

PARISH OF MELROSE.

PRESBYTERY OF SELKIRK, SYNOD OF MERSE AND TIVIODDALE.

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I.—TOPOGRAPHY AND NATURAL HISTORY.

Name.—IN the old orthography the name is written Mull or Mailross, *Mull* or *Moel* signifying in Gaelic *bare*, and *ross* a promontory. The name is applicable to the peninsula formed by the Tweed, which is still called Old Melrose, and which, although in its present state one of the most delightful residences imaginable, might well be termed the bare promontory, when divested of its present advantages. The religious Culdees who settled in this spot from Iona, so early as the beginning of the seventh century, may have given the name to this place, if it had not been bestowed earlier by the Celtic population. When the religious community of Old Melrose had fallen into decay, and a great monastery was founded in a more favourable situation farther up the river, the name of Melrose, interesting from the sacred associations connected with it, was given to the more recent religious establishment. Subsequently it was transferred to the adjoining village, and to the parish in which it stands. This etymology is deducible from history of the most authentic nature. *

Extent, Boundaries.—The parish of Melrose is one of the most extensive in the county. Its length, from the top of the middle-most of the Eildon Hills to Upper Blainslie, is 10 miles. Its breadth, from the banks of the Gala to those of the Leader, is upon an average $4\frac{1}{2}$. Its superficial extent is 45 square miles. Its boundaries are, south, the parishes of St Boswell and Bowden; north, the parish of Lauder; east, the parishes of Mertoun and Earlstoun, from which it is separated by the Tweed and Leader; and west, those of Galashiels and Stow, from which it is separated by the Gala. Its figure is an irregular oblong, rounded at its northern extremity, where it is widest, and forming an excrescence at the

* In the armorial bearings of Melrose, preserved in the west end of the abbey, and in the front of the town-house, there are the figures of a mallet (Scotch) and a rose. These emblems are evidently a pun upon the name of the place, and seem to prove the antiquity of the change in its orthography, from Mull to Melrose.



north-west angle of Roxburghshire, where that county separates Selkirkshire from Berwickshire, and marches with Mid-Lothian.

Topographical Appearances.—The principal high-grounds are the Eildon Hills on the south border of the parish, at the foot of which the village of Melrose is beautifully situated. Rising with a triple summit, and an abrupt irregular acclivity on the right bank of the Tweed, they are finely contrasted with the smooth surface, and uniform height of the Gattonside Hills, which, with their continuation on the Langlee and Ladhope heights, form a ridge extending from the Leader to the Gala. To the north of this long ridge, the parish, for about two-thirds of its extent, and comprehending all the hilly country between these rivers, maintains a considerable elevation above the level of the sea, and of the Melrose valley. It is from the north that the Eildon Hills are seen to most advantage, where the two principal summits only being visible, their proportions appear most beautiful, and their elevation above the level of the country, magnificent: and in winter, when the sun rises immediately behind them, one of the most splendid of mountain phenomena may be seen in perfection in the neighbourhood of Melrose,—the black opaque mass of the hills cutting against the bright gleaming sky. On the south, their elevation appears less considerable, but the three hills are seen in a line,—their bare summits contrasting with the richness of the surrounding country. The view from the top of the Eildons is crowded with interesting objects. To the north are seen the windings of the Tweed through the valley of Melrose, its banks studded with villas and villages, the south front of the abbey distinctly and beautifully appearing amid imbosoming wood, and the long mountain ridge which bounds the valley on the north, flanked, on the one hand, by the Meiglot, and, on the other hand, by the Coldigknow,—beyond which the view is prolonged in pastoral wildness to the distant heights of Lammermoor, Soltra, and Yarrow braes. To the south, the whole level expanse of richly cultivated, but thinly wooded Tiviotdale, is spread out before the eye, and bounding the view appears the long blue line of the Cheviots, losing itself in distance toward the west, and having at its eastern extremity three small conical eminences, one of which is *Flodden Hill*.

Geology.—In the Eildons, clinkstone appears in many places; and in some places, where uncovered by vegetable mould, they seem to consist of huge heaps of small thin oblongular splinters without any cohesion, and free from sand or any earthy mixture. On the

side of one of them, but within the parish of Bowden, a beautiful columnar porphyry has lately been disclosed. West from Melrose is the Quarry Hill, a huge mass of a kind of conglomerate rock, having much clay imbedded in it, on which the frost has great influence. Being durable and easily wrought, it is much used in building. Over all the northern and western part of the parish greywacke prevails, dipping toward the north-east. Abbotsford is built of this kind of stone, and it is found in the bed of the Tweed, throughout the whole course of the Allan, and in all the detached rocks which appear at intervals in the hilly country. To the south-east of the Eildons, the Dryburgh sandstone begins. It is first disposed in thin layers of a coarse red colour; and these are found to overlay other sandstone strata of greater breadth, and of a finer colour.

The soil of the parish, as described in the last Statistical Account, is various. In the south it is generally a strong clay, excellently adapted for wheat. The banks of the Tweed are a fine light dry soil, fit for all kinds of grain. In the northern parts of the parish the soil is of three kinds, *1st*, a light earth mixed with sand upon a gravelly bottom; *2dly*, a strong clay upon a till full of springs, and very wet; *3dly*, moss. The moss is frequently found to overlay marl of the finest quality.

Hydrography.—There are four considerable streams in this parish. The Tweed, and three tributaries which it receives from the north; the Gala, the Allan, and the Leader. The Gala at the western, and the Leader at the eastern, extremity of the parish, are five miles distant where they join the Tweed. Two miles below the Gala, the Allan issues from a fine opening in the Langlee heights, dividing the Long mountain ridge which forms the southern boundary of the hilly country. It is a beautiful little stream, nearly concealed in many places by overhanging woods, and its course, five miles in length, is all within the parish. The Tweed enters the parish at Gala foot, having formed its boundary with the Galashiels parish for two miles higher up. After receiving the Leader, it becomes its boundary with the parish of Mertoun, as far as Dryburgh.

