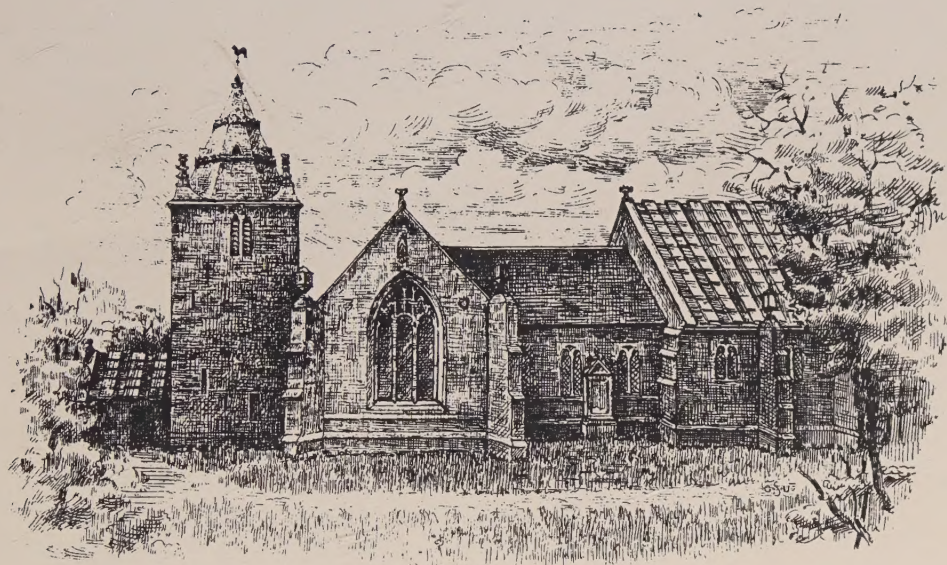


A MID-LOTHIAN VILLAGE

NOTES ON THE VILLAGE AND PARISH
OF CORSTORPHINE

Church of St. John The Baptist 1429



G. UPTON SELWAY

CORSTORPHINE lies only a few miles to the west of Edinburgh, yet until it was finally merged with the city in the 1930's, it was a world apart. Its 15th century Kirk still opens its doors to the faithful; its ancient Dovecot still stands sentinel to the village; and its unique Sycamore, 200 years old when the remains of the castle vanished without trace during the 19th century, still opens its buds to the fresh, spring air.

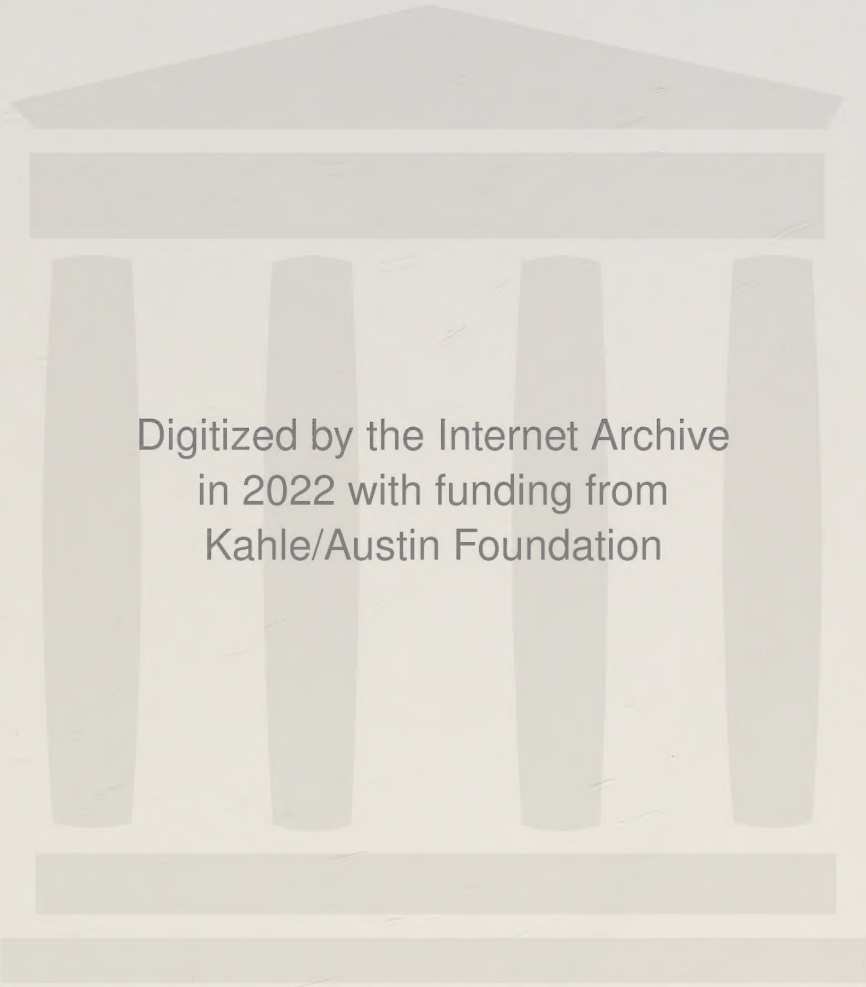
In 1890, Mr Upton Selway wrote his account of a village unspoilt by the ravages of modern living, and of a self-sufficient community welcoming the worthies of Edinburgh, who came to enjoy Corstorphine Cream and to take the waters from the Physic Well.

Here you will find the date of the first school, the origin of Lamp Acre, the whereabouts of the old Cross of Corstorphine, and the fate of poor Maggie ("Magic") Bell, a true Corstorphine witch. But Mr Selway's account does not end there. Until recent times, Corstorphine included the estates of Gogar, Saughton, and Ravelston. The author has included descriptions of these areas and records the history of the old houses with which they were associated, and their owners.

Mr Selway was also an artist of some merit and the book is illustrated with more than 50 of his excellent drawings.

This is a facsimile of the original work. First published by George Waterston & Sons in 1890 and republished by the Rowll Press, Corstorphine, Edinburgh in 1984.

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A MID-LOTHIAN VILLAGE

NOTES ON THE VILLAGE AND PARISH
OF CORSTORPHINE

COMPILED AND ILLUSTRATED

WITH 70 PEN AND INK DRAWINGS

BY G. UPTON SELWAY

WITH AN INTRODUCTION BY

THE REV. JAMES TAYLOR, D.D., F.A.S.



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P R E F A C E.

CORSTORPHINE, with its historical recollections, its ancient church, and its fine situation, is one of the most interesting places in the vicinity of Edinburgh. It was originally surrounded by marshes, some of which were almost impassable ; but the valley in which it stands is now highly cultivated, as well as beautiful, and the land is perhaps the most fertile in Mid-Lothian. In ancient times the Saxons must have penetrated thus far northward, for in the angle between the Almond and the Gogar Burn, near the curious old mansion of Gogar House, is the celebrated monument of antiquity called the "Cat-Stane," beneath which has slept for centuries the grandfather of the famous Saxon leaders Hengist and Horsa. The history of the village and parish has been so clearly and ably narrated by Mr Selway, that it is unnecessary to do more than merely to refer to the chapel founded in the eleventh century, and erected in the reign of Alexander II. into a separate parish ; to the chapel built by Sir John Forrester, Lord High Chamberlain of Scotland, in 1429, erected shortly after into a collegiate church, one of the first provosts of which is supposed to have been the "gentill Rowll of Corstorphine," whom Dunbar, in his *Lament of the Makaris*, bewails as one of the poets whom "death has tane out of this countrie." It is equally unnecessary to dwell upon the successive Lords of the Manor from the close of the thirteenth century downwards—the Le Marischals, De Ramsays, the Mores of Abercorn ; the Forresters, who for upwards of three hundred years made Corstorphine the scene of their hospitalities, sanguinary feuds, and crimes ; and the Dicks, the representatives of the patriotic and generous Sir William Dick of Braid, Lord Provost of Edinburgh in 1638-39, and at one time the wealthiest man in Scotland.

Great changes have taken place in Corstorphine during the last century. Not a stone remains of the old castle of the Forresters, which, protected by a morass, must have been a place of great strength. The extensive sheet of water which lay to the south and east of the castle

has been dried up, and the Water of Leith no longer conveys provisions to it by a boat from Coltbridge. The apparition of a woman clothed in white, with a bloody sword in her hand, which, it was alleged, was seen wandering near the pigeon-house, no longer alarms the villagers. The lamp, maintained by an endowment, which was placed at the east end of the church, for the purpose of guiding belated travellers through the perilous morass, was long ago extinguished; and the road to Edinburgh, which was little better than a quagmire, winding its devious way through brackens and shrubs, is now one of the best in the kingdom. The original Parish Church has disappeared, and so has the Market Cross. The sulphureous spa, which was in such repute last century that a coach was established to run between Corstorphine and Edinburgh for the express purpose of conveying passengers who wished to partake of its salubrious waters, was destroyed by some drainage operations in its neighbourhood. The village has lost the reputation that it once enjoyed for a celebrated delicacy called "Corstorphine Cream," which seems to have resembled the old Scottish dish called "Hattit Kit." Corstorphine is no longer the resort of the families of the Edinburgh tradesmen, who used to repair to it in considerable numbers for the purpose of enjoying the benefit of country lodgings, and of the mineral well. But it still possesses the picturesque church founded by Sir John Forrester in 1429, now converted into a place of worship for the parish—a most interesting structure, decorated with finely sculptured figures of the founder and his wife, and of other members of the family. It also enjoys the benefit of a Convalescent Home, erected at the expense of a generous London merchant, a native of Edinburgh—a commodious building standing on the southern slope of Corstorphine Hill, which shelters it from the northern blasts. On the eastern side of that hill, which is wooded to the summit, is a famous spot termed "Rest and be Thankful," which commands a magnificent view, not surpassed in the kingdom, of the city of Edinburgh in the foreground, and of North Berwick Law and the Bass in the distance, with the Pentland Hills on the south, and on the north by the Firth of Forth and its isles, and the coast of Fife with its hills, and woods, and sea-coast towns. But of this, and all the other interesting places in Corstorphine Parish, the illustrations of Mr Selway will give a clearer and more definite idea than any mere verbal description.

J. T.

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N O T E.


IN preparing the following Notes I have been much indebted to many inhabitants of the Village and Parish for friendly aid in placing any particular information gained by long residence or family tradition at my disposal—more especially to Mr W. Traquair Dickson, W.S., of Corstorphine, for very valuable assistance throughout the work, and to the Rev. James Dodds, D.D., minister of Corstorphine, for kindly help in consulting the kirk-session records ; also to Mr Charles Cook, W.S., Edinburgh, for access to such papers as were of general interest in connection with the Clelands of that Ilk.

I am pleased to have also this opportunity of thanking again those who so readily aided me by granting every facility while I was engaged on the original sketches.

G. U. S.

CORSTORPHINE, *November* 1890.

A MID-LOTHIAN VILLAGE.

 CORSTORPHINE as a place-name has always been, and is likely still to remain, something of a mystery. Of the three derivations advanced, the one most generally accepted, and the one appealing most to one's common sense, is *Cross of Torphin* (the older rendering of the name Corstorphine being *Crostorfyn*), from *Torfin*, grandson of Malcolm II., or from *Torphin*, an archdeacon of Lothian, said to have built a cross at this spot. Another derivation that appeals to many is that of *Croix d'or fin*, and tradition has it that a cross of fine gold was presented to the church by a Norman baron. To Gaelic scholars, and those who like to trace as many words in our language to that source as possible, this third derivation that has been put forward will no doubt settle the matter: *Coire*, a large hollow; *Stoir*, steps through a wet place; and *Phin*, from *Fionn*, white—viz., “the hollow with the white steps.” A trifle laboured, but ingenious. Whatever may have been the origin of the name, the village and parish furnish a most pleasant study alike to antiquarian and artist.

In picturing the village itself in earlier times, and tracing its life and history, one is confronted at every turn with evidences of the Lords of the Manor, the Forresters of Corstorphine, which family was connected with the village from 1376 until the close of the seventeenth century.

Adam Forrester, or Forstar, acquired the estate of Crostorfyn from Gilchrist More, brother to William More of Abercorn, in 1376. A former holder of the estate, in the reign of Alexander II., was David le Mareschall, and it was forfeited by a David le Mareschall, in the reign of David II., and given to one Malcolm Ramsay.

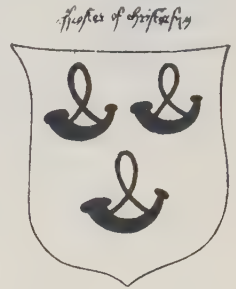
This Adam Forrester was evidently possessed of much wealth and many lands, and held in high esteem by his fellow-merchants in Edinburgh, witnessed by his being chosen Chief Magistrate of the city in 1373, and Sheriff of Edinburgh and Lothian in 1382. Upon his acquiring this Corstorphine estate, he built a chapel, dedicated to St John the Baptist, near

to the Parish Church; but of this more will be said in relation to the church's history. He died in the castle of Corstorphine, 13th October 1404, and was buried in the church of St John the Baptist.

Before entering further into this parish history, it will be useful to give the succession of the Forrester family:—

1st. Adam Forrester, died 1404; married twice—Agnes, daughter of John Dundas of Fingask; and, secondly, Margaret —, who survived him upwards of twenty years.

2nd. Sir John Forrester, eldest son, was a commissioner for the redemption of James I., and upon his (the king's) return to Scotland, he was created Master of the Horse, and, in 1425, Lord High Chamberlain. He was three times married, the second wife being Lady Jean St Clair, daughter of the first Earl of Orkney, and his third Marion Stewart, daughter of Sir Walter Stewart of Garlies, and relict of Sir John Stewart of Jedworth. He died in 1440, and was buried in the chancel of the church.



FORRESTER ARMS,
as emblazoned by
Sir David Lindsay.

3rd. Sir John Forrester, who succeeded, led the troops at the demolishing of Brankston Castle in 1446. He was buried in the chancel of the church.

4th. Sir Alexander, his son, died about 1467.

5th. Sir Archibald, was present in Parliament in 1504-5. He married Margaret, of the family of Hepburn, and had Alexander, his heir, and two daughters—Marion, married to James Sandilands, ancestor to the first Lord Torphichen; and Elizabeth, to David Macgill, ancestor to the Viscounts Oxenfoord, now represented by the Earl of Stair.

6th. Sir Alexander, his son, married Margaret, daughter of Sir Duncan Forrester of Gairden, Master of the Household of James IV., by whom he had

7th. Sir James, who, by his wife, Jane Lauder of Hatton, had two sons, James and Henry.

8th. Sir James, was very young when his father died, and was served heir in 1547. He died in 1589, without issue, and

9th. Sir Henry, his brother, succeeded on 8th November 1589. He married Eleanor or Helen Preston, of Craigmillar, and had a son,

- 10th, and 1st Lord. George, who was created a baronet in 1625, and a peer on 11th July 1633, under the title of Lord Forrester of Corstorphine, by Charles I. He married Christian, daughter of Sir William Livingston of Kilsyth. By her he had five daughters—Eleanor, married to William, ninth Lord Ross; Joanna, to James Baillie of Torwoodhead; Lilius, to William Baillie (his brother); Margaret, to Shaw of Sornbeg; and another. This Lord George resigned the barony in favour of James Baillie and his heirs, they taking the name of Forrester. This entail and surrender was confirmed by Charles II. in 1651. Lord George died 23rd April 1651.
- 11th, and 2nd Lord. James, Lord Forrester, married to Joanna Forrester, dying without issue (he was murdered in Corstorphine on 26th August 1679, of which an account is given later.) There being no issue,
- 12th, and 3rd Lord. William (brother to James Baillie) succeeded. Married to Lilius Forrester, and died in 1684.
- 13th, and 4th Lord. William, his son, succeeded. He married a daughter of Sir Andrew Birnie of Saline, in Fife, and dying in 1705, left a son, George (who succeeded), John, and other children.
- 14th, and 5th Lord. George, in the year 1715, proved his valour and loyalty to King George I. at the battle of Preston. He was afterwards Colonel Scottish Horse Grenadier Guards. Dying in March 1727, he left by his wife Charlotte, daughter of Anthony Rowe, of the county of Oxford, a son and two daughters.
- 15th, and 6th Lord. George, his son, who succeeded, was captain of the man-of-war *Defiance*, and was dismissed by sentence of court-martial for misconduct in 1746, and died two years later. He was succeeded by
- 16th, and 7th Lord. William, the son of John Forrester (who was the second son of William, the fourth Lord). He died unmarried in 1763. The title descended to the next heir.
- 17th. Caroline, eldest daughter of George, fifth Lord. She married George Cockburn of Ormiston, and had two daughters, Anna Maria and Mary. The latter dying without issue, the title devolved on
- 18th. Anna Maria in 1784. She died unmarried in December 1808, when the honours passed to

19th, and 10th Lord. James Walter Grimston, who was grandson of the Honourable Harriet Forrester, youngest daughter of George, the fifth Lord. She married Edward Walter of Stalbridge, Dorset. Their only child, Harriet, married Viscount Grimston, of Ireland, and she died 8th November 1786, leaving three children—the above James Walter, and the Honourable Harriet and Charlotte Grimston. This James Walter Grimston, eighth Lord Forrester and fourth Viscount Grimston, was born 26th September 1775, represented St Albans, Herts, in three parliaments, and in August 1807, married Lady Charlotte Jenkinson, daughter of the first Earl of Liverpool. Had issue: James Walter (Viscount Grimston), born 1809, and two other sons; Catherine, and two other daughters. He died, and was succeeded by his eldest son.

