

# *Annals of Arngask*

*The Story of a Parish in the South-East  
Corner of Perthshire*

*By*

THE REV. JAMES MACKIE, M.C., M.A.

*The Manse of Arnpark*

*Glenfarp, June, 1858 Perthshire.*



## **PREFACE**

It has been said that in every individual life lies the material for a novel: and it might be said, with equal truth, that the story of any community, even the smallest, contains all the makings of a romantic narrative. The Annals of Arngask are full, not only of incident, but also of interest: but just as one cannot write the story of any personality and neglect entirely the society of which that personality was a part, so one cannot do justice to the history of an ancient parish without setting it in the wider background of national events.

As the first minister of the re-united parish of Arngask, I have, naturally, chosen the church as the centre round which the story revolves, as the thread on which all the incidental events are strung. It is the one organisation which, in varying forms, has persisted through the ages. My interest is not confined, however, to the life and development of the church, I have tried to reflect the many-coloured life of the community, and to picture the lives and environment of those whose characters were moulded by both church and community.

1958 seems an appropriate date for such a task as I have undertaken. It follows the 750th Anniversary of the first documented endowment for religious purposes in the area which is now the parish of Arngask.

Dr. J. W. Jack, one of my predecessors, wrote two guide-books of Glenfarg and the district around, both of which have long been out of print and to him I am greatly indebted for a great deal of information of value. The search for the whole story, however, has taken me far beyond the sources used by Dr. Jack, that search being complicated by the fact that, until the end of last century, the parish lay in three counties, all of whose histories had to be explored.

Part of the story belongs to the period before documents, a period about which there must be conjecture and uncertainty: but when documentary evidence is lacking, even the most conscientious of historians must make the most of what scanty sources of information are available. If he has done his utmost to sift and interpret these fragments of knowledge, he is entitled to draw conclusions that have some measure of certainty, and which are more than unfounded conjecture. The major part of this story is well documented, and for the last 750 years there is no lack of material.

To a number of friends who have helped during the preparation of this volume I offer my warm thanks. Two parishioners especially have been of great assistance: Mr. J. L. Anderson, of Langfauld, who read the first sketch of the work and made several valuable suggestions: and Col. T. Harris Hunter O.B.E. T.D. whose technical advice saved me from many mistakes. To my wife I am indebted for many occasions when her assistance halved my work.

This volume is printed privately, and copies can be obtained from the author.

*JAMES MACKIE.*

*The Manse of Arngask,*

*Glenfarg*



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Scott's View (J. W. Jack).  
Historical Scenes within our Limits (" Historicus " of Kinross Advertiser).  
About Kinrossshire and its Folks (R. S. Young).  
The Ancient Church and Parish of Abernethy (D. Butler) .  
Fife, Pictorial and Historical (A. H. Millar).  
Bygone Fife North of the Lomonds (James Wilkie).  
Lindores Abbey (Dr. Andrew Laing).  
Highland Constable (Hamilton Hewlett).

*General.*

Place Names in Scotland (J. B. Johnston).  
Celtic Place Names in Scotland (W. J. Watson).  
Geographical (Walter Macfarlane)





# THE MINISTRY OF ARNGASK THROUGHOUT THE CENTURIES

Few names have survived of those who ministered in the parish before the Reformation, and these are mentioned in the relevant chapters.

The details since the Reformation are as follows:-

The Parish Church.

- 1560 The Reformation.
- 1567 Arngask under Superintendency of Dunbarney.  
Minister: Patrick Wemyss.  
Readers: 1567 John Pitblado.  
1574 Alexander Wardlaw.
- 1603 Arngask under Superintendency of Strathmiglo.
- 1603 Laurence Mercer, M.A. Translated to Fossoway, 1607.
- 1607 Services conducted by Ministers of Strathmiglo.
- 1625 John Letham, M.A., Minister of Strathmiglo.
- 1635 Arngask revived as an Independent Charge, and the Rev. George Moncrieff, M.A., appointed. Died 1665.
- 1665 Robert Geddes, M.A., son-in-law of above. Deposed by Presbytery, 1690.
- 1688 Gilbert Melville, elected before deposition of above. Translated to Glendevon, 1694.
- 1695 John Dempster. Translated to St. Madoes, 1706
- 1707 James Gillespie, M.A. Died 1729.
- 1731 John Johnston. Died 1746.
- 1747 Andrew Williamson. Translated to Auchtergaven, 1782.
- 1783 William Lang. Retired 1819. Died 1827.
- 1819 Alexander Burt, nephew of above. Died 1867.
- 1867 William Lang Baxter, nephew of above. Translated to Cameron, St. Andrews, 1877.
- 1877 Robert K. Moncrieff, D.D. Retired 1920. Died 1930.
- 1920 James Campbell, M.A. Translated to Cairnie, 1933.
- 1934 A. McClymont Adams, M.A. Translated to Aberdour, St. Drostan's, 1937.
- 1937 D. B. M. Mellis, M.A. Appointed to Bridge of Dun, 1943.

Note:- In 1856, Arngask was transferred from Perth Presbytery to Kinross Presbytery, and at the Union of the Church of Scotland with the United Free Church of Scotland in 1929, it was transferred back to Perth Presbytery.

The Free Church

- 1843 A. Donald, M.A. Translated to Blackford, 1845.
- 1847 John Young. Died 1891.
- 1891 James W. Jack, D.D. Died 1942.

The United Charge.

- 1943 James Mackie, M.C., M.A.



# Chapter I

## *THE PARISH AND ITS NAME*

Although it lies so near to the Industrial Belt of Lowland Scotland, the parish of Arngask has completely escaped the drab ugliness of the Industrial Revolution of last century, an ugliness which has marred the beauty of several villages at no great distance. It nestles cosily in a lovely hollow at the foot of the Ochils, in the south-east corner of Perthshire. In the early days, it must have been one of the tiniest parishes in all broad Scotland even to-day, more than doubled in area as it is by additions made in the middle of the seventeenth century, it must still be considered one of the smallest of the rural parishes. Its diminutive size and small population, however, do not prevent it from having an interesting history and it is that story which this book sets out to tell.

Arngask now lies wholly in Perthshire, but, before 1891, when a Royal Commission made drastic changes in county boundaries, the parish was in three counties - Perthshire, Fife, and Kinross-shire. In 1890, the Parish Church was in Fife, the Free Church in Kinross-shire, and the School in Perthshire. The total acreage of the parish is 6,446, just over ten square miles. It is roughly circular in shape, with its length from north to south over three miles, and its breadth from west to east just a little more. It is bounded by six parishes - Strathmiglo in Fife to the east, Abernethy and Dron in Perthshire to the north, Forgandenny and Forteviot, also in Perthshire, to the west, and Orwell in Kinrossshire to the south.

The countryside is of an undulating nature, varying from about 350 feet above sea level to almost 1,000 feet, giving many a picturesque vista. The Bein Inn, in the heart of the beautifully wooded glen through which flows the Farg, is at its lowest point, whilst Temple Hill and Cairn Geddes are both well above the 900 feet level. The lower stretches are mainly rich agricultural land; higher up are broad expanses, lusciously green with perennial pasture; the uplands are open moor, broken by many an outcrop of barren, brown rock, ablaze in the earlier months of the year with golden gorse, and in the autumn purple-stained with heather.

Arngask has but a small population; the figure varies throughout the last century and a half, the period for which exact statistics are available, from just over 500 to about 700, with a temporary increase over that figure during the years when the railway and the reservoir were being constructed. There are three centres of population, if such a phrase can be deemed appropriate about such small numbers. There is the village of Glenfarg, one of the most pleasant and up-to-date villages in the county it received that name only in 1890, in place of the much less attractive name of Damhead, at the time when the Edinburgh-Perth railway line over the Forth Bridge was being laid. In addition, there are two hamlets - Duncrievie, about three-quarters of a mile south of the village, and Newton, about a mile and a quarter to the east.

The river which runs through the parish is the Farg; it rises in the Ochils, in the parish of Forgandenny, and, just on the western boundary of Arngask, its waters are dammed to provide a water supply for Kirkcaldy. Rather more than a mile below the reservoir, the stream passes through the village, and turns north to join the Earn in the lands of Culfargie Farm, just at a large loop which flows round the farm of West Rhynd, and very near the point at which the Earn joins the Tay. Normally the little stream goes quietly and musically along its leisured course, but sometimes, after heavy rain, it rushes down with torrential force, occasionally to the destruction of property on its banks.

The higher parts of the parish provide a watershed and so the other stream in the area takes a course very different from the Farg. Arngask gives birth to a river whose name is writ large in the history of that most Scottish of all games, golf. The Eden begins on the lands of Gallowhill, near Edenmount on the Duncrievie Road, and its head waters run along the east side of the Public Park. At this stage it is, naturally, just a trickle which hardly suggests the possibilities of importance. Running under a bridge at the foot of the Calfford Brae, it turns east round Carmore Farm, on to Burnside; thence it passes Gateside, Strathmiglo, Dunshelt, Pitlessie, Cupar, and Guardbridge, and finally, amidst world famous golf courses, it pours its waters into St. Andrews Bay.

The parish has an excellent network of roads, with four bridges of various dates over the Farg, and six that span its tributaries. These roads make Glenfarg an excellent centre for those who find joy and exhilaration in walking in a lovely countryside abounding in glorious landscapes; one need never return by the same road along which one has travelled and few localities provide so many opportunities for circular wanderings.

*Sketch Map of the Parish of Arngask*

Although one authority on place names asserts that in 1250 the area was known as ARDGROSC, the oldest written form seems to be ARRINGROSK, the name of one of the several farms on the old Manor of Fourgie or Fargie. That form is to be found in an entry dated 1281 in the Chartulary of Cambuskenneth, a document to which reference will be made from time to time in these pages. In 1389, in the Charter of the Black Friars of Perth, one finds the form ARYNGOSYK, whilst in a Charter of Robert III to the Barclay family dated only a year later, one meets the form ARNCORST. In various documents of the fourteenth and fifteenth centuries, are to be found ARNEGOSC, ARENGOSS, and ANCORSK. In the Minutes of the Presbytery of Perth are to be found three very similar forms ARNGOSKE (1624), ARNEGOSKE (1635), and ARNGOSCKE (1651). In the “Account of Abernethy” written by John Taylor in 1702, the name is ARENGOST, and on the bell used at the Church from 1710 onwards, the form is ARENGASK, whilst on the Communion tokens dated 1713 and 1721, used during the eighteenth and nineteenth centuries, the form is ARNGOSK. In all the Church records from 5th November, 1809 the form is that used to-day, ARNGASK.

All ideas of the origin of a name which is at least 750 years old must, in the nature of things, be highly speculative, but a number of suggestions have been made, all of which are worthy of consideration:-

- (a) In the Old Statistical Account of 1791 Mr. Lang writes "It is compounded of *Arn*, which is commonly derived from the Latin word *Arvum*, and *Gask* which is commonly understood to signify what is large." On this derivation Arngask means "the large field."
- (b) J. B. Johnston's "Place-Names of Scotland," a volume backed by considerable scholarly authority, suggests that the name comes from the Gaelic *Ard-an-Croisg*, "the height or hill of the pass" - an appropriate enough description of the area.
- (c) W. J. Watson, in his "History of the Celtic Place Names in Scotland." suggests a slightly different origin - *Errann*, a portion or holding of land, and *Grosk*, a crossing.
- (d) Dr. J. W. Jack, in his excellent local guide-book, "Glenfarg and District," suggests another Gaelic origin, *Ard-na-Gaisk*, "the hill of heroism." In support of this theory, he writes "Some great battle seems to have been fought, or some extraordinary feat of valour performed, giving rise to the name. Perhaps Arngask Hill, or Lochelbank Hill with its Cairn Geddes, may be connected with some such event."
- (e) A recent suggestion has been made by a prominent Gaelic-speaking minister in the county, *Aridh-naGoirt*, "the sheiling with the standing corn."
- (f) It has been suggested that the first part of the name, *Arn*, not uncommon in Scottish topography, may have some connection with the Scandinavian word for "an alder tree." This suggestion cannot be quite excluded in the light of the influence of the Norse in Scotland. These invaders certainly frequently visited the Tay; on several occasions they occupied Abernethy, and ravaged the district all around. It is impossible to assess accurately what effect their coming may have had on the place names of the locality.
- (g) In mediaeval documents, the river Earn is frequently spelt *Arne*. There does not seem to be any obvious relationship, although it is true that the Farg, the river of the parish, is a tributary of the Earn.
- (h) The word *Gask* occurs fairly often in Perthshire place-names. It does not appear, however, that there is any connection between *Arngask* and any of the other Gasks in the county, like *Trinity Gask*, or *Findo Gask*.



## Chapter II

### *BEFORE THE ROMANS CAME*

The story of Arngask goes back to dim ages before the beginning of the Christian era, long before the district had any name at all. Those who are familiar with the rounded undulations of Arngask in the twentieth century, and its rich, extensive pastures, would find it hard to recognise the territory as it was two thousand years ago. In the days when the first apostles were spreading the Gospel in Mediterranean lands, Scotland must have looked very different from the Scotland of to-day, more rough and rugged, more cragged and stern. Twenty centuries of rain and wind and snow have transformed the landscape; these forces of nature work more slowly and less violently than do the earthquake and the volcano, but the final change is just as complete, and to-day the rugged crags of ancient days are gentle slopes, smoothly curved.

Long ago, the climate of this part of these islands was much wetter than it is to-day, and the whole region was covered with dark, shaggy forests, but Arngask, standing high as it does, would never be the bog and morass that the nearby Strathearn was in prehistoric times. Geikie, the Scottish geologist, writing of mid-Scotland in pre-Roman days, states that the area was “bleak with forests.” Naturally such a stretch of country would have only a scarce and scattered population - and of that population we know little except what we learn from Roman writers.

Diodorus Siculus records that, between the Forth and the Tay, and in the Ochil district of Perthshire and in Lower Strathearn, lived the tribes of the Horesti (Ptolemy calls them the Dumnonii), “red-haired and large limbed.” These Horesti figure more than most tribes in our meagre traditional tales of early British warfare. They had mean habitations, constructed for the most part of reeds and wood. They grew corn, but their method of garnering the harvest was simple in the extreme, they cut off the ears of corn and stored them in subterranean depositories. They lived largely by the chase, and wealth was measured by the possession, not of land or money, but of cattle.

Tacitus tells that, when the Caledonian tribes entered into a confederacy to resist Agricola’s invasion of their territory, they ratified the treaty “by assemblies and sacrifices.” Sacrifices - that seems to imply the existence of a religion with a priesthood. These priests, if not Druids, held beliefs very similar to those of the Druids, and traces of them are to be found in the parish and neighbourhood. It is worth while spending a little time to examine this faith which was practised long ago within our bounds, and then to consider the traces that are to be found in the district.

The primitive religion of the Celtic race was based on nature-worship, and neither idol nor graven image, nor god of wood or stone has ever been discovered in these islands as native evidence of idolatry. Caesar, writing of the gods he found being worshipped in the southern part of Britain, calls them by Roman names, Mars, Jupiter, Apollo, Mercury, and Minerva, but it is quite clear that these were no personal deities. The natives of these parts worshipped the powers and elements of nature - the sun, the moon and the stars, the wind and the rain, the lightning and the tempest, rivers and springs, hills and trees and grassy knolls - all of which they conceived as being possessed of hostile spirits which had to be propitiated. This primitive philosophy of nature was spiritualistic, not materialistic. Their temples

were in the forests, preferably in oak groves, their sacrifices were usually made under an oak, preferably an oak with mistletoe. In the Scotland of the twentieth century, mistletoe is not commonly found, but it probably was more common in the different climatic conditions of ancient days.

Two of their great days were Beltane and Samhain. Beltane was celebrated on the first day of May, the equivalent in many ways of our May Day festival. Fires were kindled on hilltops to greet the victory of the sun and the promise of summer. Samhain, held on the first day of November, was a pagan version of our Harvest Festival when men gave thanks for the sun's ripening of the fruits of the field. On this occasion, every family or hamlet lit a fire on some elevation all domestic fires were extinguished, and relit from the Needfire, kindled by the friction of wood against wood. Probably, long before there was a Christian Church on the summit of Arngask Hill, that spot was sacred to our ancient forefathers as the site of the Beltane and Samhain fires.

The priesthood seems to have been recruited from the most powerful families. These men presided over divine worship, including both private and public sacrifices. They had the right to try criminals, settle inheritances, and fix landmarks. They enforced their decisions by rewards and punishments, and, for those who refused to accept their decrees, by excommunication from the sacrifices. Strabo says that they were entrusted with the settlement of all controversies because they were esteemed the most upright. In view of the fact that they held such power, these priests aggregated to themselves peculiar privileges they were exempt from all forms of taxation they did not need to do any military service and their persons were deemed sacred. For their sacrificial victims, they used prisoners of war, and folk found guilty of crime but, failing the existence of such, they did not hesitate, in order to fulfil their rites, to sacrifice some innocent person. The special province of these priests was religion and law, but they were also the custodians of knowledge. They were the teachers, the guardians of a store of unwritten lore they taught an elementary sort of astronomy, and a primitive kind of geography. They not only performed the ritual of their religion, they were in addition the prophets and expounders of a faith which included the immortality and transmigration of souls. Lucan, writing in 50 A.D. about the Druids of further south, records "The bourne of man's spirit is not the senseless grave, nor the pale realm of the monarch below in another world his spirit survives still; death, if the Druid lore be true, is but the passage to enduring life."

Alongside of the priests were the soothsayers, who were medicine men and forecasters of the future. They believed in oracles, and made use of divinations and charms; they practised incantations and wrought spells, and, by means of auguries at the sacrifices, sought to know the secrets of the time that was yet to be.

Then there were the bards. Diodorus, already quoted, tells that "the Druids had bards, composers of verses, who sang their poems to the musical accompaniment of instruments similar to the lyre." Balvaird means "the abode of the bard," and probably long before there was a castle at the site at the north end of the parish, there was the residence of the "poet laureate" of the Horesti. What an influence these bards must have had, not only on the moulding of the Celtic tongue, but also on the development of a "national" sentiment. It is no wonder that the Romans were suspicious of the Druids, and all whose religion was akin to Druidism. In a general way the Romans were amazingly tolerant of the religions they found in the lands they occupied, but their treatment all over Britain was different from their usual policy. The Emperor Claudius determined to suppress the religious leaders,



by prohibiting their rites and customs, and endeavouring to exterminate their priests. It has been suggested that his attitude was dictated by his humanity but a more probable reason than abhorrence of human sacrifice was his fear of an "underground movement" using its influence against the oppressor, his fear of the birth of a nationalism which aimed at the stirring up of opposition to the conqueror.

The name Balvaird has been mentioned as evidence of Druid influence in the district, but many other traces of this religious, legalist, and cultural movement are to be found in and near the parish. There are the Rocking Stones, erected for the use of the priests, who employed them as silent instruments of imposition on the credulity and ignorance of the people, contriving by skilful means to make their motions, or their immobility, support their views. One of these rocking stones stands about a mile and a half north of the village in the Glen, to the east of the railway, visible from just north of the ninth milestone from Perth. It is seven feet long, and four feet broad, of mica slate, a large block weighing several tons. It has been known from time immemorial as the Balvaird Rocking Stone; and, although it is comparatively insignificant, George Buchanan considered it worthy of mention in his "*Rerum Scoticarum Historia*," published in 1582. For generations it was regarded as a singular curiosity, its ancient origin forgotten or unknown. Its equilibrium, by some means never revealed, was completely destroyed about the beginning of last century. Sir Robert Sibbald says that he had been informed that the motion was destroyed by Cromwell's men, who passed near it in 1651, but Dr. Jack asserts that "there is evidence that it rocked for more than a century after that." There is another rocking stone about a mile and a quarter N.N.E. of Lustie Law. It is a large mass of whinstone of irregular shape, about eight feet long and six feet broad. To-day there is little vibration left, although it is set on a flat stone in the earth. Possibly there is a small, though invisible, excavation to receive its central prominence, and to prevent it from being thrown off the balance, This too was probably a Judgment Stone. One can imagine the priests conducting their credulous dupes to receive the decisions of the gods, or bringing into the presence of this silent judge someone suspected of crime. If the stone rocked at his touch, the suspected man was deemed to be innocent if the stone refused to move, then doom had to be pronounced.

"Behold yon huge  
And unhewn sphere of living adamant.  
It moves obsequious to the gentlest touch  
Of him whose breast is pure but to a traitor,  
Though even a giant's prowess nerved his arm,  
It stands as fixed as Snowdon." - or Schiehallion.

In the wall of the old churchyard, there are several cup-marked stones of very ancient origin they are to be seen just to the left of the gateway. They may go back to these ancient times, but such markings are "one of the unsolved enigmas of archaeology." What they signified, or what use they served, none can say with authority. Some incredulous sceptics venture the explanation that their origin is purely accidental, the result of weathering and who is to dispute their right to conjecture? In the Wallace Park, the public park of the parish, there is a cairn

which is locally known as “The Druid's Grave.” In actual fact it has no historical significance the story of its very recent erection is told in the last chapter.

Burleigh Castle is outside the parish but only about a mile and a half beyond it, on the Milnathort-Balgeddie Road, lies the farm of Orwell, where are two standing stones, very different from the rocking stones. One is about eight feet in height, and the other over six. They are firmly embedded in the ground, about fifteen yards apart. One explanation of their presence is that they are memorials of a solemn pact between the Romans and the local tribes, but it is more probable that they are the remains of a Druid Circle, the trees surrounding which have long since disappeared. In the ground adjacent have been found stone coffins, and, at the beginning of the nineteenth century, large quantities of bones were discovered, “much decomposed and mixed with charcoal.” The supposition, a very possible one, is that a Holy Place stood on this site about two thousand years ago, amidst long perished oaks, and that, within the sacred enclosure, were buried (or burned) the bodies of chieftains and renowned warriors. It is not unlikely that, when the Romans came to Loch Leven in the first century of our era, these great pillars were already ancient monuments, grey and hoary, dating back to the Bronze Age. These standing stones, sometimes found singly, sometimes in groups, in circles or in ovals, represent a tremendous amount of manual labour and skilful transport. Nothing less than some important religious purpose seems to justify such prodigious operations. The true significance of all these pillars and standing stones, and of many cairns, is a mystery, perhaps a mystery which will never be solved. The time has long come when such monuments excite, without satisfying, the curiosity of those who see them, and who, out of their ignorance or knowledge, can only conjecture what they are meant to commemorate, or what exact purpose they were designed to fulfil.

In this chapter, the word Druid has been used in what some historians cannot but describe as “a loose sense.” It is a matter of violent scholarly dispute whether the Gaels belonged to an organised Druid group like the Welsh and the Gauls, or not. But the faith of the northern inhabitants of our island has so much in common with organised Druidism that the use of the term can be roughly justified on the pen of one who makes no claim to be a professional historian, one whose main interests lie in other fields. This age of Druidism existed long before the Romans came in spite of every attempt to destroy it, it persisted during the whole of the Roman occupation; and long after the Romans left on more than one occasion, the Druids opposed the Christian missionaries as the hostile preachers of an exotic religion.

## Chapter III

### *THE ROMAN OCCUPATION*

#### *Background Dates:*

- 80. Arrival of Agricola.
- c. 115. End of First Roman occupation of Scotland.
- 140. Building of Antonine's Wall.
- c. 180. End of Second Roman occupation of Scotland.
- 208-211. Invasion of Severus.
- 408. Complete withdrawal of Romans from Britain

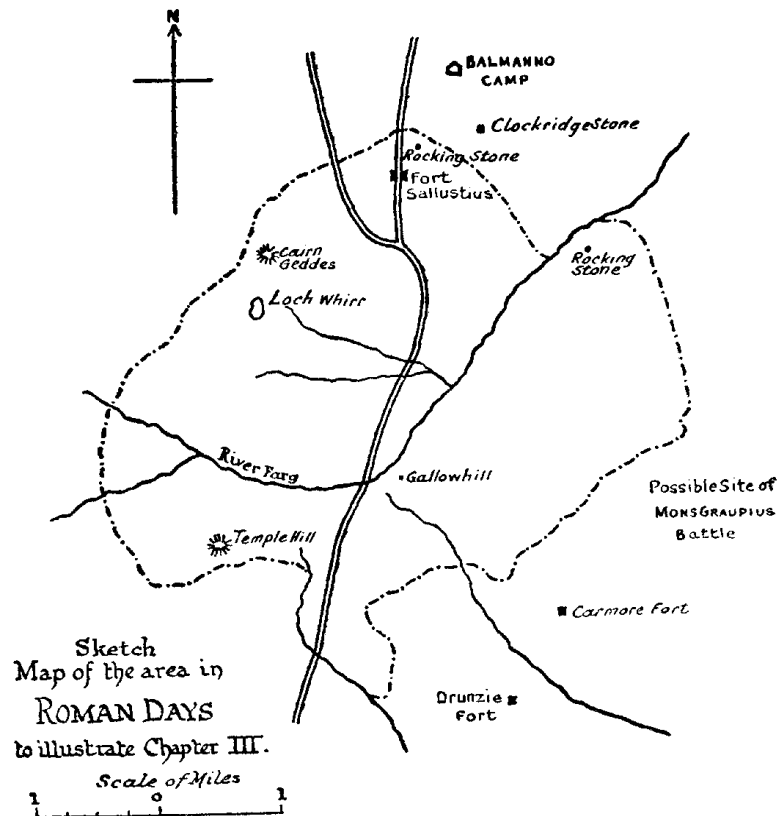
To such a land as has been described, a land with a very primitive civilisation, but with a firmly established religious tradition, Agricola came with his Roman legions, and so begins the authoritative history, not only of Arngask, but of Scotland.

When, in the year 78, Agricola, sent by the Emperor Vespasian, arrived in Britain to be its governor, he found that the extreme boundary of the Roman Empire on the north was the river Forth, and he seems to have felt that, as long as any part of our island remained unconquered, the security of his rule, and of his troops, was in danger. He marched northwards, and by the summer of 83, he advanced beyond the former boundary to conquer further territory, mainly with the intention of securing his frontiers, and so making the regions south of the Forth, which had been in Roman hands for some years, safe from the harassing raids of the northerners. Tacitus, in his "History" records that the whole area between the Forth and the Tay was ravaged; and it is more than probable that Agricola advanced even further north. Mr. Small, minister of Strathmiglo (he is often referred to as Dr. Small from the mistaken belief that he received from St. Andrews University the honorary degree of LL.D.) in his "Roman Antiquities" published in 1823, says that it was on a gentle declivity to the south of Balcanquhal (on the eastern fringe of Arngask) that Agricola met Galgacus or Galtacus, the leader of the native troops, and that Mons Graupius, the scene of a decisive battle (the identity of which has been a fruitful subject of antiquarian controversy, and about whose situation so much historical ink has been spilt) was the Lomond Hill, an eminence just across the Eden, the stream which rises in the parish of Arngask. Tacitus describes the battle "Armed with tiny targets and with swords of enormous size. the Pictish host" (the adjective is from Small's translation he uses loosely a national description which belongs to two centuries later) "was ranged upon the rising ground, at once for show and terror, in such sort that the first band stood upon the plain, and the rest rose successively upon the brows of the hills, one rank close above another, as if they had been linked together. Their cavalry and chariots of war filled the interjacent field with great tumult and boundings to and fro." History tells us that about 10,000 of the "Picts" under Galgacus were slain, probably a grotesque over-estimate in view of the population of Scotland in these days, but no indication is given of the Roman casualties. Whatever the details, one must agree with the opinion that "the battle of Mons Graupius was no unworthy opening to Scotland's lone roll of honourable and distinguished warfare." In support of Small's theory about the site, there is a tradition in the area which affirms that a great battle was fought in the vicinity of Balcanquhal in ancient times, the conflict being so terrible that, for twenty-four hours, the Eden ran blood. The fact that Roman weapons have been dug up in the area gives some colour to the story; but whether Small's assertion about the site of this important battle is accurate or not, there is no room for doubt about the fact that the Romans overran the whole of Fife, conquered the regions round about Loch Leven, and continued north at least some distance beyond the Tay.

The story is told that when the Roman legions, advancing north from Loch Leven under the personal command of Agricola, caught their first glimpse of the Tay, the broad river with its large and level strath, they shouted "Ecce Tiber, ecce Campius Martius." This tradition finds expression, and pungent comment, in the anonymous lines quoted (or perhaps composed) by Sir Walter Scott at the head of the first chapter of "The Fair Maid of Perth"

“Behold the Tiber! the vain Roman cried,  
Viewing the ample Tay from Baiglie’s side;  
But where’s the Scot that would the vaunt repay,  
And hail the puny Tiber for the Tay?”

It was probably from a point on the northernmost border of the parish, possibly on the ancient road which later became known as the Wallace Road (but which was in use long before the time of the Scottish patriot), that Agricola first saw the amazingly lovely panorama of the Tay and the rich, level valley which stretches both eastward to the sea, and north to the magnificent outlines of the Grampians and the Sidlaws.



*Map of the Area in Roman Days*

For about thirty years from this time onwards, although there must have been many a bloody onslaught from the wilder north, troops under Roman officers controlled the whole area around Argyll with considerable effectiveness. Both in the parish and in the countryside around, there are abundant evidences of the former presence of Roman soldiery. In his book “Roman Scotland North of the Antonine Wall” Crawford dismisses all these local sites which so many have accepted as Roman, as being of a later date, possibly of medieval days, but his views are by no means incontrovertible. Even he admits the presence of Roman camps as far north as Inchtuthill, near the junction of the Tay and the Isla, and of roadways and camping grounds even further north.

At Argyll, not far from our western boundary, are what for centuries have been accepted as the remains of a Roman camp and fort, the headquarters of a central force from which were manned several smaller forts in the vicinity. Argyll camp is an exact square, some ninety yards each way, surrounded by a wide trench thirty feet broad and fourteen feet deep. On a commanding situation immediately above the river May, it overlooked the great Roman road which led from Ardoch (near Braco), the supreme headquarters, to the mouth of the Tay at Carpow (near Abernethy). From Argyll Camp were sent small troops of legionaries to man the minor fortifications, of which an example is the fort on Balmano Hill, not far north of Lustie Law, a camp probably of Caledonian origin which the Romans captured and put into a

state of stronger defence. Built with a rampart of stone and earth about three feet thick, and possibly six feet in height, this site is large enough to have enclosed ground sufficient for at least a little cultivation, and so must have been of more than a temporary nature. To reinforce and support Balmanno, there were smaller forts just south of where Glenfarg village now lies, Carmore and Drunzie. These were on the sites of two farms on either side of where now runs the main road. Carmore gets its name from *Caer More*, “the great fort” and commands an extensive view towards Fife the site of the old fortifications there have been completely ploughed up, but, within living memory, when workers were removing big stones from the area, they found some burnt bones (whose they were is anyone's guess) and some large black beads, these last being unquestionably Roman. The site at Drunzie has shared the fate of its neighbour it too has been ploughed up, but there too have been found both bones and beads.

All these sites, Ardargie, Balmanno, Carmore, and Drunzie, were certainly in the “occupied zone” from about 85 to 115, and their strategic siting, as well as the evidence, supports the idea that they were Roman forts.

At the foot of the Glen, just south of the road to Abernethy, stands the Castle Law, a steep, picturesque, grassy hill about eight hundred feet in height, and on the top of it are to be seen the foundations of an old fort. Excavation has laid bare an oval of 136 feet by 51 feet, with a wall varying between eighteen and twenty-five feet in depth. Like the Balmanno fort, it was probably of native construction, for the form is certainly not typically Roman but probably it was strengthened and used by the conquerors as part of the defensive chain that ran along the Ochils, and it would be of some importance as lying so near to Horrea (Carpow), the Roman landing stage on the Tay, from which the commissariat of the occupying troops could be maintained. The remains of a bath-house almost certainly prove Roman occupation.

Whether Temple Hill was once the site of a Roman place of worship for those who sought to pay their devotions to the pagan gods is a question to which there is as yet no answer. The day may come when excavation will reveal whether this eminence was ever used for religious purposes. There must be some reason for the name. One suggestion, that it got its name from its resemblance to the temple, part of the head, is not a likely one; the shape of the hill hardly supports it. The name most probably derives from the old Order of Templars, who, between 1150 and 1300 acquired great estates in Scotland.

At Clockridgestone, just yards outside the northern limit of the parish, there is an old stone fixed to the ground adjacent to the steading. It bears a great resemblance to an old sacramental stone. Four feet long, it has a cavity on its upper side, two feet long, three inches broad, and four inches deep. It may be that the blood of many a sacrificial animal ran in that groove. What may be beneath the stone, no one knows.

Cairn Geddes may be a relic of these times. It is a cairn in which, over a hundred years ago, a stone coffin was found. It may date back to the Bronze Age. Or it may be that this cairn commemorates a battle in which an ancient chieftain “Geddes” was killed in conflict with the Romans; and Geddes may be the man whose name is incorporated in the village of Balgeddie, a few miles to the east.

All these traces of Roman occupation in the district are tokens that, for at least a few decades around the end of the first century, the inhabitants of the area would be familiar with the sight of Roman soldiers as they marched along the road that led from Loch Leven to Horrea, Bertha (Perth) and Inchtuthill. It is more than probable that in the woods of Arngask, the occupying troops would hunt the wild boar. The natives would trade with the forces, selling their vegetables and produce to the garrison at Lustie Law, which seems to have been a subsidiary camp behind Balmanno. The name seems to be derived from Sallustius Lucullus, a Roman officer who succeeded Agricola in command of the Roman army of occupation. Lustie Law was a market of some importance right to the nineteenth century, with an origin lost in the immemorial past tradition asserts that its history goes back to the second century when the inhabitants of the district were encouraged to bring their cattle for sale to provide food for the Roman garrisons in the area.

Although south of the Forth, behind the defences of the Antonine Wall, built about 140, the Romans were able to consolidate their gains, their hold on the territory north of that was temporary and precarious. By the middle of the second century, the spirit of the conquered tribes had begun to revive again, and, in face of the movement for freedom, the enemy hold on

the country became less firm and settled. Somewhere about 208, the Emperor Severus, with his two sons, Caracalla and Geta, came to Britain, and, sailing to Cramond, used that port as a base for his operations. Dio Cassius, writing of the days of Severus, tells something of the region north of the Forth. "Perceiving that the chief handicaps to Rome's success were woods and marshes, impossible save to those long accustomed to them, Severus began the great work of intersecting the country with roads, and spanning the rivers with bridges." It must have been a task of indescribable labour to cut down the woods, level hills, and make causeways over marshes; but they achieved their difficult task, and Dr. Jack states that "of the four roads from different quarters leading to Perth, it is known that one came from North Queensferry through Kinross and Milnathort (formerly Mill o'Forth)." It may be that the Romans made the path, now known as the Wallace Road, into a highway good enough for the traffic of the legions, but whether they built any bridges over the Farg or its tributary streams, we can never know. Probably these tiny rivulets were too easily forded to justify the amount of labour that would be involved in bridging them.

The net result of the campaign of Severus, a campaign that met with little success, was the conclusion of a peace, which, on the evidence of Ammianus Marcellinus, we know was often broken by plundering Picts and although, in 306, Constantius Chlorus, Emperor of the West, came north of the Antonine Wall, to find the "Caledones" as Eumenius calls them, no longer interstruggling tribes, but a group united in their opposition to Rome, it is true that for all practical purposes, for the last two centuries of the Roman occupation of Britain, Hadrian's Wall, between the Solway and the Tyne, was the northern limit of the province of Britain.

Towards the end of the fourth century, the power of Rome began to wane, not only in Britain, but all over the Empire. This was the result of events that were happening far away. The Goths were on their conquering way, and by 410 Alaric was battering the gates of Rome; the very heart of the Empire was in danger, and in this critical situation all occupying troops were recalled from the lands they held to help defend the city that for centuries had been the undisputed mistress of the world.

During the whole period of Roman influence in Caledonia, the native population continued to live in very primitive structures of daub and wattle. Ptolemy indeed speaks of "towns" in North Britain in the second century but these can have been only hamlets, built of the most perishable materials, or else groups of dwellings around forts like Ardargie or Balmanno, places which would naturally attract a number of settlers eager to enjoy the benefit of the security that the presence of a disciplined garrison would bring. It must have made some difference to the native population to be brought into touch, however temporarily, however slightly, with a powerful, well organised form of society. This contact with a higher civilisation must, in some measure, have affected their way of life, even though they met it only on terms of hostility. Yet, when all is said, the years of the Roman occupation of our district made comparatively little impression on the native people when the invaders went, they returned easily to their primitive way of life and the customs characteristic of their race, a people who, although ravaged and beaten, scorned to bend the neck even to proud, imperial Rome.

