



Garvald

The History of an East Lothian Parish

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Garvald, the History of an East Lothian Parish

Written and illustrated by Irene Anderson, 1991

Digitised and updated by Heidi Ingram, 2017



Introduction

Irene Anderson was born in 1920. She spent most of her working life in Ghana, firstly at Achimota College and then as headmistress of Aburi Girls School. She was awarded an MBE for her service in Ghana and was honoured by the Ghanaian Government. She retired to Garvald and lived in 'The Beehive' cottage. Irene spent many years researching the history of the village and became a Church Elder and Parish Representative for the Fourth Statistical Account of East Lothian. She wrote, illustrated and published the first edition of this book in 1991 in order to pass on her research and knowledge to future generations.

The book was digitised and reformatted in 2017 by Dr Heidi Ingram, a resident of Garvald, with the help of her daughter Daisy who dictated a large section of the document into digital format. This second edition was created to make the book easier to read and to produce a digital version for archiving. Minor updates have been added to include changes that have impacted the village in the last twenty years. A digital version of this booklet was created for permanent storage in East Lothian Council's Archives Department at the John Grey Centre in Haddington.

Irene died in 2010, aged 90. This edition has been published in her memory, knowing that she would have been delighted that her extensive and important research lives on and has been archived for posterity.



Geographical Introduction

The main purpose of the chapters that follow is to record as much as possible about the history of the parish of Garvald. In order that this should make sense one needs to have a clear picture of the geographical setting.

Garvald is a rural parish just over twenty miles south east of Edinburgh and six miles south of Haddington, the county town of East Lothian. With the opening of the A1 dual carriageway it became possible to get to the centre of Edinburgh in three quarters of an hour, but it is still a rural location outside of the main commuter belt. The village is in the north-east corner of the parish which runs eight miles south-west to the summit of Lammerlaw. The parish is never more than three miles wide. It is bounded on the east by Whittingehame and on the west by Yester. Over the crest of the Lammermuirs is the county of Berwickshire. The land rises from 400 feet in the north to 2000 feet in the hills.

Anyone who has learnt a little Scottish geography knows that the Midland Valley is bounded by faults, the southern one running from Girvan to Dunbar. This fault cuts Garvald in two. To the south and east the underlying rocks are hard and resistant, of the Ordovician age. To

the north-west is first a belt of old red sandstone and then calcareous sandstones of the Carboniferous period; in both of these are there are volcanic intrusions. In many places these rocks are overlaid with glacial clays and, more often, gravels. When the last ice age was retreating, the Lammermuirs were uncovered first, before the lower lying lands to the north. The meltwaters cut through the hills in what are locally called 'cleughs' and later the streams made their way eastwards to the North Sea. Nowadays the streams in the western part of the parish are the headwaters of the Gifford Water which flows through that village. Those further east join to form the Papana, which becomes the Biel Water before it enters the Belhaven estuary. Because the streams have cut deep valleys it has been relatively easy to dam them. Danskin Loch and Baro pond are decorative features but the reservoirs of the Hopes, the Donolly and the Thorter were important local sources of drinking water before the Whiteadder was dammed.

It is unlikely there were ever trees over the tops of the Lammermuirs, but long ago there would be forests of oak, alder, hazel and rowan on the lower slopes and remnants of these can still be found in the cleughs, though most of the local woods have been planted by man. As far as plant life is concerned, modern farming and the use of weed-killers means that there is a poor selection of meadow plants. The richest and most uncommon species are those found in the damp woodlands and streams. Southwards, the vegetation merges into the flora of acid moorland.

Dunbar, which is only nine miles away, is the nearest place with regular climate statistics and it is the driest, sunniest place in Scotland. Garvald is a little colder and wetter because it is higher and away from the sea, but it is near enough to get enveloped in the damp 'haar' fog off the sea for two or three days at a time. Sometimes we can be enjoying hot sunshine and look east to the dark skies over the coast where the fog persists. At any time of year there can be long dry spells but heavy summer rain or melting snow can cause the burns and rivers to rise

alarmingly and do considerable damage. Significant floods in 1777 and 1948 made quite an impact on the village itself.

In the old days the village had a reputation for getting cut off in the winter snows. It was probably much the same as it is today, with the occasional bad year remaining alive in folk memory. Blizzards with drifting in high winds can still bring life to a standstill. However the sheltered gardens on the well-drained soil in the centre of the village produce flowers and vegetables that give the Garvald a long-standing reputation for productivity.

Much of this may seem technical but it does explain the appearance of the landscape. The smooth, heather-covered hills are usually covered with gravel. The easiest place to see this is in the sand quarry on the hillside above Castle Moffat. You can see the layers of gravel that were dropped into the meltwaters and then try to identify the origin of the pebbles. In the narrow cleughs formed by the Thorter at Nunraw, and by the Papana burn in Snawdon glen, you can see the grey, hard Ordovician rocks. Each time the Papana is in spate new water-worn grey stones appear in its bed which have been washed down from the hills. In the old quarries alongside the Papana the various types of old red sandstone are exposed. Downstream from the village great horizontal beds can be seen, over which the burn cascades. It was from this stone that the old cottages in the village were built and which was used to build places like the 'Lamp of Lothian' church in Haddington. On most of the farms there are outcrops of volcanic rock which cannot be ploughed and one of the largest outcrops forms the 'knowes' sheltering the village from the north. As is characteristic of central Scotland, the volcanic 'crag' has a tail of glacial material on its eastern side and the depth of this can be seen from the east end road out of the village. The local geology also influences the various types of farming. The hills have never been cultivated but the best land to the north of the parish is high-quality arable land. In between there is quite a lot of marginal land on farms like Newlands, Snawdon and Castle

Moffat, the use of which varies with the enterprise of the farmer and the current attitude of the government. Over the centuries generations of men have improved the land and left their reputations for both crop production and animal husbandry.

The parish is rich in archaeological sites. Waves of early invaders came through the gaps in the hills and defensive settlements were built at strategic points. It is assumed that in the early days the forested lowlands did not attract settlement and the main camps were built in the hills. The obvious examples can be seen at White Castle above Castle Moffat, beside the steadings at Garvald Mains, to the west of the Duns road above Newlands at Black Castle and Green Castle, and on the hill above the ruins of Brookside in the Hopes valley. Some of the nineteenth century farmers were enthusiastic amateur archaeologists and long ago handed in their discoveries to the museum in Edinburgh. I feel it is outside of the scope of my investigations to go into any detail about those times.



The Farms

In the description of the parish which follows, the various farms are named from time to time and I think it is wise to describe the location of these farms, which can also be seen on [Map 1](#). Most of them have kept the same name since records began, just with variations of spelling, but some of them have disappeared. Starting from the south-west corner, the first properties are West Hopes and East Hopes. Nowadays there is hardly any arable land in the valley. The low-lying part of West Hopes is under the reservoir. East Hopes was, for centuries, a home for a cadet of the Hay family though at the end of the nineteenth century it was owned by a Mr James Laurie of Monkrigg. Next comes Brookside, the ruined house can be seen a little east of Hopes. A mile or so further down the same side of the valley there is the Park, which was still inhabited in the 1960s. Both of these farms are now incorporated into Quarryford. In the early days this farm was known mainly for its mill, the ruins of which can be seen in the glen of the Hopes Water. Subsequently it has become one of the biggest farms in the parish but, because of the layout of the road, seems to be part of Yester, as does Castlemains just to the north.

Alongside the Park is the big farm of Newlands which extends high into the Lammermuirs. Despite its name it appears on the oldest maps. It is possible to trace its farmers back to 1600 because of the tombstones in the Dods aisle in the Garvald kirkyard. The small farm of Hornshill is now part of Newlands. The only other Garvald farm west of the Duns road was Walden (or Waldean), north of Newlands. Again the ruined steadings are still there but the land is part of Sherriffside, now mostly in Yester.

Hand-drawn map of Garvald Parish and its farms. The map shows the parish boundary with a dashed line. Key locations include Garvald, Garvald Grange, Tanderlane, Chesters, Linplum, Baro Farm, Baro House, Little Newton, Windy Law, Carfree, Snawdon, Walden, Oanshine, Hornshill, Newlands, Park, Castle Mains, Quarryford, Brookside, Hopes, West Hopes, Zangely, Darned House, Castle Moffat, and Santa Maria Abbey. The Gifford Water and Lommu Law are also marked. The map is titled "GARVALD PARISH AND ITS FARMS".

The most southerly farm on the east of the Duns Road is Snawdon, which stretches to the headwaters of the Papana, and across the glen was Rangely, which is now incorporated in Snawdon. North of Snawdon is Danskine. In the old days the house was an important inn on the Duns road, as well as a farm. It is now joined with Carfrae. Two smaller farms have completely disappeared; Windylaw and Little Newton were along the cart track which runs from the Duns road eastwards just north of Carfrae. Townhead, the farm at the fork of the Duns and Garvald roads out of Gifford, is not in the parish. Baro, which in the seventeenth century was a separate parish, is now another very big farm alongside Snawdon to the south and including Linplum to the North. In the old days there was a village there and the land was farmed by several people, including the minister. One field is still a church glebe. Linplum, which was a seat of one of the Hays of Yester, was farmed separately, as was Winding Law to the west of Linplum. Between Baro and the road to Morham is Chesters, the buildings of which were originally much nearer Linplum. All of this land in the parish originally belonged to the Tweeddales of Yester.



East of Snawdon and Baro is Garvald Mains, which for a long time was part of the Whittingehame estate. On the old maps Garvald Mains farm is just called "*Garvald*" and the village is "*Garvald Kirk*". East again is Nunraw Barns and across the moor road, Castle Moffat. Although

always part of the Nunraw estate, these were farmed separately by tenant farmers but are now managed on behalf of the monks of Nunraw.

North of the Papana burn, the most easterly farm is Garvald Grange and, along with Garvald Mains, was part of the Whittingehame estate. Two fields next to Garvald church are still Garvald Glebe, owned by the church. The final farm stretching across the north of the village is Tanderlane and it was originally part of the Wemyss estate from Amisfield House, now Haddington Golf Course. A small farm called Sled, immediately west of the village, is now part of Tanderlane, as is the arable land at Garvald Grange.



The Early Days

Very little is known of the Celtic Church in East Lothian, though there are stories of the early Christians who came ashore from Northumbria at St Abb's Head and Whitekirk. From there they travelled inland and established small churches but of course there was no parish system. Today there are fertile fields and well managed plantations and it is difficult to imagine the forest that covered the low-lying land and the impassable bogs where the Tyne and Biel Water approach the sea. One can only speculate why the church sites were chosen. There was certainly a church at Morham; the base of an eighth century cross was found there, incorporated in the wall of the seventeenth century building.

When the walls of Garvald Kirk were built in the twelfth century it is likely that they made use of some of the worked stones of an earlier building. Everyone who sees it is fascinated by a tiny carved arch in the stone in the far north east corner of the inside wall. Close by, at ground level near the vestry door, amongst the rough-hewn reddish stones is a large, smooth grey one that could have been the base of a cross. This idea is less fanciful when combined with one of the earliest known written references to the village. The Cistercian Abbey in Haddington was founded between 1152 and 1159 by Countess Aida and the nuns were granted considerable property in and around Garvald including the church and 120 acres adjacent to it, implying that it was already established by the middle of the twelfth century. Presumably there was an old route from the coast southwards through the gap in the Lammermuirs, which earlier had been guarded by the settlement at White Castle. Garvald was a day's journey from Duns in the Merse and an obvious stopping place for travellers. In early documents 'Nunraw' appears to be an alternative name for White Castle and it would seem that there had been a dwelling near the church before the nuns came. They also had land at "*Popple*" (Papple) and Stoneypath and they disputed with the laird at Yester over the ownership of "*Nunhopis formerly Yesterhopis*". The word 'hope' in this context means a hollow

in the hills, so the nuns must have had the Hopes valley as well as that of the Papana.

There is a reference to Nunraw in Keith's Scottish History which was written about 1547. It is quoted in the original Scots: *"That samyn day Elizabeth prioress of Hadynton has takin upon hir the cuire and keeping of the place and fortalice of Nunraw and hes bundin and oblist hir, and be the tenor heiroff binds and oblissis her to keep the samyn surelie fra our auld yimnies of Ingland and all others and shall not deliver the same place to nae manner of person but by my Lord Governmour's advise and command and in cais they take the samyn than and in that cais binds and oblissis her to cast down and destroy the samyn swa that nae habitation shalle be had thairintill."* In fact Nunraw fell to Crichton of Brunston in 1548 but was restored to the nuns in 1549.

All this was before the days of the parish system and we have no means of knowing whether there were services for the ordinary people, in addition to those for the nuns. At Garvald, since there is no record of a 'vicarage', in the sense of money being supplied for the upkeep of a priest, it is likely that the church was looked after by the chaplain to the nuns.

The village at Garvald must have been mainly inhabited by those the nuns employed to work on their land, those who kept hostelrys for the travellers and those who worked in the Garvald stone quarries which supplied the red sandstone used for building in Haddington. There are legends that the stones were carried in wheelbarrows over the causeway across the moss between Morham and Haddington, and it kept the name of Stabstane Loan for a very long time.

The walls of the present church were built by the nuns towards the end of the twelfth century. The freestone ashlar topped by a simple string course is typical of the time. It is amazing that the smooth stonework of the lower part of the outer walls is over 800 years old; it

is in better condition than much of the later work. The twelfth century church would have been a simple rectangle with much smaller windows and a lower ceiling than the present building. The inside of the walls was intended to be covered with plaster and therefore the stonework does not have the neat finish of the exterior. It is assumed that the nuns had their house on the same site as Nunraw; ancient walls are incorporated in the nineteenth century ones. They had their grange downstream from the church. The original grange farm buildings were on the bluff (broad, rounded cliff) above the second bridge on the footpath down the Papana glen. There would have been far fewer trees and the light sandy soil was used to grow fruit and vegetables, some of which would be sent to feed the community in Haddington. Maybe the trees in the glen (which are wild, thornless plums rather than sloes) are descendants of those ancient orchards. Evidently the nuns had much more farmland if it extended right over to the Hopes as the parish boundary does today.