The valley of Melrose must have been a noble lake at some remote period, the Tweed entering it by a narrow inlet, across which Melrose Bridge is thrown, and leaving it by a narrow outlet at Tweedwood, before the formation of which, the whole space inclosed by the Eildon and Gattonside Hills must have been a con-

tinued sheet of water. A substratum of water sand, dense or penetrable by the spade, pure or gravelly, is always met with in digging a few feet below the surface. At a comparatively recent period, less than two centuries ago, the course of the Tweed seems to have been on the south side of the valley. A fine rich flat, now on the south side of the river, is called Gattonside-haugh, and its feudal tenures shew that it once actually formed a part of the Gattonside lands, which are on the north side of the river. In these tenures a right is retained to an ancient church-way, severed by the Tweed, along which the inhabitants used to pass of old to the Catholic service in the abbey. Near the village of Newstead, the old channel of the river is beautifully marked; and what was formerly a deep pool and perilous eddy, across which Claverhouse is said to have been ferried, is now a fine meadow, but still continues to be called the "wheel." The change in the course of the Tweed seems to have been aided by human industry, as a strong embankment is necessary to prevent it from resuming its old domain.

Meteorology.—The most remarkable feature in the meteorology of this part of the country is its fogs, which frequently occur in beautifully picturesque forms. Sometimes they are seen lying in independent fleeces upon the sides of the uplands,—sometimes creeping up the channel of the Tweed, and slowly dividing into the diverging valleys. Viewed from the south side of the Eildons, the whole surface of Tiviotdale appears one continued sheet of fog, above which is seen the top of Ruberslaw, and the long stalk of the Waterloo pillar,—while a clear sky is overhead, and a bright sun illuminating the surface of the sea.

In the valley of Melrose, sheltered as it is by the surrounding high grounds, the climate is singularly mild. The upland parts of the parish are in winter swept by tremendous northern gales, against which they have no natural shelter. But in every place, both in the high and low ground, the parish is healthy, and free from every kind of unwholesome miasma. The ague, which was formerly very prevalent, owing to the damp exhalations of undrained marsh, has entirely disappeared,—not a single instance of this malady is met with by any medical practitioner. Epidemic fevers of the typhus kind sometimes occur in the villages, but they are rare, and not very destructive. The most common distempers of this district seem to be rheumatism and consumption.

II.—CIVIL HISTORY.

Accounts of the Parish.—The ancient accounts of the history of the parish are, the Chronicle of Mailross, which was kept in the monastery, in monkish Latin, and which, beginning with the year 735, ends in 1270; the first part being only an abridgement of previous history, intended to serve as an introduction to the chronicle, properly so called;—the Chartulary of Melrose, comprehending the munificent grants and benefactions, royal and private, with which the abbey was from time to time enriched;—and the accounts of various monkish historians, of whom Bede is the chief. The modern accounts are Redpath's Border History; Morton's Monastic Annals of Tiviotdale; a history of the parish of Melrose by Milne, one of its former ministers, and another by Bower, the present custodier of the abbey.*

Parochial Registers.—The only manuscript accounts of the history of the parish known to the writer are contained in the parochial registers, which begin in 1630, and are continued down to the present day, with a single break of four years between 1686–90. This interval, corresponding with the years of persecution, seems to indicate the troubles of the time, of which, however, there is no mention made. †

The number of persons who appear by the list of penitents to have incurred church censure in that age is incredible,—far exceeding the average of the present day, when the population is nearly trebled. How is this to be accounted for and reconciled

* Milne, though a man of respectable talent and research, seems to have had the foible of mistaking for Roman encampments old sheep fields, *c. g.* his two *Castra exploratorum*. What he calls a Roman encampment on the top of the Eildons, may easily have been a border fastness, to which the cattle of the neighbourhood might be driven on the approach of the enemy; for there are no distinct indications observable from which it can be inferred that it was Roman, and his Roman road across Bowden moor is proven, by a curious old charter lately discovered, to have been a boundary line between the adjoining properties of the Kelso and the Melrose monastery.

† The oldest part of these registers records very particularly the transactions of each week, giving both the preacher's name and the subject on which he spoke, with enormous weekly lists of penitents who were subjected to the presbyterian penance. The oldest part of them also contains many curious notices of the public events of the period, which are highly interesting and worthy of attention, as they serve to shew the impression which historical events of importance made upon the public mind at the time they occurred. For example, an attempt of a detachment of the army of Charles the First upon the insurgent depot at Dunse in the course of that monarch's second Scottish campaign, with the subsequent blowing up of Dunglass House, is thus noticed.—*30th August, 1640.*—"Mr William Wilkie preached, but, being interrupted at midd sermon, because of the Englishmen that came from Berwick to Dunse, thinking to carrie away our cannon, powder, and lead with them; but, blessed be God, they got the foyle and returned with shame, being beat back with a few. But upon the same night ane pityfull accident there was at Dunglass, where my Lord Haddington of worthie memorie, with many others, was betrayed with powder, so that the house was blown up, and they were smoored in the close; the lyke whereof was never heard in Scotland."

with the zeal and piety of our forefathers, unless by supposing that the age in general was greatly less enlightened and less moral than the present. It is more easy to fight and die for God, than to live a well regulated life in obedience to His law. *

Historical Notices.—The history of this parish is coëval with the first introduction of Christianity among the Saxon population of this part of the country in 640. It is related by Bede, who lived in Northumberland, and during the seventh century, that Oswald, the Saxon King of Northumberland, whose dominions comprehended the whole of the eastern part of Scotland south of the Forth, was converted to Christianity by Culdees, from Iona, whom he met with when an exile from his country, among the Picts north of the Forth; that, on being restored to his country, and eventually raised to the throne, he became anxious to Christianize his subjects, and with this view prevailed on a number of Culdees to visit his kingdom as missionaries, one of whom, named Aidan, he made bishop of Lindisfarne,—and that he built churches and planted missions at Old Melrose in this parish, and in various other places of his dominions. Old Melrose, a peninsula nearly surrounded by the Tweed, which is overhung on the farther side by its lofty precipitous banks, is strongly guarded by natural defences on every quarter except the south, where it has an easy communication with the country, and where a wall, seen by Milne, was drawn across the narrow isthmus. It is a most delightful place of residence. The limited central space of the peninsula is high raised above the encircling river, and keeps the general level of the adjoining country, the ground descending all round with a steep but smooth unbroken declivity, finely contrasting with the abruptness of the opposite banks, to a circular grassy plain of pleasing seclusion,—the scene, perhaps, of the devout meditations of St Cuthbert, and of the shivering penances of Drythelme. Uniting, therefore, the advantages of easy defence and delightful retirement, it seems to have been judiciously chosen for the residence of a religious community in a barbarous age. The religious com-

