp at Ardoch, their headquarters, with its ditches and fortifications, distinctly traceable; and Victoria or Dalginross, near Comrie, the neighbourhood of which is still studded with stone cairns and sepulchral mounds - memorials, no doubt, of some mighty conflict, which erstwhile broke the silence of its forest glades. Then, coming down the valley, we have the Camp at Strageath, the ancient Hierna, as some suppose, now almost obliterated, but which is said at one time to have covered an area of 17 Scots acres. From Strageath ran the *Via Strata* (Causewayed Road) connecting the Roman settlement in the south with Orrea or Bertha, the ancient Perth, and the regions further north, the line of which road can to this day be plainly traced along the heights of Trinity-Gask and Dupplin, with the pavement or causeway still lying for miles where the Romans laid it eighteen centuries ago.

There are also along the borders of the valley numerous vestiges of another very interesting kind of ancient military works, which have evidently been raised by other than Roman hands - namely, the Laws, or Hill Forts, to which it is supposed the ancient Britons betook themselves, with their wives and children, when overpowered by their better-armed and better-disciplined invaders, and from which they watched the movements of the invincible legions in the wooded valley below. These hill forts are easily distinguishable. They are a class by themselves, quite distinct from the square Roman Camps, being generally of a round or oval form, and situated on the summit of a commanding hill, or some isolated rising ground - for example, Rossie Law, in the parish of Dunning; the Castle Law, in the parish of Forgandenny; and the Laws at Abernethy and Dundee, forming a connected chain, the several links of which can be easily seen the one from the other.

The Romans finally departed from Britain about the year 426 A.D., and for several centuries thereafter the history of Scotland is hazy and traditional. One very notable figure stands out prominently in the person of the venerable St. Columba (who died 597 A.D.), who came as a missionary of the Gospel from Ireland, and founded at Iona the most ancient centre of the Christian Church in Scotland, whence many missionaries went forth throughout the land. For several centuries Iona was the sacred burial-place of the Scottish Kings and Princes. Following upon the disciples of St. Columba came the Culdees, a class of Christian missionaries which existed from the 9th to the 14th century, leaving marked traces in the religious history of Scotland, until they merge into the sway of the Church of Rome. No doubt Dunning would share in the Christianising and civilising influence which was wrought by St. Columba and the Culdees throughout Scotland during the sixth and following centuries.

In that dim age we find FORTEVIOT an ancient capital of Scotland. There is evidence that it was the residence of Pictish kings from an early century. In the legend of St. Andrew, it was to

Forteviot, in the hope of seeing the King there, that St. Regulus and certain of his followers made their way with the relics of the most holy Apostle Andrew, after their landing at Muckros or Kylrimont (now St Andrews).

It so happened that the King (Hungus, or Ungus, or Angus, who died A.D. 761) was absent on an expedition into Argyll (Argathelia). But St. Regulus found the King's three sons in residence, and these princes gave the tenth part of the town of "Fortevieth" to God and St. Andrew. (Skene's Chronicles of the Picts and Scots. "Decimam partem de urbe Fortevieth.") They then went in further search of the King himself, and having met him at Kindrochet, in Braemar, and subsequently at Monichi (Monikie), they returned with him to Forteviot, where he built a church ("basilica") to God and St. Andrew.

According to one of the Pictish chronicles, it was at Fothiur-tabaicht that Drust (Filius Ferat), the last King of the Picts, was killed. There also died KENNETH MACALPINE, the first King of united Scotland. He was surnamed "the Hardy," and became, either by marriage or by conquest, the representative of the three monarchies of Ulster, Dalriada, and Pictland; and, by uniting the Picts and Scots into one kingdom, was the first King of what is now called Scotland, a title which he has transmitted through many generations to his descendant, our present Royal Sovereign. He reigned over his kingdom for sixteen years, Forteviot being his chief residence and seat of government. He died there in the year 859 (*in palacio suo de Fothui-tabaicht*), and was buried in the consecrated Island of Iona, where lie the remains of many Scottish Kings of ancient times. In the reign of Donald I., Kenneth's brother and successor, a National Council or Parliament was held at Forteviot, which established the mode of succession to the throne (Pictish Chronicle).

According to Skene, Forteviot continued to be a royal residence until the reign of Donald II., when the capital was transferred to Scone. But it would appear that the ancient palace was subsequently restored by Malcolm Canmore, and that his successors occasionally came to live in it. Malcolm the Maiden (1153 - 1165) is found to have granted at Fetherteuieit a charter conveying certain lands, the names of Ada, the King's mother, and of William, his brother, appearing as witnesses. And even so late as 1306, during the English invasion before the Battle of Bannockburn, there is mention of a letter dated from Forteviot by Edward, Prince of Wales.

The Palace of Forteviot is said to have been situated to the west of the present village and on a level with the present church, the very ground on which it stood having been washed away by the encroachments of the River May. The remarkable configuration of the ground as it is today, with its sudden steep fall to the river, lends corroboration to the old tradition. The early church, dedicated to S. Andrew, would no doubt be near the palace, and the name of the spot still lingers as "Halyhill" or "Holyhill." The tradition gained notable support by the discovery (about 1835) of a large sculptured stone, buried in the gravel of the river. For some years it was preserved at Freeland, Forgandenny, and is now in the Antiquarian Museum in Edinburgh. How long this interesting relic was hid away no one can tell, but it bears witness to the fact that there was a stone built church at Forteviot at an early date.

An excellent engraving of the stone is contained in J. Romilly Allen's *Christian Symbolism in Great Britain and Ireland*. The stone is a hewn arch, 4 feet in span and 21 inches high, and evidently the crowning arch of a chief doorway. Carved in relief in the centre is a cross, on one side of which is an animal, probably intended for the Agnus Dei (the Lamb of God); on the same side, a little below the Agnus Dei, there are three figures with helmets on their heads and swords in their right hands. On the other side of the cross there is a robed figure in a sitting posture, with a sword across his knees, and with one foot resting on the back of a horned animal. The fact that the stone bears the symbols of the Cross and the Agnus Dei evidently shows that it belonged to an early church. Bearing in mind the legend of the first founding of a church to St. Andrew in the time of King Hungus, the suggestion of Dr. Joseph Anderson has some probability, viz., that the four figures are "not contemporary, but early representations of King Hungus and his three sons."

A few years ago, Dr. James Anderson, minister of Forteviot, exhibited to the Society of Antiquaries a fine specimen of a bronze bell of Celtic type found at Forteviot (the fifth of the kind known in Scotland), the date of which is believed to be of the 10th century.

DUNNING bears traces of its proximity to the ancient royalty of Forteviot. The name of the farm Dalreoch (Gaelic, *dal righ*, King's land) signifies that the banks of the Earn were specially preserved as the King's hunting ground. Duncrub, (Sir Herbert Maxwell in his *Scottish Land Names* gives as derivation the old Gaelic *dun craeb* - hill of the trees.) or, as it is called in a Pictish chronicle, "Dorsum Crup," is said to have been the scene of a battle, which is thus referred to by Robertson in his *Early Kings* (Vol. I., p. 11) – "The reign of Duff, the eldest son of Malcolm the First, and representative of the senior branch of the Royal family, appears to have been passed in a continued struggle against the pretensions raised by the now rival line of Aodh, in the person of Indulfs son Colin, and, though at first successful, defeating Colin at the battle of Duncrub (A.D. 665); in which the Mormaor (Otherwise spelt Mormaer. Except that the word is inverted, it is the same word as Maormor (Gaelic, *maer*, a steward, and *mhor*, great), being the ancient name for a royal steward of high dignity, placed by a Scottish King over a province, and acting as a royal deputy.) of Atholl and the Abbot of Dunkeld, partizans apparently of the defeated prince, were numbered amongst the slain, he was subsequently less fortunate, and was driven by his rival from the throne, losing his life on a later occasion at Forres, where his body is said to have been hidden under the bridge of Kinloss, tradition adding that the sun refused to shine until the dishonoured remains of the murdered monarch received the burial of a King." Part of the ground which is believed to have been the site of the Battle of Duncrub now forms the tennis and bowling ground of the village. The traditional spot where the Abbot (by name, Doncha) was slain is marked by the "standing stone" on "the acres," a little to the north-east of the tennis-ground; while a similar "standing stone," on the farm of The Knowes, is said to mark the place where the Mormaor met his doom.

The early history of Scotland becomes more trustworthy when we reach the time of David I. (David was youngest son of Malcolm Canmore and Queen Margaret. On the death of his older brother, Alexander, he succeeded to the throne of Scotland. He was defeated by the English in the "Battle of the Standard," but he did splendid work for the unification and civilization of Scotland.) (1084-1153), and Dunning appears as forming part of the Stewartry or Earldom of Strathearn, which dates back to a remote period. By the time of David I. a great change had taken place in the character of the inhabitants and the condition of the country. That illustrious Prince, the most distinguished of his race, having been brought up at the Court of his sister, the good Queen Maude of England, had many inducements to favour English manners and civilization. When he returned to Scotland he was followed by a tide of English knights and nobles, many of whom obtained grants of land and founded families, such as the Rollos, the Bruces, the Lindsays, and many others. These were Normans, and for the most part brought their territorial names from their old castles in France. There were others also whose names bespeak Saxon and Danish origins. But besides these, there were families of the ancient Scottish or Celtic blood, who held their own, and maintained their native customs amid the new-fangled innovations of the Saxon and Norman chivalry. One of the most famous of these native magnates was Malis, Earl of Strathearn, who acted a prominent part in the disastrous Battle of the Standard (1138 A.D.), of which an interesting account is given in Innes' *Middle Ages*, p. 90.

Of Malis's son, Ferteth, little is known. But Gilbert, son of Ferteth, figures largely in history. He was a man of quite a different stamp from his stalwart old grandfather. He wore Norman armour, practised deeds of chivalry, took charters from the King for the lands which his fathers had held by their swords, connected himself by marriage with the newcomers, and rivalled the most zealous of the followers of King David, that "sair sanct for the crown," in his munificence to the Church. At that time the ancient Earldom of Strathearn is said by an old writer to have included "The haile lands lying betwixt the "Cross of Macduff at Newburgh and the west end of Balquhiddier in length, and the Ochil Hills and the hills called Montes Grampii, or the Grampians, in breadth." Fordun says that Gilbert divided all this large territorial possession into three equal

parts, assigning one part to the Bishopric of Dunblane, which See he founded, and built the Cathedral; another to the Canons of Inchaffray, reserving only the third part to himself and his heirs in the Earldom. This is probably a Monkish legend, there being no evidence of such extreme munificence. But there seems to be no doubt that Gilbert imitated his royal master in liberally endowing the Church, then beginning to rise into power and affluence. He founded, as has been said, the Bishopric of Dunblane; he erected many parishes and built many churches; he richly endowed the Abbey of Canons-Regular at Inchaffray (Gaelic, *Innes Aifreen* - Isle of Masses), annexing to it the tithes of many of the surrounding parishes, which were probably first erected about the same time.

The foundation charter of the Abbey, by which he conferred these grants, is still extant, preserved in the library of the Earl of Kinnoull. It is in Latin, beautifully written, and curious as a specimen of the mode of conveying property in the olden time. It is dated in the year 1200 from the incarnation of our Lord, in the thirty-fifth year of the reign of King William, and in the second year from the death of the Earl's eldest son, Gilchrist, who died on the 5th day of October. By this deed the newly-founded Abbey was endowed with the Church of S. Kattan, at Aberuthven; the Church of S. Ethirnin, at Madderty; the Church of S. Patrick, at Strageath; the Church of S. Mackhessock, at Auchterarder; and the Church of S. Bean, at Kynkell. It will be seen that Dunning is not in this list. But it appears in a second charter granted by the same Gilbert in 1219, which confirmed the grant of previously-gifted parishes, and adds the Church of S. Serf, at Monzievaired; S. Bean, at Foulis; S. Bridget, at Kilbryde; the Holy Trinity, at Gask; and S. Serf, at Dunning ("ecclesiam Sancti Seruani de Dunnyne").

The spelling of the name Dunning in the old records and charters appears in variety, *Donyng*, *Dunnyne*, *Dunyne*, *Dinnin*, *Dunin*, or (as in the inscription on the Communion cups presently in use, of date 1702) *Duning*. Sir Herbert Maxwell says (*Scottish Land Names*, page 159):- "Dun, well known among hill-names, is commonly applied to its original and restricted sense of an enclosure or fortress, being closely related to Anglo-Saxon *tun*, 'town.' Probably Duncrub, in Dumbartonshire, may be correctly interpreted *dun craeb*, hill of the trees, like *Moncrieff*. The diminutive or nominative plural *dunan* yields innumerable names, like Dinnans and Dinnance, in Ayrshire and Galloway; Dinning and Dinnings, in Dumfriesshire; and Downan, near Ballantrae." To this list Dunning evidently adds itself.

The probability, therefore, is, that the parish of Dunning was erected, and the church built, (or rather "rebuilt." See section on Architecture.) between the dates of these two charters - that is, between the years 1200 and 1219. It is well known that that was a great church-building period in Scotland, and the thirteenth century must have been a busy time for masonry and labour, not only in Strathearn, but throughout Scotland. This building period extended over a century, following the Treaty between William the Lion and Richard the Lion-hearted in 1189, embracing the whole of William's reign, and the long reigns of his son and grandson, the second and third Alexanders.

It was a century of peace and prosperity, during which Scotland, enriched by the great influx of Saxon and Norman settlers, and free from war with her powerful neighbour, England, enjoyed national tranquillity and made greater progress in wealth, civilization, and refinement, and in everything that raises a nation and promotes the happiness of a people, than she did for centuries afterwards. Indeed, the country may be said to have been comparatively farther advanced in the scale of civilization than it was at the time of the Reformation, more than 300 years later. This course of prosperity began under the good King David, who, ruling Lothian as King, and Northumberland as Earl, had power and leisure to introduce into his territories a degree of order and civilization unknown at that time in England, torn with intestine wars. As an old English chronicle says:- "In those days England was foul with many sores, for the King was powerless and the law was weak; but the northern region, which had come into the power of David, King of the Scots, as far as the River Tees, enjoyed peace through his diligent care."



This period of prosperity continued during the succeeding reigns, a time of few interruptions of peace with England, and plenty in the land, a time of flourishing foreign trade, of law and justice, of order and good government. This is the period when most of our fine ecclesiastical buildings were erected, such as the Cathedrals of Glasgow, St Andrews, Elgin, Brechin, and Dunblane, and the Abbey Churches of Dunfermline, Holyrood, Dryburgh, and many others; and this is probably the period of the erection or re-erection of Dunning Church - that is, shortly before it was annexed by charter to the Abbey of Inchaffray. in 1219.

This also probably marks the approximate date when Dunning was defined as a district parish. As has already been stated, Christianity was introduced and extensively propagated in Scotland through the labours of St. Columba and his successors, the Culdees, long before a secular clergy was provided, or the parochial system thought of. Centuries, however, of intestine war and barbarian invasion had well nigh extinguished the light of the Gospel, introduced by these early missionaries, and the seventh and four following centuries are very dark, Ireland suffering the same unhappy experience. But to Scotland the twelfth century brought a renewal of light and a great revolution in society. A new people was rapidly pouring in from England, bringing with them new manners and customs. After the marriage of Malcolm Canmore with the sister of Edgar Etheling, in 1068, many Saxon thanes and Norman knights found their way into this country, and obtained lands, which, according to the feudal system, they held by charter from the King; and being religiously and devoutly disposed after their manner, they built churches on their properties for the benefit of their families and retainers. To these churches they granted the tithes of their estates; and so the barony or manor, thus tithed to its church, grew into what we now call a parish.

In his "Sketches of Early Scotch History," Cosmo Innes gives several interesting examples of their process of erection. For instance, Edgar, the brother of David I., gave to Thor, a Saxon immigrant, a grant of land called *Edenham desertam*, on the River Eden, in Berwickshire. This desert, or uncultivated land, Thor, by his skill and industry, reclaimed, and having, as he says in his charter, "built a church there from the foundation" - that is, where no church had been before - he dedicated it to his patron saint, St. Cuthbert, granted to it the tithes of his manor, endowed it with the usual plowgate of land, and it became the parish of Ednam, contracted from *Edenham*, the town, or hame, or homestead on the River Eden.

Although we cannot trace the steps of the process so definitely, there is reason to believe that something of the same kind was done in the case of Dunning. In charters subsequent to those already quoted, there are several grants to the Church of St. Serf there, from lands in the parish, of money, and other privileges. For example, in 1358, there is a ratification of a grant formerly made of "42 merks yearly from the Thanage of Dunning"; also "the tithes of all the rents, cane, corn, cheese, flesh, fish, fowl, and game, and of all the food used in the Earl's Court, and 20 merks from our Ferme at Dunnyne." Another, of date 1283, "grant of 20 merks from our Ferme at Dunin, to be paid half-yeirlie at the Feast of Pentecost and the Feast of St. Martin, and 10 merks of silver from our holding of Petcairn, to be paid in the same manner." (The word *ferme* here used sometimes means not so much a piece of land cultivated by owner or tenant, as *an account, a reckoning*. It is akin to the Anglo-Saxon *farm* or *feorm* - food, a meal. A trustworthy authority says that the meaning of *farm* "arose from the original practice of letting lands, on condition that the tenant should supply his lord's household with so many nights' entertainment." Hence, "*Reddet firmam trium noctium* (He will supply three nights' entertainment)." - *Doomsday Book*.) Also, of a later date, "The Kirklandis of the Parochin of Donyng, called Kincladie, and teind scheavis thairof, all set in feu to Mr David Rollock," besides many servitudes and privileges to be paid in kind. For example, a pendicle of ground at Rossie, "containing three acres and more, with pasture for 12 cattle, and 20 sheep, and 1 horse, with the right of digging in the moss every year "twenty carruchs," or sledge-loads of peats; or, if the monks preferred it, "four-and-twenty "horseload" of the same. Other charters contain such items as "capons, 4; pultrie, 6; peits-leidin, 80 creilles; lyme-leidin, 6 laids; sklait-leidin, 5 laids; aits, 6 firlots; stray, 6 thraiffs." After these accumulated gifts and mortifications, it is not surprising to find that, in an account taken soon after the Reformation, the yearly value of the teinds of the parish of Dunning was estimated at no

less than £1280 Scots. (A pound Scots was equal to about 20d sterling. A merk was about 13½d.) Taking into account the value of money in those days, this would be equivalent to a much larger sum than the £106 sterling which it represents by calculation.

Some of the above grants are said to be from our Thanage of Dunning, “de Thanagio de Dunin.” One of them is addressed by Malis, Earl of Strathearn, to the beloved and faithful Brice, “Britius, Thanus de Duning,” desiring him to make certain half-yearly payments from his farme at Duning to the Abbot and Convent of Inchaffray. Such quotations suggest the questions - What was a Thanage? and what is the rank and office of a Thane? We have heard, as in Shakespeare’s “Macbeth,” of Thanes of Cawdor, of Glamis, of Fife; and the name has been generally understood to be equivalent to the modern title of Baron. Part of Lord Rollo’s property still bears the name of the Thane’s Land; and it was historically appropriate that when his Lordship was made a Peer of the United Kingdom in 1869, he was enrolled as Baron Dunning of Dunning and Pitcairns. Cosmo Innes, whose “Sketches of Early Scotch History” throw much light on the manners and customs of our forefathers, tells us that the factor of the Crown lands (the person who collected the King’s rents, and acted as Commissioner for a limited district, known among his Celtic neighbours as the Toshach), when he took a charter or lease of the district from the Crown, and as hereditary tenant paid the sum at which the land stood in the King’s rental, was called by the Saxon title of Thane or Doer, the word being derived from the Saxon verb “to do”. The Earl of Strathearn being a Count Palatine, the only noble in Scotland who held that rank, as such had certain privileges peculiar to royalty. He had a right to hold a Court of his own, with all its dignitaries and officials. In the charters above referred to there is frequent mention of such officers attached to the Court of the Earl as Cancellarius, Capellanus, Dapifer, Socius, Senescallus, Remiarius, Clericus, Dispensarius, and Judex de Stratheryn, names denoting Chancellor, Chaplain, &c. In like manner he had his Thanus or Thane, who seems to have been under him the chief man of the parish or district, acting as the Earl’s Commissioner, responsible for the collection and payment of his rents and dues - in short, a Baron Bailie or Steward,

During the 300 years previous to the Reformation there is little to note of local story, but we can form some idea of the life and manners of the village from the general history of Scotland.

It was a period full of severe stress and turbulence for the country. It saw the long and valiant struggle against tremendous odds to repel the attempted supremacy of England. Heroic figures come and pass: Wallace, Bruce, the proud family of Douglas, and a long succession of patriot warriors. Even after the southern foe was at last compelled to recognise failure and cease from aggression, there remained the stern fight between defiant nobles and the authority of the Crown; and still longer remained the fierce clan feuds of the Highlands. Bloodshed, rapine, and violence, with all their attendant miseries, were familiar throughout the land for many a long day.

Fain would we dwell upon those thrilling centuries of Scotland’s fight for freedom and kingdom, law and order; but this is a local history, and we must refer only to a few notable incidents which were doubtless beheld by Dunning men, and stirred the village of the day.

The Battle of Dupplin was fought in 1332. Immediately after the death of King Robert Bruce, Edward Baliol, the son of his old rival, made an attempt to recapture Scotland. He was supported by a band of English lords who had claims on Scottish estates, more or less justifiable by family descent, but had been disinherited by Scotland’s process of casting off the English yoke. Baliol and his expedition, coming from England by sea, landed in Fife, and with slight opposition marched to Dupplin, near which the Earl of Mar, Regent of Scotland, was encamped with a large army. Baliol, crossing the Earn by night, made a bold attack on the Scottish camp, and the Scots, taken unawares, suffered a disgraceful defeat. The Regent himself was among the dead, and the dead amounted to thousands. The Battle of Dupplin must have been a bitter day of panic and mourning in Strathearn.

In the year 1396, in the reign of Robert III., the North Inch of Perth was the scene of the extraordinary fight between two Highland clans, immortalised by the glamour of Sir Walter Scott in the "Fair Maid of Perth." To us of present days it seems a fantastic and theatrical tragedy, but it was a real fact, sanctioned and witnessed by the King. Thirty men fought on each side. A vacant place in the Clan Chattan was filled up by a volunteer, Henry or Hal' o' the Wynd, the Gow Crom or bandy-legged smith of St Johnstoun, for the hire of half a French crown, who proved himself a wondrous fighter. In the notes to the "Fair Maid," Sir Walter gives a quotation from Hector Boece (a historian who wrote about 1527) vividly describing the battle, the result being that "at last the Clan Kayis war al slane except ane, that swam through the watter of Tay. Of Glenquhattans, was left XI persons on live, bot thay war sa hurt that thay might nocht hald thair swerdis in thair handis." It is safe to say that Dunning men were there to see.

At Perth, at the abbey of Blackfriars, was enacted the brutal murder of the good King James I. in 1437, when the heroic maiden, Catherine Douglas, sacrificed her arm as a bar to the door, in the vain attempt to gain time for the escape of the King from his assassins.

At Perth, in 1559, when the Reformation was shaking Scotland, John Knox lifted up his voice for deliverance from Popish superstition, and in prompt consequence the monasteries of the Black and Grey Friars at Perth were in ruins. Knox undoubtedly preached the "purging of images." but mob-law, set in motion, took the upper hand and went far. Dunning evidently took its share in the "purging of images" ; but for wanton destruction of innocent stone and lime, let not John Knox be blamed.

In all our endeavour to understand the life of our forefathers, we must bear in mind that the population of the country was very scanty compared with now. At present, in 1906, the population of Scotland is above four millions. In the 15th century the population is estimated to have been about a quarter of a million. Stating it otherwise, the population of Scotland is now sixteen times what it was 500 years ago. This seems difficult to believe, and the census of old days was probably to some extent "guess-work." But it is sure and certain that the population was enormously smaller than it is today, a fact which signifies that towns and villages were small, and rural dwellings sparse in the wilderness, even more so than they are at present in the hill districts of Scotland.

There were wolves in those days, In 1427 it is enacted that each baron within his barony at the proper time of year shall cause his servants to seek the whelps of wolves, and cause them to slay them: the baron shall give for a wolf's head ii shillings. When the baron ordains to hunt the wolves, the tenants shall rise with the baron, under the pain of a wether to each man not rising. The barons shall hunt and chase the wolves four times in the year.

The "Wapinschaw" was the expedient for training every man to be ready to take part in defence of home and country, corresponding to the Volunteer force of our own day, and the present endeavour of Earl Roberts and others to make some kind of military practice habitual throughout the land. In 1447 it is ordained that "wapinschawings" be held by lords and barons four times in the year, and that football and golf be utterly cried down and disused, and that the bowmarks be made at each parish kirk, a pair of butts, and shooting be made each Sunday.

"Sorners, masterful beggars, and other idle persons" got scant sympathy. In 1449 it is ordained that "if any such be found they be put in the King's ward or in his irons for their trespass, as long as they have any goods of their own to live upon; and from the time that they have nought to live upon that their ears be nailed to the trone or to another tree, and cut off, and banished the country : and thereafter, if they be found again, that they be hanged."

About dress in 1447, merchants are forbidden to wear clothes of silk or costly scarlet or furrings of martens. They must make their wives and daughters to be dressed fitly to their estate - that is to say, on the head short kerchiefs with little hoods; no woman must wear fur nor tails of

unbecoming magnitude. Labourers on the work day must wear grey and white, and on the holidays only light blue, or green, or red, and their wives right so, and kerchiefs of their own making; and that no woman come to the kirk nor market without her face muffled or covered that she may not be known, under pain of the escheat of the kerchief.

In the legislation of the 15th century we find much, besides these quoted instances, to give an idea of the social life of the country. Tenants of land with 8 oxen must sow wheat, peas, and beans of a fixed proportion; they must also plant woods and hedges, and sow broom.

Leprous folk must not enter burghs except on three fixed days in the week.

Rooks, crows, herons, buzzards, hawks, and other birds of prey are to be utterly destroyed by all ingenuity and manner of way that may be found thereto, for the slaughter of them shall cause great multitude of divers kinds of wild birds for man's sustenance.

Take a quotation from the history of Scotland, written in Latin by Hector Boece about 1527, and translated by Bellenden in 1536. It gives Boece's estimate of Scottish life and character in his day, deploring the growing luxury, and urging the plea for a simpler life. It will also serve as a specimen of the old Scottish language.

“ Now, I beleif nane hes sic eloquence, nor fouth of langage, that can sufficiently declare how far we in thir present days ar different fra the virtew and temperance of our eldaris. For quhare our eldaris had sobriete, we have ebriete and dronkinnes; quhare they had plente with sufficence, we have immoderat cursis (courses) with superfluite; as he war maist noble and honest, that culd devore and swelly maist,... The young pepill and barnis, following thir unhappy customis of thair faderis, gevis thameself to lust and insolence, havand all virtuus occupation and craftis in contemptioun ; and becaus thay ar lang customit and hantit thairwith, quhen time occurris of weir to defend the cuntre, thay ar sa effeminat and soft, thay pas on hors as hevy martis, (bullocks) and ar sa fat and growin, that thay may do na thing in compare of the soverane manheid of thair eldaris. ... Thir, and mony othir enormiteis following thaim, procedis originally fra the fontane of voluptuus leving and intemperance. Nocht-the-les, wold we refrene us thairfra, I wait thair is na region under the sonne mair halsum, nor les subdewit to pestilence, nor yit mair commodius and nurisand of the life of man. Yit I am nocht sa disparit, bot traistis, within schort time that all corrupit maneris of our pepill sal be reparit to ane better fassoun ... and thairfore, I say ane thing finaly - In sa far as our pepill, presently levand in this region, passis thair eldaris in sumptuus and riatus abulyement, (Habiliment : habit of dress and living.) in sa far thay are mair eligant and honest in thair housis and letteris, and mair magnificent than afore in ornament of their kirkis and templis. Thus want thay na maner of virtew that thair eldaris had, except the temperance of thair bodyis; to quhilk mot bring thame haistely the blissit Lord!”