On Pont's map of the Lothians in 1630, Nunraw is drawn with two towers that are surrounded by an area of parkland. The limes, monkey puzzles and other decorative trees belong to a much later planting. There is also mention of a mill amongst the nuns' property. The church remained in the care of the nuns until 1565. The last Abbess was Elizabeth Hepburn, one of the Hepburns of Beanston, and she handed on the land to her nephew, Patrick Hepburn.



Garvald Kirk in 2017

Successive generations of Hepburns called John and Patrick owned Nunraw and one Patrick, married to Elizabeth Cockburn, was responsible for the famous painted ceiling still to be seen in the private chapel at Nunraw.

It is more difficult to explain the choice of Baro as a church site. This could be because today it can only be approached by farm track and it is not on the road to anywhere. However if you stand on the ancient site and look across to the sea, you realise that the hill where the church was built has a commanding view over the low land to the north and east. The thin soil of the volcanic outcrop was probably less densely forested than the clay course of the Bearford burn immediately to the north and it would have been an attractive site for an early settlement. There is no record of a Celtic Church at Baro but whereas Ada, Countess of Northumberland, established a nunnery at Garvald, she gave the church at Baro to King David I, who reigned from 1124 to 1153 and founded the Abbey at Holyrood. In 1178 the Provost of St Andrews sent a yearly grant of five shillings to Baro. The church was consecrated by the Bishop of St Andrews on 24th April 1295. At this time some of the farms which are now in Garvald parish were served by the Church of St Bothans at Yester, which was founded in 1241. There is also a record of a hospital for travellers at Baro in the fourteenth century. The church was originally on the land belonging to the de Morhams, but in 1242 the marriage of the Morham heiress to John of Gifford brought Duncanlaw, Baro and Morham into the house of Yester.

The names of most of the farms in the parish go back before the period of written records and their spelling is extremely variable. On Pont's map of 1630 there is Easter and Wester Houps, Gamston, Newlands, Parhead, Snowdown, Caerfre, Windham, Barra, Kirkland (at Baro), Garwood and Nunraw, which is the only one enclosed in a park. In John Adair's map of 1692 shows East Hopps, West Hopps, Bara Kirk and Carfree, and adds Park, Linplum, Rangly, and the village becomes

Garvat Kirk. When he was writing the first statistical account at the end of the eighteenth century, Andrew Nisbet produced the theory that the origin of the name Garvald was from the Gaelic for rough burn, "*garbh allt*". I have always thought this description of the Papana Water not very appropriate. I also noticed that the name seems to have first been used at what is now Garvald Mains farm and the original village may have been there. The settlement at the present village was usually called 'Garvaldkirk'. The varied spellings of Garvat, Garvet, Garwood, and Garvald, do not seem to fit with the Gaelic idea. The name is much more likely to be of Saxon or Norse origin ("*garth*", a small enclosure or courtyard plus "*wold*", an area of uncultivated or wooded upland or moorland).

Until the Reformation the churches were, of course, Catholic. There was not a parish system as we have come to know it, and it is not known how much the ordinary people took part in worship. The income from the churches went to the monasteries and in the case of Baro this was Holyrood, whilst all the land was owned by the Yester family. The mediaeval village was probably Gamelston beside St. Bothans Church. In 1420 this became a collegiate church. This meant that several priests had 'manses' there and separate aisles within the church. One of these was designated for Baro, but gradually the building became used more as a mausoleum for the Hays of Yester and the priests were employed to pray for the souls of the deceased.

The Development of Presbyterianism

It is very difficult to get a picture of parish life in the middle years of the sixteenth century. Farming was still in a very poor state and the ordinary people must have had a tough existence. Even the landed gentry lived in very uncomfortable tower houses. Some of the land to the east was on the Whittingehame estate and the rest in Nunraw, but by far the largest part of the parish was owned by the Hays of Yester. William, the fifth Lord, was one of Mary Queen of Scots' men and, although a protestant, he fought with her at Langside. He probably

tried to change some of the habits of the priests or ministers and ceased to send the teinds to Holyrood so they could be used locally for the stipend and the upkeep of the churches. The situation in Garvald was simpler in that the Hepburn family were still at Nunraw and remained responsible for the church.

From 1565 the parishes were in the Presbytery of Haddington and a list of the ministers who served the church since that time can be found in the church records ([Appendix 1](#)). Previously the priests had not necessarily lived by their churches and had often held multiple charges. When attempts were made to improve the situation there was a great shortage of ministers. In 1576 John Morison was responsible for Garvald, Baro, Morham and St. Bothans at Yester and the only form of transport he may have had was a horse. Between 1578 and 1589 the minister James Reid proved to be an unsatisfactory character; he did not have a manse and he was *“lang acoming to his Kirk on the Lord's Day”*. He was keen on playing cards and would drink until ten or eleven at night. The comment on his preaching was that it was *“sound but very cauld”*. As a result he was suspended for a year but it must have been decided that he was better than no minister at all, because he then served Garvald for a further three decades from 1590 until 1623!

In 1590 the General Assembly instructed each Presbytery to write out the rules under which the Church was governed. By a coincidence one surviving manuscript is that produced by Haddington Presbytery and two of the ten signatories are the minister of *“Garvat”*, James Reid, and the minister of *“Godis word”* at Baro, D.I. Byris. The title is *“Headis and Conclusions of the Policie of the Kirk, Haddington, 1591”*. Some verbatim quotations give a picture of the church at that time. *“Unto the pasture onlie appertains the administratioun of the sacramentis, in lyk maner as the ministratioun of the word”*. *“Pasture”* is the old spelling of pastor and to this day we speak of the ministry of the word and sacraments. *“Quhen we speik of eldaris of the particular*

congregationis, we mene not that euery particular parochie kirk cane, or may haue thair awin particular elderschip, speciall to landwart, bot we think thrie or four, ma or fewar, particular kirkis, may haue ane common elderschip to thame all, to judge the ecclesiasticall causes." It is a pity this rule was not practised in later years because there were many occasions when Garvald found it difficult to elect suitable elders. *"The power of thir particular eldershippis, is to uis diligent laubour in the boundis committed to thair charge, that the kirkis be kept in guid ordour, to inquire diligentlie of nauchtie and unrewlie personis, and travell to bring thame in the way againe, ayther be admonitioun or threatning of Goddis judgements, or be correctioun."* This injunction was adhered to for at least 250 years and often the kirk session seemed to meet for no other reason than to rebuke those who had fallen from grace, especially those who had illegitimate children. *"It perteins to the elderschip, to tak heid, that the word of God be purelie preichit within thair boundis, the sacraments rightlie ministrat, the discipline menteined, and the ecclesiasticall guidis uncorruptlie distribute."* *"It hes power to excommunicat the obstinate."* From this it seems the elders had considerable powers both over the people and the minister or *"pasture"*. There were also deacons to oversee the financial side; the money was to come from the lands, patrons and teinds and was to be divided into four parts, one part to *"the pasture for his internement and for hospitalitie"*, one to the Elders, Deacons and also *"takaris up of the psalms, beadalis,doctouris of scoles"*, one to the poor and hospitals and finally one for kirk repairs. This was in contrast to the days before the Reformation when most of the income went to the monasteries. There is also the insistence that wherever possible the minister appointed must actually live and work in the parish.

Not all the ministers lived up to these standards. Walter, the younger son of the fifth Lord Hay, was minister in St Bothans. He apparently tried to impress the local shepherds that he had special knowledge of veterinary medicine and would try to exhort money from them in

exchange for treatment. He was also an expert in the distilling of 'aquavite', the local whisky. I had read that in later times Garvald was a known source of illicit liquor, but I did not expect to find that a minister and son of the noble family was an expert distiller!

In the meantime George Chalmers had the misfortune to go to Baro in 1593 when William Hay, the youngest son of the sixth Lord of Yester, was at Linplum. The Baro people did not like George and tried to get rid of him, "*yet he had done mair nor was done thir vii yeiris past*". Will Hay decided to take matters into his own hands and pursued George with a pistol for three quarters of a mile. He would have slain him had George not reached the ports of Haddington and taken refuge. It is not very far across the fields from Baro to Haddington, but this chase took place before the fields were enclosed and the pair must have crashed through wild woodland. Not surprisingly George left within the year. David Ogil who succeeded him was made of sterner stuff and although William tried to attack him as well, he remained at Baro for over thirty years (1594 to 1629). He became a commissioner to the general assembly in Edinburgh representing the Presbytery.

There is a very interesting document produced by Ogil in 1627 giving details of Baro parish at that time. There were 120 communicants (members of the church) and the parish measured one mile by half a mile. The stipend was 4000 merks, two thirds of which was to be met by Lady Yester out of the "*vicarage*" belonging to the house of Linplum; and one third by Lord Yester out of the "*parsonage*" of Duncanlaw. In those days the 'vicarage' was a source of income rather than a dwelling place, and the source in this case was the farms of Linplum, Wydoune and Baro, though there must have been an ancient house at Linplum where a younger brother of the Lord Yester often lived. The 'parsonage', again a source of income, came from the teinds of Duncanlaw, "*Sherrafyd*" (the 'f' could be either an 'f' or 's' in the old script), Walden and Kirkbank (near St Bothans Kirk). A teind was one tenth of the income from the farms. There was also a 'vicarage' due

from the king since the building of "*Holyroudhowse*" in the sixteenth century, and it was worth eight chalders and 100 pounds of silver (a chalder was a measure of grain). The "*rowmes*" (estates) at the east part were farmed by Jhone Dailis, Jean Hay and Will Dailis at "*Barowe, Linplum and Wyndone*"; at the west part the "*toune of Dunkanlawe, Sherrafside and Walden*" (consistent spelling was not Ogil's strong point!). So these farms were in Baro parish in 1627. "*As for the kirklands, Chaplainies and Prebendies they cannot tell how they hald or quhat they pay but must be lernt by the productione of everye manis evidents.*" There was evidently a farm toun at Duncanlaw and Wyndone was a farm now represented by a roundel called Winding Law. The current Lord Hay must have been instrumental in getting the parishes rearranged when he planned the new village and Church of Yester around 1700. In the Yester kirk session minutes of 13th of October 1702 it is recorded that Gifford, Duncanlaw, Sheriffs side and Winding Law were added to the parish of Yester; The Park, Quarryford Mill and Castlemains were removed.

Another troublesome minister was Andrew Bannatyne (1637 to 1649) who was sacked from his post for "*profaning the name of God, negligence of discipline and suspicion of fornication.*" Then three years later in 1652 he was reinstated, but he left after a year.

In Scottish politics, 1638 was significant year with the signing of the National Covenant, avowing loyalty to the King as well as the Calvinistic form of government. By June 1639 the Scottish army was mustering in East Lothian against the King. The local villages were commanded, under threat of death, to supply victuals for the horses and men, each for forty-eight hours. '*Barra*' and '*Garvitt*' were each expected to supply enough for fifty horses. The Lord Yester was to oversee these and other villages. In Sir Archibald Johnston of Wariston's diary (1639), he writes "*It was also thought fit that everie man give his silver and gold work to the coine house to be stricken in money for supplying of*

the present urgent necessity in entertaining the armie." The campaign was the abortive invasion of Northern England by the Covenanters.

In 1647 Lord Yester installed John Stirling at Baro and three years later 'transported' him to the Tron Church in Edinburgh, an important church in the city. In Johnston of Wariston's diary he records that Stirling was laughed at in the kirk when he *"spak of God's using instruments no better than beasts... and on of them sayd, after sermon, Might not God maik use of Highland men alsweel as Highland kye? I thought it a scandalous cariage... and deserving censure and betokening a great desertion."*

In 1649 the government abolished patronage in the church in Scotland and for the next forty years there was considerable confusion. Some ministers approved of Episcopacy and others of Presbyterianism. The congregations were expected to elect their own ministers but there were not enough to go round so it is not surprising that there were frequent vacancies. In 1681 an edict was passed that all parish ministers were required to take an oath of allegiance to the Presbyterian form of government. Any who refused to do so and remained loyal to Episcopacy were deprived of their living. Robert Meldrum, who had newly arrived in Baro, was such a man. Very often these men were left in extreme poverty and dependent on charity. In 1691 patronage was re-established and both Garvald and Baro were in the gift of the Marquis of Tweeddale.

Inside the burial aisle at the far end is one of the oldest. The Dods family was associated with the kirk for over 300 years. The first, named John Dods, was born in 1600 and was a tenant farmer at Newlands. He was buried inside the church in front of the pulpit in 1660. Later the family moved the stone out to the aisle where the Dods continued to be buried until 1923. I do wonder how it was that the Rev. Walter Gray was persuaded to break the rules and allow burial inside the church.



Dods' Aisle Gravestone

Very few of the gravestones in Garvald kirkyard go back to this period. Most of these that do are illegible because of the friable sandstone.