20th, and 11th Lord. James Walter, the present Earl of Verulam, whose eldest son, James Walter, Viscount Grimston, is M.P. for Hertfordshire.

The armorial bearings of the Forrester family after the Baillie marriage were—quarterly, first and fourth, argent, three hunting-horns sable, stringed

gules; second and third, azure, nine mullets or, for Baillie; crest, a talbot's head erased argent; supporters, two talbots argent; motto, *Spero*, "I hope."



FORRESTER ARMS.

Of the castle of this family not one stone remains upon another. That it was on a much larger scale than the usual mansion-house of the sixteenth and seventeenth centuries is proved by a sketch in pen and ink made in 1777, and which is reproduced

by kind permission of the present proprietor of Corstorphine estate. It is believed to be the only record preserved of the ruins as they appeared at that date. By referring to the Map of the Village, made at the same date, it will be seen that in plan it was probably a quadrangle, with interior courtyard, flanked by massive towers at each corner, and surrounded by a deep ditch or moat, with an approach by a stone bridge from the east.

In 1446-47, the estate of Sir John Forrester was devastated and the castle levelled to the ground by the Chancellor Crichton, in reprisal for

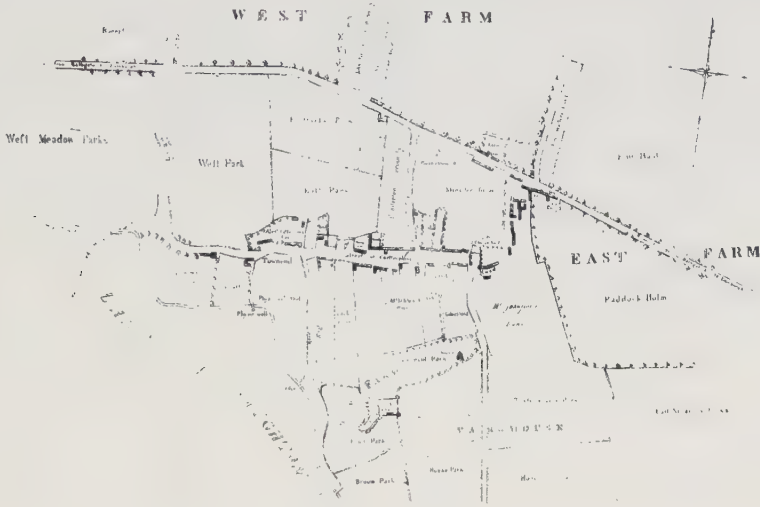


RUINS OF CORSTORPHINE CASTLE.

(From a Pen and Ink Drawing dated 1777.)

Sir John's share of the demolishing of Brankston Castle in 1446. So it appears likely that the castle (of which a small portion remained so late as 1870) was rebuilt by Sir John immediately after this raid.

In the time of William, the fourth Lord, the estate was so burdened that no revenue would accrue from it. The family, however, continued to reside here up till about 1698. Some twenty years previous, Hugh Wallace of Inglistoun bought up all debts on this estate, thus securing to himself all the lands, and he obtained a charter of the barony of Corstorphine. There appears to have been no resident proprietor in the castle after



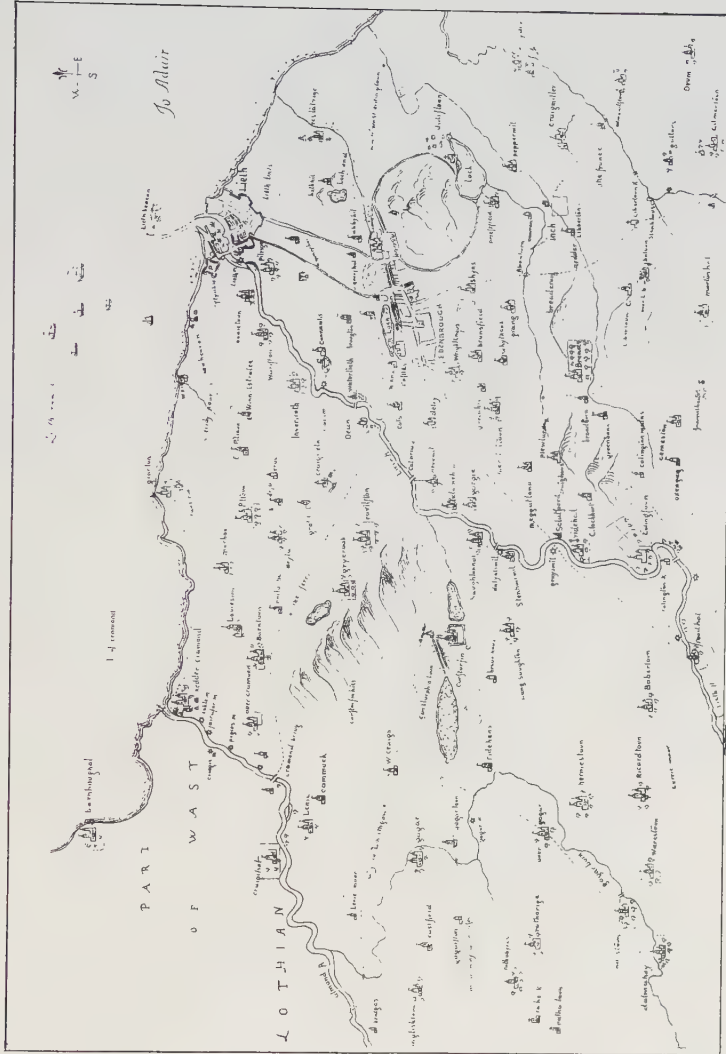
MAP OF VILLAGE, 1777.

1713. In 1720 Sir Francis Grant, baronet (Lord Cullen), leased the castle, and resided there from time to time (Mr Thomas Thomson, W.S., in *New Statistical Account, 1845*). A little later it fell into disrepair, and became unfit for habitation (though portions of it were utilised), and for some years the ground upon which it stood has been ploughed over. Many of the stones from the ruins were built into the wall surrounding the park. The meadow still goes by the name of the "Castle Park." Its exact site would be almost opposite the three dwelling-houses in Dovecot Road, of which Sunny Brae is the centre one, and some few yards to the south.

In the valuable MS. Map by John Adair in the Advocates' Library (part of which is reproduced), there is a large loch immediately to the west and a smaller one to the east of the castle. The larger one figures in all

maps of this date and up to 1766. But before the latter date it would lose its character as a permanent loch, as many attempts were made to combat the overflowing of Gogar Burn and the Leith Water, and to prevent the settling of the water into this hollow. The land from the Saughton Road immediately south of the Dovecot, and continuing to the castle, still shows where the water would naturally lie in earlier times, when the Lords Forrester encouraged its accumulation as a means of defence, and for carriage of provisions by boat from Coltbridge. There is evidence of a ferry existing in earlier times across these lochs when the connecting chain of ground also was submerged, and the ferryman is said to have had a cottage above the High Street, and upon what is now the Glasgow road. The whole of those easter and wester meadows were for a long period little more than bog—in fact, the land between Coltbridge and Redheughs and south of the Corstorphine Kirk was full of bog and marshes. In 1670, and later years, by cutting the Stank and other ditches as drains for the overflow of Gogar Burn and the Water of Leith, they were gradually reclaimed, and the name is about all that remains at this day to recall their former condition. The name Goyle Myre still lingers as Gyle Muir and South Gyle.

After the draining of this Corstorphine loch, a portion of the reclaimed land was long considered as a common, and the villagers drove their cattle there at daybreak to the blast of a horn from the High Street. In 1837 the Stank was much deepened and enlarged, and from that time very little water has lain on this land. The cost of this improvement is given in the *New Statistical Account* as about £150. In the Map of 1777 there is a line of trees shown as extending from Saughton Road to the castle, and there is evidence that the approach to the castle from the west was by an avenue of trees. Unfortunately, only one of this double line remains, but we have the consolation of knowing that it was undoubtedly the best of them, this being the beautiful Corstorphine Plane, or, as it is generally called, the Sycamore. It is not, as has been stated, the largest sycamore in Scotland, but undoubtedly its natural beauties are great. Its chief characteristic is the very remarkable colour of its young leaves in early spring, they not showing the tender green-yellow of other trees of this species, but a rich glittering yellow—a tint so striking to the eye as to attract by its beauty and strangeness from a great distance. Besides its natural graces, it has the glamour of tragedy around it, and it is a shuddering tale the bare branches tell each other on dark winter nights, when the village laddies scurry past, not daring to glance at its dark-brown



MAP OF MID-LOTHIAN. BY JOHN ADAIR, 1680.
(From the original MS. in Advocates' Library.)

trunk for very fear of the "Whyte Ladye." For it was under this tree that James, Lord Forrester, met his death; and though the story is told by every writer on the village and known by all its inhabitants, we should fail in our duty to the old plane tree by omitting to relate what befell under its swaying branches more than two hundred years ago.

James Baillie, second Lord Forrester, in the early years of his married life, was a keen Royalist, and took active part against the Commonwealth, for which he was fined by Cromwell £2,500 sterling, and his estate suffered considerably at the hands of the English troops. Through this and other causes, his affairs became much involved, and the estates of Corstorphine were burdened to the utmost. From this date Lord Forrester appears to have given himself up to drinking and general profligacy, spending his nights in the Black Bull ale-house in the village, hob-nobbing with all and sundry. His wife, Joanna Forrester, is mentioned as an exemplary woman, but of too gentle a nature to combat this neglect and abuse, and she died soon after, one of the chief causes of her grief being that her husband carried on an intrigue with one of her sisters. The identity of Lord Forrester's companion in crime is not indeed quite clear. We find in one account of the family line that the fifth daughter of George, Lord Forrester, was Christian, married to James Hamilton of



CORSTORPHINE PLANE TREE.

Grange; and it is pretty certain that it was her daughter Christian, Lady Forrester's niece, who married Andrew Nimmo, a merchant in Edinburgh, that is here referred to. This fact serves to aggravate her crime, and discounts any feelings of pity one might entertain for this unfortunate woman and her ultimate fate. She, upon learning that Lord Forrester, when drunk, had spoken evil of her, came in great fury to the castle, and not finding him there, sent for him to the Black Bull. They met not far from the Pigeon House to the east of the castle, and after upbraiding him in violent terms, and being no doubt greatly incensed by his drunken replies, she drew his sword from its sheath and murdered him at the foot of this plane tree. This occurred on the night of 26th August 1679. The murderess took refuge in the castle, but was discovered before she could make preparations for escape from the village. Her capture, it is said, was owing

to the falling of one of her slippers through a crevice of the floor to a room below. She confessed her crime and was sentenced to death, but between the days of trial and that of execution she escaped, disguised as a man, and was captured again at Fala Mill. She was beheaded at the Cross of Edinburgh, exhibiting great fortitude and coolness, on the 12th of November.

Besides this "owre true tale," legend has it that this Lord Forrester buried treasure beneath this tree, and that, not so many years ago, a bold villager, actuated by visions of future opulence, going at night time to dig up the hoard, was terrified by a hollow voice, evidently some feet below the surface, commanding him to desist. Needless to say, he fled trembling, and from that date no one has attempted to recover or discover the hidden wealth.




DOVECOT.

The Pigeon House, or Dovecot, as it is generally called, is immediately to the west of this plane tree, and resembles other buildings of its character built in the sixteenth and seventeenth centuries. It is a fine specimen of a circular dovecot, with entrance from the north, and built to accommodate over one thousand birds, and is, considering its exposed situation, in very good preservation. These buildings were formerly considered of great value, when much attention was bestowed on the housing and breeding of pigeons, they being held in high esteem as food, when the raising of poultry was attended by greater risk than it is now, owing to the dangers of those uncertain times.

Church of St. John The Baptist 1429



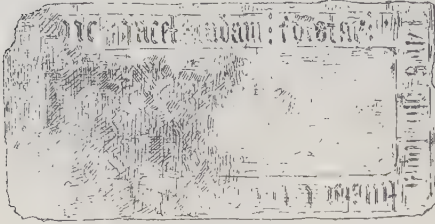
 THE Church of St John the Baptist, so intimately connected with the Forrester family, is of great interest, and no apology is necessary for entering rather closely into its former history. This church, built by Sir John Forrester in 1429, occupies the site, or, more properly, is a completion and enlargement, of an earlier church, dedicated also to St John the Baptist, built by Adam Forrester in 1380. There was an older parish church, of which mention is made as far back as the early part of the reign of David I., who bestowed on the canons of the Abbey of Holyrood House the kirk of St Cuthbert and the chapel of Crostorfyn. There is evidence of this parish church being at one time united with that of St John the Baptist, and in May 1646 the kirk-session gave orders for demolishing it (*Parish Records*). The site of this older church has not been satisfactorily determined.

Upon building the church, Sir Adam Forrester founded three chaplainries, and paid to the chaplains £24 Scots a year. After his death King James I. confirmed this charter, and gave to Sir John Forrester the right to nominate fit persons as chaplains to the Bishop of St Andrews. Other two chaplainries were founded by Dame Margaret, relict of Sir Adam, the annual rents amounting to £28, 13s. 4d. Scots. Upon completing the present church in 1429, Sir John Forrester founded it as a collegiate church for a provost or dean, five prebendaries, and two singing boys. The style is that of the Middle Pointed period; but alterations, in the name of improvements, in 1828, have sadly interfered with the original design, more notably in many of the details, which are very clumsy and poor. John Burn, architect, was responsible for these alterations, and he also is the author of the wretched additions, &c., made about this time to St Giles' Cathedral, Edinburgh.

In plan it consists of chancel (now used merely as an entrance porch), nave, north and south transepts, tower, and a low stone-roofed building at the west of the tower, which may have been an oratory (J. S. Muir, *Parochial and Collegiate Churches of Scotland*). It is now used as the vestry. On the outside of this little building, and inserted into the west gable, is the stone from Adam Forrester's tomb. At what time it was built into this wall, and whence it was taken, it is impossible to say. It is almost undecipherable, the only words to be made out being "Hic jacet

Adam Forstar," in Old English letters. Above the window is a stone bearing two shields, with the three hunting-horns stringed.

To the north of the chancel there is a chantry chapel, now degraded to a cellar for the heating apparatus of the church. It is a very great pity that some other arrangement cannot be made. At least the chapel might be



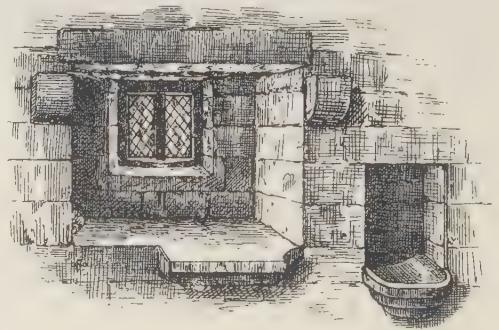
STONE FROM ADAM FORRESTER'S TOMB.

cleared of all the old pews and broken timber with which it is at present encumbered. There is an interesting altar window having a broad projecting sill, much mutilated, and with no trace of crosses. At this altar window masses were said for the souls of those who were buried below ; and it

would perhaps be more correct to describe this building as a mortuary chapel, it having been built as a burial-ground or vault for members of the Forrester family, and for the dignitaries connected with the church.