* It deserves to be mentioned as a curious trait of the manners of the period in question, that it was then common for people of the lowest rank to appear with a sword at their side when in full dress,—and it is related by an aged person, whose grandfather was present on the occasion, that Mr Wilson, who was ordained minister of this parish in 1690, on the removal of the English curate, and whose memory is still revered, began his first diet of examination, by seizing on these weapons and breaking them, maintaining, that the unnecessary appearance of them in the house of God was a profanation. The number of swords which the people still have in their possession, covered with rust, and each having “eaten of its sheath two handful,” is immense.—*Percaut rabigine.*

munity of Old Melrose, at the head of which was placed one of Aidan's twelve Saxon pupils, seems to have remained unmolested for about 200 years; during which period it produced many who figured as saints in the Roman calendar, among whom occur the names of St Cuthbert and St Boswell. Of these, the former, who became Bishop of Lindisfarne, was really eminent; the latter is chiefly interesting to us from his having given his name to the neighbouring parish of St Boswells, the public worship of which continued to be carried on after the Reformation in a chapel dedicated to this saint, until the stones of its principal quadrangle were employed in the building of the present parish church, which seems to have been the general practice after the overthrow of popery; for almost all the old and unrenewed parish churches in this part of the country seem to be the identical places of worship which were used in Catholic times. And from architectural indications which they still exhibit, they appear to have consisted of a large oblong quadrangle, communicating through an ornamented archway with a smaller apartment called the Queer, which projected from one of its ends, and which was probably used, like the continental baptistry, for marriages, baptisms, petite masses, &c. when a small concourse of people would attend.* After the Reformation, the queer generally became the burial aisle of the principal proprietor, the communication with the interior being built up; or it was demolished, leaving traces of its ornamented archway; or it disappeared entirely, the church having been elongated in the direction of where it stood, in which case nothing is observable but the coarse recent addition. The queer of the demolished chapel of St Boswells remained standing within the last forty years. These excursive remarks, derived from a personal observation of many parishes, must be forgiven.

In the year 839, when the Scottish power gained a permanent ascendancy over the Saxon, and the country was wasted as far south as the Tweed, the peninsula of Old Melrose was taken by Kenneth II., and the buildings of the monastery destroyed. From this disaster it never seems to have recovered. It afterwards became the temporary residence of a small party of monks from Girwy, but it eventually dwindled down into a chapel dedicated to St Cuthbert, which had the privilege of a sanctuary; and a roadway leading to it, still called (either from Girwy or Girth, a sanc-

* The people have an old saying illustrative of, and alluding to this, "If the kirk be over big, sing mass in the queer."

tuary,) the Girthgate, may be traced over the moorlands, in which stand the ruined towers of Colmslie and Hillslop.

It appears from tradition, that, during the long interval between the decline of the Old Melrose and the rise of the New, there was another sacred edifice erected midway between them in a field which still retains the name of the Red Abbey Stead. It was probably called the Red Abbey from the colour of the stone with which it was built, which, specimens that have been dug up seem to identify with the narrow upper strata of the Dryburgh sandstone, which are of a coarse red colour, every way inferior to the fine broad sandstone strata which they overlay, and out of which was built the famous Abbey of Melrose, now in ruins. The buildings of the one abbey seems to have led to the discovery of finer materials for the building of the other; and the geology of the country thus enables us to ascertain the relative antiquity of the two edifices,—of the former of which no records whatever remain. Could we suppose that it was a rebuilding on a new site of the chapel of St Cuthbert, it would account for the name of the neighbouring village of Newstead.

Melrose Abbey.—In 1136, 500 years after the foundation, and 300 years after the destruction of the Old Melrose, the famous abbey and monastery, which is still admired in ruins hard by the present village of Melrose, is said to have been founded by David I. Becoming the residence of a community of Cistertian monks who were brought from Rievale, and whose Order was then first introduced into Scotland, it was, according to the general practice of Cistertians, dedicated to their patron saint the Virgin Mary. The site of this more recent establishment, to which the name of Melrose, venerable from its sacred antiquity, was transferred, is three miles further west than the river peninsula on which the old and original Melrose stood, near the foot of the Eildons, and about a quarter of a mile south of the Tweed,—occupying the finest part of the lovely valley which is inclosed between the Eildon and Gattonside heights. It is stated by Milne, that the adjoining village existed before the building of the abbey, and that it had the name of Fordle; and it is worthy of remark, that the whole of the old tenements above what is still called the Bow, the south entrance gate to the monastery ground, are described in their title-deeds as belonging to the village of Little Fordle. The original name of the previously existing village, therefore, must have been Little Fordle, which seems to be a Saxon diminutive, derived, in all like-

lihood, from the passage of a small brook flowing across the road at the eastern entrance of the village, and contrasting with the neighbouring ford of larger dimensions in the Tweed.

Of the ruins of Melrose Abbey, which have been so frequently and so well described, both in poetry and prose, it is unnecessary to say much. The ground plan, according to the general Romish practice, is in the form of a rectangular cross. The nave, which lies due east and west, is in length 258 feet, and in breadth 79 feet; and at the distance of 50 feet from the eastern extremity, it is intersected at right angles by the transept, which is in length 130 feet, and in breadth 44. To the west of the transept there are two magnificent rows of pillars ranged along the north and south side of the nave, which form two passages leading into the interior, where it is most spacious, the intersection of the transept and nave. The passage on the north side is bounded by a blind wall; that on the south, which is broader and more magnificent, opens into a long series of aisles, intended, perhaps, to serve as confessionals, private chapels, baptistries, or queers, each highly ornamented, and terminated by a splendid Gothic window. Upon the north side of the building, indications are observable on the outer wall, of a large quadrangular cloister which, beginning at the transept, had extended 150 feet west, and also of a spacious arcade or piazza, with which it had been surrounded. The habitations of the monks, as is said and confirmed by architectural indications and foundations which have been dug up, were ranged along the east, west, and north walls of the cloister, completely secluded from the outer world, and concealed behind their splendid southern screen, the majestic pile of the abbey, which might have extended as far beyond the quadrangle in the west as it does in the east.