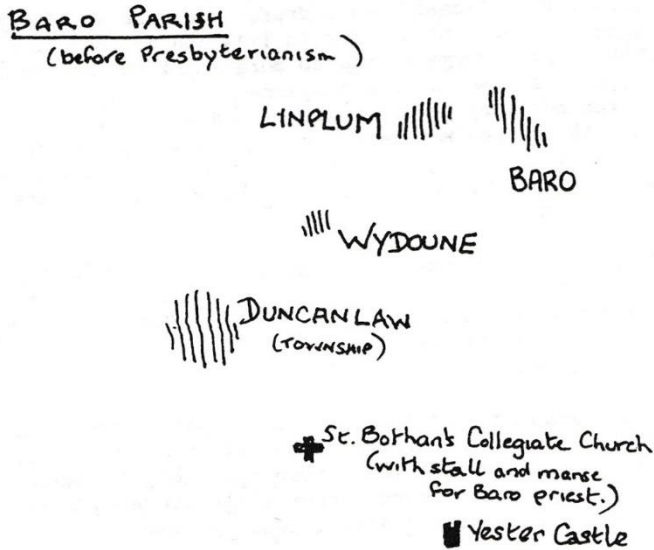
The church was altered several times but evidently before 1700 the pulpit had a dominating position in the middle of the south wall. You can still see a groove in the wall where it was attached. It is interesting that the Newlands farmer was buried in Garvald; evidence that Newlands was always in Garvald and never in Yester or Baro.

At this time the Hepburns were still living at Nunraw. The names John and Patrick alternated with the generations. In 1647 John, a widower, married Mary Melville, the widow of John Murray, a minister. Her daughter Jane married John's son Patrick and the young couple were given Nunraw. At the far end of Garvald Kirk there is a lintel over the door with the inscription "I. H. 1687" which suggests that a younger John is buried there.

Until 1721 Baro and Garvald were separate parishes. Garvald was a long narrow parish following the line of the minor road from Newlands, through Danskine, Windy Law, Little Newton and Carfrae, with Hornshill, Snawdon and Rangely to the south, leading to Garvald Mains (often just called Garvald). Sled, Tanderlane, Garvald Grange, Nunraw Barns and Castle Moffat were also in Garvald. Baro parish ([Map 2](#)) consisted of Baro, Linplum, Walden and Chesters (the Chesters farm buildings were about half a mile nearer to Baro than they are today). As the parishes were being united, The Park, Quarryford and Castlemains were added. The Hopes and Brookside were always in Garvald.

Although there is no reference to this change of parish boundaries in the first kirk session records, I realised changes must have taken place because an elder had to be resident in the parish, and John Hay of Duncanlaw is one of the Baro elders named in the first written records in 1695. I knew that later, Duncanlaw was in Yester.

Map 2



These earliest written kirk session records for the two parishes date back to the last years of seventeenth century, including baptisms and incomplete marriage records. Some of the names appearing between 1695 and 1705 were associated with the parish for a very long time. For example: Dods, Whytelaw, Sibbald, Witherspoon, Moffat, Thomson, Hay, Douglas and Dickson.

The first minister to be appointed by the heritors (the feudal landholders, who were also responsible funding the churches, schools and providing for the poor), once Presbyterianism was re-established, was Robert Colville at Baro. Although he only stayed for five years (1694 to 1699) he made sure good records were kept and did quite a lot to improve affairs in the parish. His elders were James Row of Chesters, George Douglas, John Hay of Duncanlaw, William Hood, John Hay of Baro, Patrick Witherspoon, John Cockburn and James Witherspoon of Waldean. Unfortunately we have no description of the

church at Baro, though Dr Martine (who lived in nearby Morham Bank over a hundred years ago and wrote an account of the parish) noted that the ruined the wall still standing in 1840 was of simple stone rubble and, if it was like other village churches, there was no seating provided, the people either stood or took their own "*creepie stools*" (low, three-legged stools). However Robert Colville repaired the communion table and installed a new seat for the accommodation of the minister's family, a table for the elements and "*two seats for the isle without the kirk*". I wonder what they were for. The Marquis of Tweeddale and Sir James Hay of Linplum were asked to pay half each.

In the records there is a long list of alms which were distributed to the poor of the parish. The last years of the seventeenth century were notorious for the bad weather and famine, and all the Scottish histories tell of the hard times. In 1695, £3 (*Scots*) was given to "*a poor woman in the paroch who had her house burnt*". There is also an unusual entry for 1695, the Kirk session elected to give £1.9s to a student of oriental languages who is not named. The imagination boggles at the thought of Baro having such a student at that date!

There are several very old gravestones in the ancient kirkyard at Baro. Fortunately Dr Martine of Morham Bank copied the ones he could read and incorporated them in his account of the parish. Today the gravestones are almost illegible. The oldest is for Patrick Dixon who died in 1659. The second oldest states "*Here lyes Margrit Harla, wife to Iohn Wat in Duncinlaw who departed this lyfe the 28 Maye 1667, age 76.*" This means she was born in 1591 and this stone is one of the oldest pieces of written historical evidence in the parish. There is also the grave of one of the earliest named elders, James Witherspoon, who farmed Waldean. I was not able to discover whether he was related to the Yester minister of the same name, who fathered the famous John, Principal of Princeton University and a New Jersey Congressman.

In 1697, the first Marquis died and his son's choice of minister does not seem to have been a very wise one. Archibald Muir was appointed to Baro in 1699 and from 1702 had to look after both congregations although the parishes were not actually united until 1722. (This may be why the date given for this union differs in some of the local histories.) The records include long lists of almsgiving and support was given to the almshouse at Duncanlaw for distressed gentry. Evidently there was a school at Baro because the schoolmaster was given money for the fees of poor scholars. John Low, a student of divinity, was given £2.18s and the Synod Clerk's relict (the old name for a widow) was given £2. In 1704 £2.0s.6d was given to common beggars on the Sunday after the sacrament, and strangest of all £3.11s was sent to John Thomas "*in slavery by the Turks*". I cannot find any reason why someone from Baro should have been captured by the Turks. Unfortunately Muir himself was a drunkard and he evidently had Jacobite sympathies. He went too far in 1719 and declared from the pulpit that the King, George I, had no more right to the crown than a crowing cock, and for that he was suspended.

Not many people could afford a coffin in which to bury their dead but the corpse was decently covered at the funeral and the income from the hire of the mortcloths, as they were called, was an important source of church funds. In 1721 the income from the hire of mortcloths is given:

<i>The Old Laird of Whitelaw, in Morham Parish</i>	<i>£5.8s (best mortcloth)</i>
<i>The Lady Nunra (sic)</i>	<i>£6.</i>
<i>Second best velvet, total income</i>	<i>£14.</i>
<i>Little velvet, for children</i>	<i>£11.</i>
<i>Cloath mort cloath</i>	<i>£2.</i>

At this time John Dods of the Newlands family, grandson of the first Dods to be buried in Garvald church, was an elder and the treasurer. To us it seems extraordinary that there were apparently no seats for

the congregation, yet they possessed four different mortcloths, and there was a social distinction at burials, depending on what the family could afford.

When a new minister was appointed in 1721 rule of patronage was in force. This did not make much difference in Garvald and Baro parishes because the current Marquis of Tweeddale was either the chief heritor or patron. In 1721 Andrew Dunlop was chosen. Since it was his first charge he had to undergo "*tryalls*" for a full licence. He conscientiously copied out the sermons he gave before he was accepted for ordination in the kirk session records.

The two congregations were now united but for the first four years the minister lived at Baro manse. I was not able to find exactly where this stood. I think it was probably beside the road on the north side, near the farm road which now leads to the steadings. The land where the twentieth century house is built on the south side was described as the manse land. I think also at this time that repairs were being carried out at Garvald church, whilst the manse was certainly being improved. I think the eighteenth century manse was to the west of the later one, probably where the stables are today.

One of the first things Andrew Dunlop did was make an inventory of the possessions of the joint congregation, and he makes the picture clearer by listing what they did NOT have! In fact they owned the mortcloths listed in 1721, "*two peuter cups, a bason for collection and another at Baro*", "*no plates, no tablecloths, no baptism bason and no flagons*". Tablecloths, "*peuter basons and a stoop*" were bought in 1723 and in 1724 two silver cups for £10.14s.4d - these are still in use today. They are of a simple pleasing shape and made of hand-beaten silver with the Edinburgh assay mark.

On some occasions fasts were held, in June 1723 for the drought, and in December for the plague in France. The objects of special collections

are fascinating, one in 1730 for Lithuanian bursars, another for the harbour at St Andrews; and £24.9s was given for rebuilding the reformed Calvinistic Church which was “*consumed by fire*”. It is interesting to note that there was that there were some connections across the North Sea even in 1730.

It was about this time that army barracks were built at Baro. After the union of 1707 there was considerable discontent in Scotland over the paying of customs dues, and therefore much smuggling from the continent. People were beginning to adopt a more comfortable way of life and enjoyed such luxuries as tea, wine, brandy and silks. The goods were smuggled ashore along the Firth of Forth and carried on horseback over the old roads across the Lammermuirs. A battalion of the Royal Scots Greys under Sir Robert Hay was housed at Baro, and the soldiers were employed to intercept the offenders. I think this was Sir Robert of Linplum, fourth son of Sir William, the brother of the first Earl. Robert died unmarried in 1751. For some time after, the barracks were no longer needed for soldiers and they were used as homes. About 200 yards to the west of the road to Baro farm on the North side of the Gifford Road you can still see the ruins of the buildings.

There is no formal record of the minister leaving Baro for the last time, but a minute of the kirk session in the autumn of 1725 is worth giving verbatim. “*The minister was hindered from celebrating the sacrament last summer by the bad condition of his office houses at Bara, but being now removed to Garvald manse, he inquired of the elders if the sacrament might conveniently be celebrated this year. They answered that the harvest would be exceeding late by reason of the badness of the weather, and that it would not be entirely over for a month to come, when the days would be too short, considering how the parish lyes. Whereof it was resolved to lay aside all thought of giving the sacrament this year.*” I smiled as I read those sentiments because I have heard them repeated over 250 years later! Evidently the manse at Baro fell into disuse in 1725. I think the term ‘*office houses*’ is a

euphemism for the sanitary arrangements. The General Assembly had decided that the sacrament was to be celebrated twice a year in the towns and once in the country, but the Garvald people did not receive the sacrament at all in three years. Andrew Dunlop remained in Garvald until 1731.

Presbyterianism Established

The next three ministers chosen by the Marquis gave Garvald 120 years of stability. The first of these, Archibald Blair, born in 1704, was the son of the Rev. David Blair of St. Giles in Edinburgh. He was ordained and inducted 1732 and remained in charge until he died forty years later. Baro church was only used for a further five years when apparently the roof fell in and now almost all of the stones have disappeared. They were probably used to build the Baro farm steadings. At this time the Lord Charles Hay, a son of William, brother of the first Earl, was living at Linplum. He was Member of Parliament for the county in 1741. In 1745 he fought in the Battle of Fontenoy. I think he must have been on the side of the French with other Jacobites because it is recorded that on his return he planted trees at Linplum in the pattern of lines of the troops in the battle and it is unlikely that he would have done this had he been on the losing side.

In the early days of Blair's ministry one of his elders was Francis Hepburn of Nunraw. He was the last of that family, who had lived there since the Reformation. There was also a long connection with the Hays of the Hopes. In 1732 Charles handed over 1000 merks which his father had left for the poor; and by 1773 it was John Hay of the Hopes who was an elder. Until this time the elders were always landowners or the tenant farmers on the Tweeddale land; but in 1736 one of the elders was John Jameson of Garvald, who was a weaver. I cannot help getting the impression that Archibald Blair was a bit of a snob! He faithfully records all the baptisms with the minimum amount of information, but when a child was baptised at the big house in 1742 he records in detail *"to Francis Hepburn and his Lady, Mrs Christian Anderson, a son*

George, witnesses Mr George Anderson and some of the household servants". If the Hepburns were following the normal Scottish custom of naming their sons, George was the second son called after his mother's father. Archibald Blair also records that for forty years the minister had the right of pasturing two cows for the summer on Garvald Grange land; and it may have been during his ministry that the two fields south of the church, next to the Grange land, became the glebe which is the land owned by the church and in those days farmed by the minister.

In the summer of 1744 Alexander Carlysle, who subsequently served as minister of Inveresk for many years, was a student in training. His father, minister at Prestonpans, was anxious for his son to be ordained so in that year he encouraged Alexander to do a tour of the Haddington Presbytery *"as the forms required"*. His comments on these visits in his autobiography make amusing reading. Mr George Murray of North Berwick was a *"dry withered stick" ... "as torpid in mind as in body"*. Alexander passed by Blair's brother Robert, at Athelstaneford because *"he was said to be dying slowly; or, at any rate, was so austere and void of urbanity as to make him quite disagreeable to young people"*. In Haddington, Carlysle says of Mr Patrick Wilkie, *"he had as little desire to examine young men as he had capacity to judge their proficiency... To Mr Barclay's at Moreham, a good sensible man, but with not many words or topics of conversation, for he was a great mathematician; with the help of his wife and daughter however, we made shift to spend the evening."* I will quote the whole paragraph about Garvald: *"I passed on next forenoon to Garvald, where his son-in-law Mr Archibald Blair, brother of Mr Robert, lived. He seemed as torpid as George Murray, and not more enlightened than Patrick Wilkie. He conversed none. As we walked out before dinner to see the views, which were not remarkable, I thought I might try to examine him, and put a question to him as we enter the churchyard, which he answered when we got to the far end of the glebe. His wife however, made it well up. This with other instances convinced me that it*

would've been better if the wives had preached, and the husbands spun." Remember, that visit was made in summer of 1744!

Archibald Blair had married the daughter of the Morham minister and at the time of Alexander's scathing comments was only forty years old. They eventually had eight children, the most famous being the sixth, Robert Blair, who lived from 1752 to 1828 and became a professor of astronomy.

