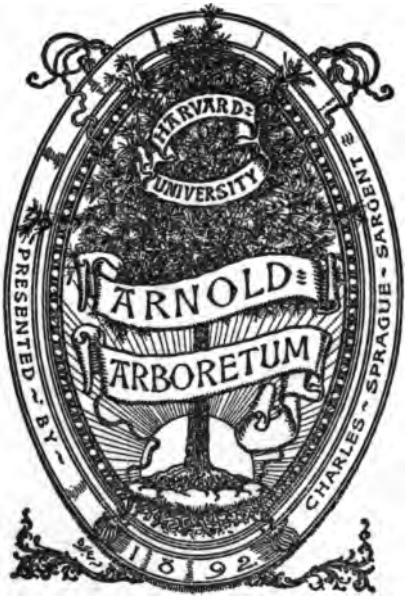

The Author of this little work is a native of the Highland part of Monteith co Perth. It is too contemptible to take up his descent to Calgacus the Caledonian Hero. as has been done. His mother was Macgregor.

The highly respectable & Rev. Wm Porteus of Glasgow recommended Mr Buchanan to be an assistant to the Rev. Menzies of Comrie in the Presbytery of Auchterarder, at whose death, his successor not wanting any one to assist him. Mr B. was appointed by the Committee of the General Assembly Missionary Minister.

He was well suited for this employment being well skilled in the Gaelic language. His zeal is not to be doubted. Happily some of his friends prudently planned his writings for of a Folio behold all that was proper for the public. The result was low gossip of the elders of Harris, Aulay Macaulay Tormod Macleod &c &c — we may suppose too that the language has been rendered what it is by some of the literati of Scotland: it is well known that many Scotch Authors write in such a manner that it is proper to make them pass through the hands of persons who well know the English language. This does them credit, even Mallet durst not venture to print until he had submitted to the Rectifier. Every year this will be less requisite.

Our Missionary exclaimed the dread abode of storms & tempests; of cold & wet. for a residence of Emoluments gay capital — to study Celtic!

He was a "Bachelor-man" of 60 when he published his work.

In person the image of Geo. Buchanan the learned.

Dissimilar in disposition the POET was all artifice an head with the deepest designs; an heart of the blackest hue — the missionary has a head where sense profound has not entered — his heart is simplicity & kindness to those poor the inhabitants of those isles never could make him any other return but gratitude

D

TRAVELS

IN THE

WESTERN HEBRIDES.

TRAVELS

IN THE

WESTERN HEBRIDES;

FROM 1782 TO 1790.

BY THE

REV. JOHN LANE BUCHANAN, A. M.

MISSIONARY MINISTER TO THE ISLES FROM THE CHURCH OF SCOTLAND.

LONDON:

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IT may be proper to appriſe the reader, or rather thoſe whom I wiſh to become readers, that the ſubject of this little volume is not thoſe Iſlands that lie near to the coaſt of Scotland, but the *Weſtern* Æbudæ; a long chain of iſlands a whole degree farther advanced in the Atlantic Ocean: ſeldom viſited, and their interior œconomy, the ſituation, circumſtances, and character of the people never before deſcribed by any modern traveller, except, in a very ſummary manner, by Donald Monro, quoted and followed by *George Buchanan*, in his Hiſtory

Hiſtory of Scotland. I have been adviſed to give it the title of Travels, becauſe the remarks it contains are the reſult of many voyages and journies, performed for a long ſeries of years: although I have avoided the *tædium* of a long chain of dates, movements, and other circumſtances of no conſequence.

What I have written, I well know, will give offence to many petty tyrants: but I am actuated by motives of humanity, and of duty to the common Parent and Lord of all mankind. And I thank God, who has given me grace to ſpeak the truth with boldneſs, notwithſtanding the menaces of certain unprincipled oppreſſors.

If any perſon ſhall think proper publicly to controvert the truth of any of the facts I have aſſerted, I requeſt that he may ſubſcribe his name to what he

may write: in which caſe I will ſupport my aſſertion, by producing the evidence on which I made it: but if it ſhall be made to appear, that I was in any inſtance miſled, I will acknowlege my error.---To anonymous writing I ſhall not pay the ſmalleſt regard or attention.

I once intended to add, as an Appendix to this little Work, a Refutation of Mr. Pinkerton's outrageous calumnies againſt the Celts in general, and the ancient Scots and modern Highlanders in particular. This has been delayed for the preſent, on account of certain unavoidable circumſtances, unneceſſary to be mentioned. But, the Public may expect to ſee it ſoon in another Publication.

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INTRODUCTION.

THE diſtance of that part of the Hebrides called the Long Iſland, comprehending Lewis, Harris, both the Uiſts, Barray, and other ſmall Iſles, and the dangers of a voyage among iſlands, advanced to the diſtance of 70 miles from the main land of Scotland in a tempeſtuous ocean, account for the general ignorance of the manners, customs, characters, and political ſituation of thoſe wild and diſtant regions: which have of late been brought under the public eye, chiefly by the misfortunes of the inhabitants. Though ſeveral travellers have viſited Skye, Mull, Iſla, Jura, and other iſlands of ſmaller extent, ſkirting the weſtern ſhores of the main land, we have never yet had any written accounts of the Long Iſland, or rather

chain of Iſlands; or, at leaſt, any accounts relating to the domeſtic and political ſituation of the inhabitants. This indeed, is at preſent moſt deplorable: the relief of emigration, offered to ſome, being denied to the far greater number by extreme poverty; and a petty tyranny, ariſing from immemorial uſages eſtabliſhed in times of feudal oppreſſion, and their ſingular and remote ſituation, which ſecludes the miſerable natives of the Weſtern Hebrides from the benign influence of the Britiſh laws and government. A right avails nothing without a remedy. The poor Hebridean, as well as the Highland cottager in the more ſequeſtered parts of North-Britain, would find it impoſſible to effect, if he had courage to attempt, emancipation and independence on the tackſmen, and petty lairds or landholders, who keep them in ſubjection. I ſay petty lairds and tackſmen, for with regard to the great proprietors of land and ſea-coaſt in thoſe parts, Lord Macdonald, Mr.

Mr. Humberſtone Mackenzie, Captain Macleod of Harris, Mr. Macdonald of Boiſdale, and a few other gentlemen of large eſtates, they have given undoubted proofs of a diſpoſition to protect the great body of the poor people againſt their immediate ſuperiors and oppreſſors; by encouraging general induſtry, which cannot exiſt without liberty, or, in other words, without juſtice. But it too often, and indeed for the moſt part happens, that non-reſidence, and various avocations, on the part of the great landholders, afford opportunities to the tackſmen, among whom their eſtates are divided, by leaſehold, in large lots, or rather diſtricts, to conceal the real ſtate of affairs from the diſtant chief, and to enter into ſuch combinations, as at once, in fact, fruſtrate the good intentions of thoſe chiefs, and defy the free genius of the Britiſh conſtitution. The land is parcelled out in ſmall portions, by the tackſmen, among the immediate cultivators of the ſoil,

who pay their rent in kind, and in perſonal ſervices. Though the tackſmen, for the moſt part, enjoy their leaſes of whole diſtricts on liberal terms, their exactions from the ſubtenants, are in general moſt ſevere. They grant them their poſſeſſions only from year to year: and, leſt they ſhould forget their dependent condition, they are every year, at a certain term, with the moſt regular formality, warned to quit their tenements, and to go out of the bounds of the leaſehold eſtate. The ſubtenant, by what preſents he can command, or by humble ſupplications, endeavours to work on the mind of the tackſman, and, on any condition he pleaſes to impoſe, to retain a home for himſelf, his wife and children; for he has no other reſource. And here I am to diſcloſe to the Engliſh nation, as well, I hope, as the greater part of the Scotch, and to the whole world, a matter of fact, which cannot fail to excite a very general ſympathy

and

and concern for a ſober, harmleſs, and much injured people.

It is an invariable cuſtom, and eſtabliſhed by a kind of tacit compact among the tackſmen and inferior lairds, to refuſe, with the moſt invincible obduracy, an aſylum, on their ground, to any ſubtenant without the recommendation of his landlord: or, as he is very properly called in thoſe parts, his MASTER.* The wretched out-caſt, therefore, has no alternative, but to ſink down into the ſituation and rank of

* So inveterate are the remains of feudal ſlavery in Scotland, that MASTER is for the moſt part the term uſed for landlord. Mr. Kemp, a miniſter, in a ſermon preached before the Society for Propagating Chriſtian Knowledge, at their anniverſary meeting in the High Church of Edinburgh, June 5, 1788, on the ſubject of the character of the late Earl of Kinnoull, calls him, in relation to his tenants, their MASTER. It was impoſſible for the Scotch orator to diveſt himſelf of the idea, that even the good and generous Kinnoull was not the landlord but the MASTER of his tenants, in the very ſentence in which he conſiders us "free-born Britons." See Kemp's Sermons and Facts, page 117.

an unfortunate and numerous claſs of men known under the name of SCALLAGS.

The ſcallag, whether male or female, is a poor being, who, for mere ſubſiſtence, becomes a predial ſlave to another, whether a ſubtenant, a tackſman, or a laird. The ſcallag builds his own hut with ſods and boughs of trees; and if he is ſent from one part of the country to another, he moves off his ſticks, and, by means of theſe, forms a new hut in another place. He is however, in moſt places, encouraged by the poſſeſſion of the walls of a hut, which he covers in the beſt way he can with his old ſticks, ſtubble, and fern. Five days in the week he works for his maſter: the ſixth is allowed to himſelf, for the cultivation of ſome ſcrap of land, on the edge of ſome moſs or moor: on which he raiſes a little kail, or cole-worts, barley, and potatoes. Theſe articles, boiled up together in one maſh, and often without ſalt, are his only

food; except in thoſe ſeaſons and days when he can catch ſome fiſh, which he is alſo obliged not unfrequently to eat without bread or ſalt. The only bread he taſtes is a cake made of the flour of barley. He is allowed coarſe ſhoes, with tartan hoſe, and a coarſe coat, with a blanket or two for clothing. It may occur to an Engliſh reader, that, as the ſcallag works only five days out of ſeven to his maſter, he has two to provide for himſelf. But it is to be recollected, that throughout the whole of Scotland and all its appendages, as well as in the oppoſite countries of Iceland to the north, and Norway and Denmark to the eaſt, Sunday, or the Sabbath, as it is called in all thoſe countries, is celebrated by a total ceſſation from all labour, and all amuſements too, as well as by religious exerciſes.

Although the Weſtern Hebrides lie beyond the route purſued by the moſt diſtin-

guiſhed travellers from the ſouth, who have publiſhed accounts of their travels and voyages, (Mr. Pennant, Dr. Johnſon, and Captain Newte) ſeveral gentlemen, have viſited moſt of thoſe remote Iſlands, with a view of acquiring ſuch local knowledge as might enable them to employ the people in a fiſhing trade, or other induſtry: though none of them ever touched on the horrid iſland of Harris. But the want of time, and their not being able to converſe with the common people, who know no other language than the Celtic, and who alone could, or would point out their grievances in their native colours, the benevolent purpoſe of thoſe gentlemen was, in a great meaſure, fruſtrated. The tackſmen, with whom they converſed, and their own factors, had an intereſt in concealing ſome truths, the knowledge of which might have equally benefited the independent freeholders, and the great body of the labouring people.

The Writer of the following notes, whoſe commiſſion from the Society for Propagating Chriſtian Knowledge, from 1782 to 1791, gave him an opportunity of becoming acquainted with the actual ſituation of affairs in the Weſtern Hebrides, truſts, that he will do no diſſervice, but on the contrary promote the intereſts of both the chiefs and the natives at large, by diſcloſing ſcenes induſtriouſly concealed from the eye of the benevolent Landholder, as well as of the inquiſitive ſtranger: in the hope that humanity and ſound policy may deviſe ſome means for alleviating the miſeries, and converting, to both public and private advantage, the induſtry of a ſober, harmleſs, and ingenious, but ill-treated people. The picture, on the whole, will be a melancholy one, but here and there relieved by ſome curious manners and cuſtoms, and ſome particulars in natural hiſtory.---The Author could never boaſt of any elegance of ſtyle in compoſition: but this, ſuch as it was, has not, he is very ſenſible, been improved

improved by wandering about for nine years, where he very ſeldom heard or converſed in any other tongue than the Celtic. He has ſet down ſome things, as he heard them in this language; not knowing how to give their full meaning in Engliſh.

TRAVELS

TRAVELS

IN THE

WESTERN HEBRIDES.

CHAP. I.

A Deſcription of the Weſtern Hebrides.

THIS great ridge of iſlands runs in a parallel line with the main land of Scotland, from Barray-head, the ſouthernmoſt point of the Iſland diſtinguiſhed by that name, to Niſh, the northern point of Lewis, about 180 miles in extent; and, in breadth, from 5 miles to 20. The whole of this vaſt ridge of iſles, which is fully ſtocked with inhabitants, is divided into eight pariſhes: in which there are, beſides the pariſh churches, three ſtations for Clerical Miſſioners ſupported by the royal bounty.

The

The weſtern ſides of Barray and Uiſt are flat and ſandy: the eaſtern, mountainous, and full of moſſes and rugged rocks. The inland parts are interſperſed with freſh-water lakes, and theſe plentifully ſtocked with fiſh. There are ſeveral ſmall rivers, in the mouths of which there is plenty of ſalmon, falling for the moſt part into the weſtern ſeas.

The leſſer Iſlands of Boreray, Berneray, Pabbay, Enſay, and Caillegray, are, for the moſt part, covered with ſhelly-ſand, which, towards the ſhores, is drifted by the winds into great hills. Even in theſe ſmall Iſles, there are freſh-water lakes, full of fiſh.

The Long Iſland, comprehending Lewis and Harris, is in length, from north to ſouth, about 90 miles. Harris the Southern is divided from Lewis the Northern by a tremendous ridge of very high mountains, abounding with deer, which until the game laws were vigouroufly enforced by the proprietor, were conſidered as common property. The whole face of Harris is ſingularly rugged and forbidding, being ſurrounded and interſected with

with rocks, marſhes, mountains, hills of ſhelly ſand; and laſhed and ſtunned on the weſt and north with the tremendous roar of the fierce Atlantic Ocean. In this iſland there are ſeveral freſh-water lakes, as well as conſiderable rivers, ſtored with trout and ſalmon.

The eaſt ſide of Lewis conſiſts in rocks, mountains, marſhes, and lakes, from four miles to ten in length; but from Stornaway by Graiſh, to the northern extremity, it is, on the whole, though here and there interſperſed with hills, both beautiful and fertile. Here the ſoil is either pure moſs, or moſs intermixed with ſand and earth, or a mixture of ſand and earth without any moſs. It produces plentiful crops of barley and potatoes, and in ſome parts, of oats and rye.—This part of Lewis is paſſable for foot as well as horſemen. But in moſt places the leaſt veſtige of a tract or path is not to be diſcerned: ſo that, what little intercourſe takes place in this rugged iſland, is carried on by means of boats, on the rivers, lakes, and moraſſes when covered by water. Near the coaſt of Lewis and Harris lie the two Berneras,

neras, compoſed of moſs and ſand, and ſeveral ſmaller iſlands, of the ſame kind of ſoil, as Pabbay-ſcarpe, Taranſay, Haiſgear, &c. all of them fertile, eſpecially, as throughout the whole of the Hebrides, and other countries, when manured with ſea vegetables or weeds.

The whole weſt ſide of Uiſt, being plain and ſandy, is extremely pleaſant to ride through; but attended with danger to ſtrangers and ſuch as are overtaken by liquor; on account of fords over which the ſea flows from eaſt to weſt ſo rapidly, and which are at the ſame time of ſuch extent, that an active horſe or footman will hardly gain the further ſide, before the tide has filled up ſome one or other of the many ſmall hollow channels of rivulets he has to croſs.

Benbecula, or Nun-toun, the ſeat of Clanronald, becomes an iſland twice in 24 hours: and thoſe immenſe fords reſemble large ſeas over which conſiderable veſſels, at certain ſeaſons, may ſail with ſafety. The whole of this country is unfavourable to wood of almoſt all kinds, which creeps along the earth: as the juniper, thorns, and all kinds of natural

tural bruſh-wood, mountain-aſh, wild vines, hyſop, nay, even apple and pear, and plumb trees, with gooſeberry and currant buſhes, though ſurrounded by high garden walls, muſt keep their heads below; and fruits ſeldom arrive at perfection, though tenderly cultivated and ſecured from ſtorms.

All kinds of greens or garden roots, uſed over Britain, are planted in gentlemen's gardens, and ſome of them with ſucceſs. In Uiſt there is a kind of natural kail, or colewort, called *morran*, that grows by the ſea-ſide: with long graſs called *bent*, uſed in making ſacks, ropes, and other implements of huſbandry. There is alſo another root called *rue*, that the common people once uſed for dying woollen yarn red; but ſtrictly prohibited of late, for fear of making a paſſage for the wind to blow away the ſand, and diſfigure the face of the fields. A nouriſhing root is commonly dug up by the poor, in time of ſcarcity, out of the arable lands, called *briſgean*, or wild ſherrat, and when boiled, anſwers the purpoſe of bread or potatoes: they are alſo prohibited from this as much as poſſible. Digging or opening the lands for theſe roots expoſes

expoſes the field to be blown away by the drift. Here are carmile roots, wild carrots, baldmony, hemlock, heath, ruſhes, ſtrawberries, black-berries, cranberries, juniper-berries, and ſeveral other wild fruits.

But no broom, whins, or thorns, will thrive here. There are plenty of peats and turf for fire over all the iſles.

The ſpecies of land and ſea fowls over all this country are too many to be mentioned in ſo limited a work as this. Tarmachans, plowers, black-birds, ſtarlings (or druiddan) red muir-cocks and hens, ducks and wild geeſe, by thouſands, particularly on the plains of South Uiſt and elſewhere, wood-cocks, ſnipes, ravens, carrion crows, herons, bats, owls, all kinds of hawks and eagles, ſo large and ſtrong, that they carry off lambs, kids, fawns, and the weaker kinds of ſheep and foals. They have been known to attack even cows, horſes, and ſtags. And their neſts are frequently found to be plentifully ſupplied with fiſh, which, in what are called plays of fiſh, they pick up from the ſurface of the ſea.

A ſpecies

A ſpecies of robbery, equally ſingular and cruel, was lately practiſed in this country very commonly, and ſometimes at this day, in which the eagles are the principal actors. The thieves, coming upon the eaglets in their neſts, in the abſence of their dams, ſow up the extremity of the great gut: ſo that the poor creatures, tortured by obſtructions, expreſs their ſenſe of pain in frequent and loud ſcreams. The eagle, imagining their cries to proceed from hunger, is unwearied in the work of bringing in freſh prey, to ſatisfy, as ſhe thinks, their craving appetites. But all that ſpoil is carried home by the thieves at night, when they come to give a momentary relief to the eaglet, for the purpoſe of prolonging, for their own baſe ends, their miſerable exiſtence. This infernal practice is now wearing faſt away, being ſtrictly watched by the gentlemen, and ſeverely puniſhed. Mr. Mackenzie, for every eagle killed in Lewis, gives half a crown. One of thoſe large eagles was taken in the Iſle of Herries, at Tarbert, together with a large turbot, in which the animal had faſtened its talons, when aſleep, at the ſurface of the water, ſo as not to be able to diſengage them.

The eagle, with his large wings expanded like ſails, drove before the wind, into the harbour, where he was taken alive; his feet being entangled in the turbot by the country people.

Birds of paſſage, of ſeveral kinds, are ſeen over all the Iſles: ſwans, cuckoos, ſwallows, lapwings, plovers, &c. and wild fowls of ſeveral kinds, rendered tame, are to be ſeen about the yards, dunghills, and doors of houſes, among the poultry.

The *Biſhop Carara*, or *Bunubhuachil*, is larger than any gooſe, of a brown colour, the inſide of the wing white, the bill long and broad. It dives quicker than any other bird. It was never known to fly, the wings being too ſhort to carry a weight ſeldom under, but often above ſixteen pounds.

The *Black Cormorant* is not held in much eſtimation by the Iſlanders; but ſuch as have white feathers in their wings, and white down on their bodies, are famous for making ſoup or broth of a very delicate taſte and flavour.

The

The Weſtern Hebrides abound in ſoland-geeſe, ſea-gulls, and ſinging-ducks, of a ſize ſomewhat leſs than that of common ducks. They are conſtantly employed either in diving for ſand-eels, which are of a ſpeckled colour like leeches, or in ſitting together in flocks, and ſinging, which is heard at the diſtance of half a mile, and is accounted very pleaſing muſic.

The duck, called the Crawgiabh, is larger than a Muſcovy duck, and almoſt tame: you may approach very near it before it takes wing; and is frequently kept by gentlemen among their other poultry.

Rain Gooſe. This fowl is always heard, at a great diſtance, before a ſtorm. It is almoſt as large as a gooſe.

Drillechan, or Water Magpye. This bird is larger than a land magpie, beautifully ſpeckl'd, with a long, ſharp, and ſtrong bill, red as blood. It never ſwims, but flies from place to place, following the ebb, picking up ſpout-fiſh. They are ſilent during the flow of the

tide, and begin to whiſtle the moment it turns.

Shiltachan. This kind of ſea plover never goes far out at ſea, but runs about the ſandy coaſt, and follows every ſurge to pick up eels or ſpout-fiſh. They are ſpeckled and ſmall, but very long legged. Their pipes are extremely ſhrill. They are eatable; though too trifling to be ſhot, when much better game is found in ſo great plenty.