Our knowledge of the events of the immediate post-Roman period is very meagre, a natural consequence of the fact that the classical writers were no longer interested in the land their troops had vacated. One tiny glimpse comes from Procopius, a historian of the sixth century he tells of the folk who "lived on the western side of the wall," (and by that phrase, as ancient maps testify, he means the area beyond the Wall, whether Hadrian's or the Antonine, being uncertain). But all the information he vouchsafes is that "the place is infested with serpents and wild beasts."

## Chapter IV.

### *THE COMING OF CHRISTIANITY*

#### *Background Dates:*

369. St. Rule at St. Andrews.

400. St. Ninian at Whithorn.

514. St. Serf at Culross.

*These dates are uncertain and only approximate.*

The departure of the Romans from Scotland is a definite historical event which took place within certain well defined limits in time, but the passing of the old nature religion was a gradual process which extended over centuries. Even after Christianity had grown to the point of exercising a very wide influence, the religion of the country must have continued, for a considerable time, to be an admixture of paganism with its superstitions and the new faith in a very elementary form. Columba had to face many a conflict with the representatives of the old faith, and the problem of incompatible influences was solved by a compromise which disturbed pagan practices as little as possible. The old standing stones, for instance, were often engraved with a cross, and the old festivals were converted to Christian holy-days.

How the Gospel first came to Arngask we shall never know. Just as there were "saints in Caesar's household" so there were Christians in the armies that occupied our land. It is certain that, at a very early date, some at least of the soldiers who found a temporary home in Scotland were disciples of the Nazarene, or adherents of what Tacitus called the "foreign superstition." Tertullian claims that places in Britain, inaccessible to Rome, were subjugated to Christ "the kingdom and the name of Christ have reached areas which defied the might of Rome." So it may have been some unknown soldier or some nameless magistrate who first told the message of the Cross to the folk who dwelt alongside the road by which Agricola marched to Perth.

It is well established history that, long before the Romans left Britain, Christianity had made its entrance into Scotland. Whether it is true or not that St. Regulus (St. Rule) landed on the shores of Fife at St. Andrews in 369, there was in Scotland at that date a lad of tender years who was learning the faith in his father's home, and who, in later years, played a prominent part in the Christianising of our country. St. Ninian, the first Scottish evangelist of whom there is authentic record, is reputed to have been born near the Solway Firth about 360, but whether in Galloway or Cumberland is a matter of controversy. What more probable explanation is there of Ninian's Christian home influence than the friendship of his father with some Roman Christian? After a spiritual education obtained largely in France and Rome, Ninian came to Galloway, and founded Candida Casa, the old stone church at Whithorn in Wigtownshire. At that time "all Scotland lay nameless and pagan beyond." It is a long road from Whithorn to Arngask, but there are evidences all over Scotland, from the Mull of Galloway to John O'Groats, and even as far as the Shetland Isles, of the influence of Ninian, who is frequently called by the other name of Ringan. Bede, in his "Ecclesiastical History" writing of Columba, says "The Southern Picts who have their abode on this (the south) side of the lofty and jagged ranges of mountains, had long before relinquished the error of idolatry, and received the true faith by the preaching of the Word to them by Bishop Nynias, a most revered and holy man of the nation of the Britons." If it is true that Ninian was so tireless a traveller as the prevalence of his name seems to suggest, it may be that he was the first actual missionary to preach the Gospel within our area. Two things, however, must be admitted; not every church that bears the name of Ninian or Ringan is therefore entitled to claim that the saint actually visited the area in which that church is situated nor is there any site in the parish of Arngask that is associated with his name.

Of a later figure in Scottish Church history, St. Kentigern, it cannot be claimed that there are any signs that he worked in our area. But it is of interest to note that Kentigern, more popularly known as St. Mungo, was a student at Culross in 514. St. Serf was Principal of a theological college there, a college that was eventually transferred to Loch Leven, where it flourished until the twelfth century. That there was some slight connection between Arngask and Culross is made evident by the terms of a charter of 1295, to which consideration will be given at a later stage.

St. Columba of Iona died in 597. There is ample evidence from the “Amra Columcille,” an ancient tract described by O’Beirne Crowe, that “Columba, preaching among the Picts, taught the tribes that were around Tai, which is the name of a river in Albon.” The Church of Abernethy, founded about 590, is closely associated with the name of this saint. There is one weighty argument in favour of a similar association with Arngask, this district is one of about fifty places where the name is commemorated by churches anciently dedicated to him. Whilst W.J. Watson believes on philological grounds that many of the dedications were made about the twelfth century when the churchmen of the Canmore dynasty were introducing diocesan episcopacy, and wanted to claim a descent from some saint of importance, it must not be quite overlooked that one of the earliest surviving documents relative to Arngask Church describes an endowment as being “for the praise, honour and glory of the Indivisible Trinity, Father, Son, and Holy Spirit, and the most glorious Virgin, and St. Columba, Abbot, patron of our parish church of Arryngrosk.” It is almost certain that, if not Columba himself, then some of his itinerant missionaries, visited the district, and quite possibly laid the foundations of a church, for, wherever these Columban preachers found favour “they secured a grant of land, and in a very short time and at very little expense, erected buildings, usually a collection of huts made of wattles.” One fact about St. Columba and his followers must not be forgotten wherever they went, they left behind them an influence that was not only evangelistic, but also educational, agricultural, and even industrial. Such an influence would have its effect on the people who dwelt in Arngask.

In the year 672, there was a battle between the Picts from the north and the Angles from the Lothians. It took place near the junction of the Earn with the Tay. The Picts were defeated, but, by the treaty after the battle, Brude, a Pictish prince who was not unfriendly towards his southern neighbours, was made king of the whole area between the Forth and the Tay. History does not make it clear whether it was this Brude who founded the religious college at Loch Leven. The difficulty arises from the fact that there seem to have been two missionaries of the name of Serf, separated by a period of over a hundred years. The one certain fact is that, by the eighth century, there was some form of religious house on an island on that loch. It may be that it dates right back to the St. Serf previously mentioned, who taught, certainly at Culross, and possibly also at Loch Leven. By 700, the Loch Leven institution was an influential Culdee monastery and seminary. So it continued until, in 1090, the Culdees surrendered the island to the Bishop of St. Andrews in return for “perpetual food and clothing” and by the year 1140, the Culdee clergy had been completely absorbed into a Roman order of Canons Regular. There is a very old table gravestone in the graveyard overlooking the Loch. Archaeologists come from far and near to see it. It is reputed to be over a thousand years old, and is said to be the tomb of a Culdee saint from St. Serf’s College. It has the common symbol of eternity in the shape of a serpent swallowing its tail.

Who were these Culdees? So few are the records that the question is not easy to answer so little is known that even the origin of the name is a matter of scholarly controversy. Some derive the word from the Latin *Cultores Dei*, “worshippers of God” whilst others claim that it comes from the Gaelic *Calledei*, “men of the retreat” - hermit monks. It may be that they were successors to the Columban monks it may be that the name applies to the Columban monks themselves. Or there may be another explanation. In 717, King Nechtan, under the influence of the Bishop of Jarrow, disrupted the work of the Columban monks, brought the church for the first time under direct Roman control, and compelled the native priesthood to give place to Irish monks. It may be that the Culdees were “protestants” against Nechtan’s decree which imposed the Roman discipline which, in some respects, was very different from the Columban rule of life. The Roman rule, for instance, demanded celibacy, which was no part of the Columban order. However, in the days of Kenneth MacAlpin, about 846, the Culdee clergy were reintroduced, and the Columban church was “re-established”. Whatever be the true explanation, the churches and monasteries founded by the Culdees all over the land, mostly built on the mainland, but many upon islands, were all missionary centres whence the monks wandered the country with the Gospel in their hands, and the love of Christ in their hearts, leading the people into Christian belief, and founding churches for Christian worship. In these days there were no parishes, no parochial clergy; the faith was promulgated and fostered by these nomadic emissaries of light.

In addition to the establishment at Loch Leven, there was, at Abernethy, a Culdee settlement of such importance that it could almost be called the first Scottish university. It is only natural to



assume that Arngask, lying midway between Loch Leven and Abernethy, and within a few miles of each, would be a fertile centre of Culdee activity. Quite probably this is the period of the first church in the parish and it would certainly be of wood, like most of the Culdee buildings. Admittedly the church at Abernethy was of stone that was exceptional, and may have been the result of the fact that Abernethy was then a capital of some importance, and so a very suitable site for a building of a more permanent nature.

Taking into account the labours of Ninian, Columba, Serf, and the Culdees, one may legitimately think of the people of Arngask in the seventh century as in process of becoming a Christian community; as a matter of fact, by the later part of that century, the whole of Scotland had been more or less evangelised.

Our knowledge of this period of the saints is dark but it is light compared with what we know of the age which follows. For some hundreds of years, from the end of the seventh to the beginning of the eleventh century, the annals are practically non-existent. But, to quote N.L. Walker, "No reading of these times seems more natural than that which assumes the continuance during the dark centuries of very much the same form of religion as prevailed beforehand at Loch Leven and similar places". The Culdee movement died hard even in the days of David I who disliked all variations from the standard monasticism of Latin Christianity, strong measures had to be taken to stamp it out and in 1140 the king ordered those of the Culdees who refused to conform to his wishes to be ejected. It was at this time that the monks at Loch Leven became Canons of the Roman Church. The period of these early "protestants" had passed.

For almost two centuries, between 800 and 1000, Scotland suffered much from the raids of Norsemen and Danes, sea-wolves who lived on the pillage of the world. These raiders wrought great havoc over an extensive area, attacking shrines where they might expect little resistance and much plunder, especially places like Iona and Abernethy which possessed valuable relics. One origin of the name Balmanno, given in the Old Statistical Account, is "the town of the monks". Possibly, when the invaders came to Abernethy, the monks retreated to the height of Balmanno, where, from Roman times, there had been a fort. There they would fortify themselves, and so preserve from looting the crosses, croziers, and gems, and probably also relics of Ninian and Columba. During these difficult and dangerous times, when homes and fields all over our district were being laid waste, and when the wailing of widows and orphans could be heard in the land, it is to the Culdees that the credit must be ascribed of preserving such civilisation as survived. To them alone belongs the honour of fostering Christian ideals and worship and education.

Life in Arngask must have been in some measure influenced by the fact that, during the Culdee period, Abernethy was the civil and religious capital of one of the seven Pictish provinces, whilst Forteviot, not so far away to the west, was the civil capital of another. When, in 544, Kenneth MacAlpin became, at least theoretically, king of the united Picts and Scots, it was at Forteviot that he made both his home and seat of government in a royal palace that remained to the days of Malcolm Canmore. It was at Forteviot, "on the banks of the Earn", that Kenneth died.

It was during this period that fundamental changes in society began to take place. Originally, in the earlier days, there were only two claims to aristocracy; one, like the priesthood, was based on office - the other on the possession of cattle. There seems at first to have been no possessive right of property in land, but, as Dr. Skene points out; "When one family has retained possession of land for three generations, it came at length to constitute a right of property; and thus a class of territorial lords was created whose position was based on property in land". So arose a class of land-owners, from whom others held holdings, and to whom they paid rent - in money, in kind, or by service. It is false to assert, as some do, that landlordism began only when the Norman influence came to be felt in Scotland. It is equally wrong to suggest that serfdom was the creation of the feudal system, for, long before the Normans came north, there were two classes of peasant in the land there are frequent references to "free" and "non-free" men .

In his "Social and Industrial History of Scotland" Dr. James McKinnon writes of this period "The people kept cattle in the fields, and swine, which they fatten on acorns and other nuts, They have sufficient each to rear a family, and part of it is under cultivation, for we read of

corn-growing and threshing-floors, wagons, implements, and horses. Some of the peasants were rich and some poor". We read, too, that flour and meal were ground by hand-mill and quern. Labour in the field, however, seems to have been wasteful and crude, the people evidently sought from the land only two things - the satisfaction of their immediate needs and the payment of Lurdens. One of the first consequences of monasteries like those at Loch Leven was that the monks sought to educate the people not merely in a faith by which to live spiritually, but also in the art of making better use of the resources of the land, and so living more comfortably in the material sense. Animal food was certainly not scarce; the deer and the boar were hunted with dogs, sharp stakes were stuck into the ground to transfix unsuspecting game, snares were in common use, and the lochs and rivers were fished for trout and salmon.

Dr. Anderson, in his "Scotland in Early Christian Times" arguing from the pictures and art of the period, writes of the clothing of these days "The horsemen of the period rode without spurs or stirrups . . . cropped the manes and tails of their horses, . . . and wore, when mounted, a kilt-like dress falling below mid-thigh, and a plaid across their shoulders. On foot they wore trews or tight-fitting nether garments, and a plaid loosely wrapped round their bodies, or a tight Jerkin with sleeves, and a belt round the waist. They wore their hair long, flowing and curly, sometimes with peaked beards, sometimes with moustaches, shaven cheeks and chin". By kilt-like dress, no suggestion of tartan is meant, the shape and form are of primitive origin, but the colours and checks belong to a later age.

There seems to be no doubt that all the Picts spoke some dialect of the Gaelic variety of the Celtic language, it was not until considerably later that Saxon influence brought another tongue, the tongue which has persisted in one form or another right down to the present day.

## Chapter V.

### *THE CANMORE DYNASTY*

#### *Background Dates:*

- 1034. Duncan becomes King of all Scotland
- 1040. Macbeth defeats and kills Duncan
- 1057. Canmore defeats Macbeth and becomes King Malcolm III
- 1070. Malcolm marries Margaret, sister of Edgar Aetheling
- 1093. Death of Malcolm Canmore
- 1097. Edgar, son of Canmore, becomes King
- 1107. Alexander I, son of Canmore, becomes King
- 1124. David I, son of Canmore, becomes King
- 1153. Malcolm IV, grandson of Canmore, becomes King
- 1165. William the Lion, grandson of Canmore, becomes King

By the beginning of the eleventh century, the theoretical unity of Scotland, established under Kenneth MacAlpin in spite of the fact that the kingdom was still only a collection of assorted units, had become more real. Whilst, admittedly, in the writings of Marianus Scotus we find Malcolm II, the predecessor of Duncan, called Rex Scotiae. Duncan was the first king to be designated by that title in any official state document. He was murdered by the ambitious Macbeth whose dramatic story gave Shakespeare the raw material for one of his tragedies. After the murder, Duncan's son, Malcolm, fled into exile in Northumbria, but in 1057, he advanced north against Macbeth, and defeated and killed him.

Malcolm, whose kingdom was bounded on the south by the River Forth, and who made his capital so at Dunfermline, was a monarch of the traditional warrior type, rough and with no pretensions to culture. But soon he came into contact with a new influence which was to change not only his life and outlook, but the life and outlook of the whole realm over which he ruled. When the Normans invaded England in 1066, Edgar Aetheling, a Saxon prince who might have been a king, unsuccessfully led two insurrections to drive out William the Conqueror; eventually he fled to Scotland to take refuge from William's wrath, and attached himself to Malcolm's court. With him he brought his two sisters, one of whom, Margaret, became, in 1070, Malcolm's bride. Two years later, the Conqueror visited Abernethy, evidently without serious hostile intent; there he met Malcolm, who paid homage to William and became his "man". On that, or a later occasion, Malcolm gave his son Duncan as a hostage to the Norman ruler. It is recorded that he paid twelve merks of gold, and, in return for his homage, received certain English manors, and thus became, in addition to being the Scottish king, an English nobleman. One of his sons thereafter spent much of his time at the English court. That son, David, married the daughter of the Earl of Northumberland, and so became, in his own right, also an English noble. In this character, David frequently attended the southern court, and made the acquaintance of those Norman gentlemen of whom so many afterwards found their way to Dunfermline. So, in the later years of Malcolm's reign, there were two new groups at the Scottish court - Saxons who had fled north after the Conquest, and Normans who had become friendly with the Scottish king and his son. To members of both groups, Canmore, and later on his sons, gave grants of land within the kingdom, and of some of these "incomers" the story of Arngask must take account.

The Normans conquered England, they never conquered Scotland, but their "infiltration" is a significant part of our story. The royal policy of land grants had little effect on the Highlands, but it had important repercussions, as Dr. McKinnon emphasises, on "Lothian, Strathclyde, and the eastern region north of the Forth". Its characteristic feature was that these tenures were held on the basis of fealty, the baron being responsible to the king for military support and the payment of certain dues. The vassals of the crown who got their lands direct from the king became in turn "superiors" of others to whom they made grants by charter out of their estates. Whether the former Celtic proprietors were dispossessed or not, is problematical some of the lands must have been granted at somebody's expense, probably not always the king's. Very often the former owners became fiefs of the new barons. It has to be remembered, in addition, that many of these nobles were already subjects of the king of England, in virtue of their

possessions in the south this must have led to a divided loyalty, a factor which must be taken into account when, in later days, Scotland had to struggle to maintain its independence.

Whilst it is unsafe to generalise about the state of society in these centuries, certain facts stand out. The nation was divided into groups; at the head was the king, then those barons who held their territory by charter from him, and then those, their tenants, who held their land on lease from the barons. These last were "farmers". The word farm is connected with the Latin *firma* a fixed payment, and a *firmarius* was a leaseholder. Below the farmer class there were groups who were in the main serfs - neyfs or natives, cottars and husbandmen. These last tenanted a husbandland, which was approximately 26 acres. One contract still in existence fixed the rental at 6/8 per year, plus four days service for the superior at harvest time, one and a half days ploughing, and one day each at harrowing and carting peat. In these days, what are now extensive farms within our parish must have been divided into quite a number of husbandlands. As has already been noted, some of the neyfs were free and some were not free. These latter serfs formed a valuable form of property. They could not be sold by their masters, but in most other respects they resembled the Roman *Servi* - they had nothing they could call their own, they were tied to the soil, and so changed from owner to owner but an owner could not transfer them from one estate to another. It has to be remembered, however, that if this feudal system gave power to the barons, it also brought responsibility. The lord and his vassals of every degree were interdependent, they were his retainers, his soldiers, his workers, but he in turn owed them protection from their foes and justice between themselves. So all were trained in the use of arms, and one of the regular events in every barony was the Wappenschawing, held for the purpose of training and testing the skill in arms of all the fencible men of the district.

The charters granted by the king to the barons gave them not only possession of the land, but quite a measure of legal jurisdiction over those who dwelt on it. Whilst the crown retained jurisdiction over all charges of murder, arson, rape, and robbery, all other crimes were dealt with by the barons, who could condemn the guilty to the punishments of *furca et fossa* (hanging or drowning). Galahill, or Gallahill, in the heart of the parish, which was possibly a place of judgement in the older days, became Gallowhill where criminals within the barony of Balvaird were executed. In addition to his other rights, the baron was allowed to levy tolls on travellers passing over the roads. and on goods transported over his territory.

All this redivision of the land, and the consequent changes in society, were but part of the effect of the arrival of the "incomers". Two other consequences arise mainly out of the direct influence of the new Queen Margaret.

Margaret saw in the Culdee Church a goodly heritage which she, as a loyal and zealous Romanist, felt bound to bring under the complete control of the Pope. She determined that Scotland should discard the independent ways of the old Culdee Celtic Church in favour of the doctrine and practices of the Roman Church. Within twenty years, so great was her persuasive power, Scotland changed from being an isolated Columban organisation into being part of the great Papal scheme of things. It was as early as 1090, for instance, that the Culdee priests handed over to the Bishop of St. Andrews the Monastery of St. Serf at Loch Leven in return for "perpetual food and clothing". Within another half century, the Culdees were absorbed into an order of Canons Regular. Thus, so far as the Church was concerned, the old Culdee lack of centralised organisation was replaced by an orderly scheme whereby the country was gradually divided into episcopal dioceses, and these into parishes. Arngask was on the border of two of these dioceses - Dunkeld and St. Andrews - and there is evidence from the records of both that each claimed our area as part of its influence. Whether in these days there was either a church building or a local priest, there is no method of ascertaining but there probably was some sort of place of worship dating back to Columban or Culdee days. In an ancient charter of Abernethy, there are mentioned "Culdee priests, some dwelling in Abernethy, some in the region round about" who accepted the authority of the Abbot of Dunkeld "Iykwis Earl of Fyf". It may be that one of those mentioned, Mallebride, Thuadhel, or Augustinus, was the priest of Arngask.

The other result of Margaret's influence was upon the language. Undoubtedly, before her arrival, the language of the court, and of the priests as they came into contact with the people, and of the population at large, was Gaelic. Such large numbers of the nobles from England, both Saxon and Norman, crossed the border that, very quickly, the speech of the Scottish Lowlands and of Fife became affected. This is an important point in our national history, it is

the beginning of a long process of gradual decay in the use of Gaelic that has gone on ever since. For nine hundred years the Gaelic tongue and the Gaelic way of life have been retreating more and more into the inaccessible mountain parts of Scotland. Margaret found the native clergy Gaelic speaking and Gaelic in habit; before she died the Church was both Romanised and Anglicised. It must be remembered, however, that the change in the ordinary speech of the common people must have been very gradual, and for many a day, Gaelic would persist in Arngask and the territory round about.



## Chapter VI.

### *A NORMAN BENEFACTION, 1207*

#### *Background Dates:*

- 1207. Seier de Quincy's Gift of Deuglie
- 1214. Alexander II succeeds his father, William the Lion
- 1249. Alexander III succeeds his father, Alexander II
- 1286. Death of Alexander III, and succession of the Maid of Norway

The early ecclesiastical history of Arngask is bound up with the story of Cambuskenneth Abbey. That abbey was built on a loop of the Forth it was a saying of mediaeval times that "a loop of the Forth is worth an earldom in the north". This valuable stretch of land was granted by David I, the son of Malcolm Canmore, to "the Church of St. Mary of Striveling (Stirling) and the Canons regularly residing there". On the ground was erected an Abbey, the glory of which can be imagined from the tower and fragments that still remain. At one time, the Abbey was one of the richest religious foundations in Scotland, and within its walls history has been made. In 1303, it was visited by Edward I of England in 1308 it witnessed the barons of Scotland swearing fealty to Robert the Bruce. In 1326 there met around its altar the Scots Parliament, a meeting of some importance as being the first at which burgesses are mentioned as being present.

The Abbey was the home of Augustinian monks who originated from Aroise Abbey, Arras, and it was dedicated to the Virgin, St. Mary of Striveling. It was a characteristic of the monks of that order that they accepted the oversight of parish churches, and welcomed the responsibility and opportunity of discharging the priestly and pastoral duties in any church so taken over. The priests appointed to these churches had to account to the Bishop of the diocese for the discharge of their spiritual duties, and to the Abbott for the temporalities of their respective churches.

The ancient Chartulary of Cambuskenneth Abbey is the source of much of our knowledge of the parish of Arngask in the three centuries before the Reformation. This Chartulary contains the Abbey documents of almost four centuries. In process of time, as a result of damp, these records began to deteriorate so, by order of the Abbot, they were copied and certified, and the certified Chartulary can be seen in the New Scottish National Library in Edinburgh. It was formerly in the keeping of the Advocates' Library. It is a book of 166 parchment pages, each perforated by a thick cord of silk which passes through the whole volume, and formerly it had the Great Seal appended to it.

Before consideration is given in detail to the relationship of Cambuskenneth to Arngask, something must be said about the origin of the parishes of Scotland. Long before the time of written charters, proprietors of land had settled clergy upon their estates, and endowed them either by gifts of land, or by burdening the estates with a payment of tithes. The motives of the land-owners may not always have been purely religious, probably they found the presence of the clergy the most efficient way of civilising the often lawless folk who dwelt upon their property. When the Norman families became the chief land-owners in Scotland, they found, in many cases, churches already on their manors, and this, as shall be seen, was probably the case in Arngask. These churches the new barons respected, and if they found them not adequately endowed, they added to the endowment from their own resources. Frequently, the size of the estate determined the extent of the parish.

One of the Norman barons who acquired land in our district was Seier de Quincy, Earl of Winchester. Whether he got the lands he possessed by royal grant or through marriage with a Celtic baron's heiress is not known probably he profited by both methods. A great deal can be learned about de Quincy from documents preserved in the Public Record Office in London, which have been catalogued and described by Joseph Bain in "The Calendar of Documents relating to Scotland". As an English knight during the reign of the infamous King John, of whom his contemporaries said "Foul as it is, hell itself is defiled by the fouler presence of John" de Quincy is mentioned more than a score of times in these documents. He is shown as one of the victims of the king's unscrupulous policy of demanding ever heavier "scutage"

along with the Bishop of St. Andrews, he was appointed to bring William the Lion under safe conduct to the English court in 1209. He was given permission to bring a ship from Locres (Leuchars) after giving security that the ship should sail only to the port of Lynn (King's Lynn in Norfolk). In 1211, a law suit between Seier de Quincy and another baron was delayed "so long as the earl shall be in the king's service going to and returning from Scotland". In 1213, King John demanded that de Quincy should deliver to him "his own son" as a hostage for the loyalty of the King of Scotland, a fact which makes unmistakably clear the depth of friendship between William the Lion and the Earl of Winchester. In 1215, de Quincy is shown as custodian for the King of Fotheringay Castle, which, centuries later, was to be the prison of Mary, Queen of Scots. What part de Quincy took in the movement to extract from King John the rights incorporated in Magna Carta is not clear what is certain is that he "withdrew from the allegiance of John" and forfeited his estates in the south but these were returned to him in 1217 by order of Henry III. The following year, the English King granted "safe conduct for a ship that, Seier. the Earl of Winchester, was fitting out in Galloway to go to Bristol for arms, victuals and other necessities for his intended voyage to Jerusalem". His death is reported in 1220, evidently before that expedition was undertaken or completed.

In addition to the details to be ascertained from Bain's "Calendar" there is in the archives of the Earl of Kinnoull a charter by which Gilbert. Earl of Strathearn, granted to the church, *Insula Missarum*, "the isle of masses" Inchaffray, situated in the parish of Madderty. Among the witnesses to this charter are the names of the Bishops of St. Andrews, Dunkeld. and Dunblane, the Abbots of Arbroath, Scone. and Dunfermline, and Seier de Quincy. It is quite evident that he was a man of great wealth, and of considerable influence in what is now South Perthshire.

The particular entry in the Chartulary of Cambuskenneth which is of interest to Arngask at this point of history is that numbered 70. Translated from the original Latin, it runs:- "Seherus de Quinci, Earl of Winchester, to all who shall see or hear this present writing, greeting. Let it be known by all that I, for the salvation of my master, William, the illustrious King of Scotland, and of his ancestors and descendants, and for the salvation of my own soul, and the souls of my ancestors and descendants, with the full assent of Robert my son, grant and concede, and by this charter confirm to God, and the Church of St. Mary of Striveling, and the canons who there serve God now, and those who shall so do in the future, THE WHOLE LAND OF DEUGLIE, according to the same marches as it was held by Nesus, William's son, my grandfather, to be held from me and my heirs in free and pure and perpetual alms, along with all the right appurtenances thereof, as freely and peacefully, as fully and rightfully, as any land is held by religious men in the realm of Scotland; and I Seherus and my heirs guarantee and will defend for them the whole of the said land against Duncan, son of Hamelinus, and against all men in witness whereof we sign"

Robert, son of Seherus, knight.	Gilbert, King's Clerk.
Roger, Prior of Bishop's Isle.	William de Selford.
Walter, King's Chaplain.	Milo the Steward.
William de Bosco.	Henricus de Brebot.
Hugo, Prebendary.	Robert Carnane.
William the Chaplain.	William de Burhame.
	Richard the Clerk.

This document raises a number of problems of identity. It looks as if de Quincy, or his father, or his grandfather, had married into the Scottish nobility, and that he held the lands by virtue of inheritance; further it suggests that the ownership was disputed, possibly by some other member of the family who bore the name of Duncan, which is definitely Scottish, and certainly not Norman. And can it be that the Duncan who was expected to defend his claim was the owner of Fourgie, an adjacent estate, of whom more must be said in a later chapter.

De Quincy's gift, which dates back to the year 1207, belongs to a time when the land was not yet divided into parishes, but the whole of the Deuglie estate lies within the boundaries of what is now the parish of Arngask. It must be admitted that, from an unknown period up to 1642, Deuglie lands were attached to the parish of Forgandenny. But Deuglie and Forgandenny are



geographically, historically, and ecclesiastically comparatively far apart. Geographically for the lands of Deuglie lie more naturally towards our area the river Farg flows right through the Deuglie estate. Historically and ecclesiastically for the story of Forgandenny is associated with the diocese of Dunkeld, whilst that of Arngask is linked rather with St. Andrews and Cambuskenneth. And since, as will appear, there was a resident Rector in Arngask before 1281 (he was appointed by Duncan, Lord of Fourgie) it is not unfair to claim that Deuglie was pledged to help the people of this district to have the benefit of Christian clergy. Any doubt on the matter is finally settled by Charter 78 of the Cambuskenneth Chartulary, of which a free translation runs

“In the year 1247 from the birth of our Lord, at the desire of the Chapter of Dunkeld, a meeting was held between the venerable Father, Lord Galfridus, Bishop of Dunkeld, who, in the name of his church at Forgandenny, seeks a tithe of Deuglie. on the one part and on the other part the Abbot and Convent of the Monastery of Cambuskenneth who hold the whole lands of Deuglie in pure and perpetual alms

Agreed

That from the tithes of all sorts, both small and great, of the lands of Deuglie, excepting the offerings and funeral fees, the said Abbot and Convent of Cambuskenneth, whether they cultivate the land themselves or let it out for farming shall pay for ever one hundred shillings for the sake of peace, this to be an annual payment in two instalments, fifty shillings at Martinmas in winter and fifty shillings at Pentecost, making the first payment at Martinmas of this year and for the greater security of this instrument, and that it may be rendered binding, the said Lord Bishop shall affix his seal, along with the seal of the Chapter of Dunkeld, to this document.”

This agreement proves that Forgandenny, in the see of Dunkeld, was to receive only a small part of the income of Deuglie, but that the major part of the income should be at the disposal of the Abbot of Cambuskenneth, and used for purposes other than the upkeep of the church and work at Forgandenny.

Principal Story records that among parishes there were two grades. “The higher went by the name of Rectory, the priest of which drew his tithes directly on his own account, whereas the simple Vicarage had only such part of the tithes as might be apportioned by the Bishop or cathedral dignitary or religious house who had the living in patronage. Humbler than either Rectory or Vicarage was a Chaplainry, here and there erected on a special endowment of land to meet the needs of outlying districts”. Arngask, as a document of 1281 makes clear, was in the highest category, that of Rectory. Of all those who ministered in our area from the days of Queen Margaret to the Reformation, we know only a few names an almost impenetrable cloud obscures the picture, and the rectors have left no visible traces of their labours. But there can be no doubt that these nameless men wielded great influence, and set their mark not only on the moral and spiritual life of the community, but also upon its social and economic structure.

It was during this thirteenth century that there took place a marked advance in architecture in this part of Scotland. The dwellings of the higher classes began to be of a more permanent nature, and the churches in which the people worshipped, though not the houses in which they lived, were now being made of stone. It was almost certainly in an edifice of stone that Radolphus, Dominus de Synmersdburn, Rector of Arngask, led the devotions of the parishioners and there is not the slightest doubt that the building, of whatever material it was constructed, was on, or very near the site on the crest of Arngask Hill which has been occupied by several later buildings, and on which the now disused old church stands.

During this period also there was a distinct advance in agriculture. Most of the churchmen were good farmers and flock-masters, and they laid the foundations of the industry upon which most of the people depended for a living. Forests and moorlands were cleared to form pasture and meadow cattle and sheep and swine increased in numbers and one can get an excellent idea of the common life of the period from a list of the crops and products. Oats, wheat, barley, peas and beans were all sown; beef, mutton, and pork were produced for food; butter, cheese, and poultry were articles of diet; fish and ale helped to sustain the life and spirits of the population. Ploughing was done with the ponderous mediaeval Scottish plough, drawn sometimes by twelve oxen, windmills and watermills for grinding the grain were replacing the handmill and the quern.

Illiteracy was almost complete, except among the clergy, even barons could hardly sign their names, and education among the common people was primitive in the extreme. We must look on this whole period as a time when society was groping, hand to mouth, and by slow degrees, into some stable form of organisation.

There is one significant date in the history of medical progress. In 1250, a hospital was founded by the Bishop of St. Andrews at Fons Scotiae, Scotlandwell, and given to the care of the Red Priors. Probably many an Arngask peasant was nursed back to health within its walls, only a few miles from home.

## Chapter VII.

### *THE PERIOD OF THE FRISLEYS, 1281-1332*

#### *Background Dates:*

- 1296. Rising of Sir William Wallace
- 1305. Execution of Wallace at London
- 1305. Rising of Robert the Bruce
- 1328. Death of King Robert the Bruce
- 1329. Accession of David II

How many of those who boast of their “true Scottish blood” are really Scots in origin at all? It will be news to many who bear the “Scottish” name of Fraser that their origin is Norman. Of course, the Frasers eventually became a Highland clan, but in the beginning of their history within these shores, they were a Norman-French family of the name of Frisley, varying forms of the name found in historical documents being Frisly, Frislay, Frezean, Fiesel, Frezel, Frisale, and Frizelle. To this family were given grants of land in various parts of Scotland, and the estate of Fourgie, which was the eastern half of what is now the parish of Arngask, seems to have been among the most southerly of their acquisitions.

In 1281, the local barony was held by Gilbert Frisley, Lord of Fourgie, which is the ancient form of the modern Fargie. At that time the priest of the parish was Ralph of Synmersdburn. Entry No.1 of the Chartulary of Cambuskenneth is a confirmation of the grant by Gilbert Frisley of certain lands. It runs “To the Church of St. Mary of Cambuskenneth and the Canons thereof, in pure and perpetual alms, that piece of land in Arringrosk which formerly belonged to Ledereth, lying near the house which then belonged to the priest, together with the patronage of the Church of Arringrosk; and out of compassion for the poverty of the monastery, granting the whole fruits and income of the said Church, after the death or resignation of the Rector then in possession, to the said Canons for their own proper use for ever. Dated at Wedall, Wednesday next after the Feast of the Exaltation of the Holy Cross (i.e., 17th September) 1281.”

This document makes indisputable two facts

- (a) That in 1281 the Church of Arngask was already in existence.
- (b) That it had a Rector (the highest status of parish priest) with an endowed income, quite probably part of that income being from the lands of Deuglie granted by the Charter of 1207 mentioned in the previous chapter.

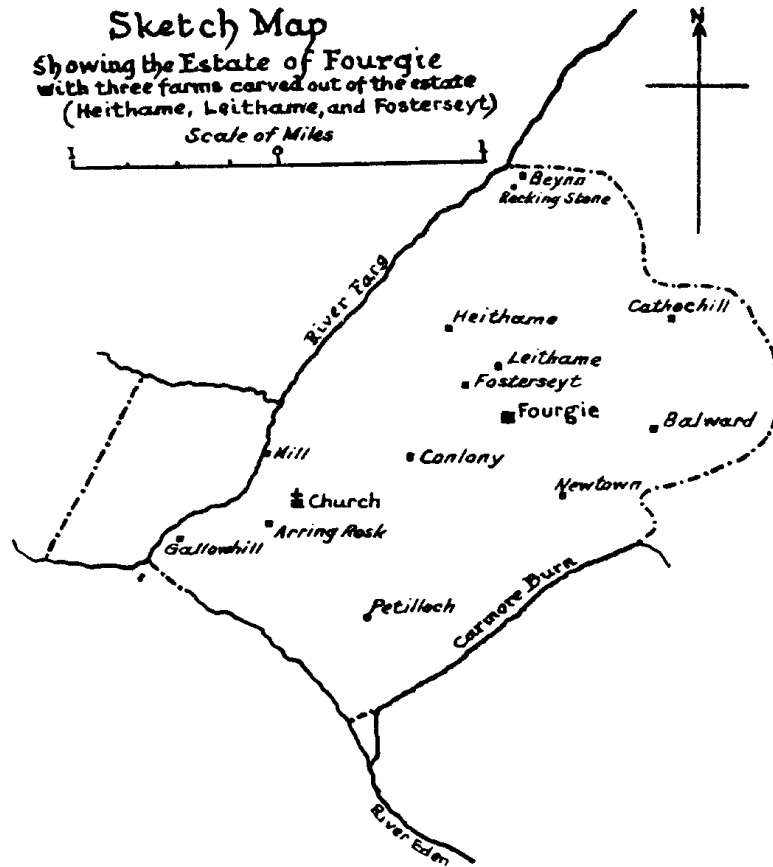
That grant of 1281 became effective just a little more than a year later. On 13th October, 1282, Ralph of Synmersdburn resigned the Rectorship “to which he had been canonically instituted on the legal presentation of Duncan, the former Lord of Fourgie.” (Chartulary Entry No. 2) One wonders if there was any relationship between this Duncan and the Duncan mentioned in the document of 1207. This second document shows that, before the Frisleys got possession of the estate, it had been in the hands of another family. Duncan is certainly not a Norman name—it has a long and honourable Scottish lineage. Fourgie (or Fourgy, the two spellings being used indiscriminately) seems to have been the property of one of the old Scots Celtic families, who were in actual possession at the time of Ralph of Synmersdburn's appointment as Rector. We are surely entitled to draw the conclusion that it was during the tenure of office of this Rector that the change in estate ownership took place, and that the Gilbert Frisley of the 1281 charter was the first Norman owner of the lands.