In 1747 the Hepburns sold Nunraw to James, the seventh and youngest son of Lord Dalrymple (1st Baronet of North Berwick and President of the Court of Session). James came to Nunraw with his wife Margaret Cunningham and only son Hew, aged seven. James died in 1766 and Hew gave £21 to the poor of the parish on the death of his father. About the same time as he became laird of Nunraw he married Dorothy McCormack. They went on to have nine children; Helen (1768), James (1769), Kirkby (1770), Samuel (1771), Hew (1772), Margaret (1773), Dorothy (1774), John Hamilton (1777) and Elizabeth (1778). By 1773 he was an elder of Garvald Kirk. He then got into debt and so in 1780 Nunraw was sold to James Hay.

On the outside of the east wall at the end of the church there is a tablet in memory of Archibald Blair. It states that the vault was built by Mrs Blair as a resting place by her husband and at that it was rebuilt by her youngest son. There are no dates on the tablet. However if you study the building from the south, it seems that the vestry and small annexe next to it were built together, and over the annexe door is a lintel stone with "I.H. 1687" clearly written above it. Since the Hepburns owned Nunraw at that date, I think it must refer to them. By the time Archibald died the Hepburns had left Nunraw for some years, and maybe it was not thought inappropriate that the minister should lie beside the gentry.

The Development of Farming

In 1794 George Buchan-Hepburn of Smeaton published a detailed study of farming in East Lothian and from it one can learn quite a lot about the state of the parish. Since much of the land lay in the Tweeddale estates it benefited considerably from the enlightened attitude of the Marquises, especially the fourth. During the 18th century much of the lower lying land was enclosed. The first beech hedges were planted in 1740 and later the beeches were allowed to grow into trees which still line the fields, especially in the western part of the parish. Most of the land is above 500 feet and therefore too high for wheat; so the best rotation was turnips with dung for the first year, barley or oats in the second year, hay in the third year and oats in the fourth year. Turnips had been introduced to the parish in 1740. If there was a shortage of dung, it was discovered that two or three years pasture was a good alternative. Until 1753 potatoes were only grown in gardens, but after that they were popular on the lighter soils. The early varieties had lovely names. *Blackimores* had a rough dark skin and *Killimancas* had different kinds of red markings on a white skin. The value of dung, lime and 'compost', which was made from a mixture of moss, lime and dung, was appreciated. The Marquis was also a pioneer in the use of hollow drains in his fields.

On the moors the sheep were mainly Cheviots and every farm had black cattle. It was usual to fatten about 100 cattle a year on turnips and sell them to the butchers. The main markets were in Haddington and Prestonkirk. Until the middle of the eighteenth century, the crops were carried to market on the backs of horses. Carts were only used for carrying dung to the fields.

The tenant farmers were granted nineteen-year leases by the Marquis, and normally three leases ran one after the other. In the 1700s, there was a vast increase in the numbers employed to work on the farms and '*farm touns*' were developed. There was an accepted hierarchy amongst the farm workers. The hynd was married, provided with a

house, worked the horses, ploughed, stacked and built ricks. The cottager was also married and was provided with a smaller house. He was a ploughman, did the reaping and could keep some of his dung, but had to supply the farmer. Both hynds and cottagers got most of their wages in kind. The unmarried men slept in the steadings and had their meals at the farm. They received a very small pay and two pairs of shoes. The food they were given seems a remarkably balanced diet. Oatmeal porridge and milk was the standard breakfast and supper, but for the main meal there was butter and eggs one day, herrings another, cheese with vegetables another and on Sundays, broth with vegetables and salt beef. They had animal food for dinner four days a week in winter and three days a week in summer. It was assumed there was also a carpenter and a blacksmith on each farm. The female employees were paid mainly in clothing and things like blankets they would need when they were married. A final note from Buchan-Hepburn – apparently pigeons were just as pestilential then as they are today!

One of the most remarkable farmers at the end of the eighteenth century was Adam Bogue. He pioneered work at Linplum and Baro with lime and dung, and was famous for breeding Leicester sheep. The land on Winding Law at the west end of Linplum is very heavy and after lying fallow was very hard to plough (the old expression '*fauching*' is used). The workers said it was enough to kill both horses and men and if they knew Bogue was about to fauch Winding Law they would leave at the previous term. In 1808 Bogue had a grand sheep fair at Linplum at which he showed thirteen fine rams. At night he entertained 108 local agriculturalists to dinner in the threshing barn. In 1812 together with Francis Walker of Tanderlane he took on the improvement of Snawdon. They lightened the land by spreading ashes made from burnt clay and peat and grew turnips, oats and barley. The bullocks from Snawdon won prizes at Smithfield. He was also keen on breeding horses for racing at Musselburgh. He died in 1836 and is buried in Haddington. For his last two leases at Linplum his steward was George

Heriot who was an elder of the Garvald Free Church and is buried in the Garvald kirkyard, *“much respected by all, a good and worthy man he died 1868 full of years”*.

Francis Walker was factor and advisor to the Earl of Wemyss. He and his family farmed both Tanderlane and Whitelaws. He was a Captain in the East Lothian Yeomanry. His son Francis was nicknamed “Tander” and took over from him on the farm.

Another character of the period was Robert Tweedie who came from the Borders to farm West Hopes from 1822 to 1835. He is described as being *“short-legged, stout and of Herculean strength. He wore top boots, a blue coat with yellow buttons, a light vest and broad brimmed hat. He was of highest honesty without hypocrisy or sophistry.”* He was a bachelor with a faithful housekeeper called Kirsty who had to wait up till all hours whilst her master walked home from Haddington after the hostelrys closed.

Garvald Becomes a Township

Until the middle of the eighteenth century the life on each farm was largely self-supporting. It is difficult for us to imagine an existence in which it was impossible to go to the nearest shop for milk or a loaf of bread, never mind going into town for some new clothes. But each family had to fend for themselves, with perhaps some neighbourly help. There would be the excitement of the annual Lammas Fair which was held at Castle Moffat, where pedlars would tout their wares, and also the Hiring Fair in Haddington. Some specialists would visit the farms, like Cooper Neillans selling the cogs and bickers he had made. Each farm had its own wright, as the carpenter was called, and a smith. It was the custom when workers moved from one farm to another to take the roof of their cottage with them, the landowner being responsible for only the beams.

The emergence of Garvald as a thriving village seems to have coincided with the rebuilding of properties after the disastrous flood of 1777. Apparently a severe cloudburst hit the hills in the catchment area of the Papana Water and it swept through the village destroying most of the cottages, which would have been largely built of turves. The new cottages were built of red sandstone from the quarries to the west of the village, providing work for masons, wrights and smiths.

The Rev. Andrew Nisbet was the next minister given the living by the sixth Marquis. He served from 1775 until he died in 1800. His father was the schoolmaster in Longyester and he never married. Had he not written the chapter on Garvald for the First Statistical Account, we would really know very little about him. The previous minister, Archibald Blair, must have looked after the newly rebuilt manse and repaired church because Nisbet comments favourably on both buildings in the Statistical Account.

When Nisbet arrived, Hew Dalrymple of Nunraw was one of his elders but in 1780 he sold Nunraw estate to James Hay. For a hundred years there were Hays at Nunraw, relations of the Tweeddale family, as were the lairds at Linplum and Whittingehame. In fact, at this time the Hays owned all the land from Whittingehame to beyond Yester and only Tanderlane in the Garvald parish was not theirs. Since the different branches used the same Christian names it is difficult to disentangle them. James had no children and left Nunraw to two of the sons of Robert, Laird of Whittingehame, Alexander who was killed at Waterloo in 1815 at the age of nineteen and Charles who died in Paris in 1827, aged 26. From then until 1843 it was owned by Charles' three unmarried sisters.

Mr Nisbet gives all the births in the parish, an average of seventeen a year, and he includes those who were children of dissenters. He also usually gives the father's occupation and we begin to see a number of artisans in the village in addition to the farmers and their labourers. In

the First Statistical Account, Nisbet says that there are 730 people in the parish in 1793. *"All the inhabitants are of the Established Religion, except eight or ten Seceders"*. He is very complementary to his parishioners for the most part, and does not write of the trouble he was having with the *"eight or ten"*. He also does not mention that the branch of the Hay family who now owned Nunraw were Roman Catholics. In 1789 a new kirk session was appointed, consisting of *"the most noble George, Marquis of Tweeddale, John Hay of Hopes Esq., Captain John Douglas and Richard Somner Esq., Provost of Haddington."* The last named gentleman did not attend many meetings! John Douglas was a life renter of Garvald Grange.

The fact that trade had developed in the parish is illustrated by the figures that Nisbet gives. He says there were, in 1793, twelve wrights, nine masons, seven smiths, eight weavers, five tailors, two shoemakers, one cooper and one dyer; and in the village, a baker and a brewer. The majority of these tradesmen were living in the village. Many of them had large families. Whereas the farmworkers tended to move from farm to farm, the tradesmen formed a more established community. There seems to have been a closeness including intermarriage between families of similar trades.

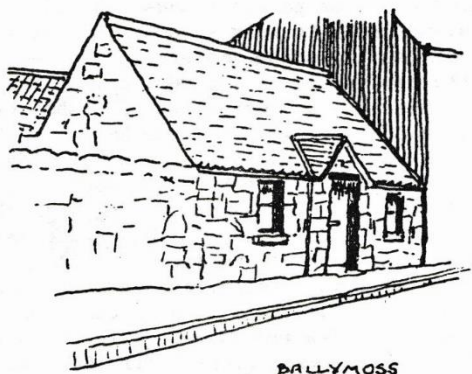
One of the best remembered is Robert Neillans, the cooper who established his business in the village at the end of the eighteenth century. He made all types of wooden ware; barrels for beer, cogs and bickers for household use and went around the big farms that had their own brewhouses and supplied and repaired their equipment. He went to the local fairs selling his wares, for example over the hills to Lauder. He also had a less legal sideline; hidden up in the hills were whisky *"stells"* (to use the old spelling) and he is reputed to have been one of the distributors of *'mountain dew'*. His wife was Janet Cribbes from Cockburnspath. They had a large family and were closely linked with the family of James Brown, one of the wrights or carpenters. Brown's son married Neillans' daughter and served his apprenticeship as a

cooper with the master. In 1834, when he was fifty, Neillans built his house on the banks of the Papana where his initials and those of his wife can still be seen above the door (now called 'Ashley Cottage'). Attached to the main house is the cooperage where the apprentice lived. Neillans was a dissenter and took his family to worship in Haddington. The Brown's family home was tucked in under the hill just past the kirkyard, the living quarters being up outside stairs with the wright's workshop underneath. The house was demolished in the 1900s and some of the stone was used to build the Vert Memorial Hospital in Haddington (founded in 1929, then used as a maternity hospital from 1948 to 1974, after which it became an annexe to Herdmanflat Hospital). Descendants of the Brown-Neillans' marriage kept their association with the village.



BICKER - FOR PORRIDGE
made by Cooper Neillans c 1850.

A contemporary of Neillans was the brewer, James Robertson, who was known as “*Bannety*” because he always wore a bonnet. Nisbet records his marriage to Elizabeth Jameson as irregular because they were married in Haddington by the Reverend J. Buchan, who must have been a dissenter. They were called before Garvald session, rebuked and told to be of dutiful behaviour in their married state. The house that is now ‘The Beehive’ was run by them as an inn, with room for the horses on the ground floor and an outside stair to the living accommodation upstairs. The brewhouse was to the west where the cottage ‘Ballyrogan’ is now. Like Neillans, Robertson was an expert in ‘*mountain dew*’. At that time there were four inns in the village and a very old established one at the crossroads at Danskine. Legend has it that Cromwell’s men drank up all the ale there on their march south. It was a centre of a contraband trade and people from Haddington would come up in the night, either on horseback with a wheelbarrow, to collect illicit kegs. There are stone slabs by Danskine loch still called Cromwell’s steps.



Next door to “*Bannety*” Robertson, a labourer called David Baillie built his own house around 1814. The title deeds for this cottage, now known as ‘Ballymoss’, still exist and make fascinating reading (see [Appendix 2](#)). There are 73,000 parts of an acre and the land goes right

down to the banks of the burn. The owner was to keep the front of his house clean and free of dung. He was to take his dung, priced at 2s.6d per two-horse cartload, to Garvald Grange and spread it on the land there at a rate of three eighths part of a peck of barley for each load. The feu superior was William Douglas.

Not all the weavers numbered by Nisbet were in the village. There was a family called Demster who lived at Windy or Winding Law, which was a farm on the roundel across the road from Duncanlaw. It is said that the weavers were of Flemish origin but this is difficult to prove, as their names did not seem unusual; the name of the weaver that has persisted is that of Whitelaw. The father lived in the village, but his son became a London doctor and was able to build the imposing house at the bottom of the main street that is still called Whitelaws. An anecdote in Dr Martine's book is worth repeating. Dr Charles Whitelaw had a theory that bad legs were caused by drinking milk from cows which ate buttercups. He called them '*buttercup*' legs and said they were characteristic of the people of Garvald!

I understand that the building across the burn which was called the 'Christian Institute' was used by the weavers before it was converted to a Sunday school, and that the old stone steps down to the burn were used to get to the water to wash the wool. Further down the Papan burn, 'Apple Tree Cottage' was a waulk mill. Waulking was the process of pounding the woven material to felt it. In addition there was a dyer in the village.

The mill for grinding grain was down the valley under Stoneypath Tower. The ruins of the cottage are still there, as is the course of the old mill lade. A romanticised Victorian engraving of the Tower exists, which shows women doing their washing in the stream beside the mill. There was another mill in the parish at Quarryford and again the ruins can be seen, on the banks of the Hopes Water.