Such seems to have been the general outlines of this famous building, so far as they can be traced in its present dismantled state. The architecture is the finest Gothic, belonging evidently to an age when the art, in all its departments, and that style of building in particular, had arrived at the highest perfection. In the magnitude of its proportions, Melrose Abbey is inferior to many works of its kind,—the dimensions of York Minster being nearly double; but it has seldom been surpassed, or even equalled, in the fineness of the sculpture, the exquisite finishing of its most minute embellishments, and the majestic beauty so suitable to a sacred edifice, which appears in the whole. How came so fine a building,

it is natural to inquire, to be erected in such a site, and in an age so early and so rude as the twelfth century? David was a "sore saint to the crown," rather from his enormous grants of land than from the amount of pecuniary capital which he had it in his power to sink unproductively; and why should he have chosen to place the finest building of which the nation has ever had to boast so far from the heart of his kingdom, and so near a hostile frontier? It is also worthy of remark, that the style of the architecture is ascertained to belong to a later age than that of David; that the buildings which David did erect on this site are said to have been finished in ten years; and that there are architectural indications which distinctly show that the Abbey, the main building now existing in ruins, was unfinished when destroyed 500 years after his day. There are appearances of temporary finishing, that the work might be afterwards resumed and carried forward towards completion. The character of the monastic orders in general, and that of the Cistercians in particular, seem to afford the best explanation of the difficulty which can be given. The Cistercians, besides being strict in their monastic discipline, had the wisdom to inculcate industry upon their brethren as a virtue, and as a preservative from vice; on which account, they were also great patrons and promoters of learning and the fine arts. Is it not probable, then, that multitudes of the resident monks would employ themselves in what might be deemed the pious work of rearing and embellishing so sacred an edifice; that the masterly pieces of sculpture which adorn its windows, walls, pinnacles, capitals, keystones, &c. were executed by their own hands; and that the whole work, instead of being produced by a single effort of David, which would have been beyond his means and the architectural talent which he could have commanded, however ample his means had been, was the result of a long-continued effort of the religious community which he established, aided by the princely revenues with which it was endowed, the munificent benefactions it was continually receiving, and the architectural talent of the whole Romish church which would be at his command. The monastic orders are known to have been ambitious of adorning their habitations with great architectural works, which were frequently begun on a scale of magnificence vastly beyond their means, and which the labours of several generations were required to complete. The Scottish monarch, in 1136, seems to have merely founded and endowed the monastery, building suitable accommodations for its inmates, and a humbler edifice,

perhaps, for their worship. The magnificent pile of building which came in time to cover the south front of the monastic quadrangle, may justly be regarded as a subsequent addition,—as the fruit of the zeal, industry, and genius of the indefatigable Cisterians, exerted during a period of five centuries.

Antiquities.—As might have been expected in the vicinity of such an establishment, there are memorials of the Catholic times in every quarter. There is a cross in the centre of the village of Melrose, near the south entrance of the monastery, which has a quarter of an acre of land to maintain it called the “Corse Rig.” The Popish emblem on the top, however, was supplanted by the crest of the Haddington arms so early as 1604. The name of the High Cross marks the site of another, which stood near the Darnwick road, half a mile west, where the pinnacles of St Mary’s central tower first become visible. There are in the lintels, or appearing in the plaster of the walls of some of the houses, stones sculptured with the interlacing, (I. H. S. Jesus Hominum Salvator,) and other Popish devices. There are such names of places as Priors’ Wood, Cloister Close, Abbots and Monks’ Ford; and our principal springs still retain the names of Romish saints, such as St Mary’s, St William’s, St Helen’s, and St Dunstan’s. The inhabitants are such zealous Protestants, that many of them complained that they “could neither get a night’s rest nor day’s ease with the passing of the Catholic bill,” so that it may truly be said, every thing around us is Catholic, “save the spirit of man.”

The tumulus upon the side of the Eildons mentioned by Milne, and called by the people *the Bourjo*, is worthy of attention. It is evidently artificial, of great magnitude, and by tradition the site of a pagan altar. The road leading to it is called the Haxalgate, and the ravine through which it passes the Haxalgate-heugh. Compare with this the following passage from the thirteenth chapter of the third volume of the *Pirate*: “If the belief of those is true,” says the author while speaking of a Druidical circle, “who assign these singular monuments exclusively to the Druids, Minna might have seemed the Haxa or high priestess of the order.” It is at least a striking circumstance, that the name of this pagan official should be found in the way leading to a reputed pagan altar. The place is still regarded by the people with interest; and they have been in the habit of pointing out to each succeeding minister as the identical spot where their forefathers “were wont to bow the

knee to Baal, and to put their sacrifices into earthen vessels," the tradition mingling with the knowledge of a better faith.

A stone with a Latin inscription, which was lately dug up in this parish, and which is now in the possession of the family of Drygrange, seems to have formed a part of a Roman altar. In the inscription it is dedicated to the god Silvanus by Curius Domitianus of the Twentieth Legion, "pro salute sua et suorum." The Romans having never been so far north before Domitian nor after Severus, the inscription must belong to the second century. The country must have been a forest, else why the dedication to Silvanus? and unhealthy, else why the expression "pro salute sua et suorum." *

Modern Buildings.—In the vicinity of the Tweed, and within the bounds of this parish, there are about fifteen villas and considerable mansion-houses, of which Abbotsford in the west is not less famous for its present, than, in the east, Old Melrose is for its ancient glory. The materials employed in building are sandstone from Dryburgh, Belses, and Sprouston, the coarse puddingstone of the neighbouring quarry-hill, and the Greywacke, which is widely diffused over the country. There are within the parish four corn mills; of these the two principal are upon a lead said to be of monastic antiquity, which, leaving the Tweed above Melrose, returns to it below Newstead, insulating a rich flat called the Ana.

III.—POPULATION.

There are no accounts of the state of the population of this parish before the census of 1801. There are in the parochial registers some tables of births of an earlier date; but the result is so surprisingly irregular, that it affords no certain data for drawing an inference. The amount of the population was found to be

In 1801,	-	-	2654
1811,	-	-	3132
1821,	-	-	3525

At the time of the census in 1831, the amount of the popu-

* The high and exposed situation of the place where the stone was discovered seems to indicate that at the time at which such a spot was chosen for a Roman military post, the surface of the country must have been very different from what it now is, when many a better station might be found not commanded from the neighbouring heights by any weapon used in ancient warfare. Was the vale of Melrose a lake in the second century, as hydrographical appearances show that it must have been before the formation of the narrow outlet at Tweedwood; or an unwholesome swampy forest, like those of the American wastes, where the Roman soldier would sink in mud to the knee whilst forcing his way through the loathsome underwood, and the ague, the once prevailing disease of the country, would subdue his strength and quench his ardour? With this hypothetical, it is curious to compare the actual state of the country, richly cultivated, healthful, and populous, covered over with villas, villages, and corn fields, the effect of human industry and time.

lation was found to have increased to 4339, of which number 2096 were males, and 2243 females. This great increase of population is to be ascribed to three causes,—agricultural improvements, and the extensive breaking up of the waste grounds which followed the great rise in the price of grain during the war; the great increase of the manufacturing population upon the Gala; and the numerous families having independent fortunes that have chosen the neighbourhood for a place of residence, attracted by the amenity of the situation. The manufactures of Galashiels have been continually upon the increase, notwithstanding the pressure of the times; and this, along with the increased amount of the resident wealth, more than counterbalances the diminution of the population by emigration, which has of late years been uncommonly great.