Of the other documents of the same year in the Chartulary, two are of local interest. There is a warrant given by Boldred, an official of the Bishop of St. Andrews, instructing

“the dean of Fife and Forthrick to proceed, after the resignation of the Rector, to Arringrosk, accompanied by two or three of the neighbouring chaplains, and to hand over to the Abbot of Cambuskenneth the institution and corporal possession of the Church.”

Along with that warrant there is a

“confirmation by the Prior of St. Andrews of the transfer of the piece of land, and the patronage, from Gilbert Frisley to the authorities of Cambuskenneth”. So by 1282 there was not only a church at Arngask, but also a home for the priest, and a piece of ground - “a manse and a glebe” - and an endowment for stipend.



*The Estate of Forgie*

By 1295, Gilbert Frisley had been succeeded by Henry Frisley. Chartulary Entry No. 5 tells of a gift by him.

“To all who shall see this document, Henry de Frisley, Lord of Fourgie, greeting in God’s name. Showing the gratitude which one ought to those to whose goodness one is indebted, and mindful of the religious men, the Abbot and monks of Cambuskenneth, in return for all the good work they have done, and for the salvation of my soul, I bestow the mill of Arngask, with all its rights, liberties, assets, and equipment, both now and in the future, along with two acres of land adjoining the said mill, in pure, free and perpetual alms, to the said Abbot and monastery . . . except a payment of four shillings yearly which was granted by my predecessors to the monastery of Culross. I transfer all rights in the said mill to the said Abbot and monastery without condition or qualification. And I ordain that my heirs and successors shall erect no new mill or building or work whatsoever, the erection or use of which would prejudice the interests of the said Abbot and monastery. Further, I ordain that if any of the tenants who are due to patronise the said mill withdraw from their contract, or refuse to pay the multure charge, they shall incur punishment. The multure charges are as follows:

For the tenants of Arringrosk, Conlony, and Newtoun, every sixteenth bag of grain, both wet and dry.

For the tenants of Pettilloch every twentyfourth bag.

For the tenants of Beyn and Cathohill, the same charge as in time past.

For the tenants of Baleward, they must show reason why they do not use the mill.

And I, and my heirs and successors, when we grow crops for our own use. shall pay every sixty-fourth bag; but if we let the ground for others to cultivate, the tenant shall pay every sixteenth bag. I and my heirs and successors bind ourselves to carry out any necessary repairs to the said mill, to the stream, or to the dam.

And I submit myself, and my heirs and successors to the jurisdiction and advice of the Archdeacons of St. Andrews and Dunblane during their terms of office, under penalty of excommunication if we break or allow to be broken by others, either openly or indirectly, all these terms.

And we guarantee, at our own expense and to our own danger, to defend the said mill and all its approaches and exits.

My seal appended.

Given at Cambuskenneth, 7th August. 1295"

One of the rights of barony was "*In molendinis*" generally "*cum multuris et sequelis*" - the possession and operation for profit of a mill. This was a valuable right for a baron, and incidentally a heavy burden on the peasantry, for it meant the exclusive right to own a mill, the right to impose multures, and the right to bind the tenants to bring their corn to a particular mill, "Multures" as Sir Walter Scott points out in "The Monastery", "were a fine or compensation in money for not grinding at the mill of the thirl. It was and is accounted a vexatious exaction".

The Mill was on the Farg, presumably just right below the Church, where evidently there was also a dam. This document is of particular interest as it names the several farms that were compelled to use the mill. The clause about binding the baron and his tenants not to build any mill in competition was later the subject of a prolonged law-suit. Another point of interest about this Charter is the information it gives about the size of the estate of Fourgie, which extended beyond the present bounds of the parish. The memorandum of the Sasine given by Henry de Frisley records that the grant was made by him as Lord of Arringrosk and Fourgie, and in the presence of the Archdeacon, Guthelgurgy. At a later date, Sir William de Frisley confirmed the donation made by his forbears; he must have succeeded immediately after the charter of 1295 was completed, for his name appears in the Ragman Roll of the Fife barons who, in 1296, swore fealty to Edward I.

The first mention of Balcanquhal is in 1293, when it is recorded as part of the estate of the Earl of Fife. It is clear that what is now the farm of Balcanquhal was not on the estate of Fourgie, but Newton, with Balcanquhal House, was certainly part of the estate which made up the parish of Arngask in its first form.

All these charters and documents belong to a very critical stage in the history of Scotland. It was in 1286 that Alexander III died, and on the subsequent death of his heiress from over the sea, the Maid of Norway (to whom Edward I had hoped to marry his son, and so bring about a Union of the Crowns), there were many claimants to the Scottish throne, among them John Balliol and Robert Bruce. Both were of Norman descent; the Bruces held possessions both in Scotland and England, the Balliols not only in Scotland and England but also in France. The rivalry between these two meant civil war in a land that was just beginning to reach a stable prosperity, with agriculture, architecture, and industry steadily, if slowly, advancing. Edward I, to whom the Scottish nobles, practically all of them of Norman blood, submitted the question of succession to the throne, came down definitely on the side of Balliol. He became king in 1292, but four years later, resenting the "overlordship" of the English ruler, he rebelled. The Scots were defeated at Dunbar, and Edward made a triumphal march through Scotland. That march, which probably had on its route Arngask, on the highway between Edinburgh and Perth, is of major historical importance with felonious hands, Edward seized many of the old Scottish national records, and this loss has occasioned enormous difficulties to students of both our civil and our legal history. Had these documents not been destroyed, we should probably have been able to solve with certainty rather than conjecture some of the problems that face the seeker after ancient facts. The destruction of the records is at least as important a loss as that of

the Stone of Destiny which Edward took from Scone, and which eventually became the Coronation Stone of British monarchs in Westminster Abbey.

The victorious march of Edward I stirred up all that dourness for independence which is a historic characteristic of the Scot. William Wallace became the spearhead of the "resistance" movement, but he was a leader of something more than a revolt against a military occupation or the tyranny of a foreign garrison. The Norman-Scot nobles had no interest in or heart for a struggle against the English power to which so many of them, as English barons, had sworn fealty. It was this simple country gentleman from Elderslie who was able to assemble sufficient strength to face up to the English armies. But Wallace stood for a constructive ideal - national consciousness and national liberty. The victory of Stirling Bridge in 1297 and the defeat of the Scots at Falkirk in the following year are part of our history well known to every patriotic Scot. There are many stories told of Wallace; how much is legendary is difficult to say; but this is certain - had it not been for his strenuous endeavours and able leadership, Scotland would have settled down, like Ireland, into the position of a conquered province. For his courage, Wallace eventually paid with his life; he was betrayed, captured, and finally in 1305, executed in London. After his death, his body was quartered, and one of his limbs was sent to Perth to be hung on the Bridge of Tay.

Wallace's association with Arngask is an intimate one. Often in his movements about the country-side, he must have used the road traditionally associated with him, the road over the moors to West Dron which is called by his name. After he launched his campaign at Montrose, he recaptured Perth from the English, and decisively defeated quite a large force at Blackearnside near Abernethy. During the months before and after that battle, he frequented this district, and found shelter from his foes in the fastnesses of the Ochils. Wallace evidently had warm supporters in the area when Edward I was at St. Andrews Castle, he secured the homage of many of the leading noblemen and clergy, but notable absentees, in addition to Wallace himself, were his friends Sir William Oliphant of Aberdalgie - his tombstone is still to be seen in Aberdalgie Churchyard in a sorely neglected condition - and Sir Simon Frisley all three of them were declared outlaws. What is the relationship of William Frisley who did take the oath of loyalty, and whose name, as has been noted, appears in the Ragman Roll, and the outlawed Sir Simon, is not known.

In Glen Farg, about a mile north of the village, there used to be a cave known as the Wallace Cave. It was eighteen feet deep and about six feet high, situated near where the present road widens just at Feldie Bridge. It was only in the last few years of last century that it was removed by railway contractors when, in order to construct the line, it was necessary to alter the course of the Farg.

The next national leader was Robert the Bruce, whose grandfather's aspiration for the Scottish throne had been denied by Edward I in favour of the claims of John Balliol. Unlike Wallace, Bruce was of Norman descent, and when Wallace raised his standard, he took no part in that patriot's temporary triumph, nor did he suffer by his final defeat. After Wallace was dead, however, Bruce gathered together what eventually became a formidable following. He was crowned at Scone in 1306, and then set out to win his kingdom. By 1309 he held practically all of the north of Scotland, and thereafter he wrenched, one by one, from the hands of the English, all their fortresses in the Lowlands. His crowning victory was on the field of Bannockburn in 1314. Whether Bruce ever passed along the roads of Arngask, we cannot say, for Scone, Perth, and Methven are the nearest points possessing any reliable association with the leader who secured Scottish independence.

Bruce's name does, however, come into the history of the parish. Among the Cambuskenneth Charters is one (No. 6) bearing his seal, the Great Seal of Scotland. In 1323, Sir William Frisley, Knight, Lord of Fourgie (probably the son or the grandson of the Henry mentioned in the document of 1295) renewed the grant of "the mill and two acres of ground" made by his predecessor, but with one interesting alteration in the terms (confirmed by Entry No. 8 in the Chartulary) the tenants of Arringrosk and Condolan (always previously referred to as Conlony) were specifically exempted from the responsibility of keeping in repair the mill and the mill-dam. The royal confirmation of William Frisley's new charter was given by King Robert the Bruce at Glasgow in the nineteenth year of his reign (1325), among the witnesses being Bernard, Abbot of Arbroath, the Chancellor of the Kingdom, and Walter, Steward of Scotland,

who later married Bruce's daughter, and gave the name of Stewart to the royal line that began with Robert II.

The Exchequer Rolls give us some idea of what freemen could earn in these times. Neil the smith got £12 0s 0d per year, John the carpenter got threepence a day, along with an allowance of meal and cheese. What stipend the Rector of Arngask enjoyed we do not know. The Church in these days was enormously wealthy in comparison with the resources of the country. In his "Rise and Development of Presbyterianism in Scotland" Lord Balfour of Burleigh (who, incidentally, got his title from a castle in the neighbouring parish of Orwell), writing of these early centuries says; "In rents and dues of various kinds, it (the Church) was computed to enjoy as much as all the other estates combined". The Church land was mainly possessed by religious houses like the Abbey of Cambuskenneth some seven hundred out of the thousand parishes were eventually attached to them or to bishoprics. Most of the teinds went to swell the revenues of the most important churchmen, leaving often only a pittance for the man who did the actual work of administering the parish and attending to the spiritual needs of the people.

The Frisley period came to an end in 1332 when there was no male heir. A lady who was probably the daughter of the William Frisley of the 1323 charter inherited the estate of Fourgie and its farms she married Sir Richard Barclay of Kippo, and thus the barony of Fourgie and Arngask was brought into the Barclay family.





## Chapter VIII.

### *THE PERIOD OF THE BARCLAYS, 1332-1507*

#### *Background Dates:*

- 1371. Robert II, first king of Stewart line
- 1390. Robert III
- 1395. Battle of the Clans at Perth
- 1406. James I
- 1407. James Resby burnt at Perth for "heresy"
- 1411. Foundation of St. Andrews University
- 1437. James II
- 1451. Foundation of Glasgow University
- 1460. James III
- 1488. James IV
- 1503. Marriage of James IV to Margaret Tudor, daughter of Henry VII

From 1332 to 1507, the Barclay family occupied the seat of power in the Barony of Fourgie. Whether Lady Barclay continued to make her home at Fourgie, or removed to Kippo, whence her husband came, we do not know. Hugh Barclay, probably the son or the grandson of the Richard Barclay who married into the Frisley family, and so became Lord of Fourgie, is described in a document of 1389 as Laird of Kippo and Arngask. This document is a Charter to the Black Friars of Perth, a Dominican order which sought to influence the "classes" rather than the "masses" to whom the Grey Friars, a Franciscan order, devoted themselves more specially. This Charter, dated 18th September, 1389, states that Hugh Barclay, "for the salvation of his soul, and the souls of his predecessors and successors, in pure and perpetual alms, grants to God and the Blessed Mary and to the aforesaid Friars of Perth, ten shillings sterling out of the lands of Arngask, to be paid in equal proportions at two terms of the year viz., at the Feast of Pentecost five shillings, and at the Feast of the Blessed Martin in winter five shillings, for the sustenance of one burning lamp in the choir of the aforesaid Friars, from year to year for ever".

The Barclays continued in possession of the Baronies of Fourgie, Kippo, and Arngask until the reign of James IV. In 1507, six years before the Battle of Flodden, James Barclay, the then laird, died without male issue. He was succeeded by his daughter Margaret as his sole heiress. She, in 1491, had married Sir Andrew Murray, second son of Sir William Murray of Tullibardine, near Blackford. This Andrew Murray is later described as "of Balvaird" which raises a problem which will be dealt with in the next chapter.

This Barclay period covers the reigns of a number of kings not sufficiently strong to restrain nobles who sought to aggrandise themselves at the expense of their neighbours. James III, for instance is described as one "who craved the honour but neglected the responsibilities and duties of kingship". The kings had no standing army, and there was no organisation equivalent to our modern police force. The Chartulary of Moray has one document referring to this period which goes so far as to say; "The whole kingdom is one den of thieves".

In circumstances such as these, the lot of common folks is apt to be hard. Grant, in his "Social and Economic Development of Scotland before 1603" asserts that "the lot of men living on the land of a freeholder who was not strong enough to defend them was hard indeed". And yet it was during this period that the serfs of Scotland gained their freedom, not in any spectacular revolution, but by a slow, silent, peaceful change which has never received any but the scantiest attention in our history books. There was not, as there was in practically every other land in Europe, a Peasants' Revolt. In actual fact, the mutual interdependence of lord and serf which characterised the feudal system accentuated in Scotland that "clannishness" for which the race has been notorious, or noteworthy. When one compares Scotland and France, the two parties of an Auld Alliance, it is evident that, in spite of serfdom, the Scots peasants, in personal liberty and consciousness of rights, were far in advance of their continental allies. Our land never knew that extreme contempt for, and oppression of, the lower classes which, in France, were taken as a matter of course.

During the two centuries of the Barclay period, the fourteenth and the fifteenth, conditions in Scotland, both social and economic, remained fairly static. In the cities and towns, there were craftsmen in abundance. We read of barbers, bakers, and bowmakers; of caldroners, carters, chapmen, coalmen, cooks and coopers; of farmers, fishermen, fleshers and furbishers; of girdlers and goldsmiths; of hatters, locksmiths, millers and masons; of saddlers, skinnners, shearers, and soutars; of waulkers (fullers) and wrights. A few of these trades would be carried on in the rural areas, but in country districts like Arngask, there was a great deal of home labour, and the peasants were largely their own craftsmen. According to the Accounts of the Lord High Treasurer of Scotland for this period, wages were better than they had been in earlier days labourers and carters in country districts got one shilling a day, but the highly skilled tradesmen could earn from three to five times that sum. Country masons, carpenters, and smiths could earn at least ten shillings a week.

Scotland at this time is described as comparatively deficient in trees. The Scots Parliament of 1454 found it necessary to pass a Planting Act which enjoined the making of hedges for shelter, the planting of broom for cattle fodder, and the sowing of wheat, peas, and beans. These last two were used as winter feeding for the beasts so was solved in some measure one of the most serious agricultural problems before the revolution in methods when turnips and sown grass were introduced. About 1430, in the reign of James I, an English traveller, Hardyng, described the area from the Ochils to St. Andrews as a "fruitful, prosperous region, with plenty of corn and cattle" whilst round about the end of that same century, Bishop Leslie, travelling through the country between the Forth and the Tay, noticed the "luxuriant crops of peas and beans". What part Arngask played in stock-raising cannot be ascertained, but in 1378 Perth was fourth in the list of ports in Scotland for the export of hides and sixth in the list of those exporting wool. The two activities, doubtless, formed part of the interests of farmers and their labourers in the parish. Farming had its difficulties in these days. In 1457, an act of Parliament ordained the destruction of wolves "betwixt Sanct Marke's day and Lammes for that is the time of the quhelpis". From the wording of the Act it is clear that both wolves and foxes were so prevalent that immeasurable damage was done to stock.

One familiar sight in these days in Arngask was the passing of flocks and herds to the markets in the South. In "The Drove Roads of Scotland" Haldane tells; "Part of the traffic from the North-east counties bypassed the Falkirk Tryst (which dates back to the thirteenth century), going direct to the markets of Edinburgh. For these beasts the crossing of the Ochils would be by Glenfarg (the Wallace Road) on the way to North Queensferry". The crossing of the Forth must have presented considerable problems, especially when we consider that, even as late as the eighteenth century it was "not without accident" that large numbers of cattle were shipped across the Forth.

By this period, the homes of the wealthy were of hewn stone, with excellent doors, many chimneys, and, by 1500, glass windows, but the peasants dwelt in houses built without lime, often reinforced by turf, and with doors of hide. Such peasants could afford to make light of battle damage done to their homes with half a dozen poles and some boughs, a load of turf for the roof, and a few skins to make a door, they could speedily rebuild the shattered fabric. The floors of all, even the greatest in the land, were of rushes or bent, mingled with sweet herb. Rents continued to be paid largely in kind thus the landed proprietor was provided with what he required for his table - grain, meat, poultry, cheese, butter and eggs. Part of the rent, however, continued in many cases to be paid in service - the tenants cut and carried peat, helped in the reaping at harvest time, and carted lime, slates, and coal, often from some considerable distance away. The hire of a horse and cart was valued at one shilling a day.

Meat and food were plentiful for all classes, but bread was eaten by ordinary folk only as a dainty. Accounts of the period give us some idea of the cost of living and the price of food. An ox changed hands at 20/- and a carcase of salt beef for 17/-. A mutton carcase cost 2/10, and a stone of cheese anything from 2/- to 5/-. Sugar, brought from Mediterranean countries, cost 1/6 to 2/- a pound. In "The Complaynt of Scotland" (printed in Paris in 1519, authorship unknown, but attributed to Sir David Lyndsay by some, and by others to one of the Wedderburns of Dundee), there is a picture of some peasants just at the end of this period. The account tells of a group of shepherds who; after putting their sheep to pasture, are "sitting on a lea rig, eating their Refectioun, and making Greit Cheir with Eurie Sort of Mylk" a description which covers butter, cheese, and curds.

Whilst the wealthy drank their wines, imported from the continent, the mass of the people drank ale, made from oats or barley, and, in the absence of hops, flavoured with ginger or herbs. In the later years of the fifteenth century, the price of ale was 12/- a barrel. Whisky, according to Dr. McKinnon, was "little used" and "seems to have been regarded as a drug rather than a beverage".

With what recreations did the people of these days pass their leisure? The answer must vary according to the various stations in life. Hawking and hunting provided amusement for the nobles and the wealthier tenants, whilst for lesser folks, "shooting at the butts with a cross-bow was a patriotic obligation for every adult male"; and so the Wappenschawes of a former generation continued. Dice and cards, backgammon and skittles also helped to fill the few hours of domestic leisure.

Towards the end of this period, two new names appear in the Annals of Arngask.

- (a) Balcanquhal, already referred to as part of the estates of the Earl of Fife, gave the territorial title to a family of that name, and was, in 1480, the property of Archibald Balcanquhal. At that time, Balcancluhall, Carmore, Newton, and Corrinzion were conjoined, the principal seat of the proprietor being at the Tower of Balcanquhal, the site of which is uncertain, but which probably stood where Balcanquhal House now stands.
- (b) In the year 1493, Richard Brown, a brother of George Brown, Bishop of Dunkeld, a wealthy and influential churchman, came into possession of the estates of Fordel, which included the lands of West and East Fordel in the parish of Arngask, along with other lands in the county of Fife. The previous history of Fordel is wrapped in mystery, but much is known of this family of Browns. They had a chequered story in mediaeval times because of frequent controversies with the kings, they were labelled "rebellious". As later chapters will reveal, these estates remained in the Brown family until their sequestration and sale in 1690. Stodart tells the whole story in "The Browns of Fordel".



## Chapter IX.

### ***THE PERIOD OF THE MURRAYS, 1507 REFORMATION***

#### *Background Dates:*

- 1508. Printing introduced into Scotland
- 1513. Battle of Flodden. Death of James IV. James V succeeds to throne
- 1528. Martyrdom of Patrick Hamilton
- 1542. Mary, Queen of Scots, succeeds
- 1543. Circulation of the Bible permitted by Parliament
- 1559. Destruction of many religious buildings in Scotland
- 1560. Adoption of Protestantism by Scots Parliament

As was stated in the last chapter, the Barclay family name disappeared from the story of Arngask when Margaret Barclay, the daughter and sole heiress of James Barclay, Laird of Kippo, Fourgie, and Arngask, inherited the estates. In 1491 (or in 1486, the exact date being doubtful), she had married Sir Andrew Murray, the son of Sir William Murray of Tullibardine. The Second Statistical Account describes him as the second son. but Butler, telling the story of Abernethy, says that Margaret married the third son, and names him as Sir William. The document quoted later proves clearly that Butler is in error.

It seems that this couple took up their abode at Balvaird. Whether it was they who built Balvaird Castle is a matter of dispute, for there are the remains of several coats of arms, almost wholly obliterated, in different parts of the building, but, to quote Dr. Jack, “above the doorway which opens into the principal building from the courtyard is a shield on which two coats of arms are emblazoned. They are very indistinct, but they appear to be those of Margaret Barclay and her husband”. There is no previous record of a castle at Balvaird all earlier references to Balward denote a farm occupied by tenants of the Lords of Fourgie.

Balvaird Castle stands on a knoll which crowns a bank of fertile land. It is nearly surrounded by a clump of spacious old trees which it proudly overtops. The walls and roof are in tolerably good repair, though the interior is now a ruin. A.H. Millar, F.S.A., writes “It has been at one time a splendid baronial pile. The style of the masonry and the arrangement of the interior indicate that it was erected about the end of the fifteenth century, and this is inferentially confirmed by the fact that it is first referred to in a document of 1507. The castle is constructed on what is known as the L plan, but it differs from some others of this description through having an outer enclosed staircase placed at the inner angle of the two wings. Some additional buildings of much later date than the castle have now fallen into ruins, but the main portion is still entire, and its plan may be easily followed. The ground floor in the main wing is vaulted and set apart for store rooms, with sleeping accommodation for some of the retainers in a loft erected in one portion of the apartment. On the first floor is the great hall, measuring 31 feet 7 inches by 18 feet 9 inches, having an elaborately finished fireplace at one end, and a richly decorated ambry with Gothic carved work in one of the side walls. It is probable that this hall originally had an open timber roof, the joists resting on corbels in the walls, and supporting a timber floor for the flat above, though at a later date these joists have been lathed and plastered to form a ceiling, part of which is still visible. The kitchen is placed on the ground floor of the smaller wing of the castle, and the four storeys above it have contained bed-chambers. The exterior roof has a platform round the whole building protected by a continuous parapet wall, whilst over the staircase tower a peculiar watch-tower is erected from which a large tract of the surrounding land is visible”. Millar was writing in 1895, but Skinner, about 1845, records “The interior of the castle was not nearly so dilapidated in 1819 as it is now. The second floor was a large hall, in tolerably good repair, and from this large hall there was a bedroom partitioned off, and comfortably fitted up. The room in the castle was a spare bedroom, necessary as the then caretaker, Governor Tyler, had a large family”. Skinner also speaks of the castle as “a large melancholy time stained ruin” built “nobody knows when by the Barclays of Kippo”.

When Margaret Barclay became Lady Murray, she “with the consent of her husband, and immediately after the death of her father, resigned in the hands of King James (i.e., in accordance with Scots law) her whole estate for new infeftment to herself and her husband, and

the fee to her offspring” - by which act she surrendered her sole ownership and made the estates the property of the Murrays.



*Balvaird Castle: drawn from an old photograph*

Writing in 1897, Butler, the historian of Abernethy, states “In the open green in front of the castle lies the recumbent figure of a female carved in freestone, which has obviously formed part of a monument. This stone was brought back from the old Church of Arngask when it was taken down (about 1805 or 1806) and it is said to have been the monument of Lady Margaret Barclay, who married Sir Andrew Murray”. That figure has been brought back to the Churchyard at Arngask, when, no one seems to know it now lies half hidden behind the ivy which has grown around and practically overwhelmed the little structure in the middle of the cemetery.

The new occupants of the Castle soon found themselves involved in a lawsuit, or rather a legal dispute. Evidently they had built at Balvaird a mill (it must have been worked by horse power, for there is no opportunity for a water-wheel) - in contravention of the charters of the thirteenth century which had given to the Church Mill a monopoly in the district. Preserved along with the other documents relating to Arngask Church in the National Library, Edinburgh, are letters written by Gavin Dunbar, Archdeacon of St. Andrews, “principal judge in these parts”. A large jurisdiction, by no means confined to the spiritual sphere, was arrogated by the Church, and, without doubt, in that superstitious age, that jurisdiction was very effectively exercised. These letters of Dunbar were directed to the “clerks, presbyters, and notaries public within the diocese of St. Andrews”. He had been president of a court to which had been summoned the tenants of the various farms on the Fourgie estate, along with Richard Hay (tenant of the Church Mill) and Margaret Barclay, spouse of Sir Andrew Murray, Knight, dwelling on the lands of Balvaird, (note Andrew, not William, as Butler asserted). These last had judgment given against them the decision of the judge was that Sir Andrew and his wife had no right to erect the mill at Balvaird, that their pleas in defence were “null, unreasonable, and irrelevant” and that they and the defaulting tenants who had used the Balvaird Mill had incurred the penalty of excommunication. The decision went on; “Being desirous to act with mildness towards them” they should “demolish the mill at Balward at their own expense and charges within a period of nine days” and so allow the Church Mill to enjoy the rights previously held by the monks of Cambuskenneth on behalf of the Church of Arngask. This judgment was promulgated on 2nd December, 1513, just a few months after the fateful Battle of Flodden, at a time when there was lamentation all over Scotland kirk bells bore the sorrow of the nation to every farm and mansion, village and bothy, from the Borders to the Isles “the flowers o’ the forest were a’ wede away”.

The signatories to that judgment form an interesting list of the people in the district, and of the farms they occupied:

Johannes Annand and Robertus Annand, tenant of Arryngrosk.  
Walterus Ymery and Thomas Ymery, tenants of Conlony.  
Laurentius Pete, Ricardus Edward, and Robertus Cutlar, tenants of Newtoun.  
Ricardus Hay, tenant of the Mill (Until living memory, the site has been known as Hay's Mill).  
Robertus Douglas and David Forester, tenants of Petilloch.  
Alexander Atkin and Jacobus Bawlvayne, tenants of Cathochill.  
Willelmus Scott and Henricus Maky, tenants of Beyn.  
Andreas Murray, Miles. and Thomas Senzeor, of Balward.  
Patricius Greg, Jacobus Annand, Henricus Bryson, and Thomas Dekeson. tenants at Fourgie.  
Johannes Multray, Willelmus Murray, and Jacobus Johnnestoun, tenants at Lethame and Hethame.

But Gavin Dunbar's decision was by no means the end of the matter. The Murrays did not take the judgment as final. They adopted the only legal course open to them - they appealed to the Pope, claiming that the judge had falsely asserted the right of the Church Mill to a monopoly, that he acted without apostolic delegation, and that he had pronounced unjust sentence against them. By a decree from the Pontifical See, the Pope appointed Hugh Spens, Professor of Theology at St. Andrews University, Provost of the collegiate church of St. Salvator there (who, incidentally, was also to be the President of the Court which, a few years later, condemned Patrick Hamilton), and David Spens, Canon of Moray, to act as arbiters. After long consultation with witnesses and all the parties concerned, they finally, in November, 1521, issued their findings. These represented a compromise. The Murrays were to ratify the grant, made by Henry de Freslaw (a new spelling of the name), of the mill with the two acres adjoining they promised not to build any other new mill they undertook to compel the tenants of Arryngrosk, Condland, Petollock, Fourgie, Heithame, Lethame, and Fosterseyt to pay the Church Mill the twenty-fourth sack for dry multure, and to contribute to the repairing of the mill, stream, and dam, etc. they would not in future accept the grain of Newtoun to be ground at the Mill of Balvaire; and they would assist the Abbot of Cambuskenneth to collect the predial (arising out of the ownership of farms) and personal teinds of the Church of Arryngrosk. In return for these promises, the Balvaire Mill was to be allowed to continue, and it was agreed that it was to be used by the farmers of Balward, Beyn, and Cathochill. It is to be noticed that there is no consistency in the spelling of the farm names.

The papers connected with the law-suit raise several problems. They add to the list of farms in the parish three new names - Leithame or Letham (the low home), Heithame or Hethame (the high home) and Fosterseyt. The last is easily identified as the modern Forrester-seat, but the other two cannot be so definitely adjusted to a place in the present-day picture. The Letham of to-day stands on one of the highest points in the whole parish, and hardly justifies the description of "the low house". Where Heithame fits in, we cannot be certain. All that we know is that both were "pendicles carved out of the lands of Fourgie". It may be that the present Letham is the combination of the two "hames" and that, in former days, somewhere in the vicinity, there was another farm which has disappeared without trace.

All this controversy about the mills did not prevent the Murrays from being generous to the Church, as a Mortification of 1527, just six years after the compromise described above, bears witness. "With the consent of her husband, and Sir David Murray, their son and heir". Margaret Barclay founded a chaplainry at Arngask, and "endowed it with an annuity of fourteen marks and two acres of land, lying contiguous to the church, for the prosperity of their Sovereign, James V, and for the health and welfare of themselves, their heirs and successors, and all the faithful dead". The wording is interesting

"For the praise, glory, and honour of the Indivisible Trinity, the most glorious Virgin, and St. Columba, the Abbot, patron saint of the parish of Arryngrosk" and to "Sir William Mailville, priest, and his successors, performing mass at the said Church" is granted

“an annual rent of fourteen merks from the said lands and barony of Arringrosk, for the support of the said Sir William and his successors; also two acres of land adjoining the cemetery of the Church on the south side of the road to the town of Arringrosk for the Manse, Gardens, and Buildings of the said Sir William.”

Then is laid down a condition

“that if, in course of time, divine worship should be performed with the Gregorian chant, or in collegiate form, the priest should be prepared to live with the others in college, and to sing with them. Provided also that the chaplains should be constantly resident, the granters reserving for themselves and their heirs, that if a chaplain should be absent for one month in a whole year, even at different times, they appoint another chaplain of suitable qualifications in literature and Gregorian singing, the Abbot of Cambuskenneth having power to appoint in case the chaplainry remained vacant forty days.”

The signatures to this document were appended both at Balvaird and at Cambuskenneth, and include the name of John Bullerwale, “curate at Arngask”. This seems to suggest either that Sir William Mailville was an absentee priest (not at all probable) or that the charge was no longer one of sufficient importance to justify the appointment of both a Rector and a Curate.

This chapter has been called “The Period of the Murrays” but that is only a title of convenience, and is actually a misnomer, for, as a matter of fact, Balvaird has remained with the Murray family ever since 1507, and its present owner is a Murray, the Earl of Mansfield. At page 46 is a genealogical table showing the Murray family tree so far as it affects Arngask and Balvaird, incorporating also the relationship with the Moncrieffs, a relationship which, at a later date, became a matter of vital interest to the parish.

The years from the beginning of the sixteenth century were troubled times in Scotland. It was the period just prior to the Reformation. The Roman Church, not only in our land, but all over Europe, had become so riddled with corruption and abuses in high places that honest men were disgusted and embittered. These were days when priests and prelates were not merely criticised but scurrilised. Sir David Lyndesay, in “Ane Satire of the Three Estaites” gives a typical picture of the state of the times in the land; and the facts are not disputed by any responsible Romanist historian. The introduction of printing into our land in 1507 or 1508 gave greater publicity to the scandals of the Church than had formerly been possible in the days of manuscripts. And that same introduction of printing had begun to make more familiar to the people the words of the Bible.

When the earliest stirrings of protest began to be felt in the parish, we have no clue. Patrick Hamilton, a proto-martyr of the Reformation, was burned at the stake in 1528, after a trial in which the Abbot of Arbroath, one of the functionaries who had mediated in the Arngask Mill dispute, had taken a very prominent part. That burning took place at St. Andrews, and “the reek of Patrick Hamilton infected all it blew on”. Dr. Carslaw of Helensburgh quotes one historian who says “The flames in which Patrick Hamilton expired were in the course of one generation to enlighten all Scotland”. It is not unlikely that among the parishioners of Arngask were some who shared his convictions, and at least whispered his message. Probably, in spite of their endowment of the Romanist cause in Arngask in 1527, the Murrays of Balvaird had a great deal of sympathy with the reforming zeal of Hamilton and his friends. Perhaps that was one of the reasons why the endowment was so worded as to prevent one of the current abuses, absentee incumbency. This probability is supported by the fact that, just thirty-two years later, we find Sir Andrew Murray, grandson of Margaret Barclay, who succeeded to the title and estate in 1550, taking a prominent part in a gathering of Protestants in Perth. He was one of those appointed to answer the Ambassadors of the Queen Regent, the others being the Earl of Argyle, the Prior of St. Andrews, and John Sempill. John Knox arrived in Perth, and, to quote his own words, “desyred to speak with the same Lordis; which, grantit unto him, he was conveyed to thair ludgeing by the Laird of Balvaird”. It was this same Andrew Murray, one of the Lords of Erection, who was granted by the crown “the titularity and patronage of Abernethy” in addition to the patronage of Arngask which he already held, subject to the rights of the Abbot of Cambuskenneth.

Of the Church of Arngask during this period before the Reformation, there are no records other than those already described. We cannot say who, or what manner of priests they were who,



either as Rectors, Curates, or Chaplains, ministered at Arngask. After the days of Radolphus, Rector of Arngask, who resigned in 1582, the only names that have survived are the two mentioned in the Charter of 1527, Sir William Mailville, Chaplain of Balvaird, and John Bullerwale, curate at that date. Perhaps the archives of the Vatican Library could fill in the gaps.

One hint about the Church building survives. Writing of the Church in which he ministered in 1791, William Lang says "Part of the Church at least must have been built before the Reformation, as there is a place in the wall for a font; and the statue of the foundress, said to have been a Mrs. Barclay, has the beads used by Catholics hanging round her hands". This is probably the figure referred to earlier in this chapter. Lang wrote without the information we now possess the existence of the Church long before the Reformation has now been established. Our two main problems are; when was the first church on the site, and how often has it been rebuilt?

About housing conditions in the early sixteenth century something can be learned from an English traveller, John Major. Trying to account for the smallness of the houses in which the country folk lived, he says "They are disinclined to build better houses because of the prevalence of short leases of four or five years, at the expiry of which they may be evicted".

Being so subject to the pleasure or ill-will of the lord of the soil, they dare not build really permanent homes, "though stone abound". Furthermore, he adds, "neither do they plant trees or hedges for their orchards; nor do they dung the land, and this is no small loss and damage to the whole realm".

From another source, Don Pedro D'Ayala, a visiting Spanish Ambassador who came so to love Scotland that his sovereigns, Ferdinand and Isabella deemed it wise to recall him, we learn that, in the days of James IV the country folk must dress according to regulation, labourers and their wives being confined to the use of grey or white, but on holidays they were allowed light blue, green, or red. He tells us also that "no woman may go to kirk or market with her face muffled, lest she be not recognised". In the days before the Reformation, Sunday, except during the hours of divine service, was a day of relaxation, and even of business.



## Chapter X.

### ***THE REFORMATION AND ITS AFTERMATH, 1560-1635***

#### *Background Dates:*

- 1560. Protestantism established
- 1561. Queen Mary returns from France
- 1567. Queen Mary imprisoned at Loch Leven
- 1572. Death of John Knox
- 1581. Second Book of Discipline
- 1587. Execution of Queen Mary
- 1603. Union of the Crowns
- 1610. Episcopacy established
- 1625. James I succeeded by Charles I
- 1633. Charles crowned in Scotland

The Reformation of 1560 is a great watershed which divides into two quite distinct parts both the story of Scotland and the history of every parish within it. So far as Arngask is concerned, it is a definite dividing line. Up to this point, the comparative paucity of material makes conjecture a frequent necessity but with the Reformation comes such a mass of written and printed records that history-writing can be based on sure and indisputable information.