All gregarious birds, whether great or ſmall, commonly ſound an alarm, in caſe they ſee any bird, even of a different ſpecies, in danger, from man, otters, ſeal, or any other animal.

Starnags. This bird appears in ſpring, on theſe coaſts, about the ſize of a hawk, with long ſharp pointed wings, extremely noiſy and daring. They are ſpeckled, but the prevailing colour is white.

Faſgatar. This bird is of blackiſh blue, as large as a hawk, and is conſtantly purſuing the Starnags through the air, to force them

them to throw out of their mouths whatever they have eaten; and the vile creatures catch every atom of what the others throw out, before it reaches the water. It will ſometimes venture to ſit on any boat, if the paſſengers have proviſions, and throw out any, by way of encouraging its approaches.

Wild Doves. Every cave and clift is full of wild doves.

Sheep. The ſheep are of various colours, as black, grey, dun, and party-coloured; many of them with four horns.

Cows, horſes, goats, and deer, are here in great plenty. Alſo, pole-cats, or metterick. This animal is almoſt as large as a cat, and very deſtructive to the young kids: it cuts their throats, and ſucks the blood. Its bite is hurtful to cows and horſes. The ſkin is as ſmooth as any fur, and of a brown colour.

There are weaſels to be met with, and conies, in different iſlands. Serpents have been dug up in great cluſters, quite benumbed

and ſeemingly dead, in winter, particularly in Harris: few people, however, have ſuffered from their bites.

There are no *foxes*, *moles*, or *hares*, over all the Long Iſle; nor *ferrets*, *partridges*, *black-cocks*, nor many of the granavirous fowls; a ſtrong proof that grain has not been long ſown here, and that the country has not been ſo thoroughly cultivated, as to entice them to reſide in it.

Otters and Seals are ſwarming over the whole coaſt, and their ſkins and oil bring the merchants conſiderable profits at market.

The fiſh commonly uſed by the inhabitants are the *cuddies*, which are almoſt as thick on the eaſt coaſts, as the herring fry is, in their ſeaſon. Theſe are taken by hundreds, at one dipping of a bag-net, called Tabh, made for the purpoſe, *i. e.* a large hoop bound to the end of a long pole, with a pock net bound to it. The fiſher throws out of his mouth fragments of boiled limpets, over the ſurface, where the net lies.

Shoals

Shoals of cuddies leap upon the bait, regardleſs of their danger, when the net is gradually raiſed above the water, and about them. The ſecond year, this fiſh is twelve inches long. The third, they are larger ſtill, and known by the name of Saiths. The fourth year they are called Uxes, and equal the ſalmon in bulk and in ſtrength. Around theſe are plenty of lyths, cods, herrings, ſmall and great ling, ſalmon, and trout, in Harris; but particularly in Lewis, where there are ſo many large and ſmall rivers and lochs for their reception, from the one end of the country to the other. Likewiſe, ſand-eels, lobſters, crabs, clam-ſhell, or ſcollops; oyſters, wilks, periwinkles, cockles, muſſels, limpets, ſpout-fiſh, leaving the ſurface of the ſand full of their dung in little heaps; barnacles, faſtened to rocks, and large logs of wood, with more kinds of ſhell-fiſh, that might be mentioned.

Dog-fiſh. There are ſwarms of dog-fiſh, ſcates, blind-fiſh, and the firſt place in Britain for herrings and large whales, baſking or ſun fiſh, turbots, mackerels, cat-fiſh, &c.

However unfavourable this country is to the growth of wood at preſent, it is evident, that there was once great plenty of it all over the iſlands: for the roots and trunks of large trees are found in deep moſſes, bearing unequivocal impreſſions of fire; which make the people ſay, that the Norwegians burnt the wood when they were obliged to retreat from the Scottiſh iſlands and ſea-coaſts to their native Scandinavia.

On the eaſt ſide of that vaſt ridge of iſlands, which is the ſubject of theſe notes, and on the weſt too of Lewis, though not of the Uiſts and Barray, there are a great many ſafe and ſpacious harbours, ſome of them large enough to receive the greateſt fleets; as Loch Eriſka, Loch Boiſdale, Loch Maddy, Loch Finſbay, Loch Tarbet, Loch Sea-forth, Birkin Iſles, Loch Stornoway: and on the weſt ſide of the Long Iſle, Loch Rogue, Loch Carlovay, Loch Reaſort, and Loch Leoſoway, &c. Theſe lochs are moſt happily ſituated for receiving the herrings, when driven towards the coaſt for ſhelter from ſtorms. Shoals of them are catched here

here by the country people. As to the herring buſſes, they commonly remain on the eaſt ſide of Lewis, or on the coaſt of Scotland. But the moſt advantageous ſtations for fiſhings are, beyond all doubt, to be found on the weſtern ſide of the Weſtern Hebrides.

CHAP.

CHAP. II.

The political State of the Weſtern Hebrides—The principal Proprietors—Tackſmen—Sub-tenants—Predial Slaves, or Scallags.

THE firſt landholder towards the ſouthern extremity of this extenſive ridge of Iſlands, is Macneil, laird over all Barray, as well as the leſſer adjoining iſlands. Mr. Macneil generally reſides on his eſtate, an extenſive property, which he manages with equal humanity and prudence. He encourages all kinds of improvement, exerciſes juſtice among his tenants, and protects them from thoſe oppreſſions, which are too common in other parts of the Hebrides. This gentleman has few or no tackſmen, except ſome of his own near relations, who are of too gentle and generous a diſpoſition to abuſe the confidence placed in them by their chief, by trampling on a poor, but kindred people. The miniſter of Barray has but

but a ſmall farm, in compariſon of thoſe poſſeſſed by many other clergymen in the Hebrides, who, like ſome other tackſmen, are too prone to treat their ſub-tenants with great ſeverity; examples of which we ſhall ſee by and by.

Mr. Macdonald of Boiſdale, a great landholder, and a moſt honourable gentleman, ſeldom leaves South Uiſt, except on a viſit to the capital, or to look after his eſtates in other countries. He is univerſally allowed to be the beſt farmer in the weſt of Scotland. He lays plans of rural œconomy before his tenants, and, by his own example, leads them, as it were, by the hand, to execute them for their own benefit. He diſtributes juſtice, and preſerves peace and order among his people, like a prudent and kind maſter of a family, whom his houſhold both love and eſteem. The next landholder, as we advance north-ward in South Uiſt, is

Mr. Macdonald of Clanronald; or, as he is oftener called Clanronald, and oftener ſtill by that of CLAN. Clan has a large eſtate in South Uiſt, beſides that in Scotland, with

with Cannay, and other iſlands. This gentleman's family ſucceeded to the gallant Allan Macdonald, who loſt his life in the battle of Sheriff Muir, between Crieff and Stirling, in the year 1715. The preſent Clan has made what is called the grand tour of Europe, is ſenſible and ſprightly in his converſation, and endowed with a tolerable ſhare of knowledge: but a ſet of intereſted and artful men, operating on his diſpoſition to conviviality and facility of temper, have unfortunately led him to turn ſeveral hundreds of ſouls (the deſcendants of thoſe kinſmen who followed his anceſtors, their chief, with enthuſiaſm, into the field of battle) out of their poſſeſſions, and beſtowed their farms, by large tracts of country, on a few favourites.

The people turned out of Clanronald's eſtates were ſubſtantial farmers, whoſe ſpirits were not cruſhed by extreme poverty, and who, having the means of tranſporting themſelves and their families to other countries, ſcorned either to truckle to the favourite tackſman, or to live longer in a land, in which their children, if not themſelves,

ſelves, muſt, ſooner or later, fall into the humiliating condition of ſcallags.---There is a notion common, not only among the common people, but alſo among thoſe whoſe property and rank give them ſome influence in the government, that it is only the pooreſt of the people that emigrate; on which account, they think, that emigrations are the leſs to be regretted. They are under a great miſtake. It is only people of ſome property, and that not inconſiderable, who can afford to tranſport themſelves and their families to diſtant countries. Of

North Uiſt, the ſole proprietor is Lord Macdonald, who is alſo proprietor of more than half the Iſle of Skye. His eſtate in Skye is of vaſt extent, and abounds in all the neceſſaries of life. His Lordſhip has reverſed the œconomy of his kinſman, Clanronald; for, inſtead of diſmiſſing the actual cultivators of the land, he has taken them under his own immediate protection, and ſettled them by dozens, in the room of one overgrown land-broker, or tackſman. Yet it is juſtice to mention, that Lord Macdonald did not expel the tackſmen, but only

reduced their immoderate farms. His Lordſhip has been ſubjected to much unmerited obloquy. His tenants, according to their ſtation, and in compariſon of the ſub-tenants of tackſmen, live in a ſtate of affluence. It is alſo to be obſerved, that although, on the whole, his Lordſhip chuſes to multiply induſtrious and contented huſbandmen, rather than to ſupport idle gentlemen, he has been known, in the choice of tenants, to give a preference to gentlemen of active turns already ſettled on his eſtate, before others, who made larger and more tempting offers for their farms. He is very attentive to the equal and prompt diſtribution of juſtice among his tenants.

The eſtate of Harris belongs to Mr. Macleod, at preſent in India. His father, Alexander Macleod, made a purchaſe of it from the chief of that name. That gentleman, Alex. Macleod, reſided at Roudle for ſome years, and ſpent much time and money in making piers and harbours at that place, where veſſels might be ſtationed in ſafety. He repaired old churches, built new houſes and repaired old ones: he brought wheels, reels,

reels, and other implements, to begin a woollen manufactory in his village: he alſo encouraged a great many artificers; as ſhoemakers, weavers, turners, and wrights, and maſons. He was alſo at much pains to begin roads through the country, as the firſt ſtep towards improvements in any country like this, that lies in a ſtate of nature, and diſcovered a ſincere deſire of encouraging induſtry among the poor people, whom he greatly pitied for their depreſſed and naked appearance; and whom he found not only neglected, but wantonly abuſed and inſulted.

He made a tour around the whole back parts of his extenſive eſtate, and even entered the huts of the tenants, and declared openly that the wigwams of the wild Indians of America were equally good, and better furniſhed. This gentleman was ſincerely intereſted for the good of his people. But, after a generous ſtruggle, for years, to bring about a regular plan of improvement among them, he found himſelf fighting againſt the ſtream; for the tackſmen counteracted his well intended ſchemes, as they underſtood, that the more they co-operated with him, the

the ſooner their own weight in the ſcale would be leſſened; becauſe all his endeavours pointed towards emancipating the enſlaved tenantry, which, in the end, would utterly overthrow their eſtabliſhed ſyſtem of paſſive obedience among the inferior claſs of men in all this country. That their own importance might not therefore be diminiſhed in the end, they ſeldom ſupported him but with reluctance, only to ſave appearances; ſo that he was known to ſay, before he gave up the regular ſyſtem of animating the poor tenantry, that his ſpirits were hurt at the concealed oppoſition made to his well meant intentions of laying new reſources open to the induſtrious poor, to exerciſe their talents, for bettering their circumſtances.

But if the poor ſub-tenants of Herries found little relief or conſolation from the preſence and benignant efforts of their good and reſpectable landlord, what have they to expect now that he is no more, and his ſucceſſor at a diſtance? Nothing, ſurely, but additional oppreſſion, heavier and more intolerable. While he was preſent they durſt

durſt not act very outrageouſly, for they ſtood in ſome awe. Though they knew that he could not force them to relax during the run of their leaſe, yet there was a kind of forced reſerve put on all their external actions; which, ſince his departure, is quite laid aſide, and the caſe of the poor ſufferers is more deplorable.

Mr. Alexander Macleod, by ſpeaking familiarly to the poor, found out the ſecrets of the rich, and was aſtoniſhed at the reſult. Had his predeceſſor taken this prudent ſtep, it is thought he might have made his fortune at Dunvegan, without viſiting the Indies; and continued proprietor of a country 36 miles in length, with the richeſt iſlands on earth in proportion to their extent, kelp and cattle included, with the valuable Iſle of St. Kilda; and alſo have protected 3,000 ſouls from the infamous oppreſſion under which moſt of them are now groaning.

Mackenzie of Seaforth is the ſole proprietor of all Lewis, a tract of country of, or about ſeventy miles in length, and twenty miles in breadth, with many fertile iſlands

adjacent. All Lewis is inhabited, for the moſt part by tenants, who rent their farms immediately from himſelf. Mr. Mackenzie eaſily perceived the folly, as well as the inhumanity, of lending out the people on his iſland to imperious tackſmen, for the purpoſe of raiſing fortunes to themſelves on the ruins of the unfortunate ſubtenants. The greateſt tackſman in Lewis is the laird's ground officer; a place of great power and truſt as well as emolument, in diſtricts where the will of the landholder, or that of his agent, is of greater efficacy than written laws or records. The ſtation he holds is a pledge for his good behaviour, in the character of tackſman; for ſhould he commit any conſiderable act of violence or injuſtice to his inferior cottagers, he would ſoon be removed from his maſter's good graces, and from his office.

The Britiſh laws have been introduced by Mr. Mackenzie into Lewis. In the town of Stornoway there are magiſtrates, who regularly ſit in judgment to hear and decide the different controverſies that are brought before them, by paſſing ſentence impartially every week: beſides this, the Sheriff-Depute,

pute holds courts in that town, as do alſo the Juſtice of the Peace and Baron Bailie.

Mr. Mackenzie has a noble preſence, and handſome open countenance. He may well ſeem to be the head of a great clan. He has excellent parts and univerſal knowledge, but is particularly diſtinguiſhed by his enthuſiaſm and attainments in natural hiſtory. Though he is deaf from an early misfortune, he is very lively and pleaſing in converſation. The company ſpell the words on their fingers, and Mackenzie anſwers by ſpeech. Being extremely quick of apprehenſion, he will carry on a regular diſcourſe on any ſubject with his gueſts. After ſeeing a few letters ſpelt on the fingers, he immediately ſupplies the reſt, and ſaves them the trouble of going through the whole.

Thoſe who have the honour of viſiting at his houſe, are at pains to touch their fingers cleverly; and moſt of the gentlemen at Stornaway are adepts at this kind of learning, in order to make themſelves underſtood and agreeable, while in company: and I have been much delighted to ſee and hear them converſe

converſe, the one by the fingers and ſigns, and the other by ſpeech.

Mackenzie has brought to Harris, partridges, and other animals, formerly unknown in Lewis, from the main land, to raiſe a breed there for game: he is an excellent ſhot himſelf, and delights much in fowling and hunting, and other manly ſports and diverſions.

The preſent Mackenzie, head and repreſentative of the Mackenzies of Seaforth, ſucceeded to his brother, Colonel Mackenzie Humberſtone, who loſt his life in the war in India, that terminated in 1783. General Macleod, Colonel Humberſtone, and ſome other officers, had left the army at Bednore, and came ſtraight to Bombay, in order to lay before the Council the mad conduct and unheard-of rapacity and injuſtice of General Matthews. On their return in the Ranger Snow to join the army, of which General Macleod was now appointed Commander in Chief, on the 8th of April, 1783, off Geriah, they fell in with the Maratta fleet of five ſail of ſquare-rigged veſſels.—

Notwithſtanding

Notwithſtanding this exceſſive diſparity of force, the Captain of the Ranger refuſed to ſtrike to the enemy. An obſtinate battle enſued: nor did it ceaſe till almoſt every man in the Engliſh ſhip was killed or wounded. Among the former was Major Shaw of the hundredth regiment; and among the latter, Brigadier General Macleod, Colonel Mackenzie Humberſtone, and Lieutenant John Taylor; who, together with the Captain of the ſhip, Pruin, and other priſoners, were carried into Geriah, a port of the Marattas, where they remained for ſeveral weeks. Colonel Humberſtone died of his wounds, in the twenty-eighth year of his age. General Macleod recovered, being wounded but ſlightly: ſo alſo did Captain Taylor, though ſeverely wounded, and that two gun balls went through and through different parts of his body; he even recovered ſoon, enjoying a ſound and excellent conſtitution, and in the character of a brave officer, as well as commiſſary to the army, at a time when the company's finances and credit were at the loweſt ebb, by his perſonal credit, activity, and addreſs, rendered the moſt eſſential ſervice to the company and to

his country. The writer of THE MEMOIRS OF THE LATE WAR IN ASIA, from which I have taken theſe anecdotes, makes the following brief eulogium on Colonel Mackenzie Humberſtone. "An early and habitual converſancy with the heroes of ancient as well as modern times, nouriſhed in his mind a paſſion for military glory, and ſupported him, under remitting application, to all thoſe ſtudies by which he might improve his mind, riſe to honourable diſtinction, and render his name immortal. He was not only acute, but profound and ſteady in his views, gallant without oſtentation and ſpirited without temerity and imprudence." Two great chiefs from the Hyperborean Iſlands of the Hebrides, making war on the ſhores of India, preſent a picture of the preſent extended intercourſe among nations, and of the natural ſway that hardy have over effeminate climates.

Theſe then are the principal landholders in the Weſtern Hebrides.

The TACKSMEN who rent from the great proprietors of land large diſtricts, are able in

in general to rank with gentlemen of from 2 or 300l. to 1,000l. and upwards a year. They are, for the moſt part, relations of the families of whom they hold their leaſes; and many of them half-pay officers of the army. Miniſters too of pariſhes have, for the moſt part, advantageous leaſes, of which they make much greater account than of their ſtipends. There are ſome of the tackſmen who unite the buſineſs of grazing and agriculture with that of trade, and oftener of ſmuggling. There is not perhaps any part of the world where the good things of this life are more unequally diſtributed. While the ſcallag and ſubtenant are wholly at the mercy of the tackſman, the tackſman, from a large and advantageous farm, the cheapneſs of every neceſſary, and by means of ſmuggling of every luxury, rolls in eaſe and affluence.

In South Uiſt the chief tackſmen are, Captain Macdonald, tackſman of Phroboſt, ſon and ſucceſſor to the laird of Boiſdale, whoſe good qualities he inherits, and particularly a tender concern for the comfort

of his ſubtenants and ſcallags; the miniſter of Howmore, who has accumulated ſeveral farms on the expulſion and ruin of the former poſſeſſor; the tackſmen of Milton, Geary, Vailteas, Staal Gheary, and Boreniſh-wachir; and Mr. Patrick Nicholſon, an induſtrious farmer and enterprizing merchant. Mr. Nicholſon, in his commerce with mankind, is as juſt and upright as any man in his line of life, and in a quarter ſo diſtant from the ſeats of law and government, can well be ſuppoſed to be. He is a great encourager of the induſtrious poor; and, though not a native of the place, is highly and juſtly eſteemed by all ranks of people.

In North Uiſt, Mr. Macdonald Balranald, a very ſenſible and agreeable man, has greatly improved his farm, by draining lochs, and converting the ground into rich arable fields. It is to be hoped that his landlord, who, through his well-directed induſtry, will acquire a conſiderable acceſſion to his landed property will reward him, at the expiration of his preſent leaſe, according to his merit.

Another

Another valuable farm in North Uiſt is poſſeſſed by the reverend gentleman of Ty-Geary; who of all the tackſmen, clergymen, and gentlemen of the Weſtern Iſles of Scotland, is the largeſt and jollieſt, as well as one of the moſt hoſpitable and the beſt natured. Never was the miniſter and tackſman of Ty-Gheary known to kick, beat, or ſcourge, or, in any ſhape, to lift his hand againſt his ſcallags in the whole courſe of his life. Were he not ſo well tempered a man, this moderation, not a little unuſual in the Weſtern Hebrides, might be aſcribed to motives of ſelf-intereſt; for a few blows, even with his naked fiſt, would break their bones to pieces, and render them for ever uſeleſs to himſelf or to others.

Mr. Macdonald, Baliſhear, is factor and baron bailie on Lord Macdonald's eſtate in this iſland; an office which places him above the neceſſity, as a ſocial and convivial turn renders him ſuperior to an inclination towards thoſe ſordid arts too often practiſed by tackſmen. Lord Macdonald, in what is called the laſt ſet, that is, the laſt renewal of his leaſes in North Uiſt, has laid a pretty heavy

heavy hand on Mr. Maclean, tackſman of Heiſgear; Mr. Macdonald, tackſman of Trumpis Geary; and Mr. Maclean of Solas. But as all of theſe gentlemen have thought proper to become old batchelors, it is charitably to be preſumed, that his Lordſhip meant this as a gentle rebuke for their neglect of matrimony.

Another tackſman in North Uiſt, not to be paſſed over in ſilence, is Captain Macdonald of Valay; a gentleman ſtrictly honourable, without hauteur and pride, complaiſant without deceit; humble, yet commanding reſpect; hoſpitable, without vanity or oſtentation; chearful, yet equally free from all indecency and affectation; charitable to the poor, beloved and eſteemed by all.

Mr. Maclean of Bournay is raither a laird than a tackſman, as he derives immenſe wealth from the quantities of kelp manufactured on his iſland; and as his leaſe continues for generations to come.

The iſland of HARRIS, thirty-ſix miles in length, and from five to fourteen in breadth,

breadth, with a number of inferior and adjacent iſles, the whole upwards of twelve miles in circumference, is divided among five great tackſmen.