The number of the population who reside in towns is	-	-	2764
	the country,	-	1593
The yearly average for the last seven years of recorded births is	-	-	64
	burials,	-	37
	marriages,	-	37½

N. B.—Every marriage is recorded, the parties being anxious, from a regard to decorum, to pay a scrupulous attention to all observances; but in the registration of the births and deaths there is great irregularity.

The number of individuals and of families of independent fortune, at present residing in the parish, is 18. The number of proprietors of land, of the yearly value of L. 50 and upwards, is 50. The number of families is 906; and it appears that the proportion of recorded births to the recorded marriages is only 64 to 37,—giving $1\frac{1}{2}$ children to each family. This is to be ascribed to the fact above stated, that every marriage is recorded, but that many of the births are not.

1. The number of inhabited houses is	-	-	728
	houses uninhabited or building is	-	26
2. Number of families chiefly employed in agriculture,	-	-	250
	trade, manufactures, and handicraft.	-	361
3. The number of males employed in agriculture, as farmers and farm-servants,	-	-	327
	above the age of twenty years, is	-	327
The number of males employed in manufactories, or in manufacturing machinery,	-	-	143
	the retail trade, or in handicraft work,	-	317
	professional persons and educated men,	-	67
	persons employed as labourers by the three last classes,	-	71
	retired tradesmen, superannuated labourers, and males diseased	-	60
	in body or in mind,	-	60

Characters, Habits, &c. of the People.—The people, without being distinguished from their countrymen by any personal peculiarities, may be described as being generally a stout, muscular, well-formed race, hardy and patient of fatigue, having among them many instances of great stature and strength. In so numerous a popula-

tion, there are only 2 persons insane; 3 fatuous; 2 blind; and 1 deaf and dumb.

The dialect spoken is distinguishable, although it does not differ much, from that of the west coast used by Burns. The finest specimens of it in spirit, characteristic features, and idiom, are to be found in the dialogue of those of the *Waverley Novels*, where the scene is laid at or near the Scottish border. There are instances in which that author admits an old word, not at present in general use; and the reading habits of the people have insensibly led them to incorporate with their conversational style much of the classical language of the country.

The dress of the common people, from which every peculiarity has long ago disappeared, is always becoming, and in good repair; and on particular occasions, when they appear in their "Sunday's best," it differs little from that of the upper classes. For some years past, they seem to have been rather in straitened circumstances, owing to the low rate of wages, and the scarcity of work; but by industry, temperate habits, and frugal management, they make a shift to maintain themselves and their families comfortably; and there are few of them who have not saved a sum of money, upon which they can draw in any emergency. It may be truly said, that they are an intellectual, moral, and religious people; and that, through the excellent education which they universally receive, and their natural capabilities, they are becoming more so every day.

Smuggling and pawnbroking are unknown. The game laws, to the credit of the proprietors be it spoken, are very leniently enforced. The parties seem to be upon honour with each other,—the one not poaching beyond a certain extent; the other not pushing the enforcement of the law so far as persecution.

IV.—INDUSTRY.

Agriculture and Rural Economy.—To the north of the Tweed there are in this parish about 11,500 acres, either cultivated, or occasionally in tillage; and about 7600, which remain continually in pasture. The land to the south of the Tweed, which amounts to about a third part of the whole parish, is all cultivated, except the wide base of the Eildon Hills, and a stripe of moorland stretching from them towards the west. There are distinct traces of ancient culture upon the sides of the Eildons, and in the adjoining moorland, in ground which at present none would think of subjecting to the plough. Are we to conclude that the soil of these places was different in ancient times from what it is at present?

It is more probable that the good soils, mismanaged by husbandmen ignorant of the principles of agriculture, and exhausted by incessant cropping, would be found less productive than the worst land when new broken up; and that, in the dreadful famines to which Scotland in "its warrior day" was liable, the culture of grain, under the most unfavourable circumstances, would pay. The number of acres which at present might be added with advantage to the cultivated land cannot be ascertained; but whenever, in the wild country, the farmer has a long lease, he generally makes discoveries of pieces of good soil, by the culture of which he is well repaid. Much of the land subjected to the plough during the war prices of the grain has been thrown back into pasture; and much that was even then left in pasture has since been broken up, so that, through the judicious enterprise of able agriculturists, the parish seems in the way of being brought into the best possible state for profitably employing and drawing forth the virtues of the different soils. An undivided common, we may add, is unknown. A portion of ground in this neighbourhood, of about seven acres, well worthy of this name, after having been for ages an ugly morass, was lately drained, cultivated, and sold for L. 700, which was distributed among the different tenementors who had claims upon it in sums of L. 30 each. The draining cost them 10s. a-head, and was at first pronounced "a haver." Of this spirited undertaking Sir Walter Scott was the first suggester.

The number of acres under wood is not less than 1200, and there is no natural wood except a few straggling trees, chiefly birches, at Torwoodlee and Colmslie Hill. A few years ago, the custom was to plant a proportion of oak, ash, elm, sycamore, and beech; but at present larch and oak are the rage, and a slight admixture of other trees. In twenty years, the thinnings of the larch defray the whole expense of plantation,—the value of the ground for pasture is doubled,—and the hard-wood with the standing larches far exceeds the value of the ground on which it grows. With respect to the management of the trees, it is only necessary to state, that the greatest attention is paid to thinning, felling, and pruning; and that in these, and all the other operations of planting, the most approved modes are followed.

Rent of Land.—The average rent of arable land in the parish is 15s. per acre; some lands being above L. 4, and others not exceeding 5s. The average rent of grazing is L. 4 a-year per ox or cow; of pasturing, 7s. a-year per ewe or full-grown sheep.

Rate of Wages.—The rate of labour, winter and summer, for the different kinds of farm-labourers and country artisans, is upon an average, 10s. per week. Superior workmen in the carpenter line receive 2s. 6d. per day,—in the smith line, 14s. per week. The rate of masonry, the best work, and the standard thickness of two feet, is L. 6 per square rood.

Breeds of Stock.—The common breeds of sheep in the parish are Leicester, Cheviot, half-bred and black-faced. The common breeds of cattle are the Teeswater, Ayrshire, and Highland kyloe, with a small admixture of other breeds which a farmer may meet with, and be led to purchase at market.