This brief history is no place to tell the story of such a cataclysmic revolution, to analyse its spirit, or to discuss its motives. The fact that it changed the spiritual face of the parish makes some consideration, however, essential. Doubtless, in Arngask, as all over Scotland, there were those whose rising national sentiment resented the foreign interference of the Pope in matters that were properly the civil and political interests of patriotic natives and the policy of monarch after monarch, who preferred to take as their advisers clerics, often of foreign birth, did not help the situation. There would be others, too, who despised the corrupt life of moral depravity of so many of the so-called “celibate” priests who adopted as their mistresses the sisters and daughters of their parishioners. It may be that the community of Arngask suffered from the common custom of providing as rural clergy cheap and ill-educated men to do the work for which monasteries such as Cambuskenneth were drawing the income. Is there not just a hint of this possibility in the document of 1527 already described, with its insistence on the appointment of a well-educated and well-qualified ordinand? There would be, in addition, in the minds of some at least of the more thoughtful a burning resentment at the inhuman barbarity of the Romanist persecution of heretics, and the “murder” of the Reformers who had dared to question the authority of Rome, not only Patrick Hamilton, and later George Wishart, but also, in earlier days, and as near at hand as Perth and St. Andrews, of the martyrs Resby and Craw. Many of the clergy themselves must have shared the convictions of the persecuted, and have doubted the worth of a church with such a record. The sharp statutes of the three reforming councils of the Roman Church itself in 1549, 1552, and 1559 are alleged by Bishop Leslie to have had the effect of driving over many of the younger clergy to the new Church of the Lords of the Congregation, where priests were permitted to marry. The priests who crossed from the old church to the new, whether from conviction or for convenience, or from the simple desire to remain among their own familiar people as religious teachers, were certainly a good many in number; they carried their ordination with them, and formed the nucleus of the Reformed Church of Scotland. Unfortunately we have no definite list of these men or the parishes they served, but Arngask does not seem to have been one of the communities in which the local priest continued as a minister of the Protestant Church, for the charge stood vacant for a long time after 1560.

The Church of these days was faced with the same problem that faces and worries the Church of Scotland now, in the middle of the twentieth century - a shortage of ministerial man-power. There were 1,080 churches, with only 257 ministers, and the problem continued, but with every decreasing acuteness, for many years. Even in 1596, over thirty years after the new regime began, it was stated in the Assembly in an Address to the King that “above four hundred parish churches are destitute of the Ministry of the Word, bye and atour the kirks of Argyll and the Isles”. Some method had to be found of dealing with the situation. It was found

expedient, for instance, to associate several parishes under one ordained minister, with, under him, a class of probationers called Readers and in 1567, such an arrangement became operative in our area. Patrick Wemyss, the minister of Dunbarney, became what might be called a “local superintendent”, having under his care, in addition to his own parish, the neighbouring parishes of Abernethy, Dron, Moncrieff, Pottie, Exmagirdle, Arngask and Rhynd. Wemyss was called to Dunbarney for that very purpose, and spent his ministry working from the various manses. The evidence bears out that, from 1567 to 1585 he lived at Dunbarney from 1585 to 1589 at Abernethy from 1589 to 1591 back at Dunbarney from 1591 to 1593 at Dron then back to Dunbarney for two years, and finally at Arngask to 1607. Of course, it was physically impossible for Wemyss to conduct all the services, and perform all the pastoral duties, of such a wide stretch of country, so Readers were appointed to all the parishes except “Poty, Moncrief and Dron” of which three Wilson, who edited the Minutes of the Presbytery of Perth says “they neided na reidars”.

Whilst Wemyss has been called a “local superintendent” the relationship between Dunbarney and the other churches mentioned was of the nature which is now referred to as “linking” and bears no relationship to the official “superintendents”. These were appointed by “the charge and commandment of the Lords of the Secret Council” their position was somewhat akin to that of a bishop, and, to quote Dr. Story, “they had charge of a certain number of churches and Churchmen in given districts, and their special work was the planting of churches and providing ministers, and by Act 1567, c. 7, presentations by patrons were to be made to them: and by c. 11 of the same Act, they were empowered to make trial of those who were appointed to teach in schools or universities, or privately.

To return to the Readers; their duties were to assist the minister in the conduct of public worship, to train the people in religion, and to attend to all the spiritual needs of the parishioners. The First Book of Discipline lays it down that these Readers must be “apt men that distinctlie can reid the common prayers and the Scriptures.” . . . “that they were to exercise themselves and the church till they grew to greater perfection” . . . and in process of time “he who is but a reidar may attain to a further degree, and by consent of the church and discreet ministers, may be permitted to minister the Sacraments, but not before he is able somewhat to persuade by wholesome doctrine, beside his reading. and be admitted to the ministry as before is said”. The “common prayers” were to be read from “The Book of Common Prayer” which had been prepared by John Knox, and is popularly known as his Liturgy. It was sanctioned by the Assembly of 1562, and was in general use until 1645. It ought never to be forgotten by those who think “extempore” prayer was the “invariable custom” of the Church of Scotland that, for the first three-quarters of a century of its Reformed life, it had a Prayerbook all its own, and that liturgy formed part of every service. Normally, for an hour the Reader engaged in prayer and read the Scriptures he was allowed to extemporise only to the extent of some explanatory or hortatory remarks after that, if a minister was available, the congregation waited for the sermon. For praise, not only the metrical psalms, but also paraphrases and hymns were in frequent use it was not until 1650, under the influence of Puritanism, that the praise began to be confined to psalms alone.

Readers were undoubtedly a necessity for intelligent worship, for in these days, few could read and if the Scriptures were to be known at all, they had to be proclaimed from the pulpit. There is a report given to the Presbytery of Perth on the subject of literacy and, although it relates to the year 1649, a little later than the period now under consideration, it gives us some idea of the amount of literacy and illiteracy in the earlier part of the seventeenth century. The report gives the number of families in each parish of which at least one member could read. The figures for this district are:-

Scone	...	25	Kinnoull	...	18
Dron	...	36	St. Martins	...	13
Dunbarney	...	55	Redgorton	...	9
St. Madoes	...	g	Arngask	...	16
Rhynd	...	25			

In all probability the population at this period was under 400, representing at the most 100 families so the proportion of homes where one of the family could read was at least as high as the average in the district.

We know of two men who occupied the position of Reader at Arngask. In “The Register of Ministers, Exhorters and Readers since the year of God 1567” published in 1830 by the Wodrow Society and the Maitland Club, among a list of 455 Readers, is to be found the name of John Pittblado given as Reader at Arngask, with a payment during the year 1569 of £16 0s 0d Scots. Five years later, that office was held by Alexander Wardlaw, as is proved by a manuscript in the National Library which contains a “Register of Assignment for the Ministers’ Stipends for 1574”. By an Act of 1581 the Order of Readers was abolished by the Assembly, and for the period from that date until 1607, Arngask was, to all intents, annexed to Dunbarney under Patrick Wemyss.

The year 1603 saw the Union of the Crowns of Scotland and England, but such an event, however much it mattered nationally, had little effect on the domestic affairs of the parish. Much more important locally was the fact that the minister of Strathmiglo became associated with the minister of Dunbarney in the pastoral oversight of the area. Under their joint charge, Lawrence Mercer, M.A. was given the task of ministering to the church of Arngask, although at that time Patrick Wemyss was actually living in the manse. He is not described as a Reader, but substantially his position was identical. When he came we do not know, all that is certain is that he was here in December, 1604, and that he was translated as a minister to Fossoway before 1607. Possibly he was a Reader promoted to the higher status after due preparation and examination.

During the period of Lawrence Mercer’s sojourn at Arngask, there was passed an Act of Parliament (1606) which greatly affected our church, and all the other churches which had been connected in Romanist days with the Abbey of Cambuskenneth. That abbacy was erected into a temporal lordship, and given to John Erskine, Earl of Mar. The Act decrees that Arngask, and all the churches in a similar position, “sall be provydit and plantit with qualefeit, godlie, and learnit persons, apt and able to instruct the parochiners thairrof, in the knawin veritie. For which purpose, the advocation, donation, and full right and titill . . . are given to the aforesaid Lord John, Earl of Mar”. This important piece of legislation re-enacts and declares that the parish church of Arngask be the parish church as it had been before the Reformation. Now the patronage of Arngask passes from the Abbot of Cambuskenneth, and later Sir Andrew Murray and his heirs, to the Earl of Mar, and, so far as can be traced, it remained in the hands of that noble and his heirs until the middle of the eighteenth century.

In 1624, the Presbytery of Perth appointed a Committee “to travel with my Lord of Mar concerning the planting of the Kirk of Arngoske”. The following year, the parish, still under the tutelage of Strathmiglo, a tutelage which was partial and not absolute, had as its pastor John Letham, M.A., a graduate of St. Andrews in 1607, who had ministered formerly in an unidentified parish in the Orkneys. His position was certainly not that of a fully ordained minister inducted “ad vitam aut culpam” for in 1627 (according to Stodart’s “The Browns of Fordell”) John Brown of Fordell \* was one of the heritors of Forgandenny who reported to His Majesty’s Commissioners for the planting of Kirks that “Fordell and Blairstruie lyis four myllis fra the said Kirk of Forgandenny, but within a mylle and a half of Arngoske, quilk kirk is lykways unplanted”. Here is the first hint of what afterwards became fact, that there should be added to the parish (which then lay almost completely to the east of the Farg) a considerable territory to the west. And in the Presbytery minutes of 1628, it is stated that “at Arngoske there is nae minister, nor nae provision for a minister”. Evidently the teind of Arngask, like so many of the teinds throughout the nation, had been seized by some repacious hand.

An interesting note can be added about another family in the parish as important as the Browns of Fordell. Two earlier references have been made to Balcanquhal in 1581 changes took place there. In that year, Andrew Balcanquhal resigned the lands of Balcanquhal, Carmore, and Corrinzion to his son Alexander, granting the life-rent of the last of these to his prospective daughter-in-law, Margaret Murray. On June 30th, 1624, Walter Balcanquhal of that ilk was cognosed as heir of his father Alexander, and the estate seems to have passed out of the family

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\* For fuller details of this John Brown see Chapter XI.

shortly after that date. The names of two notable members of the family are of importance and interest. Walter Balcanquhal was a minister in Edinburgh during the period when James VI was striving by every means in his power to establish Episcopacy in Scotland (he achieved it in 1610), and it was frequently the task of this intrepid minister to withstand the king's encroachments, "even to his face" and rebuke him publicly. For his boldness in this matter of defending the Presbyterian system, he was forced to flee from his native land; but ultimately he returned to Edinburgh, and died there in 1616. His son Walter chose a different course from his father's, for, having joined the Episcopalian party, he obtained preferment, and was latterly made Dean of Durham. His name is memorable through his association with George Heriot, the munificent founder of Heriot's Hospital he was one of Heriot's executors, and drew up the first scheme for the administration of the Institute. He died on Christmas Day, 1645.

Sundays in Arngask in these days underwent a change. In the days immediately after the Reformation things continued much as in Romanist times - as a day when, after divine service was over, recreation and even business could be legitimately engaged in. It was not until almost twenty years from 1560, to be exact, in 1579, that the Scots Parliament took a stricter Sabbatarian view, and enacted penalties for attending Sunday markets and fairs, engaging in manual labour, games or play, visiting taverns and alehouses. Penalties were also imposed for absence from the parish church.

It was not until 1633 that Arngask had its first fully ordained Protestant minister. And it was through the advocacy of one of the Murrays of Balvaird, to whom he was related, as will be seen from the Murray family tree, that he was selected. On July 14th 1632 Charles I granted a charter in favour of Mr. Andrew Murray of Balvaird, granting him, inter alia, the lands of Arngask and the barony thereof, along with the lands of Abernethy which had been gifted by a previous charter of 4th December 1630. These charters merely confirmed rights already held, as recorded in a previous chapter. This Andrew Murray was the greatgrandson of the Andrew Murray who entertained John Knox. He was the minister of Abdie from 1618 to 1638, in which year he was deprived of his charge by the Assembly on account of his "moderate views". At the coronation of King Charles in Scotland in 1633, he was knighted and became the first Lord Balvaird. As shall be seen in the next chapter, the first Reformed minister of Arngask was his cousin.

## Chapter XI.

### ***THE FIRST PROTESTANT MINISTRY: GEORGE MONCRIEFF, M.A., 1635- 1665***

#### *Background Dates:*

- 1638. The National covenant Abolition of Episcopacy by Assembly of Glasgow
- 1641. Charles I revisits Scotland
- 1643. Solemn League and covenant
- 1645. Montrose's campaigns
- 1649. Execution of Charles I
- 1650. Execution of Montrose
- 1658. Death of Cromwell
- 1660. The Restoration
- 1661. The Second Episcopacy

During the first century of the Reformed Church, the form of government alternated between Presbyterianism and Episcopacy, and at times it was even an amalgam of both. From 1560 to 1572, Presbyterianism predominated, but from 1572 to 1592 Episcopacy held sway. From 1592 till 1610 Presbyterianism was restored, to give way to the first absolute Episcopacy, which lasted till the Assembly of Glasgow in 1638. Thereafter Presbyterianism was again in power, and during the decade from 1650 to 1660, Puritanism. under the Protectorate of Cromwell, considerably influenced its nature. The Restoration of 1660 brought the "Second Episcopacy" (a rather inaccurate title) and that regime persisted until 1690 when Presbyterianism was finally firmly established.

In 1633, the minister of Abernethy was Mr. Archibald Moncrieff, whose sister was the bride of Sir David Murray of Balgonie, the heir of the Murray estates, whilst he himself had married the sister of Sir George Auchinleck of Balmanno. The Statistical Account of Abernethy says of him "He appears to have taken an active part in the disputes of the times between Court and Church, and in general to have supported the Court party. In an Act of the Secret Council for support of the Protestant religion in 1589 his elder brother and he are both named as Commissioners. He supported the King's measures" (these were days when the monarch claimed divine right) "in the Provincial Assembly of Perth in 1607. But this is not surprising when it is observed that his two brothers-in-law, David Murray of Balgonie and George Auchinleck, were Commissioners for the King, with as Comptroller, David Murray of Arngask". These relationships are made clear in the genealogical table to be found in page 46 which shows the intermarriage of Murrays and Moncrieffs. The Abernethy Account continues "Being appointed to attend the meeting of the Assembly, they contended, with most incessant violence, to carry a point the king had much at heart, the appointment of bishops to be perpetual moderators of the Church courts. Mr. Archibald Moncrieff does not appear to have had fortitude to resist their influence. He was, beside, accused of aspiring to a bishopric, and was, for some time, on the Court list for that situation, though he never obtained it".

Archibald Moncrieff had two sons one, also called Archibald, succeeded his father as minister of Abernethy the other was George, who eventually became minister of Arngask. George had graduated in Arts at St. Andrews University in 1620. From a minute of the Presbytery of Perth of August 14th.

1633, we find that a letter from Mr. Andrew Murray, his cousin, then minister of Abdie, was produced in favour of Mr. Moncrieff "desiring the brethren to license the said Mr. George to preach at Arngask till the said Church be provided and planted". The minute continues "The brethren, having considered the same, gave license to the said Mr. George till the first day of November, and no further, lest, under the pretext of his serving the cure, the plantation thereof be hindered". It was not until October, 1635, that he was officially appointed to the charge of Arngask, being presented to the parish by Charles I, and admitted by the Archbishop of St. Andrews. At the historic Assembly of Glasgow in 1638, Prelacy was abjured as contrary to the principles of the Church of Scotland, the Archbishop and bishops were deposed, the Service

Book, the Book of Canons, and the Court of High Commission were condemned; Presbytery was restored in all its entirety as the one form of church government in the nation, “ae face o’ kirk in Scotland”. George Moncrieff was a member of that Assembly, and he concurred, probably unwillingly, in the overthrow of Episcopacy, unlike his cousin of Abdie, who was deprived of his living.



[illegible]

However, in 1662, Moncrieff is named as one of the sixteen ministers in the Presbytery of Perth who, after the Restoration of Charles II, conformed to Prelacy. There is a touch of the Vicar of Bray about the first minister of Arngask - he was content to fall in with whichever group was most powerful - and yet, in view of the fluctuating policy of the church as a whole, he must have had many fellow-travellers.

His was a ministry in stirring times from the religious point of view. Between the day when Jenny Geddes in St. Giles', shouted "Wha daur say mass at ma lug?" and the time when, in the nearby Kirkyard of Greyfriars (or, as Dr. D.W.P. Strang, a recent minister of that congregation, asserts, in the Kirk itself) the National Covenant was signed, sometimes in the blood of the signatory, which Covenant, according to the Presbytery minutes was "read in the month of March from every pulpit within the bounds". George Moncrieff delivered before his ministerial brethren a "Controversial Paper" (on 18th October, 1637), *De Notis Positivis Ecclesiae*. At such a time, and in such a gathering, no doubt the adjective 'controversial' was fully justified. In 1640, Moncrieff was rebuked by the Presbytery for non-attendance, "for not keeping the Presbytery". but, after his conduct was challenged, his excuses were sustained, with a warning "to keep better in time to come".

In addition to the facts mentioned above, there are other illuminating references to the minister and parish of Arngask in the books of the Presbytery.

- 1638 - The roll of the Presbytery contains among the representative elders, the name of Andrew Morrison, whose address is given as Fosterseat.
- 1639 - The Presbytery enjoined George Moncrieff to "dwell at his kirk". What his reason for absence was, is not given, but at the same time another minister was instructed to "refrain from hunting".
- 1643 - Every member of the Presbytery swore adherence to the Solemn League and Covenant; and it must have been accepted, at least without open dissent by the parishioners of Arngask, for, on December 13th, the congregation is "approven". That same year, we read that Mr. George Moncrieff was "exercised", that is, he had to conduct a service in the presence of the Presbytery or some members of it thereafter, "he was exhorted by his brethren, because of some mistakes and weakness, to be earnest with God in prayer, and to be diligent at his books, for enabling him in his ministry".
- 1650 - The Presbytery members submitted themselves for mutual examination and criticism, and it is recorded of Mr. Moncrieff that "his brethren knew nothing against him".
- 1651 - Mr. Moncrieff was admonished for "his imperfect way of delivery, in standing ordinarily at words" (hesitating and stammering?) "and not pronouncing sentences together".
- 1664 - Among others, Mr. Moncrieff was "approven in life and doctrine".

By a decree of 25th November, 1642, the area of the parish was considerably enlarged. Probably the assertion made by John Brown of Fordell previously quoted had much to do with the issue of this edict. From the parish of Forgandenny, lands adjacent to Arngask were transferred to this parish, the areas affected being Clashdeuglie (Clash means "a deep hollow in a hill"). Glendymiln, Blair, Plains, and the lands of Easter and Wester Fordell, and their pertinents. This last phrase undoubtedly covers Blairstruie, as the previous statement of John Brown would have led us to suppose, and as the Rental Roll of 1645 proves. Here are the entries which refer to the area just added

Sir John Brown of Fordel, for Easter Fordel and Blairstruie	£295
Robert Hay of Strouie for Paris and Wester Fordel	133
John Dow for Westertown of Abbot's Deuglie	210
Willam Sympson for Middletown of Abbot's Deuglie	125
Alexander Burt for Eastertown of Abbot's Deuglie	125
Lord Balvaird for Mylne (Mill) of Abbot's Deuglie	95
Abbot of Cambuskenneth, for Feu Duties of Fordel	50

We have no means of ascertaining how long these lands had been part of the parish of Forgandenny; but probably the people who lived so much nearer Arngask Church than Forgandenny Church would think of the former as their natural spiritual home. And as has already been shown, there does not

seem to have been much connection between the parish of Forgandenny and the Abbey of Cambuskenneth.

The Rental Roll quoted above raises a whole series of problems. How did Abbot's Deuglie get its name? One may hazard the perfectly legitimate and probable suggestion that Deuglie had been one of the residences of the Abbot of Cambuskenneth. How did the Balvaird family come to own the Mill of Deuglie? They already owned the Mill about which there had been so much controversy in the sixteenth century. If the Balvairds had rights there, did the estate of Deuglie ever belong to them? Had it ever been attached to Fourgie and Balvaird? The present writer has not the material to answer these questions.

If Moncrieff's ministry was in stirring times from a religious point of view, it was also in stirring times from a political angle. When Charles I was executed, the problem arose as to who should succeed him. There was no problem for the Puritans of the south, who were, in the main, republican in principle. The Scots, however, in spite of their sad experience of James, "the wisest fool in Christendom" and of Charles, who "with little gift for managing England though he had lived there all his life, had no gift at all for handling the Scots" had no fundamental dislike for monarchy; moreover they had a warm side to the Stewarts. They proclaimed Charles II king. Cromwell marched north, and in 1650 he and his Ironsides crossed the Tweed. He met and defeated the Royalists at Dunbar, continued his march north, passed to the east side of Loch Leven, and halted at Portmoak. In August, 1651, he started to march to Perth, and spent two nights in the parish - at Fordel. He himself spent the time in the tower of Old Fordel, the dilapidated ruins of which are still visible near the present farm of Easter Fordel, bearing marks of being a very old structure. There is a flat stretch of ground to the south-west of the tower, where his men encamped it has long been known as the Captain's Ward. About the beginning of this century, among rubbish at the bottom of the keep, were found a Royalist bridle, stamped with a crown in brass (presumably captured from a Royalist cavalryman) and an iron cannon ball three inches in diameter. Where these relics are now is not known; they were formerly in the possession of Major Simpson and his family who lived in Blairstruie until 1943.

Quite a graphic picture of the times can be got from the story of Fordel during this period. The estates of Fordel had been in the hands of the Brown family since the fifteenth century; and John Brown, fourth of Fordel, married, in 1597, Catherine, daughter of John Lindsay, Secretary of State, Senator of the College of Justices, Lord Privy Seal, and at one time Ambassador to France. He it was who gave evidence in 1627 anent the Planting of Kirks. In 1631, his son John, still a minor, inherited the estates, and in 1634 came into possession also of Deuglie, Arngask Mill, and Nether Fordel. He became a military officer at an early age, but his convictions involved him in serious problems. Like so many other Scots, he was a staunch Presbyterian that made it difficult for him to be loyal to Charles when the king defended Prelacy; the Covenanting spirit was a sore trial to loyalty. As the political situation changed, Brown became an officer under General Leslie, and rose quickly to be a Major General. When the king visited Scotland in 1641 and paid lip-service to the Covenant, a reconciliation of sorts took place, and many of those who had opposed His Majesty were honoured. General Leslie became Earl of Leven, and John Brown was knighted. In 1643, Brown was appointed by the Convention of Estates (see note at end of chapter) Major of three troops of horse, each of sixty men. Montrose, the gallant leader of the Royalist forces, surprised the Parliamentary troops at Dumfries but "thereafter" as the "Diary of a Perth Citizen" who was there states, "Montrose was beat and dung back by Sir John Brown of Fordel and his troops". In November, 1645, Brown repulsed Lord Digby at Carlisle Sands, for which service Parliament voted him a gold chain to the value of two thousand merks. In 1649, Brown was appointed a member of the Grand Committee for bringing the whole body of the kingdom into obedience to the Solemn League and Covenant. On 15th October 1650, he was defeated at Newtyle by Sir David Ogilvie, an anti-Parliamentary leader. Four of Brown's men were killed, and twenty taken prisoner. How many of these men came from the Fordel estates we have no means of knowing. In 1651 there took place the Battle of Inverkeithing, an event of which varied accounts are extant. Probably the most reliable is that contained in the Diary of Sir John Lamont. The entry runs:

"1651, July 17 - A party of the English army invaded the shire of Fife. They landed at Inverkeithing, under General Lambert, and did ambush themselves there. On July 20, they fell on a part of our army that came from Stirling, between Dunfermline and Inverkeithing, at which place several of our party were killed, several taken, and the rest fled. At that time Sir John Brown was taken prisoner . . . He held the rank of General Major, and departed this life at Leith in August, while he was a prisoner of the English garrison there. His corpse was brought over to Rossie in Fife".

The other accounts all say that he was wounded in the battle, and died of a fever in prison.

Near to the Churchyard of Collessie, beside the venerable House of Rossie, is the Tomb Wood, a clump of trees in which is a square roofless building. Here, instead of in his family burial place was laid "General Sir John Brown of Fordel in the parish of Arngask". The authority for this statement is "The Diary of John Lamont of Newton, 1649-71". Quoted above, though Sir James Melvin records that, "his corpse were interred amongst his ancestors at Arngaseke". Brown's wife was Marie Scott, daughter of Sir John Brown of Rossie, and the local tradition supports Lamont. That same local tradition adds, however, that the corpse was afterwards removed by night to Fordel.

Education became a very live issue in every parish in the land about the beginning of the seventeenth century. In 1616, the Privy Council had directed that a school should be set up in every parish, and in 1633 Parliament had legislated to the same effect but in 1636 Charles I had rebuked the bishops because these edicts had not been honoured. Without a doubt the failure can in large measure be ascribed to the reluctance of the heritors to provide the necessary funds. In 1663, the Presbytery summoned all "chaplains, pedagogues, and schoolmasters" to attend its meeting and the record bears out that, in our area the schoolmaster from Dunbarney, Andrew Teilfour and his colleague from Forgandenny, Stephen Bennett, appeared, but there is no mention of any schoolmaster from Arngask.

NOTE:- A convention of Estates differed from Parliament, according to Sir George Mackenzie, in that the Parliament can both impose taxation and make laws, whereas the convention of Estates can only impose, or rather offer taxations and make statutes for uplifting these particular taxations, but can make no laws."

## Chapter XII.

### *THE SECOND PROTESTANT MINISTRY.*

#### *ROBERT GEDDES, M.A., 1665- 1690*

##### *Background Dates:*

1679. Murder of Archbishop Sharp  
1680~87. The “Killing Times”  
1685. James VII succeeds to throne  
1688. Rabbling of Episcopal Clergy  
Flight of James VII  
William and Mary come to throne

In 1665, George Moncrieff was succeeded, after his death, by his son-in-law, Robert Geddes, son of the minister of Orwell. He had graduated in Arts at St Andrews in 1655, but his career from his University days onward is a chequered story. Ordained to Dollar in 1646, he was deposed from that charge ten years later “for fighting and other scandalous practices”. After five years of probation, his status was restored but it was another four years before he was admitted to the charge of Arngask, being “unanimously accepted by the heritors” as the Presbytery minute puts it. His former disciplining, however, does not seem to have taught him a lesson, for, on 8th October, 1690, he was libelled before the Presbytery of Perth for “repeated acts of drunkenness” and was deposed for “gross and abominable scandal”.

Like his father-in-law, Geddes evidently tended towards prelacy, and his ministry does not bear evident marks of popularity. “His behaviour” as is recorded in the Fasti of the Church of Scotland, “was so obnoxious to the community that he was attacked by one of his parishioners, who stabbed him severely with a knife”. Another account gives more details of this episode, or of another of a somewhat similar nature the “party” first made him dress up in his gown “in derision” then “barbarously tore it off again, giving him many reproachful words and other bad treatment in his own house”. These were days in Scotland when feelings ran high; it was in 1679 that Archbishop Sharp was murdered on Magus Moor, and “the killing times” began in 1680. We have no evidence to enable us to judge of the special motive of the attack on Geddes, it may have been for personal reasons, because he was not walking up to the high moral standards of his sacred profession or it may have been for party reasons, in view of his strong episcopal sympathies. Perhaps what happened to Geddes was but a less drastic demonstration of the spirit that brought about the events on Magus Moor, especially as so many of the prelatically inclined clergy took their calling lightly, so much so that one annalist of these days suggests that “the best ministers were outwith the legally constituted Church of Scotland”.

Two incidents are recorded which throw light on the times. In his “Diocese and Presbytery of Dunkeld” John Hunter writes “At a visitation of the parish of Arngask by the Presbytery of Perth on 26th September, 1676, it was declared by some of the elders that Communion had been dispensed only three or four times in ten years. They added, however, that they apprehended their minister was not much to blame in the matter, and that the reason why it was so seldom celebrated was because the greater part of the people was altogether disorderly, and that there were but a very few in the whole parish that would come to the Communion when celebrated. The Presbytery ordered the minister to dispense that sacrament every year to all who were willing to receive it, though few in number, judging it unreasonable to withhold the spiritual benefit from those that desire it, because of the disorderliness of others”. One cannot but wonder whether the “disorderliness” was but a name for the spirit of protest against the person and character and views of the minister. The other incident pertains to the same visitation. “It was stated that, on the previous Sunday, the schoolmaster refused to communicate because of a quarrel with ‘an honest man’ in the parish which he refused to settle, notwithstanding the efforts of the minister to that end. The schoolmaster declared that the man had injured him, and that therefore he expected that the overture of reconciliation should have been made by him. The Presbytery rebuked him for ‘entertaining malice against any person, as being a thing unsuitable to any Christian, and more unsuitable to one of his

station,' and enjoined him to be at once reconciled with the 'honest man,' and, in the event of his refusal, ordered the minister and Kirk Session to suspend him from his office as reader or precentor in the church".

One important point proved by this minute is that there was, by 1676, both a school and a resident schoolmaster in the parish, and that the dominie also held the important post of precentor. In the Manuscript Register of the Presbytery for the following year, however, his name is not mentioned. The names of the neighbouring schoolmasters are given (Andrew Tailzefer, [the Telfer or Teilfour of 1663?] at Dunbarney, James Nicol at Forgandenny, and William Moncrieffe at Abernethy) but there is no mention at all of Arngask.

This ministry, like the one which preceded it, saw a considerable extension of the parish boundaries. In July, 1669, two areas were added. From the parish of Orwell, where Mr. Geddes's father had been the incumbent, were taken the lands of Hiltown and the area around Duncrive, and from the parish of Strathmiglo the lands of Grammore (Carmore). The former addition is still part of the parish, but Carmore is not; it was disjoined when the new county boundaries were delineated in 1891. The new boundary left only Carmore of all the parish in Fife, and that farm is now in the quoad sacra parish of Gateside, which was carved out of the quoad omnia parish of Strathmiglo when the Union of the Scottish Churches in 1929 necessitated a new delimitation of areas.

Fletcher of Saltoun, a Scottish politician (1655-1716) writing of the state of the country in his day, tells us that the total population amounted to about one and a half million, rather less than a third of what it is to-day. Of that number as many as two hundred thousand, about one in seven of the whole, were classed as "vagrants". Doubtless many of these wanderers would pass through the parish of Arngask, and in their homeless condition would constitute a real problem.

In these days, the Kirk Session of every parish in the country formed a fanatical, and often cruel dictatorship over public and private morals. The First Book of Discipline leaves to the State the maintenance of public order and the punishment of capital crimes - and, classed as such, were not merely murder and manslaughter, but also perjury, blasphemy, and adultery. To the Church, represented by its ministers and elders, was left the task of dealing with all offences of a more specific moral character. Drunkenness, excess (in apparel and eating as well as in drinking), fornication, oppression of the poor, burdensome exactions, wrong measures, wanton words, and licentious living were dealt with by the Session, at least in theory. But from all the extant records, not excluding those of Arngask, there seems to have been only one form of sin that called down the judgement of the elders, sins of sex. One finds it hard to believe that the only commandment that ever was broken was the seventh yet the record of practically every Session meeting right up to the beginning of the present century is full of dealings with one sin, and one sin only. To every guilty person was given the alternative of either repentance, public confession and punishment, or excommunication this latter meant, not only being driven from the bosom of the Church, but also that "no one except his wife and family might hold any intercourse with the sinner, be it in eating or drinking, buying or selling, or even in saluting or talking to the offender". How self-righteous such a power was apt to make the critical elders and probably there were many of these "moral censors" who had little right to cast the first stone.

## Chapter XIII.

### ***A SHORT MINISTRY—GILBERT MELVILLE. 1688-94***

#### *Background Dates:*

- 1689. Coronation of William and Mary
- 1690. Re-establishment of Presbyterianism and Abolition of Patronage
- 1692. Massacre of Glencoe

Two years before Geddes was deposed from the ministry, his place as parish minister was filled by Gilbert Melville, who, during “the killing times” and the years of the conventicles, had been a field preacher. To be such in the days of the persecution of the Covenanters was to risk death and the confiscation of all one’s possessions, and Melville was one of that valiant band who so honourably made great sacrifices for conscience sake. But now these terrible times were over this tragic episode in Scottish history came to an end with the Indulgence of 1687, and the Revolution of 1688 not only brought William and Mary to the British throne, but also secured for the Presbyterians all they had contended for since the days of the National Covenant. Gone was that nightmare era when the blood of so many devoted men was shed in the field, on the moor and the hillside, and on the scaffold.

Arngask was one of the few parishes in Scotland which got, at the Revolution, a “true blue” Presbyterian. The persecution had left only ninety of the men who in 1662 had been rabbled from their charges and there were nearly a thousand parishes to be staffed. Arngask, after such a period as it had passed through spiritually, was indeed fortunate to get one of the men who had gone in jeopardy of their lives for Christ’s Crown and Covenant, who had endured so much for the Church they loved and, after Geddes and his inglorious career, the new ministry must have had a good effect on the whole community.

Melville came to the parish on December 18th, 1688 but Geddes was not deposed until 1690. Until that latter date, he had not been deprived of his office by the Presbytery, nor of his stipend by the Privy Council. So the new minister enjoyed little or no remuneration for his labours for at least the first two years. He must have been entirely dependent on the freewill offerings of the people and whether after 1690 he got the full emoluments of his office is not recorded. In any case, he did not stay very long at Arngask, for, in June, 1694, he accepted a call to Glen Devon, where he remained for fifteen years, resigning eventually on account of indisposition, but stating in his letter to the Presbytery that he had another reason - “the improbability of my having any success by my ministry among the people, even though I was in health”. The task of stirring spiritual enthusiasm in a rural area seems to have been too much for one whose vitality had been exhausted by the privations of earlier years, or perhaps he was setting too high a standard of spiritual achievement for a quiet glen.

This short ministry saw two events of some import in the parish. In 1690, patronage was taken out of the hands of the noblemen who held it, and was transferred to the Kirk Session and the heritors. In the case of Arngask, this meant that the Earl of Mar and his successors, to whom the patronage had been gifted in 1606, no longer enjoyed that privilege. In 1691, there was a change in the “chief heritor”. Fordel, by now the largest estate in the parish, passed into other hands; the grand-daughter of Major-General Sir John Brown, the opponent of Montrose, married William Hamilton of Wishaw, a Writer to the Signet, an ancestor of Lord Belhaven, and soon thereafter sold the whole estate to James Craigie of Dunbarney, in whose family it remained for over sixty years (*until 1754*).

The period after the Revolution, according to Hallen, who edited “The Account Books of Sir John Foulis” (published by the Scottish History Society) was characterised by a “free relationship between laird and peasant”. That must have meant much to the rural parishes, and to communities such as Arngask it meant that “the brotherhood of the soil” a feature never quite absent from Scottish country life during the previous two centuries, became a really active factor in the life of the people.

Thomas Morer, whom M<sup>c</sup>Kinnon quotes in his History, gives some detailed account of the living conditions towards the end of the seventeenth century. Here are some of his statements:

- About Food      “The bread of the peasants is for the most part oatmeal. The vulgar only water the meal into a convenient consistency, and then, making thick cakes called bannocks, they set them before the fire to be hardened or toasted for their use.’ These people prepare the oats thus; they take several sheaves, and, setting fire to them, consume the straw and chaff to ashes, which, after a convenient time they blow away then, gathering up the grain sufficiently parched, they bruise it into meal. Gooseberries, currants, and strawberries are found in ordinary gardens; but, even in the orchards of the bigger houses, apples, pears, and plums are not of the best kind.”
- About Housing    “The houses seen in the villages are low and feeble. Their walls are made of a few stones jumbled together without mortar to cement them, on which they set up pieces of wood, meeting at the top ridge-fashion, but so ordered that there is neither sightliness nor strength; and it does not cost much more time to erect such a cottage than to pull it down. They cover their houses with turves about an inch thick, in the shape of large tiles, which they fasten with wooden pins, and renew as often as there is occasion, and that is very frequently done. It is rare to find chimneys in these places, a small vent in the roof sufficing to carry the smoke away. So that, considering the humility (lowness) of the roof, and the gross nature of the fuel, we may easily guess what a smother it makes, and what little comfort there is in sitting at one of their fires. Pit coal is used only by the gentry, common people use peat and turf, cut and dried in summer.”
- About Clothing    “The ordinary women go barefoot, especially in summer. Yet their husbands have shoes, and therein seem unkind in letting their wives bear these hardships without partaking themselves. Their children fare no better when scarce able to go. But what impressed me most, some of the better sort, both lay and clergy, made their little ones go in the same manner, which I thought a piece of cruelty in them that I imputed to the others’ poverty but their apology was - the custom of the country.”