Concerning this period, the reader will find a great store of information in Mr Hume Brown's valuable book, “ Scotland before 1700, from contemporary documents.”

## SAINT SERF.

As already mentioned, the patron saint of Dunning was S. SERF or SERVANUS. The same saint had churches dedicated to him at Monivaird, Creich, Dysart, and Redgorton. He seems to have lived for some considerable time at Dunning, and to have died there. That he was a real historic personage does not admit of doubt, but the exact time at which he lived is involved in obscurity. The legends concerning him are very conflicting, so much so, that it has been supposed by some that there were two S. Serfs. According to the Breviary of Aberdeen, written in the fifteenth century, S. Servanus, or S. Serf, or (in Aberdeenshire), S. Sair, belonged to the 5th century, and was the disciple of S. Palladius, baptised and ordained by him about the year 440 A. D.; others putting him a little further on, and making him out to have been the instructor of S. Kentigern at

Culross. S. Kentigern died about 603 A.D. But most people who carefully read the pages of Skene (See his *Celtic Scotland*, p. 31, ff.) will be satisfied that S. Servanus belongs to a later period still. There is preserved in the Marsh MS., Dublin, and printed in Skene's *Chronicles of the Picts and Scots* (p. 412, ff), a life of the Saint, which, notwithstanding some incredible stories mixed up with it, is the only account of his life which is consistent with itself, and with otherwise ascertained contemporary facts. This life makes the Saint contemporary with Adamnan, Abbot of Iona, in the seventh century, and with Brude, son of Dargart, King of the Picts. According to Skene, (*Celtic Scotland*, p.259) this Brude, son of Dargart, may be identified with Brude, son of Derile, who reigned from 697 to 706, and preceded that Nectan, son of Derile, who expelled the Columban monks from his kingdom. And confirmatory proof of this identification is furnished by Gray's *Scalacronica*, which gives, under Brude, the statement, "En quel temps veint Servanus en Fiffe." (In which time came Servanus into Fife.) (*Chronicles of the Picts and Scots*, p.201) Moreover, in the chartulary of S. Andrews there is reference to an early charter of the Celtic period, by which "Brude, son of Dergard, gives the Isle of Lochlevine to the Omnipotent God, and to Saint Servanus, and to the Keledei hermits dwelling there, who are serving and shall serve God in that island."

According to the life of the Saint in the Marsh MS., he is the son of Obeth, King of Canaan, and Alpia, daughter of the King of Arabia. His father dying, he gives up his right to the throne in favour of his twin-brother Generatius, takes religious orders, and is appointed Bishop of the Cananeans. After twenty years as Bishop in that region, admonished by an angel, he comes to Jerusalem, where he is Patriarch for seven years. He then goes to Constantinople, and thence to Rome, where for seven years he reigns as Pope. Quitting Rome, accompanied by a band of pilgrims, he makes his way into regions remote, and crosses the Mare Icteuum (Straits of Dover) dry-shod, and, after travelling from place to place, arrives at the Forth. S. Adamnan, Abbot of Iona, receives him with great honours on the Island of Inchkeith, and afterwards gives him as his field of labour Fife, and from the Mons Britannicus to the Mons Okhel (from the mount of the Britons to the Ochils). He is next found at Kinel, then at Culenros, where he meets King Brude, and founds a church; then at an island in Loch Leven, where he meets S. Adamnan, and has the island presented to him. After constructing churches throughout the whole region of Fife, and labouring for years in the province assigned to him, and at many other places, he died at Dunning, and was buried at Culross. The deeds ascribed to St. Serf by legend and tradition are certainly "wild," as the following examples show, combining with the Marsh MS. version the fuller details of the Aberdeen Breviary.

At Tuligbotuan (Tullybody), the devil having entered into a poor man, filled him with an insatiable appetite. He ate and ate, and still the wolf within craved for more. Though he consumed a cow and a calf, a sheep and a lamb, all was of no avail. At length when the family was eaten out of house and hall, his relatives took him to S. Serf, who clapped his thumb into the man's mouth, (Baring Gould (*Lives of the Saints*, London, 1874), using probably a version of the legend reading *pulicem*, instead of *pollicem suum*, gives the curious variation that the Saint "clapped a flea into the man's mouth.") which immediately satisfied him, the devil flying out of him with a howl.

At Alveth (Alva), Servanus and his company lodged on one occasion at the house of a very poor man, who had nothing to put before them but his one pig. It was forthwith cut up and eaten, the bones, however, being carefully preserved from being broken. Next morning, to the great delight and surprise of the poor man, the pig came grunting to the door, restored to flesh and life by the Saint.

At Atheren (Airthrey, near Bridge of Allan), a robber one night broke into S. Serf's quarters, and, finding a roasted sheep, sat down and consumed it. Next day Servanus met him and charged him with the robbery. The man swore innocence, but it was of no use. He was instantly convicted, for the wether bleated (*balavit*) in his bowels.

At Dunning, S. Serf is said to have healed three blind, three lame, and three deaf men. But his great feat here was killing the dragon. The story, as given in the Marsh MS., is as follows:- “ At that time the Saint was in his cell at Dunning (*in cella Dunenensi*), and news was brought to him that a dragon great and terrible, and very loathsome (*deterrimus*) was coming into his township (*civitatem suam*), whose aspect no mortal could suffer. Saint Servanus, however, coming out to meet it, and taking his staff in his right hand, fought with the dragon in a certain valley and killed it. From that day, moreover, that valley was called the Valley of the Dragon.” Another account of the same legendary incident, founded upon the narrative of the Breviary of Aberdeen, says:- “In a place called Dunnyne the inhabitants were harassed by a dreadful dragon, which devoured both men and cattle, and kept the district in continual terror. S. Serf, armed with the breastplate of faith, attacked the monster in his lair, and slew him with a blow of his pastoral staff. In proof of this legend, and in memory of the event, the scene to this day is called the DRAGON’S DEN”. “The Dragon” is still the popular name for the Newtown of Pitcairns, adjacent to Dunning.

A full account of St. Serf’s many legendary miracles is also given in Wynton’s *Scotochronicon*, and in Keith’s *Kalendar of Scots Saints* he is entitled Bishop of Orkney. It is abundantly evident that he was of the greatest influence in the religious life of Scotland, and was held in deep reverence. The circumstances connected with his death and burial are touchingly described. The holy man, after many miracles, after divers works, after founding many churches in Christ, when his peace had been given to his brethren in his cell at Dunning, gave up and commended his spirit to the Most High Creator on the first day of the Kalends of July. After his death his disciples and the people of nearly the whole province carried his body to Culenross (Culross), and there he was buried with honour, with psalms and hymns and chantings (*canticis*).

#### ARCHITECTURE OF THE CHURCH.

THE ancient parts of the church bear witness to the workmanship of various periods of the Middle Ages. We have already given proof of the endowment of the church at about the date 1219. The style of the architecture generally corresponds with the style prevalent at that date and earlier.

The following table of periods of architecture is given in “Architecture: Gothic and Renaissance,” by T. Roger Smith, F.R.I.B.A., London, 1884.

Up to 1066, or up to middle of 11th century - SAXON.

A.D. 1066 to 1189, or up to end of 12th century - NORMAN.

1189 to 1307, or up to end of 13th century - EARLY ENGLISH.

1307 to 1377, or up to end of 14th century - DECORATED,

1377 to 1546, or up to middle of 16th century - PERPENDICULAR.

The venerable tower or steeple gives ancient dignity to the village as a feature in the landscape. It has its twin brother at Muthill, very similar, though not quite so massive or stately, and almost within sight across Strathearn. The lower part of the tower of Dunblane Cathedral is obviously the same (the upper part was added in the 15th century). The original date of these three towers was probably in the 12th century, during the Norman period of architecture.

“The square tower of Dunblane, which still survives, is a relic of the structure erected in the 12th century, and is one of the group revealing characteristics of Norman work, and all connected with the sites of early Culdee establishments. Those north of the Tay are at Brechin and Restennet; those south of it, at St. Andrews (Regulus), Markinch, and Dunblane, Abernethy, Muthill, and Dunning.” - Butler’s *Scottish Cathedrals*, founding on Macgibbon & Ross’ *Ecclesiastical Architecture of Scotland*.

This would seem to show that Dunning Steeple is probably a century older than the main fabric of the church, and would bear witness that a stone-built church was already there, before the endowment of 1219, near which date the edifice was evidently rebuilt or elaborated.

One main feature, by which the date can be identified, is the arch of the tower leading into the church. The arch ranges itself into the period generally styled "Gothic," or "Christian Pointed," and with more minute classification it comes under the description of "Early English," or "First Pointed," which is comprised in the period 1189 to 1307 A.D. Architects recognise this style by the pointed arch, and the toothed and scalloped ornament, which distinctive features are to be seen in the arch of the tower, and favour the suggested date of the arch at near 1219.

But besides the tower itself, there are other features which point to an earlier date. The round pillars of the tower arch are characteristic of the Norman style which prevailed not later than 1200 A.D. Further, those who are familiar with the church know the round arch which shows itself above the outside stairway on the north. This is probably of an older date than the pointed arch of the tower.

The transition from the round to the pointed arch marks a distinct period in the church architecture of Europe. An old round arch in Scotland is likely to be "Saxon," built before 1066 A.D., or at the latest "Norman," built before 1200 A.D. In Dunning Church the round arch is a somewhat puzzling companion to the pointed arch of the tower. The former, like the tower itself, seems to bear witness to an older building than the church of 1219. At the least, it witnesses to the period of transition from the round Saxon or Norman arch to the pointed Gothic arch of the "Early English" period. There are one or two churches in England of a similar style of architecture, and several in Brittany and Normandy, known to have been built in the eleventh and twelfth centuries.

The church was extensively repaired in 1810, previous to which it contained only 406 sittings. A stone in the front wall of the church bears date 1810. In June, 1811, Mr John Allan, elder from Dunning, informed the Presbytery that "the walls of the church have been rebuilt, and the roof is on." This probably was the time when the north aisle was built; also the time when the main roof was lowered from the old trace on the east side of tile tower, which marks a previous roof of much higher pitch than the present.

The beginning of the 19th century was a time when much havoc was wrought on our old buildings, and many beautiful features of old architecture were destroyed. To make a church weatherproof on the plainest and most economical plan possible was the rule of the day, and Dunning Church suffered along with the rest, either in the repairs of 1810 or earlier. When the church was again repaired in 1868, several old features of much interest were discovered, and rescued from oblivion. The fine Gothic arch at the foot of the tower was found buried in common masonry. The bases of the pillars of a similar arch, which had stood between the old nave and chancel, were also discovered towards the east end of the church. The family vaults of the Rollos of Duncrub, the Graemes of Garvock, the Mercers of Clevage, the Drummonds of Pitcairns, and the Drummonds of Keltie were identified, the whole area of the church having evidently been used as a place of interment, large quantities of human remains being exposed to view during the necessary operations. Here also was found, buried in the interior of the church, the old baptismal font of the Popish times, bearing marks of injury wrought by too zealous Reformers. It was removed for preservation to the chapel at Duncrub, where it now stands (1905 A.D.)

A still more interesting relic, found buried among the bones in the nave, was the ancient tombstone which now stands in the base of the tower. It bears the sculpture of a Celtic cross. There is no name nor date, but it gives evidence that, even long before the old steeple was built, there was a sacred building and a "God's acre" on the same site as now. It points back to the days of the ancient Celtic Church, possibly so far back as the day of S. Serf himself.

When we summarise these ancient marks of the building, we find ourselves led to the following suggestions: There was a Celtic Church on the same site, by the 8th century, when Forteviot was a seat of Royalty, and near the generation of S. Serf, evidenced by the Celtic tombstone, and by the local traditions of the Saint.

(Mr A. Hutchison, F.S.A., Scot., Dundee, having examined the stone, is of opinion that the cross is “of the true Celtic type,” adding – “It is a fair inference from the existence of this early cross that an earlier (than 1200) ecclesiastical settlement existed at Dunning, and that the present church superseded a pre-Norman or Celtic Church, in all probability on the same site.”)

The steeple was probably built in the early part of the 12th century. There was a church attached to the steeple at the same date, the main entrance being by the round Norman arch still remaining (although mostly built up) on the north stairway, close by the tower.

About 1219, when the church was endowed, the building was considerably renewed; and the arch of the tower, previously of the round Norman style, was replaced by the pointed arch of the “Early English” style, which had recently come into vogue; but the old round Norman pillars were retained, making the archway as it stands at this day.

Be these conjectures as they may, the building as it stood nearly 700 years ago must have been a much more picturesque and artistic structure than as we now see it; the saddle-backed steeple, old even then, towering over the long narrow nave, with its high-pitched roof, terminated at the east end by the chancel, narrower and with lower roof, with its finely sculptured corbels on the exterior, the defaced remains of which we still see (who threw the thousands of stones which battered them in generations past ?); the interior of the church small but stately, with its two graceful arches at the west, and the arch of the chancel towards the east end, dividing off the place of the Roman altar.

We may sigh for the vanished beauty, but be slow to blame. After the Reformation of 1560, with all its spiritual good to Scotland, church architecture fell into small estimation. Our forefathers were suspicious of all ritualistic symbol in their worship, and took little care to preserve the ancient architectural features of the church buildings, even when they did not intentionally abolish them. The population increased; churches demanded enlargement; Scotland was poor compared with what it is today, and economy was essential. Thus many considerations combined to bury the ancient beauty of Dunning Church, as elsewhere, to be only partially recovered in more favourable times.

A living church of human souls is a better fact than dead stones, however beautiful. But that conviction need not prevent us from regretting lost beauty in this ancient sanctuary of the Christian Church in Scotland, and treasuring what remains. What says the old psalm?

“Thy saints take pleasure in her stones,  
Her very dust to them is dear.  
Thy servants take pleasure in her stones,  
and favour the dust thereof.”

## BELLS.

THE bells of the church have their own interest in the history of Dunning. One bell, no longer in the church, came to sudden grief when discharging its duty on a certain happy occasion. The Master of Rollo of the time, who was living at Masterfield, having been blessed with four daughters, but no son and heir, was met one evening by a messenger bringing the welcome news that a son had just been born to him. “Go,” he said, “and make the bell ring till it crack.” The order was literally obeyed, a broken bell being the result. Its fragments, having been taken to Duncrub,



were many years afterwards re-cast into a bell, now used in connection with the private chapel there. Dr. Thomson notes that he is indebted to Lord Rollo for a copy of the interesting inscription on the old bell. Round the top were the words, *Soli Deo gloria - Johannes Oaderogge me fecit. Rotterdam, 1681.* (“To the One God be glory - John Oaderogge made me. Rotterdam, 1681.”) On the body of the bell were the words, placed thus:-

**HAEC AD EVANGELIUM  
Hoc AD CHRISTUM  
Hic AD COELUM  
VOCAT PECCATORES.**

(“This [bell] calls sinners to the Gospel, it to Christ, He to Heaven.”)

Lord Rollo adds - “The bell, I believe, was in a vessel that was captured in the American War, and was brought here by my predecessor, Andrew, fifth Lord Rollo... It was broken in April, 1773, and I had it re-cast by Mears in 1860, with the original inscription replaced.”

Of much interest also are the two bells still in the tower of Dunning Church. The older and smaller bears the Dutch inscription: - “IC BEN GHEGOTEN INE IAER ONS HEEREN MCCCCXXVI.” (“I was born in the year of our Lord, 1526”). But in addition to this, the bell shows a two-fold representation that seems to give it a value quite unique. What we have is - (1) a scallop-shell, (In heraldry a scallop - shell is the badge of a pilgrim to the Holy Land. It is the symbol of S. James the Greater, who is generally represented in pilgrim’s garb. In this sense it is sometimes written *escallop*.) on which are three figures; a central seated figure, and two smaller figures kneeling alongside. The central figure seems to hold something which may be a book, in the left hand close to the breast. The right hand is extended, and seems to hold a staff and a garland. The figure has a *nimbus*, and a curious triangular head-dress. (2) On the side opposite the shell and the figures is what appears to be a representation of the Virgin and Child, alongside of which is a figure of the Crucifixion. (Dr. Joseph Anderson kindly examined two casts of these figures, which were carefully prepared by Mr James Henderson, F.S.A., Scot., Dunning.)

This old bell is used to announce the half hour as measured on the steeple clock, (The steeple clock was re-erected by public subscription, and inaugurated 3rd November, 1890.) and also to tell the living that the mortal remains of some brother or sister are about to be laid beneath the turf. As an instance of the curious forms which local tradition often takes, the late Mr William Balmain informed Dr Wilson that he had heard, as a story handed down from generation to generation, that the small bell was cast at the head of the Alley; that while the metal was molten, a lady came and threw in a lapful of silver, which is the reason of its sweet clear sound.

The large bell, which in our day announces the services of the church, is of full and rich tone. Through the kindness of Lady Rollo, it is now also rung daily, morning and evening, as at “matins” and “evensong” in the old days. It was the gift of the last male heir of an ancient family, and bears the following inscription:-

T. MEARS, Of London, *fecit*.

“This bell was presented to the Parish Church of Dunning by Mark Howard Drummond, Esq. of Kilty, Major of the 72nd Regiment of Albany Highlanders, in token of attachment to his native parish, and of his zeal to promote religious, industrious, and early habits among the parishioners. - August 3rd, 1825.”

MINISTERS

## WITH NOTES OF CONTEMPORARY HISTORY.

(I.) 1562. - ANDREW SYMSON is the first Protestant minister of the Parish of Dunning mentioned in ecclesiastical history. He was a student at St. Andrews in the years 1557 and 1559. He became schoolmaster of Perth, where he had a large number of pupils, and was author of a Latin Grammar, which continued for a century and a half a text-book in the public schools of Scotland. An interesting account of his conversion from Popery is given by Rowe in his *History of the Kirk of Scotland*, where it is said to have been in consequence of having read a book by Sir David Lindsay, entitled *Ane Pleasant Satyre of the Three Estates, in commendation of Vertue and Vituperation of Vice*. Having embraced the doctrines of the Reformation, he became minister first of Dunning, and then of Cargill. He married Violet Adamson, sister to Mr Patrick Adamson, the noted Archbishop of St. Andrews, and had no fewer than five sons who became ministers, one of them being the famous Patrick Symson, minister of Stirling, of whom it is recorded that, on being blamed by a friend for devoting too much of his time to the study of the Classics and the reading of Pagan books, replied – “I purpose to dedicate to the building of the Lord’s tabernacle all the jewels and gold whilk I shall borrow from the Egyptians; we do not lightlie pearls though gathered out of a dunghill.” Mr Andrew Symson was translated to Dunbar by an order of the General Assembly on the 28th of June, 1564, where he continued for nearly twenty years to act in the double capacity of minister and schoolmaster.

(2.) 1567. - JOHN HAMMYLL was presented to be Vicar Pensioner by James VI., with a stipend of j.c. Lib. (that is £100 Scots, or £8 6s 8d sterling), and the kirklands, having under him David Murray, reidare at Auchterardour, 20 merks and kirklands. Alexander Murray, reidare at Kinkell, £20 os od.  
Thomas Dunnyng, reidare at Abirruthven, £15 11s 1½d.  
John Gray, reidare at Dunning.

Before the organisation of Presbyteries there were elders also at all these different places, constituting a General Session to assist the minister in the exercise of discipline, and the management of ecclesiastical matters in the whole district under their charge. These General Sessions are the “Elderships” spoken of in the Second Book of Discipline, chap. vii. 10. They were the germ or embryo out of which Presbyteries afterwards developed, and are to be distinguished from “the Elders of Particular Kirks,” or Kirk-Sessions, as they are now called. Mr Hammyll was “deprived from all office in the Halie Ministrie” in December, 1594, for administering an irregular baptism. He seems, however, to have survived for many years, his son James being served heir to him 1st April, 1620.

(3.) 1596. - JOHN EDMESTOUN, formerly of Edinburgh, was member of the Assemblies in 1602 and 1607.

(4.) 1610. - GEORGE MUSCHET, A.M., graduated at St. Andrews in 1603, licensed by the Presbytery of Stirling in 1606. He gave twenty merks towards building the library of the University of Glasgow in 1635. He was a Commissioner from the Presbytery of Auchterarder to the famous General Assembly which met at Glasgow, 21st November, 1638, when James, Earl of Montrose, afterwards the celebrated Marquis, was representative ruling elder. At the first meeting of the Synod of Perth and Stirling in the following spring, he was put on the leet of those proposed for the Moderatorship, and was a member of Assembly that year. At the Synod which met in April, 1643, he was again present with Sir James Rollok, Duncrub, as elder. At that time the leading gentlemen of the district took an active part in ecclesiastical affairs; and at a previous meeting of Synod, Ninian Graeme appears as elder for Dunning. In 1649, a process was instituted against Mr Muschet by a majority of his co-Presbyters for favouring the Malignants, and refusing to concur in the extreme measures adopted by the more zealous party in the Church. The Presbytery having reported to the Synod, a “visitation of the Provincial was appointed to be held at Dunning on the first Wednesday of January, 1650, with full power to try and examine all

scandals and enormities that shall be found there, and to censure accordingly.” The result of which visitation was that Mr Muschet was found guilty of subscribing the Divisive Supplication, and sentence of deposition was pronounced against him. The Synod which met in October following recommended the Presbytery of Auchterarder “to hasten the plantation of the Kirk of Donyng with ane able and honest minister.” On the 10th of June, 1651, the Presbytery of Auchterarder reported to the Synod that “the said Mr George had confessit before the congregation of Donyng upon his knees the scandal for which he was deposit, and presented a supplication for the opening of his mouth to preach. ... The Synod, in respect that Mr George is a man of great age, and is earnestlie desirous to die a preacher of the Gospel, doe refer the supplication of the said Mr George to the consideration of the General Assembly.” Mr Muschet and his neighbour, John Grahame, minister of Auchterarder, who had been deposed “for speaking once to the Marquis of Montrose,” having committed a scandal by continuing to preach while under sentence of deposition, the Synod met at Dunning on the 9th day of June, 1652, to inquire into their conduct, when their proceedings met with unexpected interruption. “There cam from the Parish of Aberuthven a tumultuous multitude of women with staves, there being some men among them clad with women’s clothes, of whom Mr John Grahame his wife was the leader, who did close the kirk doors, and violentlie oppose the brethren’s entrie to the church;... and there being violence offered to all, and done by the said women to some of the ministers upon the street, by beating, persewing, and spulzieing of them, and taking from some their cloaks, and from some their horses. The brethren did all, therefore, resolve to transport and adjourn the Synod instantly to Forgandenny, to meet there at two o’clock afternoon.”

It is satisfactory to find that the long cherished wish of the old man’s heart was at last gratified by his being restored to the office from which he had been deposed, not for any immorality or error in doctrine, but only because he differed from some of his brethren on certain disputed points at that troubled and unsettled time. The Synod, on the 12th of April, 1660, approved of the diligence of the Presbytery “in opening the said Mr George Muschet his mouth to preach the Gospel as he shall have a clear call and occasion.” Mr Muschet was in all probability a cadet of the family of the Muschets of that Ilk in Menteith, originally called “Montefitchett,” or “de Montefixo” who are said to have come from France into England, and thence into Scotland in the train of Queen Margaret, wife of Malcolm III. (Stat. Ac. of Kincardine). That Mr Muschet had been admitted minister of Dunning before 1610 appears from a poem published by him that year, entitled “The Complaint of a Christian Soule,” extracts from which are given in M’Crie’s life of Melville. He died in May, 1663 being about eighty years of age.

(5.) 1652. - Mr ANDREW ROLLO was appointed to supply the vacancy occasioned by the deposition of Mr Muschet. He had previously been minister of Dunse, where he had been deposed for subscribing the Divisive Supplication, but having, on expressing his penitence, been again allowed to preach “wherever Divyne Providence sall offer him ane call,” he was inducted minister of Dunning prior to the 13th October, 1652. In 1657 a Presbyterial visitation was appointed to be held at Dunning for the purpose of inquiring into certain scandals. “The Presbytery found that nothing was proven against Mr Rollo that deservit any other censure save that they did gravely and seriously admonish and exhort him to circumspection in his carriage for the time to come. In special, that the Lord’s Day be conscientiouslie keepit by himself and his elders, and to be careful to shun going in to alehouses, and to be faithful and diligent in censuring and suppressing of drunkenness and haunting of alehouses on the Lord’s Day.”

During Mr Rollo’s incumbency the belief in witches was universal, and the prosecution of them - which had greatly abated - revived more keenly than ever in the fervour and fanaticism of that excited period. Commissioners were appointed by the Lords of Secret Council to visit the suspected districts, armed with full power “to apprehend, try, and execute justice against such persons as are guilty of witchcraft,” and Acts of Assembly were passed, enjoining ministers to be diligent in searching out and reporting to the Commission the miserable victims. For example, the General Assembly of 1640 enacted the following law, entitled “An Act against Witches and Charmers”:- “The Assembly ordaines all ministers within the kingdom carefullie to take notice

of charmers, witches, and all such abusers of the people, and to urge the Acts of Parliament to be execute against them: And that the Commissioners from the Assembly to the Parliament shall recommend to the said supreme judicatory the care of the execution of the laws against such persons in the most behoovful way.”

Again, in 1643, the Assembly, “taking seriously to heart the abundance and increase of the sin of witchcraft in all the sorts and degrees of it,” issued for the guidance of Presbyteries specific instructions as to the best method of dealing with witches and charmers; and enjoined the inferior judicatories “To take to their further consideration by what other ways or means those who were guilty of suchlike wickedness may be tried, restrained, and condignly censured and punished, ecclesiastically and civilly.”

The superstitious feeling of the age made not only the ignorant multitude, but venerable, judges and reverend divines, look upon every solitary, cunning, or eccentric old woman as a witch; and, more wonderful still, many of the poor wretches themselves actually fancied that they were in league with the Evil One, and could work wonders through the aid of his Satanic power. In enumerating all the causes and occasions of witchcraft, the General Assembly says:- “They are found to be these especiallie - extremity of grief, malice, passion, and desire for revenge, pinching povertie, and solicitation of other witches, &c.” Whatever the cause, many of them confessed and were punished “condignly” enough. In Fife alone upwards of thirty were burned in a few months; and the records of the Kirk - Session of Aberdeen show that no fewer than four-and-twenty were burned there in the course of one year. Dunning, of course, shared in the common delusion. If local tradition is to be believed, one unhappy old woman was put to death in the parish during the time of Mr Rollo’s ministry. A monument on the side of the road from Dunning to Auchterarder bears the inscription:-

MAGGIE WALLS, burnt here for a witch, 1657.

But as no reference is made to her case in the ecclesiastical records of the period, there is room to hope that Maggie may not have suffered that terrible fate, and that the parish may be free from the responsibility of having abetted her punishment.

But while there is no evidence in the records to show that any suspected witches were actually put to death, there are occasional references which show that the Church Courts were quite prepared to carry out the instructions of the Assembly thereanent. For example, at a meeting of Synod in October, 1649, a “Roll of the Fugitives from Kirk Discipline” was given in. It contains the names of about forty individuals, male and female, who are severally charged with a variety of offences and crimes. Among slanderers, fornicators, adulterers, and murderers, we find “from the Parish of Glendovan, Mart. Kinnaird, suspect of witchcraft.” An extract of the names of these fugitives was ordered to be given to each minister, that it might be “publishit and red in everie kirk within the province the first Sabbath.”