Harris, with its dependent iſles, contains about three thouſand ſouls, moſt of them in a ſtate of actual bondage. Mr. Norman Macleod, tackſman of Bernera, when we conſider the vaſt number of his ſubtenants, ſervants, and ſcallags; the farms, with cow-houſes, &c. in his own hand, and the kelp made on his numerous rocks and iſles, may be reckoned the firſt tackſman in the iſles, or in North Britain. This gentleman and his lady are both advanced in years. They have three daughters, all of whom will, at the death of their father, be well provided for. Mr. Macleod has introduced into his diſtrict many new improvements; as Engliſh ſheep, and large horſes and bulls to mend the breed of cattle; as alſo jack-aſſes to breed mules, a hardy kind of animal, and well fitted for labour in a hilly and rugged country. He ſows peas, turnips, and lint-ſeed, to advantage. He has introduced the uſe of carts and ſledges into his huſbandry, inſtead

inſtead of carriage on the backs of horſes and ſcallags; and mills wrought by horſes, inſtead of the hand-mill or quern. He ſets many good examples to his neighbours and tenants, and is, on the whole, a uſeful and reſpectable member of ſociety. But he gives himſelf no trouble about the execution of juſtice: he leaves the other tackſmen to treat their ſubtenants and cottagers with all the freedom and caprice of a Scottiſh baron before the juriſdiction act.

The tackſman of Enſay is factor for all the eſtate of Harris. He is alſo baron bailie, though he has not held a court for theſe ſeven years. He deals deeply in the kelp trade, and alſo in illicit trade.

The tackſman of Strond is diſtinguiſhed by humanity to his ſubtenants and ſcallags, who are objects of envy to all the other ſubtenants and ſcallags in Harris.

The man who now enjoys the leaſe of St. Kilda, being lame and decrepit, was for ſometime a charity ſchoolmaſter in that place ---Of whom afterwards, when treating of St. Kilda.

The

The population of Harris is eſtimated at three thouſand ſouls; moſt of whom, except the few who rent their farms immediately from the laird, are as obedient to the nod of the five great tackſmen, or captains, as ever their forefathers were to their warlike chiefs, when the *croſh tarridh*, or war ſignal, was lighted.

The gentlemen in the Weſtern Iſlands have, many of them, the advantage of an univerſity education. They are commonly connected together by the ties of matrimony, or conſanguinity, or otherwiſe, which makes them firm to one another; while the commoners are no leſs united among themſelves, by ſimilar bonds of friendſhip, in their reſpective departments.

The oldeſt ſon generally ſucceeds to the tack, a much better birth than any of the other ſons find, unleſs ſome extraordinary good fortune falls in the way of ſuch as go in queſt of bread to other countries.

The young ladies are generally worſe off, being obliged to form ſuch connections as remain

remain in the country, or continue ſingle, in caſe the gentleman is not agreeable to her, after making his addreſſes; for their own equals in point of rank are commonly ſent abroad, either in the army or navy, or ſome other line of bread.

CHAP.

CHAP. III.

Tackſmen — Subtenants — Scallags — Predial Slaves.

THE ſame ingenious and patriotic traveller, whom I have already mentioned,* in his Tour in England and Scotland, replete with uſeful inſtruction as well as elegant entertainment, in a comparative view, which he takes of the former and the preſent ſtate of the Highlands of Scotland, makes the following juſt and intereſting obſervations.

" The actual ſyſtem of landed property in the weſt of Europe has varied its form with the prevailing character of ſucceſſive ages. It has been accommodated to the rude ſimplicity of the more antient times, as well as to the feudal chivalry of the middle ages. In the preſent times, it is every where

* Captain Newte.

where ſubjected to a new modification, from the genius and maxims of a commercial age, and from increaſing induſtry and cultivation. But, from this modification, flagrant oppreſſions have ariſen; the lordly chief applying the maxims of an age in which money is the univerſal repreſentative, and letters the univerſal media of transferring property, to eſtabliſhments founded in times when the great proprietors of land, wholly employed in hunting, military exploits, and rude conviviality, never dreamed of increaſing their fortunes by means of commerce: which, if they had known, they would have diſdained. The glory of the chief was the glory of all his kindred and name: and the numbers and fidelity of his vaſſals and tenants, again, were what conſtituted the power and conſequence of the chief. The produce of land, corn, cattle, fiſh, and game, were ſpent on the eſtate, but chiefly at the manſion-houſes of the great, in generous hoſpitality. And in thoſe times, the Highlanders were better fed, and, in general, finer men than they are at preſent. For now the cattle, the ſalmon, and the very game, are either carried or driven out of the country: nor

nor has the faint dawn of commerce been yet able to ſupply that abundance which preceded it."

This Engliſh gentleman could not have given a more a faithful account of theſe things, if he had lived in the Highland countries for a long ſeries of years. When the great landholders lived among the huſbandmen, who were for the moſt part allied to them by blood, or at leaſt the ſameneſs of name, the people loved their chiefs: and each laird and lord was accounted rich or poor according to the number of tenants that poſſeſſed their lands. But now, in the abſence of the great proprietors, the power and influence of the laird is tranſferred to a few tackſmen; who, in ſome inſtances, of late, squeeze them without mercy. The tackſmen and ſubtenants, formerly, or nearly, on an equal footing, were wont to plead their cauſe, on equal terms, before a common chief. At preſent they are obliged to be much more ſubmiſſive to their tackſmen than ever they were, in former times, to their lairds or lords. Formerly, they were a free, animated, and bold people, commanding reſpect from their undaunted,

courage, and repelling injuries from whatever quarter they came, both by words and actions. But, now they muſt approach even the tackſmen with cringing humility, heartleſs, and diſcouraged, with tattered rags, hungry bellies, and down-caſt looks, carrying their own implements of huſbandry for ten or twelve miles back and forward, over hills and mountains, to do the work of their tackſmen: and muſt either ſit wet in their cloaths all night in a dirty kitchen, or ſleep in dirty cloaths, particularly at Luſkintire in Harris, expoſed to be trampled on by ſwine, where the kitchen is commonly the ſtye. But I muſt here obſerve, that there is a great difference between that mild treatment which is ſhewn to ſubtenants and even ſcallags, by the old leſſees, deſcended of ancient and honourable families, and the outrageous rapacity of thoſe neceſſitous ſtrangers, who have obtained leaſes from abſent proprietors, who treat the natives as if they were a conquered, and inferior race of mortals. Formerly, a Highlander would have drawn his dirk againſt even a laird, if he had ſubjected him to the indignity of a blow: at preſent, any tyrannical tackſman, in the abſence of the laird or lord,

lord, whoſe preſence alone can enforce good order and juſtice, may ſtrike a ſcallag, and even a ſubtenant, with perfect impunity. What a degree of ſpirit and virtue is to be expected from a people ſo humbled, ſo enſlaved? What degree of courage, or even inclination to repel an invading enemy? "If we have not much money," ſome of theſe tackſmen have been known to ſay, "we have men enough: let us wear them well while they are in our power." In ſhort, they treat them like beaſts of burthen; and in all reſpects like ſlaves attached to the ſoil, as they cannot obtain new habitations, on account of the combinations already mentioned, and are entirely at the mercy of the laird or tackſman. I agree entirely with thoſe gentlemen who contend for the breaking of entails, and limiting and reſtraining exceſſive farms, on the ground of a wiſe and humane œconomy? May we not go a ſtep farther, and enquire, if the expulſion of tenantry whoſe fathers have held their farms, perhaps for ages, be ſtrictly legal, even according to our preſent laws? If this be agreeable to law, it is not certainly conſonant with the genius of the Britiſh conſti-

tution; nor indeed of any political conſtitution: for if it were, it would be in the power of a great chief, or a confederacy of chiefs, to depopulate whole iſlands, and other territories, and thereby weaken and even annihilate the ſtrength and ſecurity of the nation. A riſe in rent, proportionate to the riſing price of labour and proviſions, that is, the gradual depreciation of the value of money, would be right: as is the caſe, in the perpetual leaſes granted, of late, by the crown, and certain territorial lords in Denmark. But no violent and ſudden extermination! The load of ſuffering has been gradually preſſed heavier and heavier down upon the immediate cultivators of land in the iſlands, and more remote parts of the Highlands, from feudal times, when the heart and the ſword of a tenant was deemed the nobleſt and the ſureſt treaſure, to the preſent.

Formerly, the perſonal ſervice of the tenant did not, uſually, exceed eight or ten days in the year. There lives, at preſent, at Scalpa, in the Iſle of Harris, a tackſman of a large diſtrict, who inſtead of ſix days work

work paid by the ſubtenants to his predeceſſor in the leaſe, has raiſed the predial ſervice, called in that and in other parts of Scotland, *manerial bondage*, to fifty-two days in the year at once; beſides many other ſervices to be performed at different though regular and ſtated times: as tanning leather for brogues; making heather ropes for thatch; digging and drying peats for fewel; one pannier of peat charcoal to be carried to the ſmith; ſo many days for gathering and ſhearing ſheep and lambs; for ferrying cattle from iſland to iſland, and other diſtant places; and ſeveral days for going on diſtant errands; ſo many pounds of wool to be ſpun into yarn. And over and above all this, they muſt lend their aid, upon any unforeſeen occurrence, whenever they are called on. The conſtant ſervice of two months at once is performed, at the proper ſeaſon, in the making of kelp. On the whole, this gentleman's ſubtenants may be computed to devote to his ſervice full three days in the week. But this is not all: they have to pay, beſides, yearly, a certain number of cocks, hens, butter, and cheeſe, called CAORIGH-FEARIN, the WIFE'S PORTION! This, it muſt be owned, is one of

the moſt ſevere and rigorous tackſmen deſcended from the old inhabitants, in all the Weſtern Hebrides: but the ſituation of his ſubtenants exhibits but too faithful a picture of the ſubtenants of thoſe places in general; and the exact counterpart of ſuch enormous oppreſſion is to be found at Luſkintire.

This man was bred, like many of his countrymen, for the ſea-ſervice, and underwent many viciſſitudes of fortune both by ſea and land. He was ſhipwrecked, taken priſoner by the French, eſcaped almoſt naked, ſtruggled with many difficulties for years in America, and afterwards came home to the iſles, and dealt in ſpirits, ſugar, tea, coffee, and the kelp trade; by all which means he amaſſed a conſiderable fortune. Thus rich, and independent, this man, it is ſaid, took his father's leaſe over his head. The old man and his wife, ſtung with vexation and grief, rather than live in ſome adjoining hut at the mercy of ſuch a ſon, went with the reſt of their family to America, where the aged parents of this unnatural child died ſoon after in wretched poverty.

He afterwards turned out of his large and fine farm, the whole of his relations, who held little poſſeſſions on it, and who fell ſoon into great want.

There is a ſpecies of tenantry ſtill in the Weſtern Hebrides, as heretofore throughout Scotland, who hold their poſſeſſions by a kind of tenure called *Steel-Bow*; or, the appraiſement of the whole ſtock of cattle, houſes, and implements of huſbandry, and every thing elſe belonging to the farm, on condition of the tenants' paying a certain yearly rent, and, at the expiration of the leaſe, leaving the premiſes exactly as he found them. This is the caſe of Luſkintire at preſent.

The poor Hebrideans are on foot every morning at five o'clock at lateſt: the women at their querns or hand-mills: the men at ſome other piece of employment until day-light invites them into the field, or to the ſea ſhores, where they muſt begin a ſet taſk of cutting ſea-weed with the ebbing of the tide. They are obliged to work as for life or death, that they may be able to get their quantity of ſea-weed carried clear off.

If when they are on work for their MASTER, whether laird or tackſman, they ſhould be an hour behind the time fixed for their making their appearance, they are inſtantly trounced home, with orders to be there more early the next morning. No apology will be admitted: neither the inclemency of the weather, nor the height nor ruggedneſs of the hills they had to croſs, nor an accident by the road, nor the loſs of that day, to thoſe who have ſo few they can call their own, very precious. All goes for nothing. The intereſt, the will of the maſter muſt be attended to, not theirs. To all this ſeverity the unfeeling tackſman often adds cruel mockings and imprecations.

This treatment, bad as it is, might be borne by a people whoſe ſpirits are ſubdued by unremitting, unalleviated inſolence and oppreſſion. But the maſter, or his overſeer, called a *grieve*, often, on the moſt frivolous pretences, abandons himſelf to burſts of paſſion, and with hands, feet, and rods, breaks the bones of men and women too. This is not an exaggerated picture. The broken ribs of one young maid, named Maclellan, from the village

village of Cluor, atteſt the fact; which was committed by a tackſman aſſuming the title of DOCTOR. The ſame DOCTOR (reverſed) almoſt took the life of another innocent maid, from Shileboſt; though ſhe gave no other offence than that of tarrying a little longer than he wiſhed, at her miſtreſs's deſire, to finiſh ſomething ſhe had in hands. This girl was ſo bruiſed, that the Doctor was obliged to lock her up from her parents for ſome days, leſt, by ſeeing her danger, their feelings might be raiſed above the dread of the tyrant, and they ſhould fly for vengeance with the cry of murder in their mouths, to the Doctor's landlord, Captain Macleod, who, it was ſaid, had the young woman died, would not have interfered to ſave his tenant, but have ſuffered the law to take its courſe. Though ſhe will never again be perfectly well or able to bear fatigue, ſhe ſo far recovered her ſtrength as to bear the ſtreſs of being carried to her father's houſe.

"The Celts," ſays Mr. Pinkerton, in his Hiſtory of the Picts, "had, and ſtill have, a natural contempt for the fair ſex; for, being mere ſavages, but one degree above brutes,

brutes, they remain ſtill in much the ſame ſtate of ſociety as in the days of Julius. The Samoeids are remarkable for the ſame contempt of their women, whom they regard as impure; and treat their wives with the utmoſt tyranny and brutality. Whoever travels among them will ſee theſe ſavages ſtretched at their eaſe, and their wives and women toiling like the brute beaſts for their unmanly huſbands."

One would imagine, that this hiſtorian ſaw the beaſtly brutality of this action, and the perpetrator lolling in bed, on a cold froſty morning, and pampering his belly with fat cream and butter-milk, until he thought proper to riſe by eleven o'clock, to call in his ſtarving wife from winnowing corn, or graddan from the quern, either in a cold barn, or open field, where ſhe ſtands from day-light, as overſeer of the working people, to eat porridge and milk, as tea is too great a luxury for common fare. But the public may believe me, in telling, that few gentlemen over all the iſle love their wives like this man, but quite the reverſe. I appeal to every traveller of honour and candour,

candour, who not only has experienced their uncommon hoſpitality, but has ſeen the warmth of their affections to their wives. There are no people without ſome exceptionable characters---Why blame the whole Celts more than others for having a few of that order of mortals among them?

In the Weſtern Hebrides, remote from the ſprings of government, and almoſt wholly under the authority of caprice, men of low birth and education, creeping into leaſes, being of groſs, untutored natures, and pampered too with rich and ſtimulating aliments, indulge themſelves in exceſſes of paſſion and brutality that, in more refined and better regulated countries, would not, on any account, be tolerated. The tyrant, of whom I have juſt been ſpeaking, unleſs he be anſwered immediately at a call, ſets up a horrid growl, which is inſtantly heard over the whole houſe, accompanied by threats, very ſoon and ſummarily executed. If nobody comes in his way on whom he may wreak his vengeance, he falls with great fury on the furniture of the houſe, which he hurls againſt the walls, and breaks into pieces. He

He is particularly ſtudious, and with great deliberation, ſets about the demolition of whatever article he ſuppoſes a particular value is ſet on by his wife.

I was witneſs of an action that ſtruck me very forcibly at the time when it happened, and which I cannot now recollect without a degree of horror. A man calling himſelf a gentleman, had a mind to horſewhip one of his ſcallags, who had given him ſome offence. But, miſſing the immediate object of his reſentment, he fell in with his ſiſter, a pretty and innocent young damſel, who happened to be carrying a barley cake for her brother's breakfaſt. The gentleman buffeted the girl ſeverely, toſſed the cake out of her hands, and kicked her before him, as ſhe attempted to recover the cake, with his foot.

The gentleman whoſe character I mean to illuſtrate by the above anecdote, has revived an old country ſtatute, entitling the tackſman to any ſheep or lamb that ſhould be found unmarked among his flock, at the time of ſhearing. This regulation, or decree,

cree, or whatever it may be called, was made for the purpoſe of preventing thieves from ſtealing ſheep, under pretence of ſeeking their own among the tackſman's ſheep; but it was either never rigorouſly enforced, or it had fallen into diſuetude, and was only held over their heads, *in terrorem*, until this harpy took into his head to carry it into execution. I was told a laughable ſquabble that happened between this man and one of his poor ſubtenant's wives that lived at a paltry place near Diraclet, called Ceandibeg. This woman had a ſtrong ſheep that ſhe could not catch, for want of a dog bred for that purpoſe, as is the cuſtom in the iſland, ſo that the lamb was not marked when the tackſman collected his ſheep. The tackſman ſeeing a large and fat lamb following the poor man's ewe, ordered one of his ſcallags to carry it home for his dinner. But the poor man's wife to whom the lamb belonged, happening to be preſent, remonſtrated ſtoutly againſt ſuch an act of injuſtice, urging, that the dam that the lamb followed, and by which it was ſuckled, ſufficiently proved it to be her property. But the tackſman, deaf to all her arguments, renewed

newed his orders to his ſcallags to carry off the lamb. But the fellows knowing the virago they had to deal with, were rather backward to carry their maſter's orders into execution. Xantippe held better than the tackſman could draw, crying out in the Gâlic language, " Sfear cumal cailliach no taruing bodaich:" that is, " An old woman holds better than an old man can pull." She held the lamb as firmly as a cat holds a mouſe: and, after a long ſtruggle, the tackſman of Luſkintire was obliged to give up his expected prey, and yield to ſubſtantial juſtice.

It has been alledged, but without any proofs, that he calculates, to a few months, the time when he can become maſter of the effects of the poor ſubtenants on his leaſe, and is always on the look out for a rich one to ſupply the vacancy, that he may add the man who failed to the number of his ſcallags. And one Malcolm Macdonald, though turned out of his farm by his maſter, for political reaſons not to be mentioned, preferred keeping by the foreſt with his cattle, for two ſeaſons, however hard, in expectation

tion of meeting with a vacancy in the lands of ſome other more humane tackſman, to the acceptance of any farm belonging to this oppreſſor, though repeatedly ſolicited by him to do ſo, knowing too well that his effects, more than any perſonal regard for his intereſt, were the motives by which this man was influenced. But few or none will come to his lands but ſuch as are turned out by other milder tackſmen for ſome fault, and have no other place to put their heads in. Of this number he has already, on his ground, upwards of ſeven families: and among others, a certain well-known man with a number of different wives, and their brood; which is ſtill increaſing; and likely to add, more and more, to the population of the country.—He is not only a great oppreſſor of his poor ſubtenants and ſcallags, but offenſive to his equals, by the ſupercilious inſolence and ſcofſingneſs of his manners; inſomuch that the tackſman of Strond, though the ſimpleſt man in all the country, was provoked to belabour him with a cudgel. Nay, he was even thraſhed heartily by a ſtout fellow, one of his own ſcallags. He is alſo a great profaner of the ſabbath, forcing his poor ſubtenants to carry

carry burthens on that day, for want of time to repair to their families on the Saturdays, and a reviler and mocker of ſacred characters. The ſneering ſeverity of his ſcoffings againſt the preſent miniſter of St. Kilda made that reverend man ſay, that he was an enemy to mankind; if not in power to reſent it. But it were well if his injurious treatment of the clergy were confined to banter and deriſion: inſtances are not wanting of his marking them out as objects of more ſerious aggreſſion. A certain clergyman who had not any houſe of his own, and who was under the neceſſity of wandering from place to place for quarters in this ſhamefully neglected country, yielded, contrary to the advice of his friends, to the preſſing invitations of the ſteel-bowman of Luſkintire, to become a preceptor to his children, a lodger and inmate of his houſe. But his treatment of the clergyman was ſo contrary to the laws of friendſhip and honour, that it is ſoon to be made a ſubject of proſecution in a court of juſtice. But, in vindication of that noble ſpirit of hoſpitality, good faith, and generoſity toward ſtrangers, which formerly diſtinguiſhed, and ſtill in ſome meaſure diſtinguiſhes

guiſhes the Iſlands and Highlands of Scotland in general.

I ſhall relate a fact which happened under the roof of a gentleman of genuine honour, of the name of Campbell, and in this very neighbourhood, to the unfortunate CHARLES STUART, while concealed in the Hebrides, when both the hoſpitality and ſecrecy of the honeſt iſlanders to that unhappy Prince reflected much honour upon their tender generoſity.

As the fact is hitherto unknown to the world, and points out the integrity of the gentleman who afforded the miſguided Chevalier the full extent of the laws of hoſpitality in his diſtreſs, I flatter myſelf the whole of this tranſaction will not, at this diſtance of time, be offenſive to any perſon of generoſity. It is a fact atteſted by many living witneſſes, that the Prince, with a ſelect band of active gentlemen doubly armed, landed at the Iſland of Glaſs, in the Long Iſle, before day, on the third morning after the battle of Culloden was fought and gain-

ed by the Duke of CUMBERLAND. That Prince and his men were concealed for weeks, by Mr. Campbell, until a ſafe paſſage could be found to carry him to the northern coaſt, where he might paſs through Germany for France. A paſſage was actually beſpoken for that purpoſe, though for political reaſons the promiſed veſſel was afterwards refuſed. Mean time let me remark, how honourably Mr. Campbell behaved to CHARLES and the gentlemen who lodged under his roof. No money, no bribe could make him violate the ſacred laws of hoſpitality, and fix an eternal ſtain on his family. Even though it was well known that this gentleman was ſtrictly loyal and well attached to the reigning Family, yet the enormous ſum of thirty thouſand pounds could not bribe him to act the infamous part required. The maſter of a noted family, a very bulky man, who is now alive, and reſides in an iſland in that country, with the clergyman at their head, landed before day, with a boat full of armed men, on the Iſle of Glaſs, with a determined reſolution to ſeize the Chevalier, and ſecure the bribe offered by Government.

Mr.