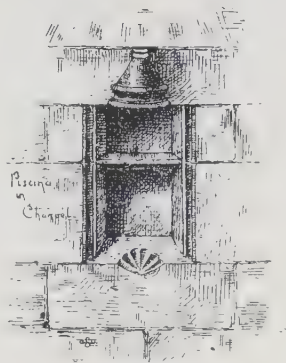
At the time of the alterations already alluded to, some large monumental stones were taken from this chapel, and they are now preserved in the chancel. One or two of those discovered were, however, originally in other parts of the church, and had been deposited in the chapel to be out of the way. To the south of this window is a fenestella, with an oval-shaped piscina in front.

Above the large chancel window in the east gable is a plain canopied niche that at one time held a lamp that served to light the canons and others across the morass, and in the *Old Statistical Account, 1795*, mention is made that "it is not long since the pulley for supporting it was taken down." Among the emoluments of the schoolmaster there is still the yearly rent of the "Lamp Acre," a slip of ground near the Water of Leith at Coltbridge, put aside in former times to provide for the expenses of the lamp. Another account, but not so probable, is, that the lamp was in honour of the Virgin, before whose shrine it was lighted. It is curious that the roof of the canopy over this niche is hollowed out into a shallow

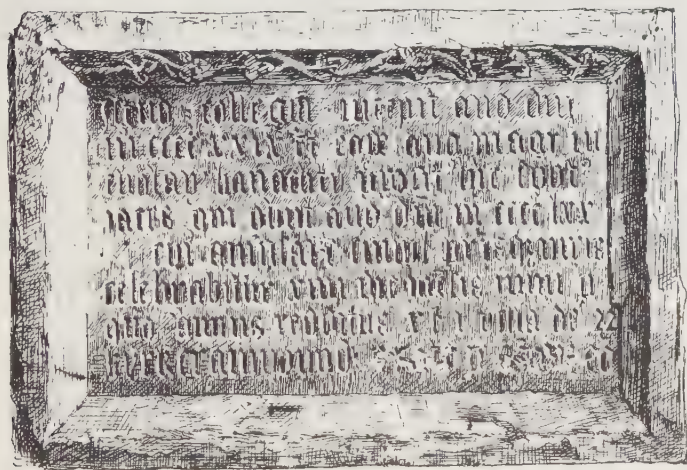


ALTAR WINDOW AND PISCINA IN CHANTRY CHAPEL.

eight-foiled circle, with a hole in the centre similar to the drain-hole of a piscina; and it is thought that the niche was a fenestella with a piscina, probably in the earlier church, and that the top and bottom stones have been reversed. Inside the chancel the arch communicating with the aisle has been built up, a small doorway leading to the body of the church, and an ugly stone stair to the modern gallery. There is in the south wall a large shallow recess, with three canopies and blank shields between; also a canopied fenestella, with the remains of a ten-foiled circular piscina, of which the projecting part has been demolished. (It is understood this was done to make room for an iron flue that wandered erratically up this wall before finding an outlet.) On the east wall is a very interesting stone, bearing a Latin inscription in Old English letters, with many abbreviations: "Istud, collegiū. incepit ano. dmni. ccccxxix et eode ano. magr. nicholay 'banachty prosit hic. subt.' jaces qui obiit ano dm ni ccclxx cui. annisar. simul. prisqe mris celebrabitur xiiii. die. mesis junii p quo annus redditus x l i villa de N Kyrkramuound." The last four words have been



PISCINA IN CHANCEL.



STONE ON THE EAST WALL OF CHANCEL.

almost obliterated (it is said by Cromwell's troopers), but they appear to be "Orate p. a(ni)mis eo," "Pray for their souls." Mr Thomson, in the *New Statistical Account*, gives it as "Orate pro papa et eo," "Pray for the Pope and for him;" but this is not borne out by the stone. A translation in full is to this effect: "This collegiate church was commenced in the year of our Lord 1429, and in that year Master Nicolas Bannatyne was provost here,

almost obliterated (it is said by Cromwell's troopers), but they appear to be "Orate p. a(ni)mis eo," "Pray for their souls." Mr Thomson, in the *New Statistical Account*, gives it as "Orate pro papa et eo," "Pray for the Pope and for

who lies below. He died in the year of our Lord 147—. Commemoration of him and his successors will be celebrated on 14th of June annually, for which an annual rent of £10 is set apart from the lands of (North?) Kirkcramond. Pray for their souls."

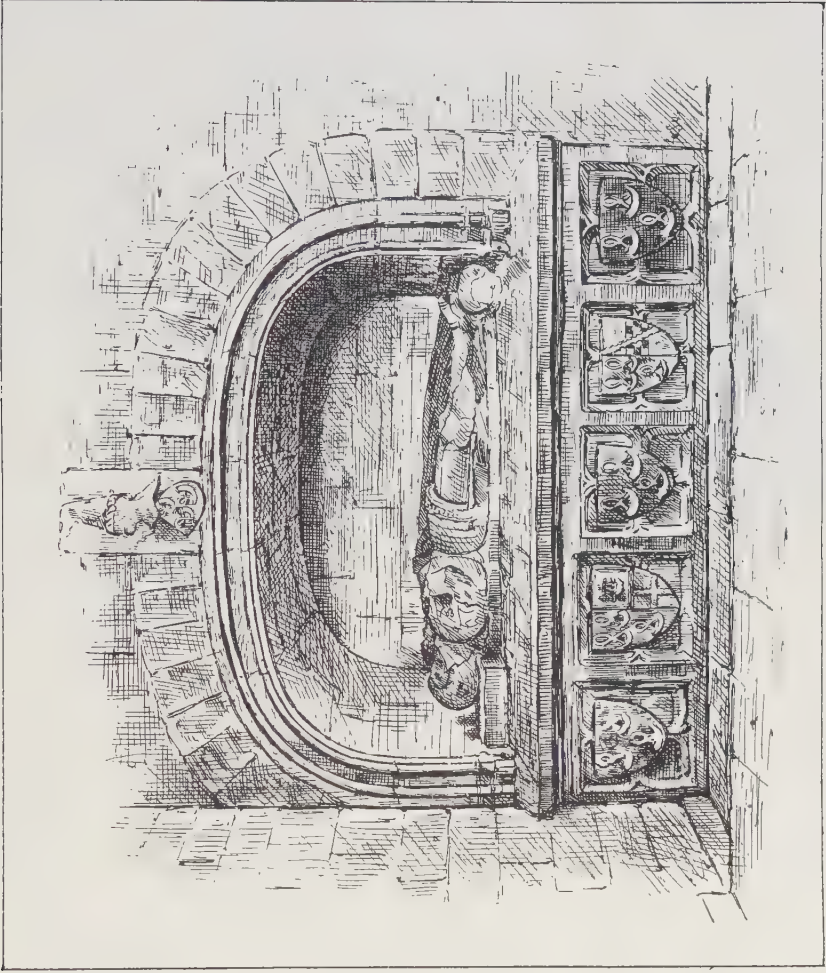
On the north wall are two monuments, each with life-size figures of a knight in full armour, and a lady richly apparelled, and with armorial shields below. The one to the west of the entrance to the chantry chapel is to the first Sir John Forrester, who died in 1440, and his lady (which of his three wives is unknown, probably Jean St Clair). There are five shields in panels, the first on the right (left of spectator) bearing the Forrester arms; the second, Forrester impaling St Clair of Orkney; the third, Forrester; the fourth, Forrester impaling Stewart, viz., or, a fess chequé azure and argent, surmounted by a bend engrailed gules (Marion, daughter of Sir William Stewart of Dalswinton, was Sir John's third wife); the fifth, Forrester. The other monument is to the second Sir John Forrester and his lady. His death occurred about 1454. The shields in front are—first and third, Forrester; the second, Forrester impaling a bend, charged with another bearing lozenges or mascles.

Upon a small bracket in the chancel is the old ecclesiastical hour-glass used in the church in early Reformation times. This glass was for a time lost, but was recovered through the instrumentality of the Rev. R. K. D. Horne. The story goes that a former beadle gave it as payment to a stone-cutter engaged in cutting letters on a head-stone, and that Mr Horne some time later hearing of this, followed up the clue, and ultimately succeeded in getting it from the stone-cutter.



OLD HOUR-GLASS.

Under the large window in the south transept is a third monument, with a figure upon it of a knight in armour with a dog at his feet. In front are three shields, the first being St Clair of Orkney impaling Forrester. (It should be Forrester impaling St Clair of Orkney, the latter being on the sinister half; here they are on the dexter.) Unfortunately, we have been compelled to take on trust a drawing prepared in 1851 of these shields, as some little time ago the lower part of this monument was boarded up, to make room, we suppose, for an extra pew, and now also the upper part is concealed by a curtain. The second shield is Forrester; and the third, Forrester, with a cross coupé engrailed, or thus: argent, a cross coupé engrailed sable, between three hunting-horns of the last, stringed gules. This monument



Monument of Sir John Forrester, 1440.

was for many years pointed out as marking the resting-place of Bernard Stewart, Lord of Aubigné, who was a descendant of the Stewarts of Darnley. That this illustrious knight—whom Dunbar called “The Flower of Chivalry,” and whom Sir John Beaumont, elder brother to the dramatist, refers to in his poem of “Bosworth Field,”

“The sun, whose rayes the heaun with beauty crowne
From his ascending to his going downe,
Saw not a brauer leader in that age,”

—died in Corstorphine, at the house of Sir John Forrester, in June 1508, there is no doubt. But in Baradus Stewart’s—or Bernard Stewart’s—last will and testament, along with an inventory of his effects taken at Corstorphine on the 8th June 1508, he specially directed that his body should be buried in the church of the Black Friars, Edinburgh. Unfortunately, that church and the monastery to which it belonged were accidentally burned in 1528. But quite apart from other evidence, the armorial shields upon this monument point to its being erected to one of the Forresters. There is not much doubt at this time that the figure represents Sir Alexander Forrester, son of the second Sir John. This knight made two pilgrimages to the shrine of St John de Amyce in Picardy in 1464 and 1466. How soon after these pilgrimages



MONUMENT ON SOUTH WALL
OF CHURCH.

his death occurred is not known—probably it was in 1467. The dog at his feet is supposed by some to refer to his wanderings. Regarding this, it may be stated that the crest of the Forrester family was a dog’s head. On a carved stone above the first Sir John’s tomb there is a crocketed helmet surmounting an armorial shield, terminating in what evidently was a dog’s head. The



“HUNTER BLA YE HORN.” armorial bearings of the Forresters at this time would be argent, three hunting-horns sable, stringed gules; crest, a dog’s head erased. Later, this motto was added—“Hunter bla ye horn.”

There are no relics of any other kind known to be in existence that belonged to the pre-Reformation period. There was in 1845, and, it is believed, for a year afterwards, a very curious old box that belonged to the church, in the possession of the schoolmaster of that time—Mr Simpson. His son remembers it well, and states that immediately after his father’s

death in 1846 it disappeared. Mr Thomson mentions and describes it in the *New Statistical Account*, p. 217. "A curious box, formed out of a piece of excavated oak-wood, having a lid in which there is a slit for the



SUNDIAL ON CHURCH.

admission of money, which was fixed by large iron hinges. It has double locks and two keyholes, but the padlock has been broken off, and the hinges also are destroyed. This box formerly had a broad belt attached to it, by which it was slung to the breast of the begging priest, and the object of the two keys evidently was to secure its contents for the use of the collegiate establishment with which he was connected." It is a pity that such an interesting relic was allowed through carelessness on some one's part to vanish in such a mysterious manner.

Of the more notable provosts of this church was Nicholas Bannatyne, first provost, who died after 1473. Robert Cairncross, after becoming provost, was made Lord High Treasurer of Scotland, and later, Abbot of Holyrood House, ending as Bishop of Ross. He died in 1544. James Scot followed in 1554; and lastly came Alexander M'Gill.

The first Protestant who officiated in Corstorphine was Walter Cowper, reader. From his death in 1570, and for nearly twenty years thereafter, the parish had no incumbent. In 1589 the church was recognised by the Presbytery as a parish church, and the first Reformed minister appointed.

A list of the ministers is given :—

John Nimmill, A.M., 1589-1590.

Andrew Forrester, 1590-1598.

William Arthur, by a call of the people,
1599-1609.

Robert Rutherford, A.M., 1609-1616.

Robert Lyndsay, A.M., 1616-1624.

David Bassillie, 1624-1654.

Robert Hunter, elected 1655, deprived 1662.

William Ogstone, D.D., 1664-1665.

Thomas Mowbray, 1665-1666.

Archibald Chisholm, 1666-1670.

John Pringle, 1670-1672.

George Henry, A.M., 1672; deprived 1689.

Robert Law, A.M., 1689-1691.

Archibald Hamilton, 1691-1709.

George Fordyce, 1709; died 1767.

John Cheisley, 1768; died 1788.

Thomas Sharp, 1789; died 1791.

James Oliver, 1792-1814.

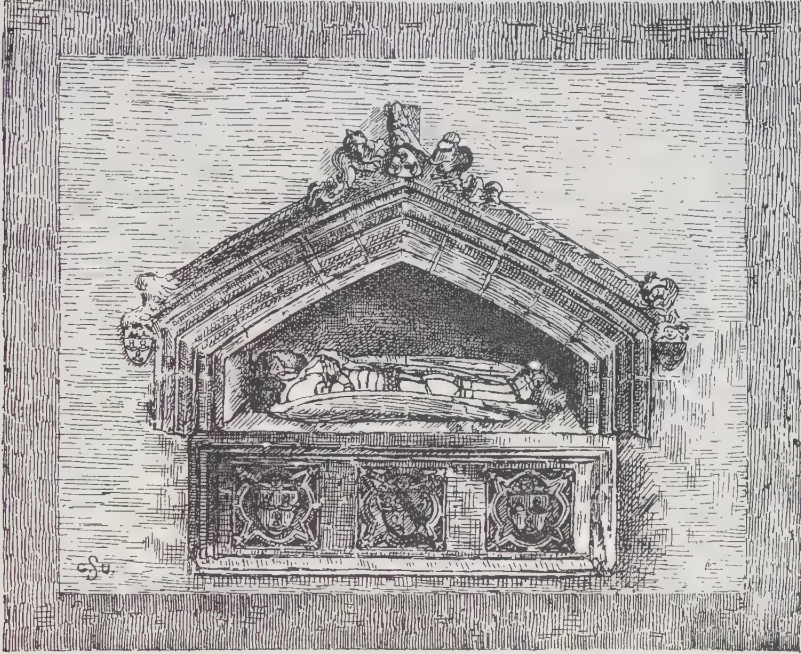
David Scott, M.D., 1814-1833.

David Horne, admitted 1833; died 1863.

Robert Keith Dick Horne, succeeded his
father, and resigned 1881.

James Dodds, D.D., the present minister, 1881.

When Corstorphine was occupied by the Protector's troops in 1650, they destroyed many of the church properties and mutilated the monuments, as much out of revenge for the great efforts made against them by Lord Forrester as for any religious zeal.



Monument to Sir John Forrester, 1454

In the vestry of the church is a tall pewter flagon formerly used in the communion service. It bears this legend: "This Flagon is for the use of Corstorphin Church. 1733." The spelling of the word as "Corstorphin" is an error of the engraver.

Of the silver communion cups now in use, one was given by Sir Andrew Myretoun of Gogar, and bears this inscription:—"THIS CUP IS THE NEW TESTAMENT IN MY BLOOD SHEAD FOR THE SINS OF MANY DRINK YE ALL OF IT. ✠ CORSTORPHIN CHURCH 1719." Another, exactly similar, was given by Sir James Dick of Prestonfield, the former laird of Corstorphine Barony, and has the following inscription:—"23 MAY 1722. THIS SILVER CUP IS GIVEN BY SIR JAMES DICK OF PRESTONFIELD, BARONET, AND PATRON OF THE CHURCH OF CORSTORPHINE, AND THAT FOR THE USE AND SERVICE OF THE SAID CHURCH: THE WEIGHT THEREOF BEING 30 UNCES 7½ DROPS." Two additional cups, corresponding in all respects to these older ones, and having suitable inscriptions, were presented by the present proprietors of the Corstorphine estate, Messrs John and W. Traquair Dickson.