The farm-buildings of the parish are generally spacious, commodious, and substantial. The inclosures are, for the infield and arable land, thorn quick hedges,—for the outfield and pastoral, stone dikes.

Fisheries.—The fisheries of the Tweed, which ought to abound in salmon, have dwindled down into nothing in this neighbourhood. The few salmon which escape from the Berwick nettings are late in the season before they arrive, when they have in a great measure lost their value, and the close-time has set in. At this, the inhabitants on the banks of the Tweed and its tributaries feel much aggrieved. They complain that their fine rivers are made a mere preserve for the Berwick fisheries; and they seem to have reason.

Produce.—The produce of this parish consists entirely of grain, of stock, and of potatoes, turnips, and hay. The yearly value of each of these separately cannot be procured; but the general value of the raw produce yearly raised has been estimated at L. 50,000, being nearly $2\frac{1}{2}$ of the rental.

Manufactures.—The only great manufacturing establishments in this parish are upon the Gala in Darling's-haugh, and Buckholmside; and, as they form a part of the commercial body of Galashiels, being divided from it by nothing but the parochial boundary line, which, crossing the Gala, and passing along the side of the lead which drives the machinery, intersects, without disuniting that village, a particular account of them more properly forms a part of the statistics of Galashiels parish. As to the Melrose-land-linens, a manufacture mentioned in the last Statistical as being so much on the decline that apprehensions were beginning to be entertained that the place would lose the name and business, the business and its very name have indeed departed long ago,—the bleachfield has become a grazing field,—and the fathers and mothers of the present race still speak with regret of the linen trade, and

the profits they could realize in their youth by the labours of the spinning-wheel. Coëval with, and perhaps contributing to, the fall of this manufacture, was the introduction of cotton weaving from Glasgow, which at one time employed hundreds of hands, many of whom went to country work when required, and were profitably employed in weaving during the intervals in which no country work could be procured. This resource, which was a great benefit to the people, in compensating the irregularity of the demand for rural labour, which requires many hands at one season, and comparatively few at another, ceased with the diminished demand for weaving in Glasgow, from which no work has been sent to this place for many years. The population being, nevertheless, greatly upon the increase, owing to causes stated in the last head, we have "the still loom and silent wheel," without the other woful feature in the poetic image of desolation, "the cold hearth." As for the woollen manufacture, it has not left the country, but only withdrawn a few miles west to the banks of the Gala.

V.—PAROCHIAL ECONOMY.

Market-Town, &c.—Melrose is a market-town, and has 689 inhabitants, who are chiefly employed as retailers, handicrafts, and labourers. As to the police of the place, it was a Burgh of Regality before the abolition of the hereditary jurisdictions; and under the present system, it is the head of its district, having a fiscal acting under the Justices of the Peace, who hold a court in its town-house on the first Saturday of every month. The people frequently settle their differences among themselves by arbitration, which is called "referring them to men," or "setting men on them." There were formerly magistrates called Birly men, who used to hold what was called a Birly court; but this, a relic perhaps of some old Saxon or feudal institution, has fallen into disuse, and all cases not carried before the higher courts are now settled either by a reference to men, or by the decision of the justices.

There are six other villages in the parish, Darnwick, Gattonside, and Newstead, each about a mile distant from Melrose, and in the same valley, having severally a population of 297, 290, and 230; Newtown, three miles to the south-east, having a population of 161; and upon Gala water, four miles to the west, Darling's-haugh, which has 762 inhabitants, and Buckholmside, which has 317, both appendages of Galashiels.

Means of Communication.—The means of communication enjoyed by the parish are ample. There is a post-office in Melrose,

with drop posts to all the neighbouring places of importance; and, besides numerous excellent parish and statute-labour roads, which afford access wherever it is required, there are two spacious turn-pikes, the Leader and Gala water roads, which pass, the one along the northern, and the other along the southern boundary of the parish. The Gala water road, from Newtown, where it enters to Caitha-toll, where it leaves the parish, is twelve miles in length; and the Leader water road, after diverging from the other about a mile south from Newtown, continues in the parish for nine miles. On the former, two four-horse coaches, which travel at the rate of seven and eight miles an hour, have succeeded the famous old fly, which, with its venerable pair, would continue from twelve to sixteen hours between Jedburgh and Edinburgh. There are two stone bridges over the Tweed, one a mile above, and another two miles below Melrose, both in the old fashion; narrow and high-raised in the centre, but in perfect repair. Between them, there is a handsome suspension bridge for foot passengers and single horses. A little above the upper stone bridge, there was an ancient bridge of singular construction, having a residence for the pontage-keeper in the centre, and a draw-bridge on each side, which he could lower and elevate at pleasure. The central pillar, or rather tower, which contained the keeper's residence, was of Gothic architecture, and bore the arms of the Pringles of Gala, to whom the right of salmon-fishing in the Tweed was formerly given by royal charter, burdened with the charge of keeping up the pontage communications over the river. It gave name to Bridge-end, which is deemed too small to appear in the enumeration of the villages of the parish.

Ecclesiastical State.—There have been eleven Protestant clergymen since the Reformation. The second of the series was the nephew of John Knox, and had the same name. His immediate successor, a person of the name of Forrester, was deposed for popish tendencies, and is said to have used liturgy consisting of dog-grel rhymes of his own composition, and containing such expressions as these: "From the knock-down race of Knoxes, good Lord, deliver us." Fletcher, who became Bishop of Argyle, was much respected during his ministry in this parish for his benignity, public spirit, and attention to the education of the people. But this did not prevent them from rejoicing heartily at the removal of his curate in 1689, and the accession of Mr Wilson, the first Presbyterian clergyman after the revolution, who is still spoken of and regarded with veneration. The school-house was built with

funds bequeathed by Bishop Fletcher, as is commemorated by a Latin inscription on the wall.

The parish church, which was removed in 1810 from the Abbey ruins, where it had been since the Reformation, is on the top of the Wearhill, a few hundred yards west from Melrose. Its exposed situation renders it cold in winter, but it is conveniently situated for the greatest part of the population, being nearly equidistant from the villages of Darnwick, Gattonside, and Newstead. It is three miles distant from the south-western extremity of the parish; from the north-western not less than eight. The sittings are thought to be all free. They were divided at first among the different proprietors, in proportions corresponding with the amount of their assessments, but, excepting such portions as they reserve for the accommodation of their own families and those of their servants, or are pleased to assign to whose who apply for them, the whole church is supposed to be free to the whole parish. The manse, which was built in 1813, is in perfect repair. The glebe is four Scotch acres of poor land, and not worth L. 4 a-year. The stipend is sixteen chalders of victual. There are no chapels of ease in the parish; but one is required in the west, where there is a population of 1000, four miles distant from the parish church.