Mr. Campbell ſcorned the bribe, and expoſtulated much againſt the infamous attempt; he alſo pointed out the danger of making the experiment on ſo many formidable and deſperate gentlemen who would chop the heads off the whole of them before they ſheathed their ſwords. But when he found that they ſtill perſiſted in ſpite of reaſon, he aſſured them, that he himſelf would fall in his cauſe, rather than give up the man that intruſted him with his life, or entail ſhame on his poſterity. With that view he diſpatched his ſon to give them intelligence of their danger. The Chevalier and his party were forewarned, and armed before that gentleman arrived, and were ready to give the aſſailants a hot reception, had they approached; but they ſneaked off from the iſland, aſhamed, and diſappointed at the loſs of the money, which they already had devoured in their thoughts, and divided to every man in his due proportion.

But, to return from this noble-minded gentleman to our little tyranical country Surgeon.

Soon after he had acquired poſſeſſion of the vaſt tract of country already mentioned, he began, with undaunted courage, to double the rents of the ſubtenants, either by adding more money to their former rents, or by adding two or more tenants to one bay or town, by taking iſlands from another, by extorting ſome tuns of ſea-ware for kelp from a third, though their land ſhould want manure and themſelves bread; nay, and to erect new bays in places formerly altogether uninhabited. Inſtead of ſix days he added fifty-two days yearly, to be paid, along with all the ſervices and caſualties laid on, as already mentioned, by the preceding tackſman. Being determined that he ſhould not fail through delicacy like his predeceſſors, while the people were maſters of a ſhilling he will have it, or they muſt remove; and as they had no other place to go to, he was ſure that he would make them yield to his terms.

At ſo unuſual and terrible an attack on the poor people, they cried out moſt loudly, and were much ſurpriſed that the land ſteward

ard did not interfere with his authority: but as he was the man that gave them over to be hired out for this man's advantage, it was in vain to apply to him; yet their caſe was truly diſtreſſing, for the ſea-ware which they had for the cold moſs, being the only ſtimulus to make it bear, was not only taken from them, but alſo the time for making the ground ready for it, was taken likewiſe.

It may not be improper to mention here, as a circumſtance deſcriptive of the Weſtern Hebrides, that before he dared to practiſe thoſe oppreſſions, he thought it adviſeable to fortify himſelf by a ſtrong matrimonial alliance. This he did by marrying an old maiden lady; who, in her younger days, would have treated the idea of being united to ſuch a man, with the utmoſt ſcorn. Although old reſidenters claim a kind of preſcriptive right of oppreſſion, they do not allow the ſame right to new in-comers, whom they conſider as interlopers, unleſs they initiate and ingraft themſelves, as it were, among the old tackſmen, if not among the lairds, by marriage.

Before I quit this extraordinary character, I muſt yet relate the following anecdote.

He was patronized, when a very young practitioner in phyſic and ſurgery, by old Clanronald, whom he fleeced of a large ſum of money, in the following manner. He was engaged by that good-natured chief, or rather contrived to be engaged by him, to adminiſter medicines occaſionally among his poor tenantry in South Uiſt. This eaſy gentleman, to encourage ſo laborious a phyſician, bound and obliged himſelf by a bond, already prepared by the ſkilful practitioner, to be forthcoming for any deficiency in point of payment on the part of his tenants.—— With this ſecurity in his pocket, ſubſcribed by Clanronald, he was encouraged to exerciſe his unlimited commiſſion with indefatigable induſtry, over this extenſive diſtrict; and marked with great care his charge againſt them, accurately dated, for his faithful attendance.

The old gentleman being in his dotage, and perhaps in his cups, when he ſubſcribed the bond, forgot to mention the deed to his

his active lady, who was ignorant of the matter until ſome time thereafter. When her huſband was dead and buried, the account was preſented to her for payment, and a demand made.

The lady, aſtoniſhed and enraged at ſo glaring an advantage taken of her unſuſpicious huſband, denied the juſtice of the charge, and deſired the infamous bond to be thrown into the fire.

But here, for the firſt time, her ladyſhip found her miſtake in this man; for in him ſhe found no longer the fawning, flattering cringer, who carefully attended on her huſband's bowl, but the forward, daring, impudent fellow, as her ladyſhip ſaid in her paſſion.

He aſſured her ladyſhip, that the money he was determined to have; and accordingly ſued for it at law. She defended her cauſe before the court at Edinburgh, and repreſented the dangerous man in a proper point of view; and his artfully practiſing on her huſband's

weak ſide, to pick his pockets. The force of theſe arguments the whole Court ſaw; but as he was in poſſeſſion of the bond, though infamouſly obtained, the law was ſo clear on his ſide, that ſentence was given in his favour, and thus he triumphed over the defrauded lady.

After this conteſt with the lady of the manor, he had penetration enough to underſtand that her country was likely to be too hot for him to reſide in; and as the gentlemen and people had taken the alarm againſt the man whoſe intrigues they formerly only ſuſpected, he judged it adviſeable to pack up his cheſts of medicine, ſeeing all his hopes of drawing more into a ſimilar ſnare were quite blaſted.

He now began to look about where he ſhould next lay down his boxes. In Lewis they were too well acquainted with him; for the low countries he had not ſufficient knowledge; and his own country he abhors, becauſe he wiſely recollected, that a prophet had no honour there. In theſe circumſtances,

ces, he turned his face to the wild hills of Harris, and took a ten year's leaſe of Luſkintire.

And now, to give to all theſe particulars concerning this oppreſſive and fraudulent man, ſome connection with a general deſcription of the ſtate of ſociety. Through his great influence and power he has obtained a kind of clerical dignity; having been created a SENATOR, or ELDER of the Church: of which order of men in general, but particularly the Elders of Harris, as well as the ſtate of religion in the Weſtern Hebrides, I ſhall have occaſion to ſpeak afterwards: from a review of all which it will manifeſtly appear, that religious, not leſs then civil matters, in the Weſtern Hebrides, are much influenced by their remote diſtance from the ſeat of Government.

The tackſman next to be mentioned is the Rev. Mr. Macleod, miniſter of Harris: a man, who, from the loweſt origin, has, by talents, inſinuation, and addreſs, attained to great wealth, influence, and authority.

This

This gentleman has a kind of legiſlative authority for making country regulations. His ordinances, the tenants maintain, are framed to ſupport the rich and diſtreſs the poor. As theſe, however, have no vote in the courts of juſtice, their buſineſs is to bear the yoke and keep ſilent.

As the baron bailie ſeldom holds any courts, every tackſman is inveſted with the full powers of the barons, only they dare not intermeddle with the four pleas of the crown. I could never learn that they ventured to hang any man at theſe private courts; but for other petty crimes they horſe-whip them, and even ſcourge them tied up naked to a poſt. It will eaſily be credited, that ſcourging their ſervants is common, when we find it practiſed even by their miniſters of religion: of an inſtance of which I myſelf was witneſs.

A ſtout fellow, named M'Corcle, ſon to the hen-wife (caillach nan ceark) that lived near, was detected one evening in taking a mouthful of barley meal out of an old cheſt, through a hole made by the

the mice; very deſtructive creatures, and particularly to this youth, being the means of leading him into a trap that made him groan. The fellow having nothing to plead but hunger, was found guilty, and ſentence was pronounced for whipping on a ſtated day, with his hands tied, and his body bound to a ſtake.

All the tenants were ſummoned to attend at the execution of this ſentence, and ordered each to bring his family, that they might learn therefrom what each of themſelves had to expect in caſe any of them were ever detected at ſuch criminal practices in time coming.

But as there is no hangman in all this extenſive eſtate, no one of the tenants would become driver; therefore the reverend perſonage took on himſelf an office ſo conſiſtent with the religion which he profeſſed to teach! And accordingly, he and his lady led forth the criminal, ſtripped him of his rags, bound him to the ſtake, and began a very heavy exerciſe upon the bare buff of the delinquent, when he received many a ſevere ſtripe. But the cries of caillach nan ceark,

ceark, his mother, the clappings of hands, tearing of her hair, beating of her breaſt, and running herſelf out of breath, till at length ſhe fainted away, made every ſoul preſent ſad and ſorrowful.

The Sabbath following, he was led to the church, with a bag of meal about his neck, a humiliating ſpectacle to the pariſhioners, who were given to know thereby what each of themſelves, ſhould he tranſgreſs, had to expect from the hands of the reverend executioner. At this new ſpectacle the people are ſaid to have emitted a confuſed noiſe, and turned away their eyes with (a bhuain, a bhuain! Cha bè ſhud ar miniſtar beannuight Aulay, ach nfior bhruit fon cleochd) "Away with it! This, ſaid they, was not the leſſon taught by their bleſſed miniſter, old Aulay, but that of a beaſt under the appearance of a parſon to inſult them."

This oppreſſor exacts the ſame rigorous terms of work and days, with all other caſualties, from his ſubtenants and ſcallags, that the two laſt-mentioned ones demand. And the people are no leſs loud in their complaints

plaints againſt the poverty of their diets. Many of them prefer their own, though at his work; no ſmall mortification to a ſpirit ſo inflated with pride and haughtineſs. But being in the heart of his wife's connections, many of his overbearing oppreſſions muſt be borne with, for fear of offending them; for no clergyman could be ſafe if he attempted any thing that would border on oppreſſion, being either unconnected by matrimony, or affinity, with ſuch as did belong to the country; and of courſe, leſs intitled to the favour of the gentlemen of the place.

And moſt of the cautious, artful gentlemen, whoſe fine leaſes are almoſt expired, caſt their caps at his feet, leſt his buſy intermeddling diſpoſition ſhould lead him to open the eyes of the managers to ſet them on ſearching out the real profits that are paid by the lower ſubtenants, and ruin that branch of their profitable gain, as well as the great benefits that ſome of them reap from the ſubmiſſive conduct of their tenantry, who are afraid of offending their old maſters, leſt they ſhould fall under the mercy of the late

late incumbents, whoſe conduct is terror compleat.—

Strange as it may appear, it is a fact, that if an innocent gentleman ſhould unfortunately fall under the laſh of theſe tyrants, inſtead of a reparation for the abuſe, which they are conſcious of having committed, their rage increaſes, wantonly, and without cauſe: ſo far are they from making an apology, or giving redreſs, that the injured man incurs their hatred more and more, and their rage is converted gradually into down-right malice. So true is the obſervation of Tacitus, *proprium humani ngenii eſt odiſſe quem læſeris.* "It is natural to the human heart to hate the man whom you have injured."

CHAP.

CHAP. IV.

Of the Genius, Cuſtoms, Manners, and Dreſs of the Weſtern Hebrideans.

HAVING ſaid ſo much concerning proprietors, tackſmen, ſubtenants, and ſcallags, we ſhall now turn our attention to their genius, cuſtoms, manners, dreſs, and modes of life.

The Weſtern Hebrideans are, in general, naturally poſſeſſed of ſtrong parts, quick and penetrating in their apprehenſions, perhaps in a much higher degree than is to be met with in the heart of any inland country. This muſt ariſe from their frequent intercourſe with different characters of men, to which their connection with navigation daily expoſes them, and forces them to be cautious, active, and inſinuating. Beſides this, their conſtant danger from that element,

element, with which they are ſo converſant, renders it abſolutely neceſſary to have their eyes and wit perpetually exerciſed for their preſervation; and that cuſtom becomes a confirmed habit that diſplays itſelf in all their ordinary commerce through life.

They have a fine vein for poetry and muſic, both vocal and inſtrumental: more eſpecially in both the Uiſts; where one may meet, not only with ſtudied, but even extemporaneoeus effuſions of the moſt acute and pointed ſatire, that pierce to the heart, and leave a poignant ſting.

At the ſame time, in theſe compoſitions one meets with the moſt ſoft and tender ſtrains of feeling affection, that melt the ſoul with heart-felt ſenſibility and love, along with the moſt moving dirges and lamentations for their loſt ſweet-hearts and friends; and the whole compoſed by the vulgar, no leſs than by the moſt refined. In theſe qualities they excel any of the Engliſh or old Scots ſongs, which have hitherto been publiſhed, however much and deſervedly celebrated and admired by every true

true judge of muſical compoſitions. And had the language been ſo generally underſtood, the Gâlic muſic would have been introduced, with admiration and delight, on every ſtage on which taſte and elegance prevailed.

Their *luinneags*, with the chorus of the band, are inconceiveably agreeable to the ear; and the manner of turning the hands and hankerchiefs, when united in the circle, is no leſs entertaining to the eye. Vocal and inſtrumental muſic make up part of their entertainments. In their agility in the dance, they ſtand almoſt unrivalled by any people. In Lewis, ſince their late happy change from ſervitude to freedom by the preſent noble-minded proprietor, they are animated with ſuch life as to meet in companies, regularly every week, at ſtated places, where both old and young take their turn at this agreeable paſtime; when they exerciſe themſelves with amazing alertneſs and ſpirit. Their muſicians receive regular ſalaries. The violin is more uſed on theſe occaſions than the ſmall pipes. This laſt, with the great pipe, is moſtly uſed in the field, at weddings, funerals, and other public meetings. The piper muſt

play up a *Cuart Phibrachd*, a march that is heard at a great diſtance, and produces a fine effect on the ſpirits of the company. Moſt of the great families had their pipers to play before the doors, or in the great hall, during meal-time, and appointed certain lands for their ſupport, which continued in the families time immemorial. Some ſtill retain this ancient cuſtom. The M^cCruimmans of Sky hold their lands from Macleod of Macleod, ſtill as their family ſeat, for attending the chief's perſon and family.

There is no diſtinct account, at what time this farm was granted to them. Theſe famous people had a kind of college for teaching young men that branch of muſic, and qualifying them to make a ſuperior appearance in public, to ſuch as have only common advantages.

The principal piper of another great chief from the Iſles is now profeſſor of that branch of muſic in Edinburgh, and is attended by ſeveral ſcholars; and ſome of them frequently gain the premiums given by the HIGHLAND SOCIETY of London, to be annually competed

peted for in that metropolis. Of the merit of the candidates the profeſſor, and other competent gentlemen, are the judges.

The common people are wonderfully ingenious; even the women as well as the men are weavers. They learn that trade in a few months. But they are often interrupted by the tackſmen, who pretend that they are ſpoiling the cloth; but in reality want to oblige theſe manufacturers to betake themſelves to their ſervice, for they do not care though they ſhould wear ſkins inſtead of cloth, provided they can promote their own ends by ſecuring the labours of theſe weavers. Theſe objections are the more attended to, when under the ſanction of their country regulations they are ſupported by authority. It is very common to find men who are taylors, ſhoe-makers, ſtocking-weavers, coopers, carpenters, and ſawyers of timber; ſome of them employ the plane, the ſaw, the adze, the wimble, and they even groove the deals, for cheſts. They make hooks for fiſhing, caſt metal buckles, broaches, and rings for their favourite females. They make nets of different kinds for fiſhing, with all the other

tackle and neceſſary implements: ſome of them even make, as well as mend, their own boats. As for the other implements, as ploughs, harrows, rakes, *caſs chrom*, and *caſs direach*, neceſſary for huſbandry, every man is more or leſs uſed to make them. The women wake the cloth on an implement of ten feet long, and three feet broad, made of wicker, called *cleadh luaidh*, and ſometimes the frame is made of thick deals, indented or hollowed, to make it rough for the webs. Four or five women ſit on each ſide of this frame, working the cloth to and fro, either by their hands or feet, with a little ſtraw below themſelves and this frame, to keep them from the ground. On theſe occaſions, the *iorrams* and *luinneags* begin with great ſpirit; one of them ſings the ſtanza, while all the reſt unite in the chorus, which they repeat twice or thrice after each ſtanza. The ſweet melody of their muſic ſeldom fails to collect a number of hearers, who join in the ſong.

The men wear the ſhort coat, the feila-beg, and the ſhort hoſe, with bonnets ſewed with black ribbons around their rims, and a ſlit

a ſlit behind with the ſame ribbon in a knot. Their coats are commonly tartan, ſtriped with black, red, or ſome other colour, after a pattern made, upon a ſtick, of the yarn, by themſelves, or ſome other ingenious contriver. Their waiſtcoats are either of the ſame, or ſome ſuch ſtuff; but the feilabegs are commonly of breacan, or fine Stirling plaids, if their money can afford them.

At common work they uſe either ſhort or long coats and breeches made of ſtriped cloth, and many of them very coarſe, according to their work. Their ſhirts are commonly made of wool; and however coarſe they may appear to ſtrangers, they are allowed to conduce much to the health and longevity for which this country is famous; as I have known them eighty, ninety, and ſome even a hundred years old, in theſe iſlands, and able to do their daily work.

When they go in queſt of the herring, they dreſs ſomething like the ſailors, but of coarſer cloth, with hats over their eyes, to mark the fiſh the better. They are careful

about drying their nets, and other fiſhing tackle.

Their brogues (ſhoes) are made of cow or horſe leather, and often of ſeals ſkins, that are commonly well tanned by the root of tormintile, which they dig out from the hillocks, and uncultivated lands, about the ſea-ſide. This, properly pounded and prepared, without either lime or bark, is ſufficient to make the hides pliant and fit for wearing. It anſwers their purpoſe much better than leather tanned with lime or bark, becauſe they ſeldom grow hard or ſhrink when dried, even though wet all day; which is not the caſe with ſuch as are burnt with lime. They never uſe tan-pits, but bind the hides faſt with ropes, and hold them for ſeveral days in ſome remote ſolitary ſtream, until the hair begins to come off, of its own accord; and after that, the tormintile roots are applied for bark, as above deſcribed. Such of the men as can afford them, wear large foreſt coats above their other garb, eſpecially on Sundays, or at the public meetings, as weddings, burials, or fairs. Either in this or a coarſe

coarſe breacan (*i. e.* the plaid) with their beſt apparel, they appear on theſe ſolemn occaſions; but many of thoſe who are poor, and cannot afford it, often do and muſt appear in their tattered clothes and dirty ſhirts, without either ſtockings or brogues, quite barefooted, even in froſt and ſnow, in diſtreſs ſufficient to extort compaſſion from every perſon, but ſuch tyrants as are the cauſe of ſo much miſery to thoſe ſtarved creatures, who are often creeping along with white or ſtriped petticoats belonging to their wives, or daughters and ſiſters, about their ſhoulders.

The women wear long or ſhort gowns, with a waiſtcoat and two petticoats, moſtly of the ſtripes or tartan, as already deſcribed, except the lower coat, which is white. The married wives wear linen mutches, or caps, either faſtened with ribbons of various colours, or with tape ſtraps, if they cannot afford ribbons. All of them wear a ſmall plaid, a yard broad, called *guilechan*, about their ſhoulders, faſtened by a large broach. The broaches are generally round, and of ſilver, if the wearer be in tolerable circumſtances: if poor, the broaches, being either cir-

cular or triangular, are of baſer metal and modern date. The firſt kind has been worn time immemorial even by the ladies. The *arriſats* are quite laid aſide in all this country, by the different ranks of women; being the moſt ancient dreſs uſed by that claſs. It conſiſted of one large piece of flannel, that reached down to the ſhoe, and faſtened with claſps below, and the large ſilver broach at the breaſt, while the whole arm was entirely naked. The ladies made uſe of the finer, while common women uſed coarſer kinds of flannel, or white woollen cloths. The married women bind up their hair with a large pin into a knot on the crown of their heads, below their linens; and the unmarried frequently go bare-headed, with their hair bound up with ribbons, or garters. They often wear linen caps, called mutches, particularly on Sabbaths. Many of the more wealthy appear at church with a profuſion of ribbons and head-dreſſes, with cloaks, and high-heeled ſhoes. Thoſe whoſe circumſtances cannot admit of that, muſt appear with one of their petticoats, either tartan, or of one colour, around their ſhoulders, on Sundays, as well as on week days. They ſeldom

dom travel any where without this appendage; nay, in the houſe, when at ſuch work as will admit of it; ſeeing it would be thought naked in a woman to go without it: it alſo defends them from the inclemency of the weather. Moſt of them wear napkins, or handkerchiefs, on their necks; and many of the richeſt of them uſe ſilk ones, whether black or ſpotted, as ſuits their fancies.

Frequently the old women wear little *guilechans*, (ſmall plaids) about their ſhoulders, and woollen hoods about their heads, with very coarſe linen under them faſtened with a pin below their chins. The *breeid*, or curtah, a fine linen handkerchief faſtened about married women's heads, with a flap hanging behind their backs, above the guilechan, is moſtly laid aſide.

Moſt of the poorer tenants cannot afford to wear brogues in Summer, unleſs they are obliged to be treading among the ſharp rocks on the ſhores, at their maſter's kelp, when the maſter muſt ſupply them, except they can afford to provide for themſelves. It would be too great a luxury for a poor one to

to uſe them, unleſs at the ſame, or ſimilar rugged employment. Nothing ſhort of extreme neceſſity obliges them to appear in public meetings in theſe humiliating garbs; for otherwiſe their pride would revolt at the very thought of ſuch ſhabby dreſſes.

They converſe familiarly with one another by the term of *naby*, or neighbour; or *carrid*, a friend; *ghaole*, or *cagger*, love; and ſuch endearing expreſſions; but, though naturally frank, they are very reſerved to ſtrangers at firſt: yet they modeſtly aſk a vaſt many queſtions from every ſtranger whom they chance to meet; that being the only vehicle through which they can hear of public tranſactions carried on in the country or nation at large.

On that account, any man that wiſhes to paſs the nights at any of their huts, muſt be at pains to collect all the news, by making regular enquiries, as he paſſes along, and when they are carefully arranged, and properly delivered, he is ſure of meeting with a hearty reception. His hiſtory is believed like

like oracles, which they faithfully retail to their neighbours; and are ſure of reciprocal returns on ſimilar occaſions, diſplaying the ſame inquiſitive ſpirit and hoſpitality with the Germans, as deſcribed by Tacitus.