In the 1790s the schoolmaster became session clerk and precentor (leading the congregation in its singing and prayers) and the custom of combining the post of schoolmaster and session clerk continued for a long time. Nisbet writes in 1793 that there was only one school in the parish and the schoolmaster's salary was £100 (*Scots*), in addition to fees received as a session clerk and precentor. He was also provided with a house and a small garden. These, together with the school, were sited at the foot of the eastern road out of Garvald, opposite the manse stables. There were sixty to eighty pupils. The fees were 1s per quarter for English lessons, for writing 1s.2d and for arithmetic 1s.6d. The schoolmaster had no Latin. Robert Cockburn arrived as schoolmaster in 1802.

In 1803 the need arose to build a new school and some elders felt it would be better sited somewhere in the middle of the parish because it was so far for the children in the Newlands area to walk to school. However the final decision was to subsidise the schoolmaster at Longyester with fifty merks per year, and build a new village school at the west end of Garvald (next to the United Free Church, which is now the village hall) where it remained until the 1960s.

The school was finished by 1806 and Robert Cockburn remained as master for 45 years. He had nine children of his own. By the time of the Second Statistical Account, published in 1845, Thomas Burnet writes that there were fifty to sixty pupils. The inspectors give the number as 47, all of whom were studying English, 29 studied writing, twelve studied arithmetic, nine, grammar and six, geography; such was the national curriculum in 1841! In addition, there was an 'unendowed' school where the master also had no Latin; this seems an uncalled-for criticism in early nineteenth century Garvald! However, there is also the compliment "*above fifteen years of age there maybe a few who cannot write but none who cannot read.*" Robert Cockburn was the session clerk until 1845 and died in 1866.



The Old School and School House

In 1789 the Haldane brothers came to the area and started a congregation in Haddington. George Brown, the tenant farmer of Chesters, was one of their converts and in 1804 a small Congregational chapel was built in the village, of which John Dunn was the pastor. He left in 1806 and was followed by George Forrester who *“succeeded beyond the most sanguine expectations.”* In 1808 controversy broke out over the subject of infant baptism. The congregation was split and a remnant went with George Brown to form the nucleus of the Baptist Church in Haddington, so Congregationalism only lasted four years in Garvald.

When Nisbet died in 1800 the Marquis turned to the son of the minister in Humble. John Sangster was tutoring at Yester and was told he could have the Garvald living provided he could help with a problem. A kinsman farming at Duncanlaw had five unmarried daughters, and if Sangster married one of them, then Garvald Kirk would be his. He brought his bride to Garvald and spent the next fifty-

five years in the manse. Two years after they were married their only child was born, but sadly died the same day.

Sangster was a noteworthy scholar, and an excellent preacher in his younger days. He wrote mathematical treatises and later obtained his Doctor of Divinity. He was related by marriage to the Hay family and evidently enjoyed the company of many of the gentry. His wife had the company of her kinswomen who were living at Nunraw. Although his predecessor had found the manse adequate, Sangster may have persuaded the heritors to build a completely new one, because it was during his days that the very pleasant Georgian house was built. In Sangster's time it was quite a lot bigger, having considerable servants' quarters at the back.

The population of the parish, especially Garvald village, was growing steadily at this time and the church was not big enough, so it was extended. A completely new transept was built on the north side. You can see how some of the Norman string course was reused on the wall just above the organ, and a spare carved stone found its way into the wall of the manse stables. Galleries were built in each wing with outside stairs to those on the west and north, but the pulpit was still in the middle of the south wall. The church remained like this until the 1960s and even the allocation of the pews to the various farms remained the same. The stabling must have been rebuilt for Sangster and consisted of four rooms with access to the courtyard from the loan on the uphill side of the present buildings. I think that must have been the site of the old manse from the state of the ground where the courtyard garden is today.

Around 1820 anxiety spread around Scotland because graves were being robbed to supply bodies for the Edinburgh anatomy students. On 22nd November 1820 the "*Garvald Society for Protecting the Churchyard*" was set up. It was decided to have grave covers made. Members of the society had to pay entrance money at five shillings

before they were entitled to use the grave covers. They would be used for six weeks in winter and four weeks in summer. These covers were padlocked over the graves so that robbers could not easily get at the newly buried coffins.



CHURCH WITH GALLERY STAIRS



GARVALD MANSE
WITH SERVANTS' QUARTERS AT THE BACK
ABOUT 1910

In 1832 distress in the village was so bad that the session decided to open a soup kitchen. In 1835 there were 293 communicants. As he got older Sangster's sight failed and he had to employ assistants. It was

one of these who wrote the Second Statistical Account in 1835, where most of the material was lifted from Nisbet's account.

In the old Parish Record (the vital statistics kept by the parish minister) there is a complete list of the communicants for 8th December 1836, together with their occupations. By this time the gentry are no longer elders; instead they were Cockburn the schoolmaster and Alexander Tait, a shoemaker (although in the Haddington trade directory he is advertised as a vintner, but I do not suppose this would be proper for an elder of the kirk!).

In 1841 there was the first detailed census, so there are several sources from which we can get a picture of the inhabitants of Garvald around that time. To this can be added the information given by those who advertised in the East Lothian Directory, published each year. During the decade 1830 to 1840 the population of the parish reached its peak. In 1755 it was 774, in 1801 it was 749, in 1831 it rose to 914, but from then on it fell steadily for 100 years. The main reason for the rise in population was the large numbers employed on the farms, but in the village it was due to the increased number of commercial undertakings. There were only two weavers in 1841, both aged over eighty, but there were eight shoemakers, a dressmaker as well as four tailors, four shopkeepers, three vintners, two carters and three working in the bakehouse. One of the grocers, George Henderson, was quite a character. In the directory he describes himself as a grocer, a draper and a wine and spirit dealer. His father had farmed a little farm called Sled, half a mile up the Papana valley. George made sufficient money in his business to leave the Sunday school a trust fund.

By the time of the 1841 census, the cottages the length of the village main street were all built and the village must have remained more or less until the same until picture postcards were made fifty years later. It was only after the County Council demolished many of them

between the wars and built new houses, that the appearance of the village changed.

From 1839 until 1843 Selby Ord Dods was Sangster's assistant. These were significant years in the life of the Church of Scotland. When the disruption took place in 1843, with the Free Church splitting from the Church of Scotland, Dods left the parish church for the Free Church. I gather he took most of the congregation with him. There is reference to Garvald in the 'Annals of the Disruption' by the Reverend T Brown. *"In the rural parishes it was usually arranged that some friendly farmer should grant the use of his barn. At Garvald, East Lothian, Mr Dodds preached in a barn which had been kindly granted and fitted up as a temporary place of worship to overflowing audiences... There could not be less than nearly five hundred persons present"*. At the west end of the village street Mr Schoular owned a row of cottages (where the car park in front of the village hall is today) and he granted a track of land on which the Free Church was soon built.

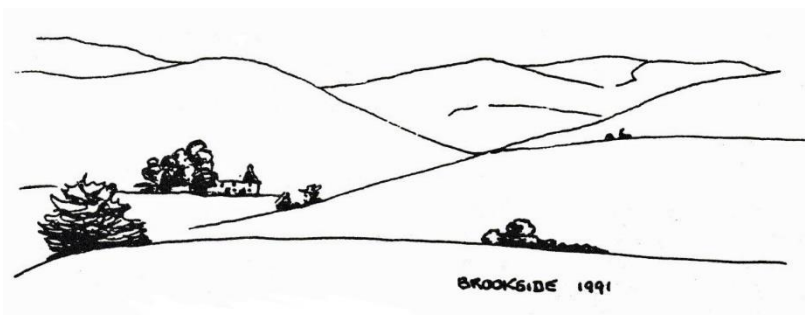
For the next eighty years it is misleading to judge the church life of the village from the parish records only. The parish minister often recorded baptisms and weddings for everybody and all were buried in the old kirkyard, but maybe the more vital life was in the Free Church. I certainly have a sad picture of the old blind minister living alone in the big manse with only his niece for company, whilst a man whom he had chosen as his assistant ministered to most of the parishioners at the other end of the street. In his old age Sangster became eccentric, walking through the village wearing a spencer over his coat (the forerunner of an old man's cardigan), a broad brimmed hat and wide trousers with no braces. He always carried an umbrella and had a green veil over his eyes. The children would call names after him, and somewhat irregularly, he would baptise babies then and there in the street if he felt inclined. In 1850 Sangster died. His imposing memorial stands opposite the window of the porch of the church and his portrait hangs in the vestry.



Sangster's Memorial Inscription

The Victorian Era

When Sangster died, his assistant John Crosbie took over the charge and remained until he died in 1872. Throughout that time the schoolmaster, William McGregor, was also the session clerk. William was schoolmaster from 1845 until 1876. Two other long-serving elders were Robert Taylor of Carfrae and David Darling of Brookside, both life renters on Tweeddale land. Both these men succeeded their fathers on the same farm. The Taylors were the superior farmers at Carfrae but there are more tales of the Darlings. The son, David Darling, was very interested in the archaeological remains in the two camps at Brookside and was only too happy to show visitors his collection of Stone Age and Iron Age implements. His father John died in 1856, aged 81. He prided himself on being able to predict the weather; there was a heronry at Brookside in those days and old Darling believed that if the heron flew downstream the weather would deteriorate. There are still considerable ruins of the house at Brookside but it is difficult to imagine how such a small acreage of land could have supported men of such standing. David Darling must have been a very committed elder because it is about eight miles across country to Garvald and he regularly attended the session meetings!



Unfortunately at that time, the main topics of the kirk session meetings were the cases of illegitimate births and '*prenuptial fornication*'. The frightened girl would be called between these venerable gentlemen and made to name the father of her child. If he

was in the parish he too was called and the couple were rebuked and refused the sacrament, usually just on one occasion. If the father had left the parish a letter was sent to his current kirk session, with a request for action to be taken. If a woman had a third child born out of wedlock the matter had to be reported to the Presbytery for more serious action. This offence was known as a '*trilapse*'.

If the session dealt with any other business it was not recorded. Of course, the stipend and the repairs were the responsibility of the heritors, but in many parishes the session had to write appealing to the heritors to take action. It is recorded that Lady Blanche Balfour gave £3 for the poor of the parish in 1853. This is a rare reference to the Whittingehame family, though they did own a considerable amount of land in the parish. In 1857 there was £5 received from Lord Thomas Hay. William McGregor did not even record the Minister's death in 1872. That was added fourteen years later, in James Boucher's distinctive handwriting (he was ordained an elder in 1886).

There is an undated list of the rentals in the parish which from the context would appear to indicate it was for 1866. They confirm the landownership at that time:

<i>The Marquis of Tweeddale</i>	<i>£1778.9s</i>
<i>Robert Hay, Linplum</i>	<i>£860.2s</i>
<i>Robert Hay, Nunraw</i>	<i>£409.13s.6d</i>
<i>The Earl of Wemyss</i>	<i>£565.1s.8d</i>
<i>William Hay, Hopes</i>	<i>£207.16s.6d</i>
<i>Arthur Balfour</i>	<i>£408.1s.11d</i>

The Robert Hay who owned both Linplum and Nunraw was the youngest brother of three sisters who lived at Nunraw in Sangster's time. He was a most venturesome gentleman and between 1826 and 1838 had led an archaeological expedition to Egypt and married Kalitza Bakari, the daughter of the Chief Magistrate of Crete. He began the

restoration work at Nunraw in 1860 but died in 1863. However his son Robert James Alexander had recently graduated from Cambridge and took over the work. It was he who uncovered the famous painted ceiling of the time of the Hepburns. He created the Scottish baronial wings and introduced many more rare trees. He also travelled widely and in 1875 married Katerina Maria Teresia of Tuscany. Unfortunately he got into debt and was living in Tuscany with his wife and two small sons when he sold Nunraw to Wingate-Gray in 1880.

The Reverend Thomas Sterling Marjoribanks was chosen as minister in 1872, but he only stayed four years because he transferred to Preston Kirk. The main contribution he made was to establish a library for his parishioners. Apparently he started this at his own expense and then at a meeting in 1874, with Taylor and Darling, he drew up an imposing list of rules beginning *“That the rules already enacted and printed in the Catalogue of the Library continue in force”* and *“that any member may suggest any books he deems worthy as desirable additions to the library, the kirk session to have the power of determining whether such purchase shall be made.”* Two years later the minute reads *“the library is now completely furnished and in the hands of the kirk session, free of all debt”* and I think it was all in one quite small bookcase!

In the *‘Fasti’* of the United Free Church by John Alexander Lamb there is a short paragraph about Garvald. The detached house called ‘The Rowans’ was home for the Reverend David A. Beattie and his family for over forty years. He came to the village in 1867 and stayed until he retired in 1909. His successor, Charles Hutchison, was only an ordained preacher. James Burnet just stayed from 1913 to 1915. The church was then vacant until 1921 when it was formally linked with United Free Church in Yester, where the minister since 1894 had been James Crocket. I think he probably took the main service in Garvald in the evening, because elderly inhabitants in the 1990s recounted how they went to the Parish Church in the morning and Free Church at night!