OLD COMMUNION FLAGON, 1733.

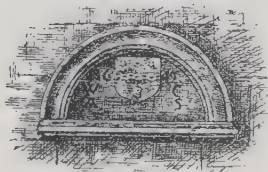
The present bell in the tower replaced an older one that was gifted in 1577 by Sir James Forrester (elder brother of Henry Forrester, who succeeded him), and this older bell was taken in part payment of the new one, £136 Scots being allowed, at the price of 10s. Scots per lb. on 272 lbs. The bell now in use has rather a misleading inscription:—"Sir James Forrester of Corstorphine gifted me to this kirk, anno 1577, and the heritors of Corstorphine renewed me, anno 1728." It weighs 384 lbs., and the cost was 20s. Scots per lb.; the wheel, £24 Scots; and stalk, iron work, &c., £28 Scots, giving the total as £436 Scots. Deducting the price of the former bell as old metal, £136, leaves £300 Scots, the money paid by the kirk-session to the founders, or about £15 present coinage.



COMMUNION CUP.

Many carved stones were carried away at the time of the alterations in 1828, and built into out-of-the-way places, notably into Hermiston House, of which Mr Burn was then tenant, and to which he built an addition; some were broken up as of no value. There are two stones, evidently monumental, built into the stable at Corstorphine House, the one being a semi-circular

panel with simple moulding, and bearing the arms of the Clark family, with the initials "W. C." and "A. S.," and the date 1649, the almost defaced head on the lower part of the shield being a boar's. The initial letters and date are of lead, run into the stone and slightly raised. A David Clerk is mentioned as being present at the trial of Marion Inglis before the Presbytery in 1649.



OLD STONE FROM CHURCH, 1649.

The other stone is an oblong one, and serves as a lintel. It bears the Forrester arms on a raised shield, and another shield, nearly in the centre of the stone, with the Ramsay arms impaling Rynde or Rhind, and the initials "A. R." and "M. R.," with the date 1585. A Malcolm Ramsay held the Corstorphine estate in the time of David II., and a William Ramsay held Gogar estate in 1790; but we have been unable to identify a branch of this family as resident in the parish at the date of this stone. John Rynde, clerk, is spoken of as letting the quarry at Ravelston to one Robert Cuninghame in 1511; probably the arms on the sinister half stand for a descendant of his.

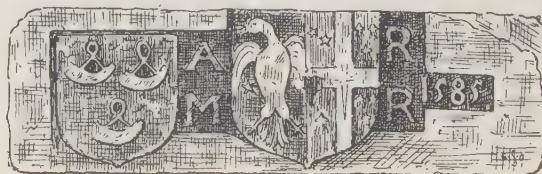


1680.

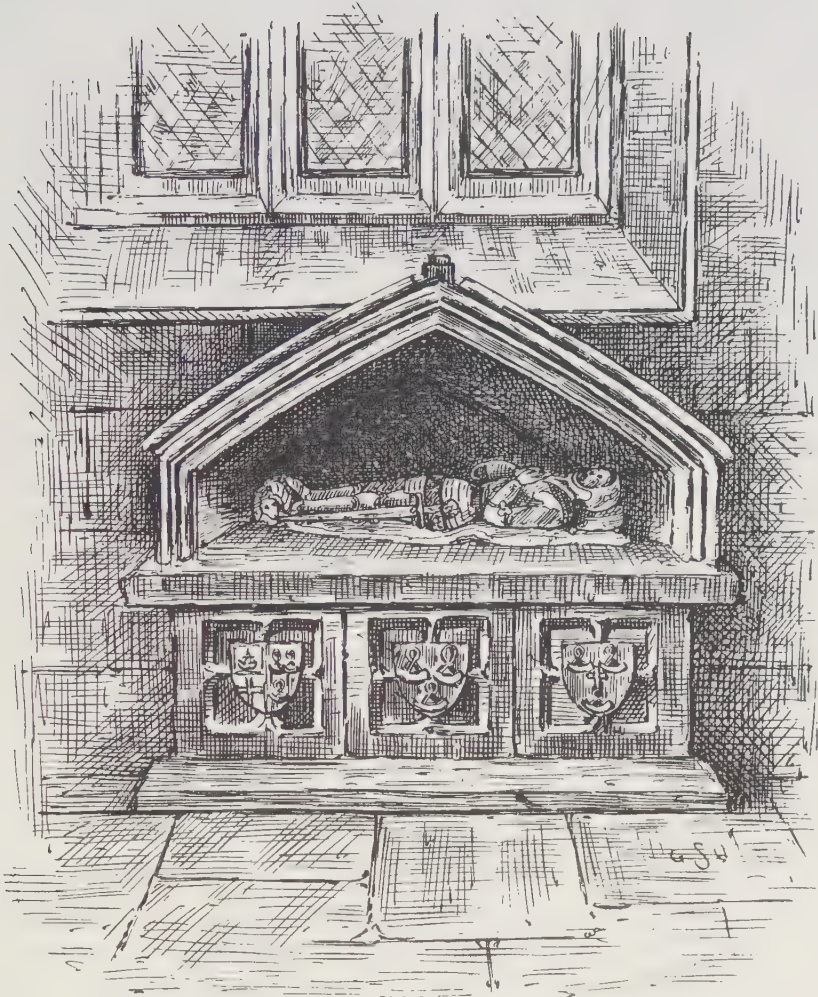


1720.

COMMUNION TOKENS.



STONE FROM CHURCH, 1585.



Monument of Sir Alexander Forrester
About 1468.



the village itself and its inhabitants in the seventeenth and eighteenth centuries, we have unfortunately not been able to bring forward any new or particular information. Our wish was to obtain, if possible, a map of the village about 1650. Failing in this, in describing the general arrangement, plan, &c., at the end of last century, we have touched upon and introduced anything that seemed of particular interest relating to certain houses and places with an earlier history. Kirk-session records generally prove of the greatest interest, and are the most reliable witnesses to the social as well as the religious life of a parish; and one or two extracts here noted, through the courtesy of the Rev. Dr Dodds, will give a glimpse into the superstition, and belief in the "powers of darkness" that existed among all classes in the seventeenth century, and lingered long afterwards. Here is a real Corstorphine witch story, as taken from the session records of 1649. (At the time of compiling these notes we were informed that extracts from these records appeared during this year in *Scottish Notes and Queries* (Wyllie & Son, Aberdeen), and there is on page 27, No. 2 of Vol. iv., a full account of this trial over the initial "F.")

From an entry under date 3rd June 1649, in very cramped and peculiar writing, much faded and most difficult to decipher, it appears that one W^m (Bell) gave in a Bill of Complaint against Christian W^msone and Janet Bailie, for calling his wife, Magic Bell, a witch. On compearing, "they denyed having called her a witch, but they had heard sundrie say that she gatte not a good word." Margaret Aikman also averred that her son, John Hunter, being feed to work for Margaret Bell, and refusing to do so, she said, "Margaret Aikman, ye shall get little good of him." He immediately fell into "ane sickness not ordinary—now extremely hot, now extremely cold"—and about a week later his mother begged her to go and see him, and upon her saying three or four times, "God bless him," he grew better. Bessie Scott also deponed that, upon her refusing Margaret some worsted, she cursed her, and immediately she fell into an "extraordinary sickness"; and that going to Magic Bell's house, to "ask her health of her for God-sake, and pouke her taile, qlk she did," and returning home, she fell asleep, and when she awoke "something rough like a worm" came out of her mouth, and she recovered. On this and other evidence the witch was kept fast and watched.

In her confession before the minister and others, she allowed that, eighteen years before, "she dwelling then in Merchistoun, she mett with the divell, upon a nigt at even, behind the place of Merchistoun, qho asked her if she wald be his servant, to the qlk she granted, renounced her baptisme, and was baptised over agen. She met sundrie times with him, both when she dwelt at the West Port of Edinburgh at the back of the town wall at the qarrel-holle, with sundrie others, who, she said, were alle dead in the plague; and dwelling in the Park of Corstorphine she met sundrie times with the divell in the brooms." She also implicated "Clattering Megge, qho dwells in Ratho; Kett Gibb, in Gogar; and Marion Inglis, who confessed, and others."

Magic Bell held to her confession, but on being condemned to be burnt, "going to the place of execution denyed all by the way, and dyed denying."

On July 22, Kett Gibb deponed before the minister, Sir John Cupar of Gogar, Thomas Alon, John Yorkson, elders, Mr Archibald Cameron, with sundry others—"That, being about twenty years old (and now eighty) upon a day she kept knolt and sheep in park of Kinnel, the divell appeared to her in the likeness of a mukill grim man, and asked her what age she was of, and if she wold be his servant, qho answered she wold," &c., &c.

Under entry August 19, appears Bessie Scott's confession, to the effect that her mother took her to the Park, and that there "she met with the divell in the likeness of a man clothed in grey; and, as she thought, he rose out of the ground." With her was Magic Bell and her uncle, William Scott. On her promising to be his servant she renounced her baptisme, the "divell sprinkled water upon her face, and called her maid, and nipped her, qlk was so sore that she cried out, and became mad (qlk was known to be true, but not the cause thereof)," &c.

In William Scott's deposition he confesses having met with a man clothed in brown while returning from Coltbridge with Betie Watson (Bessie Scott's mother), who asked him to be his servant; and on his renouncing his baptisme, they "nipped him through the sark, and he said it was the sorest nip he ever felt." . . . Both Alexander Scott and Bessie Scott died confessing, and were burnt August 28.

Very interesting evidence crops up in the trial of Marion Inglis, as entered 9th September, as to the practice of searching the body for the "divell's marks." One John Kinkade, evidently a professional searcher, having found marks on the two Scotts, "George Lord Forrester sent

about Marion Inglis for tryal, and John at that time fand two marks upon her, qlk he, upon oath, averred to be the divell's marks, with which all that was there rested content."

On the matter of the marks coming before the Presbytery, they appear to have been dissatisfied with the evidence ; and on John Kinkade trying the woman again, "he gave not satisfaction either to Mr William Dalgleish, the minister, Florence Gardner, David Clerk, or sundrie others, for the woman cried pitifully, and the place qr the prins were putt in uped with blood a little," &c., &c.

(In reference to John Yorkson, or Yorkston, one of those before whom Kett Gibb deponed, we may mention that that family long held ground known as "Yorkstouns," to the east of the village. It was afterwards acquired by the Watsons of Saughton.)

Under date 25th July 1695, there is the following entry anent marriages, in the kirk records, that speaks for itself:—"The session, considering the great disadvantage that is by persons marrying on any other day of the week then Thursday, which is appointed for preaching, it is therefor enacted : That if any person marrie upon any other then Thursday, they shall pay 14lb Scots to the poor."

This arbitrary law they found difficult to enforce, as in April 29, 1711, the following was entered:—"The session this day, considering that it hath been customary in this place for publick marriages to be on the Friday, and that commonly on the Saturday thereafter there are meetings of friends and others, who are ready by their drinking to prophane the Sabbath : Therefor the session, to prevent the said abuse, do order that such Weddings be on the Thursdays in all time coming. And do strictly enjoyn all persons within the paroch that may be present on such occasions to be Circumspect in their Walk and Conversation, as they would tender the favour and love of God and the Good of their own Souls, and of others, and would not be proceeded against according to Acts of Parliament and Acts of the General Assembly of the Church against such Irregularities. And Do order and ordaine this present Act to be intimate next Sabbath from the pulpit, that none may pretend Ignorance."

Coming down to a later date, it may be of interest to note that the village in the early part of the eighteenth century appears to have been much larger than it was sixty or seventy years later, and in the *Old Statistical Account* the minister of the parish in 1795 mentions that at that date the population was much smaller than at the beginning of that century,

“almost whole streets which were filled with houses being now laid out into gardens.” The village was much frequented at the end of the seventeenth and well on into the eighteenth century by Edinburgh citizens in consequence of the virtue of the Physic Well. This well was to the west of the High Street, on what is now Dunsmure. Its reputation was such that houses were built to accommodate those who came for a course of the waters; and in 1749 a coach ran between Edinburgh and Corstorphine, probably on this account, as appears from a paragraph in the *Scots Magazine*, Vol. xi. p. 253: “On 18th May 1749, an Edinburgh and Corstorphine stage chaise set up going that stage eight or nine times every week day and four times on Sunday. Fare, sixpence each person.”

The well lost its popularity soon after the middle of the last century, and by 1790 it had “been in total disrepute and disuse for a number of years,” and when the Stank was widened and deepened the water lost its medicinal qualities altogether.

There was another old well of fresh spring water not far from the Physic Well, and to the north of it, in what is now “Janefield.” It was known as Our Lady’s Well, and in former times was greatly used. A number of years ago, when other wells gave out during an extreme drought, the villagers sat round this spring all night, ladling out the water by means of saucers. The road near has been given the name of Ladywell.

In picturing the village as it was at the beginning of this century, we have been indebted to an old man resident in Corstorphine, boy and man,

for seventy years, and whose memory is wonderfully good and clear (he being now close upon ninety). In 1816, when he came into the village, there was a small row of houses east of the Kirk Loan and opposite to Clermiston Brae, on the present high road, as marked in the Map, 1777, and of which the two old houses still standing formed a part. At this time,



COTTAGE, LADYWELL ROAD.

adjoining the “Yellow House,” as the eastmost of these two is still called, there was a smiddy and smith’s house, and a little further east, where Corstorphine House gates are now, stood Andrew Johnston’s inn. This



The "Irish Corner"
Saulton Road.

Andrew Johnston was known as "Yill Andrew," and boasted a sign which ran as follows :—

"Yill Andrew, Never unprepared.
Porter Ale and Whisky good
Stabling here and Horses food."

Behind these houses, occupying the ground of Corstorphine House, was the brewery.

Very few houses were at this time in what is now the upper village and high road—a few single-storied cottages on the south side, going west from the Loan; the manse, and past the "Slap" (now Manse Road), Featherhall; on the north side, the fletcher's shop, as it still is, and the slaughter-house attached. There was nothing but fields between this and the house just east of the present smiddy, which was then Emslie's Inn. Down the Slap, after the Slap House or Manse, there was only the little, low-pitched, red-tiled house, still standing, on the east side, then serving as an inn and grocery, and two little houses lower down. In the High Street—the principal street, and for long *the* village—was the old crow-stepped house with outside stair, that still stands at the east end, now known as "The Camps." That name, however, was only incidental, and of later date. It was an inn in the earlier years of its existence, and probably up to the beginning of last



OLD INN AT THE "IRISH CORNER."

century. It might figure as the one in which James Lord Forrester spent so much of his time; certainly it would be in existence at that date. Opposite this inn was the provost's house, built, it is said, by James Scott about 1550. It is within the last few years that this house



STONES FROM THE PROVOST'S HOUSE.

was taken down to make room for the Parish Church Hall. All that remains of the old building are two skew-stones built into the present gables; one bears the letters "A. S. POES," the other an armorial shield, with the Scott arms. Part of the oak beams have been made into a

massive and handsome communion chair by Mr John Darge, who presented it to the church.

Near the provost's house, and in the kirk style, was John Wightman's inn (afterwards Smith's), and a little to the west, on the north side of the street, stood, until not so very long ago, the Tron Tree, where the market was held for butter and eggs, &c.; and still further west, between the Slap and Ladywell, four of the five elm trees that formed the old Cross of Corstorphine still stood. (No other inhabitant that we have questioned recollects these four trees, and they disappeared very early in the century. Some years ago the root of the last one was taken out.) These trees stood almost opposite the present school-house. On the south side of the roadway there is an old single-storied house with red tiles, having a dormer window (or, more properly, a door, the flight of steps that formerly gave access to it having been removed), that seems to mark the exact spot upon which these trees stood, the root of the last one having been taken out at the foot of the steps, the others extending to the north and east, with the fifth in the centre. Fortunately, a representation of this old Cross of Corstorphine is in existence in the painting on the colours of the Corstorphine Friendly Society. As this society was constituted in August 1789, and the colours painted very shortly afterwards, the drawing is undoubtedly a fairly correct picture of the five trees. At the ancient Cross of Corstorphine, this society met on the annual fair day in June, preparatory to "walking the rounds," and upon the steps already mentioned proceeded to "roup" the colours, the village lads vying with each other for the privilege of carrying them for that day. No doubt they hoarded pence and shillings throughout the year to secure this much-coveted honour, and so perchance find greater favour in their sweethearts' eyes. The sum of £2, 3s. appears in the books of the society as having been given for this privilege.