The huts of the oppreſſed tenants are remarkably naked and open; quite deſtitute of furniture, except logs of timbers collected from the wrecks of the ſea, to ſit on about the fire, which is placed in the middle of the houſe, or upon ſeats made of ſtraw, like foot haſſacks, ſtuffed with ſtraw or ſtubble. Many of them muſt reſt ſatisfied with large ſtones placed around the fire, in order. As all perſons muſt have their own blankets to ſleep in, they make their beds in whatever corner ſuits their fancy, and in the mornings they fold them up into a ſmall compaſs, with all their gowns, cloaks, coats, and petticoats, that are not in uſe.

The cows, goats, and ſheep, with the ducks, hens, and dogs, muſt have the common benefit of the fire, and particularly the young

young and tendereſt are admitted next to it.

This filthy ſty is never cleaned but once a-year, when they place the dung on the fields as manure for barley crops. Thus from the neceſſity of laying litter below theſe cattle to keep them dry, the dung naturally increaſes in height almoſt mid-wall high, ſo that the men ſit low about the fire, while the cattle look down from above upon the company.

It is true they are at pains to keep the ſty as dry as poſſible, by attending on the their cows with large veſſels to throw out the waſh; but ſtill it muſt be wet and unwholſome, and no argument can prevail on them to turn out the dung on a dunghill daily, as they have got the idea impreſſed on their minds, that the air carries off the ſtrength if much expoſed. Indeed many of them make little or no uſe of the unmixed dung that is piled up by heaps about their doors; but ſince the maſters have taken much of the kelp, which was their uſual manure, from the poor creatures, to burn it for

for the markets, they are forced to make better uſe of the dung. In the heart of Lewis, where many of the farms are far from the ſea, they are neceſſitated not only to uſe all manner of cow dung, but even to ſtrip the houſe of its thatch every Spring, to make an addition to their manure for the lands.

But thoſe farmers who are bleſſed with the protection of their lairds, live much more comfortably, as they can ſeparate the houſed cattle from their fire-ſides, by little partitions, but ſo open as to allow the benefit of the fire to reach their cattle, though ſtill the whole of them, whether rich or poor, keep the cow-houſes without cleaning them till Spring.

Every ſubtenant muſt have his own beams and other ſide timbers. Four or five couples, with their complement of ſide timbers, are reckoned a good ſufficiency for a hut. The walls of them are ſix feet thick, packed with moſs or earth in the middle, with a facing of rough ſtones built on both ſides. This is called a ſtall, and commonly belongs to

the maſter: upon this the timbers are erected, as follow:

Firſt, the beams and ſpars are bound together by ropes made of heather or bent, and placed ſtanding on theſe ſtalls. Then the ſide rafters are faſtened with ropes to thoſe beams pretty faſt, and the rows of ropes wrought very cloſe, ſo as to keep the ſtubble with which the houſes are thatched from falling through. For the beams and roof tree, with the ſide timbers, could not bear the weight of *divats* above them, and therefore the ropes muſt be the thicker plaited over them.

Having laid the ſtubble over the ſide timbers, interwoven with ropes, they ſecure this thatch with heather ropes thrown acroſs the roof of the huts, and theſe are faſtened below with large ſtones which are fixed to their ends, and hang dangling over the ſides of the walls to keep all faſt, that the winds and ſtorms, which are frequent here, may not ſtrip the huts of their covers.

The

The moment that a poor man is obliged to remove, he immediately unties the timbers of his hut, and bundles up the rotten thatch, which he wafts in his little Norway smack to the place appointed.

It is then obvious, from the nature of their huts, and the uncertainty of their residence in one place, that their accommodations muſt be very uncomfortable; I mean only the oppreſſed ones; that their huts muſt be unſpeakably naked, without furniture, except a loom, or old cheſt to hold their eatables, and a few plates or ſacks made of benty graſs. They make a number of bags of ſheep-ſkins for holding their meal, with a few other ſuch articles as fortune and their own ingenuity procure.

Their doors, if they have any ſhutters, ſtand moſtly open, as they ſeldom lock them at nights; and their windows are but holes made through the thatch, immediately above the ſide walls. Theſe, with the chimney top, ſtand open to admit day-light. Theſe huts, being thus without locks to their doors, and without ſeparate apartments, we need not be ſurpriſed

ſurpriſed to find the virtue of their women too often ſeverely tried; and no wonder though the poor unprotected females ſuffer in ſuch circumſtances; and they muſt be miſerably expoſed in gentlemen's kitchens, where the men and women ſleep without any head to keep a kind of awe over them, for all their kitchens are ſeparated from the main dwelling apartments of the family.

Every beggar, male and female, muſt carry their blankets on their backs in a kind of ſack made of graſs, from houſe to houſe, to ſleep in; and they require to carry no other burthen of meal or other eatables, but they are fed from the ſame diſh with the people in whoſe houſe they lodge.

We may obſerve that this muſt bear very hard on the poor men and women-ſervants, who are forced by country ſtatutes to ſerve almoſt for nothing, except their ſcanty bit of bread, and obliged to work at the ſevere exerciſes of carrying the panniers full either of ſea-ware or horſe dung upon their backs; and yet be under the neceſſity of providing bed and body clothes of their own; even

worſe

worſe off than the beaſts of burden, who are commonly furniſhed with harneſs, fitted for the yoke or load, by their maſters.

The wages of a full-grown active maid amounts to five ſhillings ſterling a year, and leſſened or increaſed in proportion to her age, or ſuppoſed merit; and out of theſe few ſhillings, ſhe muſt repay any damage of tea-cups, or other articles that may ſuffer through her hands.

The yearly wages of the men ſervants bear the ſame proportion with the women's; for there are no day-labourers for daily wages here as in other countries---no ſuch thing is ever allowed or encouraged by the oppreſſors; but ſuch people muſt become ſcallags, and yield their labour for leſs profits than even the young ſervant men do; for the labourer, or ſcallag, muſt hang about his helpleſs wife and family, whereas the ſervant man often betakes himſelf to the ſea ſervice, to get out of their reach.

The wages of their men are various. According to the ſtated country ſtatutes, the

man who has the management of the farm, and working people to direct, may have from two to three pounds, if very deſerving, and the honour of eating his meat by himſelf, by way of reſpect. He is honoured by the name of Grey-fear, or Bailiff.

The lower ſervants may be hired from forty to thirty, and even from twenty to ten ſhillings per annum. I myſelf engaged an active lad for my ſervant for twenty ſhillings, and he thought himſelf wonderfully fortunate. He had compleated his twentieth year, when he entered my ſervice, and the year preceding he received only ten ſhillings ſterling from his former maſter, who obliged him to ſerve moſt of the former time for leſs. With his twenty ſhillings, and the difference of his employment, he dreſſed like a gentleman in compariſon with others of his years; and that lad would think himſelf rich indeed, with thirty or forty ſhillings for the following years. But all theſe common men ſervants are obliged to make up any damage, either by the breaking in of horſes or cattle on green ſtanding corn under night, or the loſs of cattle, if under their charge; and many

many of them alſo have been obliged, at the expiration of their terms, to leave their oppreſſors in their debt, until their time of re-entering the ſervice returned again by rotation.

Thoſe ſervants alſo receive brogues, to enable them to bear the panniers of ſea-weed from the ſhores, and I leave it to my reader to reflect with himſelf, whether the man or woman have worn the value of the wages, ſuppoſing the higheſt even forty ſhillings to the man and five ſhillings to the woman, though no deductions were made for the little damage ſuſtained through accidents; ſo that one might fairly conclude that, with bed and body clothes, both theſe claſſes of ſervants are not gainers by their ſervice. But they are only uſed as beaſts of burden, and the maſters reap the advantage.

It is but juſt to obſerve, that this extreme ſeverity is not uſed any where over this whole country, except where the country regulations force them into practice; but the profits ariſing from this lately introduced mode of ſeverity, are ſo tempting, that it is gaining rather than loſing ground even

by thoſe who are inclined to be more humane. Not very many of the old honourable reſidenters force their tenants to remove yearly, from place to place, with their poor families. This mild treatment enables them to make ſeparate apartments for their bed and board, with their little furniture; by which means they ſeparate the ſexes; and the women, if they are willing, may protect their virtue from injuries; and their looks and dreſs beſpeak them a different people. As for the poor tenants, who are under the laird's protection, they begin to feel the bleſſing of emancipation from the yoke of the tackſmen, and look back with compaſſion on thoſe who ſtill remain under theſe ſevere maſters.

In defiance of the hardſhips theſe oppreſſed people ſuffer, they retain part of their former ſtate and dignity, at their meetings and partings. They addreſs one another by the title of gentleman or lady, (duinuasle and bheanuasle) and embrace one another moſt cordially, with bonnets off. And they are never known to enter a door without

without bleſſing the houſe and people ſo loud as to be heard, and embracing every man and woman belonging to the family. They both give and receive news, and are commonly entertained with the beſt fare their entertainers are able to afford.

The beggars are much reſpected among the commonality. The hoſts know that theſe were once equal, if not ſuperior to themſelves in point of wealth; for it unfortunately happens in many parts of this country, when a man becomes ſo frail as not to be in a capacity to look after his flock of ſheep in perſon, that he is very rapidly ſtript of them, and that frequently by his near relations. However aſtoniſhing it may appear to ſtrangers, it is a known fact, that thoſe nimble fellows can catch the wildeſt ſheep that feeds on the higheſt hills by ſwiftneſs of foot, and that in the night as well as by day. I have ſeen boys of twelve years of age, who were ſo trained to this office, that they would not only run them down, but for diverſion ſuffer them to eſcape, that they might have the pleaſure of a ſecond race, to take them again; and that

through the moſt rugged rocks and precipices. The ſheep, over moſt of this country, are extremely wild, ſeeing moſt of them muſt be caught by dogs trained for that uſe; a circumſtance which makes them fly at the ſight of man or dog; but the thieves dare not uſe dogs, for fear of being ſeen, or heard by their noiſe, and they are bred to catch ſheep in their younger days, by their parents, without the uſe and help of dogs, in broad day, to exerciſe them.

By the laws of the country no poor man dares make uſe of a ſheep's head for four or five days after ſhe is killed, that every one who pleaſes may examine the ear-mark. I have ſeen a ſheep's head taken from a man by the real owner, and kept for ten years, to prove the theft againſt him before the court.

Thus the effects of an old man will ſoon be devoured by his neighbours. He gradually becomes unfit to do his work, or pay his rents, and of courſe he muſt diſmantle his houſe, diſpoſe of his roof, while he muſt take up his bed and walk about with this burden.

In

In the back ſettlements of Harris, neither the love of God, nor fear of man, could prevail with a maſter to allow the ſcallag the liberty of living under his own roof, to ſhelter his aged body from the inclemency of the ſeaſons, without taking a little piece of moſs, for labour and rent, from the oppreſſors, who make the beſt of the lands; nor are huts allowed in Harris, without lands, and for their ſervice. But a friendly diſpoſition towards the poor is manifeſted by the gentlemen towards the poor gentlemen and ladies of their order, that ſink through misfortunes or extravagance. Theſe are admitted to their better tables, and uſed with eaſy familiarity.

They burn the ſtraw of the ſheaf, to make the oats dry for meal: and though the grain is black by the aſhes, and the meal coloured, yet it is not unpleaſant to the taſte, and it is thought to be very wholeſome food. This, with moſt of their oatmeal, they grind on *braahs*, a kind of mill ſimilar to the quern, but made of harder ſtone, and of the ſame magnitude with quern millſtones, being about three feet in diameter, and four or

five inches thick. The uppermoſt ſtone is turned round by the hand of one or two women, who grind as much meal, evening and morning, as ſerves for the day.

They have alſo ſome of the old Highland mills, that are driven about by water. Thoſe mills are rude, and extremely ſimple in their conſtructions, being only one wheel that drives round the ſpindle, which is faſtened to the upper grinding millſtone. Theſe mills are ſlow, and at ſuch diſtances from the huts of the tenants, that in general they prefer their *braahs* or querns.

Their cakes are made of barley meal, and toaſted againſt a ſtone placed upright before a good fire; and ſometimes, when either haſte or hunger impels them, they are laid on the aſhes, with more aſhes above, to bake them more quickly. The people eat twice a day. The firſt meal is called *deinnar* or breakfaſt, the laſt is their ſupper. They ſeldom break faſt, unleſs from ſome neceſſary haſte, before eleven o'clock; and the ſupper, when night drives them home from their labour, is placed before them.

Potatoes

Potatoes and fiſh generally make up their firſt meal, and the whole family commonly eat out of one diſh called the *ſlaar*. This large diſh is between three and four feet in length, and a foot and a half in breadth, made up of deal. They place the ſtraw or graſs on the bottom, and pour out the potatoes and fiſh above that ſtratum, which they generally collect carefully, with the fragments, for ſome favourite cow. Their laſt meal is generally made up of *brochan*, (a kind of water gruel) boiled mutton, with bread and potatoes, at their own houſes, if in any tolerable circumſtances, and under mild maſters: but no ſuch luxuries are to be met in any other kitchens, nor can it be expected in the families of the oppreſſed. Theſe muſt ſearch for cuddies, or ſuch fiſh as are on the coaſts, ſuch as cod, dog-fiſh, ſaiths, ſkait, &c.

In time of eating theſe poor meals, their doors are generally ſhut, and few people chuſe to enter when they find them ſhut. It is difficult to account for this general cuſtom among a people ſo univerſally hoſpitable. They can aſſign no reaſon for this churliſh piece

piece of conduct but cuſtom. I ſuppoſe it took its origin from the times that that country, as well all Scotland, was infeſted by a ſet of robbers called *Cearnachs*, who went about in bands fully armed, and would force their way into any houſe where they ſuppoſed any meat could be found, and generally took it by force. Probably the impreſſion of thoſe practices remained on the minds of ſucceeding generations; and that practice originating in neceſſity, obtained the force of a cuſtom, and continued long after that neceſſity ceaſed.

Indeed all the Scots, even to the fourteenth century, were ſtrangers to the luxuries of life. When Randolf, Earl of Murray, and Sir James Douglas, in the reign of Robert Bruce, invaded the north of England, and after Douglas had performed extraordinary feats of proweſs, the Scots returned home, and left ſome hundred bags made of deer ſkins, all full of water and fleſh for the uſe of the men; and a thouſand wooden ſpits, with meat on them, which was roaſted. They were ſo contrived as to anſwer for kettles. "And," Macpherſon obſerves, in his Diſſertation,

tation, "that this one ſpecimen of ſimple cookery is ſtill uſed among the Highlanders in hunting parties." Nay, I ſpoke with a man who ſaw the thief boiling a bag full of meat with a gentle fire held below, while he conſtantly rubbed the bottom with greaſe, faſtened to a ſtick, to keep it from burning."

Both men and women are fond of tobacco; the men commonly chew it, and beg a little from every gentleman; and there is no travelling through thoſe countries without a certain quantity of that article in company. The gentlemen fill their noſtrils with long quids of it, and theſe, when thrown away, are gathered carefully by the poorer ſort, for a ſecond turn. Inſtances can be produced, where a ſervant has conſumed his whole yearly wages on this ſingle article of luxury.

In paſſing to and from the iſlands, tobacco is neceſſary to a gentleman, if he wiſhes to avoid both delay and impoſition. Here it deſerves to be remarked, that though the gentlemen do ſqueeze ſubtenants themſelves, yet they do not diſcourage, nay, ſome of

the baſer kind of maſters encourage the poor oppreſſed creatures to make heavy charges on ſtrangers; and I could produce inſtances when complaints were juſtly lodged againſt impoſition. To prevent thoſe groſs charges, any knowing man will deal his tobacco liberally, and in that event, he is ſure of a ſpeedy and very cheap paſſage, *or convoy*, through the different iſles.

The men keep their tobacco in leather bags made of ſeal ſkins, called *ſpleuchans*, which keep the tobacco ſoft and taſtely.

The old women make uſe of their tobacco in ſnuff made into graddan, the ſame with the Iriſh blackguard, which they generally keep in ſea nuts that grow on the large tangles or red ſea-ware, and which are ſometimes found upon the ſhores. This nut is about ſeven inches in circumference, and one half inch thick, full of kernel, which is carefully digged out through a ſmall round hole made on purpoſe. Out of this hole the ſnuff is ſhaken on the palms of their hands, and taken out with a pen made for the purpoſe. Theſe ſhells, or nuts, are very precious,

cious, and by the richer people are bound in ſilver. There are ſeveral other kinds of ſea nuts, of different makes, that are held in high veneration among the vulgar for their ſuppoſed efficacy on ſeveral occaſions, and they are particularly uſed about children.

The common, as well as better ſort of people, court ſweet-hearts at nights, over all this country. The unlocked doors yield thoſe lovers but too eaſy acceſs to their favourites. The natural conſequences of their rencounters often occaſion ſquabbles in kirk courts, in which the miniſter and elders take cognizance of the fornication committed in the pariſh.

This inquiſitorial office is generally more agreeable to the elders, than to the miniſters; as they are the more ignorant and inſignificant, and conſequently require more the prop of other people's failings. In caſes, however, in which the miniſters are governed either by a druidical rigour of temper, or by hypocriſy, they too exerciſe great ſeverity againſt the incontinent, in various parts of Scotland; as the

the reader will find in the ingenious Captain Newte's Tour. This ſeverity, however, is not often productive of the amendment pretended to be deſigned. I ſay *pretended*, for in many inſtances they, who are at leaſt ſhrewdly ſuſpected of lewdneſs, as well as intemperance themſelves, are the ſevereſt and moſt curious and prying inquiſitors into the failings of others.

In the part of the country we are deſcribing, however, this frailty ſtill prevails with the favourite fair, and her intercourſe is frequently with ſo many men, that the unfortunate girl is often at a nonplus where to fix with certainty; but ſhe ſeldom fails to give up the gentleman or ſingle man, to ſave the married man and herſelf from the ſhame of doing penance in a white ſheet. The rich man, indeed, finds a ſubſtitute, by giving a little bribe, and a great many fine promiſes, both to the woman and the oſtenſible father. As the poor young men cannot pay for ſubſtitutes, the contending parties muſt ſubmit the iſſue of their cauſe to an oath; and the affidavit of the ſuſpected ſatisfies the accuſer, and the baſtard

baſtard is as much eſteemed as the lawfully begotten child.

The woman, if ſhe is pregnant by a gentleman, is by no means looked down upon, but is provided in a huſband with greater eclat than without forming ſuch a connection. Inſtead of being deſpiſed, numberleſs inſtances can be produced, where pregnant women have been diſputed for, and even fought for, by the different ſuitors.

Their daily implements of fiſhing are the rod, and the *taubh*, or net. This laſt is a pock-net, bound round a large circular ring of wands or hoops, and that tied to the end of a long pole of eight feet in length. By throwing a little boiled wilks, chewed out of their mouths, over the top of it, when ſunk below the ſurface, the cuddies will get in after the meat, and when they are on the bottom, the upper part is elevated above the ſea, and ſome hundreds are catched, at times, at each dipping.

Inſtead of iron crooks they uſe a ſtick of four feet long, full of holes, with a pin to paſs

paſs through to raiſe or lower their pots when placed above their fires. The pots are ſuſpended from the roof, in the middle of the houſe, by a rope made of benty graſs. They make a kind of coarſe crockery ware, for boiling water and dreſſing victuals.

They make very neat wooden locks, * both for their doors and cheſts. They are made of the ſame materials: and I have ſeen pieces of wooden workmanſhip, ſuch as trunks, cheſts, and tobacco-pipes, ſo well made, and elegantly engraved, as would not diſgrace the moſt capital artiſts.

Gâlic is the common language over all this country: but their intercourſe with fiſhers and paſſengers to and from other countries, introduce a mixture of words from the Engliſh and other nations. This mixture will gradually ſpoil that nervous expreſſive tongue.

The

* It may be worthy of remark here, that notwithſtanding the various improvements in lock-making for centuries paſt, none that I have heard of has been proof againſt the pick-lock, except that invented by BRAMAH, of Piccadilly, London, which is conſtructed upon the principle of this rude implement.

The poor are totally deſtitute of letters. All the laudable and charitable contributions ſent for inſtructing them in the knowledge of the Scriptures, have been wantonly perverted by artful, deſigning politicians; as will appear when we ſpeak of the religious inſtitutions eſtabliſhed by law.

The men are extremely fond of ſpirituous liquors, when they can fall in with them. When they can meet with a caſk, they ſeldom part with it, till it is emptied. The quarrels ariſing from drunkenneſs are more general than the combats of Engliſhmen;—and more hurtful, as the victors do not ſpare the proſtrate enemy.

In Lewis, the iſlands of Harris and the Uiſts, they make whiſkey of oats, but not of barley. They have alſo abundance of rum, brandy, gin, and wines, which are ſmuggled into the country: but the charges made in retailing of theſe ſpirits become ſo extravagant, that the poor people cannot eaſily touch any. On certain ſolemn occaſions, however, they have recourſe to thoſe foreign ſpirits. Had Mr. Pennant, at thoſe

times, paſſed a few hours among them, he would have found they are not quite confined to the common beverage of whiſkey. I never ſaw or heard of the heath, or ſuch materials as he mentions, uſed in diſtilling ſpirits in any of thoſe iſlands. Nothing is made uſe of but pure malt unmixed; and their ſpirits are, on theſe accounts, allowed to be ſuperior in quality to any adulterated liquors elſewhere.