Again, in April, 1650, we find the following minute:- “Concerning the question propounded by the brethren of Dunblane, requiring advice anent ane Margaret Spittail, in Kilmadock Parish, who is suspect of witchcraft, and presumptiones given thereof, what they sall doe with her - The Synod having called for and heard the presumptiones of her witchcraft from the Presbytery Book of Dunblane, advises the Presbytery to desyre the Civil Magistrate to apprehend and incarcerate her for trial. And concerning ane other reference in the said book anent the censure of charmers, namlie those that turns the riddle and taks the mote out of the eye, the Synod’s advice was that they sould be careful to search by all means if they were guilty of any express paction with the Devil, or not; and if they did not find it to be so, that they sud tak care that the Civil Magistrate sould do justice upon them. And if eftir all means of tryal usit they could not find it, that they sould put them to repentance in sackcloth.”

Again, in April, 1657 - the very year in which Maggie Walls is said to have suffered - “Anent Johnne Gothrie, charmer, who was by the former Synod referred to the Presbytery of Perth to be

proceeded against for the same. Seeing it is not yet prosecuted, and in regard he is now residing in Donyng, the Synod doe therefore refer him to the visitation at Donyng, to be censured as they find cause.”

At a subsequent Synod, “The Visitation” reported that - “They had censured John Gothrey, charmer, who was referred to them, with suspension from the Sacrament of the Lord’s Supper and all other benefits of the Church, and ordered public intimation to be made thereof from pulpit in the Churches of Donyng and Gask, and warning to be given to all persons to forbear any conversing with the said John, as a person not worthy of Christian fellowship.” Mr Rollo’s lot was cast in chequered and eventful times. He saw Presbytery re-established and again overthrown. He had been an Episcopalian, a Covenanter, a Resolutioner and Protester, and again an Episcopalian. He had seen the Protectorate abolished and Monarchy restored. Charles, in his famous letter to the Presbytery of Edinburgh in 1660, had solemnly declared his “purpose to maintain the government of the Church of Scotland settled by law,” but he was no sooner firmly seated, as he thought, on his throne, than with a policy worthy of the man who had been taught that the promises of Princes were binding only in so far as they found it convenient, he sent a letter to the Scottish Privy Council announcing his firm resolution “to interpose our Royal authority for restoring of that Church to its right government by Bishops, as it was by law before the late troubles during the reigns of our Royal father and grandfather of blessed memory.” The Royal will was proclaimed at the Cross of Edinburgh with a flourish of trumpets. Episcopacy was restored, by arbitrary authority, to an unwilling people, and for nearly thirty years the oppressed but indomitable country suffered all the horrors of a tyrannical and bloody persecution. In the southern and western counties the opposition to the new system was strongest, and all but universal - nearly 300 ministers leaving their parishes and pleasant homes rather than comply with what they considered sinful. Some may blame them for their scrupulous obstinacy and fanatic zeal, but they knew better than we do the character of the men with whom they had to do; and there can be little doubt that we are mainly indebted to the stand which they made against arbitrary power for many of the civil and ecclesiastical privileges which we now enjoy.

The change was less felt in the half civilised and less enlightened north. It made little difference to Mr Rollo and his co-Presbyters. There is a blank in the minutes from 1661 to 1668; and when the record again opens, at the latter period, only three names are changed, viz., those of Henry Gordon, minister at Comrie; James Graham, at Glendevon; and James Forsyth, at Monzie. Mr Andrew Rollo and all the rest, following the maxim of the Vicar of Bray, conformed to the new *regime*, and appear as members of the Exercise or meeting of the brethren under the Bishop. He continued to exercise his ministry for several years after the Restoration, and died in May, 1668, aged about 62. He married, first, Isabella, daughter of Mr David Lindsay, Bishop of Edinburgh; secondly, in May, 1654, Ellen Oliphant, godwife of Woodend, in the parish of Madderty; and, thirdly, on the 2nd June, 1659, Ellen Mercer, sister of the Laird of Clevage, who was married to Ann Rollo, sister of the minister.

The first step towards supplying the vacancy is intimated in the following minute, of date 11th August, 1669 - “This day rescavit ane letter from the Byshop of Dumblayne, desyring them to put the Paroch of Donyng in mind to send some to the Archbyshop to entreat that they might be provided with ane minister; as lykeways shewing them that he esteems it convenient that the Presbyterie wold joyne thair desire with them in that business.” In consequence of this communication, the Presbytery appointed “Thair reverend brother, Maister Alexander Ireland, Fossochquhay, Moderator, to goe along with Commissioners to be chosen by the heritors of Donyng to my Lord Archbyshop of St. Androis His Grace, and to contribute his best judgement that the aforesaid Kirk (now for a long tyme vacant) may be furnished with ane settled minister.”

(6.) 1669. - ROBERT HUNTER, AM., formerly minister of Corstorphine, for nearly four years supplied the vacancy at Dunning by an indulgence from the Privy Council, dated 30th September, 1669. He was translated to Borrowstouness, 3rd September, 1672. A tombstone found buried in the churchyard, and re-erected in the bottom of the tower, bears the following inscription :-

“Here lays James Hunter, son to Maister Robert Hunter and Margaret Hunter. He died Apryle 11, 1672, in the 5th year of his age. For age a chyld, a man in manners. - Isaiah lxxv. 20. Parentibus charus, omnibus delectus, hunc florem tenerum Pater coelestis ad gloriam eternam transtulit.”

(7.) 1673. - JAMES HUNTER, A.M., a graduate of the University of Edinburgh in 1668, licensed by the Bishop of Edinburgh in 1670, after passing the usual trials, was, on the 17th September, 1673, recommended to the Bishop for ordination, and inducted before the 18th of November following, at which date he was enrolled as a member of Presbytery. He continued minister of Dunning for nine years, and was translated to Stirling in August, 1682.

(8.) 1683. - THOMAS CHRYSTIE, A.M., was translated from Wigtown, and admitted on the 14th of December 1683. The days of his incumbency were few and evil. Persecution was then at the hottest, and several entries in the record show how zealous the Bishops and those in authority were in persecuting those who did not attend the church, and conform to the established order. For example, on the 24th November, 1682, a meeting was called by advertisement, at which the Bishops put the brethren “in mind of what the law required of them concerning disorderly persons in their bounds; and that to the Lords of His Majesty’s Council an account must be given of their names once this month, and that those who are short of their duty will come to greater trouble than they are aware of.”

Notwithstanding this rather broad hint, many of the ministers seem to have been unwilling to inform against their parishioners. The minister of Monzie excused himself from attending the meeting on the plea of sickness; and wrote to say that, as for “disorderlie persons within his bounds, for anything he knew, he had none that ever heard a conventicle preacher, or frequented any of their meetings.” The minister of Comrie could not attend, “in respect he had set a tryst of importance”; and as for “ane list of disorderlie persons”, he declared under his hand he had none, which declaration of his being, as he said, “a matter of veritie, he trusted it would be accepted.” The minister at Fossaway wrote that “for want of health he could not come, but declared as disorderlie Robert Anderson of Golan, Thomas Miller in Aldie, and ane Syme, on the eastsyde, new come from Orwell.” Several other ministers craved delay in giving their lists till they should have consulted their Sessions. “And as for the Moderator, he declared he had only one, John Brough in Drumsachy, that was disorderlie within his bounds.”

April 8, 1685. - At a meeting for private censure, in answer to the usual questions, Mr Chrystie declared – “That as he had administrat the Sacrament last year, so he was preparing to do it this year; that the Doxology was sung, the Creed repeated, and the Lord’s Prayer used; and that he preached twice every Lord’s Day, except for some space in the winter season; and having answered *ut supra*, he was approven in life and doctrine.”

Mr Chrystie died in January, 1686, aged about thirty six. He married, first, in 1673, Janet Jack, from the parish of Kilspindie; and, secondly, Jane Drummond, granddaughter of Mr Ninian Drummond, parson of Kinnoull.

(9.) 1686, - Mr DAVID FRIEBAIRN, son of Mr Robert Friebairn, minister of Gask, was translated from Auchterarder to Dunning in August, 1686, and deprived by the Privy Council, by an Act dated 4th September, 1689, “for not reading the Proclamation of the Estates, not praying for their Majesties William and Mary, not observing the day of thanksgiving, nor suffering any collection to be made for the French and Irish Protestants.” After his deprivation, he retired to Edinburgh, and set up a meeting-house in Bailie Fyfe’s Close, and was, on the 7th October, 1722, consecrated a Bishop of the Nonjurant or Scotch Episcopal Church, and died their Primus, and the oldest Presbyter in Scotland, on the 24th of December, 1739, in the 87th year of his age, and the 64th of his ministry.

(10.) 1691. - WILLIAM REID, M.A., who for a short time had been officiating as minister of Rattray, seems to have been a man of note among his brethren, as several parishes competed for the privilege of having him for their minister; he was translated to Dunning on the 28th day of October, 1691. He had the honour of suffering with the persecuted remnant who steadfastly adhered to Scotland's covenanted work of Reformation in the dark and troublous days which preceded the Revolution. About fifty years ago, a short notice of him appeared in the *Secession Magazine*, from which we learn that he was a native of the Parish of Arngask, and probably a disciple of the celebrated Mr Alexander Pitcairn, who, having been ejected from the neighbouring Parish of Dron in 1662, continued for twenty years to live in the neighbourhood, and dispensed the ordinances of religion to such as had the courage to attend his ministrations. He was the leading spirit among the Covenanters of the district, and the conventicles held under his auspices were attended by great numbers of all classes of the people. Having resolved to devote himself to the ministry - at a time, too, when the party to which he was attached were hunted as partridges upon the mountains - Mr Reid entered as a student at the College of Glasgow, and being there when the rising in the West took place which ended in the disastrous defeat at Bothwell Bridge, he left his books, and willingly joined himself to the brave but badly organised and undisciplined band who were ready - in the cause dearer to them than life - to pour out their blood like water. Escaping from the slaughter at the Bridge, he took refuge in the church of Hamilton, and hid himself among some boards which had been left for some purpose about the upper joists. A number of other fugitives following him into the church were pursued by the dragoons, who, regardless of their cries for mercy, butchered them in the sacred place. Having witnessed the massacre from his place of concealment, he lay hid for three days, with nothing to alleviate the gnawings of hunger save a small piece of tobacco. At last, compelled by necessity, he ventured out, and entering a cottage, he craved a morsel of meat. The gudewife was in the act of preparing supper for the family; but, sad to say, being an anti-Covenanter, she refused to relieve his wants, and ordered him instantly to decamp, or she would discover him to the troopers, who were still prowling about. Seeing the case desperate, Mr Reid hastily seized one of the bickers which stood by full of good thick porridge, and, as the story goes, having "whomelled it on his loof," he threw down the cog and ran for his life, all the while eating voraciously.

Soon after this, having obtained license, he became one of the most popular of those "Field Preachers" who, at the peril of their lives, upheld the standard of Zion in the time of her sore affliction. While labouring in this capacity, he came, it is said, in the course of his wanderings into the Carse of Gowrie, for the purpose of holding a conventicle on the estate of Megginch. The night before the meeting he went to the mansion of the laird, to whom he was personally unknown, and, having asked a night's lodging, was taken into the hall among the servants. Being remarkably facetious, fluent, and full of anecdote, he entertained them greatly with his interesting conversation. The laird, who was fond of news, hearing of the stranger, came in to have a crack, in the course of which mention was made of the conventicle expected to be held on the following day. Being well aware of the risk he would run if he permitted such a meeting to be held on his lands, the laird declared his intention to disperse it. "Why," said the stranger, "why hinder the people from meeting to worship God in their own way? What ails you at them?" "I don't know," replied the laird, "only I am resolved to put them down, and to apprehend, if I can, the fanatical preacher." "If that is your purpose," said the stranger, "I may be of use to you, as I know the man well. If you will go to the meeting and sit quietly till the service is over, I engage to hand him over to you, to be dealt with as you think proper." "A bargain," said the laird. So, at the appointed time, they set off to the conventicle; and when the people saw the minister approaching accompanied by the laird, they were not a little alarmed, fearing that he had been apprehended on his way to the meeting. Mr Reid, seeing a movement among them as if they were about to disperse, made them a sign to remain; and, leaving the laird for a little, he retired behind a knoll, and, having changed his outer garment for more clerical apparel, he returned to the meeting, and preached with his usual fire and unction the Gospel message. The laird was deeply impressed; and when, at the close of the service, the preacher took him by the hand, and said he had come, according to their bargain, to give himself up into his power, the laird, so far from taking

advantage of the offer, confessed that he had blamed conventicles unjustly, and from that time forward took no part in the proceedings against them. So says the story.

For some time during the latter years of his ministry Mr Reid seems to have been in a declining state of health. The hardships and privations of his earlier years had told on his naturally robust and vigorous constitution. A minute of date 21st October, 1712, bears that – “There was produced a letter from Mr Reid, together with a demission of his pastoral relation to the parish of Dunning; and he craved that the Presbytery would accept the said demission, in regard he has now grown old and very infirm.”

The Presbytery delayed consideration of the matter, and having heard a “savory report” from the presbytery of Perth regarding Mr Francis Archibald, they laid it upon him to supply the congregation of Dunning with preaching in the meantime. Mr Reid survived this for nearly four years. As he had commenced his ministerial labours amid the cruelties of a bloody persecution, he ended them also in troublous times.

The flag of rebellion was again unfurled, and the peace of the country violated by the outbreak of civil war. The minute of Presbytery recording his death, of date 19th February, 1716, begins by stating that “The Moderator represented to the brethren that, whereas the meetings of Presbytery had now of a long time been interrupted by the Popish and Jacobite Rebels who had infested the bounds, threatening ministers not to pray against them and their pretended King, by reason whereof ministers were forced to flee; and spoiling the goods of the people, and robbing and burning their houses and corn. And seeing they were now driven out of their bounds by the good Providence of God accompanying the King’s forces with success against them, therefore he had now called the brethren to meet in Presbytery in order to take inspection of the Church’s affairs.”

The minute confirms the local tradition on the subject, which reports that the venerable minister died just at the time when the Rebel forces were approaching Dunning - that he was buried hurriedly before their arrival - and that a shower of snow coming on at the time, concealed his grave, and prevented its desecration, as they intended. Tradition further bears that they went to the manse, and, after compelling the minister’s widow to supply them with all the meat and drink in the house, they turned her out in a snowy night to the mercy of the elements, and burnt the manse and every house in the village but one, which was saved by a stratagem, to which the owner was put up by a friend in the Highland army. This man, by setting fire to wet straw within the house, induced the Highlanders to believe that the work of demolition was already begun; and when they saw the smoke issuing from door and windows, they passed by it, leaving it, as they thought, to inevitable destruction. The house, or probably another since erected on the same site, is still pointed out to strangers as an object of interest in the lane which passes the west end of the church.

A proclamation was issued by the Pretender from Scone on the 26th day of January, 1716, vindicating the necessity, in a military point of view, of laying waste all the villages in Strathearn, in order that there might be neither food nor shelter for the Royal forces who were advancing in pursuit of the Highland army after the Battle of Sheriffmuir. This interesting document, the original of which is in the possession of the Society of Antiquaries, invites all who had suffered by the devastation to give in an estimate of the damage they had sustained in their “houses, goods, furniture, and corns, or any other manner of way whatsoever,” in order that they might receive relief and reparation. It is hardly necessary to say that the reparation proffered by the Pretender was never paid; but after the Rebellion was put down the Government did make compensation for the losses sustained during its progress by innocent parties, “burning money,” as it was called, being received by many.

In “Wodrow’s Correspondence,” letters written at the time give graphic accounts of the hardships to which those who remained loyal were subjected during the war; and in justice to the Highland-



ers, it must be admitted that they were less cruel and less exorbitant in their demands than might have been expected, considering their poverty and straits. Being destitute of everything, they behaved to have supplies, and probably were not over scrupulous about the way in which they obtained them. They often put the inhabitants in a state of great terror, but seem seldom to have done much bodily harm. A letter, preserved by Wodrow, gives the following somewhat amusing account of their mode of doing business. The writer says: - "I cannot but instance their irreligion as well as barbarity. On a Sabbath Day, marching from Perth to Dunfermline, as they marched by the Kirk of Arngask, where Mr James Gillespie is minister, and was preaching at the time, he proceeded in preaching till the Highlanders were within less than a quarter of a mile of the kirk, not thinking they would come off the way, the kirk being two bow-draughts at most out of the road; and so they kept themselves close in the kirk till they saw a detachment sent off to the kirk, and then the honest people began to break off. But the Highlanders met them (the body of them, with their commanders, halting and looking on and feeding their eyes with the godless and profane sport the whole time), and robbed them of plaids, Bibles, shoes, and money - yea, came to the kirk before the half got out, and took their clothes off and their Bibles from them in the very kirk. Yea, one of the commanders rode about the kirk crying to the people to stand; and a person asking him what he wanted, he said, Shoes to my men. Being asked why he was so rude, he swore dreadful oaths. I must have shoes to my men, for I see many good shoes here, and my men are going barefoot. (This was in the month of November.) Let none take this as a misreport, for it is a true matter of fact; and, to compare the truth of it, my wife's cousin-german, Janet Balgour, when she saw them going to lay hands on her husband, William Scott, tenant in Fordell, to take his shoes, she, fearing they had wronged her husband, he being valetudinary and indisposed at the time, prayed them to hold their hands off her husband, and they would get his shoes. So she loosed them with her own hands, and threw them at them. The minister escaped with a bonnet on his head among some others. Judge what Highland discretion this was!!"

The celebrated Rob Roy held a high command in this Highland army, and several stories are recorded in these letters of the cleverness of his men in providing themselves with shoes - frequently finding them where "the Hielanman found the tongs." For example, "There came two into Tammas Rodger's barn in Achmoutie, and set down his men, and took their shoes off their feet." The following bears out the representation given by the great novelist of the chieftain's character:- "Rob Roy told George Swan that they behaved to set fire to the country if they were not more loyal and obedient. This he said to George when he went to him seeking back two good horse they had taken from him, and that after he had paid his cess. Yet this exeeded him not. And George told me that if it had not been Rob Roy that pleaded for him, they would have laid him in prison. And yet he heard honest Robin say that he never desired a more pleasant or satisfying breakfast any morning than to see a Whig's house in flames. And yet George told me he was the fairest spoken and maist discreet among them that he saw, and so I leave any unbiassed person to judge of the rest." After narrating many more of what he calls "St Germain's measures," the writer goes on to say: -

"But, dear sir, I am wearied, and, therefore, I will not fatigue myself with writing and you with reading what would make Turks blush to hear. Only, to make you smile, I'll tell you a merry passage of them. Coming to an honest farmer and his servant at work before the barn-door, they pulled off both the old man's shoes and his servant's. The old man said, Gentlemen, is that the way of doing business? to whom they made no answer. But his son was in the barn, and, seeing his father's shoes pulled off, he thought it was time to secure his own. So he quickly pulled them off his feet, and hid them in the heap of corn which lay on the floor beside him. He had no sooner done this than two of the crew came into the barn crying, 'Sheen, sheen!' when he, pointing to his bare feet, 'You are too long in coming, for see mine are gone already.' So they, thinking there had been others of their company there before them, sought no further, but scoured off, and thus the honest lad got his shoes preserved."

But the country people did not always get off so easily, as the following story shows:- a Highlandman went into a house a little above the town, and sought some meat. The honest wife,

glad to get off so easily, gave him bread and eggs, which, having eaten, he rose to go off, and said, "Cootwife, tanks to you. Will you puy a penny pook?" and so saying he pulled out of his bosom a pocket Bible, beautifully bound and gilt, and said, "Puy that, cootwife." She said, "I have not so much money as to buy it." "Fait," said he, "her nainsel will sell it very cheap; will you kive me a shilling for it, cootwife - tat is a twal shilling?" (meaning a shilling sterling, which was equal to twelve shillings Scots). The woman said she had not so much. "Fou meekle have you?" Said he. She said seven shillings Scots, "Hae, tak' it," says he, "kive me tat sefen shilling." So the goodwife got the book and paid him the money. After putting it safely away in his sporran, he stood for a little looking at the woman with the book in her hand, and then said, "Cootwife, let her nainsel see the pook." She, thinking he had only meant to look at it, gave it into his hand, when he, turning it over and examining it all round, said, as if speaking to himself, "Coot fait! it's ower cheap. Her nainsel must not sell it so cheap. Fait! her nainsel will get mair for it. Her nainsel will een keep it. It's a very ponny pook. Fait, she no sell it afa." With that he put it up into his bosom again, and out at the door he ran, with the honest woman's money and all.

A letter written at the time by Mr Stedman, then minister of Auchterarder, gives an account of the burning of the villages in Strathearn, including Crieff, Muthill, Blackford, Auchterarder, Aberuthven, and Dunning. Of Crieff, the Highlanders sent to burn it said, "She was a ponny toon. put she wad be the petter of a coot sing." When they came to Muthill, the grandmother of the minister's wife was just a-dying, and the minister, Mr Halley, entreated them to spare the manse for a few minutes until she expired. However, they would not wait a minute, but set flames to the house; so that he was under the necessity of carrying out the dying woman. "She died in the forth-carrying, and they laid her down on the snow and streiked her, the minister's wife, her oye (or grandchild) sitting beside her." But this was not all. Some Highlanders coming past, and coveting the blankets which were lying under the old woman upon the snow, pulled them from beneath her, and took them with them. "Sir," adds Mr Stedman, "this is true matter of fact, and confirmed by persons dwelling in the bounds." Minute details are also given of the burning of Auchterarder and Aberuthven by the Highlanders under Clanranald. Another party, commanded by Lord George Murray, came on to Dunning, where they added insult to injury, by first officiously helping the villagers to carry out their effects before they set fire to the town, and afterwards, knowing where the best things were stored, lifting them and walking off. "Lord George," says the narrator, "would not spare the honest minister's house to shelter his sorrowful and mourning widow and children. Yea, they assert he said, 'He was sorry he got not the old dog's bones to bristle in the flames of his house.'"

The following extracts from the Session Records of the Parish refer to those troublous times. The first, it will be observed, about two months before the Battle of Sheriffmuir, and the other about a year after it:-

"18th September, 1715. - There was no sermon this day, and for several Sabbaths following, on account of the commotions that were in the county by reason of Mar's unnatural Rebellion."

"2 Oct., 1716. - Transmitted to the Session of Dunning from Mr Wm. Mitchell, minister at Edinburgh, and Mr Wm. Hamilton, Professor of Divinity there, £18 sterling, as part of the donation of a charitable person for the relief of such as, being well affected to the present Government, were brought to straits by their sufferings in the late Rebellion."

The inhabitants of Dunning, actuated probably by a feeling similar to that which induced the people of London to erect the "Monument" after the Great Fire in 1666, planted a tree to commemorate the burning of their village in 1715. This venerable thorn, which has braved the storms of nearly two centuries, and bears upon its aged trunk evident symptoms of decay, still does duty as a living witness of the fact it was planted to commemorate, and, if properly protected and cared for, bids fair to hand down to generations to come the memory of that notable event in the history of the village. Mr John Philip, a much respected parishioner, who died about 1868, has left in verse the history of the aged thorn:-

“So they three hundred Highlanders did bring  
To put in force the edict of the King.  
From Braco, Crieff, and Comrie they came,  
And other parts, to set the town on flame.  
Then Aberuthven, Muthill, and Blackford also,  
In fire and smoke up in the air did go.  
Dunning and Auchterarder shared their fate.

A thorn tree from Pitcairn’s Den  
For a memorial was planted then,  
And that no evil might the tree befall,  
It was protected by a circular wall;  
And every year, the night before the fair,  
The Baron’s workmen do with skilful care  
Trim and preserve its bowl-inverted form  
And single stem, which long has stood the storm.  
Long may it live to tell to future days  
What Dunning suffered from the Rebel ways.”

A Drummond of Keltie served as an officer in the American War in 1778. He overheard a Scotchman, lying wounded on the battlefield, and muttering for vengeance on the man who had laid him there, “I wish the auld thorn-tree o’ Dinnin’ was trailin’ through your in’ards.” He was a Dunning man.

As to the burning of the manse, there is no room for doubt. A minute of Presbytery records the fact, and the steps which were taken to have it rebuilt, being as follows :-

“Dunning, 3 June, 1718. - The heritors and Presbytery went forth and took ocular inspection of the manse and offices, and found the said manse ruinous, and nothing left standing but the walls, which were also greatly damnified, the same having been burned in the time of the late Rebellion, as also were the stable and a part of the barn.”

But Mr Reid, as has been stated, had escaped from these evil doings. Another letter records how calmly and composedly he prepared for his last journey. His wife, hearing that the Highlanders were approaching, and knowing the hostile feelings they entertained towards her husband, was greatly concerned, and spoke of getting him conveyed away to some place of concealment. He told her to have no fears on his account - that the Rebels would not be allowed to hurt a hair of his body, as before they arrived he would be beyond their reach. He then sent for the village carpenter, ordered him to measure him for a coffin, and to get it ready immediately, as it would be needed in the evening. Having arranged everything, he committed his spirit to the Saviour’s keeping, and quietly fell asleep.

(11) Mr LAUHLAN M’INTOSH, - The parish having become vacant by the death of Mr Reid, the Presbytery appointed Mr Hunter, of Gask, to preach there on the first Sabbath of March, 1716, and declare the vacancy.

On the 10th of July following, the heritors and elders reported that “They were hopeful their parish would agree on one to be their minister, and therefore craved the Presbytery’s concurrence in planting of that parish, which, being considered, the Presbytery did appoint Mr Brugh to speak at Dunning on Sabbath come eight days, and to make public intimation to the heritors, elders, and heads of families, to meet at that kirk on the 30th curt., in order to make choice of one to be their minister; also appointed him and Mr Stedman to meet with that people the said day, and, if they find a tolerable harmony among them, to bring in a subscribed call from them to the Presbytery.” Here it will be observed that, though the Act of Queen Anne restoring Patronage had been several

years on the statute-book, it was not acted upon, but the presentation was allowed to fall to the Presbytery *jure devoluto*. The call was accordingly moderated in on the day appointed, when Mr Lachlan M'Intosh, who had several times preached by appointment of Presbytery, was unanimously elected, and a petition laid before the Presbytery, "subscribed by heritors, elders, and many heads of families, entreating that the Presbytery may settle him among them"; whereupon the Presbytery "agreed to give Mr M'Intosh some process of tryal," prescribed subjects for his discourses, and appointed "Mr Hunter to wait on My Lady Rollo, younger, in "order to know her mind with respect to the designed settlement", and the Moderator to wait on the Laird of Gleneagles and other heritors. At a subsequent meeting, it having been reported that these heritors were satisfied, the Presbytery "agreed to give their Presbyterial call to Mr M'Intosh to be minister of said parish, the right of calling thereto being now in their hands," and fixed the day for his ordination.

He was accordingly ordained on the 3rd day of October, 1716, when Mr Stedman preached on 1st Timothy iv. 14, "Neglect not the gift that is in thee," and "the brethren gave Mr M'Intosh the right hand of fellowship; also, the heritors and elders of the parish welcomed him by taking him by the hand." The following minute shows the interest taken by the Presbytery in the relief of those who had suffered from the recent Rebellion:-

"Mr Drummond represented that there was a poor woman in Crieff, called Isabel M'Laren, who had her house burnt by the Rebels, and had some small children, and therefore craved the brethren might be appointed to bring in some charity for her from their several Sessions, which, being considered, the desire was granted."