This old custom of rousing the colours and the annual procession fell into disuse about forty years ago. The society is still in existence, but on a much reduced scale, and is kept going mainly by descendants of original members, who assist each other, if necessary, when overtaken by sickness or old age.

At the foot of the Slap, and south of the High Street, still stands the Dower House, or, as it is now called, Gibson Lodge, from the Gibsons of Pentland, who at one time occupied it. It was probably built by one of the Lords Forrester as a dower house about 1660-70, and has been altered

Old Colours



Conistorphine
Friendly Society

more than once since then. The large gateway leading to the house is in all probability the original entrance to the Castle from the village high road, and the position of it would be a few yards west from where it now is ; indeed, the building up of the old gap in the wall is quite visible. There is still in nightly use the stout oaken bar for securing the door, sliding when in disuse into a deep recess in the wall. It is sometimes stated that Prince Charlie slept at this house on the night before entering Edinburgh ; but, as is well known, the Prince slept at Gray's Mill near Colinton that night. The Prince would reach Corstorphine by the high road—that is, by the Craigs, or old Stirling road—some time in the forenoon of the 16th of September, and it is more than probable that he rested at the Dower House while his officers reconnoitred as far as Coltbridge. On their return (after making history in a manner that may be touched upon shortly, although that district is without the parish), the army marched over to Colinton.

The meeting of these Highland officers with the 13th and 14th Regiments of Dragoons at Coltbridge is narrated in Ewald's *Life of Prince Charlie*. The Dragoons, terrified at the appearance of the mounted Highlanders, were seized with a sudden panic, and every man, turning tail, fled for dear life, in full view of the city, never drawing rein until they reached Leith. Here the cry was raised that the Highlanders were at hand, and again the gallant Dragoons sped onwards till they reached Dunbar ! The "Canter of Coltbrig" must have been a sore subject to the noble Dragoons for many a day.

In reference to this period, we may mention that it is told in the village as a fact that the grain fields immediately to the west were cut on the Sunday before, in anticipation of the battle between the two armies taking place there.

A little further down the High Street, on the north side, there is a plain three-storied house that goes by the several names of "Ireland's Block," "The Mansion House," and "Amulree House." It was built about 1750 by a Leith wood merchant for the accommodation of the visitors who came to the Physic Well. If it was a speculation, he must have been grievously disappointed, the well falling into disfavour very shortly after. It is on the flat system—a wooden stair communicating with the different



GATEWAY, DOWER HOUSE.

landings, and each apartment opening on to it. In a room on the ground floor there is a stone over the fireplace, evidently taken from the castle of the Forresters. It is now "blacklead" with the rest of the modern grate, but is very interesting, having three raised shields—two with the three hunting-horns stringed, and the initials "H. F.," and the centre one bearing the three unicorn heads of the Preston family and the initials "H. P.," proving it to be of the time of Henry Forrester, who married Helenor or Eleanor Preston of Craigmillar; and it is interesting to note the alliance



OLD STAIR, AMULREE HOUSE.

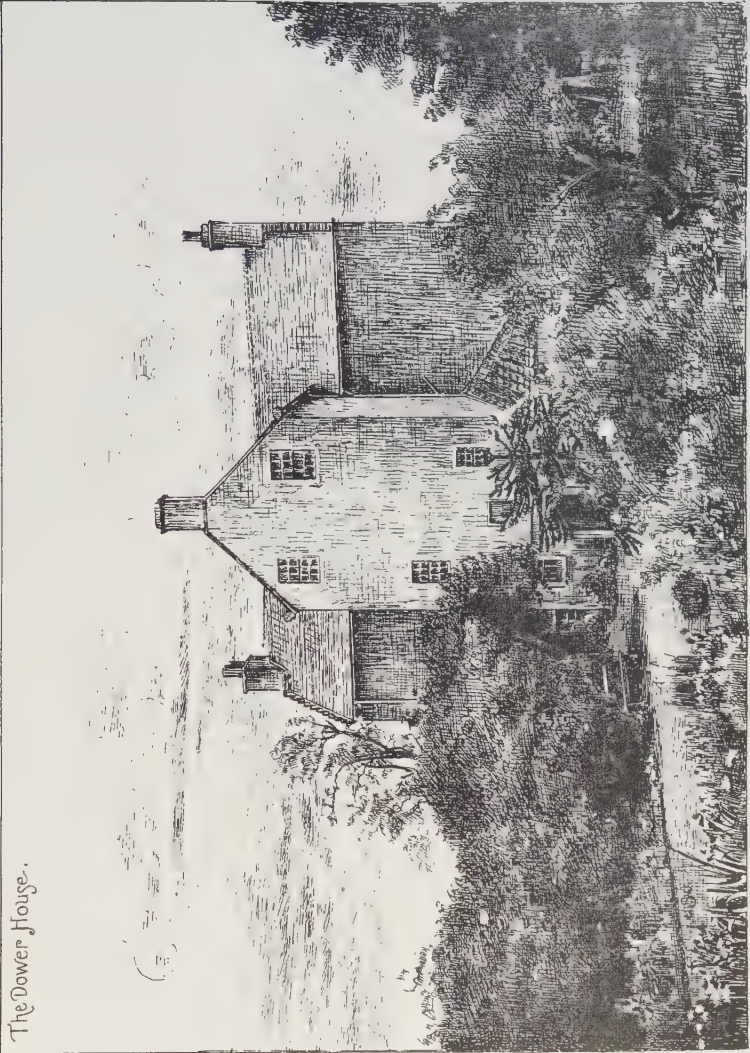
of the Forresters with the celebrated Prestons of Gourtown (afterwards Craigmillar), whose ancestor, William Preston, brought from France that precious relic, the arm-bone of St Giles, and, dying, bequeathed it to St Giles' Church in Edinburgh. There is a tradition that this house is built upon ground formerly belonging to the Templars, and they undoubtedly had land in this part of the village. This order came into Scotland in the reign of David I. In Spottiswoode's *Account of Religious Houses*, he mentions that the order was very rich, "and amongst us there

was scarce a parish wherein they had not some lands, farms, or houses. In Edinburgh there were a great many buildings, as also in Leith." Their habit was white, to which was added a red cross. This order was suppressed for alleged crimes in 1312, their houses, goods, and substance being given to the Knights of St John of Jerusalem (Knights of Malta). The latter order took the three ordinary vows of religion—poverty, chastity, and obedience—their habit being black, with gold cross, having eight points enamelled white, signifying the eight beatitudes. Their Great Master was styled "The Humble Great Master of the Sacred Hospital of St



STONE ABOVE FIREPLACE, AMULREE HOUSE.

John of Jerusalem and Warden of the Poor of Jesus Christ." At the Reformation the last Scottish Preceptor of St John resigned all the order's lands in Scotland into Queen Mary's hands, who feued them to him again for 10,000 crowns and a yearly annuity of 500 merks. Thereafter he (Sir James Sandilands of Calder) disposed nearly all the Temple lands in Edin-



The Dower House.

burgh, Linlithgow, Stirling, Kincardine, and Aberdeen in favour of James Tenent of Lynhouse and Mr Robert Williamson, writer in Edinburgh.

Adjoining this house on the west are two or three low, thatched cottages, one of which served at the beginning of this century as another inn and grocery, and was held by one John Martin. There was evidently no lack of inns in the village at that time ; and later, the number increased rather than diminished—there being, shortly before the middle of the century, as many as eleven ! At the west end of High Street, past Jane-field, the Forrester's land marched with Meadow Place, now known as Dunsmure, and through the kindness of the agents for this property in former times, we have had access to papers of a very interesting character relating to the family in whose possession it was prior to the Dunsmures.

From an old deed dated 1713, it appears that one "Gabriell Rankin of Ortchyardhead" sold to "James Cleland, merchant burges and late baillie of Egr." on 4th July 1712, "All and hail that croft of land with the meadow and houses builded upon, lying within the baronie of Corstorphine . . . upon the south side of the toun of Corstorphine, betwixt the lands of umqll. William Setton upon the east, the meadow sometime pertaining to William Forrester upon the west, the Stank at the water passage upon the south, and the king's highway upon the north," &c., &c., this deed of sale being duly ratified "within the lodging of the Earl of Glasgow in Goldilock's land in Egr., betwixt the hours of four and five afternoon, 3rd February 1713."

Later, this property appears as being dispoed by John Cleland, "merchant and sometime Dean of Guild of Edinburgh," to Margaret Cleland, his youngest daughter, who married John Dunsmure (or Duns-muir, as it was formerly written), to whom the property came, and who obtained from Sir William Dick of Prestonfield more ground immediately to the east and north in excambion for certain pieces of ground belonging to him in Cramond and Gyle Muirs and Wester Meadow of Corstorphine. But it is with the Clelands of that ilk that the papers chiefly deal ; and besides being a family of note in their latter days in Edinburgh, they appear to have been of considerable wealth and of long lineage. From a valuable MS. entitled *Memorial for Cleland of that Ilk*, dated 1737, in which the writer endeavours to trace the family in early times, we give a few extracts as being alike useful for future reference and of interest locally.

"If tradition may be depended on, this ancient family were hereditary foresters to ye Illustrious Earls of Douglass, within ye County of Lanerk,

their Residence being near y^e Forrest itself, which gave Rise to y^e Arms they wear, a Hare Saliant and y^e hunting-horn about its Neck, and tho' I have not been able to make this out by Records, yet I think y^e Coat itself doth much to support the story of y^e Tradition, and makes it partly probable. Our historians have done justice to y^e memory and merit of James De Cleland of Cleland, and mentions him as one of those noble and worthy patriots who did in a very eminent manner distinguish himself in his Loyalty and love to his Country in y^e War with y^e English after the death of King Alexander y^e 3rd, and in the time of the Competition betwixt Bruce and Baliol for y^e Crown of this Realm, and as soon as y^e Immortall Hero Sir William Wallace took the field in order to Redeem his Country from y^e Slavery it was under, he Repaired to him, had a share of all the glorious adventures performed by that great Hero, who

with a handful of a few Valiant and Trusty Scots fought and prevailed in so many fights and Rencounters that in a very short time he made himself Master of y^e Kingdom.

“After y^e murder of Sr William by y^e English, this gentleman, Mr Cleland, was very firm in his fidelity to and service of the Crown during the whole course of y^e War, and was one of those Loyall persons who entirely and without Reserve devoted himself to y^e Service of his Country and of his Lawful Sovereign Robert the Bruce, for as soon as that glorious



CLELANDS OF CLELAND.

monarch took up arms as well to assert his own most just Title to y^e Crown and to Redeem his country from the Slavery it was under, this worthy man repaired to him and contributed his best endeavours to sett him on the Throne, for which this Immortall Prince did reward him with Lands and otherwise in memory of his constant fidelity to him from which he never afterwards swerved.

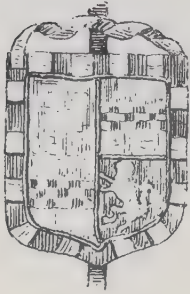
“I take these lands to have been that part of the Laird of Cleland’s estate which lye within the Barony of Calderclear in West Lothian, the superiority of which came afterwards to y^e Earls of Douglass, no doubt upon the surrender of Cleland themselves when they came under y^e patronage of that Illustrious House. . . . Alexander Cleland of that Ilk and his cousin and namesake William Cleland of Fasken were both slain in Defence of their Country with King James 4th at the fatall Battle of

Flowdown, when the King himself and the Flower of ye Nobility and Gentry fell, September 9 1513. James Cleland of that Ilk made a very considerable figure in the country during the time of King James the 5th . . . and was particularly known and favoured by ye King whom he had the honour frequently to divert at hunting and other exercises at his uncle the Lord Somervill's house of Condaily . . . his son and Successor Oliver Cleland of that Ilk who was an eminent Loyalist in behalf of Queen Mary when she fell in her troubles, for when that Misfortunate Queen made her escape from Lochliven and came to Hamilton he repaired to her standard as soon as it was sett up and marched in person with her to the fight of Langside, for which he was afterwards forfeited in the Parliament of 1568, but was again restored after the general pacification which ended on the Road of Stirling anno 1585."

After dealing with the family marriages and the more particular members in succeeding years, the MS. concludes :—"Besides the matches of the house of Cleland already mentioned, they have intermarried with the Robertsons of Earnoch, Muirheads of Lachope, Crawfords of Haining, and several other ancient families."

The arms of this family we reproduce from the original grant from "Sir Charles Areskine of Cambo," Lyon King of Arms to "Master Robert Cleland, wryter in Edinburgh," dated 1673.

This Robert Cleland of Kincavell Wester is the first of the Edinburgh family whose name appears in the papers, and he was married no less than four times, dying at the age of ninety-one. The pedigree is followed most carefully, even the hours of birth or death appearing, as—"He died the 23rd June 1731 att 6 att night and was buried on Saturday ye 26th sd. moneth att nine in the morning in ye Gray Friars Church yeard in Edr." Even the baptism is mentioned—by whom administered, of what church he was minister, and at what time it took place. Would that other and more important families had had so careful and over-anxious a regard for future generations, and had handed down like records!



ON IRON GATE, GOGAR HOUSE.

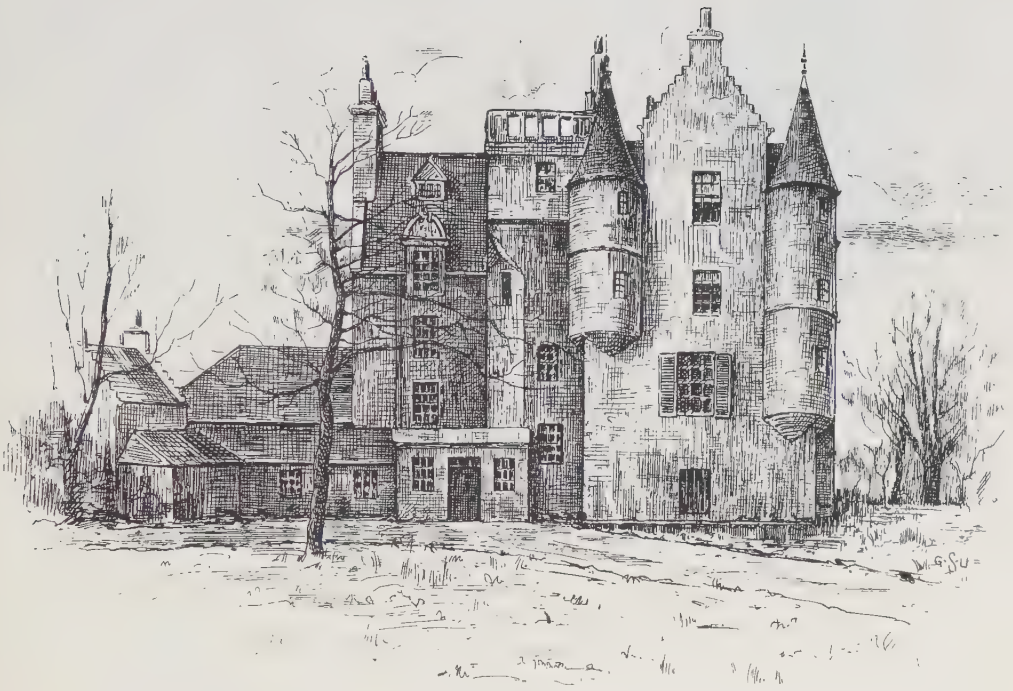
BESIDES the barony of Corstorphine, the chief estates in the parish were Gogar, Saughton, and Ravelston. In addition to the village or "toun" of Corstorphine, there were also the villages of Gogar, Stenhope Mills, Parkhead, and Four-Mile-Hill. Of Corstorphine village in older times a slight sketch has been given, and its present appearance is so well known to Edinburgh citizens and others, that it will suffice to mention the most striking modern addition—the Free Church, a Gothic building, whose spire is a conspicuous feature in the upper village, or St John's Road. It was erected in 1870, on the site of an older Free Church, a somewhat barn-like structure, which had been built in 1845. The first minister of this congregation was the Rev. George Burns, D.D., who resigned his parochial charge at Tweedsmuir at the Disruption of 1843. His successor, the Rev. James Morrison, who is now minister, was ordained to the charge in 1865.