In 1876 the new parish minister was the Rev. George Dods who came from the Robertson Memorial Church in Glasgow. One of the first things he tried to do was increase the number of elders. A number of men were nominated and, unusually, one man was opposed; some people objected to the example set by the schoolmaster, Robert Simpson. John

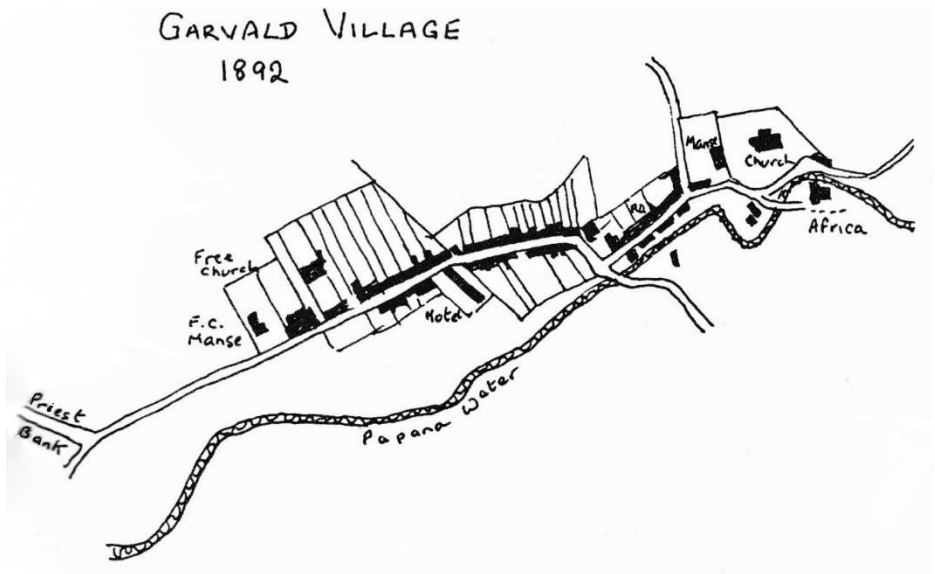


United Free Church/ Village Hall

Guy, a merchant, and Henry Stenhouse, a retired schoolmaster, were ordained. For the first time the formula required by the church authorities was copied into the session minute book and these gentlemen signed their approval. Dods then raised various other matters he considered needing attention, namely; the cleaning of the church, putting a bath in the manse, repairing the walls of the manse garden, the stable yard and the kirkyard. He wanted the library improved with a small extra press for the books and 200 copies of the catalogue printed. He was evidently quite an important figure in Haddington Presbytery and he served as clerk for 25 years. His daughter Jane became the first secretary of the Woman's Guild for all Scotland.

In the south wall of the church is a memorial to John Linton. His parents lived in what is now 'The Beehive' cottage and his father was a slater. He was one of the six men that went in the original party of the missionaries to East Africa. They trekked inland from Mombasa to get to Kibwezi. Shortly after they arrived they started building. John was a carpenter but he contracted fever and died in 1893. He was only

twenty-one years old. One of the most remarkable characters in the recent history of Garvald was the schoolmaster James Boucher. His name appeared in the Guinness Book of Records as the longest serving schoolmaster! He was born in 1851 in Ladybank, Fife and became a pupil teacher there in 1867. He arrived at the village in 1884 and brought his wife, Margaret, from Spott in July 1885.



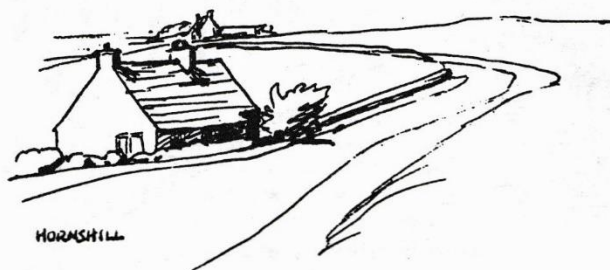
In 1886 James Boucher became both session clerk and treasurer for the next forty years and the records are kept in his large clear copperplate handwriting. In 1889 it was decided that the congregation would in future stand "*during the time of praise*", but they still had a precentor to lead them in song. They did not acquire an organ for several years. I did not at first appreciate what was meant when, in 1890, a committee of "*Church Interests*" was formed. They were to "*watch all aggressive movements and take active steps*". Later there was to be a special collection for general church defence purposes. Then I discovered that the parish church was determined to resist any suggestion of union with the Free Church or United Free Church congregations and this was the reason for the belligerent language!

There was also no question of ceasing to use the common cup for Communion. In 1892 quite a number of repairs had to be done to the church; the windows glazed and painted, the steps to the galleries repaired, a new door and blinds and matting for the floor. At this time it was still possible just to send the bill to the heritors, although on this occasion the session did send a contribution of £3 to them.

At this time a man still had to get permission to be an elder in a church outwith the parish in which he lived and so Sheils of Carfrae and Martin, gardener at Linplum, obtained permission to be elders at Yester.

In Boucher's church account book he has preserved documents relating to what he called "*poaching*" money. In 1898 the Haddington procurator fiscal sent the Minister £6.3s.8d, which was the amount of money obtained from fines imposed on those who had been caught poaching in the parish, with instructions that it had to be used for the poor of the parish. At the end of the year John Howie, the local grocer, was asked to supply 5s.2d-worth of groceries to nine named people. Several others received some coals and one man a hot water bottle. There was a balance of £1.0s.7d, which was not spent until 1905 when a man was given ten shillings for the internment of his brother and two women shared the last 10s.7d in groceries. John Howie's hand-written bill is pinned in the records, including a signature of receipt over a Victorian one penny stamp! By contrast, with the sum of over £6 received in fines, the total ordinary church collections for the whole of 1898 amounted to £5.15s.1d, with another £3.2s.2d for the schemes of the church. Even allowing for the difference in value of money there is something odd about these figures!

On 3rd January 1910, George Low died in office. He had been minister for thirty-four years and for the last twenty years had only Boucher and William Brotherstone, joiner at Hornshill, as elders.



NORTH SIDE OF THE MAIN STREET
BEFORE THE COUNCIL HOUSES WERE BUILT



The First Half of the Twentieth Century

"In this long red-roofed village, time has of a truth stood still. The natives, though in less idiomatic terms, declare it has done worse than stand still." This is a quotation from historian A.G. Bradley's book *The Gateway of Scotland*, written in 1912.

Thomas Low became the minister in June 1910. The most enterprising thing he did at the beginning of his ministry was to organise services for the people in the western part of the parish. For the first few months an empty cottage at Quarryford was used, then it was decided to use a hut which William Brotherstone found at Kilpallet; and being a joiner, he bought it and erected in a corner of a field in his own farm at Hornshill. There is still a gate into the site just beside the bridge on the left of the Newlands road, off the Gifford to Duns road. The Marquis of Tweeddale gave permission as landowner and the hut cost £90. The furnishings, which to begin with were mainly backless forms,

were made by the Brotherstones for £10. Shortly afterwards, the session agreed that the congregation could be made more comfortable with backs on the benches. There was also a coal burning stove. In those days, the minister did not have a car, but the hire of a car for the services regularly appeared in the church expenses. The hut was affectionately known as the '*Tin Kirk*', and services were held there until 1958 when the hut was sold for five pounds.

In 1912, quite a lot of work was done to improve Garvald Kirk; the pulpit was lowered, the surface of the floor improved and work was done on the heating system. Apparently this involved excavating under the outside stair (that led to the western gallery where the people from Linplum sat) and during the process, the stair fell down! The session blamed the contractor and for two years refused to pay the bill, but the minutes never explain how the dispute was finally resolved. In 1912 an organ, presumably a harmonium, was acquired for the first time and the precentor was given notice!

Shortly before 1900 the Weddell family took over the farm at Snawdon. This farm is set high above the village and seems remote, but the lifestyle there in the early years of this century was extremely comfortable and there were plenty of servants including a nursemaid and sometimes a governess for the children. However they were expected to walk the rough footpath down the glen to Garvald School in all weathers until they went away to boarding school. A formal photograph was taken of the young children, very professionally posed and mounted on a gold embossed card. The photographer was the joiner just down the road at Hornshill. I was intrigued that Brotherstone had these mounts specially printed to use in such a remote place.

The Snawdon groom was apparently quite a character. When visitors came in the horse-drawn carriages he was expected to take the carriage to the stables and look after the horses. When he considered

the visitors had overstayed their welcome he would ostentatiously bring the carriage to the front door as a broad hint that they should go home!

In 1916 Thomas Low, the minister, sought permission from the Presbytery to enlist in the army. It was suggested that joint services could be held with the United Free Church congregation, but the session would not agree. Reading between the lines of schoolmaster Boucher's minutes, I sense an abhorrence of anything to do with the United Free Church. There were several occasions when Presbytery was obviously trying to prepare the ground for the Union of 1929, but Boucher was not going to show any interest. He was also determined to keep as much as possible of the village affairs in his own hands. In 1922 one of the last members of the Dods family who had farmed in the parish since 1600 made a bequest of £100, the income from which was to be used to for the upkeep of the Dods' aisle in the kirkyard. In 1927 the upkeep of kirkyards was transferred to the Parish Council, so James Boucher, Session Clerk, transferred the money to James Boucher, "Inspector of the Parish Council". Did such an office really exist?

In 1925 Thomas Low moved to Port Glasgow and was replaced by Victor Wands, who only stayed for three years. Like all new ministers he tried to cheer things up a bit and got permission to use a magic lantern (an early image projector) for the evening service.

By the 1920s the life in the village reached a very low ebb. Farming was going through a bad patch and there was no longer enough employment. There was no possibility of people travelling to work, so many of the younger generation had to leave for the towns. Effectively, Garvald became a holiday village. The little tumbledown cottages were available for a very low rent and the 'Leith Connection' grew. As soon as the school holidays began in July some mothers and children from Leith came out to Garvald and were joined by their

menfolk at the weekend. The railway only reached as far as Gifford (the Garvald section was never built) so the families came out to Gifford by train. Then the Sled's pony and trap collected the mothers and what was normally the dung cart was scrubbed out so that all the children could pile in. Several of the older generation living in the village in the 1990s tell of this early introduction to Garvald and the idyllic summers they spent playing in the burn and surrounding woods and fields, and in childhood summers the sun always shone! There were dances held in one of the storage barns in the old village street and romances began. The children of those days still brought their children, grandchildren and great-grandchildren back to the village for many years. The families that genuinely belonged to Garvald have long since left but the 'Leith Connection' was still very much alive in the 1990s.

In 1929 the vacancy at the church was filled by the Reverend S.S. Sanderson who stayed for ten years. Four years after Sanderson's arrival, and after 66 years of teaching (1867-1933), schoolmaster James Boucher finally retired. He had taught for so long and dominated his pupils that the adults in the village were also in awe of him, and I have been told that he even tried to discipline the Leith holidaymakers! He had looked after school and church conscientiously and when he retired it was admitted that he had been using his own money to help keep the church going. It took the session several years to repay the debt.

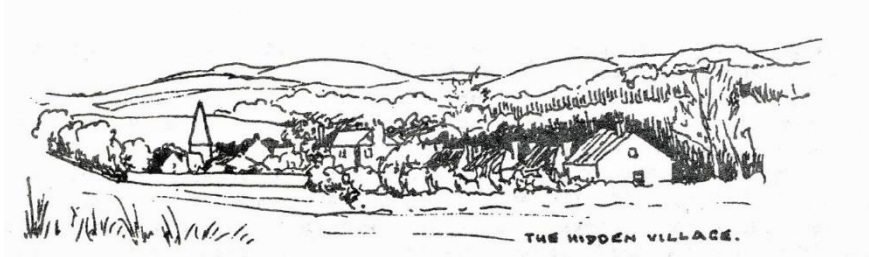
After the union of the Parish Church and United Free Church congregations, the session was very reluctant to keep on the United Free Church as a church hall but the Presbytery insisted that they did so. The United Free Church manse was sold for £380 and all the money was used on the conversion and repairs to the hall. It never really functioned as a church hall as it was too big and too far from the church to be used for Sunday School. Over the years dances would be

introduced for a short spell on a Saturday night, only to be cancelled because of rowdiness a short while later.

About this time the County Council acquired most of the property on the north side of the street and unfortunately demolished the picturesque curve of houses and cottages that can be seen on old postcards. The Council built new houses, setting four of them back opposite the hotel to create a village green and adding a further six houses to the west of 'The Rowans'. I suppose they could not possibly have had the foresight to know that a generation later the original stone cottages would be at a premium and all those that escaped demolition are now modernised.

In 1939 Rev. Sanderson left Garvald and later in the year was replaced by Rev. Victor Bennie. He had been ordained the previous November, so this was his first charge. He reopened the library after a long period of disuse, lending the books at 1d a volume. For a short period in 1941 the hall was requisitioned by the army, then from 1944 the kitchen was used to make hot lunches to serve to the school children.

The main impact of the Second World War on the village was the building of a small prison camp behind the hotel. The prisoners were, I think, mainly Italian and worked on the farms. They were popular enough in the village and provided partners at the dances. One of them occupied his time making a model of his home village on the banks of the burn. What a shame it was not preserved! The Roman Catholic Padre got permission to say Mass for the prisoners in the hall.



In May 1941, a nostalgic poem about the village appeared in the East Lothian Courier;

*Oh would I were by Garvald where Papana's lilting stream
Adown the hillside gurgles to the sea.
Where the zephyrs from the moorland bring a fragrance as they breathe
Their whisperings soft to each awakening tree.*

*Could I but take yon quiet way that winds by high Traprain
Around whose crest the circling Curlews cry
Till above the gentle hill-brow little red tiled houses peep
From out the dale where clustering snug they lie.*

*And oh! To tread the woodland path beside the waters clear
Where silver birch like mirrored naiads bend
To ivy covered ruin and the greensward at its feet
When the daffodils their gold profusion spread.*

*Oh! Would I were by Garvald now where Spring her mantle spreads
And hedgerows ope from sleep in every lane
Oh! To see the old world hamlet shyly hiding in the hills
And hear Papana's lilting once again.*

Matt Freeland

In the autumn of 1948 unusually heavy rain storm in the Lammermuirs resulted in terrific flooding in the village by the Papana burn. The initial floods were bad enough, but the debris got entangled in a fallen tree downstream from the village. The waters ponded back causing a whole area towards the church to be covered in two or three feet of water. The stone built cottages survived better than their predecessors in the 1777 flood, but the burn changed its course and cut into the hillside behind 'The Beehive' cottage. The result was quite a large landside which pushed the burn over toward the cottages. Subsequently the burn was straightened and the monks planted conifers on the steep

slope, to stabilise the land. In 2014, this area was replanted with native broad-leaved trees and shrubs to encourage wildlife.