The Episcopalian ministers ejected at the Revolution seem still to have occasioned trouble to their successors: - "February 12, 1717. - The brethren brought in an account of the irregular practices of the Intruders in write, as appointed, which, being read, it was laid on the Clerk to transmit the Account to Nicol Spence (Clerk of the General Assembly), that he may take what course he thinks best in putting the said Intruders therefor in the Porteous Rolls."

At that time the Presbytery, as they have always done, took an active interest in the education of the country and in the superintendence of schools and schoolmasters. On the 15th January, 1717 Mr William Hepburn, who had for some time taught a school at Dunning, craved the Presbytery to approve of him as schoolmaster of said parish, and produced his testificats of good behaviour; but the minister having stated that the parish was not altogether harmonious, the matter was delayed "till next meeting, to see what further light the Presbytery could get therein". The opposition seems to have been got over, and at next meeting the Presbytery agreed to take trial of Mr Hepburn "as to his qualifications for teaching a Grammar School." The Committee appointed to examine him reported that "they found him competently qualified for the said end, and that they had prescribed a Theme to him; and then he in a little time compeared, and gave in the said Theme in Latine, which, being read, the Presbytery were satisfied therewith; and then it was recommended to him to labour for more knowledge of the principles of religion, that he may be capable to instruct the children therein, and to call for the Synod's Act anent schoolmasters, and to follow it; and so, having subscribed the Confession of Faith, with the Formula, he was appointed as schoolmaster of Dunning." From this it would appear that there was a "Grammar School" at Dunning in those days, and that a teacher was required competently qualified for conducting such a seminary. It may be questioned if many schoolmasters, or ministers either, now within the bounds, could off-hand, "in a little time", extemporise a Latin Thesis like Mr Hepburn.

Notice has already been taken of the burning of the manse by the Highlanders. On the 3rd of June, 1718, a compromise was entered into for rebuilding it, by which the heritors agreed to give Mr M'Intosh 950 merks Scots, and perform all the carriages, he undertaking to make the manse and offices sufficient, and get them declared free within a year. On the 21st of July, 1719, the manse and offices were declared free accordingly.

The manse having been made sufficient, Mr M'Intosh then brought the state of the church under the notice of the Presbytery, as appears from the following minute :-

“The Presbytery finding there were several things destitute in this kirk that needed to be mended and repaired, they did call skilled workmen, and appointed them to take inspection thereof, and make their report as soon as they could; whereupon they went to their work, and after some time they returned, and gave in their report in writ, containing an account of several things necessary for repairing the roof and glazing the windows of the kirk, with an account of the expense it will take to repair the same, which, being read in presence of the heritors, it was earnestly recommended to them by the Presbytery to repair the same, that the people may be accommodated in the kirk for attending the ordinances of the Gospel; and they promised to take the same to their consideration when they should have occasion to meet again.”

On the 1st of May, 1722, compeared a deputation from the Presbytery of Perth, accompanied by Commissioners from the Parish of Errol, and laid on the table of the Presbytery a call in favour of Mr M'Intosh, to be Minister of that Parish. The parishioners of Dunning being summoned for their interest, compeared at next meeting “the lairds of Invermay, Keltie, Innerdunning, Garvock; also, Mr Rutherford of Knowhead, Clevage, Robert Pearson of Clow, Robert Brugh of Boghall, Charles Campbell in Tirnaway, John Gloag in Common, James Rutherford of Buchandie, James Rutherford of Knowes, James Henderson of Dalreoch; as also, all of the elders, with a great many of the people of that parish (together with a letter from His Grace the Duke of Athole), shewing their desire that Mr M'Intosh should be continued Minister at Dunning.” After hearing parties, the Presbytery unanimously agreed to continue Mr M'Intosh in his pastoral relation at Dunning.

The parishioners of Errol thereafter made repeated unsuccessful attempts to obtain a minister. Several were proposed, and some of them were called, but various obstacles arose in the Church Courts to their settlement. At last another unanimous call to Mr M'Intosh was presented to the Presbytery of Auchterarder, who this time agreed to “louse him from his relation to the Parish of Dunning,” and to the great delight of the people of Errol, he was admitted minister of that parish on the 17th of February, 1725.

Mr M'Intosh was one of the most distinguished men in the Church at that period. He was one of the three eminent ministers commissioned by the Assembly, in 1734, “to address the King and Parliament for obtaining relief from the grievance of Patronage.” He took a leading part in the business of the Church Courts. He was chosen Moderator of the General Assembly in 1736, and again in 1743 was urged to allow himself to be proposed for that honour, but he declined. The same year, while attending to his duties in that Venerable Court, he was seized with an epidemic then raging in Edinburgh, from the effects of which he never recovered, and died on the 13th May, 1744.

After the translation of Mr M'Intosh considerable difficulty seems to have been experienced in the settlement of the parish. On the 14th of September, 1725, “Mr James Ramsay, factor for the Earl of Kinnoull, compeared, and produced an ample Commission from the said Earl, empowering him to lay before the Presbytery a presentation granted by the above Earl to Mr Donaldson, Probationer in the Presbytery of Dundee, to be Minister of Dunning.”

The Presbytery, however, “after considering the affair, unanimously found that the time prescribed in law for a presentation was elapsed, and so that *jus* of calling fell into the Presbytery's hands.” This case is worthy of notice, as one of the first recorded instances in the Presbytery of a direct exercise of the right of Patronage, the uniform practice up to this period having been for the patron to waive his right until the six months allowed to him by law had elapsed, when the nomination fell to the Presbytery *jure devoluto*. Then the Presbytery allowed the people a hearing of as many candidates as they chose, one of whom having been selected by the heritors, elders,

and heads of families, as under the Revolution Settlement, the Presbytery appointed the individual so selected to the vacant parish by giving him, as it was expressed, “their Presbyterial call.”

That there might be a uniform practice followed in such cases, the Assembly, in 1732, passed an Act, “Anent the Method of Planting vacant Kirks”, for the guidance of Presbyteries, “when the planting of any parish fell into their hand either *tanquam jure devoluto*, or by the consent of such as have interest.” According to this Act, the minister was to be “elected by the heritors and elders”, and thereafter “proposed to the congregation, to be either approven or disapproven by them” - the objectors being required “to offer their reasons to the Presbytery of the bounds.” This law, as is well known, gave great offence to many, being considered an infringement of the Divine right of the people to choose their ministers; and Mr Ebenezer Erskine, having testified against it in a sermon preached at the opening of the Synod of Perth and Stirling in October following, was ordered to be rebuked at their bar for reflecting against the proceedings of the Supreme Judicatory, and, refusing to submit, the proceedings against him issued in the first Secession.

In the case of Dunning, several probationers preached by appointment of the Presbytery at the request of the heritors and elders. On May 29, 1726, they “supplicate the Presbytery for the hearing of more young men, . . . the Presbytery desired them, against next meeting, to give in a list of such young men as they desire a hearing of.” Among the candidates were Messrs Alexander Adam, David Stevenson, David Schaw, Robert Coventry, and A. Simpson, John, William, and Andrew Smith. On the 28th June, 1727, Sir Henry Rollo of Woodside, and Robert Stewart of Innerdunning, “represted to the Presbytery that there was a great harmony in the parish as to the calling of a man”, and craved the moderation of a call. The Presbytery appointed a Committee for that purpose, but nothing seems to have come out of it.

In December following, the Presbytery ordered intimation to be made from the pulpit of Dunning, “that seeing the parishioners now have heard several young men preach among them, and yet nothing has been offered by them towards a call to one to be their minister, that if they do not signify something that way to the next meeting, the Presbytery will proceed to the settlement of the parish as soon as they can.” In consequence of this intimation, a petition was laid before the Presbytery at their next meeting, “bearing that the heritors, elders, and heads of families were in readiness to call one to be their minister, and craving a meeting to be held for that purpose.” A Committee was accordingly appointed, and at a meeting of Presbytery (20th February, 1728) “compeared Robert Brugh, heritor and elder; John Gloag, heritor and elder; and John Strachan, elder, and produced a call from that parish to Mr Andrew Smith, probationer, whom they had often heard, to be their minister.” The Presbytery, having read the call and considered upon it, found that it had been orderly proceeded in, did unanimously concur therewith, and having called for Mr Smith, put the same into his hand, and then he lodged it in the Clerk’s hands till his trials should be expedite.

(12.) Mr ANDREW SMITH having accordingly passed satisfactorily the usual examinations, was duly inducted on the 14th day of May, 1728, the parish having been vacant for upwards of three years.

“18th Oct., 1729. - Mr Smith gave in a petition to the Presbytery, representing that ‘the church and churchyard dike of said parish are in a very bad condition, and will quickly go to ruin if the same be not repaired; and likewise that the fabric of the church, as it is at present, is by far too little for accommodating the inhabitants of the parish, some hundreds being frequently obliged to sit without doors.’” And craving a Presbyterial visitation, which was held accordingly; and the workmen appointed to inspect the buildings thereafter “gave in a very long paper, containing an account of the different reparations, and their charges”, showing that:-

To enlarge the church by building ane  
isle at the back of it 33 feet long, 18

feet broad, and 18 feet high, repair the church and the churchyard-dike, will cost - -	£1015	10	10
It. Repairing the manse, office-houses, and yard - dikes,	£173	1	4
It. Repairing the schoolhouse,	£117	2	8
It. Building five bridges for the people going to church,	£321	18	8
	-----	----	---
The total sum (Scots money) is –	£1627	13	6

Which report the Presbytery considering, and also being apprised that the vacant stipends of Dunning (then set apart for pious uses) will sufficiently defray the charges of the above reparations, and other things thought necessary, they appoint the same to be made, and appoint Messrs Brugh, Hunter, and Smith, to wait upon my Lord Kinnoull, his friends, for such an application thereof.

As we shall afterwards find, these repairs were not executed for many years; but a meeting of Presbytery was held on the 15th January, 1735, for the purpose of dividing the church among the heritors in proportion to their valuation. The mode adopted was somewhat different from that now in use. Instead of so many lineal feet of sittings, so many feet of the wall of the church were allotted to each heritor, so that the smaller heritors must have been very uncomfortably provided for. For example, the Laird of Corb got “ane foot three inches,” and “Robert and Alexander Pearson, portioners of Clow, have ane foot betwixt them.” It is difficult to imagine what use they could make of it.

Mr Smyth having represented to the Presbytery “that he had not four acres of arable ground, and that he had no grazing,” a visitation was held on 3rd May, 1737, to design land for these purposes, when Messrs William Flockhart, James Miller, and George Graham were sworn, and appointed to “take inspection of the outfield ground of Kincladie next adjacent to the manse, and to mark out as much of the said outfield ground as will maintain in grazing to the minister of this parish of Dunning an horse and two cows.” They reported “that the outfield land on the Dun-knock is most adjacent, and that it will take, in as far as we are capable to judge, the thirteen ridges and the little one at the head of the Croft ridge, having on the west the Croftland of the pendicle of the bridge, and the common highway from Dunning to Garvock on the north, and the march of Pitcairns on the south.” And it having been found that the old glebe wanted 3 Roods, 18 falls, 1 ell, to complete the four acres required by law, the Presbytery, at a subsequent meeting, designed that quantity from land adjoining the grass glebe set apart as aforesaid for the use of the minister.

“1st May, 1750. - Mr Smyth again brought the state of the church and manse under the notice of the Presbytery, complaining that the repairs formerly ordered had not been executed. A Presbyterial visitation was held, and skilled workmen again appointed to inspect the ecclesiastical buildings, who gave in a detailed report of the repairs they considered necessary, intimating the expense at £1233 11s 8d Scots, for which sum the Presbytery resolved to assess the heritors.”

On the 3rd November, 1756, the Presbytery inspected the new manse, and found it sufficient.

In 1752, Mr Smyth was chosen one of the Commission to the General Assembly, but declined. At a meeting for privy censure in the end of the same year, “nothing was objected against him, and he being called in, was approven, and exhorted to encourage himself in the Lord.” He was a member of Assembly both in 1753 and 1754, which shows the confidence reposed in him by his co-Presbyters. The record bears evidence of the interest he took in the business of the Church. Sympathising with popular party, he had a friendly regard for the Seceders, and took an active part in opposing the re-introduction of Patronage, which was gradually coming into practice in

his time. He seems to have been much respected by his congregation, and died on the last day of January, 1761.

(13.) Mr ALEXANDER SMYTH was successor to his father. At the same meeting of Presbytery at which the vacancy was intimated,

“All the elders of Dunning, except one, appeared at the bar, and represented that, whereas their parish was now become vacant by the death of their late worthy pastor, it would be highly acceptable to them, and to the whole congregation, to have Mr Alexander Smyth, his son, to succeed him; and, therefore, begged that the Presbytery would use their best endeavour, both with the patron and heritors, for bringing about the same. The Presbytery, having maturely considered the matter, appointed Mr Robert Drummond, Sir William Moncrieff, and Mr Scott, as a Committee of their number, to converse the heritors (who were all understood to be favourable), and to write to the Earl of Kinnoull without loss of time.”

A favourable answer was immediately returned by his Lordship, and on the 9th June, 1761, a presentation was laid on the table to Mr Smyth, and a call appointed to be moderated in his favour, he having been licensed as a probationer by the Presbytery on the 13th June, 1758. His ordination took place on the 24th September, 1761. He had acted as Clerk of Presbytery from the 6th November, 1759; and on the 3rd November, 1761, Mr Barclay, a licentiate, was associated with him in that office.

Little worthy of notice is recorded relative to the Parish of Dunning during his short incumbency. In the year 1767, the bridge over the Earn at Dalreoch was built; and the contractors, having got into difficulties on account of “the contributions having fallen considerably short of the sum contracted for” applied to the Presbytery for a parochial collection throughout the bounds, which was ordered accordingly.

Mr Smyth died, unmarried, on the 20th day of February, 1768, leaving behind him several sisters. “Large were the virtues of his friendly heart, Though veiled by modesty from public view; His worth to chosen friends they did impart, Which as the more ‘twas known the dearer grew.”

There is no stone to mark his resting-place, but tradition bears that he and his father were both buried under the pulpit.

(14.) Mr LEWIS DUNBAR. - At the first meeting of Presbytery after the death of Mr Smyth, “Lord Rollo gave in a letter subscribed by him and all the other elders in the Parish of Dunning, craving that Mr Lewis Dunbar, preacher of the Gospel within the bounds of the Presbytery of St Andrews, may be appointed to preach to that congregation, in order to his being called to the work of the ministry in that parish. The which letter being read, and the contents of it considered, Mr Walker is appointed to write to Mr Dunbar, desiring him to preach in the hearing of the Presbytery at next meeting, and to produce an extract of his licence and his testimonials.”

At a subsequent meeting on 5th July, 1768, “Lord Rollo presented a petition, subscribed by himself and seven other heritors of Dunning, craving a day to be appointed for moderating in a call to Mr Lewis Dunbar, to be minister of that parish. The Presbytery delayed consideration of the petition till next meeting, and in the meantime appointed Mr Dunbar to preach at Dunning.”

At said meeting, on 26th July, a presentation was laid on the table from the Earl of Kinnoull in favour of Mr Dunbar, and a day fixed for the moderation of the call. The Presbytery accordingly met at Dunning on the 18th of August for that purpose, when

“Compared personally John Lord Rollo, Mr John Belshes, senior, of Invermay, Mr Robert Graeme of Garvock, Dr John Drummond of Keltie, Mr Laurence Oliphant of Condie, Mr John Rutherford of Balquhandy, Mr William Gloag of Common, who subscribed for Mr Dunbar. The



following heritors compeared and subscribed by their proxies, viz., John Duke of Athole, Mr Belshes, junior, of Invermay, Mr George Haldane of Gleneagles, advocate, Mrs Balmain of Ternarvie, William Arnot of Rashyhill, Duncan M'Donald of Lategreen, David Graeme of Orchill, and Peter Henderson of Boathaug. Five other heritors being called, did not compear either personally or by proxy; and five more, three of whom are elders, were present, but did not concur. Of the other elders, one did not compear, and four declined giving their concurrence. Of the heads of families, 136 in number, thirty subscribed the call; all of those who did not subscribe, a considerable number declared their concurrence with the presentee. The Presbytery, proceeding to give judgment upon the call, did, and hereby do, approve of, sustain, and concur with the same. The authenticity of the subscriptions was thereupon attested at the foot of the call, and Mr Miller (for the patron) took instruments."

Mr Dunbar was accordingly ordained and admitted on the 2nd March, 1769; but, although his call had been so numerously and respectably signed, his settlement was far from being satisfactory to many, and led to the formation of the first dissenting congregation in the parish. The dissentients that same year built a church, and called a minister in connection with "The Associate Presbytery" (which had been formed by the seceding brethren, the Erskines, Wilson, Moncrieff, &c.) The history of the settlement of the ministers in the Parish of Dunning from the Revolution downwards is illustrative, and may be taken as an example of the way in which the Law of Patronage gradually became more stringent in its operation. As we have seen, Mr Reid was elected, under the Act of William and Mary, 1690, by the heritors and elders, and approven by the whole congregation. Mr M'Intosh, in 1716, was settled in the same way on a call at large, for though the Act of Queen Anne, "restoring patrons to their ancient rights," was passed in 1711, it was seldom acted upon, patrons waiving their right, and allowing the appointment to fall to the Presbytery *jure devoluto*. On the next occasion of the vacancy, twelve years later, a presentation was issued as if *pro forma*; but the Presbytery found that the six months allowed by law to the patron had expired, and, after many candidates had been heard, Mr Andrew Smyth was elected and settled in the old way. At his death, when the Law of Patronage had come into more general use, the heritors and elders petitioned the Presbytery to use their influence with the patron that his son, Mr Alexander Smyth, might be appointed, and a presentation was issued in his favour accordingly. But when Mr Dunbar was settled on a direct presentation, although the principal heritors were favourable to him, of the eight elders not one concurred, and only 30 out of 136 heads of families subscribed his call.

The laxity of discipline was another cause advanced by the Seceders as a reason for their leaving the Established Church. There is no evidence of this in the record, but there is abundant evidence of a fearful laxity of morals. "Like people, like priest." The middle of the eighteenth century was in many respects a dark period in the history of Scotland. As in the days of the weeping prophet, "the prophets prophesied falsely and the priests bore rule by their means, and the people loved to have it so." Within a few months, before the Presbytery of Auchterarder, there were two ministers and three probationers under libel for various immoralities. Prosecutions for violence, assault with intent, &c., followed by sentences of excommunication, were not uncommon; and altogether, judging from the records of the period, the morality of the country seems to have been at a very low ebb.

Mr Dunbar continued minister of Dunning for about twelve years, when he was translated to Kinnoull, to which parish he was admitted on the 7th November, 1782. His death took place on 22nd day of February, 1829, in the eighty-ninth year of his age, when he had all but completed the sixtieth year of his ministry.

(15.) Mr JOHN BAIRD. - On the 3rd of December following, a presentation in favour of Mr John Baird, minister at Collace, to be minister of Dunning, was laid on the table of the Presbytery. The appointment seems to have been highly acceptable to the parishioners, as at the same meeting a petition was given in "from the heritors, elders, and a great number of the heads of families", praying the Presbytery to appoint an early day for the moderation of a call in favour of Mr Baird.

A call was accordingly moderated in and sustained, having been signed “by almost all the heritors present, and by the proxies of many of those who were absent, and by all the elders and many heads of families”. After the usual process of translation, Mr Baird was admitted to Dunning on the 27th day of February, 1783.

On the long - vexed question of Patronage it is interesting to find that, even after the date of Mr Baird’s admission, the Presbytery of Auchterarder continued to testify against what they considered an unwarrantable encroachment on the liberties of the Christian people. On the 1st of April, 1783, they unanimously agreed to the following motion:-

“The Presbytery, taking into their serious consideration the Law of Patronage, and the many bad effects that have arisen from the rigorous exertion of that law, and being convinced that the Church of Scotland have a right to the mode of settlement established by the Act, 1690, humbly overture to the very Reverend the Synod of Perth and Stirling that they shall frame and transmit an overture to the ensuing General Assembly, proposing that the Venerable Assembly shall embrace the present season for applying to Parliament for the repeal of the Act of Queen Anne, 1712, restoring the right of Patronage.”

The year 1782 was long remembered in Scotland as “the dear year.” The country was engaged in an expensive war, the harvest was late, the crops were a failure, and, the prices of provisions being consequently high, the poor were reduced to a state of great destitution. Notice of this is taken in the Record, as appears from the following minute:-

“The Presbytery, taking into their serious consideration the state of this country at present on account of the late harvest, scanty crop, and high price of provisions, as well as the general prevalence of vice in the land, agree to appoint Wednesday, the 18th day of December, to be observed within their bounds as a day of fasting and humiliation.”

Two years later we find them as piously disposed to acknowledge the Divine goodness in favouring the country with an abundant harvest.

“NOV. 2, 1784. - The Presbytery, taking into consideration the late remarkable interposition of Providence with regard to the season of the year, by which the fears of a late and scanty crop justly entertained from the unfavourable summer have been happily disappointed by an uncommonly favourable harvest, and the prospect of plenty and reduced prices is afforded us, think it their duty to call the people under their care to a serious attention to the signal instances of the Divine goodness, and to the exercise of gratitude for the same,” etc.

In 1784, the manse offices were rebuilt, inspected by the Presbytery, and declared “free and sufficient in terms of law”. In 1797, a new kitchen and barn were built, approved of by the Presbytery, and declared free.

On the 27th November, 1804, Mr Baird gave into the Presbytery a petition, representing “That, in consequence of a number of acres having been feued out for the purpose of building by the Right Hon. Lord Rollo, and also by William Graham, Esq. of Orchil, the number of the inhabitants of the parish is greatly increased, and this increase still seems to go on, consequently the church of Dunning is by far too small to accommodate the parish, and, moreover, has been allowed to fall into disrepair, so as to render it very inconvenient to attend public worship in stormy weather, and several are obliged to absent themselves. That having repeatedly made known these circumstances to the heritors at their public meetings without any redress, he now found it necessary to apply to the Presbytery.”

The Presbytery accordingly met at Dunning on the 8th day of January, 1805, along with a full representation of the heritors. John Fraser and Peter Chalmers were appointed to examine what number of persons the church would contain, and the state of the roof; Alexander Bowie to

examine the state of the walls; and David Syme to examine the state of the slating, and report to the Presbytery. Having examined the church, said tradesmen afterwards gave in the following report:-

“In obedience to the Rev. Presbytery of Auchterarder, having measured the church of Dunning, we report that the number of feet of seating contained in the present church is 609, which, at 18 inches the bottom-room, gives 406... We are unanimously of opinion that the present walls of the church are sufficient. We are also of opinion that the couples and one-half of the sarking, so far as we can see, will carry for many years a covering of blue slates; but the present slates are insufficient, and ought to be taken off.”

Mr Baird having stated that the number of examinable persons in the parish - that is, of twelve years of age and upwards - was 1005, and the entire population 1504, the Presbytery found that additional accommodation was needed for 264 persons, and decerned accordingly, “requiring the heritors to furnish the aforesaid accommodation, either by enlarging the present church, or by building a new one, and they appoint plans and estimates for the above purpose to be laid before them at their next meeting.” But when they again met, “as the Clerk was proceeding to read the minutes of the former meeting, Mr Rutherford produced and intimated a sist from the Court of Session, signed by the Lord Justice-Clerk; which sist being intimated, the Presbytery, in compliance therewith, stop further procedure in the business of the church of Dunning at present.”

The Court took up the case entirely on the question of jurisdiction, which was decided in favour of the Presbytery, the Court being unanimously of opinion that the Presbytery had an original jurisdiction in all questions respecting the building or repairing of churches, subject to the review of the Court of Session. When the case came back to the Lord-Ordinary, the heritors were judicially called upon to take their election of rebuilding or enlarging the church; and they having declined to say what they would do, the Lord Ordinary pronounced an interlocutor affirming the judgment of the Presbytery.

By this decision the Court were thought to have sanctioned the doctrine, that heritors were bound to enlarge a church, though not decayed nor fallen down, in order to accommodate an increased population; but this question was again tried, and a contrary decision unanimously given in the case of Methven in 1828, when the Court found that the heritors cannot be called upon to enlarge a parish church which is in good repair. (See Dunlop, page 23.)

In September, 1807, Lord Rollo, with a view “to enlarge and keep more regular the streets of Dunning”, petitioned the Presbytery to sanction an excambion “of a small angle of the east glebe which ran to a point into one of the streets, for ground adjoining the glebe of the same extent and quality.” Mr Baird concurring, the Presbytery unanimously agreed to the excambion, and on the ground thus acquired by Lord Rollo was afterwards formed the street known as the Bridge of Earn Road.

On 3rd May, 1808, a plan for the enlargement of the church, so as to accommodate 760 persons, was submitted by the heritors, and approved of by the Presbytery. On the 3rd July, 1810, Mr Baird complained “That the heritors had not yet executed the repairs and additions decerned for by the Presbytery, and awarded by the Court of Session; and, as there seemed no prospect of the work being finished within a reasonable time, he now requested that the Presbytery would take the steps necessary to put in execution the remit of the Court of Session, in order that the parish of Dunning may be accommodated with a proper church.”

The Presbytery ordained the heritors to report diligence; but the work seems to have gone on slowly, for in June, 1811, Mr John Allan, elder from Dunning, on being asked by the Presbytery – “Whether the church was yet fit for public worship?” replied that the walls of the church have been rebuilt, and that the roof is on; that the rest of the repairs are not in a state of forwardness, and that, as far as he knows, there are no tradesmen working at it; and that public worship is at

present performed in the school, which does not contain one-third of the congregation. The Presbytery thereupon ordered Mr Baird to summon a meeting of heritors, and demand from them an account of the cause of the delay. At next meeting the heritors reported that “the improvements were going on with as much despatch as the tradesmen could overtake them, and that in about a month from that date Divine worship might be performed in the church.”

After many hindrances and vexatious delays, the repairs on the church were at last completed, and the sittings divided amongst the several heritors in proportion to their valued rent. The meeting for this purpose was held on 7th November, 1811.

Mr Baird, who had for months been of infirm health, died on the 7th day of August, 1812, having been minister of Dunning for twenty nine years. It is to be regretted that no stone marks the place where his earthly remains were laid. He was married in 1779 to Miss Janet Roy, by whom he had four sons and four daughters, several of whom predeceased him.

(16.) Mr CHARLES WILKIE HARDY, third son of Dr Hardy, of Edinburgh, and grandson of Mr John Hardy, minister at Culross, and a licentiate of the Presbytery of Edinburgh, was the next incumbent. A presentation in his favour was laid before the Presbytery on the 2nd day of February, 1813. His call was moderated in and sustained on the 4th day of March, and, after the usual trials, he was ordained on the 23rd day of April following. His incumbency, however, was of brief duration, as he died in Edinburgh, after a short illness, on the 7th day of February, 1814, in the twenty sixth year of his age, and the first of his ministry.