The villages of Stenhope Mills, Parkhead, and Four-Mile-Hill are now mere hamlets or clusters of cottages. Stenhope Mills alone is worthy of note, containing as it does a very old and interesting manor house, the rooms of which are let as separate houses to farm labourers and others. For some years the large room on the first floor served as a school. The date at which this house was built is not easy to determine, the carved stone bearing date 1623, and a shield of arms over the entrance is most probably a later addition.

The house may have been built by one of the Stenhopes, or Stennops, who held the lands of Saughton Milnes from 1511 till 1621. Shortly after the latter date, Patrick Eleis, or Elies, acquired this property, and the initials "P. E." over the doorway are probably his. Carved above the door is also this legend—"BLISIT BE GOD FOR AL HIS GIFTIS." Of the interior fittings very little that is interesting remains, and, unfor-



FREE CHURCH.



Gogap House

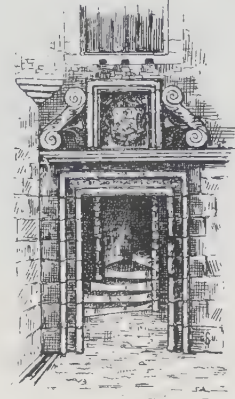
tunately, the ceiling of the best preserved room has become very flat and obscure owing to the many coats of whitewash.

This property is now generally called Stenhouse Mills, but its old name is Stenhope Mills, being evidently derived from the Stenhopes, who, as we have shown, owned these lands, and one of whom, Janet Stenhope, was the wife of Richard Watson of Saughton. A like change of name has occurred in the case of Craigcrook, in Cramond parish, formerly called Grey or Gray Crook.

The estate of Gogar, with its village and church, is of much greater importance from a historical and antiquarian point of view. The earliest holder of this estate known to us was Alexander Seton, to whom it was given by Robert Bruce; later, it was held by Walter de Haliburton of Dirleton, who disposed it to his brother, George de Haliburton, in 1409. A century later it was possessed by Robert Logan of Restalrig, and it continued in that family's hands until 1600, when it was sold to Adam Couper or Cupar. In 1604, this Adam Couper purchased also sixteen oxgangs of adjacent land from James Richardson, son of Sir James Richardson of Smeaton; these, together, formed the barony of Gogar. The present Gogar House appears to have been built, in part at least, earlier than the date and monogram carved above a window on the south or front of the house would lead us to believe. The date is 1625, with the letters "I. C." for John Couper, and "H. S." for Harriet Sinclair, his wife. It is probable that the portion of the present house to which the modern porch has been added was the original building, and that it was enlarged by John Couper upon his succession.



WINDOW, GOGAR HOUSE.



DOORWAY, OLD MANOR HOUSE,
STENHOPE MILLS.

It is an exceedingly disappointing house as to its interior arrangement, the general appearance from the outside leading one to expect many quaint turns and twists, and there being, owing to modern alterations, little of particular interest. The cellars, however, are characteristic of the time, with the barrel roofs, from which hang immense hooks, sufficient, one would think, to hold provisions for a garrison in a state of siege.

The gateway leading from the high road to the house is of great beauty, being of hammered iron work of an essentially Scottish character, and the upper and more elaborate panels having foliated thistles supported by scroll work.

In 1685, John Couper entailed the lands of Gogar upon his daughter Mary and her husband, Thomas Chalmers. The entail being reduced at the instance of the entailers' creditors, the estate was sold at valuation to Andrew Myretoun, a proprietor of lands in Cramond, and at a later time of East and West Craigs, and Meadowfield in Corstorphine. In 1790 the estate passed into the hands of William Ramsay, first of Barnton.



"VIRTUTIS PRÆMIUM."

This Andrew Myretoun in 1688 registered the following coat of arms:—Or, three torteaux within a bordure wavy parted per pale sable and azure; crest, two arms issuing from a cloud, drawing an anchor out of water proper; motto, "Undique fultus." Upon being created a baronet in 1701, he changed his arms to argent, a chevron sable between three roundels gules; crest, a pine tree fructed proper; motto, "Virtutis Præmium." The following year, being dissatisfied with this, he entered into a curious transaction with his kinsman, Sir Robert Myretoun, son of Sir Patrick Myretoun of Cambo, by which the Myretouns of that ilk (whose family had fallen upon evil times), for certain "weighty considerations and motives," renounced in favour of Sir Andrew of Gogar their ancient coat of arms. The arms thus conveyed are, argent, three roundels gules. The Myretouns of Cambo originally took their surname from the lands of Myretoun in Kemback, Fife. About the middle of the seventeenth century they became possessed, through marriage, of the estate of Cambo, near Crail, and from that time were known as the Myretouns of Cambo.



MYRETOUNS OF
MYRETOUN.

The ancient church of Gogar, whose four walls long stood roofless, is now being restored and enlarged. At the very beginning of the seventeenth century this old church was disused, the parish of Gogar not being able to support a minister of its own. Some years earlier an arrangement had been come to by which the minister of Corstorphine conducted service at Gogar on alternate Sundays. This not having given satisfaction to either parish, it was resolved to hold the services in Corstor-

phine alone, the parishioners of Gogar having the right to certain seats in Corstorphine Church. Later, upon the greater part of the parish of Gogar being incorporated with that of Corstorphine, Gogar Church was closed, and from that time until the early summer of the present year, it gradually became more and more a ruin, its exposed situation tending towards its decay. At that time the remaining portion of the parish was divided between Ratho and Kirkliston.

There was on this site a larger church, of which nothing is definitely known. It is still quite possible to trace part of the foundations of this earlier building in the churchyard. A large stone font has been preserved, and it is apparently a survival of this older church.



RUINS OF GOGAR CHURCH.

It was in a field in the parish of Gogar that Cromwell met with such a decided repulse from General Leslie and his army on the afternoon of Tuesday, 27th August 1650. This battle, or skirmish, being a matter of well-known history, further notice need not be taken of it, except in relation to the field upon which it took place—now occupied by the houses and

grounds of Gogar Burn and Hanley. When Gogar Burn House (now the property of Mr Claude Macfie) was being built in 1811, some very interesting and valuable antiquities were unearthed, though for how many centuries they had lain there, and what is their history, it is of course impossible to say. The bronze sword and scabbard point were found together.

The sword is 22 inches long, and pierced by four rivet holes, and the scabbard point is $4\frac{1}{2}$ inches long. The bronze buckle, or brooch, is the only specimen of its kind known in this country, and is probably not of native workmanship, resembling specimens found in England in Anglo-Saxon graves; it measures about $2\frac{1}{4}$ inches in diameter. The small gold penannular ring or capsule is also very rare, only one other of its kind having been found in Scotland. It measures



GOGAR CHURCH, RESTORED AND ENLARGED.

about 1 inch in diameter. These articles are now deposited in the Museum of the Society of Antiquaries in Edinburgh.

A large number of stone coffins also were dug up in 1834 in this field, at the time of the building of Hanley Lodge, now belonging to Mr Walker of Dalry. In only a few had the skeletons remained intact, and no relics of any kind were found. The supposition put forward by some, that the

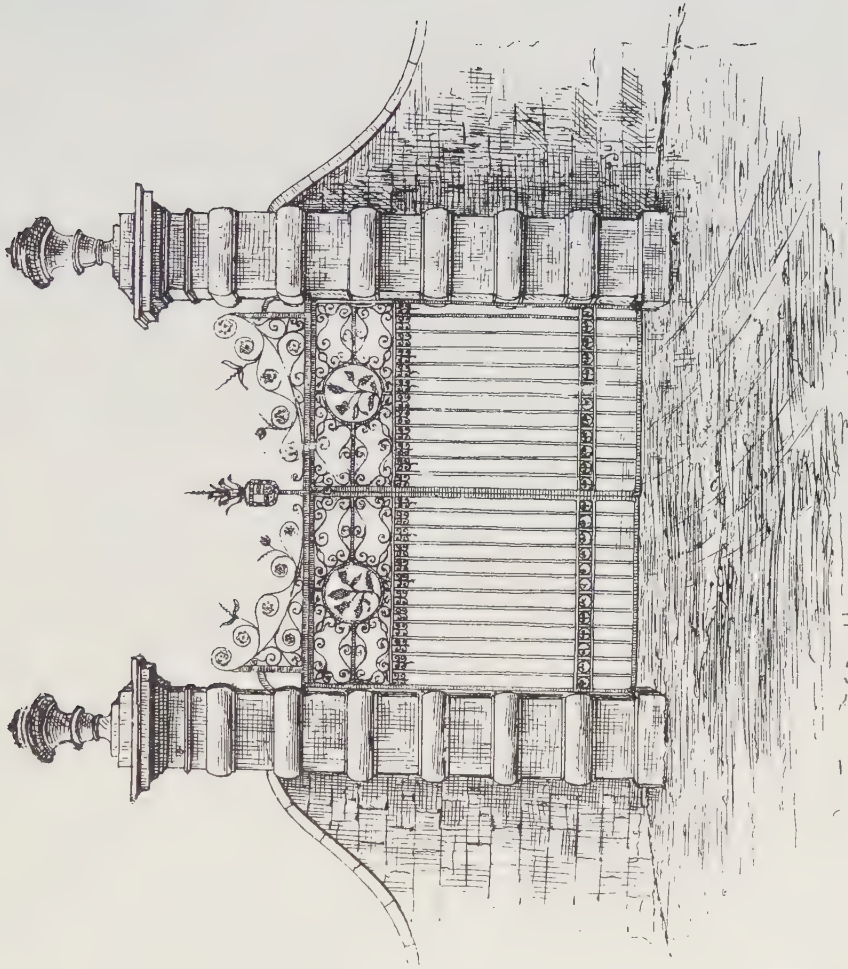


FOUND AT GOGAR BURN, 1811.

bodies of those soldiers who fell in the battle of 1650 were buried here, and that the stones for their coffins were carried from the bed of the river Almond, a mile and a half away, is utterly improbable. The loss on both sides was small, and, allowing for the probability of the slain being buried where they fell, it in no way accounts for the stone coffins. A much earlier date must be assigned to them.



OLD MANOR HOUSE, STENHOPE MILLS.



Iron Gates, Gogar Ho.



BEACON TOWER, CORSTORPHINE HILL.

RAVELSTON is a name of many memories to Edinburgh folk, hallowed as it is by the love of Sir Walter Scott for its old-fashioned and beautiful garden, and for the more familiar walk by way of Ravelston Road to “Rest and be Thankful.” How this latter name, too, is endeared to generations of past schoolboys as the happy hunting-ground for bird, beast, or insect, and to their elders as the spot from

which their ancient and beautiful city takes unto itself an added charm! From this point of vantage “distance” indeed “lends enchantment,” and from no other nook in the outskirts of the city can such a picturesque view of Edinburgh be obtained.

Lying almost “within a mile o’ Edinboro’ toun,” the wooded heights of Corstorphine Hill—of which “Rest and be Thankful” form an eastern spur—at once arrest the attention by the boldness of their outline, stretching, north and south, against the horizon. To a stranger the hill presents perhaps the most striking feature in mid-distance as seen from the city; and while it rivets the attention at all times, it is more especially a “thing of beauty” when the glow of the setting sun intensifies its charms.

To all alike, familiar or unfamiliar, “Rest and be Thankful” is indeed an ideal spot, where that blessing, be it mental or physical, which its name indicates may well be found. No wonder is it that this spot has formed (and long may it continue to do so!) the chief attraction to the parish for generations of Edinburgh citizens.

Above “Rest and be Thankful,” and still upon Ravelston estate, a little to the south-east of Clermiston Tower, may be found by those who seek—for it is so surrounded by trees and bushes that few discover it—a ruin of what was originally a beacon tower, one of many built as a means of signalling by bale-fires from the hills along the east coast to those inland. A small sketch of it as it now stands heads this chapter. At the foot of the broad pathway, overshadowed by trees, that leads from “Rest and be Thankful” to Edinburgh, is the south entrance to Ravelston House, from which an avenue of trees leads to the modern house—modern in

distinction to the older Ravelston House, though it is nearing its century of existence.

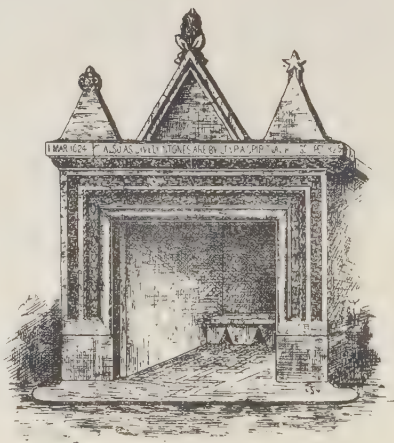
For many years after 1726, when Sir Alexander Keith acquired this estate, the old mansion-house continued in occupation. It was unfortunately destroyed by fire, and about the end of last century or the beginning of this the present house was built.



TO "REST AND BE THANKFUL,"
FROM RAVELSTON ROAD.

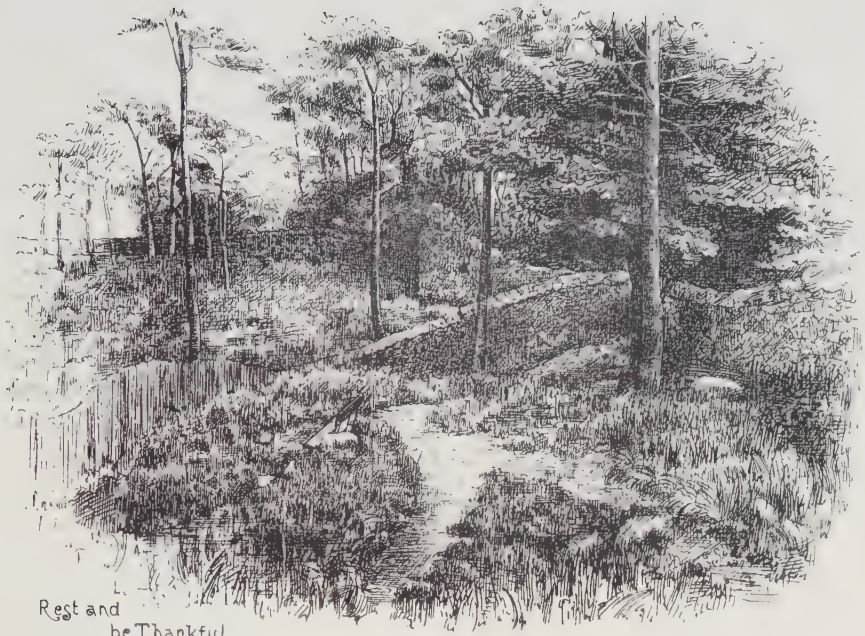
Of the old mansion-house of Ravelston, as built by Sir George Foulis, very little remains but the stair tower and a small adjunct to the principal buildings, now renovated and made into a comfortable house for the gardener. This old Ravelston House stood somewhat to the west of the modern mansion and within

a courtyard, access to which was by a large arched gateway, still standing, having a circular hole on each side for firearms, and containing a recess that held until quite recently a heavy oak beam that reached from one side of the gateway to the other, and fixed home into a shallow niche. Immediately inside the courtyard is the tower, with crow-stepped gables nearly smothered in ivy, and with the entrance and stair still in good preservation. The simple but effective doorway bears, along with the date 1622 and the initials of George Foulis and his wife, Janet Bannatyne, this Latin inscription: "NE QUID NIMIS." On the south side of this tower near the ground, in an arched recess, is a rudely carved female figure in stone, much mutilated, and cut off by the middle. This formerly served as a fountain, the breasts of the figure being pierced and supplied with small pipes, from which the water fell into a stone basin below.



CARVED STONE MANTELPiece.