The lower order of people value themſelves much on their connections with the rich. Connections often ariſe from the time that a mother, wife, or ſiſter, gave ſuck to the gentleman's child; whence they call them *coalds*, co-foſtered, or foſterlings. This appellation is uſed by all the family, as well as by the child whoſe mother's milk ſuckled the great man's child. This familiar epithet is no leſs uſeful to the rich than to the poor man; becauſe, if the rich man countenances the poor, the laſt, in return, will think himſelf intereſted in protecting the flocks, and other effects of the rich; ſo that this tie of friendſhip being reciprocally uſeful, is continued for generations.

Moſt

Moſt of thoſe people are inferior to none in ſeafaring. From their infancy they are trained to it. Making of ſmall boats, with maſts, is the common paſtime of the children; and they are delighted with ſailing in boats when very young; but when they are able to handle the oars and ſails, they are truly active; and they ſeldom return home without fiſh, even when ſcarce on the coaſt. They never loſe ſight of their object either by night or day. Whether foul or fair weather, they are exerciſed when the fiſh is in great plenty, and if they had ſalt, with the proper implements for thoſe purpoſes afforded to others, their ſuperiority would ſoon become conſpicuous on that element.

But their genius is forced to run in an unnatural channel, by tying them down to work like ſo many negroes, with the whip ſmacking along their backs. They never will become dexterous at farming, that line of life being contrary to the natural bent of their inclinations.

The tenants repair to the hills all Summer with their cattle, and live in *ſhealings*;

that is, in huts, made in the hills for the Summer reſidence of thoſe who tend the flocks and herds. There the families live moſtly on milk, butter, and cheeſe, and fiſh; and by the time they return to their farms, the graſs about their corn fields becomes excellent, and makes the cows yield plenty of milk. This is the caſe where the tenantry live comfortably under the protection of the proprietors, as they do in Lewis, and in ſome inſtances in the two Uiſts; but cannot be ſo much ſo in Harris, becauſe all the horſes from the different iſlands are ſent to the King's foreſt, where they devour moſt of the graſs belonging to the back-ſettlers, who border on this foreſt; inſomuch, that thoſe people, in addition to their grievances, muſt bear with this alſo; and their own corn, as well as graſs, is frequently deſtroyed by numbers of hungry horſes. This is an intolerable grievance to thoſe unlucky men; that they are often ſtript of the fruits of their labours, without redreſs.

The poor tenants obſerve the holidays about Chriſtmas, and keep them very chearfully. Some of the humane tackſmen give them

them treats on one or more of thoſe days, and ſend for a muſician to make their ſubtenants happy. But the more modern incumbents drop thoſe expenſive feaſts, and their tenants may faſt while thoſe of others are feaſting. Notwithſtanding all the ill uſage that ſome of thoſe people ſuffer, they bring their maſters the firſt fruits of their own potatoes and meal from time to time, and ſupply their tables alſo with ſuch fiſh as they can catch for their own families, beyond the rigorous extortions made upon them by paction. They take every method they can to ſooth thoſe tyrannical people, in order to alleviate their own burthens, by their engaging manner towards their maſters.

CHAP. V.

Of St. Kilda.

THE antient Herta at preſent belongs to the laird of Harris, and is known by the name of Saint Kilda. This iſland is ſituated in the north-weſt Atlantic Ocean, about 20 leagues ſouth-weſt of Harris. It is about three miles in length; the ſoil fertile, the little valleys delightful, and the air ſalubrious and pure. There is an ancient fort in the ſouth end of the bay, called Dunfir Volg. The arable land hardly exceeds eighty acres; but more might be added. Theſe produce plentifully, either corn, barley, or potatoes, and rye; of which the tackſman ſhares liberally every year. The hills and paſture grounds are fully ſtocked with cows, ſheep, and lambs.

About twenty-ſeven families reſide on this iſland conſtantly; and are, perhaps, the

the moſt uſeful people on earth to enrich their maſter, by their induſtry in the fields, and their unrivalled alertneſs among the rocks.

The cows and ſheep are thought to be rather lower in ſtature here than in the adjacent iſles. The inhabitants are decreaſing in number from what they were in the end of the laſt century, being then one hundred and eighty in number; whereas in Mr. Macaulay's time (anno 1764) when miſſionary there, they decreaſed to about eighty. In Mr. Martin's time, their ſervice was much lighter, and their perſons leſs expoſed to danger among thoſe fatal rocks, in collecting feathers for their maſters. But their preſent maſter having forgot his former inſignificance, has aſſumed all the turbulent pride of a purſe-proud pedagogue, to keep them under.

There are four or five hills in the iſland, but Congara is, without exaggeration, the higheſt, and a real prodigy of its kind; it commands a tract of ſea and land more than one hundred and forty miles in extent. It

hangs over the ſea in a moſt frightful manner: a ſight of it from the ſea aſtoniſhes, and from above ſtrikes the ſpectator with horror. Its perpendicular height was found by Mr. Macaulay to be nine hundred fathoms. Few ſtrangers will venture ſo near the edge of this ſtupendous precipice, as to look down to the ſea immediately below them; yet the natives think nothing of it.

There are conſiderable hills in the ſmall iſles of Boreray and Soay, contiguous to St. Kilda, being about ſix miles diſtant, and theſe are fully ſtocked with ſheep, and no ſmall temptation for an avaricious maſter. Accordingly it is ſaid, that thoſe harmleſs people were forced to protect their flocks by force, about the beginning of this century, from their maſter, who demanded a ſheep extraordinary from each family yearly: putting them in mind of a precedent of their having given an equal number to his predeceſſor. But they anſwered, that that was a voluntary gift, and on an extraordinary occaſion, when he was wind-bound in the iſland, but was not to be a cuſtom afterwards. However, the tackſman ſent a conſiderable

ſiderable number of men to take them by force; but the natives armed themſelves with their fiſhing and fowling implements, gave them ſome blows, and forced them to retire, and would not pay that tax. By this ſtout reſiſtance they preſerved their freedom for that time: but alas! theſe days are now no more.

There is only one landing-place around all the iſland, and even there, except in a calm, there is no landing; while the reſt of the iſle is ſurrounded by the moſt tremendous rocks, hanging perpendicularly over the boiſterous ocean; the moſt awful that ever the eye beheld.

Theſe exalted rocks, in ſpite of the terrible ſurges that frequently waſh their ſummits, and make a noiſe like a perpetual roar of thunder, are nevertheleſs more carefully divided among the inhabitants of this ſolitary iſle than their very corn fields.

This is the theatre on which they are moſtly exerciſed, and of courſe are beſt acquainted there with, however awful and

forbidding theſe precipices may appear to others. The moſt of their time is employed among thoſe clifts and coves, over all the faces of thoſe monſtrous rocks, in queſt of eggs and fowls: the firſt is uſed for their diet, and moſt of the laſt ſtript of their feathers for their maſter's uſe. He makes a rich market of them at Liverpool, where they are fitted up for beds and other purpoſes.

The art of the St. Kildians at catching fowls under the cloud of night is truly aſtoniſhing, and their ſucceſs no leſs wonderful.

A man from that iſland told in a company where I was preſent, that he was one of the four men that catched four *itts*, or *pens*, being three hundred each, in the whole twelve hundred ſolan geeſe, in one night. That bird, after the hard toil of the day at fiſhing without intermiſſion, riſing high in the air to get a full ſight of the fiſh that he marks out for his prey before he pounces upon it, and each time devouring it before he riſes above the ſurface, becomes ſo fatigued at night, that he ſleeps quite ſound, in company

pany with ſome hundreds, who mark out ſome particular ſpot in the face of the rocks, to which they repair at night, and think themſelves ſecure under the protection of a centinel, who ſtands awake to watch their lives, and give the alarm, by *bir, bir*, in time of danger, to awaken thoſe under his guard.

The St. Kildians watch with great care on what part of the iſland theſe birds are moſt likely to light at night: and this they know by marking out on which ſide of the iſland the play of fiſh are, among which the geeſe are at work the whole day; becauſe in that quarter they are ready to betake themſelves to ſleep at night. And when they are fairly alighted, the fowlers repair to the place with their panniers, and ropes of thirty fathoms in length, to let them down with profound ſilence in their neighbourhood---to try their fortunes among the unwary throng.

The fowler, thus let down by one or more men, who hold the rope leſt he ſhould fall over the impending rocks into the ſea, with

a white towel about his breaſt, calmly ſlides over the face of the rocks till he has a full view of the centinel; then he gently moves along on his hands and feet, creeping very ſilently to the ſpot where the centinel ſtands on guard. If he cries *bir*, *bir*, the ſign of an alarm, he ſtands back; but if he cries *grog*, *grog*, that of confidence, he advances without fear of giving an alarm, becauſe the gooſe takes the fowler for one of the ſtraggling geeſe coming into the camp, and ſuffers him to advance. Then the fowler very gently tickles one of his legs, which he lifts and places on the palm of his hand; he then as gently tickles the other, which in like manner is lifted and placed on the hand. He then no leſs artfully than inſenſibly moves the centinel near the firſt ſleeping gooſe, which he puſhes with his fingers; on which he awakes, and finding the centinel ſtanding above him, he immediately falls a fighting him for his ſuppoſed inſolence. This alarms the whole camp, and inſtead of flying off they all begin to fight through the whole company; while in the mean time the common enemy, unſuſpected, begins in good earneſt to twiſt their necks, and never gives

gives up till the whole are left dead on the ſpot.

This gooſe is almoſt as large as a land gooſe, of a white colour, except the tops of the wings, which are black, and the top of the head, which is yellow. The bill is long and ſharp-pointed, extremely hard, and pierces an inch deep into wood. There is an Act of Parliament againſt the cruel manner of faſtening herring on planks far out at ſea, to catch theſe darling geeſe, and a ſevere penalty againſt tranſgreſſors of this inhuman act. A well ſupported fact concerning the ſtrength of this fowl, is told by one of the tackſmen of this iſland. Once when ſailing towards St. Kilda, and entering upon a field of ſea where the geeſe were buſy darting among the fiſh, from on high, on each ſide of the large barge in which he ſat, and ſailing faſt before the wind, the barge paſſed over a fiſh ſo quickly that a gooſe who had marked it out, and ruſhing ſo violently through the air, inſtead of the fiſh, on account of the unforeſeen accident, darted his ſtrong bill quite through the barge, and was actually carried back to Harris dead, with his bill through

through the plank, as a teſtimony of the fact.

The neſts of the ſolan geeſe, not to mention others, are ſo very cloſe, that when one walks between them, the hatching fowls, on either ſide, can always take hold of one's clothes; and, ſays Mr. Martin, will often ſit ſtill till they are attacked, rather than expoſe their eggs to be deſtroyed by the ſea gulls. Their mates furniſh them with food while they hatch.

The ſeaſon for catching the old ſolan geeſe, is before they begin to lay. About the middle of May is the time of gathering their eggs.

The young ſolan geeſe are larger than their mothers before they begin to fly, being extremely fat. That on their breaſt is very deep. The greaſe is kept in bags made of the ſtomach of the old geeſe. They call it *giban hiurtach*. They have never but one egg at a hatching, in any neſt at St. Kilda. They lay again, and even a third time, if deprived of the firſt egg. The gulls have more

more at a time. The ſolan gooſe can carry five herrings at a time to his mate or young, and ſpue them out of his gorget in the neſt. This fowl digeſts ſo quickly, that inſtances are given when the bird was ſhot immediately as he appeared above the ſurface; and the fiſh was found half digeſted in his ſtomach, that was juſt devoured below.

The Fulmar is highly eſteemed among the St. Kildians, for its many good qualities; for they think the world cannot produce any thing to equal it in value. The fulmar furniſhes oil for the lamp, down for the bed, the moſt ſalubrious food, and the moſt efficacious ointment for healing of wounds; in a word, ſays the poor St. Kildians, deprive us of the fulmar, and St. Kilda is no more.

This fowl lays no more than one egg in a ſeaſon; the leaſt offence makes her quit her neſt, ſo nice are her feelings, and therefore it is a high crime in St. Kilda to plunder its neſt of the egg.

The

The young ones of this ſpecies are in ſeaſon in Auguſt. The moment he is attacked in his neſt, he ſquirts the oil in their faces; therefore the fowlers ſurpriſe him, to preſerve the oil. It is thought that the fulmar picks its food from the fat of whales, or other fat fiſh, becauſe of ſuch quantities of oil, perhaps a quart or two at a time, which the natives preſerve when they catch the young by ſurpriſe, not only for their lamps, but alſo as a catholican for diſeaſes, and have uſed it for that purpoſe. The fulmar is a grey fowl about the ſize of a moor-hen. It has a ſtrong bill, with wide noſtrils. It ſits on the rock, when the wind is to blow from any quarter, and it is ſaid to be a certain ſign of weſterly wind when it goes to ſea.

The Lavie is another ſpecies of the St. Kilda birds. Theſe viſit the iſland in February, being the firſt that appear in the ſeaſon. The people congratulate each other on the auſpicious preſage of their approaching happineſs. At this time they ſettle the operations of their campaign, and divide their people into parties.

This

This bird reſembles a duck, though rather longer; lays its eggs on the bare rock, and if not carefully touched, they tumble in great ſhowers over the rocks. Sometimes one man catches four hundred lavies before he touches the rope to haul them up. After theſe are hauled up, the adventurer alſo is hauled up, and is highly praiſed for his activity.

This fowl ſupplies the wants of the St. Kildians when their freſh mutton is exhauſted. Then the ſolan gooſe is in ſeaſon; after that the puffins, with a variety of eggs; and when their appetites are cloyed with this food, the ſalubrious fulmar, with their favourite young ſolan gooſe, (called *Goug*) crowns their humble tables, and holds out all the Autumn.

In Winter they have a greater ſtock of bread, mutton, potatoes, and ſallad, or *riſted* fowls, than they can conſume. In ſpite of their hard uſage, they enjoy more human felicity, than any ſmall or great nation of ſlaves, in St. Kilda, though the deareſt place on earth.

The puffins hatch under ground, and are eaſily found out by a hole dug by their beaks. They have dogs trained up for this purpoſe: theſe are a ſpecies of terrier or ſpaniel. The women are much exerciſed in fowling; and the dogs find them out, and bring the birds of their own accord to the tops of the rocks.

The people live all Summer on two kinds of theſe puffins; for there are more ſorts of them than one, and ſo numerous, that they not only cover whole plots of ground; but when on wing, they cover every thing below them in a kind of darkneſs, like a ſmall cloud of locuſts in another country.

At St. Kilda there is a large kind of ſea-gull, called a *Fuilag*, as large as a ſolan gooſe, that infeſts the birds by breaking their eggs, often killing the young, and many of the old fowls. Theſe good-natured people diſcover their greateſt rage, at ſeeing or hearing of this cruel enemy; they exert their whole addreſs to catch it, and then excell the Indians in torturing this imp of hell. They pluck out its eyes, ſew its wings together, and

and ſend him adrift. They extract the meat out of its egg, and the animal ſits on it till it pines away. To eat its egg would be accounted flagitious, and worthy of a monſter only. This fowl is white in the breaſt, black in wings, and blewiſh on the back.

The Gare Fowl is four feet long, and ſuppoſed to be the pigeon of South America. Its egg is ſaid to exceed that of a gooſe, as much as the latter exceeds the egg of a hen, which it lays cloſe by the ſea-ſide, being incapable from its bulk of ſoaring up to the clifts. It appears in July, and even then but rarely, for it does not viſit St. Kilda yearly.

Fowls are alſo caught by gins; and Mr. Martin mentions one extraordinary eſcape, when he viſited that iſland. One of their number was entangled by one of his own gins: when his toe got into the nooſe, he fell down the rock, and hung by the toe, the gin being ſtrong enough to hold him for the ſpace of a night twenty fathoms above the ſea, until a neighbour heard him, and reſcued him next morning.

They have been known to preſerve two thouſand ſolan geeſe, young and old, all Winter, in their ſtore houſes, of which they have ſcores, for keeping their fowls and eggs. The leaſt of their baſkets will contain four hundred eggs; and they have been known of a morning to have brought home twenty large baſkets full from the rocks; and many of them will hold eight hundred eggs of leſſer ſize. Inſtead of ſalt they uſe peat aſhes for preſerving their fowls and eggs. Theſe are unpleaſant to ſuch as are unaccuſtomed to eat of them, being generally too harſh to the taſte.

Their village is placed on the eaſt ſide of the iſland of St. Kilda, which they call their country, and the little iſles of Boreray and Soay are named the north country. Their houſes are low, and flat roofed, and the avenue between them is called the high-ſtreet. They have nitches made in the ſides of their walls, about five feet from the ground, to ſleep on; and inſtead of feather beds they uſe ſtraw or heath. As they keep their cattle's dung in their houſes, as in Harris, placing one ſtratum of earth well tramped with freſh litter below their cattle, the floor and fire are raiſed about

about five feet above the ground by the time this augean ſtable is cleaned out in Spring.

Theſe are a few of their ſingular methods of catching birds among the rocks, and to ſuch as would ſee them perform within the walls of gentlemen's houſes, their alertneſs is no leſs aſtoniſhing than diverting, when they ſcramble along the ceilings; but it is terror itſelf to look at them among the clifts at this diverſion. A clergyman of my acquaintance was witneſs to two noted bird-catchers among the ableſt of them, and was almoſt terrified to look down at them. One fixed himſelf on a craggy ſhelf, his companion went down ſixty fathoms below him, and having darted himſelf from the face of one of the moſt tremendous rocks, he began to play his tricks, ſinging and laughing very merrily; but ſo terrified was the clergyman, that he could not for his life run over half the ſcene with his eyes.

After playing all the antic tricks and entertainment of his art, he returned in triumph with ſtrings of fowls about his neck, and a number of eggs in his boſom. The

people were inexpreſſibly happy, but the miniſter was extremely ſhocked at this uncommon trial of ſkill.

The man who holds the rope plants himſelf ſo firmly on a ſhelf of the rock, that he has been known to ſuſtain the other, after falling the whole length of the rope.

Theſe people for certain excell all the people in Britain at climbing. It happened once that their boat was ſplit to pieces on the weſt ſide of Boreray Iſland; and they were forced to take hold on a bare rock, which was ſteep, and above twenty fathoms high. Notwithſtanding this difficulty, ſome of them climbed up to the top of the rock, and let down a rope from thence, with plaids, to draw up all the boat's crew; a circumſtance incredible to ſtrangers, and impoſſible to any but themſelves to ſurmount. In this iſland they were forced to remain until the ſeaſon returned for their oppreſſor to viſit the iſle for his dues; and that only happens twice a year. Let any man of reflection conſider the wretched ſtate of theſe men, without food, fire, or cover from the wintry blaſt, during the

the long nights—with the unhappy ſituation of their poor forlorn families at home, not knowing but their huſbands, parents, and brothers, had been ſent to eternity; and who, though within ſix miles of St. Kilda, were deprived of a ſix ſhilling Norway yaul to go in queſt of them, dead or alive.

Melancholy were their looks, when their lordly maſter carried them home.

How cruel and impolitic does the heritor of this iſle behave to theſe brave men!

The imprudent part of the laird's conduct lies in not placing thoſe under his own protection, as other tenants, and receiving his rents from themſelves. In that caſe, inſtead of eight, or even ten pounds yearly rent, he might be in the receipt of more than double that ſum. One half of the dues paid annually by the tenants to the tackſmen, would enable them to live with more comfort to themſelves, and greater advantage to the laird. Then they could join in a large barge, and repair to markets with their goods, and

enrich themſelves with their unrivalled induſtry. We have ſeen part of their labours and danger, and we ſhall by and by remark, how they are rewarded by their maſters for whom they riſk their lives daily.

Out of eighty acres of land they muſt pay fifty bolls of barley and potatoes yearly; and he keeps his own dairy-maid on the iſland to receive every drop of their milk to make butter and cheeſe for ſupplying his own table; this muſt be carefully collected evening and morning; and the remainder he ſends to the market. The high price of feathers, and the immenſe quantities collected by theſe people, increaſe the tackman's income immenſely. All this, with the barley and potatoes, for the trifle of eleven guineas rent yearly; to which ſheep and lambs muſt be added. According to the laws of this land, every houſeholder muſt pay to the perſon he calls his maſter, every ſecond he lamb, every ſeventh fleece, and every tenth ſhe lamb. Theſe ſheep are wonderfully fruitful, many of them having four, and often three lambs at a time; as one of the people aſſured my friend,

friend, Mr. Macaulay, that in the courſe of thirteen months, one ſheep increaſed his flock with nine more; the ewe brought forth three lambs in the month of March, three more in the ſame month the next year after; and each of the lambs had one before they were thirteen months old. Yet in proportion to the number of ſheep every man poſſeſſes, he muſt pay this heavy tax, which becomes very profitable to the tackſman, but proportionably iniquitous and oppreſſive to the poor ignorant St. Kildians, who muſt bear their own country acts, many of them unknown to their lairds, and almoſt all of them to the laws of this realm.

Well, indeed, might a certain gentleman who viſited St. Kilda, declare that all their cattle are more beneficial to the maſter than to the people—for having an old preſcriptive right to their milk from May to Michaelmas; and, I am afraid, to the end of time, theſe people will be at the mercy of ſome tackſman or other.

Though the infamous pot-penny and fire-penny are dropt, as the people have got pots and flints of their own, yet there may be

be many other mean practices exercised over those harmless people, without their having an opportunity of conveying those grievances to the ears of the public, with whom they can have little intercourse. However, the above is no slender specimen of their bad usage.

As no stranger sailing by, ever ventures to land on this boisterous island to barter with the natives, they must be supplied with all marketable necessaries from their master's shop. And one may easily conjecture on which side the balance lies, on those occasions.