(17.) Mr JOHN GRIERSON, A.M., a licentiate of the Presbytery of Dalkeith, succeeded in a way somewhat remarkable. On the death of Mr Baird, the Earl of Kinnoull, as patron, issued a presentation in favour of Mr Grierson, but before it could be acted upon, the principal heritors of the parish represented to his Lordship that they were desirous to have Mr Hardy as their minister, and petitioned that he should be appointed. On this his Lordship sent for Mr Grierson, and explained to him the state of matters, telling him that he had undoubtedly got the presentation, and might take the advantage of it if he chose; but if he insisted on being minister of Dunning, it would not be with the goodwill of the influential parishioners; whereupon Mr Grierson at once resigned the presentation, and begged his Lordship to appoint his friend, Mr Hardy. As has been stated, Mr Hardy died within a year, and when the parish again became vacant, both patron and people were so pleased with the way in which Mr Grierson had acted on the former occasion, that he then received the appointment, with the unanimous concurrence of all concerned. The minute bears that “his call was subscribed by several heritors, by all the elders, and by a great number of heads of families, and none made any objections.” His ordination took place on the 27th day of September, 1814. He was translated to Dunblane, on the 16th of July, 1818.

(18.) Mr JAMES RUSSELL was ordained minister of Dunning on 24th September, 1818, at the well advanced age of 55, and occupied the office for 42 years, dying at the age of 97 in the year 1860. He was a man of strong but peculiar character, and stories of his eccentricities still linger in Dunning. An interesting character-sketch of him is to be found in the *Scots Magazine* for 1891, from the pen of Dr Paton J. Gloag, who knew him more intimately than anyone else, as his assistant for fourteen years. The present description is derived from Dr Gloag’s reminiscence. Mr Russell was a native of Kirkcaldy. He was trained as a wright, but in consequence of injury by an accident, he took to study. He was licensed by the Presbytery of Linlithgow, and was for several years tutor in the family of Dundas. Thereafter he was assistant to Mr Garvie of Aberdalgie, for some years, until he received the presentation to the parish of Dunning. He was of considerable scholarly attainments. His chief study was the New Testament in the original Greek. He went through the New Testament once a year, using Tischendorf’s and Lachmann’s versions, and was also well read in theology. His library was small, but very select, kept in a little closet. It never increased, as his plan was, when he purchased a new book, to select what he considered his worst and consign it to the flames. He received the degree of D.D. in 1822 from Glasgow University. Although an excellent scholar, he was as ignorant of the commonest things round him as a babe.

Dunning had a railway station less than two miles distant for many years before his death, but he never saw a train. He never read a Waverley Novel. He seldom went outside his gate. He is said once to have set out on horseback through the Ochils for the General Assembly, but after a mile or two the horse turned and brought him home again, where he remained. But he never cared one jot what men thought of him. In appearance he was lean and bald, with keen and piercing eye, holding himself upright, the very picture of a monk.

For many years he never went to church except on Communion Sabbath. That day he regularly preached and conducted the first table service. He sat down at the second table, and left in the middle of the service, and his people never saw him again till next Communion. He seldom attended Presbytery meetings even before old age came on. Once his brethren rashly compelled him to attend; but his temper was so irascible that they were glad to obtain a certificate from his doctor that the state of his health prevented his attendance. When an elder representing Dunning in the Presbytery came to him for advice how to vote, he told him, "Observe how Mr - - (a certain minister) votes, and whatever the subject, vote you directly opposite." Although he lived to such an extreme old age, he was in figure a fine specimen of a man to the last, and had few of the infirmities of age, dressing and coming from his bedroom and continuing his study of the New Testament until within a few days of his death. He suffered from much sickness towards the last, but (says the writer) the only remark I heard him make was, "This is very humiliating." "With all his peculiarities and failings, certainly we shall never see his like again. That class of minister of which he is the type is now extinct. Whilst ministers of the present day will shun his pastoral inefficiency, and avoid his peculiarities, which would be in them unnatural, it would be well to cultivate his scholarly habits."

Dr Russell's last assistant was Mr PATON JAMES GLOAG, whose ministry still remains notable in Dunning. He came as a distinguished student of St Andrews University. After a short period as assistant he was ordained "assistant and successor" on 20th January, 1848, with the "hearty concurrence" of Dr Russell, and to the unanimous satisfaction of all concerned. He continued in the charge until 23rd August, 1860, when he was translated to the parish of Blantyre. In parting with him the Presbytery records that he had "endeared himself to the brethren by the fidelity of his labours, and the amiability of his deportment." By a remarkable coincidence, the next minute of Presbytery records the death of Dr Russell, to whom Mr Gloag had acted as assistant for fourteen years.

Mr Gloag has since had a distinguished record. From Blantyre he passed to the ministry of Galashiels. He has made valuable contributions to the theological literature of the time. He has received the degrees of D.D. and LL.D., and was chosen to the highest honour in the Church of Scotland as Moderator of the General Assembly in 1889.

(19.) Succeeding Dr Russell, Mr JOHN WILSON was inducted on 10th June, 1861. He was the last minister of Dunning appointed by the patron, the Earl of Kinnoull, previous to the abolition of Patronage in 1875. Mr Wilson, a licentiate of the Presbytery of Biggar, was translated to Dunning from the neighbouring parish of Forgandenny, where he had been minister for eighteen years, so that he was already well known in Dunning.

In 1863 the present handsome manse was built, costing the heritors upwards of £2000, on inspecting which the Presbytery recorded their thanks to the heritors for "the liberal and generous manner in which they had acted."

In 1867 the present Parish School and Schoolhouse were erected, on which the Government Inspector of the day reported – "The new premises now occupied are unusually fine and commodious, a boon to the parish and an honour to the heritors." The school is a worthy monument to the close of the historical responsibility of heritors and church for parochial education, which was transferred to the ratepayers by the Education Act of 1872. Only Dunning people of the older generation can now picture to memory the old school standing on the ground

now forming the lower part of the churchyard: the school with its low ceiling and its wooden pillars for the boobies to lean against, the outside stair leading to the dwelling-house above the school, the spacious playground bounded by the linn, where many a foot was soaked, and presiding over all, with quiet dignity, Mr M'Currich, who is still with us in the venerable evening of his days, residing in the Old Manse of the Broom.

In 1868, several structural improvements on the church were carried out at a cost of £205, including the re-seating of the greater part of the church.

Mr Wilson was closely concerned in all the affairs of the general welfare of the village. For example, he undertook the difficult and delicate office of Clerk of the School Board when it was newly instituted, and the several schools of the village were to be combined. He also took a large share in introducing the present water supply of the village, as described further on. He made a special study of the history of the Church of Scotland, and his opinion was widely valued and consulted in matters concerning the legislation of the Church. While minister of Forgandenny, he was appointed Clerk of the Presbytery of Perth. After coming to Dunning, he was appointed Clerk of the Presbytery of Auchterarder, and soon received the higher office of Clerk of the Synod of Perth and Stirling. He published a historical account of the parishes of the "Presbytery of Perth", a comprehensive "Index to the Acts of General Assembly", and the "Register of the Synod of Dunblane, 1662-88", of the time of the saintly Bishop Leighton. He received the degree of D.D. from the University of Edinburgh in 1876. He died on 1st March, 1878, and on his tombstone in the churchyard of Dunning is the inscription – "He being dead yet speaketh." "Erected by the parishioners of Dunning, in grateful remembrance of his faithful ministry."

(20.) Mr PETER THOMSON, B.D., the present minister, was inducted on the 22nd September, 1878, being translated from the parish of Kelvinhaugh, Glasgow, where he had ministered for six years. He was a distinguished student at Aberdeen and Edinburgh, graduating at Aberdeen, in 1867, M.A., with First Class Honours in Classics, and the Hutton Prize for General Scholarship. He is the author of "The Greek Tenses in the New Testament: Their bearing on its Accurate Interpretation." In 1898 he was honoured with the degree of D.D. of the University of Edinburgh.

In 1883 - the heritors and congregation liberally contributing - additional improvements were made on the church, including the introduction of lighting by gas, and provision of space for an organ and choir. In 1889 two handsome stained-glass windows, subscribed for by the congregation, were placed on either side of the pulpit; in 1900, these were followed by two fine windows (by Ballantyne, of Edinburgh) the gift of Peter Whyte, Esq., in memory of his father and mother.

#### THE NONCONFORMING CHURCHES IN DUNNING.

THE information contained in this chapter (except the notes on the Free Church, and a few notes on the Original Secession Church) is extracted from the excellent "History of the Congregations of the United Presbyterian Church from 1733 to 1900", by the late Rev. Robert Small, D.D., who kindly gave his permission. In his record many graphic particulars are given concerning the congregations, which are here necessarily abbreviated.

#### BURGHER CHURCH.

In July, 1768, Mr Lewis Dunbar was presented to the Parish of Dunning as minister by the patron, the Earl of Kinnoull. A considerable party of the parishioners were unwilling to accept him, and a petition "for sermon" was made to the Burgher Presbytery of Perth from "several people in and about the parish of Dunning." In 1769, they had a church built and five elders ordained, and, after various difficulties, the first minister of the Burgher Church, Mr JOHN MACKIE, was appointed in January, 1772. In July, 1775, it is minuted that the Session met in the new manse. In April, 1776, he intimated to his Presbytery that he had recently fulfilled a duty to which they had

appointed him, but either he must have been in serious illness at that date, or his death sudden, for within six days there is an entry in the parish register of a charge paid for the mortcloth at his burial.

After an unsettled ministry of four years, the second minister, Mr JOHN BENGGO, was ordained on 9th August, 1780, coming from Dunfermline. His call was signed by 110 members and 37 adherents. He had a ministry of twenty five years, and died suddenly in 1805. With doubtless other virtues, leaving good fruits of a quarter of a century's ministry, he possessed "a stentorian voice, fitted for tent preaching." Mr Benggo's death was followed by a vacancy of over six years, when the third minister, Mr JAMES SMITH, was ordained on 25th March, 1812. He was born in Dunning, but while a Divinity student his home was at Lochgelly. In his student days he acted as amanuensis to Dr Chalmers, then minister of Kilmany, when he was writing the early part of his article on Christianity. The building of the present church at the Townhead of Dunning had been completed in 1806, soon after the death of Mr Benggo. It contained 300 sittings. Mr Smith was provided with a new manse, and the double undertaking left a debt of over £300 on the Congregation, which was not fully cleared off till 1844. When Mr Smith's ministry began, the parish was much over - churching, there being five places of worship within its bounds, and of these four were in the village, while the whole population was only about 2000. But by the union of 1847 a way was opened for uniting the Secession and Relief congregations. In 1850, Mr Smith resigned his active ministry, and died at Dumfries, 6th June, 1856, in the eightieth year of his age and thirty eighth of his ministry.

The fourth minister, Mr PETER BARRON, was ordained at Dunning, 14th January, 1852. He died, after a brief ministry, on 5th June, 1855. His son, Mr Douglas G. Barron, M.A., is minister of the parish of Dunottar, in Kincardineshire.

The fifth minister, Mr HENRY STIRLING, was ordained 14th January, 1857. He retired from the ministry in 1881, and died at Auchterarder on 2nd November, 1883, aged 54.

The sixth and present minister, Mr THOMAS Watt, was ordained on the 7th February, 1882.

## RELIEF CHURCH.

The history of this congregation dates from 18th April, 1803, when certain petitioners from Dunning were taken under the inspection of the Relief Presbytery of Perth. There appears nothing special to account for the new formation, but the movement probably owed its origin to some families connected with the Relief Church in Auchterarder. A meeting - house was built about 1804.

First minister, Mr JOHN LAIDLAW, was inducted at Dunning on 10th October, 1805, after a previous ministry, of three years at Banff. In 1813 he petitioned the Burgher Presbytery at Perth to be received into their Communion, and, as a minister of that Church, he went to Nova Scotia, and died at Pittsburg, U.S., in October, 1824.

After a vacancy of three years, he was succeeded at Dunning by the second minister, Mr WILLIAM BOAG, inducted 6th March, 1816. The congregation had financial difficulties, and Mr Boag's official ministry was dissolved on 27th May, 1828. He settled as a teacher in Dunning, and enjoyed a pension from the Synod Fund of his Church in his later years. He died 26th May, 1856, aged 86.

From 1828 to 1846 the congregation underwent many difficulties without a settled ministry, but the third minister, Mr JOHN THORBURN, was inducted on 20th May, 1846. In 1848, the membership was 60. In 1850, Mr Thorburn was called to Gatehouse, and after his departure an effort was made to join the congregation to the Burgher or United Presbyterian Church of the

parish. But when Mr Macqueen, of Pathstruie, went to conduct worship and to convey this errand, he was refused admittance, with the information that the congregation did not wish any more sermon from his Church; so, after reading the deed of Presbytery, he retired.

After this the congregation was connected with the Evangelical Union for a few years, but apparently there was no other settled minister.

The church building, plain but seemly, stood till about 1868, occasionally used for religious purposes. It was then removed, and the site is now occupied by the buildings of the Union Bank of Scotland.

#### ANTI - BURGHER CHURCH. AT DALREOCH, OR "THE BROOM."

So early as 1738, immediately after the "Secession" led by the Erskines, there was the beginning of a congregation here. But its history as a congregation is more distinctly connected with the Anti-Burghers. For a while the main gathering points for the Anti-Burghers in this district of Strathearn were at Kinkell and Pathstruie; but the intervening miles for Forteviot and Dunning were long, and the Broom was chosen as a convenient centre of worship. In 1790 there were about 200 communicants connected with the Broom congregation, coming from surrounding parishes.

The first minister ordained specially to the congregation was Mr JAMES CLARK, who came from Donegal, Ireland. He was ordained in 1795. After an illness, which came upon him suddenly in the pulpit, he died in 1821, in the 61st year of his age and the 26th year of his ministry.

About the time of Mr Clark's death, the congregation suffered the loss of 50 or 60 of their number, who refused to acquiesce in the Union of 1820, and founded a congregation in Dunning in connection with the Original Secession Church.

The second minister was Mr ROBERT CLARK, nephew and son - in - law of his predecessor. He was previously a minister of the Secession Church in Ireland. His call was signed by 44 male members of the congregation. He was inducted at Dalreoch in 1822. In 1848, at the age of 54, he was found dead on the road, about half a mile from his manse, having fallen from his horse.

The third minister, Mr MATTHEW ORR, from Greyfriars, Glasgow, was ordained 30th December, 1851. In 1869 there were 79 members of the congregation. Mr Orr died of paralysis on 25th September, 1870, in the 53rd year of his age, and the 19th year of his ministry. The Session records of the congregation contain a testimony "to his faithful labours in preaching the Word of Life, in sympathising with and comforting the dying, and in otherwise discharging the duties of the ministerial office." Soon after his death it was decided "that the regular dispensation of ordinances be discontinued."

On 27th May, 1872, the representatives of the congregation met to wind up its secular affairs. At the close of the meeting a short history of the congregation was read, stating, among other facts, that 23 elders had held office in its course of about 80 years. The church building still stands at the Broom (1906), but is not now in use for religious purposes.

#### ORIGINAL SECESSION CHURCH,

This branch of the Scottish Church was also represented in Dunning, the congregation originating in a secession from the Dalreoch congregation of the Anti-Burgher Church, which took place about 1821. Refusing to acquiesce in the Union of 1820, they connected themselves with the Original Secession Church, and built a church in Dunning in 1825. They were for a time



popularly named "Blackites," so called from the Rev. Richard Black, the minister of their connection in Perth. The ministrations were supplied from Perth and elsewhere, but they had a settled ministry from 1841 to 1843. A venerable parishioner remembers that the use of the Parish Church was given for the ordination of Mr Matthew, who came from Ireland. His stipend was £60 per annum. In 1844, Mr Smith, of the United Presbyterian Church, reported - "The Relief have accommodation for about 300, and betwixt 20 and 30 individuals attend. The Original Seceders have accommodation for 176, and about 40 attend". An endeavour was made to have a minister to supply Crieff and Dunning, but it was found to be unworkable, and the congregation was dissolved in 1852. The manse was the house now known as the Old Bank House, considerably enlarged since those days. The church was the building still standing (1906), at the north-east corner of the Old Bank Close. Although press of circumstances rendered it impossible to maintain a distinct congregation, the families in connection clung loyally and long to the Original Secession Church. The much-respected minister at Perth, the Rev. Robert Morton (now of Main Street, Glasgow, and Professor of Theology of the United Original Seceders), came periodically from Perth to hold services, and members of the congregation not unseldom would walk the ten miles road to Perth to worship with their brethren, especially at Communion seasons.

### THE FREE CHURCH.

Immediately upon the Disruption of 1843, a Free Church congregation was formed in Dunning. They called, as their minister, the Rev. C. C. STEWART, formerly minister of Aberdalgie, who was settled as their pastor by the Free Church Presbytery of Auchterarder on 13th September, 1843. There was some difficulty in obtaining a site for the church, hence the modest position still occupied by the present church (1906), which site was obtained on feu from the estate of Pitcairns. While the church was being built, Mr Stewart preached from a tent near by. The church was opened for public worship on 18th February, 1844, by the Rev. C. C. Stewart, who preached from Nehemiah ii. 19 - 20, i Corinthians vi. 19; and by the Rev. J. W. Thomson, Free Church minister at Pitcairngreen, who preached from Galatians v. i. On 23rd June, 1844, five elders and five deacons were ordained. Mr Stewart was transferred to the Free Church of Scone in 1847.

The second minister, the Rev. DUNCAN MACLAREN, was ordained as minister of the congregation in April, 1849, and introduced by the Rev. Dr Candlish. The anniversary of his fiftieth year of ministry was celebrated on 13th April, 1899, when public testimony was made to his long and faithful services. In presenting him with gifts, it was stated - "We can truly say that he is a good man, that he has never spared himself in rendering help where opportunity offered, that he has taken an active interest in all that pertained to the well-being of the community, and that he has commended the Gospel which he preached by his consistent Christian life and character." He died on 19th January, 1901, having left the manse and retired from active ministry, when a colleague and successor was appointed - the third and present minister, the Rev. ROBERT SMITH CLAZY, M.A., ordained 10th December, 1896.

When the union of the United Presbyterian and Free Churches took place in 1900, the former United Presbyterian Church in Dunning took the name of "Townhead," and the Free Church the name of "South," United Free Church.

The combined membership of the three Presbyterian congregations in 1905 amounted to 677 communicants. This is a large number in a population of 1141. As in many other rural parishes, it is no doubt partly due to the fact that many young people, whose work lies in the cities and towns, return to join in communion with their families at home.

The foregoing account of these various churches has aimed mainly at giving bare facts and dates. But to the thoughtful reader, who reads for himself between the lines, many a suggestion will occur of the strenuous exercise of conscience and theological disputation which has been the experience of Scotland in past generations since the Reformation, and in which the forefathers of

Dunning took their part, as these facts bear witness. The reader will also think of the piety, deep and true, which animated many a soul and family of the vanished congregations, leaving its contribution to the religious life of Dunning as it is today. He will also observe how the movement of the Churches has been trending back towards unity of worship, a unity so sorely needed in Scotland, which has distracted itself by minor differences in the worship of God, whom we all alike adore, through Jesus Christ our Saviour. And the reader will hope for the speedy fulfilment of the ideal of our Protestant Church -

“In things essential, unity;  
In things non - essential, liberty;  
In all things, charity.”

## HERITORS, WITH HISTORICAL NOTES.

### THE ROLLOS OF DUNCRUB.

JOHN DE ROLLO, early in the fourteenth century, had a grant from Robert Stuart, Earl of Strathearn, afterwards Robert II., of the lands of Duncrub and others in Perthshire. It appears from ancient documents that great changes took place about that time in Strathearn in consequence of the death of Henrie, the Heritable Steward or Seneschal of Strathearn. He was the last male representative of an ancient Celtic family, whose property is said to have extended from the Braes of Balquhidder to the Cross of Macduff, near Newburgh. He had a sister named Ada, married to Sir William Murray, who received with her, as her portion, the lands of Tullibardine. The said Henrie had an only daughter also named Ada, who married Sir Maurice Drummond of Concraig, who acquired with her both the office and lands which pertained to her father. Speaking of this union, Lord Strathallan says in “The Genealogy of the House of Drummond,” page 39:- “By this match, and the decease of his father - in - law, Maurice came to ane honourable office and a plentiful fortune, for albeit his pretensions by the right of his wife were none of the strongest; yet, by the favour of King David Bruce and the kindness of Robert Stuart, the King’s nephew, Seneschal of Scotland and Earl of Strathearn, there was made up to him a solid right. For, besydes the charter and confirmation he got of the office and of the lands belonging to Henrie, Robert the Earl granted him a new gift of forrestrie to reach over all the forests in the country, making him Heritable Keeper. This was the first Knight of Concraig, and the first Seneschal or Steward of that name (Drummond).”

This must have been towards the close of the reign of David Bruce, who died in 1371, and was succeeded by Robert, the Steward of Scotland and Earl of Strathearn. John de Rollo obtained from that Prince a charter, dated at Methven, 14th February, 1380 - 1, confirming the grant formerly given to him “de terris de Findony, cum parte de Dunyn, et de terris de Drumcroube et de cc Ladcathy” (that is, of the lands of Findony, with part of Dunning and of the lands of Duncrub and Ledketty). He was private secretary to Robert III., and died in the beginning of the reign of James I.

But the Rollo family trace back their lineage to a much earlier period. Eric Rollo, the Dane, had obtained a settlement in Normandy so early as the eighth century, and from him were descended the Dukes of Normandy, in the line of whom, passing over several generations, we come to William the Conqueror, who became King of England in 1066. Eric de Rollo, a scion of the same stock, accompanied the Conqueror to England in the capacity of Secretary. A portrait of him, taken in his ninety - eighth year, is said to be still in possession of the family. A descendant of his came to Scotland, as many other Normans did, in the time of David I., about the year 1130, and obtained from that monarch a grant of houses and lands in the Lothians. From him descended John de Rollo above named, who, in the following century, settled in Perthshire, and founded the family of Duncrub. Coming down the stream of time, we come to his descendant,

(2.) DUNCAN ROLLO of Duncrub, who witnessed a charter granted by Robert, Duke of Albany, to his son, John, Earl of Buchan, in 1413.

(3.) ROBERT ROWOK is mentioned in the Records of Parliament as one of the Lords of the Articles in a Parliament held at Edinburgh on the 9th October, 1457.

(4.) ROBERT, his son, obtained from James III., in 1466, a grant of the lands of Petty.

(5.) WILLIAM ROLLO obtained a charter, uniting the lands of Laidcaithy and Duncrub into a free barony, from James IV., dated 25th August, 1511, just two years before the untimely death of that gallant Prince at the fatal field of Flodden.

(6.) ROBERT ROLLO, his son and successor, fell on the same bloody field; and at a Parliament held on the 25th November, 1513, "John, Lord Drummond, became surety for Janet Graham, relict of umquhile Robert Rollock of Duncrub, that the proceeds and profits of the lands would be forthcoming for the utility of Andrew Rollock, his son and heir."

(7.) ANDREW ROLLOCK had a charter, dated 6th July, 1446, of the lands of Edindoning, supposed to be a clerical error for Glendoning, a significant and appropriate designation for the valley of the Dunning Burn, which we find so named in the articles of seisin of Robert, the fourth baron (see below). The name of this Andrew does not appear in Burke's Peerage, but it appears, along with the name of his son James, as witness to "The Laird of Drumlochie, his Band of Manrent," whereby, according to a practice then in use, the said laird binds and obliges himself and heirs to perform certain services as compensation or atonement for "the slaughter of John Drummond of Blair." Several original documents referring to this transaction are in possession of Colonel Home Drummond of Blair Drummond, and are curious as illustrative of these lawless times. The Band of Manrent is in the following terms : -

" Be it kenned till all men be thir present lettris me William Chalmer of Drumlochie that fforsameikle as ane nobil and mighty Lord Daud Lord Drummond and certain others principales of the four brancheis and maist special and nerrest of the kin and friends of umquhyle George Drummond of Leidcrieff, and William Drummond his sonne, for themselves and remanent kin and friends of the saidis umquhyle George and William, has forgiven and remitted to me their slauchteris, and given and deliverit to me their letteris of slainis there upon: and that I am obleist, be verteu of ane contract, to give the same nobil Lord my Band of Manrent as the saidis contract and letter of slanis deliverit to me mair fullelie proportis - Thairfor to be bundin and oblist, and be thir presents lettris binds and oblises me and my airis in trew and aufald Band of Manrent to the said nobil and mighty Lord as chief to the saidis umquhyle George and William his son and the said Lordis airis, and sall take their trew and aufald part in all and sindry their actionis and causis, and ride and gang with them therein upon their expensis quhen they requyre me and my airis thereto agains all and sindry personis, Our Sovereine Lady and the auetoritie of this realme alanerlie exceptit; - and hereto I bind and oblis me and my airis to the said nobil and mighty Lord and is airis, in the straitest form and maist siker style of Band of Manrent that can be devisit, na remeid nor exception of Law to be proponit nor allegit in the contrair. In witness of the quhilk thing to thir present lettris and Band of Manrent subscriyvit with my hand my Seil is hangin.

"At Edinbur', the fift day of December, the zeir of God ane thousand five hundreth fiftie aucht zeirs, - Befoir thir witnesses.

ANDRO ROLLOK Of Duncrub.

JAMES ROLLOK, his Sone.

JOHNNE GRIEME Of Garvock.

Maister JOHNNE SPENS Of Condie; and

LAWRENCE SPENS, his Bruther, and uthers diverse."

From this document, and others of the period, it appears that the family of Duncrub at that time spelled their name with a "k," which practice they followed during the fifteenth and sixteenth centuries - the celebrated Robert Rollok, the first Principal of the University of Edinburgh, with whose name the infancy of that seat of learning was so intimately associated, being a cadet of the family.

Andrew Rollok married Marriot, daughter of Sir David Rollo of Ballochrie, and had by her four sons and a daughter, viz., George, his successor, James of Thanesland, William of Ballochrie, Walter of Lanton, and Marjorie, who was married, first, to G. Graeme of Inchbrakie; and, secondly, to George Graeme of Balgowan.

(8.) GEORGE ROLLOK was served heir to his father in the Barony of Edindoning, &c., on the 1st November, 1573, and died 6th May, 1581. Leaving no issue, he was succeeded by his brother,

(9.) JAMES ROLLOK Of Thanesland, who married Agnes Collice, daughter of the Laird of Balnamoon, and died in May, 1584, leaving, besides Andrew, his successor, two daughters, viz., Marian, married to James Bruce of Penfoul; and Jean, married to Andrew Blair of Rossiehill, or Rossie Ochil, who sold it soon after to the Oliphants.

(10.) ANDREW ROLLOK (first Baron) took a prominent part in the politics and proceedings of his time. He was knighted by James VI., on the 26th June, 1621.

He had a commission from Charles I. as Sheriff - Principal of the County of Perth, dated at Holyrood, 25th September, 1633. He had a charter of the lands of Kippen, dated 5th February, 1639; and on the 10th of January, 1651, Charles II. raised him to the Peerage by the title of Lord Rollo of Duncrub, as the patent of nobility bears "In consideration of the antiquity of his family, and the constant fidelity of his ancestors to the Crown." He was fined by Cromwell's Act of Grace in 1654 in the sum, large for that period, of £1000 sterling for his adherence to the cause of his Royal Master. He married Catherine Drummond, daughter of the first Lord Madderty, and had by her a numerous family, viz.:

JAMES, who succeeded him.

Sir JOHN Of Bannockburn, who obtained a charter in July, 1636.

LAURENCE, styled of Rossie.

ANDREW, minister, first at Duns, and afterwards at Dunning, from 1652 to 1668.

Sir WILLIAM, Said to have been "a young man of excellent parts and unblemished reputation"; being an ardent Royalist, he joined Montrose, and, having been taken prisoner when his chief was surprised and defeated at Philiphaugh, he was publicly executed at the Market Cross of Edinburgh, on the 28th October, 1645.

MARGARET, married to John Drummond of Carnock.