Built out into the grounds, to serve as an open summer-house or alcove, is a carved stone mantelpiece from the old mansion-house bearing a monogram of the two letters "A. V." Another stone, which has been added



Rest and
be Thankful

as a cornice, has been cut and rejoined to fit its present place, having been originally one stone. On its upper moulding is the following inscription: "I · MAR · 1624 · YE · ALSO · AS · LIVELY · STONES · ARE · BVILT · VP · A · SPIRITVAL · HOVSE · I · PETER · 2 · 5." On the lower member, entwined as a monogram, are the initials "G. F." and "I. B.," the whole being surmounted by three conical pediments formerly belonging to windows.

Near to this erection is a fine fountain, bearing the date 1630, and having again the initials "G. F." and "I. B." The shaft above the basin of this fountain is hollowed out inside, so that the water, upon reaching half way up, issues from an outlet that terminates on each of the four sides in a turtle's head, whence it flows into the outer basin. These four turtles' heads project from the mouths of as many carved creatures having the heads and wings of dragons and the bodies and tails of fishes. Three small pipes inserted at the top of the inner basin form an escape for the water in case of overflow. The shaft terminates in a unicorn supporting a shield bearing the thistle and the royal crown of Scotland.



FOUNTAIN.



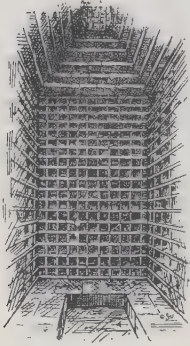
FOUNTAIN BELOW TERRACE.

Another fountain, but of later date, is built into an archway below the terrace to the south of the present Ravelston House. The ivy covering the terrace has encroached on this also, and has overgrown the upper urn or vase. The carving of this fountain shows great skill, the two basins being remarkably free and graceful.

Outside the old courtyard is a double pigeon-house, with slanting roof of stone flags. The interior of each division is square, giving accommodation for about eight hundred birds, and having a sunk bath in the centre of the floor. This double dovecot was built most probably about 1630, the date of the fountain.

It appears to be of later date than the circular dovecot on the Corstorphine estate.

To the north of the modern house, and just above the quarry, some interesting carved stones from the old house are built up at the entrance to a disused ice-house. They have formed part of a very ornate window. The upper stone bears, in the centre of ornamentation, a shield in low-relief, on which are the three laurel leaves of the family of Foulis (called in old Norman-French *feuilles*, whence the family traces its name), impaling a cross coupé with a crescent in the centre, surrounded by four mullets, the arms of Janet Bannatyne, wife of Sir George Foulis.

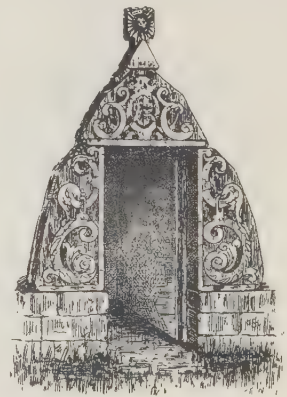


SKETCH OF DOVECOT,
INTERIOR.

Another carved stone, built into a wall in the ground, has been a niche or recess for an inscription or ornamental tablet. On the top of an ivy-covered wall near the courtyard there is also a mutilated sundial, minus the stiles, and without any inscription.

It is interesting to note the occupancy of these lands by the two important families of Foulis of Colinton, and Keith. The Keiths claim descent from the Great Marischals of Scotland. A legend tells that Robert Keith was created Great Marischal by Malcolm II. after the victory over the Danes at Barrie. It is related that Camus, leader of the Danes, was killed in this engagement by Robert, leader of the tribe of Chatti (who are said to have emigrated from Germany at the beginning of the eleventh century), and that the king dipped his fingers in the blood of the fallen general, and drew three perpendicular strokes on the upper part of Robert's shield, from whence his descendants bear to this day three pales gules on a chief.

An interesting relic of the Keiths, called the "Black Stork of Dunottar," is kept in the entrance hall of Ravelston House. It forms the top of a table, and is alleged to have been made from the oaken logs of the ship in which the Chatti came over. A silver plate has been placed on it, with the following inscription in Latin :—



ENTRANCE TO ICE-HOUSE.

Entrance Tower
Old Ravelston Ho.



Fountain



Doorway

“Post varios casus, per multa discrimina rerum.”

In Germania, regnante Othone orta ;	Denique a Georgio Comite Marischalle
In Cathnesiam devecta ;	Amico et patrudi suo
In Lodoniam deportata ;	Alexando Ketho de Ravelston donata
Dunotyra quingentos per annos	Stirps ista Chattorum
Hospitii muneribus functa,	Jam millenaria
In rebus adversis ad Kethi aulam deducta ;	Hic tandem requiescat.

A free translation of this inscription being :—

“After various events, through many perilous adventures.”

Sprung in Germany in the reign of Otho ;	Finally granted by George
Brought to Caithness ;	Earl Marischal to his
Carried away to Lothian ;	Friend and Kinsman, Alexr. Keith of
After fulfilling at Dunottar for 500 years	Ravelston.
the offices of hospitality in adverse	This root of the Chatti,
circumstances ;	Now a thousand years old,
Removed to Keith Hall ;	Rests here at length.

How much of fact there is in this legend it is hard to guess. Catt is the Gaelic name for Sutherland, the northern part of which, now forming a separate county, was called by the Norsemen Cattness or Caithness. The Chatti also were a German tribe. But of any connection of either of these with the Keiths, the evidence is wanting. As a matter of fact, Hervey of Keith held in the time of David I. a part of the lands of Keith in East Lothian, which got from him the name of Keith Hervey. Afterwards the estate was called Keith Marischal, from the high office held by his descendants, the Earls Marischal. Hervey's son, another Hervey, was Great Marischal in the reigns of Malcolm IV. and William the Lion ; and the dignity was held, with the highest distinction, by a long line of his descendants down to modern times.



EARL MARISCHAL OF SCOTLAND.



“BLACK STORK OF DUNOTTAR.”



GATEWAY, SAUGHTON HOUSE.

THE southern portion of the parish is occupied by the estate of Saughton, belonging to the Earl of Morton. Of old this was part of the possessions of the Abbey of Holyrood, and it appears that the property was transferred in 1537 to Richard Watson, by whose descendants the lands have since been held. The oldest title now extant among the family papers is a charter of feu farm, dated 16th September 1553, by which Robert, Comendator of the Monastery of Holyrood, with consent of the convent, and of the Comendator and Convent of Melrose, granted six oxengates of the town and lands of Saughton, lying in the regality of Broughton and Sheriffdom of Edinburgh, to Janet Stenhope, relict of Richard Watson, in liferent, and to James Watson, her son, in fec. There is also a commission granted by the Archbishop of St Andrews, as the Pope's legate, to the Provosts of the College Kirks of Corstorphine and the Kirk of Field, for trying the said feu and confirming the same. This is dated in February 1553.

From time to time further portions of land adjoining were acquired by the Watsons of Saughton. In 1657 David Watson of Saughton obtained a conveyance of the superiority of Saughton Mills from James Winrahame of Wiston. The mills are described as "Saughton Milnes, commonly called Stenhope's Mills, in the parish of St Cuthbert." In 1511 the abbot of Holyrood House granted a tack of this property to the family of Stennop, or Stenhope, to endure till 1621. This tack was afterwards extended until 1631. As already mentioned, Richard Watson, the earliest laird of Saughton whom we have been able to trace, married Janet Stenhope, of the family of Saughton Mills.

In 1678 George Girdwood conveyed to the same David Watson, in security of a loan of 2100 merks Scots, the property, extending to two oxengates, called the Lairdship, which property his ancestor, Thomas Girdwood, had acquired in 1557, and which ultimately became attached to the estate of Saughton.

Another purchase consisted of six oxengates of the lands of Saughton called Loanhead, along with the teinds thereof and the houses thereon, conveyed to David Watson of Saughton by a family named Haldane.

This David Watson, who was a writer to the signet, purchased also, in 1684, the lands of Sighthill from James Elies of Saughton Mills, whose



Saughton House. From the South-West.

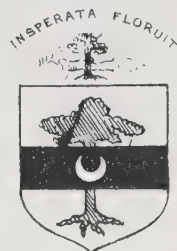
grandfather, Patrick Elies or Eleis, merchant burghess in Edinburgh, had acquired that property from Alexander Morrisone of Prestongrange in 1629.

It may be interesting to give here a list of the lairds of Saughton in the order of their succession.

Richard Watson,	1537	Charles Watson,	1781
James Watson,	1553	James Watson, VII.,	1790
James Watson, II.,	1575	Charles Watson, II.,	1832
James Watson, III.,	1620	William Ramsay Watson,	1837
David Watson,	1652	Helen Watson, Lady Aber-	
James Watson, IV.,	1685	dour,	1841
James Watson, V.,	1703	Sholto George Watson Douglas,	
James Watson, VI.,	1716	Earl of Morton,	1851

The estate passed from father to son in the direct line until 1837, when William Ramsay Watson, the last heir-male of the family, succeeded his brother Charles. Four years later, on his death, the succession opened to his sister Helen. In 1844 she married Sholto John, Lord Aberdour, who, in 1858, became twentieth Earl of Morton. Their only son is now twenty-first Earl of Morton.

James Watson, IV., the son of David, acquired in 1699, from Sir Hugh Wallace of Inglestoun, w.s., the lands of Broomhouse, or Plewlands, with the Sacrestane's Land, or Secretary's Land, and six acres called Claysaire or Claysire. These subjects had been conveyed in 1591 by Sir James Bellenden of Broughton to Sir Henry Forrester of Corstorphine. From Sir Henry they passed to his son George, first Lord Forrester, and on his death they became the property of his son-in-law, James Baillie, the second Lord. In this Lord Forrester's hands various aprisings of the lands had been taken, and to these Sir Hugh Wallace had acquired right.



WATSON ARMS.

The burial-place of the Watsons of Saughton is in Corstorphine Church, beneath the floor, at the entrance to the south transept.

Nisbet, in his *Heraldry*, writing in the end of the seventeenth century, after describing the arms of Watson of Saughton, speaks of the motto, *Insuperata Floruit*, as "pointing to the condition of the family who, being dispossessed of these lands upwards of a hundred years ago, they now enjoy the same again." To what circumstance the learned author refers we cannot tell, but he seems to imply that when Richard Watson acquired the estate in 1537, he was recovering an ancient possession of his house.

On the 17th of February 1630, the Commissioners of Teinds, sitting at Holyrood House, pronounced a decret severing the lands of Saughton and Ravelston from St Cuthbert's parish, and annexing them to the parish of Corstorphine.

The ancient manor house of Saughton stands about a mile to the south of the village of Corstorphine, beyond the line of the North British Railway. From the south it is approached by an avenue leading from the Calder or Old Glasgow Road. Another approach on the north led to Corstorphine, but the railway has cut through this access, taking away its outlet. The avenue, however, remains almost entire. The fields bordering these approaches, forming the policy or pleasaunce of the old manor place, are supplied with water on a somewhat elaborate system, now rarely met with. Crossing each avenue in the middle is a line of four well-built watering-places, connected by a partly-built ditch. Neither ditch is visible from the side next the house, advantage being taken of the fall of the ground so as to allow of a sunk fence forming a retaining wall on that side of the ditch. A little to the east of the house is the ancient garden, and, adjoining it, a small field, formerly an orchard.

The house is built on the L plan of Scottish architecture. At the joining of the angle a porch has been added, and on one side is a small one-story addition; but these are the only modern features to be seen externally. In the high-pitched roof are dormer windows, terminating in stone thistles. The stair is carried right up to the roof, and gives access to a small level space, whence a good view is obtained.



SAUGHTON HOUSE DOORWAY.

In front of the house is an ancient draw-well, nearly 50 feet deep. It is said that the house was formerly surrounded by a walled courtyard, which included this well, and the state of the ground when turned up by gardening operations confirmed this tradition. The lower windows of the

house are secured by iron stanchions.

Entering the porch, we see before us the old doorway, with its heavy mouldings, opening at once upon the turnpike stair. The rooms upon the ground floor, which have now a separate access from the porch, were formerly approached only by means of a door at the foot of the stair, close behind the entrance door. These rooms, which are chiefly kitchen apart-

Paintings on
Ceiling
Saughton House

Signed and
dated.

8.V

1694



ments, have vaulted stone roofs. A small room on the right hand of the entrance is part of the ancient hall, a portion of which has been divided off, probably in the last century, when this room was fitted round with panelling. A quaint circular cupboard finishes the panelling on one side. But the feature of the apartment is its roof. About twelve years ago this was covered with a very thick coat of whitewash. On the whitewash being cleaned off, the stone arch was found to be covered over with quaint old paintings in oil, most of them in wonderfully good preservation. On a blue ground sprinkled with stars is painted a conventional sun filling the centre of the roof of the old hall, with the twelve signs of the zodiac encircling him. Along the spring of the arch on one side is a line of ships in full sail. Faint traces of a somewhat similar representation on the opposite side were made out at first, but they could hardly be identified, and are not now visible. Beneath the waves through which the ships are sailing runs a grotesque design, which is repeated with much variation on the other side of the room. Apparently this part of the work has been damaged when the panelling was put up. On a castle in the corner of the grotesque work next the door are two flags, one bearing the letters "S. V.," and the other the date 1694.

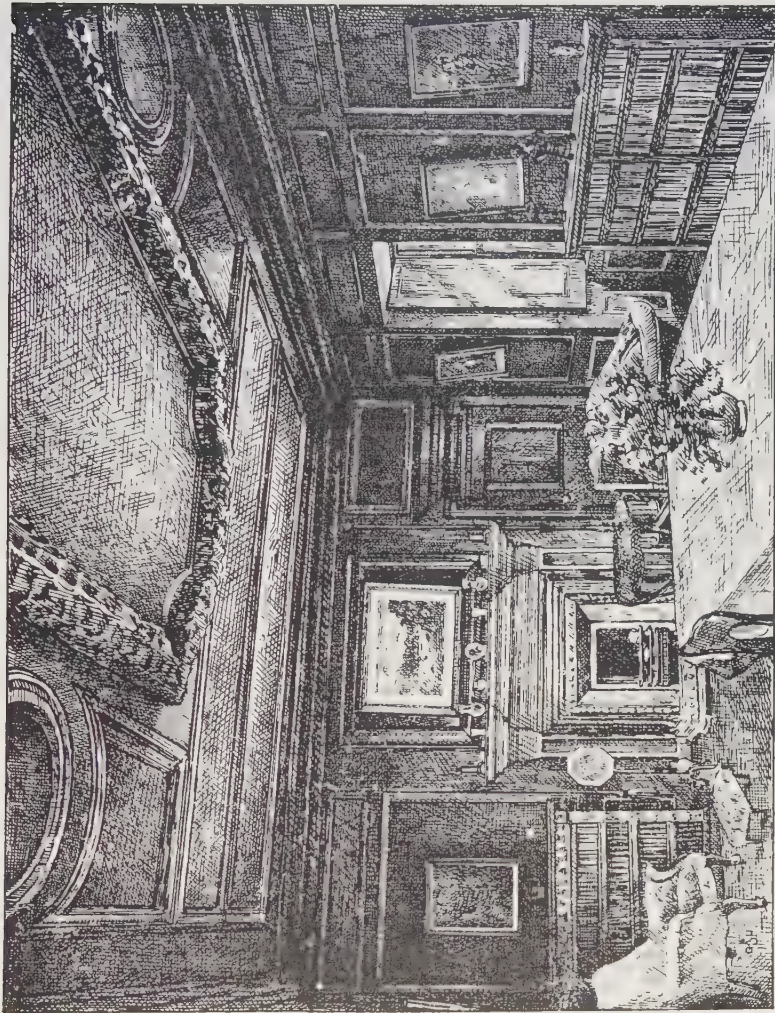
Passing through a great door, which guards the old main entrance, we ascend the narrow winding stair. The walls are of great thickness, the window recesses being about 4 feet deep. The first object that strikes us is a curious feature, met with in houses of this type—the pantry ingeniously inserted as an entresol between the ground floor and the second story. Above this, at the first landing, is a door which gives access to two doors within, one belonging to the drawing-room, the other to the dining-room. These two rooms, with a third which opens upon both of them, but has no other outlet, make up this story. This third room, which now serves as a library, is separated from the dining-room by a thick wooden partition. An inner gable wall nearly 3 feet thick divides it from the drawing-room, and the passage between the rooms through this wall has a door on each side. All these rooms are panelled, and the dining-room and library have antique, high wooden mantelpieces, and roofs ornamented with panels and floral devices. In each corner of the library roof is a cherub with long hair like a bag-wig. In the paneling of the dining-room are a number of wall cupboards, one being curiously concealed behind one of the shutters. In both that room and the library there are also various little hidden presses concealed by the

projecting mouldings over the doors, the mantel-shelves, and other parts of the woodwork. The drawing-room, which is not altogether square, owing to the stair encroaching on its area, has windows upon three sides, the fireplace being between two of them in the gable. The dining-room, a large, long apartment, is lighted by two windows on each side, placed opposite one another. The windows on this flat have marks of iron stanchions, which have been removed. The massive frames of the dining-room windows are secured at night by means of an iron bolt about 3 inches long, which folds back by day, but when the shutters are closed passes through an opening in the shutter, thus making it impossible to open the window from without while the shutter is fastened. At the end of the bolt is a hole to admit a peg, the more effectually to guard against attack.