Ray, an English visitor who wrote about the same time, says of the housing; “The ordinary country houses are pitiful cots, built of stone and crowned with turf, having in them but one room, many of them no chimneys, and the windows very small and not glazed.”

Fynes Moryson, another traveller, also describes the conditions of the times. Here are two sentences from his narrative; “They eat red cole-wort and cabbage, but little fresh meat, using to salt their mutton and geese, which made me wonder that they used to eat beef without salting. Their bedsteads were cupboards in the wall, and even the wealthy used but one sheet, open at the sides and at the top, but close at the feet, and so doubled.”

These three writers all tell the same story of primitive housing and rough living; such were the familiar conditions in Arngask as the seventeenth century drew to a close.



## Chapter XIV.

### ***THE FIRST HALF OF THE EIGHTEENTH CENTURY***

#### *Background Dates:*

- 1695-99. The Darien Scheme
- 1702. Accession of Queen Anne
- 1707. Union of the Parliaments
- 1712. Toleration Act, and Restoration of Patronage
- 1714. George I becomes King
- 1715. Jacobite Rising - "The Fifteen"
- 1727. George II succeeds
- 1745. Second Jacobite Rising - "The Forty-five"

#### *(a) John Dempster, 1694-1706*

After the translation to Glen Devon of Gilbert Melville early in 1694, John Dempster was called to Arngask on November 27th of the same year. His ordination, however, did not take place until February 27th, 1695. His ministry lasted a little over ten years, and in March, 1706, he was called to St. Madoes, another Perthshire parish, where he died in 1721. St. Madoes in these days was a parish with only half the population of Arngask but whilst the stipend of Arngask was £179, that of St. Madoes was over £200, well above the average of these times.

John Dempster is the first of the ministers of Arngask whose signature appears in the surviving records in possession of the Kirk Session. Bound with the earliest volume of Session Minutes is a copy of the Confession of Faith. "The General Assembly appointed all ministers and elders belonging to the National Church to subscribe the Confession of Faith according to the act of Assembly of 1690, and the Formula agreed upon by the Assembly of 1694". But it was not for a few years after that, that there appears in the record the following:-

"At the Kirk of Arngosk, the first day of March, 1702, Session being met after sermon, they professed the preceding Confession of Faith, and ordered the names to be recorded in their register to remain ad futuram memoriam."

Then follow the signatures of the minister and elders, but it may be that they were not all subscribed on the same date. As can be seen from the photostat print herewith, some of the signatures are not easily decipherable. So far as they can be read, the names run John Dempster, Mnr. John Robertson, Elder. John . . . soon, Elder. James Reid. Elder. Matthew . . . allie, Elder. Andrew Thomson, Elder. Hugh Hay, Elder. William Grot, Elder. David Robertson, Elder. ... Gib, Elder.... Horn, Elder. David ... ost, Elder. and two others about which one cannot be certain.

During this ministry, the parish was transferred from the Sherifffdom of Perth to that of Kinross. In 1695, to enhance and enlarge the sphere of the Sheriff of Kinross, Sir William Bruce, there were added to the parishes of Kinross, Orwell and Portmoak the parishes of Cleish and Tullibole, along with portions of Arngask and Orwell which had been in Perthshire.

Whether the Darien Scheme, that daring expedition which sent many adventurers from impoverished Scotland to seek an Eldorado and wealth across the sea, involved any capital from the parish. or whether there were any natives of Arngask among the twelve hundred Scots who landed in the ill-fated endeavour on the Isthmus of Panama, cannot be known, nor is there any indication of the feelings of the people towards the Union of the Parliaments, which was a matter of fierce political discussion during the last two years of Dempster's ministry.

Of the family of John Dempster, all that is recorded is that he had a daughter Isobel, who married Robert Henderson, a man of great scholarship and ability who finally rose to the librarianship of Edinburgh University.

One local event of importance; it was during these years that a fulling mill situated on the Farg just a little north of Hay's Mill was swept away entirely by a torrential flood.

*Extract from Session Minutes, 1780-1812*

The next minister was James Gillespie, who was called to the parish on 7th December, 1706, “all the heritors subscribing, nemine contradicente” but it was not until 21st May of the following year that his ordination took place. In 1713, he received a call to Kinfauns, at that time one of the most heavily endowed charges in the district, but the Presbytery, for a reason which does not emerge, refused to translate him. The day of his death is not specified in the Second Statistical Account all that is recorded is that he preached his last sermon on 23rd November, 1729, and was buried on 8th December.

The very flowery signature of Gillespie, with its elaborate whirls (as can be seen from the photostat) suggests a showy, flamboyant character, but that signature is all the clue we possess to the type of man he was, save that his family did him great credit: his third son, James, became Principal of New College, St. Andrews, whilst his fourth son, Lawrence, became the honoured minister of Auchtermuchty. Under the signature of Gillespie, which is dated 9th June, 1707, are added the signatures of elders who served during his ministry, under the date 4th May, 1718. They are John Reid, Robert Wisheart, David Reid, Anthony . . . say, and . . . Millar.

In the old Churchyard hangs a bell which was erected at the Church soon after Gillespie became minister. The inscription on it, or, more accurately, the moulded superscription, runs Robert Maxwell me fecit for the Kirk of Arengask, 1710. For many a year it was the signal for service, and marriage, and funeral in the parish. It, and the Belfry in which it hung, still survive, with attached a small plate bearing the words "Belfry and Bell of the Old Church of Arngask from 1710 to 1806, having served it and the present church for nearly 200 years. These relics were placed here by the Rev. R.K. Moncrieff, B.D., Parish Minister, September, 1907". Unfortunately, the bell has been filled with cement, presumably to prevent it being stolen or sounded. The belfry is of a type almost peculiar to Scotland, open stonework which from its very formation gives an air of lightness and freedom to the building it surmounts.

The year 1712 saw the reintroduction of Patronage, a backward step in the evolution of religious freedom, and the cause of most of the future sub-divisions into which the Church of Scotland was fragmented. Fortunately this retrograde Act never seriously affected the welfare of the Church of Arngask.

Dr. Jack tells a story of these times. During the rebellion of 1715, Rob Roy and his men were engaged in a marauding expedition in Fife and Perthshire, and had made their headquarters at Falkland, though normally it was under the wide and starry sky that these wild men rested when they were not engaged in lifting Sassenach cattle. "It happened to be Sunday, and the minister was occupied in preaching the sermon, when tidings were conveyed to the congregation that the MacGregors were within a short distance of the church. Consternation was visible on every countenance, and the parishioners remained in the church, in the hope that the MacGregors would march quietly past but when a detachment surrounded the building, they made to the door as fast as possible. The Highlanders met them, and immediately commenced to rob them of their plaids, shoes, and money. They entered the church, and robbed those within in a similar manner, not excepting the minister. One of their commanders rode round the church, calling on the people to stand. When asked what he wanted, he replied that he must have shoes for his men. "For," said he, "I see many good shoes here, and my men are going barefoot". After reducing the congregation considerably, as far as clothing was concerned, these modern Robin Hoods quietly departed with their booty". Booty - surely the word has here a double significance, but it takes no great imagination to picture the fastidious Gillespie picking his careful way over the stony, and perhaps muddy, path that lay between the church and the manse, unaccustomedly barefoot. The same story is told, with differing detail, in "Highland Constable" (The Life and Times of Rob Roy MacGregor) by Hamilton Hewlett. His version runs "These Gregarach were remarkably well shod as they arrived at Falkland, and had a story to tell of how they came by their shoes. It had been Sunday morning when they passed through Arngask, on their march from Perth, and the local Whigs were coming out from kirk, stepping daintily between the puddles to save wetting their shoes. This sight so exasperated the Highlanders, many of whom were barefoot, that they halted, and proceeded to confiscate the footwear of all who would not kneel and pray for King James. Rob Roy, coming up at that moment, was appealed to by the Whigs, but though admittedly he was "the fairest and most discreet among them" (the phrase is from Wodrow's account of the incident in his *Analecta*) he would not reverse his men's decision. So down sat the Whigs on the dyke, and off came their fine Sunday shoes. This little matter settled, some of the MacGregors discovered a lucrative sideline. They snatched from their victims the large Bibles that they carried so ostentatiously, then offered them for resale. They got good prices, too, for the owners seemed to have an idea that the Lord would reckon their piety by the value they placed upon His Book. So whoever paid most was the best pleased, at the end of it.

In the year 1726, sixteen acres of land at Newton were purchased by the Kirk Session, acting as administrators for the poor. The cost was 2,600 merks, the equivalent of about £150 sterling. At later dates, by stages, as church funds were available, the Session trebled the size of the Pendicle, making its cost just a little under £500. Within recent years the whole property was sold, not by the church, but by Perth County Council, to whom has fallen the responsibility of the care of the poor, for a sum more than eight times as much, but unfortunately the Kirk Session failed in its attempt to secure from the Council a fraction of that sum to administer locally as a congregational "poor fund". During Gillespie's and later ministries, the income secured from letting the pendicle formed the greater part of the assistance given by the Kirk Session to the necessitous in the parish.

During the first half of the eighteenth century, there seems to have been no appreciable advance in the methods of agriculture, the mainstay of a parish such as Arngask. McKinnon tells that "as a result of a series of inclement seasons between 1690 and 1720, large tracts of ground went out of cultivation, and were for long left in a waste condition". Ploughing was carried out with "a cumbrous implement which required four or more horses or oxen to draw it, one man to hold it, and another, walking backward, to lead the team, and a third or even a fourth to follow it, to compress the furrow and break the clods". Sometimes a Cascroin, a type of crooked spade, worked with the hand, was used instead of the plough; the turning over of the soil by this means must have involved a tremendous amount of manual labour, incredible to us in these days of power-driven tractors. Most farms were divided into Infield and Outfield. The Infield was that part of the farm nearest the steading which was kept continually under crop, and consequently absorbed all the farm manure. The Outfield was the land beyond, mainly pastureland, which was occasionally ploughed for four or five years, but only in sections, and when its strength was exhausted, it was restored for several years to pasture to

recover heart. These were like the days of a previous age, times of short leases, with, in consequence, little incentive to the tenant to improve the land.

The first section of a road to replace the Dron and Wallace Roads with a new road over the Wicks of Baiglie belongs to this period. The evidence of Walter MacFarlane's "Geographical Collections" is that, up to 1723, these old roads were still in constant use.

*(c) John Johnston, 1731-1746.*

During the vacancy caused by the death of James Gillespie, a leet of three was chosen, presumably by the patron under the restored system of patronage. From these three the congregation was asked to make an appointment. The two unsuccessful candidates were Mr. Hugh Miller and Mr. Alexander McCullough, the successful candidate was John Johnston. All three seem to have been probationers, seeking their first charge.

Johnston, born in 1700, was ordained on 10th March, 1731, and remained minister of Arngask until his death on 28th December, 1746. On his appointment, there was no presentation, the patron remaining quietly in the background. A call was signed by 23 heritors, all seven elders, and 75 heads of families. The signature of Johnstone, in a bold, business-like hand, was appended to the Confession and Formula on 23rd July, 1739, evidently on the occasion of the ordination to the eldership of Thomas Carmichael, whose signature also bears that date. Before the end of this ministry, two other elders' signatures were appended, on 4th July, 1745, those of David Deas and James Scot. The second son of John Johnston, the Rev. David Johnston, had a notable career in the Church, becoming finally the greatly esteemed minister of North Leith. "Much distinguished for his Christian worth" he was given the honorary degree of Doctor of Divinity.

Arngask was fortunate in not having the sort of trouble that arose in so many other parts of the country as a result of "arrogant patronage". John Buchan points out, in "The Kirk in Scotland, 1560-1929", that in many areas, "patrons became more active, presbyteries refused to give assent to their wishes, and the General Assemblies were congested with appeals". Some of the younger ecclesiasts, who, later on, rose to be leaders of the Moderate party in the Church, were anxious to make the Assembly dictate harshly to the presbyteries. Alongside of this controversy rose a movement towards "heresy hunting" - an invariable symptom that a church has lost its way spiritually. Patronage and doctrinal differences divided the church, and it was shortly after Johnston's ordination that the Secession of 1733 took place. "There is a distinction to be made" said Ebenezer Erskine, "between the Established Church of Scotland and the Church of Christ in Scotland". Erskine had been ordained at Portmoak in 1703, and his strong spiritual influence extended far beyond his own parish, it is more than probable that from time to time he preached from the pulpit of Arngask, - just about four miles from his own manse. The region between the Forth and the Tay became the hottest quarter of religious zeal and controversy in the land. Among Erskine's leading followers were Alexander Moncrieff, minister of Abernethy, Thomas Mair, minister of Orwell, and George Smith, one of the ministers of Perth. There must have been considerable support for the movement led by Erskine within the parish, for, as we shall see, the minister who succeeded Johnston could not get a Session in the church, and according to the First Statistical Account of 1791 there were 152 seceders in Arngask, a very large proportion of the 554 people then in the area, of whom 150 were under church membership age. Undoubtedly the influence began as early as Johnston's day.

What sort of preacher Johnston was is not recorded. From the strong growth of the Secession movement in the district, and from the fact that, whilst his neighbours on either side, both north and south adhered to it whilst he stood aloof, we may legitimately argue that he belonged to, or sympathised with the Moderate party who disliked the Secession and all it stood for. The tendency of the Moderates was to push the Gospel into the background of their preaching, and to concentrate rather on matters of public or local interest. That policy might, on occasion, be a sign of independence of character and strong convictions, at other times it could be degraded, to quote Principal Story, "to the uses of personal ill-will, sectarian spite, and professional intolerance". The story is told of one evangelical minister of these days who retorted to his

brethren when they reproached him because “they spoke to the times and he did not” - “Then, if you preach to the times, you may surely allow one poor brother to preach up Christ and eternity”.

In Dr. Andrew Laing’s “Lindores Abbey” it is recorded that “during the rebellion of the ‘45, a party of Highlanders went into Arngask Church on a Sunday, sat down with the worshippers, and quietly relieved them of their shoes, leaving them to find their way home barefooted as best they could”. This story bears a vivid resemblance to the story already recorded about 1715. One can hardly credit two incidents of so similar a nature in one congregation.

Among the treasured relics of the Kirk Session, there is a Communion vessel of pewter bearing the date 1733, and, curiously enough, the name ARNGASK in its present form. This one vessel, a server, is the sole remaining piece of a set which was evidently partially replaced in 1807.

Education in village areas such as Arngask was, in these days, of rather an undeveloped nature. Schoolmasters were poorly paid, and the school building was often of a primitive sort, with the poor man’s dwelling attached. The parish school of our area was very near the church, the double cottage still stands, now unoccupied, the north end was the schoolhouse, and the other end the school. The standard of education of those who attended for any length of time was probably quite fair but many went to school for only a short time; many never went at all. Consequently the major part of the population was hardly literate. One can understand the necessity of “reading the line” at public worship, otherwise only a minority of the people could have taken part in the praise of the sanctuary.

During this ministry, there was a herd laddie busy looking after his sheep on the slopes of Balvaird, still at that time part of the parish of Arngask. He was born in 1722, and was later to become famous as John Brown of Haddington. Skinner, in “The Autobiography of a Metaphysician” tells us that, in the days when Brown was herding at Balvaird, he was “very intent on learning, . . . and the people of the district used to tell how he went from his home at Balvaird to St Andrews in the night time to get a Greek Testament. He had also attended the school of my (Skinner’s) native parish, Arngask”. This story is told in greater detail by one who was acquainted with Brown in these early days, and whose words are quoted in the Centennial Memorial of the Rev. John Brown of Haddington “Brown, confiding in his herd companion’s kind offices, one evening folds his fleecy charges, sets out on his journey of twenty-four miles in the night, and reaches St. Andrews next morning. At length he discovers a bookseller’s shop, he enters and calls for this much esteemed book, the New Testament in the original tongue. The gentleman of the shop, surveying his appearance, his youth, his rustic look and dress, his ragged condition without stockings or shoes, asks “What would you do with that book?”, to which Brown replied, “I would have it”. “Tis vain for you to buy that book you’ll no can read it.” “I’ll try.” In the course of this conversation, some gentlemen entered the shop, said to be some of the professors of the college, who, whilst the bookseller was serving some customers, questioned Brown as to his employment, residence, and teachers. They requested the bookseller to find the book for the boy. He went and brought it, and throwing it down on the table said “Boy, if you can read that book, you can have it for nothing”. The gentlemen approved of his essay in reading Greek, and the generous bookseller made a present of the Greek New Testament to Brown, who, without delay, retraced his steps, and arrived in time to liberate his flock in the afternoon. He had taught himself enough Greek to be able to read without being able to translate”. The career of one who has left his mark on theology was laid on the foundation of self-tuition, and it is no wonder that his university days brought achievement, and his later life victory.

There was something of the soldier in John Brown. In the ‘45, as Ebenezer Erskine mounted guard at Stirling against the Pretender, and received the special acknowledgement of the Duke of Cumberland, so Brown also served on the Hanoverian side. He spent some time in the Castle of Edinburgh, and took part in its defence. He finished his short military career after the news reached Fife that Prince Charlie and his troops had been defeated at Culloden.

The importance of the family founded by John Brown of Haddington, and its later connection with the parish of Arngask, can best be illustrated in tabular form.

### **John Brown of Haddingtons 1722-1787.**

Born at Balvaird, educated at Arngask School, and Edinburgh University.

Wrote: (a) The Self Interpreting Bible.

(b) Dictionary of the Bible (a standard work until superseded by Dr. Eadie's Dictionary).

(c) The Christian, the Student, and the Pastor exemplified in the lives of certain Great Scottish Ministers.

"Perhaps the most remarkable divine his country has produced." (Dr. John MacFarlane: "Martyrs of our Manse").

"Of all these theological tutors, John Brown was, up to his own day, by far the most eminent, and he is the only one who has achieved a national reputation. He was greater as a scholar and a saint than as an independent thinker but his writings retain their place from the masses of information, and from the vein of spiritual fervour, rising at times to affinity with Richard Baxter, which runs through them." (Principal Cairns).

### **Rev. John Brown of Whitburn, 1754-1832**

A Seceder who outran the original seceders and was specially devoted to the evangelisation of the Highlands of Scotland

### **Rev. Ebenezer Brown of Inverkeithing**

### **Dr. Wm. Brown,**

Wrote History of Missions.

### **Professor John Brown, D. D. 1784-1858.**

A Professor at Edinburgh who wrote copious expository treatises. He was a very liberal theologian, far in advance of the ideas of his time.

### **John Brown, M.D., LL.D., F.R.S.E., 1810-1882.**

Author of Horae Subsecivae, 1858-1861.

Rab and His Friends,

1859. Marjorie Fleming, 1863.

### **John Brown, Ironmonger, Edinburgh, Dates unknown.**

Published his father's letters, along with correspondence with Ruskin, Thackeray, Lady Trevelyan, Gladstone, Dean Stanley, Benjamin Jowett, and Mark Twain.

Bought Balcanquhal House in the parish from Miss Glass about 1895.

### **John Brown, 1891-1918.**

His name is on the Arngask War Memorial, killed in the First World War.

One of his letters contains this passage: "During the rebellion of 1745, John Brown of Haddington, then twenty-three years old, buried his pack in a peat stack, and enlisted in defence of the liberty of the Protestant religion: so, in 1914, his descendant of the sixth generation, also aged twenty-three, laid aside his books, and, as he used to say," trailed his pike in the Low Country in defence of his country."

## Chapter XV.

### *THE DAYS OF ANDREW WILLIAMSON, 1747- 1782*

#### *Background Dates:*

- 1759. Birth of Robert Burns
- 1760. Accession of George III
- 1770. Birth of Walter Scott

When, in November, 1747, Andrew Williamson was ordained to the parish of Arngask, the course adopted at the settlement provides an excellent example of the way in which patrons generally waived their rights of presentation nearly forty years after Patronage had become once again the law of the land. John Hay, of Paris, along with the other heritors and the elders, appeared before the Presbytery praying them to moderate in a call to one or other of four probationers, John Craigie, Junior, of Dunbarney, having given his consent, provided that one of the four suggested men was chosen. The Presbytery's choice was Andrew Williamson; and the ordination took place on November 3rd. Although Mr. Williamson spent thirty-five years in the parish. he did not end his ministry in Arngask; in December, 1782, he was called to Auchtergaven, but his period of office there was of short duration, for he died in 1784.

Some of the previous ministers had allowed years to elapse before they signed the Confession and Formula, but Andrew Williamson's signature appears in the records dated 7th November, 1747, less than a week after he began his duties. Whilst alongside the signatures of his predecessors there are always a few names, there is not one elder's signature added during this long ministry of a third of a century. Perhaps the cause was the strength of the Secession movement in the area perhaps there were personal reasons that made the minister unpopular, perhaps the explanation is simply apathy on the part of the people. On May 11th, 1780, at Perth, "after the Presbytery had been constituted" the minutes record that "Mr. Andrew Williamson, Minister at Arngask, represented that he had no elders in his parish to hold session with, and, as the necessary business was thereby delayed, he craved the Presbytery would appoint some of their number to meet with him for that purpose; which being considered by the Presbytery, they appointed the reverend brethren the Minister of St. Madoes (Archibald Stevenson), the Minister of Forteviot (Harry Inglis), the Minister of Dron (David Dow), the Minister of Dunbarney (David Beaton), and the Minister of Kilspindie (Allan Stewart)". The earliest surviving Session minutes relate to the last three years of Mr. Williamson's ministry, possibly the previous records were lost or destroyed during the period when there was no session. These records of 1780 onwards are now bound with some pages giving the Confession and Formula duly signed from Dempster's day until the present time.

Shortly after the beginning of this ministry, in 1755, Webster gives the population of Arngask as 736, but the First Statistical Account records that, by 1790, it was reduced to 554. The Second Statistical Account makes this explanation "From the number of baptisms registered, it is obvious that the population, during the first half of the (18th) century was fully as great as it is at present (i.e., in 1841). The diminution which took place during the second half of the century appears to have been occasioned chiefly by the removal of cottages, and by converting, at least in one instance, several small farms or pendicles into one. Candy, during that period, consisted of four separate farms, with an equal number of cottages, and thus afforded accommodation for eight families; whereas, for the space of nearly half a century, the only dwelling house on the farm has been occupied exclusively by the tenant. Lustie Law, during the same period, exhibited the appearance of a village, and contained upwards of twenty families, many of whom, along with their cottages and gardens, rented small pendicles but these cottages, with the exception of half a dozen which still (in 1841) remain, have long since been demolished". Since then even that half dozen have disappeared, and the whole site is open pastureland.

The condition of agriculture improved greatly during the years from 1750 to 1780. Leases tended to be longer than of yore, and consequently tenants were more prepared to invest in "improvements". The principle of rotation began to be applied to cropping seed improved in quality, and grasses were grown both for pasture and for hay. Writing in 1791, William Lang says "It is not many years since the practice of inclosing began here" and by inclosing is meant

more than the erection of dykes and the planting of hedges, it meant turning furze and heath into cultivated fields. There was a great deal of draining of swampy ground; lime as well as farmyard manure was used as fertiliser and mechanical methods of working increased. The winnowing fan and the swing plough (invented at Dalkeith in 1750) were both extensively used. Potatoes and turnips, which, up to the middle of the century, were to be found only in gardens, were now sown in the fields. Before the days of turnips and artificial grasses, there was no adequate winter feeding for cattle and horses, nothing better than straw and mashed whins, although occasionally peas and beans were used. No wonder cattle were so emaciated that to quote McKinnon, they had to be lifted to the pastures in spring. Carts were not common until 1760 goods were carried in sacks or creels on the backs of horses, or in tumbrils with wooden wheels which revolved with the axles and it was in this primitive fashion that manure was transported to the fields and peat brought from the moss.

Food was more largely vegetarian than it had been in some previous generations for ordinary folks, oatmeal porridge, pease bannocks, barley and kail broth formed the mainstay of their diet. The lairds fared better they had little money, but there was plenty of substantial food upon their tables, in virtue of the payment of rent in poultry and other kinds of produce.

The general standards of domestic comfort were not high. Even in the homes of the gentry in country districts, the usual bed was a large press inset into the wall, with sliding doors. The windows had no sashes, and so ventilation was primitive. Even the best off ate from plates of wood or pewter, glasses were scarce, so much so that wine glasses were passed round the table, knives and forks were by no means plentiful.

Throughout the land, men of rank kept a lumbering coach to carry them over the deeply rutted roads, and often they required six horses to enable them to make even slow progress. Lord Lovat took eleven days to travel in his "chariot" from Inverness to Edinburgh. In the parish of Arngask, even in 1791, there was only one two-wheeled chaise; and the roads it had to cover were "mostly in a state of nature". That statement, however, does not apply to the main turnpike road which ran down the present Churchill, over the Farg near Bridge House, and then to the east of the sites where now are the Institute and the Manse, along the line of the present Greenbank Road. That stretch had been designated, by Act of Parliament in 1753, part of the main turnpike road from Queensferry to Perth, and was put into a good state of repair. Two years earlier a great step forward had been taken when the Turnpike Road Act of 1751 had made proprietors and tenants assessable for the maintenance of highways. The authorities in Scotland were beginning to face up seriously to the need for roads fit to carry a volume of traffic that was ever on the increase.

In these days, scurvy was a common complaint among all classes, it was attributed largely to the over-use of oatmeal. Arngask, in common with the rest of the country, suffered greatly in this respect until it was discovered that the use of green vegetables was an effective preventative.

Three dates during Williamson's ministry are of both local and national interest. Burns was born in Alloway in 1759, and, ere his short life closed, this poet, who better than any other has portrayed rural life in Scotland, was to pass through the parish on one of his many journeys. In 1770 Walter Scott was born, and he too travelled through the parish, his name being kept green in the area by the site that is known as "Scott's View". And it was while Williamson was preaching in Arngask that a new element came into the praise of the Church of Scotland with the introduction in 1781 of the Paraphrases, but nowhere is there any evidence of the reaction of the people to this addition to the Psalms of David.



## Chapter XVI.

### *THE DAYS OF WILLIAM LANG, 1783-1819*

#### *Background Dates:*

1796. Death of Burns

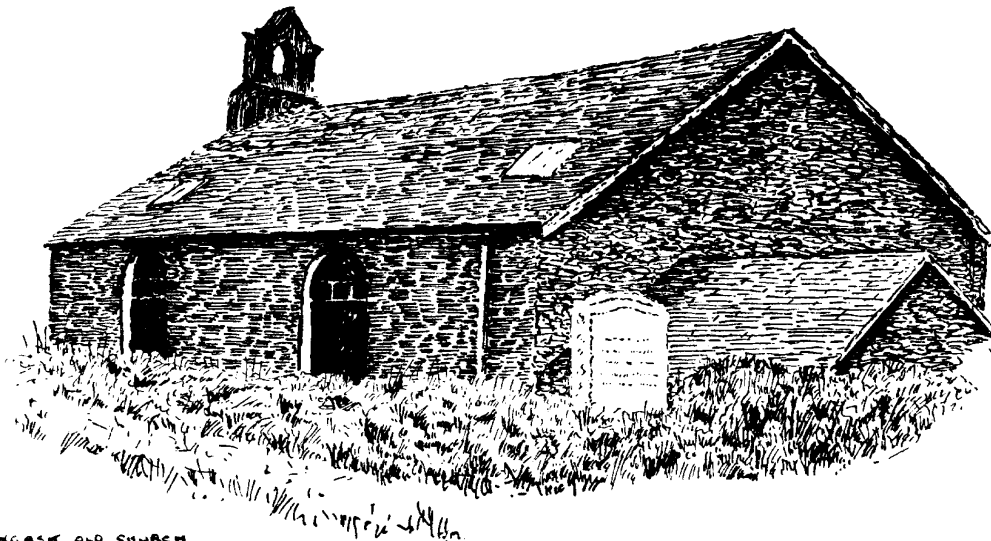
1801. Union of Britain with Ireland

At the end of 1782, after the transportation of Williamson to Auchtergaven, the Rev. David Dow of Dron was appointed Interim Moderator. David and Adam Low had bought the patronage of the parish from Mr. Craigie, and they laid before the Presbytery a presentation in favour of William Lang, along with a petition numerously signed by heritors and heads of families. Lang had been born in 1752, and had acted as assistant to Sir Robert Preston, one of the ministers of Cupar. The call was presented to him on 26th June, 1783, and the ordination took place on 18th September. His signature to the Confession and Formula appears in the records over the date, 16th May, 1787, apparently on the occasion of the ordination to the eldership of James Boag and Andrew Hebron. So the names are written in the records, but in the Session Minutes they appear as Bogue and Hepburn. Up to that date, Lang was in the same plight as his predecessor, having no elders to form a session, and being dependent for co-operation upon assessors appointed by the Presbytery. These were the Ministers of Dron (David Dow), Dunbarney (David Beaton), Rhynd (William Taylor), and Abernethy (William Duncan). At later stages of his ministry, after the appointment of Bogue and Hepburn, the Session was strengthened by the election of Alexander Burt of Westertown of Abbot's Deuglie (the Burts had been connected with Abbot's Deuglie since at least 1660) who had married Isabella Lang, the minister's sister. On the same date as Burt was ordained, 10th March, 1796, John Pitkeathly and Alexander Boag joined the Session. At later dates, other elders were added in February, 1807, James Barlas and David Barclay, and in May, 1816, Thomas Cation and Alexander Burt, Junior, who was the minister's nephew, and was eventually to become his successor in the pulpit.

This ministry saw extensive alterations in the buildings. In 1781, the Manse was renovated and repaired, and in 1806 the old Church was pulled down, all that now remains of the old building being the belfry to be seen in the Churchyard. A new edifice was erected on a site a few yards to the east by the heritors, two of whom were, of course, members of the Kirk Session, Burt, and Barclay, who owned Paris. That building still stands on Arngask Hill it is a plain barnlike structure in the worst taste of a period notorious for its lack of architectural discrimination. Its condition after a century and a half became dangerous, and it now stands deserted. Had it been a building with a long history, had it possessed any features of ecclesiastical worth, the congregation would have endeavoured to restore it but with a newer building more conveniently situated in the heart of the village, and more adequate for modern needs, it was felt that it would be folly to retain it. It is now the property of Col. P.C. Hunter of Arngask to whom it was gifted some years ago, and he has removed the dangerous roof, pointed the walls, and put the interior into good condition; so it now stands next to the old cemetery as a ruin, as a reminder of an ancient ecclesiastical site. Writing in 1841, Burt, the next minister, states; "If the present turnpike road had been formed previous to its erection, it would in all probability have been placed in the vicinity of Damhead; but as it occupies a central position, and only a few families are distant from it upwards of two miles, it is by no means inconveniently situated for the great mass of the population"

In 1791 Lang was asked to contribute the chapter about Arngask to Sir John Sinclair's Statistical Account of Scotland, His contribution was comparatively brief, but it is packed with information of interest. He is responsible for the statement which is repeated in Dr. Jack's Guidebook; "The air is pure and wholesome. The inhabitants are not oppressed with excessive heat in summer, nor do they suffer intense cold in the winter, as the hoar frost is less frequent and severe than in low places". The population is given as 554 in the year 1791, made up of 127 under ten years of age, 120 between ten and twenty, 229 between twenty and fifty, 62 between fifty and seventy, and 16 over seventy. The annual birth rate is reported as nearly 16, and the death rate as 14. There is a paragraph about the wages current in the parish - a farm labourer earned ten pence a day, a wright 1/-, a mason 1/8, and a tailor six pence or eight pence

with his victuals. Men servants cost from £6 0s 0d to £8 0s 0d per year women servants £2 10s 0d, in each case in addition to their board and lodging. In the parish there was “more ground under pasture than tillage” there were 52 ploughs “many of which are drawn by oxen” but Lang adds that the number of ploughs is gradually diminishing. Doubtless, near the end of his active ministry, Lang saw the parish pass through a difficult time agriculturally, for, after the Napoleonic wars, there was a marked decline in prices owing to trade depression. Farming in Scotland has always been a hard struggle to win a living from the soil, a soil which is not essentially unfruitful, but which, to quote Moray McLaren, has “demanded from those who cultivate it every ounce of energy and a capacity for enduring disappointments. The climate in which he has worked has been hard and capricious. Nature is always seeking to win back from him the land he has conquered and nature with him is often lowering and threatening rather than benevolent”. Even domestic fuel was related closely to farming; prior to 1800 the population depended in the main on turf, furze, peat and wood.



ARNGASK OLD CHURCH  
AS RESTORED IN 1806

For centuries before this period letters were carried all over the country by foot postmen; it was only at the beginning of the nineteenth century that horse postmen started to travel north from Edinburgh as far as Inverness. The policy of road-making and road-improving which had been initiated during the previous incumbency continued; the share of the general scheme which affected Arngask was the building, round about 1800, of the road between Glenfarg and Milnathort which runs through Duncricvie.

From the start of Mr. Lang's ministry, the records of the Kirk Session have been scrupulously kept and preserved. Some of the earlier records, however, which were entrusted to his care and signed for on the day of his ordination, have disappeared. One that would have been of very special interest is “an old little Session Book from 1688 to May, 1707, with leaves torn out from October, 1699, to December, 1707”. For what reason the book was mutilated is not known it may have been to destroy the evidence of some “case of discipline”. Nor is there any clue as to what became of the remnant of the volume.

The minutes from 1782 onwards, like the records of most other parishes of the time, are full of decisions about various forms of sexual offences. They do not make pleasant reading, and are best forgotten. Only one fact needs to be recorded, the times of greatest temptation to promiscuity seem to have been Handsel Monday and the evenings of the harvest season. The punishment administered by the Kirk Session usually involved public penance, which customarily meant the use of the “repentance stool” or “the jogs” as it was popularly called. This was a wooden structure formed in two tiers or steps, the lower of which, used for less heinous offences, was named the “cock-stool”. Andrews records that “an offender sentenced to perform a public penance on the stool was first clothed in an appropriate habit, the Scottish equivalent of the traditional white sheet, which consisted of a cloak of coarse linen, the Harden Goun, or Harn Goun, or Sack Goun. Thus arrayed, he (or she) stood at the kirk door while the

congregation assembled, and during the opening prayer of the service just before the sermon, the penitent was led in, and placed, according to the sentence, either upon 'the highest degree of the penitent stull' or upon the cock stool. There he stood bareheaded during the discourse, in which his sin and offences were not forgotten". Bareheaded - that becomes of special significance when it is remembered that worshippers generally wore their hats during sermon. There would be a penitent stool at Arngask no church was sufficiently provided without it but where it is, and when its use was abandoned, is not known.

Some items in the minutes are of interest and worth recording.

Jan., 1787	James Miller was appointed Beadle vice George Ruthven.
June, 1802	The Minister was given full powers to deal with the sexual offences "owing to the weakly state of most of the members of Session".
May, 1804	Mr. Alex. Robertson, "the newly appointed schoolmaster" was nominated as Session Clerk.
Feb, 1808	On a day of national fasting, a collection was taken for the British and Foreign Bible Society. (This is an index of the change in attitude on the subject of foreign missions on the part of both Church and people, it was only twelve years before that the General Assembly had denounced foreign missions in no measured terms).  (Incidentally, in 1813, a Parochial Society was formed to assist in disseminating "the pure and unadulterated Word of God" it was affiliated to the Kinross-shire Bible Society).
Apl, 1808	The Kirk Session, as administrators of poor relief, had always loyally, and even generously, endeavoured to meet all necessitous cases. both deserving and undeserving, in the parish, but on this date they went further. They considered the case of a woman who "was not only unfit to be sent to the Infirmary, but altogether unable to do anything for herself". Two members of the Session were deputed to find the equivalent of the modern "home help" to be paid at the expense of the poor fund.

There is another interesting entry, dated 1810. It reveals how rigid was the discipline imposed upon church members, and how censorious could be the attitude of the elders. The members of the Session "being asked, as *usual* whether anything could be laid to the charge of our ordinary communicants, and they having answered in the negative, the Session concluded with prayer". It seems to have been an essential part of an elder's duty deliberately to "look for trouble".