JANE, married to her cousin, John Rollo of Powyes, or Powhouse.

ANNE, married, first, to William Mercer of Clevage; and, second, to Harrie Drummond of Pitcairnis.

ISABEL, married to William Halliday of Tullibole.

His Lordship died at Duncrub, and was buried in the church of Dunning, on the 12th day of June, 1659.

(2.) JAMES, the second Baron Rollo, had received the honour of knighthood from Charles I. in 1642. He was remarkable for his matrimonial alliances, having successively married the sisters of the two great rivals and most illustrious Scotsmen of their time - James, Marquis of Montrose, and Archibald, Marquis of Argyle, both of whom fell victims to the bigotry and misguided zeal of the opposite factions in that distracted period of our country's history. His first lady, Dorothea Graham, died on the 16th of May, 1638, and was buried in the Royal Chapel at Holyrood. By his second lady, Mary Campbell, he had two sons and two daughters, viz. - ANDREW, his successor; ARCHIBALD, a Major in the army; MARGARET, married to George Oliphant of Newton; and MARION, married, first, to Robert Forest, a minister; and, second, to the Laird of Garvel.

(3.) ANDREW, the third Baron, succeeded in 1669, and in the following year married Margaret Balfour, daughter of the third Lord Burleigh. Their initials and shield may still be seen on the east gable of the church of Dunning, above the doorway. This Baron's lot was cast in evil times, and both personally and politically he had his full share of the troubles and dissensions of that vexed and stormy period. The following extract from the Records of the Privy Council is illustrative of the unsettled state of the country, and of the exactions to which the farmers of those days were liable who had the misfortune to be located near the Highland Border: - "Edinburgh, 22 January, 1691. - A complaint was raised at the instance of Lord Rollo, making mention that, in the harvest last, the Highland robbers came down and plundered his ground; and because of his seeking redress according to law, they threaten his tenants with another depredation, and affrights them so as they are like to leave the lands, and cast them waste."

This raid - which, it will be observed, took place the year following the Battle of Killiecrankie, when the Highlanders were still turbulent and rebellious - was followed by disastrous consequences. It led to a feud between the Duncrub family and the young Laird of Inchbrakie, who, if he had not himself an active part in the foray, was at all events suspected of countenancing and befriending those who had. The following account is given of the quarrel and its tragical results in *Chambers' Domestic Annals of Scotland*: - "A hership of cattle having taken place on the lands of Lord Rollo, in Perthshire, the Master of Rollo was pleased to prosecute the matter a little more energetically than was convenient to some of his neighbours. He seems to have particularly excited the resentment of James Edmonstoun of Newton, one of whose tenants was found in possession of a cow reclaimed as part of the hership. Newton, being after at the House of Clavidge, spoke some despicable words regarding the Master, which were afterwards taken notice of. At the same house, about the same time, Patrick Graham, younger of Inchbrakie, spoke in the like angry terms of the Master. 'It has been noised in the country,' said he, 'that I have courted the Master of Rollo, and fawned upon him; but when occasion serves, something different will be seen.' These two hot-headed men spent a couple of days together - at Ryecroft, a house of young Inchbrakie, and probably there inflamed their common resentment by talking over their grievances. In the day noted in the margin (20th May, 1691), hearing that the Master of Rollo was to go in the afternoon to Invermay House, they rode to his house of Duncrub, and from that place accompanied him to Invermay, together with the Laird of Clavidge and a gentleman named M'Naughton. Inchbrakie was remarked to have no sword, while his companion Newton was provided with one. Supping at the hospitable board of Invermay, these two conducted themselves much in the manner of two men seeking a quarrel. Inchbrakie said to the Master, 'Master, although John Stewart killed and salted two of your kine, you surely will not pursue him, since your father and his lady ate them!' Hereupon Clavidge remarked that this was not table talk; to which Newton made answer: 'I think you are owning that.' Then Inchbrakie and Newton were observed to whisper together, and the latter was heard saying: - 'I will not baulk you, Inchie.' Afterwards they went out together, and by - and - bye returned to table. What was the subject of their conversation during absence might only too easily be inferred from what followed. At ten o'clock the party boke up, and the strangers mounted their horses, to ride to their respective homes. The Laird of Invermay, having observed some mischief brewing in the mind of Newton, endeavoured to make him stay for the night, but without success. The Master, Clavidge, and M'Naughton rode on, with Inchbrakie a little in front of them. When Newton came up, Inchbrakie and he turned a little aside, and Newton was then observed to unloose his belt and give his sword

to Inchbrakie. Then riding on to the rest of the party, he contrived to lead Clavidge and M'Naughton a little ahead, and commenced speaking noisily about some trivial matter. Hearing, however, the clashing of two swords behind them, Clavidge and M'Naughton turned back along with Newton, and there saw the Master of Rollo fallen on his knees, while Inchbrakie stood over him. The latter called out to Newton, 'He has got it.' Clavidge rushed to sustain the sinking man, while Inchbrakie and Newton went apart, and interchanged a few hurried sentences. Presently Newton came up again, when Clavidge, perceiving that the Master was wounded to the death, cried out, 'O God, such a horrid murder was never seen!' To this Newton, standing coolly by, said, 'I think not so. I think it has been fair.' The poor Master seems to have died immediately; and Newton went again aside with Inchbrakie, gave him his own hat, and assisted him to escape. In the morning when the two swords were found upon the ground, the bloody one proved to be Newton's. Inchbrakie fled that night to the house of one John Buchanan, whom he told that he had killed the Master of Rollo, adding with tokens of remorse: 'Wo worth Newton – wo worth the company!' and stating further that Newton had egged him on, and given him a weapon, when he would rather have declined fighting. Inchbrakie escaped abroad, and was outlawed, but, procuring a remission, returned to his country in 1720. James Edmonston of Newton was tried (August 15th, 1695) for accession to the murder of John, Master of Rollo, and condemned to banishment for life. It is stated that, nevertheless, he carried the Royal Standard of James VIII. at the battle of Sheriffmuir, and even, after that event, lived many years on his own estate in Strathearn."

Further particulars relative to this domestic history of the Baron are given in the Records of the Synod of Perth and Stirling. He died on the 1st day of March, 1700. His lady long survived him, and died at Edinburgh on the 20th day of October, 1734. They had issue two sons and three daughters: -

John, Master of Rollo, slain by Inchbrakie.

Robert, the fourth Lord.

Emilia, married to Irvine of Bonshaw.

Isabella, married to Johnston of Wamphray.

Susan, married to Gillespie of Cherryvale.

(4.) ROBERT, the fourth Baron, who, before his father's death, had been served heir to his deceased brother John in the lands and barony of Duncrub (except the lands and mill of Kippen, Rig, and Craigbaikie), comprehending the lands and manor of Duncrub - the lands of Findony, with the meal and wauk mills - the town and lands of Leadkitty - the lands of Thanesland, otherwise called Glendoning, and that part called the Common of Donyng - the lands of Pitmeadow, with the hill called Blaeberry Hill, and Fairneyknowe - the lands of Pittenskeich (or Pittenkeith) - the lands of Kirkton of Donyng - the Burgh of Barony of Dunning, within the parish of Dunning and the barony of Duncrub - the fourth part of the lands of Bokello by annexation within the barony of Duncrub - the lands of Southcorb - also, the lands of Rossie and the lands of Granco, otherwise called the Chapel - lands of Dunning - the lands of Baldinnies, with the privilege of salmon - fishing in the River Earn - the part and portion of the lands of Wester Rossie, called "The Little Mailin" - and the churchlands of the church of Dunning, called Kinleddy, with the teind sheaves. (Retours, 1130.)

In another document mention is made of the Templelands of the parish of Donyng, called Rincley. (Retours, 954)

This list is interesting as showing how much of the parish was in the possession of the Duncrub family in the early part of last century.

Robert, Lord Rollo, like many of his neighbouring proprietors in Strathearn, took an active part in the Highland Rising under the Earl of Mar, in 1715. When that nobleman, under the pretence of a Tinchel or great hunting match, summoned to Aboyne the chiefs and men of rank who professed attachment to the exiled family, among the first who hastened to the unfurling of "The

Standard on the Braes o' Mar" was the Baron of Duncrub. Accompanying the Highland army in their southward march, he was appointed "Colonel of the Pearthschyre Regiment of Horse," in which regiment his friend and neighbour, Laurence Oliphant, younger of Gask, held a commission as Lieutenant. They left Perth on the morning of Thursday, the 10th of November, quartered that night in Auchterarder, held a general review there on the 11th. On the 12th, with an army, consisting of not less than 10,000 men, they marched west by Ardoch, and, receiving intelligence from Lady Kippendavie, by a messenger disguised as a cripple pedlar, that Argyle was advancing from Dunblane to meet them with an army of 3300, they halted near the Bridge of Kinbuck, and lay under arms all night, with nothing but their plaids to cover them, though there was a severe frost, and the ground covered with snow. Next day, Sabbath, the 13th of November, the hostile armies met on Sheriffmuir, where was presented the strange spectacle of two armies, in each of which the right wing was successful and the left wing defeated. The Perthshire squadron, being stationed on the extreme left of the Highland army, had to sustain the brunt of the attack, being opposed to the best cavalry of the Royal army, led by Argyle himself. Lord Rollo and his troopers, most of them men of family, inspired with zeal for the cause in which they were engaged, bore themselves bravely, knowing they had their character to maintain as gentlemen. Though unable to bear up against the weight of the heavy dragoons, they disputed every inch, and rallied ten times during the conflict whenever a vantage - ground seemed to give them an opportunity; so that it took Argyle three hours to force them back three miles, and drive them across the Allan. After a confused battle and doubtful victory, the Royalist General kept his ground, and Mar was forced to fall back on Perth. It was during this retreat that Muthill, Crieff, Blackford, Auchterarder, and Dunning, with all the farm - steadings and stackyards, were wantonly burned by the Highlanders, lest they should afford food or shelter for the Royal Forces advancing in pursuit - an event commemorated by the "Thorn Tree of Dunning." After the suppression of the Rebellion, Lord Rollo, having submitted to the Government, obtained the benefit of the Act of Grace passed the following year, and survived till 1758 but does not seem to have taken any part in the Rebellion of 1745.

(5.) ANDREW, the fifth Baron, succeeded his father. Having joined the army, he distinguished himself at the Battle of Dettingen in 1743, and was promoted for bravery. He was made major of the 22nd Foot in 1750; Lieutenant - Colonel on 26th October, 1756, and commanded the Regiment at Louisberg in 1758. He was sent to assist General Murray in reducing Canada in 1760; took St. Domingo on the 6th of June, 1761 ; and at the taking of Martinique, in January following, the despatch bears that "Lord Rollo and all the officers deserved the highest approbation for their animated and soldier - like conduct." Having returned to England with broken health, he died in 1762, and was buried at Leicester, where a marble tomb, with warlike trophies, commemorates his victories. He married, first, Catharine Murray, niece of the Duke of Athole, and had a son, John, who was Major of Brigade in his father's Regiment, and died at Martinique, 24th January, 1762, a few months before his father; and, second, Elizabeth Moray of Abercairny, who died there on 6th May, 1781.

(6.) JOHN, the sixth Baron, succeeded to his brother. He married, first, Cecilia, daughter of James Johnston, Esq., Edinburgh; and, second, Miss Jane Watson, of Aberdeen. By his first marriage, he had an only son, who succeeded him in 1783, viz.:

(7.) JAMES, the seventh Baron, who served in the Marines at Pondicherry and Manilla, and died at Duncrub, 14th April, 1784. He married Mary, daughter of John Aytoun, Inchdairnie, who long outlived him, dying in April, 1817, and leaving a numerous family.

(8.) JOHN, the eighth Baron, born 22nd April, 1773, served with the Foot Guards in the campaign of 1793-4-5; married 12th January, 1806, to Agnes, daughter of James Greig, Esq. of Gayfield Place, by whom he had issue - three sons and two daughters. He died 24th December, 1846, and was succeeded by his son,

(9.) WILLIAM, the ninth Baron, who married, 21st October, 1834, Elizabeth, only daughter of Dr Rogerson, of Wamphray and Duncriff, and died 8th October, 1852, leaving an only son, viz.,

JOHN ROGERSON ROLLO, Lord Rollo, in the Peerage of Scotland, and Baron Dunning of Dunning and Pitcairns in the Peerage of the United Kingdom. Since his accession, his Lordship has greatly extended and improved the family estates, having acquired the lands of Kelty, Boghall, Steelend, Greenhill, Midgemill, and Knowhead, in the parish of Dunning, and other lands in the parish of Auchterarder. He has also erected a splendid mansion at Duncrub, and built many neat and comfortable houses for the accommodation of his tenants. He takes an active interest in the prosperity of all who reside on his property, and is ever ready to promote any undertaking that he considers calculated to promote the moral or physical well - being of the parishioners of Dunning. He married, in 1857, Agnes Bruce, daughter of Lieutenant - Colonel and the Hon. Mrs Trotter of Ballindean, and has issue: -

Hon. Agnes Catherine.

Hon. William Charles Wordsworth, Master of Rollo.

Hon. Eric Norman.

Hon. Constance Agnes.

Hon. Herbert Evelyn.

Hon. Bernard Francis.

Hon. Cecily Agatha Agnes.

Hon. Gilbert de Ste. Croix.

#### THE GRAEMES OF GARVOCK.

Garvock has for centuries been in possession of the same family. Most of our noble families are of Norman extraction, and deem it honour enough to be able to say that their ancestors "came in with the Conqueror"; but the Graemes go back centuries before that memorable era, and trace their descent from a famous Celtic Chief, who flourished in the early part of the fifth century, and measured swords with the ancient Romans.

Lord Strathallan, in his "Genealogie of the House of Drummond," compiled in 1681, gives the following account of the origin of the family:- "The original of the name of Grahame, or, as some write it, Graeme or Greem, is said to be sprung from that famous Graemus who came to Scotland from Denmark with, and was father-in-law to, King Fergus the Second. These of Graemus' successors in the time of King Malcolm III., when surnames took beginning for distinction of families, made choice of the name of their first predecessor, Graeme or Greem, for their surname. This Graemus is the first of the name we read of, who, it seems, was General Commander to King Fergus' army when he fought at Carron Water against the Romans and Brittaines (that is, the "Romanised Britons), commanded by Victorious, the Roman legate. He it was who broke through the old rampart called Severus' Wall, built from Abercorn to Kilpatrick, at the mouth of the Clyde, about thirty miles in length, and beat the Roman garrisons from thence, for which notable action it got the name of Graemes-dyke, which it retains to this day. This was soon after the 400th year of Christ."

"The next eminent person of that same," says the same writer, "was Graeme, who, with Dunbar, Earl of March, rescued this kingdom from falling into the hands of the Danes, who had conquered England (about the end of the tenth century), and attempted to do the like with Scotland, but without the like success." (Page 164)

From him descended William de Graeme, who obtained from David I. a charter of the lands of Abercorn and others, in the Lothians, and who was witness to a charter granted by that monarch to the Monastery of Holyruid-house at its foundation in 1128.



The Graemes came first to Strathearn (says Lord Strathallan) by the marriage of Sir John Graeme of Dundaffmuire to a daughter of Malise, fourth Earl of Strathearn, with whom Sir John got the lands of Aberuthven about the year 1242.

In the year 1292 David de Graeme, Patrick de Graeme, and Nicol de Graeme were among those appointed to hear the claims of Bruce and Baliol at Berwick.

After them came the gallant warrior and illustrious patriot, "Sir John the Graeme" - the companion-in-arms and greatest confidant of the famous William Wallace - to whom Buchanan gives this high character, "*Scotorum longe fortissimus habitus*," and of whom Blind Harrie says: -

"This young Schyr John rycht noble was in wer,  
On a braid scheyld his fader gart him swer  
Hew suld be trew to Wallace in all thing,  
And he till him quhil lyff nicht in them ryng."

- (Buke Fyfte, v. 445). And most faithfully he kept his oath, following the Governor through many a hazardous enterprise, until at last he fell covered with wounds and glory on the bloody field of Falkirk, where "Graym yauld to God his gud speryt" on the 22nd day of July, 1298. He was buried not far from where he fell, in the churchyard of Falkirk. A tombstone, which has been three times renewed since his death, still bears the inscription: -

"Sir John the Grahame  
equally remarkable for wisdom & courage  
the faithful friend of Wallace  
being slain in battle by the English  
lies interred in this place."

The roll of history next unfolds the name of "Willielmus Dominus de Graeme de Kincardine." He was one of the Commissioners appointed to treat with the English in 1406, after the disastrous defeat at Homildon Hill. He was also sent into England in 1412 to treat of the ransom of the captive Prince, James I., and received a letter of safe conduct on his return from England to Scotland, dated 16th April, 1413.

Prior to 4th August, 1420, he had married Marion or Mariotta, sister to Robert, Duke of Albany, at that time Regent, and along with her obtained a charter of the lands of Auld Montrose and others in the County of Forfar. He married, secondly, the Lady Mary Stuart, second daughter of Robert III., who was successively married to the Earl of Angus, Sir James Kennedy of Dunmore, ancestor of the Ailsa family, Sir William Graham of Kincardine, and Sir Archibald Edmonston of Duntreith. By this lady Sir William had three sons - 1, Robert, ancestor of the Grahams of Claverhouse, Fintry, and Duntroon; 2, Patrick, successively Bishop of Brechin and Archbishop of St. Andrews; and

(1.) WILLIAM GRAEME of Garvock, ancestor in the direct line of the present proprietor. He was a distinguished soldier, and, as a reward for his faithful and zealous services, received from his uncle, James I., a grant of the lands and barony of Garvock, which have been handed down in lineal descent from father to son without any interruption to the present generation - a rare and very remarkable fact in family history.

(2.) MATTHEW LE GRAEME Of Garvock succeeded to his father in 1502, but died soon after, being an old man at the time of his father's death. He was succeeded by his son,

(3.) ARCHIBALD GRAEME of Garvock, who held the property only for a short period, having fallen, with so many of Scotland's best and bravest, on the bloody field of Flodden, "fighting bravely round their King," on the 9th day of September, 1513.

(4.) JOHN GRAEME of Garvock, his son, succeeded, and had two sons - James, who succeeded him, and John, ancestor of the Grahams of Balgounie and Lord Lynedoch, "the gallant Graham who conquered at Vittoria." Several records exist of contracts entered into between "John Graeme of Garvock and John Graham of Balgounie, his son." He married, first, Mirabel Whyte, daughter of John Whyte of Lumbany; and, secondly, Katharine Arnot, daughter of Walter Arnot of that ilk, 1545. Mention is also made of "John Grahame of Balgounie and his spouse, Marjorie Rollock." She was the daughter of Andrew Rollo, Knight, of Duncrub, and, having been previously married to George Graham, is also styled "Lady Inchbraikie."

(5.) JAMES GRAEME of Garvock succeeded his father, and married Janet Bonar of Kelty (1571), by whom he had several children. He was succeeded by his eldest son,

(6.) NINIAN GRAEME of Garvock, who, in 1606, married Elizabeth Oliphant, daughter of Laurence Oliphant of Forgandenny or Newton, ancestor of the Oliphants of Gask and Condie. A mural tablet erected above the family vault in the church of Dunning seems to have been erected by him in memory of some member of his family - perhaps as a tribute of paternal affection to a hopeful son for whom he had been called to mourn. It bears the name "Ninian Graeme," and the date "1612", with the motto, *Non oubliez*. It cannot have been erected to his own memory, as he long outlived that date, and took an active part in the civil and ecclesiastical proceedings of the stormy and eventful period which followed. He was a regular attender at the meetings of the Synod and Presbytery of the bounds, being a zealous and efficient elder. His name appears in the Valuation Roll of 1650 thus: - "Ninian Graeme of Garvock, for his part, one hundredth four-score sixteen pounds; and Lady Garvock, for her conjunct fie lands, one hundredth three score ten pounds." His eldest son, John, seems to have predeceased his father, as his son was in 1668 served heir to his grandfather. John married, in 1638, Agnes, daughter of George Drummond of Balloch. Her brother sold the estate of Balloch to his chief, the Earl of Perth, for a bodle a-day during his life-time, and her son, James, afterwards of Garvock, disputed the validity of the sale; but when the case came up for trial, the Earl, being at that time Chancellor of the kingdom, very naturally gave judgement in his own favour.

(7.) JAMES GRAEME of Garvock, son of the said John, was, on the 9th January, 1668, served "heir to his grandfather, Ninian Drummond of Garvock, in the lands and barony of Garvock, comprehending the lands of Upper and Nether Garvock, with the mill and pendicles of the same, commonly called Wellhill and Drum, in the parish of Dunyne, and Stewartry of Strathearn". He was also, in 1677, served heir to John Graham of Balgowan, who is designated "*Filli fratris proavi*," i.e., the son of the brother of his great grandfather. In this way he seems to have acquired a considerable addition to the family property (Balgowan having some time before that purchased from the Haldane of Gleneagles the estate of Kippin), as the following extract shows: -

"Oct. 4, 1625. - John Graham, heir-masculine of John Graham of Balgowan, his father; in the lands of Kippin, with the pendicle now called Dowymire, and the town and lands called Bogtounley, and the lands of Myretoun adjoining, and the meadow lands lying on the west side of the torrent called Craig burn or Boyak burn, in the parish of Muckarsie, and the town and lands of Nether Pitcairns, &c., &c." (Retours, 341.) He married Ann Stewart, daughter of John Stewart of Arntullie and Carneys, 1678.

(8.) JAMES GRAEME of Garvock, in        succeeded to his father, and married (1707) Amelia, daughter of Sir Robert Moray of Abercairny, by whom he had three sons - James, John, and Robert. He married (1720), secondly, Bettie Bell, sister of Charles Bell, Esq. of Craigfoodie, by whom he had no issue. His two elder sons having predeceased him, he was succeeded by his only surviving son,

(9.) ROBERT GRAEME of Garvock, in        . He married, in 1736, Catherine, daughter of James Oliphant, Esq. of Gask, and being, like his father-in-law, a devoted Jacobite, he was out in the

'45, and deeply involved in the consequences of that unfortunate rising. After being under hiding for some months subsequent to the Battle of Culloden, he returned to Garvock, hoping that he would be permitted to live quietly on his own property, but this hope was disappointed, for the Government, having heard of his return, sent a party of dragoons to apprehend him. As the writer was informed by an aged parishioner, whose father was land-steward at Garvock at the time, when tidings came that troopers were approaching, orders were given to shut the gates, and the laird was strongly urged to assume the dress of a female servant, that, if possible, he might escape in disguise. But, as the story goes, being a stalwart and stately man, he found, on making the attempt, that he was as unlikely to pass the inspection of the Government officials as the "Blackbearded Dairymaid," celebrated in the well known Jacobite song; so, resolving if he was to be taken, not to be taken as a woman, but as the Laird of Garvock, he resumed his own coat, sat down in his arm-chair, and gave orders to open the gate, and admit the soldiers. He was apprehended accordingly, and carried to Perth, where he lay in prison for more than a year, until a friendly official - probably with the connivance of the authorities - one night left the door of his cell unlocked, and allowed the prisoner to escape. He afterwards found his way to France, and having joined the army, served with distinction in the French service for many years. He lived, however, to come home and spend the evening of his days at Garvock. An old parishioner, who died about 1870, had a distinct recollection of seeing him come into Dunning with his knee-breeches, silver buckles, wig, and cocked hat - "Like a good old Scottish gentleman, all of the olden time."

(10.) JAMES GRAEME of Garvock (born 9th March, 1737), his son, succeeded in . He married (1764) Miss Mary Nisbet, of the family of Dean, by whom he had a family of five sons and three daughters. He married, secondly, Miss Mary Robertson, daughter of Captain David Robertson, which lady died (without children) in 1832. Four of his sons died abroad without issue, and he was succeeded in 1812 by his only surviving son,

(11.) ROBERT GRAEME Of Garvock, J.P. and D.L., born 4th September, 1766, married 1st September, 1802, Jane - Anne, only daughter of William Aytoun, second son of Roger Aytoun, seventh Laird of Inchdarnie, and had a numerous family, and was succeeded in 1846 by his eldest son,

(12.) JAMES GRAEME, born in 1803, married, in 1837, Helena, daughter of Charles de Jersey, H.M. Attorney General for Guernsey, and died in December, 1859, leaving a numerous family, and was succeeded by his eldest son,

(13.) ROBERT GRAEME, born 1841, succeeded 1859. He was M.A. Cantab., and an advocate at the Scottish bar. He died in 1902, and was succeeded by his brother,

(14.) Colonel CHARLES DE JERSEY GRAEME, previously Major in the Northumberland Fusiliers, who is proprietor in 1904.

#### MERCERS OF CLEVAGE.

WHEN first heard of, Clevage formed part of the territorial patrimony of the Bishops of Dunblane, having probably been annexed to the See by Gilbert, Earl of Strathearn, when he rebuilt and endowed the Cathedral in the early part of the thirteenth century. Curiously enough, it was ecclesiastically in the parish of Exmagirdle (a corruption from Ecclesia MacGerdoull, or the Church of MacGerdoull, said to have been one of the old Scottish Saints, but whose name does not appear in Bishop Keith's Calendar). Exmagirdle is now in the parish of Dron, having

been annexed thereto by the *Constant Plat.* in 1596. William, Bishop of Dunblane, by a charter, afterwards confirmed by Mary, granted Cleavage to his sister, Helen Chisholm, daughter of Edmund Chisholm of Cromlix, and relict of James Oliphant of Newton, now Condie, in the parish of Forgandenny. Bishop William succeeded his brother James in the See, and was consecrated on the 14th April, 1527. "He was," says Keith, "a great adversary to the new Reformation, and alienated the Episcopal patrimony of this Church to a very singular degree, most of which he gave to his nephew, Sir James Chisholm of Cromlix. He likewise gave great portions to James Chisholm of Glassengall, his own natural son, and to his two natural daughters." Among others benefited in this way by the spoils of the benefice was his sister Helen, who, in 1527, took for her second husband, Robert Mercer, second son of Sir Laurence Mercer of Aldie (whose eldest son, Sir Henrie, fell at the fatal field of Flodden). Sir Laurence was the representative and lineal descendant of John Mercer, who died in 1280, and was buried near the altar of St. John's Church, Perth, having acquired a right to the hallowed grave by presenting to the King the two spacious parks which add so much to the beauty and amenity of the Fair City, thereby, it was said, making a good exchange, having "given onlie twa Inches, and gotten twa ell."

(1.) ROBERT MERCER and HELEN CHISHOLM were, as above stated, married in the year 1527. She was previously married to James Oliphant of Newton, in the parish of Forgandenny, to whom she had three daughters. Charter was granted of date, 18th January, 1524-5, of certain lands which had belonged to the grandfather of the said James to Him and his spouse, or the longest liver, and their heirs. In this way she carried the property to her second husband, whose territorial designation became in consequence "Robert Mercer of Newton", and his social position was such that he is styled "ane honourable man".

On the 10th May, 1527, he and his wife obtained a charter, in conjunct fee, to them and to the heirs lawfully procreated between them, of all and whole the third part of the lands of Ochertyre, &c.

On the 22nd March, 1533-4, a charter of confirmation was granted to "Robert Mercer, son of the umquhile "Laurence Mercer of Meikleour, Knight, and his heirs and assigns," of the lands of Carnebo - Stewart; and on the 3rd May, 1544, the Queen confirms a charter by the said Robert, alienating to Sir David Murray of Arngask and Lady Janet Lindsay, his wife, the said lands of Carnebo-Stewart.