The people of St. Kilda, from the nature of their food, emit a disagreeable odour. Fishes in general abound with much oil, and are often rancid on the stomach, and affect the very sweat with a disagreeable smell, that offends the olfactory nerves of delicate constitutions; and no wonder, though those water-fowls that daily feed on fish, should partake much of the same taste and smell—and this is particularly the case of the solan goose, whose flesh tastes exactly of fish.

The

The men and women here are more chaſte than thoſe of Harris are known to be.

The women are more handſome, as well as modeſt; they marry young, and addreſs ſtrangers with profound reſpect.

Both men and women delight much in ſinging; and their voices are abundantly tuneful. Their genius and natural vein for poetry is no wiſe inferior to the other natives of the Hebrides. Their ſongs are wonderfully deſcriptive, and diſcover great ſtrength of fancy. The ſubjects of their ſongs are the accompliſhments of their fair friends among the female ſex; and the heroic actions of their fowlers in climbing rocks, catching fowls, and fiſhing, and melancholy deaths over the rocks.

The men there, as in Harris, ſing aloud when tugging at the oars, and exert their lungs and ſtrength in animating the party by their united iorrams in the chorus of theſe ſongs, which are adapted to the buſineſs in hand.

They are not addicted to the vice of drinking, ſo deteſtable in others. That article of luxury is wiſely kept back from them: as intoxication, from their dangerous profeſſion, might ſoon unpeople the iſland. The men and women are equally ingenious; the women at weaving webbs, and the men at other handicrafts. Being there ſtrangers to the ſuperfluities, they reſt ſatisfied with the common neceſſaries of life.

The men and women dreſs in the ſame form that the Hebrideans do, and are poſſeſſed of an equal ſhare of pride and ambition of appearing gay on Sundays and holidays, with other people.

Their language is Gâlic, unadulterated, having no communication with ſtrangers, to corrupt it with other languages.

Buchanan writes, that in his time the inhabitants of Herta were totally ignorant. But the proprietor ſent a prieſt along with his procurator yearly to baptize their children, and in the abſence of the prieſt every one baptized his own child; often their midwife

wife performed that ceremony. In this ſtate the people continued for a hundred years after, until an ignorant fanatic impoſtor groſsly imposed on the people, by claiming tythes; but a part of them refuſed to pay that tribute, alledging he was unqualified for the profeſſion, as he could not repeat the Lord's Prayer.

Fifty years after his time, another dangerous impoſtor formed a deſign of raiſing a little ſpiritual empire among them: his name was Rore, and he had penetration enough to find out that ignorance was the mother of devotion.

This native of Herta, though ignorant of letters, had great natural parts. Full of his own abilities, he laid a deſign of enſlaving the whole community, and making himſelf lord of their conſciences, freedom, and fortunes.

He impoſed a falſe religion on them, which he pretended he had been taught by John Baptiſt, and in his prayer he ſpoke of Eli as their preſerver, and maintained he met with him

him on a fertile little hill, which he called his buſh, which was ſacred, and any cow or ſheep that would taſte of its graſs was to be inſtantly killed; of which he himſelf behoved to ſhare liberally during the feaſt. He taught that each of them had titular ſaints in heaven to interceed for them, whoſe anniverſary behoved to be kept by a ſplendid feaſt for each; and that Rore himſelf was to be partaker. The women were all brought to his creed, and a criminal proſecution was inſtantly begun againſt any who was hardy enough to oppoſe him, by making them walk over a large beach of looſe round ſtones, without moving them, which would truly be a great miracle, as the ſtones are round and looſe. In caſe, however, a ſtone gingled, her puniſhment was, to ſtand naked under a cataract and a mighty torrent of water, let down with great force upon her head and body. Private confeſſion was his great engine, and the greateſt ſecrecy was enjoined, under the pain of hell fire.

But he was at laſt, with great intreaty, enticed on board a veſſel, and carried to Sky, where he made public confeſſion of his crimes,

crimes, and was never allowed to return to St. Kilda.

Theſe people at preſent profeſs the Proteſtant religion. Their clergyman is illiterate, farther than his little knowledge of the Engliſh language. At St. Kilda he ſtudied his divinity from his father, who was a poor man that failed in his circumſtances, being a farmer and mechanic in Uiſt, before he was clothed with the character of a miniſter, and was ſent to officiate among thoſe people; in which capacity he continued till his death opened the vacancy for his ſon, who was judged qualified to explain the Engliſh Bible into Gâlic.

The ſalary annexed to this office is about twenty-five pounds per annum, being moſtly a mortification of three hundred marks left by a gentleman of the name of Macleod, to be given to any name-ſake, who can anſwer the above purpoſe; and the reſt to be made up by the Society for propagating Chriſtian Knowledge in Scotland; as no man of letters would be buried from the world for ſuch

ſuch a ſmall ſum. He acts up to this duty to the beſt of his knowledge.

This iſland will continue to be famous, from its being the place of impriſonment of the Hon. Lady Grange, who was, by private intrigue, carried out of her own houſe, and violently put on board a veſſel at Leith, unknown to any of her friends, and left her great perſonal eſtate in the poſſeſſion of that very man who entered into this horrid conſpiracy againſt her; he ſent her to this wild iſle, where ſhe was barbarouſly uſed, and at laſt finiſhed her miſerable life, among thoſe ignorant people, who could not ſpeak her language.

A poor old woman told me, that when ſhe ſerved her there, her whole time was devoted to weeping; and wrapping up letters round pieces of cork, bound up with yarn, and throwing them into the ſea, to try if any favourable wave would waft them to ſome Chriſtian, to inform ſome humane perſon where ſhe reſided, in expectation of carrying tidings to her friends at Edinburgh.

This

This affair happened about the year 1733, owing to ſome private miſunderſtanding between her ladyſhip and Lord Grange, whom ſhe unfortunately married. But the real cauſe continues a ſecret, ſince her ladyſhip never returned.

This ſhocking affair would never have been heard of from that quarter, where ſecrecy is reduced into a ſolid ſyſtem of dangerous intrigue, againſt reſiding, but unconnected ſtrangers, had not her ladyſhip prevailed on the miniſter's wife to go with a letter concealed under her clothes all the way to Glenelg, beyond all the Iſles, and deliver the letter into the poſt-office, where it found its way to her friends. They immediately applied to Parliament, to make enquiry into this barbarous conſpiracy; and though a veſſel was fitted out from Leith immediately, yet it was ſuppoſed a courier was diſpatched over land by her enemies, who had arrived at St. Kilda ſome time before the veſſel. When the latter arrived, to their ſad diſappointment, they found the lady in her grave. Whether ſhe died by the viſitation of God or the wickedneſs

of man, will for ever remain a ſecret: as their whole addreſs could not prevail on the miniſter and his wife, though brought to Edinburgh, to declare how it happened, as both were afraid of offending the great men of that country among whom they were forced to reſide.

Some people imagined, that ſhe knew ſomething of the rebellion that broke out in 1745, at that time, and meant to have divulged the ſecret, which is not very probable.

CHAP.

CHAP. VI.

Modes, Implements, and general State of Husbandry.

THE general manure of the land is seaware, either cut with sickles, or cast on shore by the violence of the surge. All over the two Uists, and the low lands, as well as the isles about Harris, the carriage of the manure is generally performed by horses, or, where these cannot travel, on the backs of men and women. The furniture of the horses is a kind of rope made of benty grass, which is brought round a wooden saddle, called a cart-sadle, under the animal's belly. Over this frame are hung a couple of panniers, or creels. The wooden saddle is farther secured by a kind of crupper, from three to four feet long, brought round from either side of the girth under the horse's tail. A

band tied tight around his lower jaw ſupplies the place of a bridle. Three or four of thoſe horſes, and ſometimes greater numbers, are tied to one another's tails. Some of the gentlemen have begun to introduce carts, which will greatly leſſen the number of ſmall horſes that have hitherto been thought neceſſary on farms.

The ſevere carriage of manure for the land in Spring, and of kelp in Summer, wears out the horſes: ſupplies of which are brought every year, into the other iſlands of the Weſtern Hebrides, from Lewis.

In the back ſettlement of Harris, men, women, and children, muſt be conſtantly under the panniers, as no horſe could be of much uſe there, where the men can hardly walk with their loads.

One muſt be a hard-hearted taſkmaſter that will not pity a poor woman with her petticoats tucked up to her knees, and a heavy load of dung, or wet ſea-tangle, on her back, mounting thoſe rugged declivities and ſteep hills, to the diſtance of a compleat mile

mile from the ſea before they lay the burdens on the ground. The men work, with ſkins above their coats under the panniers, and their ſhort ſticks in their hands: and neither froſt nor ſnow, wind nor rain, will make them quit their labour till night, when once they are begun, and thoroughly wet.

Their being obliged to uſe the tangle where the ſea caſts it on ſhore, and the grounds neareſt the ſea being exhauſted, is the reaſon why they muſt often mount very high up the faces of thoſe horrid mountains, where very little earth is to be found among the craggy rocks; and they are therefore obliged to collect earth into ſmall ſpots, by way of ridges. Thoſe little collections are called *feannags*, and the furrows between their ridges or feannags are generally ſix feet wide; while the ſtrip of a ridge is often leſs in breadth; becauſe of the want of earth in ſome parts, and of the depth of the moſs in other places. The furrows in the one caſe muſt be alſo deepened three feet, and the ridges in proportion raiſed above the water. That of the other is widened, to collect the little earth into a ridge. This renders the

whole back ſettlements of Harris almoſt impaſſable, as a man meets conſtantly with feannags, and wide furrows to leap over. And indeed travelling through parts of Uiſt alſo is dangerous to ſtrangers, becauſe large white fields of dry ſand, as far as the eye can reach, reſembling new driven ſnow in whiteneſs, and driving acroſs the paths, inſomuch that new foot-paths are made daily, without any viſible elevated objects to be directed by, one is generally bewildered. This is the caſe all over the immenſe plains of white ſand left by the ebb, called fords, where the paths are always waſhed away, and no viſible object to direct by. A ſtranger, on this account, without a guide, is almoſt ſure of loſing, not only his way, in going acroſs theſe broad plains, but alſo his life. In the hills, and in the northern parts of Harris, there are pillars here and there erected, and ſtones placed on the top of rocks, where travellers muſt make a ſtretch to paſs through theſe zig-zag paths by their direction; otherwiſe the natives may loſe their way, as well as ſtrangers. It is, therefore, abſolutely neceſſary to have ſkilful guides when travelling over either countries.

Figure

Figure out to yourſelf one of thoſe ridges covered over with thick ſea-ware; and a man cutting the ſward of the furrow with a ſpade, (*caſs direach*) and a woman up to the knees in that quag-mire before him, lifting up every turf he cuts, and covering the ware with them, all over the ridges. You ſee the conſtant labour of both the ſexes, while the ſpots on the different places where the tangle is to be found, remain unfiniſhed. From this little ſketch of their daily labour through Winter and ſeed-time, in preparing the ground for the grain, with cutting and carrying the ſea-ware and horſe dung to the fields, I refer to any man, whether the five ſhillings a year for wages are not laborioufly earned, even though they were not to refund little damages. Some of the tackſmen are ſo inhumanly rigorous, as to deprive the poor people of their miſerable pittance, under that pretence: others, with all their ſeverity, keep none of their little earnings back. Frequently, indeed, their wages do not amount to five ſhillings: unleſs they are the principal ſervants, they have ſtill leſs.

The ſea-ware will make any ſoil produce luxuriant crops of barley and potatoes, but the oats do not ſucceed ſo well by far over the country, as the grain is generally ſmall. The great oats have been tried without ſucceſs, as they ſoon dwindle down into ſmall grain. The laird of Boiſdale has tried wheat with ſucceſs, and his knowledge in farming makes the deep moſs carry a ſward equal to any loamy ſoil. The ſea-ware has commonly the effect of making the deepeſt and coldeſt moſs keep a firm ſward, even when applied by men whoſe judgment in farming is by no means of the firſt rate.

The cattle of every kind deſcend from the hills to feed on the ſea-ware in Winter; and after they have filled their bellies, they return to the heath to mix that dry ſubſtance with the graſs and heath, to qualify each other. The inhabitants muſt be very careful of their goats, which, when neglected, are often drowned on the little rocks by the tide, as they are bad ſwimmers. Inſtinct leads them down as well as the other cattle, when the ebb begins; yet they have not the ſame ſagacity to retire in time.

The

The little old Scotch plough is quite ſimple, and has a ſock and coulter, with two handles almoſt like the Engliſh plough, drawn by four little horſes; but ſo weak, that another kind of a ſimpler plough, called the *ruſtle*, with a crooked iron reſembling a hook, paſſing through a ſtick of four feet long, and drawn by one horſe, cuts the furrow before that drawn by four horſes, to make it eaſy for that plough. *Cromman-gadd* is a ſimpler plough than the old Scotch, and drawn by two or more little horſes. It has only one handle, and the ploughman goes with his left ſide foremoſt. The *caſs chrom* is a kind of plough ſomewhat like a ſpade, that is only driven by men's feet. The head of this plough is four feet long, with an iron ſock, and with a handle of ſix feet long, that is faſtened in the head with a peg for the man's foot to puſh it under the furrow, which is turned as well as with the other plough. Before this the *ruſtle* muſt cut alſo. The *caſs direach*, or ſtraight ſpade, is commonly uſed for cutting the turf on the top, or trenching, which a woman or man lifts and places it on the ridges, above the ſea-ware. This is called, in their language, *taomadh*.

When

When they want, by cutting out of the middle of the ridge, to ſpread it toward the ſides, they call it *taomadh a broin*. This laſt operation is neceſſary when the crown of the ridge becomes too ſharp, in order to make it flat. When the corn is ſown on the ridge they harrow it, (one harrow, drawn by a rope or thong, is faſtened to the tail of the horſe) but very frequently it is only raked.

The potatoes are planted in beds, by placing the ſeed above the dung or ſea-ware, and covering them, as already obſerved, out of the furrows, by the hands of a woman or man, as they do when the *taomadh* for the barley is made as already mentioned, or by a dibble, in caſe the *taomadh* has been made ſome time before, and the holes filled with the rakes.

They never reap their barley, but pluck it by the root; and after it is ſtacked, and fit to be dried, they cut off the roots for thatch. But the oats are cut with ſickles, and the graſs carefully ſhaken out of every handful, leſt the ſheaf ſhould be long a drying.

The

The graſs for hay is commonly cut with ſickles, from the left to the right, contrary to the manner of cutting corn in England, and the ſouthern and inland parts of Scotland.

The crop is carried on the backs of horſes, where they can be uſed, and upon the backs of men and women, where the horſes cannot work. Their ſtacks are built moſtly conical, every row being bound faſt with heather ropes from the bottom to the top, and they are covered with no thatch through the Winter.

Their flail conſiſts of a hand-ſtaff and a ſhort thick ſupple, either of wood, or tangle, bound to the ſtaff by a thong, ſix inches diſtant. With this implement dangling round their right arm, they thraſh the oats and barley. They never ſwing the flail round their head; nor ſtand upright at this work. The women are generally employed at thraſhing, eſpecially among the poorer farmers, while the men are at the maſter's work, or ſome where elſe uſefully employed. The ſtraw is carried to the fields for gentlemen's cattle, who are ſeldom houſed, but fed in good Winter grazing, (called *geary geambry*) and

and thoſe are much ſtronger and bigger than the poor tenants cows, which muſt be houſed, as they have no Winter graſs on the fields for them. And the prices of each are vaſtly different, as the gentleman will ſell a cow at four guineas, while the poor man will be glad of the half, and ſeldom draws ſo much from the drovers.

The Winters are ſeldom ſo ſevere in thoſe iſlands as on the continent of Scotland. The ſnow lies but a ſhort time, and not very deep. On that account their cows are able to ſtand the Winter. Their yearlings muſt be houſed, and fed with hay or ſtraw, in the ſame manner as the poor men's cattle are, being as yet not hardy enough to ſtand the Winter blaſts.

Their kilns are but ſmall; nor do they ſpread the barley on the ſurface above the ſtraw to be dried. They cut the heads of the barley, and lay them in order upon the bare ribs. When they are dried, they are hauled down on the floor, and immediately thraſhed, and winnowed, and clapt up hot in plates, ready for the quern. So that a man

man can cut the ſheafs dry, and thraſh the barley, clean it for the quern, and make his breakfaſt thereof after it is ground.

The tenants make ſieves of ſheep-ſkins, and ſift the meal on plates made of graſs, or on large goat-ſkins placed on the floors. This is done evening and morning, when they quern as much grain as their diets require.

Horſes and cows were formerly the ſtaple trade of theſe iſles, and they have raiſed the prices of both wonderfully of late from what they were formerly. Now kelp has taken the precedence; an article ſome years paſt unknown over all theſe countries. And no country whatever can vie with them in the quantity and quality of that kind of commodity, particularly over Lewis, the ſouthern iſles of Harris and Uiſts. So that in proportion to its extent, no country in Europe can equal it in point of riches, which are yearly drawn from the vaſt droves of cows, horſes, ſheep, and goats, that are exported, beſides the much larger ſtore of wealth which the kelp and crops raiſe. Theſe com-

commodities are increaſing both in value and in quantity; for the kelp grows thicker by cutting it oftener.

This ware is cut with ſickles every third year, for kelp, and the immenſe quantity of caſt ware, or tangle, which hurls daily on the ſhores for the ſame uſe, bring very rich returns from the markets to the owners yearly. We obſerved already, that this ware is immediately carried from the ſea to ſpread on the fields to dry, either on the backs of horſes, or of women.

The kelp kilns are from eight to twelve feet long, and three feet broad. After one floor full is burnt of the kelp, or ware, two men work the red-hot liquid with irons made for the purpoſe, until it becomes hard; and then they burn another ſtratum above, and the ſame operation is gone through, until that alſo is hardened into a ſolid body, and ſo on from one ſtratum to another. And then it is well covered with turfs, to keep out the rain, until a veſſel arrive to carry it to the markets.

This

This is the hardeſt labour which the people have throughout the year, and at the time they are worſt fed; becauſe their own potatoes, or little grain, are, by this time, moſtly conſumed. The oat-meal, by them called the white meal, or *min bhan*, by way of diſtinction from the graddan meal, which is blackened by the ſmoke and aſhes of the ſtraw, being purchaſed, is very ſparingly dealt among the people, that if poſſible, they may not eat more of it than the price given them for making each tun of kelp can afford: and thus, inſtead of paying part of their rents with their Summer's labour, they may ſink deeper into their maſter's debt.

Lord Macdonald deals on very liberal principles with his kelp-makers. They are well fed, and therefore can ſave a part of their gain; but ſuch as have run in arrears with the tackſmen, are miſerably ill off. They are obliged to ſtraiten their belts very conſiderably: and in theſe times hunger is written in legible characters in the face of the wretched labourer.

This

The nature of this work requires their attendance by night and by day, frequently, in ſome of the remote little iſles, where even the ſlender aſſiſtance of their poor families cannot reach them with (*wilks*) periwinkles, or any kind of ſhell-fiſh. Such poor men as theſe can hardly afford to keep a milch-cow: ſome of them have two ewes, bound together by a rope called *caiggean chaorich*, to give a little milk for the poor ſtarved children at home; but of this luxury the father of the family cannot then partake; and they are frequently obliged to kill theſe milch-ewes for their food, when their families are at the point of ſtarving.

When the cuddies, or other fiſh, happen to be on the coaſt, thoſe poor men make a kind of livelihood; but when they are not, their caſe is deplorable---one while at the kelp, and immediately thereafter running to the ſhore for wilks, oyſters, clamy fiſh, *crechan ſhell-fiſh*, or any that can be eat, to quiet a hungry ſtomach. The meagre looks and feeble bodies of theſe belaboured creatures, without the neceſſary hours for ſleep, and

and all over in dirty ragged clothes, would melt any but a tyrant into compaſſion. Yet if any quantity of their ſet compliment of kelp remains unfiniſhed, the deficiency muſt be accumulated to their former debts, to make up the pretended loſs of the cruel man.

It is truly mortifying to find a people naturally induſtrious, altogether cruſhed. The poor women are at the querns, or baking cakes, long before day-light, and all the while ſinging with ſurpriſing ſpirits.

When they are making peats, five people are employed. One cuts the peat; another places it on the brink of the ditch where it is dug; a third ſpreads it on the field; a fourth pairs and cleans the moſs; and a fifth is reſting, and ready to relieve the man that cuts. And thus the round is taken by turns. The women are ſeldom at this work, but the men help one another alternately; ſometimes they muſt reſt ſatisfied with fewer hands; but the above is the full compliment required to perform the work, according to their taſte.

They take the corn to the open fields to winnow; becauſe their little barns, if they have any, have no back doors to open, to let in the winds. The better ſort have ſmall doors within their barns, to receive the wind from the different quarters; ſtill, however, the fields are moſtly uſed.

CHAP.

CHAP. VII.

Of Marriages, Baptiſm, and Burials; with the ſeveral ſingular Ceremonies and Uſages.

MARRIAGES among the gentlemen are attended with no greater pomp than among the better ſort through Great Britain; they are commonly attended by their friends, who make merry on the happy occaſion. Contracts are only known to few. But it is not ſo with the common people. They invite the friends on both ſides, to make up the contract of marriage; and as all the poor people retain that part of their former importance that entitled them to the honour of gentleman (*duinne uaſle*), at leaſt in words, it is ſuppoſed that the lady's parents will not make a trifling offer of portion to their intended ſon-in-law. A pompous promiſe, if they fail in the performance, adds much

to the dignity of the match. Being preſent at one of theſe meetings of friends, I obſerved that the friends of the young man began with a ſet ſpeech, by informing the parents of the cauſe and deſign of their meeting, which was, to pave the way for an alliance with the family to which the woman belonged; and then launched out at conſiderable length on the great and good qualities of the young man who aſpired at the connection. Meanwhile, they remarked, that the friends of the gentleman were ſuch as ought not to be received with indifference. It ought, they proceeded, to be eſteemed a very happy turn of Providence to caſt ſuch a hopeful youth and good friends to back him, to ſolicit their friendſhip. They hoped, therefore, they would make an offer of ſuch a portion to the young woman, as might do honour to themſelves, and worthy of ſo promiſing a young man.