When Mr Bennie left in 1947 he was replaced by the Rev. G. Scott Mill in 1948. He stayed for only two years. Only 36 people signed his call, which indicates what a low ebb the church had reached. The Sunday collections were insufficient for the session to be able to meet their commitments to the central funds of the church and it was dependent on an annual contribution from the Women's Guild. Back in 1945 the session had agreed in principle to women being accepted in the eldership but it was not until 1980 that a woman joined the kirk session.

The Third Statistical Account of Scotland was published in 1953 and a Garvald entry was written by the schoolmaster, Mr W.M. Monaghan and is very depressing reading. I quote a few extracts:

"The old houses of the village are built of locally quarried red stone but almost all of them are now unfit for habitation. Many have been replaced by cottage type houses owned by the County Council. There would seem to be sufficient houses to meet the demand in view of the sharp decline in population... Philosophy and travel books are ignored; murder stories and thrillers are much in demand... Little interest is shown in the affairs of local government... There is one resident constable but crime is non-existent... The leisure of old and young is spent indoors as soon as darkness falls... The very young have ample scope during daytime in the woods and fields... The old people find the wireless a boon and greatly enjoy a gossip."

I feel that poor Mr Monaghan was not happy in Garvald and he himself could not find the satisfaction he desired! The population of the village had fallen to less than 100 from over 270 a hundred years previously. There were 35 pupils and two teachers in the village school. There were only two shops, one of them a post office.



GARWAL C.1910

COOPER NEILLAN'S HOUSE ON THE RIGHT

Nunraw

As the only 'big house' close to the village, Nunraw has featured on a number of occasions in the early history of the parish; as an ancient nunnery, as the home of a branch of the Hepburns in the sixteenth century until the early eighteenth century and then for two generations of Dalrymples. Patrick Hepburn carried out substantial extensions around 1600 to make a typical Z plan tower house and commissioned the painted ceiling which was rediscovered in 1863. The dovecote opposite the front door also belongs to that period.

In 1780 the property was bought by James Hay of the Yester family and he was followed by Robert Hay who also owned Linplum. Robert initiated a large amount of building work. He increased the size of Nunraw considerably adding the 'Scottish Baronial' wings. He also built the castellated barn at Castle Moffat and presumably imposing gatehouse to Nunraw. He enclosed and planted trees in Baro kirkyard. He was probably the main planter of trees at Nunraw.

There are monkey puzzles, unusual conifers (cedars, wellingtonias, silver firs) and other uncommon trees of about the same age, including copper and cut-leaved beeches, walnuts, sweet chestnuts, evergreen oaks and the lime tree avenue.

Victorian references to Nunraw always include the idea that it was the original of Ravenswood in Walter Scott's 'Bride of Lammermuir'. It is said that Scott stayed for a time in Gifford and rode around the district getting ideas for his novel.

In the early 1880s the house was bought by Walter Wingate-Grey who was born in 1856 and spent most of his life there. He married his first wife in 1888 and became a much respected member of the East Lothian society. At first I could not understand why he was never mentioned in the parish church records until I discovered he was a loyal Free Church member, and no doubt was partly the reason why

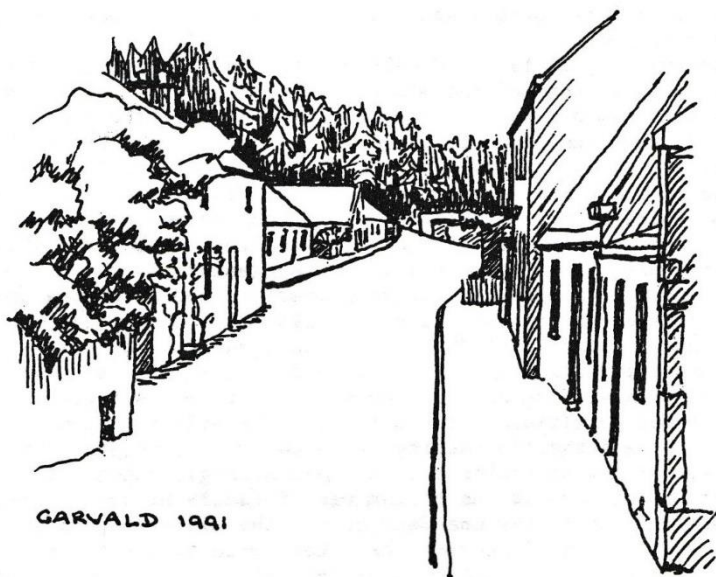
the Free Church congregation was just able to sustain a minister. He repaired the old weavers' building on his land just below the Papana Bridge and handed it over as a Sunday School room. He and his daughter taught the children there over many years. This must have disconcerted old Boucher who of course taught them during the week.



Those were the days when a large number of servants were employed at the 'big house'. In recent times, a problem arose when some of the old folk in the village insisted that there was a right of way across the Africa Bridge and through the fields to Nunraw. It was impossible to establish this, though its origin became apparent. In Wingate-Grey's time the servants were not permitted to approach the house up the main drive, they had to use this back path. Near the monks' sawmill there is the midden where the broken china and empty bottles were thrown, and it is possible to build up a picture of the table that was kept.

After the death of his first wife in riding accident Wingate-Grey married again in 1926. A nephew of his second wife recalled visiting his aunt as a small boy in the 1920s. He remembered having to dress for dinner in his kilt and black jacket, and then being sent off to bed with a guttering candle up the dark stairs and corridors, lined with suits of armour and Crusaders' weapons. The boy had been told a grey lady haunted the house and although he did not see her, the hooting owls were frightening enough! Apparently there was a nine-hole golf course around the house. On one occasion the local nobility, including Lord Balfour, were invited for a hare shoot and the small boy couldn't understand why they were so shabbily dressed! On Sundays they all went to church in the chauffeur-driven Landaulette with monograms on the doors, but the Laird's pew was in the United Free Church. When he died in 1931 Wingate-Grey was buried in Nunraw's small private cemetery on the left, part way up the hill by the main entrance. He had raised a memorial there to his first wife.

In the advertisement for the sale of Nunraw in 1933, 600 acres of grouse moor were included, the farms of Castle Moffat, Nunraw Barns and "*cottages in the village*". The last secular owner of Nunraw during this period was Mr M.H.U. Spurway. Then in 1946, after the end of the Second World War, the estate was bought by the Cistercians who, whilst farming the land, built their fine new monastery on the other side of the Duns Road half a mile out of the village. The monks used Nunraw house as a guesthouse until it was sold to Linda Leith of North Carolina, US, in 2014, whose family came from Scotland several generations ago. She is in the process of completing a full restoration of this important A-listed property, to reinstate it as a private family residence, as well as completing restoration of the property's seventeenth century beehive dovecot and reinstating its nineteenth century glass house.



Modern Garvald

The arrival of the monks to establish the Santa Maria Abbey at Nunraw in 1946 was the beginning of a reawakening of the village. The group of Cistercians came from Roscrea in Co. Tipperary, together with some lay workers. When they started building they hired master craftsmen locally. The stone used for the Abbey, a type of hard volcanic stone called 'freestone' but known locally as 'rattlebag' stone, came from Rattlebags quarry, between Drem and Dirleton. The monks were able to take over the huts built for the wartime prisoners in the village and every summer groups of young people came and stayed in the huts and helped with the building. At first there was some doubt about associating with the monks on the part of the die-hard Presbyterians in the village. There is a good story of one of the snowy winter when the milkman could not get to the village. The monks very generously came to hand out milk to the villagers and one of them held her jug out the window but looked the other way herself! In the early days the Cistercian vow of silence was very strictly observed and talkative Protestants did not quite know how to take the shy smile with which they were greeted when they met the monks. However over the years a very happy relationship with the Abbey Community has grown up. Until 2013, when it was sold, the village had the hospitality of the house at Nunraw (which was used as a guesthouse) for its Christmas dinner. Members of the Community join in with the village Christmas celebrations to this day, with the Christmas Dinner celebration now being held each year in the village hall.

When Nunraw became a monastery there was a sense in which it ceased to be the 'big house' in the parish. Its place was taken by Baro when it was bought by the Youngers and a mansion house was built in on the south side of the road to Gifford. Unfortunately the young 'Laird' was killed in the Second World War but for about fifty years his widow enriched the life of the parish in many ways. She gave generous help to the church and minister and was for years President of the local Scottish Women's Rural Institute. She was a very gifted woman; in

embroidery, botany, gardening and an encouraging friend to the newcomers who came into the parish. Her memory is enshrined in a small plaque near the right front pew where she used to sit in the church.

In 1945, Mr Monaghan took over as headmaster of Garvald Primary School, and it was he who wrote the Garvald parish material for the Third Statistical Account. It was a two-teacher school with about forty pupils. By this time all those over eleven years old were taken by bus to Knox Academy in Haddington. Monaghan only stayed five years. In the summer of 1950, Mr Anderson took over and stayed until 1968, by which time the roll had fallen to twenty, and it had become a single teacher school. It was 1967 before the school had inside toilets. In 1960 Garvald was outwith the Edinburgh commuter belt and people could only work in Haddington if they had their own transport. The result was that people had to leave the village and sadly the school had to close because there were hardly any primary school children left. By 1970 the roll had fallen to eleven and the school finally closed on 31st March 1971. Since then, schoolchildren have been taken by bus each day to Yester Primary school in Gifford and Knox Academy in Haddington, or were sent to one of the private schools in East Lothian or Edinburgh.

In the church vacancy in 1950 to 1951, Presbytery decided there was to be a 'linkage' with Morham Parish Church and the minister was to stay in Garvald manse, whilst the Morham one was to be sold. The ladies of the congregation put in a lot of work and supervision to try and improve the state of the manse; however when the Rev. C.J.P. Cooper arrived in 1951 he felt that it was far too big and uncomfortable and it was decided that a modern bungalow should be built, preferably halfway between the two church churches. The kirk session tried to get a site on the land of Morham Mains but objections were raised against any site suggested. By the time Cooper left in 1956 the problem has not been resolved and after Rev. George MacMillan

arrived in the end of 1957 it was decided to renovate the old manse. About a third of the building at the back was cut off and the kitchen left with an unsatisfactory flat roof. For some curious reason the main sitting room was considered to be too big and about six feet of it was partitioned off to form a dark walk-in cupboard.

There was a suggestion during the vacancy in 1956 that Garvald church should be united with Yester but this was strongly opposed and so the congregations of Garvald and Morham were formally united. Technically this meant that there was one session and the minister preached in both churches, but no effort was made to get the two congregations to come together. Apparently there had been a lapse in the services at the 'Tin Kirk' at Hornshill and Stephen Brotherstone had retired as Session Clerk. MacMillan decided it would be better to hold monthly services in the hall at Longyester and so the hut was sold for five pounds!

In 1959 the session decided it was time that there was electricity in the church and that started a whole new chapter in the story of the old kirk. Coincidentally the monks were busy on the work of building their new monastery and their architect, Peter Whiston, was asked to make plans for improving the church. Perhaps it was partly because he was a Catholic that he had the vision to return the building the form it must have had before the Reformation. Gone were the days when it was envisaged that 500 parishioners would cluster round the preacher of the Word of God. There was no longer a big enough congregation to need the three galleries. These were removed, as were the outside staircases leading to them and the coal-fired central heating, a boiler and chimney (located in the porch). The inside was completely transformed. The plaster was removed from the walls, the roof beams replaced and covered with a pine ceiling. The pulpit was moved to the side of the east end of the building. The Communion table was placed in front of a blue velvet curtain beneath a new stained-glass window decorated with a yellow cross on a blue background, the work of

William Wilson, RSA. Plain wooden, but comfortable, pews were installed and, of course, electricity for lighting and heating. Before this work actually got going MacMillan was replaced by the Rev. H. Miles Leith and he entered enthusiastically into the project which cost £3166. In July 1963 the church was rededicated. Miles Leith made an 8mm film of the project and he was also responsible for the thousand daffodil bulbs being planted in the kirkyard. When the Rev. Miles Leith left in 1966 he was replaced by the Rev. R.R. Cunningham who stayed until 1979. Cunningham became a County Councillor and worked hard to get whatever services he could for the village. He saw how important it was to keep the school open, but was not successful. He got the dances going again in the village hall and also kept up the monthly services at the Hopes. The fall in population, especially on the farms, meant that it became no longer realistic to have a full-time minister for Garvald and Morham parishes. When Cunningham came to retire, plans were put forward to link Garvald and Morham churches with the West Church in Haddington. When the Reverend Ian Walker arrived in 1980, it was on the understanding that he would move to the West Church manse when the Reverend J. Ritchie retired and work had been done to modernise it. Reluctantly the attractive Georgian manse in Garvald was put on the market but the church retained most of the stables. What had originally been the home of Sangster's carriage and horses and the garage of later generations of ministers' cars became a suite of rooms to use for activities connected with the church and village and an occasional retreat for groups from further afield. Part of the capital from the sale of the manse was used to renovate these rooms and another part was used to buy one fifth of the manse in Haddington. With the arrival of the Reverend Alastair H. Gray, churchgoers had to adjust ourselves to doing without a minister resident in the village community.