Going upstairs to the next flat, we come upon two very strong doors, evidently made to resist more than ordinary force. These give access to short passages leading to the bed-rooms, several of which are partially panelled, but all have been greatly modernised. Further up the stair another great door with iron nails bars the way to the higher rooms and to the roof.

About the whole house there is an air of precaution against expected assault or capture which comes as a surprise to the modern mind.





Oak panelled Dining Room
Saughton House.



the ancient fairs held in Corstorphine, not one remains, the only relic being that members of the Old Friendly Society still observe their former great field-day in June as the date of their annual meeting. This is now a mere business affair, and has none of the merry-making and music that made it the midsummer holiday of the village.

James Lord Forrester (who met his untimely end under the old plane tree) obtained, in 1662, an Act of Parliament authorising four fairs to be held annually in Corstorphine, "for ease of the leidges, and for selling of horses, nolt, sheip, and bestial, and other goods and merchandise." These were held on the first Tuesday after Easter, the 24th of July, the 26th of August, and the 20th of October. The two holidays that succeeded these older fair-days were both in midsummer, one on the first Tuesday of June, called Corstorphine Fair, the other on the third Friday of that month, known as the Carters' Play. At the Corstorphine Fair assembled all the village worthies, known, alas! by name only to but very few of this generation.

To a local poet—the village letter-carrier of his day—Corstorphine is not a little indebted for preserving the memory of a few of the prominent notabilities who flourished in the village in the earlier years of this century. The band that accompanied the procession on the fair-day was composed evidently of outstanding characters collected from all the surrounding parts. Notably, "Willie Pollok" was always very much to the fore at this time.

I mind nae sodger at the fair of aulder date than he,
O' a' the motley band that played afore the committee,
When Tammie Peepie, sword in hand, wi' martial pomp strode on,
Afore auld Willie Pollok, wi' his lang trombone.

The poor Mulatto and his flute are baith for ever dumb,
And Andrew wi' the muckle nose, wha beat the muckle drum,
Himsel' was beat by ruthless fate, and a' the lave are gone,
Wha keepit time wi' Pollok and his lang trombone.

The two last verses breathe a devout wish for this worthy's preservation and for the continuance of the old fair-day customs.

And may this crookit link that joins the present with the past,
Blaw on thro' monie a weary year afore he blaws his last;
Lang may the bairns rin up the Slap, and caper doun the Loan,
At the heels o' Willie Pollok wi' the lang trombone.

For Gregor in life's lucky bag his hindmost lot has drawn,
 And reckless death has dung the legs frae Rowley-powley Tam ;
 The langsyne worthies o' oor fair are wearin' doun to none,
 So we canna want auld Pollok and his lang trombone.

That the old customs have gone may cause at first a lingering regret, "the old-fashioned" meaning to many of us something picturesque and worthy of revival ; but on second thoughts, "what is," in many ways, is no doubt "best." Hard-earned money was saved to be squandered in an hour or two, and the village, with its noisy band, and, too frequently, drunken bandsmen, would not appeal very favourably to this quieter, and shall we say more enlightened, generation.

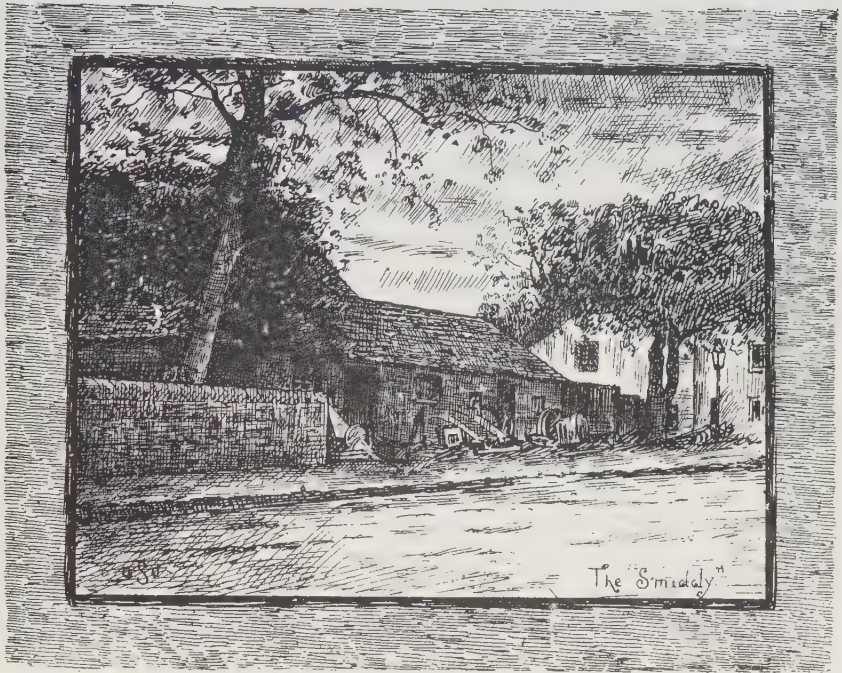
Most villages have a "poet" of more or less merit, and Robert Cuddie, the Corstorphine poet, deserves a passing word, as having at least a talent for versification, if not for "poetry" in the true and recognised sense of the word. He had not a "mission" or a new lesson to teach the villagers of that day, but no doubt he served to add harmlessly to their amusements. We cannot doubt that with better advantages he might have been able to say in a more effective way the right thing in the right place. A "village worthy" himself, he took evident pleasure in noting the eccentricities of his cronies and others. Having, moreover, a pawky humour of his own, he appears to have come off by no means second best in any wordy encounters.

Of some twenty compositions printed, perhaps "The Rival Bellmen" is as good as any, emphasising as it does the party feeling that ran high at the Disruption, causing two such old cronies as "Johnnie" and "Ned" to cast out for a time.

Little John was our guid, worthy, auld parish bellman,
 And Ned was his comrade through guid and through ill ;
 Each liket his friend as he liket himsel', man,
 Ay, almost as well as he liket his yill.

When the ane had the siller to buy a wee drappie,
 The ither but taste it, be'd morning or e'en ;
 For a share o' his heart and a share o' his cappie,
 The ane or the ither had aye for his frien'.

But when Ned frae the kirk o' his faithers dissentit,
 Auld Johnnie at first gied him o'er to the deil,
 And misca'd him like mad, but fu' soon he relentit,
 For spite a' his failings he liket him weel.



The "Smialy"

But guid keep us a', when auld Johnnie heard tell, man,
 That the folk o' the Free Kirk had gotten a bell,
 And his auld cronie Ned was elecket for bellman,
 He glowered like a body that wasna himsel'.

Quo' he, "By my saul, but I never did ettle
 My worthy auld frien' my opponent sud be ;
 But let him come on wi' his new crackit kettle,
 They'll ne'er be a match for the auld bell and me."

But on his first trial, when Neddie sae fummilt,
 And ruggit the tow in sae awkward a style,
 That three times tapsilteerie his bell fairly whummilt,
 Johnnie tint a' his passion and said wi' a smile—

"For sic awfu' misconduct he should be disbandit,
 How he'll can excuse it I canna weel tell ;
 I ne'er saw a guid heuk in an ill shearer's hand yet—
 He will aiblins be laying the wyte on the bell.

"The short and the lang and the haill o' the matter,
 Is simply just this, he had better tak' care,
 To be ruled by my knock, whilk has been regulator
 O' the time o' the parish for mony a year."

But neist day he himsel' brak the rules o' decorum,
 And against his auld pointer committed a crime ;
 For pure fricht that auld Ned sud be startit afore him,
 He rang a full hour e'er his usual time.

.
 But whae'er gets the maistership, here's to the bodies,
 And lang may they ring, and ring aye baith at ance ;
 And the folk aye be ready to fling on their duddies,
 And rin to the kirk when their dirdum begins.

The last two verses of "Peggy M'Glaur," though not of too polished a character, are very characteristic also :—

When I first kent my Meg she was bonnie and braw,
 And buskit aye trig, wi' a mutch like the snaw ;
 But her mutch noo is yellow, and a' out o' shape,
 And her claes seem as if they're flung on wi' a graip ;
 And she wides amang dirt, like a tade amang tar—
 O dool to the day I saw Peggy M'Glaur !

A' my lang-cherished dreams o' pleasure are gane,
 And hae left in their place nocht but sorrow and pain.
 When I think upon this, when I think upon that,
 My head turns round like I dinna ken what.
 Something creeps round my heart like a cauld frosty haur—
 Ye'll sune hae tae bury me, Peggy M'Glaur !

After his death, by the aid of some local admirers, his verses were published for the benefit of his widow, under the ambitious title of *Corstorphine Lyrics*. Though most of those printed are of but moderate merit, a few serve to perpetuate names and people that otherwise would have gradually been lost to us.

The market for live stock was held at the Cross, and that for butter, eggs, poultry, &c., at the Tron Tree further east; and here was sold, up to the close of last century, a highly esteemed delicacy, widely celebrated by the name of "Corstorphine Cream." At what time it was first prepared in the parish is not known, but there is evidence of its being in use for probably two centuries at least before it ceased to be manufactured here. The most popular process of making this cream was the simplest. Fresh drawn milk was put into a wooden barrel and submitted to gentle heat by immersion in hot water, thus accelerating the fermentation; the whey was drawn off by a hole in the lower part of the barrel, and the remainder put into a plunge churn, was agitated for a time, till ready for the market. We have been unable to learn the price of this delicacy, and in what manner it was sent away, whether as the familiar cream cheese or in jars. We have in our memory a similar preparation as made in a little Sussex village called Bexhill, the cream in this case being sold as cheese in little pats, rolled in fine muslin. A large quantity was sold in the neighbouring towns by the name of "Bexhill Cream." It would be of interest to learn the manner of its preparation, and if at all resembling the Corstorphine delicacy.

The earliest record of the population of the parish appears to be that of 1755, at which time there were 995 inhabitants. What proportion of that number resided in the village is not stated. In 1791 the population was 1037—males, 484; females, 553; families, 250.

At that time there were in the parish 3 tailors, 1 apprentice; 8 weavers, 3 apprentices; 9 carpenters, 6 apprentices, 2 journeymen; 8 masons, 1 apprentice, 1 journeyman; 4 smiths, 2 apprentices, 1 journeyman; 2 shoemakers; 2 butchers; 1 baker; 1 brewer.

About this time the village of Gogar is said to have contained 300 inhabitants, and besides a schoolmaster, there were a watchmaker, a blacksmith, a wright, a baker, and a flesher. In 1838 it contained only 24 persons. Evidently the great decrease here noted took place prior to 1801, for the population of Corstorphine parish at that date was reduced to 840 (as against 1037 in 1791). Ten years later appears another great increase, bringing the population of the parish up to 1159—572 males, 587

females. Twenty years later (1821) it was 1321—656 males, 665 females. Within a further ten years it increased to 1461—713 males, 748 females; families, 290. In 1845, besides those connected with the farms, and persons engaged in selling hay and potatoes, there were 3 bakers, 1 butcher, 8 grocers, 11 spirit dealers, 2 wrights, 2 blacksmiths, 4 tailors with journeymen, and 2 shoemakers with journeymen.

The present population of the parish is 2356, of which 1150 reside in the Upper and Lower villages, which, with Saughton Road and Dovecot Road, form the Corstorphine of to-day.

There is evidence of a school existing in the parish very early in the seventeenth century. From an entry in the Parish Register of 1646, it appears that a certain James Chalmers agreed to be schoolmaster on the payment of 100 merks, the heritors to be taxed for that sum according to the value of their lands. This was in addition to the gift of George Lord Forrester, held by former schoolmasters, namely, "ane house and yards within the toun of Corstorphine, lying betwixt the minister's manse on the east, and John Aitken, mason, on the west, together with ane aiker and half of land lying above the smiddie upon the east side of the walk that goes to Cramond, and an aiker of land lying bewest the Cowes brigge, upon the south side of the little house that stands by the wayside, commonly called the Lamp Aiker, within the parochine of St Cuthberts." The "aiker and half" of land above mentioned was on the east side of what is now Clermiston Road, or "the walk that goes to Cramond." It will be seen marked "Schoolmaster's Land" on the Map of the Village, 1777 (page 5).

In 1714 the kirk-session fixed the fees chargeable per quarter as follows:—Latin and arithmetic, 2s. 6d.; English alone, 1s. 2d.; English and writing, 1s. 8d. In 1756 the fees were—Latin, 5s.; writing and arithmetic, 2s. 6d.; English, 2s. In 1791 it appears that the schoolmaster at that time had no house, but a sum of money was granted instead. Fifty years ago, in Mr Simpson's time, the fees chargeable were—English, 2s. 6d.; writing, 3s.; writing, arithmetic, and geography, 3s. 6d.; Latin or French, 5s.

The children of to-day have certainly an immense advantage as compared with the education their parents were able to secure. To obtain the teaching now given in the Board school, there would have been required at that time very considerable fees for "extras," making up a sum quite out of the reach of the poorer families in the parish.

It is impossible to obtain a complete list of the parish schoolmasters, owing to the long blanks occurring in the session records, but the names of such as appear, with the date of their occupancy of the office, will prove of interest.

James Chalmers, before mentioned, was appointed in 1646, and was probably succeeded by

Thomas M'Conchy, who was schoolmaster up to 1693.

John Cunningham, who followed, held office up to 13th November 1698, when his resignation was accepted (he having imbibed too freely of Corstorphine ale).

James Couper was elected the following year. He appears to have held office but a short time, as an entry in 1704 is in the handwriting of William Wood, M.A., schoolmaster, session-clerk, and precentor. Upon Mr Wood accepting a call to Peebles in 1723,

Robert Black was elected on 10th May of the same year, and was removed in 1728.

James Mitchell, Student of Divinity, and son of one of the elders of the session, was elected on 5th May 1728, and was schoolmaster until his death in April 1756.

Ralph Drummond was elected on 5th September 1756, but for how long he held office we have been unable to discover.

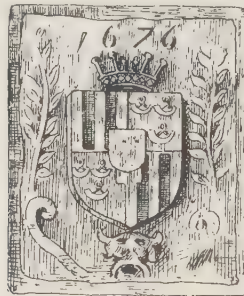
Daniel Ramsay is the next master mentioned in the records, but only in reference to his resignation in 1812, accompanied by a very emphatic disapproval of his moral character.

Alexander Simpson was at once elected his successor, and held office until his death in 1846.

George Manson followed in 1846, and died in 1863.

William Duncan, elected 1863, resigned, and went to Dunedin, New Zealand, in 1874.

James Matthew, the present schoolmaster, was appointed as his successor.



CARVED STONE BUILT INTO GABLE OF HOUSE AT COLTRIDGE, THE ARMORIAL SHIELD HAVING FOR SECOND AND THIRD QUARTERINGS THE THREE HUNTING-HORNS.



MAP OF THE THREE LOTHIANS.
(By Andrew and Mostyn Armstrong, 1773.)



PLAN OF EDINBURGH AND PLACES ADJACENT.

(From an actual survey by John Laurie, 1766.)


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Corstorphine
Friendly Society

Old Colours




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