There are no Roman Catholics in this part of the country. There are occasionally a few Episcopalian families who attend the parish church,—the nearest Episcopalian congregation being in Kelso. An attempt was made to establish a congregation of Methodists, but it failed, and a chapel built by that sect has been lately sold and pulled down. Almost the whole of the Dissenters in this part of the country belong to the United Associate Synod, and they have two meeting-houses in this parish—one in Melrose, and another in Newtown, romantically situated in the spacious dell through which the Bowden burn flows into the Tweed. The living of the former is L. 95, that of the latter is L. 100, which has also a handsome house and garden for the minister. The Seceders of this part of the country are to a man favourable to an Established church. They disapprove of patronage, but seem to be abundantly sensible of the expediency of a national provision being made for teaching the doctrine of our Lord. They would rather receive instruction gratis than pay, and they would rather pay, than not have a minister of their own choice. A great part of the congregation of Newtown is derived from the neighbouring parishes, but a considerable proportion of the population, who reside on the banks of

the Leader and Gala, belong to dissenting congregations in Gala-shiels, Stow, Lauder, and Earlston; so that the number of Dissenters residing within the bounds of this parish cannot be estimated at more than 700. Those who adhere to the Established church are 3400; the number of families about 600; the number of communicants 800. Both in the Establishment and among the Dissenters, divine service is well attended.

Religious Societies.—There are two missionary societies in the parish; the amount of their contributions is about L. 12 each; and there is an annual collection for their behoof, which has frequently exceeded L. 20, and sometimes fallen so low as L. 6.

Education.—Besides the parish school held in Melrose, there are six considerable schools in the villages, for each of which a comfortable school-house has been built. There is a small school at Langshaw, with a salary of L. 3 a-year, derived from a mortification, which is the only endowed school in the parish; and there are numerous other small schools among the remote onsteads and cottage groups, sometimes established by the teacher himself on a speculation, and sometimes by a number of families, who unite together and agree to hire a teacher, the usual rate being his board and lodging free, and his chance of scholars. He is comfortably lodged with the principal person in the cottage group, to whom he is an agreeable companion, and to whose children he privately gives additional attention, and his school fees may amount to L. 15 per annum. He is generally some pious old intelligent person in decayed circumstances, or a young aspirant after a higher school, who is gradually acquiring habits and attainments to fit him for more extensive usefulness. The whole system is working exceedingly well, and no additional schools are required. If any were, such is the importance the people attach to the education of their children that they would not be long wanting. We may venture to say, that there are none in the parish above six who cannot read, and none above fifteen who cannot write, and that the people universally are alive to the benefits of education. In the *side* schools there is little required but English, writing, arithmetic, with geography and history. In the parochial school, the highest branches of education are taught admirably well. The teacher is thoroughly versed in Latin, Greek, French, mathematics, with their application to the arts and sciences. His salary is L. 30,—L. 4, 4s. less than the maximum, but he has the legal accommodation. The school fees are 2s. a quarter for English, and for

the higher branches of education 6s. 6d. and 8s. The number of scholars is about 70 or 80. Of the children only a small proportion can be benefited by the parochial school, which is three miles distant from one extremity of the parish and eight from another; but it is extremely useful, and in high estimation as an upper seminary, to which the young people can be sent when farther advanced, as they are, from the distance of several miles.

Since the facilities of education were increased, a most decided change in the morals of the people in this part of the country has become visible. The number of delinquencies requiring church censure which occur has, as the old compared with recent records of the Court of Session shew, diminished from seven and ten a-week to three in the year. This is a strong and well ascertained fact; and it may be added, that the people universally have become more steady in their habits, more mild in their manners and dispositions, and more exemplary in their general character, moral and religious. Education in this part of the country has enabled the people to find in reading a cheap and innocent amusement at their own fire-sides, increasing the comforts of home. It has brought them more under the influence of all the motives to good conduct; it has rendered them less liable to be deluded by those false and extravagant views of things which are the main source of "sedition, heresy, and schism:" and, accordingly, in this part of the country, there is no sect whose doctrine differs materially from that of the Established church. The people at present, in consequence of education, both live, lodge, and dress in a far superior style to what they enjoyed forty or fifty years ago; they also save more money now than they did then; and yet the rate of wages, compared with the state of the markets, was at that period double what it is at present. To what can this be owing? To nothing but the good management, judicious economy, and orderly habits which have been produced by the improved intelligence of the people. It would appear, therefore, that education, besides its other high advantages, really enables the people to live more comfortably at a cheaper rate, which is exactly the reverse of what some speculators are inclined to maintain.

Literature.—There is a Subscription Library in Melrose, with small religious libraries among the principal villages, which admit of general literature, also; and it may be truly said, that there is not a cottage which does not possess a small store of books. There are no periodical publications of any kind printed within the bounds of the parish, but it is illustrated by works of a higher order, which

have proceeded from Abbotsford, Chiefswood, and Allerly; the residences of Scott, of Lockhart, and Hamilton, and of Brewster.

Institutions.—There are three Friendly Societies in the parish, the Friendly Society of Melrose established in 1790, the Society of St John's Lodge established in 1797, and that of the Free Gardeners established in 1821. That such institutions are beneficial cannot be doubted. They act as an insurance in alleviating the wants of individuals from the contributions of numbers; and the members, by paying in the small sum of 1s. a quarter, receive from 3s. to 5s. a week, when sick, aged, or infirm. But, besides that they are continually apt to break or to become unable to make good their engagements, the necessary calculations being generally too difficult for their establishers, and their basis too narrow for an Insurance Company to rest on, they are, it is obvious, in their best state, and with every advantage of which their nature admits, vastly inferior to the savings banks, in utility and in the incitement to industry which they afford.

Savings Bank.—There is a savings bank in the parish and village of Melrose, which is intended for the behoof of the lower classes of the people only, and in which the sums deposited amount annually to L. 300, and the sums withdrawn to L. 250. As it is a regulation, that the sums deposited should be withdrawn whenever they have attained to such an amount, that they can be conveniently transferred to a regular bank, the cash actually in the savings bank, which is more than L. 1500, is but a small part of what actually has been accumulated by the lower orders of this neighbourhood. One thing is evident, that their savings for several years back have not been less than L. 300 per annum. At the extremities of the parish, the people make their deposits elsewhere. We speak only of the savings bank of Melrose, and of the deposits made in the neighbourhood of that village.