From 1951 to 1991, the total population of 448 in the Garvald and Baro parish fell by 50% to 242. This was largely due to the mechanisation of farming. In 1951 farmers had several employees, who mostly lived in

the cottages at the farm with their families. By the 1990s many of these had left, and whereas in the past the workers' sons usually went into farming, by this time they usually went away to college or find employment. There was a complete transformation of the village during these years, with fewer residents and many holiday homes. In 1960 there were seventeen council houses which were normally occupied, as were the manse, the hotel, the school house and the police house (a modern bungalow in part of the garden of the 'The Beehive' cottage). Of the remaining houses, eight were permanent homes, sixteen were holiday or weekend cottages and three were empty. By 1990 the differentiation between council houses and privately owned was meaningless, as many of the former were in private hands. Forty-five homes were permanently occupied, eight were holiday homes and two were empty. Unfortunately, by then there was no one left who really belonged to Garvald, in the sense that their forebears lived there, though a few had spent all their married lives in the village.



East End of the Village, 2017

Between 1970 and 1991, 25 properties were completely modernised or rebuilt, including the school house which was adapted into two houses. In addition a number of new homes were built. Six houses were built at Burnside Court in 1974, on the land behind the pub where the old wartime huts had been, and another at the west end of the

village. In the 1980s two new houses were built on land at the back of the old school. In 1991, three two-storey houses were built on Tanderlane land at the west end of the village. Also in 1991, seven council cottages were built on a small rough field behind existing cottages at the foot of Kirk Brae, at the east end of the village. The houses were built to blend in with the existing properties and none of these new developments made a noticeable difference to the appearance of the village. Today the village is protected by a conservation order.

In 1991 the village population was 108, comprising 26 pensioners, 57 of working age (including some of the wives), eleven teenagers, three primary school children and eleven children of preschool age. These figures are before ten of the new houses were even occupied. By the 1990s, with so many people now owning at least one car and improvement of the roads, particularly into Edinburgh which allowed easier commuting to work, the situation changed completely and more families began to arrive and settle in the village.

However, the proliferation of residents owning cars and working further afield meant that Garvald lost many of its public services. There was no longer a resident policeman, a school or shop. In 1991 the post office was only open two mornings a week and by 2010 the service had changed to a travelling post office visiting the village hall one morning a week. The village pub, The Garvald Inn, closed in 2000 but was successfully reopened by new owners several years later. By 2010 bus services had stopped (in the past there had been a daily postal bus service, except Sundays, and a twice-weekly public bus service) and shortly after that funding for the mobile library service was cut back resulting in the library van no longer visiting the village. Despite this, the village population has increased, with more families present. In 2011 the national census noted that there were 155 people were living in Garvald. In the 66 households, 26 people were aged over 60, 95 aged 16-60 years, 28 aged 5-15 years and six were pre-school children.

Several major engineering projects have had an impact on the village landscape. The damming of the Whiteadder to make a big reservoir meant that the water pipe had to be laid across the hills and through the parish, and a filtration plant installed above the village. Beside the plant, three bungalows (now privately owned) housed the Water Board employees and their families. Because of the importance of access to the plant the road through the village has priority when snow needs clearing.

When the North Sea gas came ashore, the pipeline to England made a scar right across the fields and moors. The scar has virtually disappeared but unfortunately this project did not enable such a small community to receive mains gas.

There was an outcry with when the transmission lines for the electric power from Torness Power Station were planned to go immediately past the new Nunraw Abbey and cut into the skyline across the fields above the village and beside the Donolly reservoir. Fortunately the protest was successful and a much less conspicuous route was followed through valleys in the hills.

More recently, a wind farm was built in the Lammermuir hills south of Garvald, with the 25-turbine first stage of Crystal Rig being completed in May 2004 and further expansions since then. Owned by Fred.Olsen Renewables, the wind farm has resulted in Garvald being awarded funds through a Community Benefit Fund, as part of the company's ongoing commitments to "communities in the vicinity of the wind farms". The fund enables communities to carry out improvements to their local area, benefitting the local environment, local amenities or tourism. Each year the wind farm allocates an amount of money to the Garvald and Morham community council, which administers its disbursement to the community.



Garvald Village Hall

In 2005, Lothian Broadband was set up by a group of local people to deliver broadband to the village. Broadband internet services were subsequently also provided at the Local Exchange by BT, but Lothian Broadband have continued to develop, expanding their aims to deliver Superfast Broadband to rural communities and isolated properties where it is not currently provided.

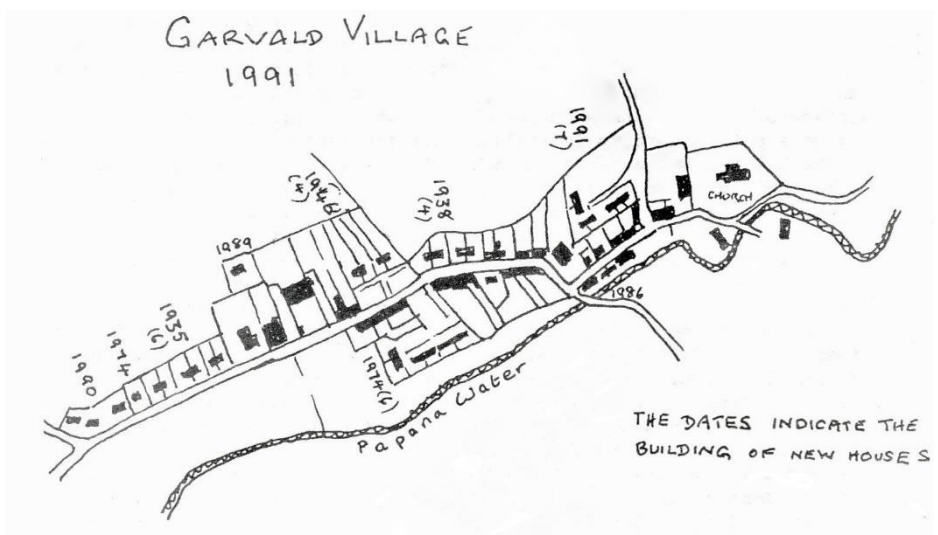
The use of the old United Free Church as a hall belonging to the Parish Church was never very satisfactory and the

responsibility was divided between the session and the hall committee. It was then decided to hand over the ownership of the hall to the village, with three trustees and a committee. It was once used for a youth club, a carpet bowling club and for the Garvald Onion Society's events. In the 1990s the most regular weekly use was jokingly called the 'geriatric badminton club'!

More recently, the hall committee purchased a table tennis table, hosts Halloween and Christmas parties for the local children, organises the village Christmas Dinner and other events. The hall regularly opens its doors as a wedding and party venue, which helps to raise funds for maintenance. A village does need a hall for occasional activities like shows, meetings and coffee mornings. Every year on the last Saturday in August it is home to the Garvald Village Show, run by the Garvald Horticultural Society. This was revived in 1951 and continues today. It is amazing how such a small community can rally around and produce

such a good show. Gone are the days when everyone in the village grows massive chrysanthemums or dahlias and vegetables are mostly of modest size, but the show is still held every year and with first-class bakers, jam makers, brewers and craftspeople exhibiting. The local youngsters join in too, helping to produce an impressive display, complete with provision of tea and cakes and a pet show being held in the orchard in front of the hall.

In 2012 Heidi Ingram, a resident of Garvald, worked with members of the community to devise a plan to get the village online. She subsequently developed the village website, www.garvald.org.uk, taking on its management as a portal for the various groups in the community, with contributors from Garvald Hall Village Trust, Garvald and Morham Community Council, the Garvald Horticultural Society and Morham Village Hall. Additional links to local history and other useful local information are provided. The website has helped to bring the community together by keeping residents up-to-date with local news, projects and events.



Appendix 1: Church of Scotland Ministers at Garvald and Baro

Garvald

1571-76	Patrick Galbraith, Exhorter
1576-78	John Morison
1578-89	James Reid (deprived)
1590-1623	James Reid (reinstated)
1624-37	Thomas Maitland, MA
1637-49	Andrew Bannatyne, MA (deprived)
1652	Andrew Bannatyne, MA (reinstated)
1653-57	Joseph Provan, MA
1663-80	Robert Foord, MA
1680-81	Robert Meldrum (deprived)
1685-1702	Walter Gray, MA

Baro

1567-76	Thomas Dudgeon, Reader
1578-85	Patrick Galbraith, Reader
1578-89	James Reid
1589-92	George Byres, MA
1592-93	Daniel Chalmers, MA
1593-94	George Chalmers, MA
1594-1629	David Ogil, MA
1629-43	Alexander Trotter, Assistant
1643-46	Archibald Douglas, MA
1647-50	John Stirling, MA
1651-58	John Dickson, MA
1663-88	John Broune, MA
1694-99	Robert Colville, MA
1699-1702	Archibald Muir

Garvald and Baro

1702-19	Archibald Muir, minister to both parishes (suspended)
1721-31	Andrew Dunlop (united congregations)
1732-74	Archibald Blair
1775-1800	Andrew Nisbet
1800-1855	John Sangster, DD
1836-43	Selby Ord Dods, Assistant
1844-55	John Crosbie, Assistant
1855-72	John Crosbie
1872-76	Thomas Marjoribanks, BD
1876-1910	George Dods
1910-25	Thomas Lowe, BD
1926-29	Victor Wands
1929-39	S.S. Sanderson, MA
1939-47	Victor Bennie, MA, BSc
1948-50	G. Scott Mill, MA, BSc
1951-56	C.J.P. Cooper, BD (linked with Morham)
1957-60	George MacMillan (united with Morham)
1961-66	H. Miles Leith, TD, MA
1966-79	Richard R. Cunningham, MA
1980-84	Ian Walker, BD (linked with Haddington West)
1985-95	Alastair H. Gray, MA, BD
1996-2011	Cameron Mackenzie
2011-present	John Vischer

Appendix 2: Title Deeds of Ballymoss, Dated 1814

To all and sundry to whose knowledge these presents shall come I Frazer Younger of Lord Advocate factor loco tutoris nominated and appointed by the Lords of Council and Session to William Douglas Esquire of Garvald heritable proprietor of the lands and others after mentioned conform to Act and Factory bearing date the tenth day of August eighteen hundred and fourteen. Considering that by Tack entered into between the said William Douglas and Frances Walker of the farm of Garvald Grange bearing date the twentieth day of August and seventh day of September seventeen hundred and eighty four and registered in the books of Council and Session the seventeenth day of January eighteen hundred and fourteen the said farm (of which the particulars after disposed were part) was let under the reservation of full power and liberty to the said William Douglas and his heirs or assignees to sell out small lots for houses and gardens about the village of Garvald and that in virtue of this reserved power the particular lot after described was sold to David Baillie daylabourer in Garvald who has not hitherto obtained any right or title to the same. Therefore in implement of the obligation incumbent on the said William Douglas and in consideration of the feu duty and other prestations herein after stipulated know ye that I have sold alienated and disposed as I do by these presents sell alienate and in feu ferm dispone from the said William Douglas his heirs and successors to and in favour of the said David Baillie his heirs and assignees whomsoever heritable and irredeemably all and whole seventy three thousand parts of an acre of the lands set to the said Francis Walker lying on the south side of the Road leading from Gifford to Garvald Kirk bounded on the east by the piece of ground feued to James Robertson Brewer in Garvald on the west by the feu belonging to Archibald Logan and on the south by the water of Garvald on which piece of ground the said David Baillie has erected houses in the village of Garvald Kirk to be holden and to hold the lot of ground and others above described by the said David Baillie and his forsaid of and under the said William Douglas and his heirs and successors whomsoever as his immediate lawful superiors of the same by all the righteous meiths and marches thereof giving therefore yearly to the said William Douglas and his foresaid immediate lawful superiors of the Lot of ground and others above disposed the sum of Four shillings and four pence halfpenny of feu duty at the term of Whit Sunday yearly and doubling the said feuduty the first year of the entry of each heir or singular successor and declaring that the said David Baillie shall be bound to keep the street in front of his property clean and free from dung or other nuisances and that no swine houses or other erections shall be made in front of the house erected or to be erected on the premises and also that the said David Baillie and his foresaid shall dispose of their whole dung which shall not be made

use of in the lot hereby feued to the said William Douglas and his foresaids or to the tenant of Garvald Grange for the time being upon being allowed at the rate of two shillings and sixpence for each two horse cart load on in the option of the said David Baillie and his foresaids to collar it on the said farm at the rate of three eighths part of the peck of barley sown for each of the said carts are dung and these for all other burden exaction demand or secular service which can be anything exacted or demanded for the same lot of ground and other foresaid in all time coming which lot of ground and others above disposed with this for right and infoment to follow hereon I bind and oblige the said William Douglas and his heirs to warrant to the said David Baillie and foresaids at all hands and against all deadly and I consent the Registration hereof in the Books of Counsel and Session thereon to remain for preservation and for that purpose constitute my Procuration and moreover I hereby desire and require you and each of you the said William Douglas's Baillies in that part specially constituted that on sight hereof ye pays to the grounds of the subjects particularly above described and there give and deliver to the said David Baillie or his foresaids heritable state and Sasine real actual and corporal possession of the lot of ground and others particularly above specified lying and described as aforesaid and that by deliverance to the said David Baillie or to his foresaids or to his or their name bearers hereof of earth and stone of the Ground of the said lot with all other symbols usual and necessary and in this in noways ye leave undone which to do I commit to you and each of you the said William Douglas's Baillies in that part foresaid full power by this precept of Sasine directed to you for that effect in witness whereof I have subscribed their presents written upon stamped paper by David Birrell apprentice to Charles Cunningham Writer to the Signet at Edinburgh in the First day of December eighteen hundred and fourteen years before these witnesses the said Charles Cunningham and Andrew Grieve apprentice to John Ross Writer to the Signet.

Simon Frazer

C. Cunningham (witness)

A. Grievance (witness)

Feu Charter in favour of David Baillie 1814

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Other sources:

Any other sources are acknowledged by Irene Anderson in the text. In addition she made observations on the ground, throughout the parish, and local people generously shared their recollections to add to Irene's research.

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