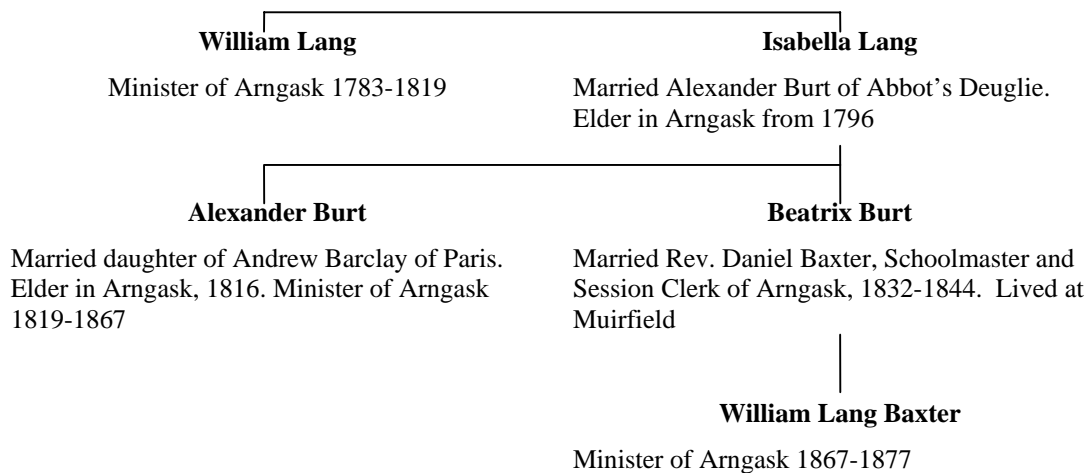
William Lang resigned his charge in 1819, at the age of 67, but lived on until 10th January, 1827.

One member of the family which held the patronage of the parish, the Lows of East Fordel, was Robert Low. a very worthy Christian gentleman, who acted as a benefactor of his fellow-men by the exercise of the peculiar art of manipulation, or bone-setting. He had a special knowledge of dislocations and how to reduce them; and he was endowed with a muscular power which enabled him to employ his skill with great effectiveness. Every summer for many years, people flocked from all quarters to the old house of Fordel, where they were happily and speedily relieved. The services of Mr. Low were invariably gratuitous, an expression of his religious and humanitarian outlook.

Lang had been in Arngask only some three years when there passed through the parish a lad whose name was one day to be known wherever historical romance is read. Sir Walter Scott, when but a lad of fifteen, just awaking to the wonder and beauty of the world, passed, in the autumn of 1786 through the village of Damhead, as Glenfarg was then known. He was on his way from Edinburgh to either Invernahyle (as Lockhart, his biographer, says) or Invermay (as well authenticated local tradition has it) and travelled through Milnathort north along the only existing road, by Newhill, Langside, Churchill, and the old road to the Wicks of Baiglie that has long been disused, and eventually came to the spot now known as "Scott's View". In his book on the subject, Dr. Jack has incontrovertibly fixed the spot as being very near where the Wallace Road leaves the parish. Scott described the scene, or more accurately, the vision he saw from the summit of the hill in the opening chapter of "The Fair Maid of Perth" a view

which compassed the whole valley of the lower River Tay with its expanse of carse, the steeples and towers of the city of Perth and the kindly outlines of the hills of Moncrieff and Kinnoull; and he says of the spot on which he stood that “it was one of the most beautiful points of view which Britain, or perhaps the world” can afford. It was not until 1828 that he wrote “The Fair Maid” but the picture lingered with him so vividly that after forty years he could say “I recollect pulling up the reins without meaning to do so, and gazing on the scene before me as if I had been afraid it would shift I saw was real. Since that hour, and the period is now more than fifty years past” (a slight exaggeration that might be poetic licence) “the recollection of that inimitable landscape has possessed the strongest influence over my mind, and retained its place as a memorable thing when much that was influential on my own fortune has fled from my recollection”.

### Family Links in the Ministry of Arngask



## Chapter XVII.

### *THE DAYS OF ALEXANDER BURT, 1819-1867*

#### *Background Dates:*

- 1820. Accession of George IV.
- 1822. George IV pays the first state visit to Scotland since the coronation of Charles I in 1633.
- 1830. Accession of William IV.
- 1832. Death of Sir Walter Scott.
- 1837. Accession of Queen Victoria.
- 1843. The Disruption of the Church of Scotland and rise of the Free Church.

As will be seen from the genealogical diagram on page 66, William Lang's sister married Alexander Burt, the proprietor of the Westertown of Abbot's Deuglie (the West Deuglie of to-day), who had been a member of Arngask Kirk Session since 1796. The Deuglie estates had been in the Burt family for generations. It will be recalled that in 1642, the name of Alexander Burt, as owner of the Easter town of Deuglie (the Easterton of to-day) appeared in the list of heritors at the time when the estates of Abbot's Deuglie and Fordel were transferred from the parish of Forgandenny to Arngask.

Alexander Burt, Junior, had been born in 1791, and in May 1816, at the early age of twenty-five, had been elected an elder in the parish, and in the following year, he had been appointed Presbytery Elder. By that time his studies for the ministry must have been far advanced, for he was ordained as Assistant and Successor to his uncle on 11th October, 1819, and was officially welcomed as Colleague at a Session meeting on the 26th of the same month. Naturally, as he had already signed the Confession and Formula in the Arngask records as an elder, he did not sign it again on his appointment as minister.

The ordination of Burt is rather remarkable, for he possessed two qualifications, one of which cannot have been very common, and the other almost unique. Not only was he a native of the parish over which he was called to minister (a circumstance which undoubtedly has some parallels), but he belonged to the family of one of the largest heritors in his own parish and when he succeeded his father as proprietor of Deuglie, the teind which he was legally bound to pay must have formed quite a considerable part of his own stipend.

The Session records of this ministry hold no particular interest. There continues the dreary story of sex in all its weakness. There is hardly a single minute without its sordid tale. Other than that, the administration of the Sacrament and the management of the pendicle (to the acreage of which much was added by purchase with accumulated kirk funds) seem to have occupied the time and interest of the elders. Several elections are recorded. On June 26<sup>th</sup>, 1825, the Confession and Formula were signed by James Cameron (who farmed Deugliehill) and Alexander MacKenzie, who in his day was a power. On March 31<sup>st</sup>, 1844, there were added to the Session, John Wilkie, farmer at Lochelbank, Thomas Lilburn, wright at Duncricvie, and Daniel Baxter, schoolmaster. On December 22<sup>nd</sup>, 1850, there signed James Brown, farmer at Birniehill, James McEwen, parochial school master, and John Brebner, tenant of Broomhall. The list of nominations for the 1844 election gives the names of some other local men - William Henderson of Blairstruie, James Clark, farmer at Pittillock, William Gentle, farmer at Candy, Arthur Barclay, tenant at Paris, John Lorimer, labourer at Lustie Law, and John Thomson, farmer at Redfordneuk. As shall be seen some of these names appear on the Voters' Roll of 1837.

Of some of those named, a little is known. Alexander MacKenzie (who left the Church of Scotland at the Disruption) drew from the author of "The Autobiography of a Metaphysician" a high commendation which will be noted later. Daniel Baxter was a licentiate of the church who acted as Parish Schoolmaster and Session Clerk, and who, like his minister, married into the manse family, his son becoming Burt's successor. Baxter himself was appointed Chaplain of Perth Prison in 1844, and was succeeded in his dual office by James McEwen, who, ordained an elder in 1850, continued to hold these posts until, in 1858, he sailed for New Zealand,

which, two years earlier, had become a fully self-governing colony. John Lorimer was the head of one of the twenty families who then lived at Lustie Law, the cottages these families occupied are marked in a map of 1783, but they have long disappeared. In our day the site is overgrown with grass and whins and a few trees: around are some ruins of odd buildings and the remains of a spring.

Mr. Burt saw several changes in the ecclesiastical buildings. The new church of 1806, in its original form, proved inadequate for the needs of the parish. and it was found necessary, in 1821, on account of the increasing demand for church accommodation, to erect galleries by which 140 additional sittings were obtained. "The whole of the sittings" Burt tells us, "amounting to 380, belong exclusively to the heritors, who, in general, gratuitously accommodate their tenants and other parishioners". A new manse was built in 1828-29. It is the house at the foot of the east face of Arngask Hill, and continued to be used as a manse until, in 1943, the two congregations in the village were united. For several years it was known as the Old Manse, but is now known as Dunalisdair. Mr. Burt, after about ten years experience of it writes, "Though the manse is substantial and commodious, the offices, erected at the same period, though equally substantial, are scarcely of sufficient extent".

It is of some interest to examine the list of heritors who owned property in the parish in 1841. All of them were proprietors of land valued at £50 0s 0d or more, and Burt names them in the order of their valued rents:-

W. Murray of Conland.  
J. Hay of Paris.  
A. Coventry of Pittillock.  
Mrs. Wardlaw and R. Low of the Fordels.  
J. Burt, part of Duncrivie (unusual spelling) and Deuglie.  
J. Whyte of Arngask.  
Col. Miller of Eastertown.  
Rev. A. Burt of Wester Deuglie.  
Mrs. Barclay of Glendymill.  
J. Murray of Forresterseat.  
W. Hay of Hay's Mill.  
W. Henderson of Blairstruie.  
C. G. Sidey of Letham.  
J. Bogie of Old Fargie.  
W. Simpson of Hayfield.

The Roll of Voters in the parish gives some additional information. The only list to which the writer has had access is the one which refers to that part of the parish which was then in Perthshire there must have been other lists for Fife and Kinross-shire. The Perthshire section runs:-

Burt, Rev. Alexander, of Wester Deuglie.  
 Burt, David, farmer, of Abbot's Deuglie.  
 Barclay, Arthur, tenant, of Paris.  
 Cameron, James, farmer, of Deugliehill.  
 Dunn, Alexander, farmer, of East Fordel.  
 Donaldson, Lawrence, farmer, of Berryhill.  
 Gentle, Andrew, farmer, of Eastertown of Deuglie.  
 Hay, William, of Hay's Hill.  
 Henderson, William, of Blairstruie.  
 Horn, John, of Middle Deuglie.  
 Horn, David, of Middle Deuglie.  
 Low, Robert, of Fordel.  
 Miller, George, Lt. Col., of Eastertown of Deuglie.  
 Ruet, James, farmer, of West Fordel.  
 Syme, William, Inn-keeper. Damhead. Straitton,  
 John, farmer, of Hay's Mill.  
 Simpson, William, of Hayfield.  
 Wilkie, John, farmer, of Paris.  
 Whyte, James, of Arngask (note that part of Arngask property must have been in  
 Perthshire).  
 Wilson, Andrew, farmer, of East Fordel.

In 1841 there were 170 families in the parish, of which 149 belonged to the Established Church. and 21 (including 82 individuals of all ages) are "chiefly connected with the United Secession Church". The Disruption took place in 1843, and how these figures changed then can, in some measure, be learned from the fact that Alexander MacKenzie left the Kirk Session of Arngask to become one of the original elders of the Free Church, leaving Mr. Burt with only one elder (James Cameron of Deugliehill), so that he had to apply to the Presbytery for an assessor, in order that Session meetings could be legally constituted. As has already been recorded, in March, 1844, the Session was properly reconstituted by the election of three elders in the meantime, the minister of Abernethy "filled the gap". The story of the institution of the Free Church which Moray McLaren describes as "an epic of sacrifice to an ideal well worthy of the descendants of the Scotsmen who had lived two centuries earlier" must be told in a separate chapter: suffice it to say at this point that, in the first year of its existence, the Free Church of Arngask had, as members and adherents, a roll of 255, a fact which must have affected the Old Church seriously.

Alexander Burt died in 1867, after a ministry drawing near to half a century. There is a tribute to his memory in the Session records, dated 14th May, 1868. "The Kirk Session desire to testify the profound sorrow they feel at the somewhat sudden removal of the late Mr. Burt. He was privileged to labour as an ordained minister in this parish for the long period of 48 years. During that period. he endeared himself to all classes of the people, for whose spiritual welfare he was most assiduous in watching, both in the preaching of the Word and in his parochial visitations. As a preacher it was his constant aim in the pulpit to know nothing but Christ and Him crucified. As a pastor it was his anxious endeavour to win all his parishioners to the ways of pleasantness and the paths of peace. He was a living epistle of Christianity as well as an official teacher of it, one whose integrity and worth many who did not imitate could not fail to admire. He was much beloved and esteemed by all his brethren in the Presbytery, and every scheme of public improvement found in him a willing and generous supporter. He devoted great attention to the management of parochial affairs, for which his correct business habits eminently fitted him. Kind and true as a friend, benevolent and public spirited as a citizen, singularly consistent and exemplary as a minister of Christ, he has left behind him many blessed memories when he lived, and we trust he has now abundant and happy experience that his labours have not been in vain in the Lord".

The total population of the parish in 1841 was 750. The figure had varied greatly during the preceding century:-

Dr. Webster's Census, 1755..... 736  
 First Statistical Account, 1790..... 554

Government Census, 1801 .....	564
Government Census, 1831 .....	712
Government Census, 1841 .....	750

Of these 750, 108 lived in the village of Duncruevie, 122 in Damhead. and the rest, over 500, on the estates and farms around. 380 were males, and 370 females, 267 were under fifteen years of age. and 24 were over seventy. "The people" Burt records, "are generally intelligent, sturdy, sober and industrious". Smuggling, which had been a thriving occupation in Arngask as well as in other parts of the country, had been completely suppressed about 1820, but, if one judges by the stories told by some of the older inhabitants of to-day, who can recall the tales of their grandparents, illicit distilling was not infrequent - the number of those who could draw "a wee drap" from the "sma' still" was considerable. One of the oldest inhabitants tells that his grandfather, when a young man, could get a home-made "nip" at eight houses between Damhead and Rossie Ochil. Poaching, too, on Burt's evidence, still remained a prevalent pastime.

These were the days of the Industrial Revolution, but Arngask, luckily, escaped the blight that overtook so much of Scotland. Most of the population, naturally, still continued to be engaged in agriculture and its ancillary occupations. Of the area of over 6,000 acres, three-quarters were arable, about one-fifth uncultivated, and the remainder, about 200 acres, was planted in wood, mainly between 1820 and 1840. Rents varied: whilst the average worked out at about 17/- per acre, arable land was let at £2 0s 0d, and some of the better pastures at £4 0s 0d per acre. The permanently uncultivated pasture was rented for 3/- or 4/-. Rotation was regularly practised over a period of five or six years, the general order being oats, turnips and/or potatoes, barley, sown grass cut for hay, and then one or two years pasture. The Second Statistical Account draws special attention to the very considerable growth in "turnip husbandry" during the middle years of the first half of the century. For this two causes are adduced, the introduction of bone manure, and the increased fertility of the soil when turnips are eaten off the field by sheep.

Of corn mills there were four, of saw mills one, and twenty-two threshing mills. Of these last, twenty were motivated by horses, one by water and one by steam. These mills are now a thing of the past, and the old ruins, silent as tombstones, mark the scenes of former activities. There were sixty-two ploughs in the parish in 1841. A few people were engaged in handloom weaving: this industry seems to have flourished, especially in the cottages of Duncruevie. Incidentally the name of one farm just on the fringe of the parish - Shuttlefauld - preserves the tradition of the craft. According to the Account, there were four grocery shops but in these days they did not confine their sales to groceries some of them were "Jennie-a'-things". Two of these shops were in Damhead, one at Duncruevie, and one at Newton. In the area, "beside some journeymen and apprentices" there were four masons, seven carpenters, three smiths, four tailors, three shoemakers, and one plasterer. As a matter of fact, the parish was better off in 1841 so far as skilled tradesmen are concerned than it is in this year of grace 1957. There were four licensed houses at which beer, ale, and other excisable liquors were sold. Of one of these houses, it is said that "between the two services on Sunday. it was kept busy with worshippers from the church". Mr. Burt makes this comment "The number of houses of this description, though they are on the whole well regulated, is far from producing beneficial effects. Two of them might be suppressed with great advantage in the interests of morality. The other two (one of which was 'The Punch Bowl Inn', now Easterton Buildings) established at Damhead. along the line of the main road, would prove amply sufficient for the accommodation both of parishioners and the public". The ring to which riders tethered their horses may still be seen in the wall of the old Punch Bowl Inn, just to the left of the door.

About 1840, coal began to be used freely for domestic purposes. It was brought from Kelty, Lumphanan, and Lochgelly. The price was three pence per hundredweight, or 4/- per load of sixteen hundredweights at the pithead. With transport and toll charges, the cost for a load was 9/- in the village, 6 <sup>3</sup>/<sub>4</sub>d per cwt.

There were four annual fairs within the bounds. One, of immemorial antiquity, was held at Lustie Law on the third Tuesday of May. The other three, held at Damhead, were instituted in 1820, and held each year on the last Tuesday of April, the first Thursday of August, and the first Tuesday of October. At all four fairs, cattle were marketed.



In 1821, Walter Scott, who, as a lad, had passed through Damhead in 1786, revisited our parish. He was a guest at Blairadam, south of Kinross, taking part in the annual forgathering of the Blairadam Club, the regular membership of which was limited to nine. Lockhart tells us "They usually contrived to meet on a Friday spent the Saturday in a ride to some scene of historical interest within an easy distance: enjoyed a quiet Sunday at home, duly attending divine worship at the Kirk of Cleish: and gave Monday morning to another antiquarian excursion". In this particular year, Admiral Adam took his party of visitors to see Lindores Abbey and the Pictish Tower at Abemethy. With the Admiral in the first coach, a landau, were Scott, Sir Adam Fergusson, and two others, whilst, in another coach, a chaise and pair, two other guests followed. When nearing Damhead, the chaise broke down. Fortunately, the blacksmith's house was near at hand: the door, however, was closed, for the smith and his family were at their devotions. So the party just had to wait until family worship was over, when the smith was instructed to repair the broken axle-tree, and Admiral Adam found room for the derelict pair of guests in his landau.

Another interesting visitor was John Ruskin. Born in 1819, he was only nine years of age when, in the winter of 1828, he passed through the Glen, and saw the rocks hanging with icicles. His youth did not prevent him from expressing his feelings in verse:-

"Papa, how pretty these icicles are,  
That are seen so near, that are seen so far,  
These dropping waters that come from the rocks,  
And many a hole, like the haunt of a fox;  
That silvery stream that runs bubbling along,  
Making a murmuring, dancing song."

It may not be poetry but it is a genuine tribute from a youthful beauty-lover.

It was about the same time as Ruskin paid his visit to the Glen that the same lovely spot was visited by Prince Leopold, an uncle of Queen Victoria, who, in 1831, after refusing the crown of Greece, became King of the Belgians. Whilst his horses were being fed at the Bein Inn, he told the landlord that he had never seen so much beauty in all his travels - "even Germany not excepted".

In 1830, Cairn Geddes, which is described as "a small artificial mound in the north-west of the parish" and which "was formerly covered with a considerable quantity of stones" provided material for the filling of drains. Towards the centre of the pile, about three feet below the original surface, a rude stone coffin was discovered. Further excavation might produce interesting results. It was in January, 1838, that a Post Office was opened in Damhead by the authorities - before the introduction of stamps. It seems to have been situated on the new turn-pike road. The new turn-pike road! At the beginning of Burt's ministry, there were two roads to Milnathort, the old road which has been frequently mentioned in these pages, and the newer road which ran through Duncruevie, built around 1800. A new road, popularly called "The Great North Road." had been begun in 1808, the first part to be completed, in 1810, being that section which runs through the Glen, but it was not until 1832 that the whole stretch between Milnathort and Perth was in use. Alongside of this new road "ribbon building" began, and many of the older coaching houses on the main road belong to this period, including the old Peacock Inn, now the Lomond Hotel. The road itself is described as "broad, smooth. and with an excellent surface". This new road carried four public coaches each day, including the mail coach. uniting the north and south from Aberdeen to Edinburgh. At Kinross, in April, 1866, just a year before Burt's death, the tolls on the Great North Road were auctioned. The toll at Damhead fetched £154, and one may compare that with some of the other prices . . . Inverkeithing Bar, £123, Friarton (which commanded the entrance to Perth) £655, and Gairney and Cleish £521. The other roads were now brought under the care of the Statute Labour Board, and Burt could boast that these roads, "nearly ten miles in extent, are generally well kept." Four bridges had been built over the Farg, six over its tributaries, and one over the burn which eventually reaches St. Andrews as the Eden. In the autumn of 1842. just five years after her accession to the throne, and two years after her marriage, the young Queen Victoria passed through the parish. Her route took her by the new road through the Glen; and in her diary -

“Leaves from the Journal of our Life in the Highlands” - she writes “Then we passed through the valley of Glenfarg. The hills are very high on each side, and completely wooded down to the bottom of the valley, where a small stream runs on one side of the road. It is really lovely.” “Historicus”, an anonymous contributor to The Kinross-shire Advertiser, whose articles have been collected in a volume - “Historical Scenes within our own haunts” - records an interesting sidelight on this royal tour. At Cuthill, the then owner, John Reddif, erected a stand accommodating over two hundred persons to witness Queen Victoria and Prince Albert pass on the main road. “The stand was gaily decorated, and was the only private structure in the neighbourhood.”

By an Act of Assembly (viii of 1856) Arngask, which from the Reformation had been part of the Presbytery of Perth, was disjoined from that Presbytery, and united along with several other parishes to make a new Presbytery, Kinross. So it remained until 1929, when, on the consummation of Union between the Church of Scotland and the United Free Church, there were many re-arrangements of Presbyterial bounds.

An industrial tragedy of some significance took place in 1864, when Hay’s Mill on the Farg was completely burned out. For over five centuries, first as a Church Mill, and later as a private concern, it had served the needs of the community. No attempt was made to rebuild and all that now remains is just sufficient to mark the exact site.

In 1841, there were two schools in the parish. One was the parochial school near the church, the other was in the village of Duncrievie. They were about equal in size, each having about sixty pupils. This marks a great advance on the situation of two hundred years earlier when there were in Arngask only sixteen families with one or more members who could read. The period of education for many of the children seems to have been of short duration, but all the children learned enough to be “in some measure qualified for the perusing of the sacred Scriptures”. The subjects generally taught were the three R’s, reading, writing, and arithmetic; but some were also taught book-keeping and geography. Latin and Greek were given to a few selected talented pupils at the parochial school. Of life at that school, one learns a great deal from the writings of James Skinner, the subject of the next chapter. The teacher at Duncrievie had a house, but was otherwise dependent entirely on fees. The Arngask teacher was more fortunate, with a house and an endowment of £34, and his fees; to these was added the sum of £2, the interest of money left by Robert Glass, a native of the parish who had prospered as a merchant in Perth. For this additional sum, the teacher was bound to accept four pupils. chosen by the heritors, whose parents were “poor, but not on the parish.” \* The fees amounted to about £26, giving the parish schoolmaster a total income of round about £60. The son of Robert Glass, John, who resided in Newton of Balcanquhal (in the vicinity of his father’s birthplace) built a new schoolhouse and schoolroom on his property, and at the date when Burt was preparing his Account, he was seeking a master at a salary of £50.

Prior to the passing of the 1872 Education Act, the care of overseeing the children’s education was almost entirely in the hands of the clergy. The parish minister in these days was a man of considerable influence in matters educational, and after the Disruption of 1843 his brother in the Free Church usually took his full share in the responsibility. In many parts of the country, each church had its own day school and Sunday School attended by the young people whose parents adhered to the respective congregations. In Arngask there was never any other school than those which have been mentioned, which were completely inter-denominational. The first Sunday School in the parish was held in the school at Duncrievie; it met in the evening. and the Alexander MacKenzie already referred to, locally known as “Saunders” taught there devotedly for many years.

The Kirk Session, indebted to the generosity of a few of the heritors, ran a parish library. “It included a variety of excellent publications, chiefly of a theological character”. When exactly it was founded is not recorded but it was in existence before the library at Newton mentioned, as shall be seen in the next chapter, by Skinner in his book. The cost of books naturally prevented there being many in private ownership, and the library service must have been a tremendous

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\* In the School Log Book, 1871-1930, there are frequent references to prizes given from the interest on the Glass Mortincation.

boon to those members of the community who had a mind above their provender and their pastimes.



## Chapter XVIII.

### *A DIGRESSION- JAMES SKINNER, Metaphysician*

The writings of James Skinner are of immense value to any historian of Arngask, not merely because he was a native of the parish, but because his Autobiography gives such vivid pictures of life in the area during the first half of the nineteenth century. All the phrases in this chapter marked by inverted commas are quotations from that volume.

Skinner was born in 1817, in Blindwells, the eastmost of the houses in Newton of Balcanquhal, which “stretches for about a third of a mile along the public road leading from Gateside to the village of Damhead, at the top of Glen Farg”. When he was five years of age, his father (David Skinner) and his mother (Catherine nee Brough) removed to West Newton, the westmost and largest of the farms in Newton, extending to 87 acres. When James was only thirteen, his father emigrated to Canada, and he was left with his grandfather and uncle at West Newton, which was home to him for the next forty years.

At the age of six, Skinner went to the parish school. The schoolmaster was George Greig (whom Baxter came to assist in 1832). Greig was a lame old man, but vigorous - “the very embodiment of dullness, monotony, and antiqueness, all in one. He could hardly have been more old-fashioned though he had been dug out of the ruins of Nineveh”. Evidently, he was quite a fair teacher but “his pupils were not greatly gifted with intelligence”. Skinner complains that there was little religious teaching in the school, but he remarks that, “as more than one-third of the parish were dissenters, religious knowledge of an oldfashioned kind was pretty generally diffused”. At school, Skinner learned the Catechism, and read the Bible, but “neither occupation was accompanied by a single word of explanation”.

The School was under the patronage of the Presbytery, but “for any good or evil the Presbytery did, it might as well have been under the patronage of Mahomet”. This supervision resolved itself into an occasional formal examination by “reverends with enormous white chokers and respectable theological, bumps”.

Greig’s lameness was counterbalanced by the fact that he was above ordinary size. He seems to have trusted to the rod for the enforcing of discipline, but evidently with no great effect. For example, Skinner recounts; “The church bell has begun to ring in the middle of the day, when there is neither sermon nor marriage nor funeral. That is always regarded as a grave offence. It tells to all the parish how loose his control of the school is. The old man has gone himself to reconnoitre and has discovered six little urchins merrily engaged in the ploy. So when school meets again, our six friends are summoned before him, and sentenced to mount and stand on the top of a form all the afternoon, all in a row like herring on a rod. Six bits of whinstone are brought forth, each about eight or nine pounds in weight. To each of these a bit of sharp whipcord has been fastened with a loop at the end of it. Each boy has to put one hand in the loop, and suspend his stone, while he holds his book with the other. The supposed ring-leader is put in front, and has a string put round his neck, which hangs down his breast like an enormous bristly boar’s tail. The leader next in order gets pitched on his head a great tousy villainous-looking wig that must once have enveloped the hoary scalp of some awful reprobate. The third is favoured with the decent little wig which once, in its better days, adorned the head of the worthy old parish divine” (presumably Lang, who had retired in 1819). “The three remaining boys, being only rank and file, get no such unique adornment, and there they stand and expiate their crime all the weary afternoon.

Greig, however, was a respectable man, and “no worse than his neighbours”. Occasionally, “his stomach was apt to get a little chilly” and, for his comfort, “he was necessitated to swallow a cinder”. In teaching, he never got beyond the three R’s, and Skinner remarks that, of all Greig’s pupils, he was the only one who ever went to college.

When he reached the age of twelve, Skinner began to attend a Sunday School run by the Rev. Mr. Milne of Gateside, a Seceder, where his first teacher was the Mr. Small of Strathmiglo, from whose “Antiquities” was quoted the paragraph in Chapter III about the site of Mons Graupius. This school met at Newton “an old building, part of the property next to West

Newton, had been fitted up as a hall for popular lectures, sermons, and social meetings"; it was also used for the Sunday School. The building also housed a small village library, the books from which assisted Skinner to fill in a few of the gaps in his very elementary education. The few books he knew he treated very seriously, and as he went to the plough, or worked solitary in the fields, he recited to himself the important passages of the volumes he had mastered.

Newspapers were an uncommon feature in the life of rural Scotland in these days; but Skinner recounts how "in the beginning of 1837, the people of our village of Newton clubbed their sixpences and took out a subscription to *The Edinburgh Chronicle*".

It was from Mr. Milne that Skinner got his first real lessons in Latin, although for a time he had been trying his prentice hand on a book he had bought at Auchtermuchty, a Gospel of John in Latin and English. To his growing knowledge of Latin, he added Greek by self-tuition, as had John Brown of Balvaird a century earlier, and soon he was in a position to think seriously of college.

So began the preparation for the ministry of one who never accepted any fixed pastorate but the story of his later studies is irrelevant here, save to remark that one of his professors was Dr. John Brown, the grandson of the herd laddie whose example must have inspired Skinner.

Skinner eked out a living mainly by casual pulpit supply, and his description of a service he conducted in Damhead Free Church (the institution of which is the subject of the next chapter) is of local interest. "I have often officiated there" he writes, "and one of the elders there was Saunders MacKenzie, who had left the Parish Church in 1843. Saunders was, I believe, the best, and, in regard to religious knowledge, the most intelligent common man in the parish. He was teaching a Sunday School at Duncriche when I was a little fellow at George Greig's school, before there was another Sunday School in the district. Though he never took a lead in public or social questions, he was through life unceasing in his attention to the sick and the dying". Later, he continues "The church is small, has no gallery, and is not more than half filled. The pulpit is low, and in the end of the church, and where the minister is standing addressing the people, there is a large window close to his back. Two pews off, in front of the pulpit, sits a venerable man, somewhat bent. He has some colour in his cheeks, has brown hair, slightly whitened with age, large round eyes, and a nose somewhat of Roman cast". From such a description, we can easily picture Saunders MacKenzie as a man of remarkable qualities.

Skinner lived till 1893. During the period between 1863 and his death, he lived at Newton, lodging with Robert Rumgay, the local joiner, and his wife and son. With this "easy good-natured man" he enjoyed the happiness of comfortable home life when he was not away in various parts of the country preaching and lecturing. During the last years of his life, he occupied the post of Session Clerk at Edenshead Secession Church, which, after the union of 1847, was a United Presbyterian congregation, and since 1929 part of the Church of Scotland.

## Chapter XIX.

### *THE BEGINNING OF THE FREE CHURCH*

Church life in Arngask to-day is made up of the union of two currents of ecclesiastical organisation. So far, the story of the older stream has been told, with only hints of the other now comes the time to tell the story of the other inflow in some detail.

Arngask Free Church was not a secession from the Established Church at the time of the Disruption. Yet, but for that event, it would never have existed. As has been made clear in previous chapters, ever since 1733 there had been a considerable amount of "dissent" in the parish, and when the whole country was stirred by the sacrificial separation of so many of the "parish ministers" who surrendered manse and livings for conscience sake, "for the crown rights of the Redeemer, these dissenters welcomed the visit of Mr. D. Maitland MacGill Crichton, of Bonkeillour, an elder from Gateside, who had walked in the historic procession to the Cannonmill in Edinburgh. After he had addressed a well-attended meeting, a committee was formed to institute a new church. John Murray of Forrester-Seat acted as Convener, James Guthrie as Treasurer, and Robert Simpson, mason, as Secretary. The other members of the committee were James and Alexander Deas, Andrew Murray and George Thomson. That committee met in Duncriche in November, 1843, and considered a site which was offered by Mr. Andrew Coventry of Edinburgh, the superior of Pittillock. It lay "on the north-west corner of a whinny brae near the main road". This site, however, and another available on Easter Deuglie, were rejected in favour of one actually in the village, granted by Mr. Henry Deas. Very early in the proceedings, the name of Alexander MacKenzie was added to the committee; as has been shown, he was ordained an elder in the Parish Church in 1818, when he was only twenty-one years of age. So Saunders MacKenzie became one of the leaders of the Free Kirk cause.

The new congregation was served Sunday by Sunday by "supply" the most frequent visitor being the Rev. A. Donald, M.A., who, in 1845, became minister of Blackford Free Church.

Before the end of 1844, in place of a granary which had temporarily housed the congregation, a neat little church was built, and dedicated free of debt. In February, 1847, the congregation, consisting of 255 members and adherents, got its first minister, the Rev. John Young. His first task was to get a manse erected, the manse presently occupied by the writer, the first minister of the re-united charge. The building was finished in 1850, and cleared of debt a few years later.

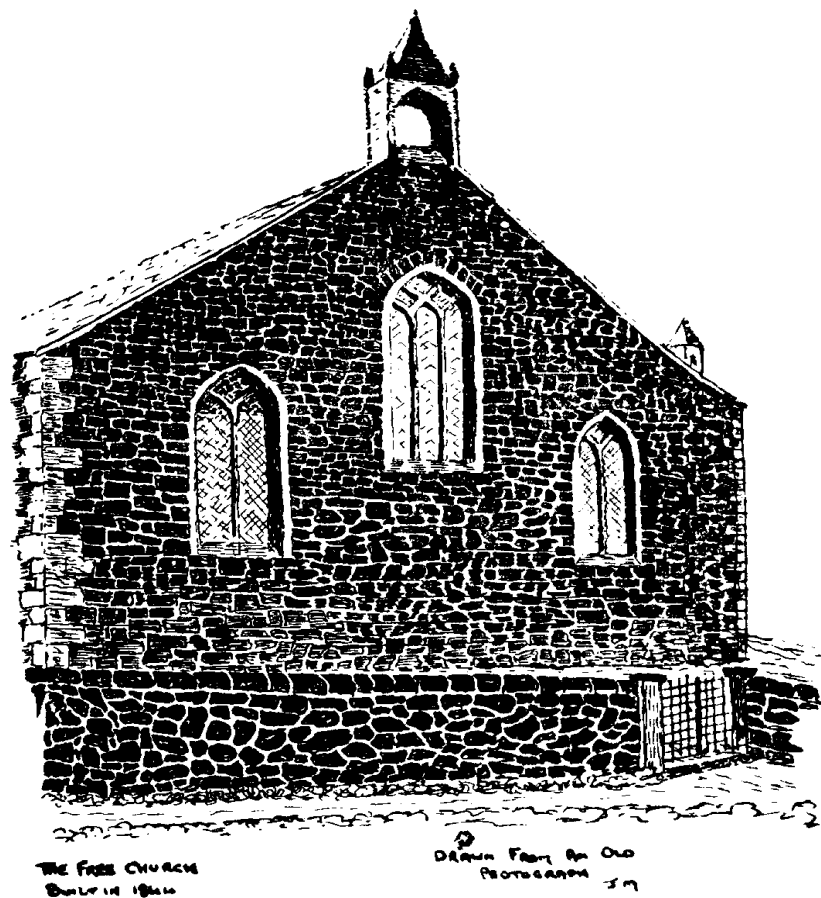
The first Session consisted of the minister and four elders, Peter Bruce (farmer at Drunzie, who resigned in 1862 on going to England), William Deas (who died in 1852), Robert Simpson (who acted as Session Clerk till his death in 1869), and Saunders MacKenzie. Three deacons were elected John Murray, pensioner, Rashiefauld, John Wilson, cattledealer, Damhead, and Alexander Deas, mason. In a document of 1900, it is stated "In this small and almost unknown hamlet, away on the slopes of the Ochil Hills, Mr. Young found many warm-hearted people, and for several years he laboured quietly, diligently, and successfully among them. Being of a reserved and unobtrusive nature, he was almost unknown beyond the bounds of the Presbytery, but those who were acquainted with him in the early years of his ministry speak of the popularity of his preaching, and the geniality and amiableness of his character".

As the population fell, the membership began to decrease. There is a letter written by Saunders MacKenzie in 1856 to Mr. Donald of Blackford, one passage of which runs; "I cannot say that we are prospering in a spiritual point of view, for there is much deadness among us; our congregation is much smaller than it was when you were with us, but we are still holding on".

The Free Church minutes tell the same sorry tale of sexual delinquency as the minutes of the Established Church. Denominationalism does not alter the frailty of human nature the Disruption did not make strong saints out of weak sinners.

It was not until Mr. Young had been forty years in the ministry, and was unable, on account of infirmity, to discharge his duties adequately, that he felt it necessary to step aside. The document already quoted says "Having spoken to the Presbytery in 1885 on the matter, they

sent a deputation to consult with the office-bearers as to the best method of carrying on the work in the future. The result of this consultation was that Mr. Young resolved to obtain help, and for about six years he lived a half-retired life, while the work of the congregation was carried on by unordained assistants. One of them, Mr. William Ewen, laboured very hard, and with much satisfaction, for about four years at a time when pastoral work was greatly required. The railway was being constructed through the famous Glen, and a large number of workmen were located in the village and district. In addition to the ordinary work of the congregation, Mr. Ewen devoted much of his time to the evangelisation of these railway labourers, and not without many good results". Ultimately, in 1891, when the congregation found themselves able to give the necessary financial support, Mr. Young applied to the General Assembly for a Colleague and Successor. The application having been granted, the congregation set themselves to look for a new minister. Their search ended with the election of the Rev. James W. Jack, M.A., but, Mr. Young having died three days before the ordination of the young minister, he was inducted in November, 1891, to the sole charge.