Poor and Parochial Funds.—The average number of persons who are upon the poor's roll does not exceed seventy. The sum allotted to each is 1s., 1s. 6d., and 2s. per week, amounting on an average to about L. 4, 16s. per annum. The funds for the maintenance of these, the enrolled and permanent poor, are raised by an assessment of L. 84 per quarter, upon the landed proprietors of the parish, which is imposed and distributed by the heritors themselves, at quarterly meetings which they hold. Besides the assessment, there are the church collections, small funeral ones of various amount, and private donations which are from time to time received from the opulent families who reside in the neighbourhood. Ac-

ording to the old system, which has lately been resumed, the management of these funds is committed to the minister and elders; and they are not so much intended for the regular maintenance of the permanent poor as to afford relief to persons in temporary distress. To the enrolled poor also, relief is continually given out of the same funds, particularly at the beginning of winter, or in times of sickness, when what they receive from the heritors is more than usually inadequate. And it may be observed in general, that whatever is given by the kirk-session is received as a benefaction, and that what is received from the heritors after a statement of their case, is claimed as a right. This right, however, the people have universally a great reluctance to exercise at first: but when once their names are on the roll, there is never a possibility of getting them off. The kirk-session, therefore, besides the good which it does in increasing the comforts, alleviating the distresses, and soothing the feelings of the poor, is highly useful in an economical point of view. By preventing the people from applying for public aid when in temporary distress, and thereby fostering the spirit of independence, or at least preventing it from being crushed prematurely, it diminishes the number of importunate poor, incites people to strive to maintain themselves as long as possible, giving them occasional aid under difficulties, which would otherwise be insurmountable; and thus it tends to lessen the amount of the legal assessment. In former times, the heritors used to make advances to the kirk-session out of their own funds, sensible that their money could not be more usefully employed in any other way, and there is evidently much wisdom in making the people receive their relief from the hands of the same persons to whom is committed the power of moral discipline, control, and rebuke, which will tend to strengthen their authority, and to mitigate the ill will to which the exercise of that dangerous but salutary power may render them liable. The elders are also, by their knowledge of, and access to, individuals, of great service, in making a suitable distribution of the funds.

This, the true old Scottish mode of providing for the poor, introduced, perhaps, so early as the Reformation, and recommended by its own benignity, as well as the experience of ages, was interfered with in this place about twelve years ago with some view to improvement. From a strange misconception of the system of Dr Chalmers, according to whom the relief of the poor ought to be committed entirely to private charity, aided and directed by such an order of men as the elders,—the heritors took to themselves the sole management of the poor, after which the church

collections were made in their name, and for their behoof, and all distinction between the public and private relief,—the permanent and the occasional poor, was lost. On the effects of this injudicious measure it is unnecessary to enlarge. But it is proper to state, that its evil effects were mitigated by this, that the heritors could not claim, nor the elders give up, the management of the private donations which they continued to receive from time to time,—that after a trial of twelve years the new system has been abandoned,—and that the kirk-session is now restored to the full exercise of its old functions. The amount of the church collections has in consequence greatly increased; and it is not impossible that the legal assessment may in time be brought down nearly to what it formerly was.

The legal assessment ought on no account to be abolished, both because it enables parishes to derive aid from the non-resident proprietors, and for the sake of distinction between the public and private distribution of charitable relief. The kirk-session ought not to have the power of assessing the heritors, or the elders of Scotland, hitherto characterized by humble piety and unassuming worth, might come to degenerate into the arrogant and oppressive churchwarden.* But neither ought this excellent and most useful court to be interfered with in the exercise of its own proper functions. Under this system the poor do not apply for aid,—they are sought out,—they receive a friendly visit from the elder of the district, who inquires kindly into their circumstances, and speaks comfortably to them, giving them a little aid from time to time; and if at length the circumstances of any shall have gone down into irrecoverable pauperism, he states their case to the heritors, and applies for them. The old Presbyterian kirk-session, wherever it exists in perfection, as it really does in this parish, may be truly described as one of the best institutions that ever was devised by the wisdom and benignity of man, for relieving the distresses, and soothing the feelings of the poor.

Prisons.—There are no prisons in the parish, except a single cell, seldom or never used, similar to, and similarly situated, with another for receiving the feudal grain of the Duke of Buccleuch, which seems to have been built chiefly for the sake of uniformity.

Fairs.—There are three fairs held in this place, the May fair, named from the old style, and held in the beginning of June; the

* The evils with which the English poor-laws are attended seem wholly owing to this, that the proprietors do not, as in Scotland, assess themselves, otherwise there would have been no danger that the assessment would rise too high.

Lammas fair, and the Martinmas fair. They are all cattle-markets; and the Lammas fair has of late years risen into such high importance as a sheep-market, as to rival the great fair of St Boswells. There used to be a small market in the spring called the scarce Thursday fair, a corruption for Kier or Holy Thursday, which is said to have been in high repute as a village carnival in Catholic times.

Inns, Alehouses, &c.—There are no less than thirty of these in the parish, of which the effects on the morals of the people are most pernicious.

Fuel.—The chief fuel in this part of the country is coal driven from the Lothians over the Soltra, and from Northumberland over the Carter, which sells at 1s. 3d. per cwt. The thinnings of the neighbouring plantations are also much used, and peats from the moss bogs of Blainslie, of which one sells at 1s. 6d. the other at 3s. for the cart load, exclusive of carriage.

MISCELLANEOUS OBSERVATIONS.

The chief circumstance in which the present differs from the past state of the parish, is the general enlargement of the farms. Except in the case of a carrier or miller, who rents a few acres to furnish fodder for, and to give regular employment to his horses, a small farm is nearly unknown. The displacing of the old small tenants, distinguished as they were by a primitive simplicity of manners, was at first viewed with deep regret; that an entire barony should be committed to one man, was exclaimed against as a public grievance. But the introduction of a better and more spirited style of agriculture which immediately followed, the rapid improvement of the country, which in a limited period has raised the rental of this parish from L. 4000 nearly to L. 20,000 a-year, besides the improved condition of the agricultural labourers, seem to show that it was a change for the better. The land is divided into a limited number of great farms; and the tenants, men of capital and high intelligence, are enabled to give the best effect to the virtues of the soil; and the great body of the people live quietly under them as farm-servants and hired labourers, having no care but to do their work and receive their wages. The influence of the master over the people whom he employs is immense, and not the less that it is not perceived. The great farms, the valuable men at the head of them, and a resident proprietary, may be regarded as among the chief causes of the prosperity and tranquillity for which this part of the country is so greatly distinguished.

November 1834.