(2.) JAMES MERCER of Newton succeeded. There is a deed by him, of date 10th October, 1562, constituting James Mercer, saddler, burgess of Aberdeen, his brother, his assignee to the sum of £20 Scots due to him by Alexander Abercrombie of Lyes, the price of a brown horse.

On the 7th June, 1567, Queen Mary confirmed a charter, by which "the deceased William Chisholm, Bishop of Dunblane, with consent of his chapter, grants to James Mercer of Newton and his heirs and assignees the lands of Cleavage, lying in the Sheriffdom of Perthshire and Regality of Dunblane, occupied by the said James and his servitors, and held by him in lease for the space of nineteen years, to be held by the Bishop, saving the rights of the Crown," the said James being the son of the Bishop's sister, Helen.

On the 28th March, 1580, James Mercer of Newton witnesses the service of Andrew Mercer of Meikleour, as heir to his father.

By his last will and testament, given and subscribed by himself at Dalgettie, on the 5th April, 1588, after arranging for the payment of certain debts, and leaving legacies to his sons, he bequeaths "the remainder to his wife, Elizabeth Weemys, to be disposed for her use, and for the benefit of her daughter Grizzel, to procure her marriage, provided she behaves herself to her mother's satisfaction, otherwise to be distributed at the pleasure of his wife among the other bairns; and leaves his wife, Elizabeth Weemys, tutrix of Grizzel during her minority, and executrix and universal intromitter." This Grizzel was afterwards married to Alexander Donying,

Fiar of Wester Crieff, and by her marriage contract, 24th December, 1604, was seized in half the lands of Crieff, *alias* Corryvechter.

James Mercer had, under a deed of obligation, dated “Edinbro, 30 May,” 1560, and confirmed by Mary, the Queen-Dowager, obtained a tack for nineteen years of the lands of Dalgetty in Fife, where he died on the 5th of May, 1588. His wife, Elizabeth Weemys, was the daughter of Patrick Weemys, first Protestant minister of Dunbarney. Besides his eldest son and heir, Laurence, three sons - Robert, James, and John - were witnesses to the will; and another son, Henry, who was witness to a contract dated at Clevage, 3rd August, 1586, seems to have predeceased his father. This deed is satisfactory, as showing James Mercer to have been “ane honourable man,” and giving the names of his three eldest sons, Laurence, James, and Henry. James is frequently noticed afterwards, but this is the only mention made of Henry. He is not named in his father’s will, referred to above. Besides Grizzel, another daughter, Janet, is mentioned in the will, who was married to Mr William Hutton of Balliecleish.

(3.) LAURENCE, Son of the foregoing, succeeded in 1588, and on 12th July, 1591, he redeems an annual rent of 40 merks, granted by his father out of the lands of Clevage. On 10th May, 1593, there is a seisin, in favour of James Weemys of Bogie, of the lands of Clevage and third part of Dumbuils, in the parish of Forgandenny, proceeding on a charter by Laurence Mercer of Newton, dated at Holyrood House, 3rd May, 1593. This James Weemys of Bogie was the second son of Sir David Weemys of Weemys, who, it is supposed, was brother to Elizabeth, the wife of James Mercer of Newton. Sir David, dying in 1572, was succeeded by his son, Sir John, who was created Baron Weemys of Elcho, in 1628, and advanced to the dignities of Earl of Weemys and Lord Elcho and Methel in 1633.

At the annexation of the Church lands to the Crown, Laurence Mercer resigned Clevage into the hands of the King, and got a new grant, *novo damus*, from James VI., dated 21st August, 1595, of the lands of Clevage and pertinents, lying within the County of Perth and Regality of Dunblane, “for good and gratuitous services performed, and to be performed, and for other high respects and good considerations moving us thereto.” The whole charter is curious as a specimen of the prolixity and minuteness of such documents at that period. It is too long to be inserted entire, but the following is a translation of some of the clauses: -

“James, by the grace of God, King of the Scots, &c.: “We, *de novo*, give, grant and dispone . . . All and Whole the lands of Clevage, with houses, buildings, gardens, orchards, dovecots, lofts, crofts, parts, pendicles, mills, woods, fishings, and all its belongings adjoining, conjoining, or depending . . . as they lie in length and breadth, in houses, buildings, copses, plains, muirs, mosses, roads, footpaths, waters, lakes, streams, meadows, fields, pastures, mills, multures and sequels, hawkings, huntings, fishings, peats, turffs, coals, coal - houses, pigeons, pigeon - houses, briers, brooms, woods, groves, thickets, stone and lime, *Herryzelde, Bludewyte, et mulierum merchetis, &c., &c.*”

The conditions on which the lands were held were also curious. Besides a money - rent of 43 merks Scots, the said Laurence was bound to furnish the King, in his wars against the English and other invaders, with “a man and horse fully equipped, and armed with jack, knapskul, spear, and sword, and other necessaries, and to send them at his own expense, and also four long carriages (*quatour carriagia longa*) for going annually, by whatever road, or to whatever place it may seem meet to us, or to our successors, within thirty miles of our city of Dunblane.”

On the 15th September, 1595, Laurence Mercer was seized in the lands of Clevage.

On the 31st March, 1596, Laurence Mercer of Newton was seized in the lands of Easter Dumbuils, in the Barony of Forgandenny, on a precept by Jean Spens, life - renter thereof, which was confirmed 9th April, 1603, which lands had been disposed to his father and mother by Lord Elphinston, 26th October, 1580.

Laurence Mercer married Jean, daughter of Alexander Ruthven, the first Ruthven of Freeland, and grandfather of the first Baron Ruthven. Their marriage contract is dated 23rd May, 1587. He died in 1612, and was buried in the church of St. Serf, at Dunning, having obtained a right of burial on the south side of the church, immediately in front of the arch which separated the chancel from the nave. The arch was removed in the beginning of the last century, but the bases of the pillars which supported it were discovered when the church was repaired in 1870. He was succeeded by his son,

(4.) JAMES MERCER Of Clevage, who, on the 3rd March, 1612, obtained from James VI. a confirmation of the charter above quoted, and on the 28th October, 1613, was served heir to his grandfather, James Mercer of Newton, in a fifth part of the lands of Tippermallo, in the parish of Methven. He married Helen Oliphant, daughter of Sir James Oliphant of Newton, by whom he had issue, William, his heir, and a daughter, Helen. His will is dated 5th October, 1625, and he died before the 12th of November following, when his brother, William, was appointed tutor to his children, Laurence, John, James, Robert, and Margaret, who seem all to have been born to him by a second wife. Margaret became the wife of Laurence Craigie of Kilgraston. Their contract is dated 24th May, 1642. At a meeting of the Sub - Commissioners for the Valuation of Teinds, Sir James Oliphant of Newton, Knight Baronet, acted as curator for "William Meisser of Clevage, ane minor."

(5.) WILLIAM MERCER, his son, succeeded, and was served heir, 29th August 1626. On the 29th September 1632, he, along with the Earl of Montrose, Sir James Rollok of Duncrub, Lord Graham, and several others, was admitted a Burgess and Guild - brother of the Burgh of Perth. He married Anne, tenth child of Andrew, the first Lord Rollo, by whom he had issue. She subsequently married Sir Harrie Drummond of Pitcairnes, and died on the 21st October, 1658, in the 39th year of her age. Helen, sister of William Mercer, was one of the belles of her day. By a charter dated at Holyrood House, 20th October, 1632, she obtained from Charles I. a grant of the lands and barony of Forgandenny, which formerly belonged to Sir James Oliphant, Bart. of Newton, her maternal uncle. She married, first, James Crichton of Wester Aldie, to whom she had issue, and afterwards became the third wife of the Hon. and Rev. Andrew Rollo, son of the first Baron Rollo, minister first at Dunse, and then at Dunning from 1654 to 1668. They were proclaimed 2nd June, 1659. Shortly before his death, he, on the 22nd February, 1668, granted a bond in favour of her and her two sons, Laurence and James Crichton of Wester Aldie, over the mill and miliands of Findony, in the parish of Dunning. William Mercer died in 1650, and was succeeded by his son,

(6.) JAMES, who married Jane, the daughter of his granduncle, William Mercer, advocate, she being only sixteen years of age at the time of her marriage, and he probably not much older. The parish register of Dunfermline, of date 11th February, 1658, bears that "James Mercer of Clevage had ane man chyld born to him of his wyfe, Jean Mercer, baptized and called James." On the 18th November, 1690, he, along with the Earl of Argyle, was appointed a Justice of the Peace for the County of Perth, and on the 19th April, 1691, ordained an elder of the parish of Dunning. He was a member of the Committee appointed to prosecute the settlement of Mr William Reid to be minister of Dunning, his colleagues on that occasion being Lord Rollo and James Graeme of Garvock. He had a daughter, Jean, buried in the family vault, Dunning Church in 1697. He himself was buried there on the 12th November, 1704, under which date there is the following entry in the parish register: - "Received for the use of the large mortcloth to old Clevage, £2. 8. 0." He was succeeded by his son,

(7.) JAMES, who married Jean, daughter of Sir Patrick Maxwell of Newark. He was one of the witnesses to that tragical occurrence, the death of his cousin, John, Master of Rollo, by the hand of Patrick Graeme, younger of Inchbrakie. He died in 1735, and was succeeded by his son, leaving also a daughter, Abigail, who, as appears from a curious minute of the Kirk - Session of date 11th February, 1742, was married to John Rutherford, merchant, Dunning.

(8.) JAMES, who, having studied for the Church, graduated at St. Andrews, 7th May, 1706, and laureated at Edinburgh on the 20th February, 1710. On the 31st May, 1708, he was proposed for trials to the Presbytery of Auchterarder, as appears from the following minute of that date:-

“Mr Reid (the venerable minister of Dunning), representing to the Presbytery that Mr James Mercer of Clevage is now fit for entering upon trials, and that he is a young man who has been well and piously inclined, and hath had a very Christian conversation from his youth up, which the Presbytery considering, and having seen his testimonials from Mr Meldrum, the Professor, as also a letter from the Professor to Mr Reid anent the good qualifications of the said Mr James Mercer, they thought to enter him upon trials, and prescribed to him for a homily 1st Timothy vi. 6 – ‘But godliness with contentment is great gain’ - to be delivered by him at the next meeting of the Presbytery in this place.”

Mr Mercer seems to have given early promise of the prominent position he was afterwards to occupy as minister of the Church, for, before he had finished his trials, a deputation of the parishioners of Auchterarder appeared before the Presbytery to beg that they would delay moderating in a call to a minister for that parish until they had an opportunity of hearing him:-

“14th September 1708. - Some of the parishioners of Auchterarder, desirous to speak with the Presbytery, were called in, and presented a petition, subscribed by many heritors, some elders, and many heads of families, wherein was craved that the Presbytery would delay to proceed any further in settling of the parish with a minister, until once that Mr Mercer should get through his tryals, and the parish have an occasion to hear him preach. Which petition being considered by the Presbytery, they refused to grant the petition, because that a day was appointed and intimated from the pulpit for the parish to meet to choose and subscribe a call for one to be their minister; which being intimated to them, Mr Paterson did, in his own name, and in the name of all the subscribers of the petition, protest against the said sentence, and appealed to the next Synod of Perth and Stirling.” Mr Mercer, having completed his trials to the satisfaction of the Presbytery, was, on the 7th December, 1708, licensed to preach the Gospel, and “exhorted to diligence in his studies, and to holiness in his conversation, and to carry suitably to his station.” His gifts as a preacher were not long in being called into active employment. He having obtained a unanimous call to the parish of Forteviot on the 26th September, 1710, was duly ordained and admitted there on the 21st of February following. He was, tradition bears, the personal friend and favourite companion of Thomas, sixth Earl of Kinnoull, who, that he might have more of his society, presented him to the united parishes of Aberdalgie and Dupplin, and he was translated thither, and inducted on the last day of the year 1718. As an illustration of the strict discipline exercised by the Courts of the Church at that period, the following extract may be quoted from the record of the Kirk - Session of Dunning relating to Clevage: -

“30th August, 1719. - It being reported that Janet Miller, spouse to William Annand, in Clevage, has profaned the Lord’s Day by taking kail out of her yaird to her house, William Flockhart and Robert Rrough were appointed to search out the matter, and report.”

“27th September, 1719. - Janet Miller, being called, did not compear, and, therefore, she, disobeying an *apud acta* summons, ought next to be summoned before the Presbytery. But in regard the Session are informed that she is *parum compos*, they incline not to trouble themselves further with her. Only, they appointed the minister to acquaint Mr James Mercer, minister at Aberdalgie, the master of the ground where she lives, that he take some course for ridding the parish of her.”

Being of a zealous and ardent temperament, he took a prominent part in the proceedings against Mr Ebenezer Erskine for the sermon preached by him before the Synod of Perth and Stirling, in October, 1732, which was the immediate cause of the first Secession from the Church of Scotland. He was, in consequence of this proceeding, highly obnoxious to all those who either

countenanced or deplored the Secession. For example, his co - Presbyter, Mr William Wilson, of Perth, one of the seceding brethren, says - "Mr Mercer was a hot, violent man, a plague to the Presbytery of Perth, and most active always in a bad cause."

In 1733, Mr Mercer received a call from the heritors of the parish of Dron to be minister of that parish; but some of the parishioners objecting, the Presbytery, by the casting vote of the Moderator, referred the matter to the Synod. It was carried from the Synod to the Assembly, and, after a protracted process, the Assembly of 1735 passed an Act "refusing to transport Mr James Mercer to the parish of Dron, and continuing him in his charge at Aberdalgie." He was afterwards presented to the parish of Currie, but this was also set aside by the Assembly of 1740, and Mr Mercer died at Aberdalgie, on the 19th day of February, 1744, in the 58th year of his age, and 33rd of his ministry. He was buried in the family vault in the Church of Dunning, the parish register bearing that the Kirk - Session "Received 4s sterling for the use of the best mortcloth to Mr James Mercer of Clevage, minister of the Gospel, Aberdalgie."

"Mr Mercer, minister of Forteviot, and Elizabeth Logan (daughter of Mr John Logan, minister at St. Ninian's) gave up their names to be proclaimed in order to marriage on the 16th of March, 1716," and were married on the 17th April following.

Elizabeth Mercer or Logan, wife of the Rev. James Mercer of Clevage, was served heir - portioner - general to her father, John Logan, minister of St. Ninians, on the 29th Feb., 1732, and to her mother. "Elizabeth Thomson or Mercer, widow of John Logan, minister of St. Ninians, 6th July 1734." Recorded 10th March, 1732, and 6th August, 1737, respectively. Several of their children predeceased their father. Of dates the 16th of March, 1729, the 16th October, 1729 and the 16th December, 1739, there are entries in the Session Record of Dunning, showing that the Session had received "Eighteen shillings Scots from Mr Mercer, minister of the Gospel at Aberdalgie, for the use of the little mortcloth for his child." He left three sons - James, Colin, and Robert - and two daughters - Mary and Anne. Of the sons, James succeeded to Clevage, as noticed below. Colin was taken charge of by Colonel James Francis Mercer of Pitteuchar, and apprenticed to John Donaldson, surgeon, Perth. His indentures are dated 29th August, 1747. After serving his apprenticeship, he became a surgeon in the army, and died in Jamaica about the 20th June, in the year 1754. Robert, the third son, was Depute - Distributor of Stamps in Perth. He died there on the 1st of January, 1817, aged 78, and was buried in Greyfriars Cemetery. Of the daughters, Mary married Captain David Robertson of Newbigging, and had issue two daughters, Mary and Elizabeth. Mary became the second wife of James Graeme, Esq. of Garvock, and died in 1812.

Mrs Elizabeth Logan, relict of the Rev. James Mercer of Clevage, long survived her husband, and died at Perth on the 21st January, 1788, in the 92nd year of her age, having retained her faculties to the last.

(9.) JAMES, the last Mercer of Clevage, a Lieutenant in the army, was served heir - special to his grandfather, James Mercer of Clevage (who died in 1735), "in the lands of Clevage, in the Regality of Dunblane," on the 12th December, 1750.

In 1751, Invermay was sold to Mr Belshes, as appears from a disposition in his favour by Lieutenant James Mercer, granted with consent of Patrick Murray of Abercairny; James M'Kie, minister of the Gospel at St. Ninians; David Black, minister of the Gospel at Perth; James Strathie of Rashie Hill; and John Richardson, writer in Perth, trustees for the creditors of James Mercer of Clevage, father of the said Lieutenant James Mercer. His death is thus briefly noticed in the *Scots Magazine* for November, 1757: - "At Albany, Captain James Mercer, of the 48th Regiment of Foot." And so, in a foreign grave, far from the family burying place in the Old Church of St. Serf at Dunning, sleeps the last Mercer of Clevage, that branch of the family having existed from the birth of Robert of Newton, second son of Sir Laurence Mercer, Knight, of Meikleour, about 1480.



*Note* - Cleavage, having been absorbed in the property of Invermay, passed, at the death of the late General Belshes, to Sir John Stuart Forbes of Pitsligo, as heir - at - law. On his decease it went to his daughter, Lady Clinton; and through her to her second son, the Hon. C. J. Trefusis, who was proprietor in 1873. In 1906, the proprietor is John M. Fraser, Esq. of Invermay.

#### PITCARNE - PITCARN - PITCAIRNIE - PITCAIRNS

THESE lands anciently formed part of the extensive possessions of the Earls or Counts Palatine of Strathearn. In 1247, Malis, Earl of Strathearn, granted 20 merks annually out of the Thanage of Dunning and Pitcairns - "de Thanagio de Dunyne et Peticarn" - to the monastery of Inchaffrey; and, again, in 1283, his son Malis grants warrant to Makbeth, the son of Ferchwar, his tenant in Petcarn, to pay to the Abbot and Canon in Inchaffrey the sum of 10 merks of silver yearly. (*Liber Insulae Missarum*, pp. 16-30.) In the early part of the sixteenth century, this property was held by a family of the name of Creichton - a branch probably of the noble family of Sanquhar, which at that time held other lands in the neighbourhood.

28 January, 1544 - Janet Crichton, spouse of Harrie Drummond of Riccarton, was infeft in the mill - lands of Pitcairns in liferent. She is mentioned as his relict in the records of the Sheriff Court of Perth of date March 3, 1570. This "Sir Harry was a valiant gentleman and of good breeding. He served the French King Henry II. as Captain of the Archer Guard. After he came home, he was in good esteem at the Scotch Court under the Regencie of King James V., his relict, Queen Marie of Lorraine, and with Marie Queen of Scots, her daughter; but he was secretly a great favourer of Johnne Knox and the Reformation." (*Genealogie of the House of Drummond*, p. 152.)

Knox himself has the following reference to him in his history : - "The said Johne the day of the summondis (15 May, 1556) tawght in Edinburgh in a greater audience than ever befor he had done in that toun. The place was the Bishope of Dunkell his great lodgeing, where he continued in doctrine ten dayis both befor and after nune. The Erle of Glencarn allured the Erle Merschell, who, with Harye Drummond, his counsellor, for that time heard ane exhortation (bot it wis upon the nycht), who were so well contented with it that they both willed the said Johne to writ unto the Quein Regent somewhat that might move her to hear the Word of God." (Vol. i., 251.) This valiant knight and sage counsellor was, it would appear, better at handling the sword than the pen. Among the Balcarres Letters and Papers in the Advocates' Library is an original receipt in French for 500 crowns, which is thus signed - "Hary Dromond, wyt my hand at the pen led be my Lord Marschillis servant, Maister Johne Elder." The receipt is not dated, but was probably written about 1560. The property came into the family of the Drummonds by the marriage of another heiress to the son of John Drummond of Drummond-Irenoch, who, in the year 1589, was slain by "the Clan Grigor," as recorded by Lord Strathallan. This Drummond being forester of Glenartney, his "slaughter induced the Secret Council in 1590 to issue a commission of fire-and-sword to certain noblemen for pursuit of the whole clan, of whom about 200 are named as outlaws in the Commission." The Commission is said to have been executed with extreme severity in Balquhider and the district round Loch Earn. (See an article on the Culloden Papers in *Quarterly Review* for 1816, said to have been written by Sir Walter Scott.)

(1.) JOHN DRUMMOND of Pitcairn (the first of the name), by his marriage with the heiress, left no sons, but a daughter Margaret, who married her cousin, the second son of Sir Harrie Drummond of Riccarton, who in this way became

(2.) WILLIAM DRUMMOND, the second of Pitcairn, about 1600. They seem to have left no children, for in 1615 a son of the Laird of Riccarton is served heir to his uncle, the said William, as appears from the following entry in the Retours, No. 234:- "Thomas Drummond, brother-german of Sir William D. of Riccarton *miles*, heir of tallzie and provision of William D. of

Pitcairnes, his father's brother, in the lands and barony of Pitcairnes, with the mill, in the Stewartry of Strathearn. - Nov, 10, 1615.”

It would appear, therefore, that the said William died in 1615, and it is supposed that the mural tablet on the right hand of the pulpit in the Church of Dunning bearing the Drummond arms and motto, “Ga varly,” for “Gang warily,” the initials V.D., and the date 1615, may have been erected to his memory.

(3.) THOMAS, the third Drummond of Pitcairnes, died prior to 1642, at which date

(4.) HARIE, the fourth Drummond, was in possession, as appears from the following entry in the Session Record of Perth: - “March 3, 1642 – Hary Drummond of Pitcairns had a son christened Andrew.” This Harrie seems to have taken an active part in the proceedings of that stirring period. “April 15, 1644. - The Convention of Estates ordains and commands Harie Drummond, Rootmaster, to march with all expedition with his troop from Perth to Dumfries, and to be there on Thursday nixt, the 18th of this instant, and to attend Colonel Campbell's Regiment.” (Acts of Parlt., vol. vi., p. 87).

December, 1750. - Lord Drummond is named Lieut.-Colonel, and Harie Drummond of Pitcairns his Major. (Ib., p. 575).

In the Valuation Roll for 1649, edited by the late Mr Gloag, there appears the following:- “Harie Drummond for Pitcairnes & Mylne & others Six Hundredth fyfeteen punds.”

The Barony of Pitcairnes, at that time, included, besides Pitcairnes and The Mill, Malcolm's Feu, Steelend and Boghall, Easter and Wester Gatherlees, and part of the Mains, sold since to Invermay, the whole being valued, as above stated, at £615 Scots.

GEORGE GRAHAM, son of James Graham of Monzie, and grandson of Patrick Grahame of Inchbrakie, acquired the property about the time of the Revolution, and is called Graham of Pitcairnes. It continued in the family of the Grahams until about the end of the eighteenth century, when it was purchased by

J. PITCAIRNS. He was succeeded by his son,

J. PITCAIRNS, who, after building the present comfortable mansion, and greatly improving the estate, sold it in 1847 to Lord Rollo.

KELTY OR KELTIE.

In the beginning of the seventeenth century, and for at least two hundred years before that, Kelty belonged to a family of the name of Bonar, who then held Forgandenny, Invermay, and Kilgraston, and other extensive territorial possessions in Perthshire, and are now represented by the family of the late Dr Horatius Bonar, of Edinburgh, &c. William Bonar de Kelty appears as witness to a charter of date 24th June, 1454, by Robert Mersar de Innerpefery, in which charter the said Robert grants a perpetual liberty of fishing for eels in the place commonly called Polpefery, to the Abbot and Convent of Inchaffery, on condition that they prayed for the “salvation of his own soul, and the souls of his wife Janet and his heir Alexander.” In Cromwell's valuation in 1649 appears the following entry:- “William Bonar of Keltie, for Keltie and pendicles, five hundreth fourscore pounds.”

“March 5, 1669. - Ninian Bonar of Keltie was served heir-male to his grandfather, Robert Bonar of Keltie, in the lands and barony of Kelty, in the Stewartry of Strathearn.” (Retours 789).

Before the end of the century the estate had passed to a branch of the powerful family of Drummonds.

(1.) JOHN DRUMMOND, a scion of the Culdees House, and minister of Monzie from 1666 to the Revolution, having in 1689 been deprived by the Privy Council (at the instance, it is said, of a weaver whom he had saved from the gallows) for not praying for William and Mary, purchased the estate of Keltie in 1692, and was succeeded in it by his nephew.

(2.) JOHN DRUMMOND of Keltie was on 7th September, 1699, served heir-male and of line to his paternal uncle, Master John Drummond of Keltie, in the lands and barony of Keltie, with the mill, united into a free barony, within the Stewartry of Strathearn. (Retours, 1043). He built the old Castle of Keltie, which still stands entire, bearing on one of the lintels the initials of him and his lady, with the date of the erection – thus

ID - M.C  
1712

Kelty continued in the possession of the Drummonds until it passed into the Airlie family by the marriage of David, the eighth Earl, in 1812, to Clementina, only child and heiress of Gavin, third son of James Drummond of Keltie. This lady died in 1835, after which Lord Rollo acquired the estate by purchase.

The writer of the article in the Old Statistical Account of the parish (date about 1797) says: - “The house of Keltie is not of a recent date, and is deservedly far-famed for the genuine hospitality of an open and generous - hearted family.” Stories are still told of the social gatherings which used to assemble in the old Castle, yet standing entire at the mouth of Keltie Den.

KIPPEN.

This property seems to have frequently changed owners. In the twelfth and thirteenth centuries it no doubt formed part of the extensive territory under the feudal sway of the Earls of Strathearn. It is next heard of as being possessed by the Haldanes or Haddens of Gleneagles, who for centuries held large estates and exercised great influence in Perthshire, and who are still represented by the Haldanes of Cloanden. The following is the account given of the family by Lord Strathallan in his Genealogie compiled in 1681: - “Hadden of Glengask (evidently a misprint for Gleneagles) is reckoned one of the ancientest families in the Schyre of Perth. His original was from Hadden of that Ilk, in the Schyre of Roxburgh, who married the heretrix of Gleneagles, called Faussyd. Mungo, now laird, is reckoned the fourteenth from the first that married the heretrix diverse years before King Robert the Bruce in a lineal race.”

The lairds of Gleneagles very frequently represented the County of Perth in the Scottish Parliament. At the time of the Union, John Haldane was one of four representatives sent from Perthshire. He was returned to the British Parliament in 1726 by a majority of 19 to 4 against John Erskine, Esq. of Blairgowrie; but in the following year there was another election, when Mr Drummond of Megginch polled 25 votes and Mr Haldane 14.

In the seventeenth century, Kippen seems to have passed into the hands of the Graemes, for in 1625 John Graham of Balgowan is served heir to his father “in the lands of Kippen, with the pendicle called Dowymire.”

In 1671, it was held by the Drummonds, Gavin Drummond of Kildees being served heir to his brother James “in the lands of Easter and Wester Kippens, and Hole of Kippen, with the Mill lying within the barony of Duncrub and parish of Donyng.”

The foregoing extract shows that at that time it formed part of the barony of Duncrub, but in 1685 “John Halden of Gleneagles is served heir to the lands of Kippews (Kippens?), and the lands of Craigbaikie, and the pendicle called Rig, lately in barony of Duncrub, and now annexed to the barony of Gleneagles” (Retours, 940), which corresponds with another entry on the Record in 1700, which shows that when Robert Lord Rollo was served heir to the lands and barony of Duncrub, the lands of Kippen and the mill and the lands of Rig and Craigbaikie were excepted.

Subsequently it became the property of the Graemes of Garvock, from whom in 1872 it was bought by Angus Turner, Esq. of Glentyre. He erected the present mansion, and otherwise improved the estate. From his heirs it was purchased, about 1896, by John Wilson, Esq., ex-M.P. for the Falkirk Burghs, who is the present proprietor in 1906.