*The Free Church, built in 1844: drawn from an old photograph*

It may be of interest to record the names of those who, in addition to those already mentioned, held office during Mr. Young's ministry. At 1870, the Session consisted of the minister, the stalwart Saunders MacKenzie, James Heggie (of Easterton, formerly an elder in Portmoak, who resigned in 1872 on removal from the district), John Summers (miller at Glendymill, who was Session Clerk until, in 1875, he resigned on going to Cleish), and Robert Morrison (builder, of Rashiefauld, who removed to Portmoak in 1874). The deacons at the same time were John Wilson and Alexander Deas, both of whom had held office since 1847, along with David Harley of Berryhill, Henry Deas, wright, and Alex. Coventry, Duncricvie. In 1875, to fill vacancies, the Session was strengthened by the election of James Bowsie of Fordel, and William Deas (who became Session Clerk the following year, but resigned in 1885). In 1881, Henry Petrie, farmer, Newton, was elected elder, and Alexander Cumming and Alexander Hair, farmer, Hilton, were chosen deacons. The latter, along with William Scott of Muirfield, became an elder in 1888, but resigned in 1891. In 1888, William Drummond was added to the



diaconate. When Mr. Jack's ministry began in November, 1891, the office-bearership consisted of two elders (Mr. Scott and Mr. Bowsie) and one deacon (Mr. Harley).



## Chapter XX.

### *THE BAXTER DECADE, 1867-1877*

*After the digressions of the last two chapters, our story returns to the Old Church.*

There have been some unusual successions in the pastorate of Arngask. The first Protestant minister, George Moncrieff, was followed by his son-in-law, Robert Geddes. William Lang was succeeded by his nephew, Alexander Burt. Now he in turn is succeeded by his nephew, who bore as his Christian names, the name of his grandmother's brother, William Lang. Alexander Burt's sister Beatrix had married the Session Clerk and Schoolmaster of the parish, the Rev. Daniel Baxter, who, in 1844, had resigned both offices when he became chaplain of Perth Prison. When Mr. Burt died, their son, William Lang Baxter, was chosen minister of Arngask. He had been assistant to Dr. MacTaggart, of St. James', Glasgow, and after he had received a call of "a very rare harmony" signed by nearly all the communicant members of the church, and by some of other denominations, he was ordained on 18th September, 1867, by the Presbytery of Kinross, to which Presbytery Arngask had been transferred in 1856.

At the beginning of this ministry the patron of the parish was William Henderson of Blairstruie; but, as in most cases around this time, the right of presentation was not exercised. Actually in 1874, patronage was abolished altogether.

This brief ministry was marked by very difficult conditions in the realm of agriculture. In 1872 there began a series of bad harvests which lasted for nine successive years, a fact that must have made the life of every rural community full of problems and financial stringency, which latter condition would be shared by the minister who was dependent for his salary entirely on the teinds.

From the Session records there emerge some interesting facts and decisions:-

May 10th, 1869 - "The Kirk Session unanimously resolved that it was most inexpedient that Mr. Andrew Philip be allowed any longer to discharge the duties of Session Clerk". What story lies behind this decision is not even hinted at.

June 19th, 1873 - "A conversation also took place as to the smallness of the attendance on the Saturdays and the Mondays at Communion seasons. The minister was instructed in the meantime to discontinue the Saturday service, and, if the attendance at the Monday service did not increase, he was authorised to discontinue the Monday service also".

September 4th, 1873 - "The moderator stated that he was not yet able to report a willingness to accept the eldership on the part of a sufficient number of the congregation to form a session". The minister had, for some time, been assisted in the Kirk Session by the ministers of Orwell and Kinross, who had been appointed Assessors by the Presbytery.

December 30th, 1874 - "As a result of nomination by sealed envelopes, the Moderator reported the suggestions of the congregation for new elders. "The following twelve had the largest number of votes: Mr Peter Anderson, Mr. D. Dingwall, Mr. A. Elder Junior, Mr. J. Ellis, Junior, Mr. G. Hutchison, Major General Kirkland, Mr. J. Melville, Mr. R. Melville Mr. J. Niven, Senior, Mr. J. Simpson, Mr. D. Smeaton and Mr. J. Wilson. These names are in alphabetical order only. Of the twelve mentioned, one" (Mr. Peter Anderson, who was a member of the Free Church), "is ineligible as not being a communicant member in this parish church. The remaining eleven had been severally waited on by the minister, and asked if they were willing to accept the office, if elected to it. He reported that a consent to accept the office had been obtained from only four of the above number viz. Mr. Alexander Elder, Junior, of Birniehill, Mr. James Ellis, Senior," (there is some discrepancy here) "of Langside, Major-General Kirkland of Wester Fordel, and Mr. James Melville, Junior, Conland".

These were all subsequently ordained, and signed the Confession and Formula, along with the minister, in January, 1875.

June 13th, 1875 - Resolved "that, instead of having several successive tables of Communion as formerly, they would on this occasion adopt the plan of simultaneous communion by setting apart as many seats in the area of the church as would accommodate all the communicants at once". An offer of the required number of linen cloths was made and accepted, and the decision was ratified the following March to abide by the new method of one Communion Table.

1877 - Robert Leitch was appointed Session Clerk at a salary of two guineas, and Mr. Robert Wylie, Precentor, at a salary of £9 0s 0d

During the ten years of Mr. Baxter's ministry, there is a happy, gradual diminution in the number of immorality cases brought before the Session, and these, instead of being dealt with by public rebuke, were left to the minister to deal with privately.

The Balance Sheet for the year Whitsunday '74 to Whitsunday '75 is illuminating:-

Ordinary Collections .....	£13 16 5
Special Collections .....	3 5 10
Proclamations (five) .....	0 10 0
* Mort Cloth (thrice) .....	0 8 0
Donations.....	1 0 0
Total	£19 0 3

Spent as follows :-

Precentor	£6 0 0
Beadle	2 15 0
Presbytery Clerk	0 11 1
Synod Clerk	0 10 1
Presbytery Officer	0 3 6
Communion Expenses	0 4 0
General Assembly Sunday School committee	0 2 6
Cleaning and Washing of Church	0 10 0
Printing and voting Papers re Eldership	0 13 6
	£11 9 8

The Balance of £7 10s 7d to be used to purchase a new Pulpit Bible and Psalmbook, new blinds for the Church windows, and the remainder to be distributed by the minister to any poor folks.

This short ministry saw some interesting personalities in the parish. At New Fargie, more popularly known nowadays as Trevelyan House, dwelt General Trevelyan, the distinguished ancestor of one of the best known of modern historians. He died at his own home in July, 1871, and his grave can be seen on a bleak hillside on his own estate. In 1875, General J. A. Vesey Kirkland was ordained an elder of the parish church. Some years earlier, he had bought the estate of Fordel from Mr. Hay Barclay, a nephew of Sheriff Barclay of Perth. He actually lived in Paris, the mansion now known as Wester Fordel, a name held earlier by a farm on the Estate Kirkland had an outstanding career in the army, acting as aide-de-camp to Lord Raglan in the

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\* The mort cloth was a pall used to cover the coffin or bier on which the dead lay until the body was taken for burial.

Crimea, and being present at the battles of Alma, Inkerman, and Balaclava, and also at the siege of Sebastopol. It is recorded of him by "Historicus" (who has already been quoted) that "he escaped from the Crimea unwounded, but had several horses shot under him". The name of General Kirkland is kept green by the fact that, at every Communion season in the village church, the vessels used are part of a set he was instrumental in procuring for the old church. A full account of the transaction is given in the next chapter. The School Log Book records the fact that Mrs. Kirkland was not only a generous friend of the school, but also an ardent supporter of Women's Suffrage before it became a popular cause.

During this ministry, one of the notable characters in the district was General Bruce, who lived for a number of years at Glendeuglie. He has been described as a man of despotic temperament, a sworn enemy of the poaching fraternity. There is a story told which illustrates the military exactness of the man who demanded of those who served him implicit and unquestioning obedience. He was engaging a new gardener, and a man was chosen for a period of probation, On his first day of service, the General gave him his orders.

"I want these eight gooseberries planted alongside this path, four feet apart, and eighteen inches from the edging.

"Very good, sir I'll get on with the job at once". Next morning, the General surveyed the work, and expressed his satisfaction, "but," he said, "I have changed my mind lift them and set them on the other side of the path same distance apart, same distance from the edging".

"Very good, sir; whatever you wish".

The following morning, he again inspected the work, and again was satisfied with the workmanship, "but," he went on, 'I've made up my mind that they were better where they were before. Get on with it". On the third morning he returned, and finding his orders had been exactly carried out, he voiced his complete approval of the man, and his temporary employment was made permanent.

The story is still told in the district, sometimes with absurd additions. Its main value is the light it throws on the character of the general - and of the gardener, whose descendants lived in the parish until quite recently.

In 1873, Fife published educational statistics for the whole county. The figures given for Arngask are:-

Children, aged 5 to 13.....	98
On School Rolls .....	93
Existing Accommodation.....	150

The last figure is to be explained by the erection of a new school which seems entirely to have displaced the three existing schools, at Arngask, Duncrievie, and Newton. The new building was of a commodious type consisting of two large classrooms. It was conveniently situated, not near the church where the former parish school had been, but in the centre of the most populous part of the parish. The first master of the new school was John Wilson, who came from Glenalmond. The first day's enrolment (2nd March, 1871) was 107 - 65 boys and 42 girls. This building is now in use as a Public Hall, which still bears signs of the use for which it was originally intended. Alongside of this school was erected a schoolhouse which, although a still newer school has been built, is still the home of the local dominie.

A man of the scholarly attainments of Mr. Baxter could hardly be expected to remain all his days in Arngask, and it was as no surprise to his friends when, in 1877, he was called to Cameron Church, St. Andrews. Shortly after his induction there, Mr. Baxter wrote an essay on "The Sabbath" for a competition organised by The Lord's Day Observance Society, and won the prize of £100 0s 0d offered for the best entry. There were ninety-seven competitors, and, in order to ensure impartial judgement, the names were enclosed in a sealed envelope attached to the essays, and bearing a motto. Baxter chose as his "Magna est Veritas". He received the honorary degree of Doctor of Divinity from St. Andrews University, and remained in the active ministry until 1919, when he retired. On the occasion of his jubilee in 1917, the Kirk Session of Arngask incorporated in its records the following minute:-

“The Moderator said that the meeting had been called to take fitting notice of a recent event of special interest, the Jubilee of the Rev. William Lang Baxter, D.D., Minister of the parish of Cameron. He recalled Dr. Baxter’s close connection with Arngask as a native and as minister of the parish. Ordained in 1867, he spent in it the first ten years of his long ministry, and, by his power as a preacher and by his earnest service, won the warm regard of his people. After his translation in 1877 to the parish of Cameron, they followed his career with great interest, and heard with pleasure of his success both as a scholar and in the courts of the Church. Mr. Dalrymple and Mr. Ellis added a few appreciative words from their recollections of forty years ago. The Kirk Session resolved to offer, for themselves, and for all his old friends still remaining, their hearty congratulations to Dr. Baxter on his ministerial jubilee, and also on his recovery from his recent serious illness, with their earnest wishes and prayers that God in His goodness would fully restore his health, and grant him strength to do some good service yet among his people at Cameron”.

## Chapter XXI.

### *THE DAYS OF DR. MONCRIEFF, 1877-1919*

The short ministry of Mr. Baxter was followed by a much longer one, which was to last for over forty years. Robert Kirkland Moncrieff was appointed in 1877, and retired in May, 1919. Born in Arbroath in 1847, he graduated in Arts in St. Andrews in 1869, and in Divinity in 1872. For a number of years before his ordination at Arngask, he was assistant at Monkton, in Ayrshire, to Dr. Lawrie, the writer of the well known Scots song “Ha’e ye min’ o’ lang, lang syne?”

The ordination, conducted by the Presbytery of Kinross, was followed by a dinner at Dick’s Hotel, a building which now forms three houses at the Junction of Churchill and the Duncrive Road: the chairman on that occasion was General Kirkland of Fordel, and the croupier Mr. D. A. Smeaton of Letham.

The first year of the new ministry was marked by a minor financial tragedy. The church offerings were lodged regularly in the City of Glasgow Bank, and its sudden failure in 1878, a catastrophe that meant ruin to many a home and many a business in the West of Scotland, involved Arngask, but, fortunately, only to a small degree. The financial statement for the nineteen months from May, 1877, to December, 1878, is illuminating:-

#### RECEIPTS:

Balance at May, 1877	£6 0 9 ½
Ordinary Collections	28 7 6 ½
Special Collections	18 5 0
	£52 13 4

#### DISBURSEMENTS

Salaries, etc.	£28 16 1
Schemes of the Church	12 15 0
Locked up in city of Glasgow Bank	7 10 0
Distributed among the Poor	1 0 0
Balance at December, 1878	2 12 3
	£52 13 4

In the early months of 1879, a scheme of redecoration and repair, involving a complete renewal of the seating of the church downstairs, was carried through by the heritors, and the Session, in July, decided to provide “carpeting for the pulpit and platform, matting for the passages, and linoleum for the floor of the vestry”. With the exception of some slight alterations to the platform occupied by the elders at Communion, these were the last important alterations to the building or its furnishings, which, from 1879 until it was closed a few years ago, remained just as was familiar to the worshippers of 1950.

The Jubilee of Queen Victoria was celebrated all over the country in 1887. To mark the occasion, a new Communion set, consisting of four cups, a flagon, and two platens, all of silver, was purchased. The total cost was £22 0s 0d, of which General Kirkland, subscribed the larger share, £14 0s 0d. Part of that set is still in use every Sacramental season.

Mr. Leitch, who, as Session Clerk, had scrupulously kept the records for ten years, died in 1888, and James Melville was appointed to succeed him. This seems to be the first occasion in the whole history of Arngask when an elder already in office was given the duty of keeping the minutes; formerly the post was held by some educated person outside the Session, very often the schoolmaster, who was not always elected an elder after his appointment as Clerk. Shortly after Mr. Leitch’s death, an election of elders was held, the four highest names in the sealed lists being:-

John Wilson, Schoolmaster, Damhead (He retired to Edinburgh in 1909, and died in 1913).

Peter Melville, Joiner, Duncricvie (He died in February, 1909).

Alexander Dalrymple, Gardener, Fordel (Some still remember him he died in 1919),

Peter Anderson, Grocer, Damhead (He built Glenview before his death in 1928).

All but Mr. Anderson accepted office, and were ordained in December, 1888. This was the second occasion on which Mr. Anderson had been nominated in spite of the fact that, as a member of the Free Church, he was ineligible for the eldership of the Parish Church. Actually, in 1892, he became an elder in the Free Church.

Up to the year 1891, there is no record in the Session minutes of those who joined the church from time to time. In that year, for the first time, the Moderator reported the names of those who had undergone instruction, and were prepared to join on profession of their faith. All three names belong to families still known in the parish - Annie Elder, James McArthur, and James Ellis.

At the same Session meeting, a decision was made that was to affect the form of public worship. A new precentor was needed, and, in the advertisement which appeared in "The Scotsman" and the local papers, occurred these words "A good singer to lead praise and train choir, at a salary of £16 0s 0d to £20 0s 0d. Ability to play the harmonium a recommendation". Instrumental music was on the way! In the event, no candidate of sufficient qualifications emerged to justify the proffered salary, and, eventually, after an examination in music by Mr. Wylie of Paterson and Sons, Perth, Mr. Andrew Kennedy was appointed at a salary of £12 0s 0d. It was not until December, 1893, that the Session consulted the congregation on the question of "a kist o' whistles". So favourable was the verdict of the people that an instrument was immediately hired. The measure of unanimity and enthusiasm can be judged by the fact that when a subscription was set afoot to purchase an organ from Methven, Simpson, and Co., of Perth, at a cost of £52 10s 0d, the amount forthcoming was £54 0s 0d. For most of the period of Mr. Moncrieff's ministry, a series of ladies presided at the organ:-

Miss Angus (appointed 1894, resigned on marriage, 1896).

Miss Stein (1896-1903).

Miss Nellie Clark (1903, but resigned in 1910 "owing to the severity of the winters and the discontinuance of Sunday trains").

The first man organist was Mr. William Stirling of Perth, who was elected in May, 1910, but, owing to severe illness, he resigned in October of that same year. Mr. Stirling is now organist and choirmaster at Forteviot. The next two organists also remained only a short time:-

Mr. Charles Blair of Lochgelly (October, 19 May, 1911).

Mr. D. Hynd (June, 1911—April, 1912).

Then in June, 1912, Mr. Robert Strachan began to preside at the harmonium his period of office lasted on right to 1938, till his death after more than a quarter of a century of faithful service.

For almost twenty years, Mr. Moncrieff had conscientiously performed all his duties as preacher and as pastor with the zest of full health and physical efficiency when, in 1895, blindness, at first gradual, and then complete, overtook him. The congregation strongly resisted any suggestion that he should retire, and, in spite of the difficulties that beset him, he carried on his work loyally and effectively for another twenty-five years. Those who remember these days invariably recall the indebtedness of both minister and people to Miss Moncrieff, the minister's sister, who for so long was "eyes and feet" to one who might justly have echoed Milton's complaint:-

"When I consider how my light is spent

Ere half my days, in this dark world and wide,

And that one talent which is death to hide



Lodged with me useless.”

Milton ended his sonnet with the words:-

“They also serve who only stand and wait”

Mr. Moncrieff was not content merely to “stand and wait” with the help of his sister, and the assistance of a guide, he went wherever his services were required, wherever his spiritual experience could help.

In many communities where there existed alongside of each other a Parish Church and a Free Church, feelings often ran high, and co-operation was difficult. Whatever may have been true of the two congregations in Arngask (and there is evidence that bitterness and rivalry existed) the relationship between the two ministers and the two sessions was friendly and when, in 1896, the question was raised of synchronising the Communion seasons in the two churches in the parish, the problem was solved with easy understanding. The new Communion dates decided were the first Sundays of February and July, thus dividing the year more equally than in former days when the Parish Church celebrated the Sacrament on the second Sunday of March and the first Sunday of July. Incidentally, this latter date had been the customary date for the annual Communion for more than two hundred years.

During 1900, there was an interesting bit of trouble between the elders and the beadle. The latter had been instructed to make sure that “some excursionists who occupied a field adjoining the church” should do no damage to the building. Evidently the beadle paid no attention to the instruction, and some of the internal hangings were seriously harmed. The incident ended with the appointment of a new beadle, Andrew Millar, surfaceman, at a salary of £10 0s 0d. He held that office until his death in 1934.

In June, 1906, at the close of a Session meeting, a very fine, and, for Perthshire at least, a rather unusual gesture of loyalty to the minister was made. “As a mark of sympathy with him in his present and family affliction, and with a view to help him to secure a period of much needed rest and change”, the members of the church presented Mr. Moncrieff with a cheque for £56 10s 0d and with the gift went the hope that “he would see his way to take a good holiday, and that he would return to his labours completely restored to health and vigour”. The records give no indication of the sort of holiday the minister felt would best refit him for his tasks.

The first hint of the existence of a Work Party comes in a minute of 1907, when the Session accepted with gratitude the gift of a new set of Communion linen, both for the Table and the pews, along with a set of plated fasteners to secure the linen when in use. The pew linen and the fasteners are still in regular use, but a laundry theft in recent years deprived the congregation of the beautiful table-cloth.

Many of the minutes of this date refer to the Pendicle which the Kirk Session still factored on behalf of the Parish Council. In 1907 was established a family connection which persists to this day. Mrs. Ellis became tenant, and in turn she has been succeeded by her son and her granddaughter, who is now owner. In that year an interesting offer was made to the Session when a firm of Edinburgh lawyers was prepared to buy the pendicle “for such a sum as, invested in Consols, would yield a little more than the average free income for the last ten or fifteen years”. It happens that, during that period, the amount spent on repairs and maintenance had been heavy and the elders felt that “a price so calculated would not be to the Church’s advantage”. A later offer of £1,300 had to be refused as the offer was contingent upon “the sole right to the game” going with the pendicle that right, however, had been reserved as a privilege of the tenant. Undoubtedly, had a sale taken place, the price would have gone, not to the Church, but to the Parish Council, to whom the Kirk Session annually sent the free proceeds for behoof of the poor.

1909 saw the ordination of three new elders:- Robert Ellis, John Blair Stephenson, and William Nicol. James Melville, who had been Session Clerk since 1888, at the same time resigned his office owing to severe illness, and when he died shortly after, he was described as “the oldest member of the church”.

The Great War started in August, 1914. The official records of the next few years give little hint that history was in the melting pot. There are only three casual references - a donation was given towards a Glenfarg Bed in Perth Red Cross Hospital, steps were taken to form a local

War Savings Committee, and a collection (which drew over £36 0s 0d) was arranged for the Scottish Churches Huts. How inadequately do official documents portray the life of these cataclysmic days when every day brought news of casualties in the 9th, the 15th, the 51st and the 52nd Divisions which held so much of the precious life-blood of Scotland. Fortunately there are other records than official minutes and reports.

In 1916, two golden weddings took place which affected earnest church workers. Two of the elders (Mr. Elder of Newhill, and Mr. Dalrymple, who had for long been gardener at Fordel) celebrated the fiftieth anniversary of their wedding days. Mr. Dalrymple had taken over the Session Clerkship in 1909 on the death of Mr. Melville and he died shortly after the Session had offered their congratulations on his long and happy married life. He was succeeded in the Clerkship by Mr. George Dundas McEwan of Craigroyston.

On the 25th of May, 1919, Mr. Moncrieff brought to an end his long ministry, but the parish was privileged to have him as a resident until his death in 1930, during which time he made his home first at Scarhead, and later at Langfauld. The first year of his retirement was marked by the fact that his "alma mater" St. Andrews, conferred on him the honorary degree of Doctor of Divinity, "a well deserved recognition at the end of a brave ministry".

The years from 1870 to 1920 saw great changes in the village and the parish. When, about 1890, the railway was being built through the parish, the village, so far known by the not very euphonious name of Damhead, had its name changed to the geographically not very accurate, but very lovely name, Glenfarg. The railway brought to the parishioners a great number of advantages, increased activity, and a relative nearness to Perth, as well as far more summer visitors. Before the railway was built, agriculturists and others proceeding from the south to Perth usually went by road rather than by the roundabout rail journey via Ladybank. Brakes ran from Kinross and Milnathort on market days, but some preferred to drive on their own account, or ride on horseback. Then, all the stock bought or sold in Perth was also taken by road. "Historicus" records that "many strange sights and exciting episodes have taken place, races on horseback galore, and races between farmers' gigs and the brakes". Sometimes the road must have been reminiscent of scenes such as are associated with "going to the Derby". The building of the railway presented many problems. The three miles from Mawcarse to Damhead were very difficult, necessitating the making of two cuttings and nine bridges, whilst, north of the village, numerous diversions of the Farg had to be made owing to the narrowness of the Glen, and through a spur of the Ochils two tunnels had to be driven. In the Log Book of Arngask School, there is an interesting item which reveals something of what the new railway meant to the community.

"July 11, 1890 - On the invitation of Mrs. Kirkland of Fordel, and with the permission of the School Board, the scholars from the second standard upwards and the teachers, paid a visit this day to the Edinburgh Exhibition by the new railway. All were most handsomely entertained by Mrs. Kirkland, who, with Miss Kirkland. Senr., Miss Sybil Kirkland, Miss Barlett, Miss Corbett of Arngask, and Mrs. Riddell Webster of Duncricvie, accompanied the party, both going and returning, and throughout the day."

During these years, the village grew speedily in size. It was at this time that many of the larger houses in the vicinity, on Churchill, on the Duncricvie Road, on what is now Greenbank Road, and at the north end of the village were erected. The Glenfarg Hotel, large and commodious, added to the existing amenities provided by the Peacock Inn (now the Lomond Hotel) and the Bein Inn, halfway down the Glen. In 1892 the Corbett Institute was built, as a family memorial, to be used as a clubhouse for the inhabitants, but it was so inadequate for the needs of the village that, in 1906, Arngask School, replaced by a new building at the point where Greenbank Road meets the main road, was transformed, at considerable expense into a public hall, which ever since has been a tremendous asset to the community.

The new school, with its more modern accommodation, was opened on 5th September, 1905, with, as its headmaster, Mr. John Wilson, who had been in charge of the old school right from the day it opened in 1872. It is now a primary school with an average roll of almost ninety, some of whom come from beyond the parish bounds. There are four classrooms with a central hall and adequate kitchen and sanitary facilities, and, at the time of writing (January, 1957), these are being improved. Nowadays when the pupils of the highest class reach promotion age

(11+ to 12) they may proceed to Perth Academy, Perth High School, Kinross Junior Secondary School, or Dunbarney Junior Secondary School, according to their records and abilities. Perth provides both a one- and a two-language course, Kinross a one language course, and Dunbarney a technical course.

Although its population was small, Arngask parish and Glenfarg village responded patriotically to the call when, in 1914, "King and Country" needed the services of all. How many parishioners actually served in the various branches of the Forces is not accurately known, but the extent of the sacrifice made is clearly indicated by the list of names on the War Memorial which stands in front of the Corbett Institute, a simple granite plinth

*1914-1918 Roll Call*

Robert Bett, The Black Watch  
Harry Black, The Black Watch  
James Davidson, The Black Watch  
William Davidson, The Black Watch  
William Downs, The Black Watch  
James Heggie, The Black Watch  
David Reekie, The Black Watch  
Arthur Robertson, The Black Watch  
David Robertson, The Black Watch  
William Robertson, Cameron Highlanders  
Archibald L. Symington, Glasgow Highlanders  
John Brown, M.C., Seaforth Highlanders  
Thomas Burns, Highland Light Infantry  
George B. M'Arthur, Life Guards  
David Burns, Scots Guards  
William Auld, Canadians  
James Smart, Canadians  
John Soutter, Canadians  
David Brough, M.M., Royal Field Artillery  
James Shearlaw, Royal Engineers  
Wallace MacFarlane, Royal Army Medical Corps  
Samuel McKenzie, Royal Army Service Corps

Twenty-two from a village which had shown as its population at the census of 1911 the small number of 652: it must have meant about one in eight of the men of eligible age. And of these seventy-two who fell about half served with the 51st (Highland) Division, whose magnificent record of courage and achievement has given it an immortal name.

During the years of Mr. Moncrieff's ministry, the county boundaries were revised. When he was ordained, the Parish Church was in Fife, the Free Church was in Kinross-shire, and the School was in Perthshire. There must have been exciting days in Glenfarg when a General Election was agoing the candidates of three constituencies would visit the parish, soliciting the support of voters. But by the Act of 1891, which came into force some years later, the whole of Arngask is in Perthshire, and all the voters are on one electoral roll, that of East Perthshire.

The beginning of the century saw the erection and opening of a large reservoir formed by the damming of the river Farg just about a mile west of the village and where was once a quiet valley (the Clash of Deuglie) there is now a considerable loch. It was constructed about 1912 by the Kirkcaldy District Committee to provide water for that burgh, but it is now linked with the larger water scheme for Fife. Whilst this reservoir is the largest source of water in the area, it does not provide for the needs of the parish. The requirements of most of the houses are met

from the Fordel and Lochelbank burns, about a mile northwest of the village. These streams supply two tanks, each capable of holding fifty thousand gallons. Within recent months (1956), as a result of increasing needs owing to recent building, the village has become partly dependent on the larger supply.

The population fluctuated greatly during Mr. Moncrieff's ministry. In 1881, it was 547, but in 1921 it was almost twice that figure. It had steadily risen during the period of railway and reservoir building, but within a few years it had returned to normal proportions, between five and six hundred.

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*An Explanatory Note*

It is not the intention of the writer of this history of Arngask to bring the record right up to date. For obvious reasons, it would be better that the story of the last forty or fifty years should be written by one further from the events than the present parish minister. But, so that the task of such a historian may be a little less difficult, the following chapters are added in the nature of "disjecta membra" which may be of some advantage to someone in the future. They are in the form of a simple catalogue of facts, with very little in the way of comment, and are not meant to be in any way exhaustive.

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## Chapter XXII.

### *THE FREE CHURCH, 1891-1943*

The Rev. James W. Jack, M.A., was ordained in 1891, just at a time when the new railway was beginning to give an impetus to the life of the village. He started, not only to re-organise the congregation, but also to plan the renovation of the old Disruption Church, the walls, roof, and woodwork of which were all in poor condition. His appeal for funds drew sympathy and practical support from a very wide group of Free Churchmen, not only in Scotland, but in distant corners of the Empire. Eventually, in 1907, by which time, as a result of the union in 1900 of the Free Church of Scotland and the United Presbyterian Church of Scotland, the congregation was known as Arngask United Free Church, the renovated building was opened, occupying a site rather larger than that occupied by the former building. It consists of a nave, a south aisle, and a tower, under which is the vestibule: alongside are a hall and the vestry. The ceiling of the church, of pitch pine, pentagonal in form, is enriched with ribs and mouldings. The general style is of late middle pointed Gothic character, simple but effective and the tower, 65 feet in height to the weathercock, is a landmark in the village. Dr. Alexander Whyte of Free St. George's, Edinburgh, dedicated the building, and the preacher on the first Sunday was Dr. Adamson, of Hillhead, Glasgow, who had local associations with Duncricvie.

By the time the Church was built, Mr. Jack had become a very active leader in the community, being chairman of the School Board. in whose hands lay the local educational administration, and had written an excellent Guide to the District which has several times been quoted in these pages. As the years passed, his literary work increased, and several of his books, notably "Daybreak in Livingstonia" (a history of mission work at Lake Nyasa), secured a good circulation. Throughout the whole of his ministry, Mr. Jack continued his interest in every section of communal activity his was the driving force that formed the Development Committee which largely contributed to local welfare. He it was who organised the transformation of the old School into a village hall he represented the community, first in the District Committee, and later on the County Council. Among his other activities were golf and tennis it was his initiative which brought into being the golf club (which became defunct only towards the end of his ministry owing to a non-renewal of the lease of the ground on which a sporty nine hole course had been laid out. It is to his efforts that the Tennis Club with its two courts and little pavilion owes its existence.

Mr. Jack saw the village of Glenfarg grow up around him. When he was inducted, there was not a house between the Manse and what was the old Punchbowl Inn, between the School of 1872 and what is now Bridge House. It was during his ministry that many of the houses on the Duncricvie Road, and up Churchill were built by private enterprise. By the time he died, the village, with the exception of the Council houses on Hayfield and Greenbank Roads, was almost exactly as it is to-day.

Mr. Jack celebrated his semi-jubilee in 1916, and the occasion was celebrated by the presentation of an illuminated address and a personal gift of £75. In 1933, he was given the degree of Doctor of Divinity by Edinburgh University. In 1941 he was privileged to celebrate his Jubilee in the ministry. His tragic death amidst the trees of the Glen whilst walking home during the blackout in the late autumn of 1942 brought a long and fruitful and useful ministry to an abrupt close.

Two changes in the detail of Communion took place during this ministry in what, after the Church Union of 1929, was known as Glenfarg Church: in 1909 unfermented wine replaced port at the Table, and in 1912 individual cups replaced the common cup.

During Dr. Jack's ministry, the Glendeuglie (Salveson) Fund was instituted through the generosity of the Salveson family by the gift of £1,330 of War Stock, invested on behalf of the Congregation, to be at the absolute discretion of the Kirk Session, who are asked to remember especially the claims of youth and church music. As will be seen later, at the same time, a similar gift was invested on behalf of the Parish Church.

An annotated list of the office-bearers who served along with Dr. Jack will revive memories in the minds of many with parish associations.

### *Elders*

At Mr. Jack's induction in 1891.

James Bousie, Fordel. Ordained 1875, his name last appears in the records, 1900, but there is no reference to his death.

William Scott, Muirfield. Ordained 1888. His name last appears in the minutes of 1892.

Ordained April, 1892.

William Deas, Mason. Died May, 1918.

Peter Anderson, Merchant. Session Clerk, 1892- 1928. Died 1928.

Ordained March, 1903.

Robert Suttie. His name appears regularly until 1921.

Robert F. Mackay. His name appears in the sederunt of only two meetings.

Ordained March, 1909.

Robert Robertson, promoted from Deacon. Died 1916.

John C. Morrison, last reference to him in 1913.

Ordained July. 1918.

Robert Muir. Resigned 1920.

George W. Murray. appears regularly until 1929.

James Cochrane. Ill just after appointment, and never attended a meeting after his ordination.

Ordained July. 1921.

Robert MacLean. Attended only one meeting.

Walter M. Robertson, promoted from Deacon. Resigned 1948.

Ordained February, 1926.

Donald Fiddes, retired Schoolmaster. Session Clerk, 1928-1930. Resigned the clerkship owing to failing eyesight. Died 1932.

William Law. Died soon after ordination.

Charles A. Marshall, Merchant, Session Clerk 1943. Died at Milnathort 1953.

Ordained December, 1930.

John Allan. Died 1932.

Robert Beath. Died 1951.

William Murray, still in service of the united charge.

Ordained March, 1940.

James M. Kay, Treasurer for some years. Died Newport, 1953.

Richard Storrar, still in service of the united charge.

### *Deacons*

In addition to those two who were promoted to the Session (Robert Robertson and Walter M. Robertson) there served:-

Robert Hepburn, resigned 1898: Alex Coventry, mason, Duncricvie James Brown, Stationmaster, resigned 1896 James Culvear, both Deacon and Beadle, died 1943: James W. Mackie Adamson, resigned after thirteen years service on his removal to Kirkcudbright in 1919 Thomas Drummond: William Burnie.

### *Organists*

Precentor to 1907. John Douglas, resigned to become Church Officer at Orwell U.F. Church: then a long succession of short appointments . . . William Wyse, Miss Normand. Thomas Hamilton, Mrs. Wm. Nicoll, Miss Deas, Miss Annette Haggart, Cuthbert Hall, Miss Honeyman, Mrs. Dan Deas, Miss Jenny Gray (now Mrs. James Ellis) F. Baxter, Mrs. Coutts, and Robert Adamson.





## Chapter XXIII.

### *THE PARISH CHURCH, 1920-1943.*

#### *Ministry of the Rev. James Campbell, 1920-1943.*

Mr. Campbell, a native of Lossiemouth, graduated in Arts at Aberdeen in 1910. He was on service during the First World War, and was a prisoner in Germany for nine months. After a period as Assistant at Irvine, he was elected to Arngask by a majority over Mr. John Easton, who was later called to Blackbraes in the Presbytery of Linlithgow. Mr. Campbell's ordination took place in April, 1920, and his faithful, kindly, cheerful ministry is still remembered. In March, 1933, he was called to Cairnie, in the Presbytery of Strathbogie. He has since retired and is resident at Dufftown.

During his ministry, the following were ordained to the eldership:-

1920 - Alexander Hume, died 1932.

George Dundas McEwan, who had been acting as Session Clerk since 1910.

1925 - Alexander Graham, farmer, East Fordel. Died 1930.

David Stewart, mason. Died 1951.

1930 - William C. Hunter, lawyer, who had formerly been connected with St. George's Church, Edinburgh. He owned Arngask, and was a prominent Shorthorn expert. Died 1941.

Edward Hamilton, signalman.

1932 - Richard Hume. Died 1938. The minute speaks of him as "a man of transparent goodness".

Alistair Henderson, Schoolmaster. Later transferred to Scone.

In 1923, there was an augmentation of Stipend by £105 per annum. The Session minutes give no indication by whom, or how, the necessary capital was raised all that is recorded is a letter from the Church offices in Edinburgh stating that Arngask, among other parishes, was to benefit by the setting aside of £3,500 of North British Railway 3% Consolidated Stock for "augmenting out of the income the stipend paid to the minister and his successors in office".

A bequest was made in 1925 by Mrs. Dick, of Dick's Hotel, of £50, the income to be used for gifts to the poor at Christmas, and in the following year there came into existence the Glendeuglie Fund, by which the Salveson family gave £1,330 of 3½% Conversion Stock, the interest of which was "to be at the disposal of the Kirk Session, but with special emphasis on the claims of youth and music". As has been recorded, a similar gift was given to the other church.

That same year (1926) saw the recognition of his work as Beadle of Mr. Andrew Millar, who had held the post for 26 years. He died in 1933, but his widow lived long after in Edina Cottage.

In 1929, there took place the Union of the Church of Scotland and the United Free Church as a result the two congregations in the parish, both of which bore the name Arngask, had to face the task of differentiating themselves. The old church naturally retained the ancient name, and the other congregation chose to be known as Glenfarg.

After the translation of Mr. Campbell, there were prolonged negotiations about the union of the two congregations: these failed, and eventually Arngask was allowed to make a terminable appointment by calling a "minister without charge". This meant an appointment of a fully qualified minister who would hold his office not, as usually, "ad vitam aut culpam" but for short periods of three years, and renewable; but in the event of a possible union being agreed upon, his appointment would cease to allow the union to be consummated.

#### *Ministry of the Rev. A. McClymont Adams, M.A. 1934-1937*

The first minister elected under the new arrangement was Mr. Adams, called from Sauchie, in the Presbytery of Stirling. The other candidate at that time was the Rev. W.S. Brookes, M.A., a missionary who had spent a number of years in Jamaica. Mr. Adams' ministry lasted only one term of three years, he being called in 1937 to Aberdour, St. Drostan's, in the Presbytery of Deer. He retired from the active ministry in 1954, and has made his home in the village where he ministered for the seventeen years before he retired.

In 1934, after the death of Mr. Andrew Millar, Mr. John Black was appointed Beadle, and in 1937, he was succeeded by Mr. Thomas Coventry, who held office until his death in 1944.

During Mr. Adams' ministry, the question was raised of bringing electricity to the church, but the distance of the building from the nearest transformer made it technically difficult, and the cost of erecting a new transformer would have raised a serious economic problem. The whole idea had therefore to be abandoned.

#### *Ministry of the Rev. D.B.M. Mellis, M.A., 1937-1943.*

Mr. Mellis came from Gullane to Arngask, where he spent six active years. One of his great interests was lecturing, to assist which task the congregation bought an excellent electric lantern which is still in occasional use.

During this ministry, six new elders were elected:

1938 - Major-General A.H. Marindin, C.B., D.S.O., a relation of General Kirkland, commanded a division during the Second World War after a distinguished career in the Black Watch. He came to Fordel after General Kirkland's death, and made the Church one of the foremost interests of his life. Among the achievements of his military career was the invention of a range finder; but to the end his primary enthusiasm was for his old regiment, whose museum benefited greatly from the magnificent collection of relics and prints he bequeathed to it. The General died in 1947.

William Brunton had acted for a number of years as Session Clerk before he was ordained to the eldership. During the Second War, he was on service, but in 1946 he returned to the clerkship and the eldership which positions he still holds with great acceptance.

John Brough was a member of a family with a long association with the district. In his younger years, he used to cycle to his work in Perth; but the last few years of his life were hampered by the need to go quietly as the result of a cardiac weakness. He died in 1956.

Alexander Davidson, mason, held office until his resignation in 1946, but is still resident in the village.

William Davidson, blacksmith, acted as Session Clerk during the period when Mr. Brunton was on service. He resigned in 1946, and died suddenly in 1956, less than six weeks earlier than Mr. Brough, his brother-in-law.

James Robertson, griever, who farmed Arngask for the Hunter family until his retirement. He died in 1947.

The Second World War seriously affected church work during this ministry, and it was still in progress when, after Dr. Jack's death, union of the two churches in the parish took place. Shortly after, Mr. Mellis was called to Bridge of Dun, in the Presbytery of Brechin and Fordoun. He retired in 1954, and is now resident in Edinburgh.

In 1938, the congregation benefited by a new bequest, the Constable Fund, a sum of £80, the income of which is to be used "as the Session deems best". In that same year, the long tenure of the post of organist by Mr. Strachan came to an end with his illness and death some little time after, the vacancy was filled by the appointment of Mr. James Spence, who held the position until after the union of the two congregations.

## Chapter XXIV.

### *SINCE THE UNION OF 1945*

The Presbytery of Perth had no easy task when faced with the situation created by the death of Dr. Jack. In face of the acute shortage of ministers, it could not reasonably allow two full ministries in a parish of the small size of Arngask. After lengthy negotiations, and many strong words, a basis of union was finally accepted by both congregations, and in March, 1943, the union was consummated, the name of the united congregation being Arngask-Glenfarg. As the first minister of the charge, the Rev. James Mackie, M.C., M.A., was elected and inducted in August.

Mr. Mackie, who had served during the four and a half years of the First World War with the Argyll and Sutherland Highlanders, rising to the rank of Captain, being wounded twice, and being awarded the Military Cross for work on the Somme, graduated in Arts in Glasgow University in 1920, and later took the theological course at Trinity College, winning several scholarships and an Honours Diploma. His previous ministries were at Kirkconnel (St. Mark's), Paisley (Wallneuk), Banff (Trinity), and Glasgow (Cowcaddens).

The old Glenfarg Manse was chosen as the Manse for the united congregation, being more conveniently situated in the heart of the village, and having, already installed, both electricity and a gravitation water supply. For a number of years both churches were used for worship (the old church for the summer months, and the village church for the winter months). This policy continued until 1951, when the cost of maintaining two buildings was found to be beyond the resources of the congregation: so, by a unanimous decision of the Session, backed by an almost unanimous vote of the congregation, it was decided to discontinue worship in the old church, and to concentrate the worship and work in the village church, which had the advantage of centrality, of a hall, of electricity, water and sewage. At the same time it was decided to abandon the cumbersome double-barrelled name, and to revert to the ancient historic name which had been borne by both churches until 1929 - Arngask. By these decisions, the village church became the Parish Church, and the old Church was gifted to Col. Patrick C. Hunter of Arngask, in the midst of which estate it lay. Col. Hunter has removed the dangerous roof, and has put the rest of the building into a satisfactory state.

The Kirk Session at the time of union in 1943 consisted of thirteen elders, as under

From the Parish Church

Major-General A. H. Marindin, D.S.O., C.B., died 1947.

John Brough, died 1956.

James Robertson, died 1954.

Alex. Davidson, resigned 1946.

William Davidson, died 1956.

William Brunton, still Session Clerk, *{died 1970}*

David Stewart, died 1951.

From the former U.F. Church:

Charles A Marshall, appointed Session Clerk at union, died in Milnathort, 1953.

Robert Beath, died 1951.

Walter Robertson, resigned 1948, Died 1957.

William Murray, still in active service.

James M. Kay, appointed Treasurer at union, died at Newport, 1953.

Richard Storrar, still in active service.



*The Parish Church Today*

Since the induction of Mr. Mackie, several elections of elders have taken place

1945 - D. M. Broadhead, Village Schoolmaster, still an elder.

Alex. Logie, Chartered Accountant, now Congregational Treasurer.

D. L. Morrison, Grocer, still an elder.

Thomas Muirhead, Hotelkeeper (resigned 1948 on removal to Cowdenbeath).

1947 - Peter Dorward, Gardener-Chauffeur, still an elder.

George A. MacBeath, Stationmaster (resigned 1956 on promotion to Aberdour).

1948 - Sir Thomas Hunter, ex-Lord Provost of Perth, ex-M.P. for East Perthshire. Editor of the "Perthshire Constitutional" died 1953.

Col. T. Harris Hunter. O.B.E., T.D., in command of the R.A.S.C. of the 51st Division during the Second World War captured at St. Valery, 1940, and five years a prisoner in Germany. Now owner of Balcanquhal, Conland, and West Newton still an elder. His great grandfather was a cousin of David Livingstone missionary and explorer.

1952 - William Logan, O.B.E., retired cartographer took part in the ordnance survey of Egypt, and did great service for General Allenby during the First World War, still an elder.

1954 - Peter A. Simpson, retired banker, formerly of Whitburn, now owner of Blairstruie, still an elder.

In 1943, the Minister started a monthly News Sheet, printed by means of a duplicator, which has been of considerable service in keeping every member of the congregation fully informed as to all the details of the church, its organisations, and activities.

Until 1956 the stipend was made up as follows:-

Standardised Stipend	£177	2	9
Local Endowment (1923)	103	12	6
Making the total Endowment	£280	15	3

The balance of Stipend was made up by the congregation, with some assistance from the Maintenance of the Ministry Fund, to the national minimum.

On November 6th, 1949, after a service in the church, conducted by the Minister, a plaque was unveiled on the War Memorial on which were set the names of those who had given their lives in the Second World War. Mrs. Millar, who then lived in the former Schoolhouse Cottage at Arngask, the mother of one of the men who fell, performed the ceremony of unveiling. The thirteen names on the tablet are:-

Thomas P. Boyd, Royal Navy  
Maurice W. Tedcastle, R.N.V.R.  
George Elder, Black Watch  
William C. Millar, Black Watch  
William Falconer, Scottish Horse  
William A. Deas, Green Howards  
Robert W. Hutcheson, Royal Engineers  
James Brown, R.A.S.C.  
John C. Cowan, Royal Air Force  
Hector Y. Lawrence, Royal Air Force  
Russell S. Millar, Royal Air Force  
George Moir, Royal Air Force  
David Wilkie, Royal Air Force

#### Church Officers since 1943

James Culvear, died 1943  
Thomas Coventry, died 1944  
Alex. McKenzie, died 1945  
Peter Dorward. resigned from Officership, but continued in the eldership, 1953  
Mrs. Brough, still in active service

#### Organists

James Spence, organist in the old church, appointed to united church, and continued until 1946. Died in 1955 at Leslie.

Robert Adamson, formerly organist in village church, but resigned to go on service 1940, reappointed in 1946 and held office till 1952.

Miss Florence Ewan, for a few months in 1952

Voluntary organists gave service during the vacancies: Mr. D. M. Broadhead, Miss Annette Haggart (former organist), Miss Edith Barclay (our District Nurse), and Mrs. Ellis (formerly Miss Gray, organist).

Miss Rene Fergus, of Perth, still in service.

In 1946, Mrs. Fiddes, widow of a former Session Clerk, made available to the Minister the sum of £300 to be used as he felt best. With the consent of the Kirk Session, the position of the pulpit was changed so as to allow the setting of a fine oak Communion Table, with three carved chairs, in the centre of the chancel. On the side of the Table furthest from the pulpit was set a lectern, and on the near side a baptismal font: this arrangement was symbolic, with "the central sacraments flanked by the two points from which the Word was read and expounded". Above the pulpit a new hanging light was installed, with an illuminated red cross, and new hymnboards informed the congregation of the various items of praise. All these furnishings, in waxed light oak, give the sanctuary real beauty and dignity.

Six years later, in 1952, a two manual organ which had formerly done duty in a Musselburgh church, completely renovated, and fitted with an electric blower, was set up to lead the singing

of the services. And only a year or so ago, the bell which had for so many years called the parish to worship in the old church was installed in the tower of the village church, summoning a new generation to the sanctuary and its services.

The year 1956 was marked by a gift from an anonymous donor to be used for increase of the support of the ministry. It took the form of £500 to be paid in seven equal instalments. With the assistance of the Further Endowment Scheme of the Church, this will mean an addition to the stipend resources of the congregation of about £14 0s 0d for the first year, increasing each year by an added £14 0s 0d: so that by 1963 the increase will amount to over £100 0s 0d.

For many years the Kirk Session factored, on behalf of the County Council, the pendicle at Newton which had originally been bought from congregational funds, to be invested for the poor. The County Council sold it in 1951 for a sum of over £4,000, the total proceeds going into the County Public Assistance Fund. Evidently under the various Local Government Acts, there is no possibility of securing any of this money for a local Poor Fund.

The congregation now enjoys the annual income (over £90 0s 0d) from the united Glendeuglie Funds which had formerly been the possessions of the separate congregations.

Early in 1957, the Women's Guild provided crimson carpeting for the pulpit steps and the front passage of the sanctuary, - and later in the year, as the result of an appeal from the pulpit, it was possible to carpet all the other passages.

## Chapter XXV.

### ***SOME STATISTICS AND NOTES***

*Facts and Figures about the Community in the last half century.*

The Arngask chapter of the Third Statistical Account was prepared by the author of this volume about three years ago, and much of the material given here is incorporated in that chapter. Here, however, it is brought up to date.

One of the characteristics of the last twelve years has been a tremendous change in the actual population. Practically all of the estates, farms, and larger houses in the parish have changed hands, some of them several times within that short period. This list will indicate the general trend.

Blairstruie - In 1943, it was owned by the Misses Simpson. It was sold first to a family of Pentlands, and later to Mr. and Mrs. Mathieson, who had retired from the management of Amulree Hotel. It is now the property of Mr. Peter A. Simpson, a retired banker from Whitburn, and his farmer son.

Fordel - Formerly known as Paris (The farm of Wester Fordel is run as a unit of the estate). In 1943, it was the property of General Marindin, of whom some details are given in an earlier chapter. After his death, it was bought by Mr. Harry J. Wightman, who occupies the house, and farms the estate in partnership with Air Vice-Marshal Kingston M'Cloughry and Mr. Alex. Wright.

East Fordel - Owned in 1943 by Mr. Robert Bryce, it later was sold to a Polish family, and is now farmed as one of a syndicate of local farms.

Easterton - It, along with Fordel, was the property of the Marindin family, and was occupied for some time by Miss Eve Marindin (now the wife of Col. Walkington, and resident in Northern Ireland). It is now the property of Mr. Norman Stewart.

The Deuglies - Mr. Stronach, of Mid Deuglie, has been in his farm for many years, but East Deuglie (formerly owned by Mr. Alex. Nicol) and West Deuglie (formerly occupied by a relative of Mr. Nicol, a Mr. Scott) are now in the hands of two brothers, William and Alex. Bennett.

Glendeuglie - For many years it was the home of the Boyd family, a family with strong naval associations. During the Second World War, it was occupied by Mr. Peter Dewar, who, as Chairman of the Distillers' Company, Limited, was evacuated to the district, and brought with him a skeleton staff. It is now the property of Mr. Geoffrey B. Gourlay, retired from India, who also farms Candy.

Hilton - This farm has passed through several hands. Mr. Imrie was succeeded by his son, who later sold the farm to a Pole. Since then it was farmed by Mr. Robert Ross (who is now in Edinburgh) and is now the property of Mr. Ian Barlas, formerly a Forestry Official in the Soudan.

Duncrievie - One of the houses, with the farm, has remained continuously in the hands of Mr. Robert Hamilton. The other house, formerly the property of Mr. Oliver Moody, was bought by Sir Archibald Cochrane, G.C.M.G., D.S.O., R.N., ex-Governor of Burma, and ex-M.P. for Kirkcaldy Burghs. He had a distinguished career in the First World War, and was for some time a prisoner of war with the Turks. Later Duncrievie became the property of Mrs. Mundell, whose son started mink farming there, but found the district unsuitable for that purpose. The house is now occupied by Mr. and Mrs. Peter Nelson.

Pittiloch has passed from one generation to another, the present owner being Mr. James Ellis. Similarly, Arngask has passed from Mrs. W. C. Hunter to her son, Col. P. C. Hunter, an official of the General Accident Insurance Company at its head office in Perth.

Conland, in 1943, was occupied by Mr. George Brown (now sheep farming in the Borders), West Newton by Mr. Shepherd, and Balcanquhal by Mrs. Low (now resident at Pitlochry).

Now all three are the property of Col. T. Harris Hunter, O.B.E., T.D., who after five years as a prisoner of war in German hands, has made his home at Balcanquhal, being associated with his son Alistair in the farming of Conland and West Newton. The other son, William, a B.Sc. of Manchester University, is in the Navy as an Electronics Officer.

Letham - In 1943 it was the property of Mr. W. G. Piper (now of Braco House, Perth) whose name is well known in the curling world. He captained the Scottish team that recently visited Canada. Letham is now occupied by Mr. F. A. F. Johnstone.

Bountree was formerly occupied by Professor Moodie, of Hyderabad University, an important Indian educational official. It is now the property of Col. Aldridge, of the R.E.M.E., and is at present occupied by Col. Rusk, of The Black Watch.

A similar story must be told of the village itself, where death has removed old residents, leaving room for "incomers". Many of those who take the most active part in our community have come to the district within the last twelve years.

Of late years, whenever a house was unoccupied, it was put on the market, and almost invariably it was sold to some retired person or couple at a price quite beyond the purses of most younger people. The result has been that there is an increasing number of houses with only two inhabitants. Many of those who have bought houses have retired from business in Perth, or have come from abroad. At present there are residents who have spent most of their working life in India, or Egypt, or the Gold Coast, or Hong Kong, or Burma.

There has been practically no private building during the last decade. The only completely new house is the cottage built half way up Arngask Brae by the late Mrs. Hunter for Mr. James Robertson, her retired grieve. But there has been considerable County Council activity. In 1943, there were only two Council cottages, on what was then known as the Back Road, and is now called Greenbank Road. But since then, first six, then other four houses were built in Hayfield Road recently ten others were erected on Greenbank Road, and in 1956 a new Police Station and four cottages have been built on an offshoot of Greenbank Road, to be known as Greenbank Crescent. In 1957, three other houses were added to the scheme. These new houses, however, have not added to the population to any extent, being in the main occupied by families formerly resident in the parish, or by young folks recently married.

For statistical purposes, the minister compiled a roll of the parish in June, 1950. It reveals the following details. The position has not materially changed since.

Classification by Age	Males	Females	Total
Of School age and under	51	68	119
Adolescents no longer at School	22	11	33
Mature (over 21 to 60 or 65)	142	179	321
Men over 65, average retiring age	34		
Women over 60, average retiring age		62	96
	249	320	569
Classification by Occupation	Males	Females	Total
Not yet employed	51	68	119
Gainfully employed:			
Within the Parish	117	19	136
Outwith the Parish	36	16	52
Women domestically employed		161	161
Not gainfully employed owing to age, infirmity or circumstances	45	56	101
	249	320	669



These population figures must be set in the background of the general trend of the last century and a half:

Webster's Figure in 1755	...	736
First Statistical Account, 1791	...	554
Second Statistical Account, 1841	...	724

Official Census Figures:

Date	Part in Perthshire	Whole Parish
1801	204	564
1811	252	?
1821	241	?
1831	238	712
1841	272	750
(Damhead 122, Duncrievie 108)		
1851	195	689
1861	231	705
1871	208	565
1881	199	547
(Kinross 129, Fife 219)		
1891	197	564
(Kinross 165, Fife 202)		

Up to this point, of the total acreage of the parish (6,446), 1,803 was in Kinross, 1,834 in Fife, 2,809 in Perth

1901	593
1911	652
1921	961
(building Of Kirkcaldy Reservoir)	
1931	650
1941	No Census owing to War
1951	707
(Males 325, Females 382; 204 occupied establishments)	

### *Vital Statistics for the Decade, 1946-1955*

Baptisms:- The Minister's Register is a better indication of the Birth rate in the homes of the parish than are the official Registrar's figures. So many of the mothers go to Perth for their confinements that local figures do not accurately reflect the true situation.

1946	11
1947	9
1948	7
1949	11
1950	4
1951	8
1952	8
1953	11
1954	3
1955	4
1956	4

Average for Decade 7.6

The number of weddings within the parish is small, and varies from 0 to 5 in the year.

Deaths:- (of whom some died outside the parish).

1946	7
1947	8
1948	8
1949	8
1950	11
1951	9
1952	13
1953	10
1954	9
1955	6

Average for Decade 8.9

The primary occupation is still agriculture, which provides the larger proportion of the working population with a livelihood. Although the acreage under tillage is now much greater than it was half a century ago, mechanisation has reduced the number of persons employed. A reliable witness says that there are only ten pair of horses working on Arngask farms, and the number is steadily decreasing. Silage in this area is still in its experimental stages, and many of the farmers are rather sceptical about its prospects of success.

The "Land Utilisation Survey of Britain" was published in 1944 as the result of an examination of the whole country during the preceding decade. The facts given about the parish of Arngask are as follows:

Of the "improved land" 58.2% is arable, and 41.8% meadow.

Of the arable land

- 1% is under Wheat,
- 33.4% in Oats,
- 7% in Potatoes,
- 13.1% in Turnips and Swedes,
- 42.7% under Rotation Grasses.

The remaining 2.8% is under Beans and Barley.

The proportion of Cattle is 1 to 6.5 acres, in the ratio of 2 to 1 Beef Cattle to Milch.

The proportion of sheep is 1 to each 0.5 acres of crops and grass.

The area as a whole is associated chiefly with sheep, and only to a lesser extent with cattle. Milch cattle are important, and young store cattle are reared for Finishing outside the area. The last few years have seen changes both in the proportion of the various crops, and in the number of cattle. The heads of stock now maintained being greatly on the increase.

The village of Glenfarg is the shopping centre for the whole area, and the shops, with their distributing vans, engage the services of quite a number. There is a bakery and baker's shop, with a van engaged in covering a large district two grocery shops (one licensed) each with vans on the road; a tea room, which sells also sweets, ices, and a big assortment of small goods like needles, thread, etc. and the Post Office, which is also a newspaper shop, and general store. There is one joiner's shop, one mason's yard, one smiddy, one garage (although the smiddy also hires cars) and two general contractors, one of which, in addition to retailing coal, is also kept busy with County Council Statute Labour work. Several are employed on the railway, at the station and on the line several on the roads. Market gardening, dairying, and poultry keeping provide an income for some, and, until myxomatosis put an end to the traffic, rabbit trapping. In addition to the Schoolmaster and the Minister, there are several professional men whose business interests are centred in Perth. Some of these travel by rail daily, others by bus, as do also a number of men and girls employed by Perth firms. There are some of independent means, and quite a number who are retired on pensions of various sorts.

Glenfarg, as a small village, cannot provide highly organised commercial entertainment for the residents. Local concerts, dramatic shows, whist drives, bridge evenings, and dances lighten the evenings during the winter, but for the theatre or the cinema, one must travel to Perth (ten miles away) or Kinross (six miles away). There are several sports organisations - for Curling and Badminton during the winter, and for Tennis and Bowling in the summer. There was formerly a Golf Course on the grounds of Easterton, but its inaccessibility prejudiced its prosperity, and the cancellation of the lease finally settled its fate.

There are two parks, The Wallace Park is the gift of a former owner of Duncriche, and it has been lovingly developed by Mr. J.L. Anderson, a local benefactor who resides quite near the park. Mr. Anderson has spent time, money and thought on its care, but, unfortunately, now that it is governed by the County Council, it does not receive the attention its lovely setting deserves. There is a football pitch, and an area levelled recently in which Highland Games have been held. These games, which were resuscitated in 1948 after a lapse of several years owing to war conditions, have now again fallen into abeyance, throttled as so many similar functions have been by the weight of Entertainment Tax. The future of the park is brighter, as soon, in 1958, it will be handed over to the Glenfarg Community Council with a maintenance grant of £30 annually from the County Council.

In the roundel at the south end of the Park, there is a pyramidal cairn which was erected by Mr. Anderson just before World War II, and is known as "The Druid's Grave". Mr. Anderson informed the writer; "In the centre is deposited a canister containing a parchment describing the work that had been done on the park, and signed by about a dozen men who had shared in the work. We inserted current coins and newspapers, and wrapped the can in roofing felt to be discovered by future generations when we are dust and ashes".

The other park lies behind the school, and is reserved for youth purposes.

The school, opened at the beginning of the century, stands at the north end of the village. The schoolmasters who have guided the pupils during the period from then until now are:

John Wilson, retired 1908 (He had taught since 1872 in the old school). Died 1913.

J. Coutts Morrison, appointed to Markinch, Inverness, 1913.

Hew H. Bonar, retired 1928, was on Military Service,\* 1915-1919, and won O.B.E. (Mil.).

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\* During Mr. Bonar's leave of absence, the school was under the care of:-

(1) Mr. John Forbes (2 years)

(2) Miss Williamson (1 year, 9 months)

Alistair Henderson, transferred to Scone. 1936.

Dan. M. Broadhead, still in office. With him is a staff of two teachers - Miss Margaret Ewan and Miss Sheena MacLeod.

In 1909, a record of School Dux Medalists begins in the official Log Book. The List recorded runs:-

1909 - Archie Symington (Arngask)  
1910 - Jeannie Robertson (Scarhill)  
1911 - Lizzie Paterson (Blair)  
1912 - Lizzie Robertson (Berryhill)  
1913 - Thomson Drummond James Taylor  
1914 - Magdalene Smith  
1915-1920 No names recorded  
1921 - Helen Sanderson  
1922 - Robert Muir (Stationhouse)  
1923 - Alice Sanderson  
1924 - Janet Gourdie  
1925 - James Smart  
      Janet Skinner  
      Jean Robertson  
      Robert Millar

The awards from 1926 onwards are recorded on a Tablet in the School Hall.

1926 - Agnes D. Bryce	1931 - John Sanderson
1927 - Lena Ellis	1932 - Angus Deas
1928 - Edith E. Robertson	1933 - Alexander Hume
Edward L. Connell	James Webster
1929 - Mary B. Dorward	1934 - Arthur Barr
1930 - Alice Walker	Robert Davidson
1935 - David Buist	1947 - Jean Urie
1936 - Esmay Muirhead	1948 -
1937 - Yona Robertson	1949 - Margaret Webster
1938 - John D. Wylie	1950 - Roberta Beveridge
1939 - James Simmers	James Cameron
Alex. Urie	1951 - James Brunton
1940 - Elizabeth McPherson	1952 - Hamish Colliar
1941 - Agnes Urie	1953 - Isabella Bennett
1942 - Margaret Robertson	1954 - Hamish Bryce
1943 - David Millar	1955 - Elizabeth Bennett
1944 - Mary McPherson	1956 - Jane D. Bryce
1945 - Constance Miller	1957 - Arthur Watt
1946 - Jean Logie	

Twice in the Log Book the names of attendance officers are given, - Mr. Dalrymple (Fordel) who was succeeded in 1918 by Mr. Pratt (Myrtle Cottage).

One teacher has had a very long record in the school; Miss Black came from Gateside to Glenfarg in March, 1916, and for almost forty years taught and served the school and its scholars with loving fidelity. She is now retired, and living in Gateside.

Glenfarg is not ill off for transport. There is an excellent bus service, both north to Bridge of Earn and Perth, and south to Kelty, Cowdenbeath, Leven, and Dunfermline. Three buses each

way pass through the village every two hours. The main road, A90, gives three miles of trunk through the parish, part of the main Perth-Queensferry Road, connecting at Kinross with the Kincardine Bridge road to Central Lowland and South-west Scotland. The railway, owing to the greatly decreased number of trains stopping at the station, has now a lower standard of service than in former days; and, in view of the policy of the nationalised British Railways, by which so many of the smaller stations have been closed down, it is anticipated that very soon Glenfarg will be available for goods traffic only.

There are three hotels at present catering for the public, all of them of excellent standard. The Glenfarg, a licensed house, situated at the crossroads in the centre of the village, has nineteen bedrooms, all with hot and cold water the Lomond, licensed, some hundred yards north, has sixteen bedrooms, all with these same facilities the Bein is smaller, with only six bedrooms, all with hot and cold water. It has a seven day licence. Culmore Hotel, on Churchill, is at present on the market, owing to the death of "mine host"; whether it will be continued as a hotel is not yet known. There are only a very few houses in the parish which cater for summer visitors.

There is no resident doctor, but the needs of the parish are well served by three doctors who live in Kinross. The District Nurse (at present Miss Edith Barclay), however, lives right in the heart of the village.

In 1953, the Coronation of Queen Elizabeth was celebrated by a number of local functions, both indoors and out of doors. The former were a great success, but the latter were marred by the intense cold of that day, June 2nd. These functions were financed by public subscription, and after all costs had been met, the problem arose as to how to deal with the balance. After consideration of several ideas, it was decided to purchase a small cinema projector for use in the School and the Community. The Coronation Committee had been ably led by the County Councillor for the area, Sir Archibald Cochrane, of Duncrievie, with as secretary Miss Maimie Scott.

At a public meeting after the winding up of the Coronation Committee, it was determined to form a Community Council. It was to take the place of the Development Committee formed by Dr. Jack (and which was now moribund) it was to administer the balance of the Coronation Fund and it was to be the avenue of expression of public opinion in matters concerning the parish and the village. The first officebearers were:

*Ex-Officio*

Col. T. Harris Hunter, O.B.E., T.D., who at that time had been nominated as County Councillor in place of Sir Archibald Cochrane, who was removing to Gifford.

Mr. Bruce Wallace, Manager of Kirkcaldy Water Works, who, during his long stay in the district had taken a very active part in community affairs, and was at that time District Councillor.

*Elected after a Ballot:*

Mr. George A. MacBeath, Stationmaster, who was appointed Chairman.

Rev. James Mackie, M.C., M.A., Parish Minister, who was appointed Clerk.

Mr. Robert Millar, Grocer, who was appointed Treasurer.

Mr. William Brunton, who held the posts of Session Clerk and Registrar.

Mr. D.M. Broadhead, Schoolmaster.

Mr. D.L. Morrison, Grocer, Manager, Sands and Co.

Mr. Harry McGlashan, The Bakery.

Mr. Colin Brough, Commercial Traveller.

Vacancies are filled by annual election, and the membership of the Council at the end of 1957 was

Chairman..... Col. T. Harris Hunter.

Clerk ..... Rev. James Mackie.

Treasurer..... Mr. Robert Millar.

Along with Mr. Wm. Brunton. Mr. Harry McGlashan. Mr. Colin Brough. Nurse Edith Barclay, Mr. George Buchan.

Mr. Peter A. Simpson. and Mr. James A. Troup, M.A. By the election of 1958, Mr. Brough and Miss Barclay were replaced by Mr. Thomas Paton and Mr. William Deas.

Among the funds now administered by this Council is a Trust formed by the Ex-Servicemen's Association, disbanded in 1957, amounting to over £300. Its purpose is to provide a medal for the dux of the School, and a number of other prizes. The first winners were

1957 ..... Arthur Watt

1958 ..... Margaret Innes

# **DIRECTORY OF GLENFARG JANUARY, 1958**

Phone numbers are given :      K - Kinross Exchange  
    P - Perth Exchange  
    G - Glenfarg Exchange

## *ARNGASK CHURCH*

Minister - Rev. James Mackie, M.C., M.A., The Manse .....	G. 233
Session Clerk - Mr. William Brunton, Ochil Cottage	
Treasurer - Mr. Alex. Logie, C.A., Ochilree .....	G. 227
Property Convener - Col. T. Harris Hunter, O.B.E., T.D., Balcanquhal .....	G. 261
Session (in order of ordination) -	
Mr. William Murray, Rossie Ochil, Forgandenny.....	G. 206
Mr Richard Storrar, Greenbank.....	G. 248
Mr. D. M. Broadhead, The Schoolhouse .....	G. 263
Mr. D. L. Morrison, Roselea .....	G.211
Mr. Peter Dorward, Greenbank Road	
Mr. William Logan, O.B.E., Montaza .....	G. 296
Mr. Peter A. Simpson, Blairstruie .....	G. 315
Mr Geoffrey B. Gourlay, Glendeuglie .....	G.217
Organist - Miss Rene Fergus, 39 Muirton Bank,	
Perth .....	P. 62929
Choir -	
Miss Cathie Barclay, Medwyn	
Miss Edith Barclay, Nurse's Cottage .....	G. 258
Miss Hettie Broadhead, The Schoolhouse .....	G. 263
Miss Isobel Brunton, Glenhead	
Miss Florence Deans, Hawthorn Cottage	
Miss Isobel Deans, Hawthorn Cottage	
Mrs. Ellis, Pittillock .....	G. 228
Miss Dorothy Ellis, Pittillock .....	G. 228
Mrs. Mackie, The Manse .....	G. 233
Miss Sheena MacLeod, Melville Terrace .....	G. 283
Miss Chrissie Robertson, Melville Terrace .....	G.283
Church Officer - Mrs. Brough, Churchill Cottage	
Woman's Guild President - Mrs. Mackie, The Manse .....	G.233
Woman's Guild Secretary - Mrs. Wm. Brunton Ochil Cottage	
Sunday School Staff - The Minister, Miss R. Fergus and Miss I. Brunton	
Hour of Service - 12 noon. Communion Sundays - 3rd April, 3rd July, 3rd November.	

## *ARNGASK SCHOOL*

Headmaster - Mr. D. M. Broadhead .....	G.263
Staff - Miss Margaret Ewan and Miss Sheena MacLeod	
Caretaker - Miss Mary Greig	

## *OFFICIALS, ETC.*

Registrar - Mr. William Brunton, Ochil Cottage	
Police Station- - Constable Woonton .....	G. 222
Railway- Stationmaster - Mr. Wm. D. Morrison .....	G 223
Post Mistress - Mrs. Deas .....	G 201
Three collections daily except Saturday and Sunday	
Two Collections on Saturday	
Two deliveries daily except Sunday	
Half-Holiday, Saturday	
Half-Holiday (Except Post Office) - Thursday.	

*Justices of the Peace -*

Col. T. Harris Hunter, O.B.E., T.D. ....	G. 261
Mr. D. L. Morrison .....	G. 211

*Medical Men -*

Dr. Hope P. Anderson, The Bield, Kinross.....	K. 2137
Dr. A. K. Mackintosh, Burnhouse, Kinross.....	K. 3112
Dr. J. W. Miller, Ramshawe, Kinross .....	K. 2233

*HOTELS*

Glenfarg Hotel, Licensed (Mr. and Mrs. Hardie) .....	G. 241
Lomond Hotel, Licensed (Mrs. Thomson) .....	G. 208
Bein Hotel, Licensed (Mr. and Mrs. Slimmon) .....	G. 216
Culmore Hotel, Unlicensed (Mrs. Buchanan) .....	G. 238

*MERCHANTS*

*Grocers*

Henderson & Marshall, Main Road (Miss Little) .....	G. 220
David Sands & Co. (Licensed) Main Road (Mr. Morrison) .....	G. 221
Bakery - John McGlashan, Main Road .....	G. 251
Tea Room Miss Taylor, Main Road	
Butchers	
Greengrocers	Vans come regularly from Milnathort, Kinross and Perth.
Fishmongers	
Bakers	

*Coal Merchants*

J. D. Wylie, Rathillet .....	G. 281
Davidson Bros., Smithy House .....	G. 293

*Garages*

Andrew Morgan, Main Road .....	G. 214
Davidson Bros., Smithy House .....	G. 293

<i>Contractors</i> - Alistair Deas, Ladeside .....	G. 236
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<i>Joiner</i> - William Deas, Ashburn .....	G. 294
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<i>Blacksmith</i> - Colin Davidson, Flowerdene .....	G. 293
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*COMMUNITY COUNCIL*

Chairman - Col. T. Harris Hunter, O.B.E., T.D., J.P., Balcanquhal .....	G. 261
Clerk - Rev. James Mackie, M.C., MA., The Manse ...	G. 233
Treasurer - Mr. Robert Millar, Easterton Lodge	

*HALL COMMITTEE*

Chairman - Col. T. Harris Hunter, O.B.E., T D, .....	G. 261
Vice Chairman - Mr. George Buchan, Hayfield Road	
Secretary and Treasurer - Mr. Walter Beattie, Greenbank Road	
Hall Keeper - Mrs. Jean Davldson, Flowerdene .....	G. 293



#### *NURSING ASSOCIATION*

President - Mrs. Mackie, The Manse .....	G. 233
Vice-President - Mr. Peter A. Simpson, Blairstrule .....	G. 315
Secretary - Mrs. Broadhead, Schoolhouse .....	G. 258
Nurse - Miss Edith Barclay, Nurse's Cottage .....	

#### *RED CROSS SOCIETY*

President - Mrs P. C. Hunter, Arngask .....	G. 207
Secretary - Mrs. Fulton, Craiglomond .....	G. 270
Detachment Commandant - Mrs. Bryce, Drunzie .....	G. 213

#### *GUIDES*

Leader - Miss Hettie Broadhead, Schoolhouse .....	G. 263
Assistant - Mrs. W. D. Morrison, Station House .....	G. 223

#### *BROWNIES*

Leader - Mrs. Beattie, Greenbank Road .....	
Brown Owl - Miss Margaret Ewan, Bridge of Earn .....	

#### *BADMINTON CLUB*

President - Mr. Ian Wylie, Greenbank Crescent .....	
Secretary - Mr. James A. Troup, M A., Westholme .....	G. 279
Treasurer - Miss Sheena McLeod, Melville Terrace .....	G.283

#### *TENNIS CLUB*

President - Vacant .....	
Secretary - Mrs. Deas, Post Office .....	G. 236
Treasurer - Mr Robert Millar, Easterton Lodge .....	

#### *BOWLING CLUB*

President - Mr. D L. Morrison, Roselea .....	G. 211
Secretary - Mr. H. H. Dooley, Greenbank Crescent .....	
Treasurer - Mr. W. Robertson, Helenville .....	

#### *CURLING CLUB*

President - Mr. D. L. Morrison, Roselea ... ..	G. 211
Secretary - Mr. William Murray, Rossie Ochil ... ..	G.206

#### *LADIES' CURLING CLUB*

President - Mrs. McGlashan, Main Road ... ..	G. 251
Secretary - Mrs. Deas, Post Office .....	G.236

#### *W.R.I.*

President - Mrs. Searle, Lyndhurst... ..	G. 301
Secretary - Miss Mary Greig, Belmont .....	
Treasurer - Mrs. Coventry, Main Road .....	

#### *BRIDGE CLUB*

Secretary - Rev. James Mackie, The Manse.....	G. 233
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#### *LADIES' BBIDGE*

Secretary - Mrs. Broadhead, Schoolhouse.....	G. 263
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#### *DRAMATIC CLUB*

At present in abeyance. ....	
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