#### RENTAL IN 1650 AND 1903.

THE following extract from the rental of the county, commonly called Cromwell’s rental, taken in 1649-50, shows the value of the several properties in the parish at that time, and the names of the proprietors:-

William Bonar of Keltie, for Keltie and Pendicles, fyve hundredth fourscore punds.  
 Feuars of North Bogwhandies and Blaeberryhills, two hundredth twentie-eight punds.  
 Over Bogwhandies, Brediesfauld, Knowehead, and Mylne, two hundredth twentie-eight punds.  
 Edward Rutherfurd, for Raschithill, fourscore nyne punds.  
 Patrick Flockhart, for Ledgreene, fourscore punds.  
 Ninian Grahame of Garvock, for his part, one hundredth fourscore sixteen punds.  
 Lady Garvock, for her conjunct fie lands one hundredth threescore ten punds.  
 Robert Grahame, for Innerdunnyng, one hundredth fyve punds six shillings eight pennies.  
 William Stewart, for the Mylne and Boig of Innerdunnyng, fourscore punds.  
 David Drummond of Invermay, for his part of Innerdunnyng, one hundredth thirty-eight punds.  
 Laird of Duncrub, for his hail rent in the parish, three thousand three hundredth three punds six shillings eight pennies.  
 Harie Drummond, for Pitcairnes and Mylne and others, six hundredth fifteen punds.  
 Laird of Clevage, liferented by his mother, for Clevage, four hundredth fourscore-two punds thirteen shillings four pennies.  
 Earl of Tullibardine, for Dalreoch, Balgour, and Feu-duties of Clow, seven hundredth fyftie-eight punds.  
 William and Alexander Pearsons, for Clow, threescore fourteene punds.  
 Alexander Blair, for Corbes, one hundredth punds.  
 John Whyte, for Tarnavie, his wadset thereof, fyftie-fyfe punds.  
 Robert Malcolm, for his wadset of Deukhead, twentie-three punds.  
 Laird of Rosythe, for his Feu - duties of Balquhandies, sixteen punds.  
 Laird of Cromlix, for his Feu - duties of Clevage, twentie-three punds.  
 Abbot of Inchaffray, for Tack-duties of Duncrub, fourteen punds eight shillings four pennies.  
*Summa*, Seven thousand three hundredth fourscore eight punds fyfteen shillings (Scots. = £615 15s sterling. The Scots pound = 20d sterling.)

As showing the change which has taken place since 1650 in the relative value of land and money, the following was the certified valuation of the parish for 1872-3:-

Right Hon. Lord Rollo, for Duncrub, &c.,	£7892	3	7	
Hon. C. J. Trefusis, for Clevage and Inverdunning, &c.,	£116312	3		
Robert D. J. Graeme, Esq., for Garvock,	£844	1	3	
Angus Turner, Esq., for Glentyre and Kippenturner,	£684	8	2	
Trustees of Mr and Mrs John Drummond, for Balquhandies,	£33110			0
John Cunningham, Esq., for Broadfold,	£108	0	0	
H. Dalgetty, S.S.C., for Corb,	£301	0	0	

Laurence J. Oliphant, Esq., for Easter Clow,	£202 14 0
W. A. Stewart, Esq., for Wester Clow,	£250 0 0
Mrs Christian Cairns, for Lategreen,	£75 0 0
Rental of Village,	£1617 0 0
Total	£13,469 4 3

The Valuation Roll for 1903 gives as follows:-

Right Hon. Lord Rollo and Dunning, for Duncrub, &c.,	£6441 19 11
J. M. Fraser, Esq., for Invermay (in Dunning parish),	£893 11 3
Colonel Graeme, for Garvock,	£587 14 10
Mr and Mrs J. Drummond, for Balquhandy,	£262 12 0
Trustees of late J. S. Hall, Esq., for Aberuthven,	£12 7 8
John Wilson, Esq., M.P., for Kippen, &c.,	£372 0 0
J. C. Calder, Esq., for Littlerigg, Lategreen, &c.,	£270 16 2
Major - General Oliphant, for Easter Gatherleys and Easter Clow,	£137 2 6
Representatives of W. A. Stewart, Esq., for Wester Clow,	£1680 0
Alex. Cunningham, Esq., for Broadheadfold,	£90 0 0
Miss Dalgety and Mrs Wilson, for Corb,	£160 7 9
Caledonian Railway Buildings,	£25 9 8
Rentals of Village,	£2121 3 9
Total	£11,543 5 6

#### ANTIQUITIES AND RELICS.

RESEARCH has been at various times made on the Duncrub estate at places likely to contain objects of antiquarian interest, and the labour has not been fruitless. The second Statistical Account (1842) states that “remains of ancient armour, with a great quantity of human bones, were dug up a few years ago, a little to the east of Ternavie, upon the farms of Rossie. Of these, two helmets, a small hatchet of yellow metal, and a finger-ring are preserved in Duncrub House.” On further search, under the instructions of Lord Rollo about 1860, another interesting discovery was made.

On the farm of Mosshead was a small mound, similar to many others in the district. The top of this mound had at one time been enclosed by a circular wall of about thirty feet in diameter, as the foundations of it may still be traced, although now nearly obliterated by the repeated action of the plough. Men were employed to make a trench through the middle of the mound; and on reaching the centre, at a depth of about six feet from the surface, they uncovered a sepulchral chamber, consisting of thin stones or flags set on edge, supported by rougher stones at the back. These flags had apparently at first been perpendicular, with a broad stone for a bottom and another for a lid to the chest or chamber; but the sides having been forced outwards, the lid had fallen down, and was found lying upon the bottom. It being removed, there was found between the stones a quantity of fine dust or ashes, covering the whole of the bottom flag to the depth of about half an inch. It is worthy of notice that, about fifteen years ago, the farmer, when ploughing on the top of the mound, directly above where the chest was discovered, and about four feet nearer the surface, struck with his plough against something, which, when dug up, was found to be a sepulchral urn, made of earthenware, with a narrow mouth about four inches wide, but bulging out below, to a diameter of about a foot. When first uncovered, the ploughman put his hand down into the urn, and brought up some fragments of bones; but as the urn is said to have had no bottom, when it was dug up the bones got mixed among the earth. It is to be regretted that the urn was not preserved, but allowed to lie on the field till it crumbled down under the action of the weather. The farmer said there were figures stamped on the outside of it, but whether they were letters or ornaments he could not make out.

Putting these two discoveries together, it seems evident that the mound had been the tomb of some distinguished person, whose remains had been interred there during the time of the Roman occupation, when the road at Gask was the great northern thoroughfare. Many similar urns and sepulchres have been brought to light in different parts of the country, especially in those districts of England where the Romans were longer in possession. The settlers in Roman Britain seem to have adopted the Roman form of sepulture.

At first it was the practice to bury their dead entire; but at a later period the custom of burning the bodies, and burying the ashes in urns, was more generally adopted. From discoveries which have been made, it is evident that both modes of sepulture were used indiscriminately in Roman Britain, according to the will of the individual, or the pleasure of the family of the deceased. The process of burning was an expensive one, and consequently was adopted only by the richer class of society; the common people being, without ceremony, interred in trenches in the public burial-ground. When a man of rank or distinction died or was slain in battle, the custom was to enclose the sepulchral chamber in a separate tumulus or barrow, near the place where he died. This custom was adopted more especially in the case of the Romans in the provinces, being considered as more durable than a tomb or monument of stone. This Virgil describes Aeneas to have done over the grave of his friend :- “Ergo instauramus Polydoro funus, et ingens Aggeritur tumulo tellus.”

A large barrow was recently excavated in Kent, and on cutting into the middle of the mound it was found to rest on a smooth floor, covered with a thin layer of wood ashes, evidently the remains of an immense funeral pile, a number of long nails being found scattered among the ashes. It is known to have been the custom of the Romans that, when a man of distinction died, his body was laid out, washed, and dressed, and a small coin put into his mouth to pay Charon for ferrying him across the river of the lower world into the land of shades. These coins have actually been found in the mouths of some of the skeletons exhumed in this country, If the body was to be burned, it was carried in solemn procession to the place selected for the purpose, and was placed on the pile, which was set fire to by the friends of the departed. When the whole was consumed, and the fire extinguished, wine and perfumes were scattered over the ashes; after which the last rite was performed by the nearest relative gathering what remained of the bones and the cinders of the dead, and placing them in an urn, in which they were committed to the grave. All this coincides so exactly with what was found in the tumulus at Duncrub that there can be no doubt it marks the last resting-place of some distinguished Roman warrior, who, following the standard of Agricola or Lollius Urbicus, ended his career in the valley of Strathearn.

The story of the urn, though rather grave in itself, had an amusing sequel, like a farce coming after a tragedy. On the night of the discovery, the farmer had occasion to go to the neighbouring village, and returning in the dark, when near home, he heard the ploughman who had been with him at the exhumation coming along “whistling aloud to keep his courage up.” For a bit of fun he drew close to the hedge, and, when the ploughman was opposite to him, he said in a hollow voice - “What have you done with my bones?” In mortal terror, the poor fellow fled from the supposed ghost of the Roman hero whose ashes he had assisted in disturbing, threw from him the milk and meal he was carrying, and never stopped till he found shelter in the nearest cottage, from which he did not venture to emerge “until daylight did glint i’ the sky.”

A story not unlike the foregoing is told in the description of Dunning given in the Statistical Account of Scotland (1797), (Vol. xix., p. 434), concerning Ternavie. (The remarkable mound at the base of Craig Rossie, the name being evidently a corruption of the Latin, *terrae navis* (the ship of earth), from its resemblance to a ship upside down. Is it a landslip from Craig Rossie ?)

“Tradition asserts that, some time ago, a man attempting to cast divots on the side of it, no sooner opened the ground with the spade than the form of an old man, supposed to have been the spirit of the mountain, made its appearance from the opening, and with an angry countenance asked the countryman why he was tiring (uncovering) his house over his head. On saying this, the

apparition instantly disappeared. The man was so terribly frightened that he immediately left off the operation, and none has since ventured to disturb the repose of the imaginary spirit.”

#### MAGGIE WALLS, WITCH.

THE case of Maggie Walls, who is commemorated by the monument a mile east from the village, has been already referred to (in the time of the ministry of Mr Andrew Rollo), and it is there noted that there is no corroboration of her name and fate in the old records, so that possibly Dunning may be innocent of her murder. But whether she was actual or not, the cairn stands as a memorial of that cruel time in Scotland and England, extending from about 1567 to 1722, when a multitude of such unfortunates were done to death with torture, on the accusation of witchcraft, often accompanied, strangely enough, by their own supposed confession, given in extraordinary fantastic tales, of their dealings with the devil. Although the particulars of poor Maggie’s story are not known, the case of another Dunning woman, which stands on the Session Records of Perth, gives an idea of the mode of proceedings which may have brought Maggie also to a cruel death. In the year 1623 (1657 is the date given for Maggie Walls), Janet Trall, along with two other women, was tried and executed for witchcraft. The evidence as recorded against her is as follows:- “That Janet Burry brought her bairn to her, and told her that it started in the night. That she told the mother that the bairn had gotten a dint of evil wind, and she directed her to cause two persons to go down to south-running water, and bring as much of it as would wash the bairn; and that they should be dumb when bringing the water; and that after the bairn was washed, they should carry back again the water with the bairn’s sark, and cast them into the place where the water had been taken up. She further directed her to bathe the bairn with black wool and butter. That she got a shot star at the burnside, and sent it in with black wool, and that after the cure was used, the child was healed. That Duncan Tawis and Isabell Haldane came to her at her house in Black Ruthven, and Duncan told her that he thought that his bairn was taken away, it being stiff as an aik tree, and unable to move. That having heard this, she promised to come in and see the bairn. That when she came in, she took the bairn upon her knee before the fire, and drew the fingers of its hands and every toe of its feet, mumbling all the while some words that could not be heard, and immediately the bairn was cured. Being asked where she learned her skill, she deponed as follows - to wit:- When I was lying in childbed lair, I was drawn forth from my bed to a dub near my house-door in Dunning, and was there puddled and troubled. Being asked by whom this was done, she answered, by the fairy folks, who appeared some of them red, some of them gray, and riding upon horses. The principal of them that spake to me was like a bonny white man, riding upon a gray horse. He desired me to speak of God, and to do good to poor folks; and he showed me the means how I might do this, which was by washing, bathing, speaking words, putting sick persons through hasps of yarn, and the like.”

There is here no word of trafficking with Satan, rather the contrary; but the spirit of the time was relentless, and Janet and her two companions were strangled at the stake, and afterwards burned.

The Session thereafter proceeded to censure the persons who had sought cures from them, and caused them to make their public repentance on a Sunday before noon, clothed in black cloth, and standing under the bell-strings. (Statistical Account, 1844, Perth.)

An account of the venerable Thorn Tree of Dunning will be found at page 62.

Solitary and outlying is another relic of old times, the “Ebenezer” stone, on the farm of Easter Gatherleys, about three-quarters of a mile west of the farm-house. It bears no date, but its origin is said to have been this:- The farmer of Gatherleys of the time, who was also laird of the place, had for long been in doubt and spiritual darkness, to all appearance hopelessly perplexed. Sitting down here one day he found comfort, peace, and light. Showing a most laudable example, he not selfishly received the blessing, but most gratefully acknowledged it, raising on the spot his “Ebenezer” (1 Sam. vii. 12) of indebtedness to Him from whom our blessings flow. On the

surface of the stone facing the east are inscribed in English the words of Isaiah 1.10; on the west side of the stone is the inscription: -

EBENEZER.  
Hic  
EX TENEBRIS  
LUX LUXIT  
ERGO  
PATER, FILIUS, ET  
SPIRITUS SANCTUS  
MEUS DEUS,  
ET NOMEN  
HUIUS LOCI  
LUX

(Here out of darkness light shone. Therefore, the Father, Son, and Holy Ghost (shall be) my God, and the name of this place Light.)

Both as to size and shape, the stone is similar to the quaint early 17th century “head-stones” in the older portion of the graveyard around Dunning Church.

#### POPULATION AND TRADE.

THE earliest authentic census of the parish is that by Dr Webster, according to which the population of the parish in the year 1755 was 1491. Since then the census gives the following numbers:-

1755	1491
1797	1600
1811	1723
1821	1876
1831	2045
1841	2125
1851	2206
1861	2084
1871	1832
1881	1635
1891	1345
1901	1141

From this statement it appears that from 1755 to 1851 there was a steady increase of the population, and from 1851 to 1901 a steady decrease, until now the population of the parish is only about half of what it was 54 years ago. During the period of increase the village of Newtown of Pitcairns was built on ground feued from Mr Graham of Orchill, and the old village of Dunning was greatly extended. This was owing in a great measure to the prosperous state of the weaving trade. But while the village population increased, the population of the landward part of the parish was proportionately diminished, in consequence of a number of small farms being thrown into one. Several little holdings absorbed or conjoined in this way are yet remembered by the older inhabitants, and the site of the homesteads can still be identified in some places by the green patch which in former days was the little croft or “gude kailyard,” and in others by the ash trees, gnarled and weather-beaten, which erstwhile sheltered the roofs of contented and happy families. With the introduction of machinery for the manufacture of cotton goods, the village population also began to fall off, owing to the decrease of employment for the handloom weavers, who were gradually compelled to betake themselves to other occupations, except the few who have clung to the ousted industry to the last, and they leave no successors. (A weaver, who began his trade



70 years ago, stated that in the best of times the earnings averaged little more than twelve shillings a week.)

Many idle looms stood during the closing years of the 19th century, as silent witnesses of the past; but the cheery clack of the shuttle, the sound so familiar as one passed along the village street thirty years ago, is now very rarely heard. In 1905, only two or three persons still remain faithful to the loom, the last representatives of an industrious, intelligent, and worthy class, the disappearance of which is to be much regretted, and has altered the special characteristics of old Dunning life. So Dunning has shared in the fundamental changes which have come to pass throughout Scotland during the last century.

(In the second Statistical Account (1842) it is recorded that “this parish contains 3 corn-mills, a flour-mill, a saw-mill, a wool-mill, 2 malt-mills, a distillery, a brewery, and 13 alehouses.” The disappearance of nearly all of these is another notable mark of changed days.)

In the transition state, the weaving population were no doubt subjected to many privations, but it is satisfactory to find that upon the whole there has been no diminution of industrial wealth. The local branch of the National Savings Bank has, ever since its first institution in 1859, made steady progress both in the number of depositors and in the amount of the deposits. The report for 1872 showed 371 depositors, with an amount of upwards of £5000. The report for 1905 shows 560 depositors, with an amount of £19,650.

Although a proportion of the depositors come from neighbouring parishes, these are facts which speak well for the industrious and prudent habits of Dunning.

#### WORK AND WAGES.

SINCE former days a remarkable change has taken place in the price of labour and the relative value of money. Compare the following rates of wages in 1790, 1838, and 1905:-

	1790.	1838.	1905.
Labourer,	6d to 8d a day, with victuals	1s 6d to 1s 10d a day with victuals	3s 4d a day
Mason,	1s 6d to 2s a day	2s 6d a day	6s 9d a day
Carpenter,	1s to 1s 6d a day	2s a day	6s a day
Tailor,	6d to 10d a day, with victuals		
<i>Farm Servants.</i>			
Ploughman	£7 to £9 a year, with lodging and victuals	£12 to £15, with lodging milk and 6 ½ bolls oatmeal	£38 to £42, with lodging & allowances
Shepherd			£28 to £32, with lodging & allowances
Woman.	£2 to £3 a year, with lodging and victuals	£5 to £8 with, with lodging and victuals	£18 to £23, with lodging and victuals

In 1790 the value of victuals was reckoned at 4d a day. Women sometimes had such additions as a lippy of lint sown, a pair of shoes, or articles of clothing.

#### FOOD PRICES.

THE comparison of the rate of wages with the price of food must always be an instructive test of the comfort of the community. The following statement takes the boll as a measure, for convenience of comparison with former days, although the boll and other old Scots measures are now out of common use, except for minister's stipend, and such like historical use and wont. The boll differs in the different grains, and also one county differs from another. An instructive description of the old Scots measures of grain is to be found in the "Church of Scotland Year Book" for 1905. For our present purpose it may be sufficient to take –

Wheat, 1 boll = nearly 4 bushels Imperial.

Barley, 1 boll = nearly 6 bushels Imperial.

Oatmeal, 1 boll=140 lbs., or 10 stones Imperial.

We find that the prices per boll at various periods have been as follows: -

	Wheat	Barley	Oatmeal	
1790.				
Approximate average,	20/-	16/-	14/6	per boll
1838.				
Fiars prices.				
Average for 7 years,	27/6	21/6	19/-	per boll
1872.				
Fiars prices.				
Average for 7 years,	25/6	24/6	20/-	per boll
1905.				
Fiars prices.				
Average,	13/4	17/3	14/5	per boll

These quotations are very suggestive. We do not here enter into the interesting history of the prices of grain and bread as affected by the great war-time, the Corn Laws, increased importation, and other movements throughout the last century; but that wages have so largely increased, and the price of food has so largely decreased, are facts which speak manifestly for the general comfort of the community compared with past times. 110 years ago the price of a peck of meal was considered a fair day's wage for a labourer. At the present time the day's wage of the labourer would purchase three or four pecks.

(In the Statistical Account for Little Dunkeld (1793) we find the following interesting statement:-  
 "The potato has proved more beneficial to the country than perhaps any other production of the land, lint excepted. It has saved the tenants from the ruinous necessity of purchasing meal for their families to a prodigious amount. It is not above 22 years since potatoes were introduced into the field, and cultivated by means of the plough. This vegetable may be reckoned a full third of the food of the common people, yet they are as healthy and vigorous, at least, as before; and instead of involving themselves in inextricable debt and difficulties by purchasing meal as formerly, they can afford to sell a part of their barley to the distillers. Lint is another article of great importance to the inhabitants. Potatoes and lint may be called the two feet that support them. The produce of the lint seed sown is 4296 stones of flax. All this is made into yarn by the women of the parish, and sold to hawkers and others who purchase for the manufactories.")

#### FARM STOCK.

THE stock on a certain farm was valued in the year 1786, and again in 1872, and the following were the prices fixed by decret arbitral at these two periods:-

	1786	1872
Blackfaced Ewe,	£0 11 0	£2 5 0
Blackfaced Gimmer,	0 9 0	2 5 0

Blackfaced Hogg,	0	7	6	1	16	0
Milk Cow,	5	0	0	20	0	0
Two- year-old Cattle,	2	15	0	14	0	0
One- year-old Stirk,	1	2	6	8	0	0
Plough Horse,	8	0	0	70	0	0
	<u>£18</u>	<u>5</u>	<u>0</u>	<u>£118</u>	<u>6</u>	<u>0</u>

In 1905 the prices quoted in market reports are as follows:-

Blackfaced Ewe,	£1	0	0	to	£1	14	0
Blackfaced Gimmer,	1	5	0		1	19	0
Blackfaced Hogg,	1	0	0		1	19	0
Milk Cow,	10	0	0		19	0	0
Bullock,	15	0	0		25	0	0
Heifer,	10	0	0		19	0	0
Plough Horse	40	0	0		60	0	0
	<u>£78</u>	<u>5</u>	<u>0</u>		<u>£128</u>	<u>12</u>	<u>0</u>

Average, £103 8s 6d.

In 1797, a fat bullock of 40 stones meal-weight was sold for £10. The stone meal-weight is a Scotch or Dutch stone = 17 ½ lbs. imperial. So the fat bullock of 1797 weighed only 6 ¼ cwt., and the price was 32 shillings per cwt. In 1905, the price of fat bullock is about an average of 36 shillings per cwt. (live weight), which is no great difference. But the present-day bullock weighs from 10 to 12 cwt., and his value is about £20, compared with the fat bullock of 1797, weighing 6 ¼ cwt., and of value £10. The comparison shows clearly the great improvement in the breed and weight of cattle during the last century. Another point in favour of the present day is the fact that the bullock is now brought to maturity at two years old, instead of the three years of former days.

#### FARM RENT.

A CHANGE no less remarkable has taken place in the rent of land. For example, the rent paid for a farm in the parish was, in

1756	1000 merks Scots =	£56	5s	0d	Sterling
1793		£120	0	0	
1852		£360	0	0	
1872		£650	0	0	
1904		£531	0	0	

The merk Scots = 13½d Sterling.

A writer in the old Statistical Account states that the rent of land doubled between 1750 and 1777, and doubled again between 1777 and 1797. In the foregoing instance it increased more than fivefold between 1793 and 1872, although in recent years rents have again largely decreased, owing to the increased importation of cattle and food-stuffs from abroad, which has been so beneficial to the general population, although meanwhile it has borne hard upon farmer and landlord.

Formerly one-third of the value of the annual produce of a farm was considered a fair rent for it, according to the old saying:- “Ane to saw, Ane to gnaw, And ane to pay the laird witha’.”

Now-a-days, with the higher system of farming in practice, the extensive use of artificial manures, the purchase of manufactured food for stock, the great rise in the rate of wages, and all

the changed modes of living in the community, it must remain with laird and tenant to settle whether the old experience of our forefathers still holds good.

#### THE POOR.

THE public expenditure for maintenance of the poor is another item which largely increased during the past century, In 1797, the number of poor in the parish of Dunning was 10, who were supported by the weekly collection at the church door, and the interest of a small sum formerly accumulated, the alimnt allowed to each being from 9d to 18d a-week, according to circumstances; a sum which, a writer of the period quaintly observes, "could not detain them long from that land where the weary are at rest." (But mention must also be made of the benevolent funds maintained by the various trades, which were then general throughout Scotland, and must have brought welcome relief to many a straightened family.)

In 1872, the number of registered paupers was 55, having 15 dependents, and the sum raised by assessment on their account was £503 7s 7d. In 1902, the number was 28, with 4 dependents, and the assessment was £440, which shows an allowance of 5s to 6s a-week compared with 1s a-week of 1797.

The remarkable decrease in the number of poor during the last thirty years is no doubt partly explained by the decrease of population; but it surely also gives evidence of the increased sufficiency of livelihood in the community.

#### THE WATER SUPPLY.

DUNNING enjoys an ample and unfailling supply of excellent water, and with the water supply of the village this sketch of the history of Dunning is closely connected, as described in the preface.

The water was formally introduced into the village on the 11th day of June, 1872, which was celebrated as a gala day. A full report of the proceedings is to be found in the succeeding issue of the *Perthshire Constitutional*.

The source of the supply is from Dunning Burn, at a pool known of old as "Willie Dun's Damhead," about a mile and a half above the village, and 280 feet above its level. The arrangements for the inauguration were conducted by the following Committee, along with the Local Authority:- Rev. John Wilson, Messrs John Taylor, James Wilson, Alexander Hogg, William Bruce, James Hunter, Andrew Chalmers, Alexander Deuchars, Robert Cunningham, Jas. Lawson, Andrew Hutcheson, and Alexander Winton. A procession was formed in the Tron Square, and amid the ringing of bells and fluttering of banners marched to the reservoir in Pitcairns Den in the following order:-

The Auchterarder Volunteer Band.

The School Children.

Inhabitants - four abreast.

The Carters' Club.

The Contractors and their Staff.

Members of St. John's (Dunning) Masonic Lodge.

The Local Authority, headed by their Chairman.

Andrew Robertson, Esq., J.P., of Kinburn.

The ceremony of turning on the water was enacted by Mrs Turner of Kippen-Turner and Glentyre. Mr Wilson, speaking in name of the Local Authority, narrated the steps which had been taken to carry out the scheme. It had been done, he said, under the Public Health (Scotland) Act. Lord Rollo had given his cordial support, generously granting the free use of the water, allowing

the pipes to be laid through his property, authorising Mr Jones to act as engineer and surveyor, and doing everything in his power to further the object in view.

Eight fire-plugs and fourteen street wells had been laid. Messrs Tatlock & Clark, practical chemists, Glasgow, to whom a sample of the water had been submitted for analysis, had given a report as follows:- “ This is an excellent water for domestic use, as well as for manufacturing purposes and steam boilers, and is therefore well adapted for the supply of a town. It is soft water, but not extremely soft; and there will be no risk of its acting upon lead so as to produce injurious results. It is quite tasteless, and although not absolutely colourless, is not darker in tint, and does not contain more oxidizable organic matter than the waters of Loch Katrine as supplied in Glasgow.”

## CONCLUSION.

THE foregoing pages will convey to the reader some idea of the story of Dunning - how it has lived its own by-past life, and taken part in the story of Scotland. We have looked back into the mist of years, “like far off mountains turned into clouds,” and have descried there, more or less ghostlike, Roman armies, Scottish chiefs, and Celtic saints, the early makers of Scotland.

In later generations we have noted how Dunning shared in the throes of Reformation, Revolution, and Rebellion, and how baron and laird, minister and farmer, weaver and ploughman, have all occupied their place to make up the progressive life of the small community. We have seen how “the good old days” were lived in scarcity and frugality, when the puirith of Scotland was proverbial, and our English neighbours nicknamed us “the hungry Scot.” Now-a-days there is a difference - Scotland is rich compared with the old days. Her coal and iron have made wealth, the sportsman and the tourist have brought their gold; and although Dunning has never been in the main stream of that flow, and remains a quiet rural village to-day, it has enjoyed its natural share in the general prosperity of the country. The sons and daughters of Dunning find their way throughout the land, and far afield throughout the Empire and the world, to take their part in the day’s work as the way of the Scot has always been. But they will not forget the debt they owe to the old folk who did their own day’s work too, and wherever they wander they have a warm heart to the old gray steeple and the chequered story clustering round it, “sin’ the days o’ auld lang syne.”

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