The portion formerly was paid in cows, ſheep, and goats, theſe being more valuable to them than money; and this old practice is continued in full force. Even if the parents ſhould have none, they muſt name a number

number of cows, and a handſome number too, otherwiſe the young man would think his dignity ſuffered in the eyes of the neighbours. Twenty cows are among the moſt moderate portions promiſed, and many of them conſiderably above that number. If the young couple had reaſon to be ſatisfied with each other during the courtſhip, the affair is generally ſettled to the ſatisfaction of the parties, after which they begin to make merry. They eat, drink, dance, and ſing, &c. &c.

But as their cows are but few, they muſt take, at the time of payment, a kind of repreſentative value of it. Accordingly I was told that a year old cow ſtood for one; three ewes for another; a ſpinning wheel for a third; two blankets for a fourth; a ſmall cheſt for a fifth; and ſo on until the number agreed upon was compleated.

On the Saturday evening after the contract is ſettled, their names muſt be given to the pariſh clerk to have the banns publiſhed in the church the following day. This piece of ceremony they are truly averſe to, as

private marriage is more eligible, and they wiſh much not to have their names called. They pretend to be aſhamed on theſe occaſions: but I believe the true cauſe is the fear of alarming others of the ſweet-hearts, who might ſtep forward to claim a *prior* right, and perhaps occupancy. I myſelf have ſeen the proceedings ſtopped by the oppoſite party, while the publication of the banns was going forward.

However, when there is no interruption made, they appear before the clergyman, when the ceremony is regularly performed. After the ceremony is finiſhed, the parſon calls to the bridegroom to remember his duty to the bride; and as an earneſt of obedience to his reverence, the ſwain gives her a hearty kiſs. A very rough ſcramble follows among the other men, who try which will have the good fortune of getting the next kiſs from the bluſhing bride: after which ſhe is led home in triumph, with a large bag-pipe playing ſome chearful march, and other tunes compoſed for the purpoſe.

One

One would naturally wonder that women of eaſy virtue, as we before deſcribed, ſhould not find it difficult to meet with helpmates: yet ſo it is, that many inſtances can be produced, when the men ſtrive to get their favourite in ſpite of what may be alledged againſt her virtue.

They make large weddings, and they frequently ſpend more money than their promiſed portion on the occaſion; though they ſhould want in the after part of life. It is cuſtomary for both the bride and bridegroom, juſt before their marriage ceremony, to untie their ſhoes, garters, and ſome other bandage, to prevent witchcraft, of which they are much afraid on theſe occaſions, and think this an antidote againſt it.

In many parts of Scotland a practice prevails, which not only leſſens the expence of the weddings, but even makes them ſo profitable as to enrich the young couple. That is what is called *penny-weddings*, at which the bridegroom prepares a feaſt, and invites the whole country. Every man, and every wo-

man, pays a ſhilling, which, voracious as they may be, is twice as much as the value of what they eat. The men drink four or five ſhillings a-piece, ſo that (to ſuch poor people) a great ſum is collected. Theſe penny weddings, and all promiſcuous meetings, it is ſaid, contribute much to population.

Their baptiſms are accompanied with ceremonies that are innocent and uſeful, for cementing the peace of the country, more eſpecially among themſelves. Baptiſm is adminiſtered either in public or in private;---juſt as it ſuits the conveniency of themſelves and their miniſter. After this the parents preſent the child to ſome neighbour, and call him *goſti*, or god-father; and after kiſſing and bleſſing the child, the *goſti* delivers the infant to the mother, and ever afterwards looks upon himſelf as bound not only to be careful of that infant, but alſo very much attached to the parents. They call one another *goſties* during life. This name becomes more familiar to them than their own Chriſtian names.

Nay,

Nay, if they had formerly been at variance, by this ſimple union they become reconciled to one another. They never come to the miniſter, without a bottle of ſpirits, and are commonly merry on the occaſion.

Burials are preceded by the large bag-pipe, playing ſome mournful dirge. They continue playing till they arrive at the place of interment, while the women ſing the praiſes of the dead, claſping the coffins in their arms, and lie on the graves of their departed friends. It is common to ſee women coming out to ſtand by the way-ſide, who are ſtrangers, as the corpſe is carried along, with certain mournful ditties in their mouths, and making great lamentations; while they in the mean time aſk ſome of the attendants where the corpſe came from, and whether they are men or women.

On thoſe occaſions, there is great profuſion of meat and drink brought to the place of interment, where the expences generally bear a proportion to the rank and fortune of the perſon deceaſed, to prevent the imputation of meanneſs; and they ſeldom ſeparate while

while the caſk contains any ſpirits to waſh down their ſorrow: which ſeldom happens before their griefs are converted into ſqabbles, and broken heads, which ſome of them carry home as marks of remembrance for their loſt friends.

They ſeldom diſplay much mirth at late-wakes,* as they do in many parts of Scotland; but ſit down with great compoſure, and rehearſe the good qualities of their departed friend or neighbour. Their grief ſoon ſubſides after they are buried; and many have ſpeedily replaced a loſt wife by ſome of their former acquaintance.

* In many parts of Scotland it is cuſtomary for the youth of both ſexes to ſit up by the corpſe, and conſole themſelves by whiſkey and other paſtimes.

CHAP.

CHAP. VIII.

Oppreſſive Cuſtoms----Tenants foſtering their Maſter's Children without Board Wages---Begging of Cows, Sheep, and Goats, after Marriage---Begging of Wool---Begging of Cocks---Anecdotes.

THE tackſmen ſend their children to be foſtered among their vaſſals. There are ſeveral pernicious cuſtoms that prevail among the better ſort of tackſmen, to diſtreſs the poor tenants, unknown in other countries. By ſuch infamous means, they become at once poſſeſſed of no inconſiderable ſhare of the wealth of the poor inhabitants.

The moment that the child of a great tackſman is nurſed, the moſt ſubſtantial of the ſubtenants is pitched upon as the moſt proper perſon to foſter the child. And this the tenant

tenant muſt look on as a piece of great condeſcenſion in the maſter; and no inconſiderable mark of honour and reſpect done to himſelf, to be thus entruſted with ſo precious a charge. And from the moment the child is conducted to his houſe by a ſervant, he is dignified with the appellation of *eddigh*, and his wife with that of *muimmé:* a ſtep-father, and ſtep-mother.

By this diſtinguiſhed character, each are addreſſed thereafter. The child never ſpeaks to them but by that venerable name; nor they in return, but by the title of child. And this child is not only well fed and clothed by the *muimmé*, but ſhe alſo muſt attend the *daultidh*, with more care and attention than any of her own, that the parents, of any of them, may have no reaſon to complain that their child is neglected in meat, clothing, or cleanlineſs.

By the time that this *daultidh*, or ſtep-child, is ten or twelve years old, and generally well foſtered, the parents carry him or her home, to ſend them to their education: and inſtead of paying any board wages for all

all this expence of meat and drink, conſtant attendance, and clothes, for the child, it will be all loſt labour, unleſs their *daultidh* is accompanied home with a preſent of cows, ſheep, or goats, and clothes, in proportion to their reſpective abilities.

And the foſter-father and mother are always more or leſs reſpected by the true parents, in proportion as they continue to load their ſtep-child with preſents. The moment they fail in that part of their duty, then they are allowed to paſs along in the common crowd of beggars, hardly noticed by the ſtep-child or parent.

In this, as well as many other particulars, I am not likely to avoid the imputation of being too ſevere, or departing from the truth. I muſt here, therefore, as in former circumſtances, be excuſed by the kind reader for proving my allegations by teſtimony.

One Monro, called Macandy, was a rich ſubtenant, under different great tackſmen; and his wife nurſed children for them all; and from his kind attention to his *daultidh*, was

was truly honoured and eſteemed, nor, to ſay truth, is there a more lady-like woman, without diſparagement, in all Harris, than his wife was, and ſtill is, for her age.

It is commonly the caſe in this unfortunate country, that though a man is poſſeſſed of ſeveral hundreds of ſheep in the foreſt (becauſe in this place they are not reſtricted by their maſters from multiplying their flocks) when he begins to fail in ſtrength, he is in a ſhort time ſtript of his property, and becomes a beggar.

But this was not the whole of the caſe with Macandy; for he had not only great flocks of ſheep roaming through the hills, but a vaſt herd of cows, and a good farm, with money at intereſt in his maſter's hand, whoſe benefit it was to continue ſo wealthy a tenant in one place unmoleſted. Beſides, he alſo foſtered the preſent tackſman (who is now a full Captain in the Army) which ought to entitle him to double care and attention in his old age, from his foſter-ſon. This man alſo is in poſſeſſion of the money

that the foſter-father was poſſeſſed of, as ſucceſſor to his father.

What, then, was the conſequence of ſo much expence and tender care? Why the foſter-ſon left the foſter-father and mother, both blind with age, being one hundred years old, without a leaſe, and at the mercy of a ſteel-bowman that hardly has an equal for ſeverity; who made old blind Macandy and his blind wife pay equally dear for leave to ſit and lie in a hut, while any of his cows, ſheep, or horſes remained, as the youngeſt and ſtouteſt of his ſcallags; obſerving, that though he foſtered his brother-in-law, that was nothing to him. Thoſe poor aged blind people at length were reduced to apply for their money to pay their rents; but as money lent by ſubtenants to their maſters, is ſeldom returned, Macandy applied for his money in vain: in vain even to the lady to whom he delivered his money, and whoſe ſon he foſtered, and in whoſe poſſeſſion her bill acknowledging the receipt lay. Macandy finding that all his good deeds were thus repaid, gave his bill to his foſter-ſon's agent and relation, being alſo no inconſiderable

conſiderable limb of the law, in expectation of receiving payment through his hands, as he is a manager of the rents, as well as a lawyer: but there alſo he has failed. As it is not intended to pay up the money, excuſes are eaſily invented.

Thus I have ſeen the aged pair blind, and feeble with age, ſitting or lying in their hut, without cow, ſheep, or goat, or bread, to ſupport them, but what the charitable poor ſubtenants ſent to their huts, as they are unable to take up their beds on their backs (as other beggars muſt) to walk about the different bays, to be maintained.

There is a very charitable gentleman in London, who in his younger days remembered to have ſeen Macandy, not only ſervant to his father for years, but alſo a wealthy tenant. This gentleman, from compaſſion, ordered a certain quantity of meal to be given them yearly, after he heard of their diſtreſſed circumſtances, and has alſo applied for the bill, that he might make the money be forthcoming: but as he is in earneſt determined to force them to give up the money

ſo juſtly due; others are as much in earneſt to defeat his intentions, and therefore he will never come at the ſaid deed.

One Macdonald, *Callum M'Inniſh*, a more reſpectable character ſtill than old Monro, who foſtered another ſon to this ſingular family, fared worſe ſtill; for, along with foſtering the child, they ſent their ſervants to work in his neighbourhood, and becauſe he refuſed to feed them with the milk of his own cattle, he was inſtantly obliged to betake himſelf to the King's foreſt with his family and cattle, and even to carry their own ſon with him to this aſylum, and to keep him for years thereafter, even though he never returned back to their lands more: nay, after the boy was at Stornaway town, at ſchool, where he died, Malcolm was ſent for, and had to hire men and a boat out of his own pockets, to carry the corpſe to Roudle to be buried, a ſpace of fifty-ſix miles, in a ſevere ſtorm, in Winter; while the parents only took the trouble of meeting the corpſe of their own child, as others of the neighbours, after the poor man was at all this expence and trouble.

This is another inſtance, and only one of the many peculiar to this famous family, of parental affection for their children; and alſo points out their power, like the Centurion; "They are men in authority, and can ſay to one man, go, and he goeth; to another, do this, and he obeys it." Nay, one Ruaridh Macilphadrick, who was once richer than both the former put together, and foſtered many of thoſe children, yet is now not only a common beggar, but unfortunately deranged in his faculties, and cannot finger one ſhilling of the ſums of money he lodged in the hands of a tackſman, whoſe word he depended upon without a bill. And though he ſays, that the ſon knows of this, and knew the confidence he placed in the father's honour, ſtill he refuſes to pay a farthing, becauſe he had not ſecured a bill. It is in vain for the aged man to reply, that bills were not neceſſary in thoſe days, when a man's word was deemed ſufficient; but times are altered.

This ſhameful practice is too common to be refuted; and, if it was attempted, the men are ſtill living teſtimonies of the facts: how-

however ſurpriſing the narrative may appear to people of more free and liberal ſentiments.

Another ſhameful practice commonly exerciſed to fleece the poor in this country, is the mode of going round the whole tenants over the pariſh to beg for cows, ſheep, and goats, after marriage, under pretence of ſtocking a farm.

The moment a gentleman, in poſſeſſion of a farm fully ſtocked, with all its compliment of cattle, thinks of marrying a woman, whether his fancy lights on the daughter of a rich or poor man, a ſtranger or native, be he old or young, rich or poor, himſelf, the new married woman loſes no time to go the round, accompanied by the man and maid-ſervant, to try her fortune among the wretched tenants, under pretence of ſtocking the farm.

It is expected, on thoſe occaſions, that every one will deal liberally to the kind lady that did them the honour of ſtanding under their roof. Immediately a runner

muſt be diſpatched for a ſheep or more, as their reſpective circumſtances are ſuppoſed to admit of, that *bean-n'tighe*, the good wife, may be preſented with them to ſtock the farm ſhe is entering upon.

Each of theſe ſtrives who ſhall receive moſt, as by this mark of attention a proof is given of their eſteem to herſelf, and as it points out the rank that the family ſhe belongs to holds in the eye of the common people. And ſhould any ſturdy ſtubborn man prove churliſh on thoſe important occaſions, he might have occaſion to repent of his refuſal; and therefore when hardly (*a caigean*) two ſheep for giving milk to their children remain, yet they are cautious of refuſing *bean-n'tighe*.

Thus every new *beann*, or good wife, like a new broom, ſweeps almoſt clean before her, and leaving behind only a houſe full of ragged hungry children crying for meat, with the mother and father to divert them.

I am aware, that it may be obſerved, that it is not peculiar to the Weſtern Iſles, for perſons

perſons to go about their neighbours, to procure additional ſtock to their farms. In various parts of Scotland, young beginners make a circuit through the country, ſoliciting donations of corn, potatoes, hay, and ſtraw. That practice, which is called *thigging*, is very different from the one which we are deſcribing. The former makes the humble ſupplication of poverty, the latter the exaction of arbitrary power. Here, indeed, as elſewhere, the poor are obliged to ſolicit chariatble contributions of corn, potatoes, and other articles of ſubſiſtence. The tenants themſelves, experienced in diſtreſs, are prone to ſuccour the miſerable.

But thoſe poor people, who are liberal to the rich, muſt be extremely cautious how they venture to pray them for aſſiſtance. Some of the rich make it a rule to grant no relief; but to diſmiſs from their gates unhappy perſons who owe their abject ſtate to their oppreſſion.

The young are eaſily initiated in the principles of rapacity and tyranny, which ſo uniformly regulate the conduct of their parents.

In the beginning of Spring, the young gentlemen go about among the tenants to collect their cocks and hens. As the parents extort their quadrupeds from these oppressed people; so do the children the bipeds. They carry their servants with them, and force the tenants to part with great numbers. They pretend that they want them for fighting; but in reality convert them into money; and often sell them to their owners themselves. Should any subtenant refuse to give his fowls, or an equivalent, the parents will find means to make him regret his resistance to the insolent exactions of youthful tyranny. Perhaps, the young despot himself would, on the spot, inflict punishment on the audacious rebel, who should have the presumption to maintain his own rights.

Thus fleeced by the extortions of their superiors, the poor people are moreover exposed to the importunate solicitations, and demands of their equals, from the neighbouring isles. Swarms of the wives tenants of Uist, and the small isles, come in Summer to the hills of Harris to spunge on the poor inhabitants, to get presents of

wool and clothing. Each of thoſe begging females muſt have a ſervant to carry the bags of wool which ſhe collects. A dozen of them is often quartered on a poor tenant in a night. One of the family, the next day, accompanies them to a neighbouring farm, *monſtrator et comes hoſpitis*. The ſtrangers carry their diſtaffs and ſpindles along with them, and ſpin as they proceed, and when they ſit down to reſt. As they are engaged in their own work, and are fed by others, they make their circuit at their leiſure. The expence of thoſe viſitors, added to the rapacity of the tackſmen, compels the poor tenants to be half naked, and half ſtarved, even in the coldeſt weather; and when engaged at the hard labour before deſcribed.

It will naturally occur to the reader, that the gifts to the mendicant females are voluntary, and conſequently not grievous. In fact, though nominally voluntary, they are really compulatſory. The mendicants, have eaſier acceſs to their landlords and landladies, frighten them with threats of complaints. They even come often re-

inforced by the recommendations of the tackſmen's wives, or ladies, (as they ſtile themſelves) which the tenants dare not diſregard. Here, indeed, as in all countries where arbitrary power prevails, oppreſſive as the ſupreme deſpot may be, a great part of the ſuffering of the ſubjects ariſes from ſubordinate tyranny.

I have heard the practices of proprietors in former ages adduced as a precedent for burdening the tenants with the maintenance of their children, and expecting from them preſents of cattle with them when they returned to their parents. Such a practice, indeed, prevailed. The favourite vaſſals being of entruſted with the heir, and other children of the chieftain, always ſtrengthens their attachment to the intereſt of the family. But the conduct of the chieftains in former times, and of the tackſmen in the preſent, was very different. The proprietor protected the benefactors of his children, and gave them long leaſes, and addiiional farms, and did every thing in his power to promote their advantage. Benefits conferred on the generous gentleman exacted gratitude, and procured friend-

friendſhip and patronage. Preſents conferred on illiberal avaricious tackſmen, only increaſe rapacity and cruelty. Where generoſity ought to prevail, not even juſtice takes place. Inſtead of gratitude, come inſolence, injuſtice, and barbarity.

CHAP.

CHAP. IX

Anecdotes of Prince William Henry—Of the Town of Stornaway, in Lewis----Contraſt between the Dawnings of Liberty and Comfort opened in Lewis, and the preſent State of the adjacent Iſland of Harris---Former Manners and Mode of Life in the Hebrides compared with the preſent.---A Compariſon of the Condition of the Hebrideans, and other Highland Scallags with that of the Negroes in the Weſt-Indies---Obſervations on the Attempts to introduce extenſive Fiſheries into the Iſlands and Highlands of Scotland.

FROM ſcenes of oppreſſion and ſorrow let us now turn our eyes to the dawnings of liberty and comfort introduced into that portion of the Weſtern Hebrides, that has fortunately fallen into the poſſeſſion of the Hon. Mr. Mackenzie of Seaforth; whoſe genius

genius and purſuits may be conſidered as characteriſtical, in ſome meaſure, of the preſent age, when the falſe glitter of barbarian war begins to give way before the real ſplendour of humane philoſophy: a noble and elevated mind, inſtead of purſuing military renown under the banners of ſome unjuſt and ambitious conqueror, employing his time and talents in the acquiſition of knowledge, and the application of knowledge to the uſeful arts, and the increaſe of human happineſs. This modern ULYSSES, inſtead of wandering from his ITHACA, like a neighbour of his, in order to acquire fortune and fame by arms, in diſtant countries, remains at home, the guide and the father of his people.

The chief town in Lewis is Stornaway. It is with equal commodiouſneſs and elegance laid out in regular buildings and ſtreets. The merchants have built excellent peers and quays, for loading and unloading veſſels, of which there is a great reſort. The bay in which it is ſituated, is ſafe, and the harbour ſpacious and eaſy of acceſs; with excellent

excellent ground for anchoring. Here is excellent accommodation, and good entertainment, at moderate rates, for ſtrangers, in public houſes and coffee-rooms. The private houſes of the merchants and tradeſmen diſplay neatneſs, plenty, and a kind, as well as elegant hoſpitality; being plentifully ſupplied, by means of their home and foreign markets, with all the neceſſaries, and even luxuries of life. Stornaway, ſeparated by its ſituation, from the main land of Scotland, but approximated to various commercial towns, by eaſy water-carriage, is not confined to the Celtic cuſtoms that prevail in the Highlands and Iſlands in general, but readily adopts the modes of the capital, and the improvements of every country.

This town, a few years ago, was honoured with a viſit by Prince William Henry, when he made a voyage and tour through the Hebrides. Travellers, with very few exceptions, never think of voyaging through the Weſtern Hebrides, or touching on the Long Iſland; but paſs on by Sky, Mull, Tyree, Iona, and Coll. Prince William took a wider

a wider range. And as the Prince performed a more extenſive voyage in thoſe parts, than our common travelling antiquarians, and botaniſts; ſo he was more curious and minute; and perhaps, more judicious in his enquiries, which did not ſo much relate to inſects, ſhells, feathers, and druidical remains, and thoſe *luſus naturæ*, thoſe whirligigs of Nature, that ſo much attracted the attention of a certain Welſh traveller, as to the civil and political ſtate of ſociety; the domeſtic ſituation of the people; and the ſtate of the uſeful, or mechanic arts. He converſed with freedom and affability, through an interpreter, with the lower orders of the people, enquiring into their ſituation, occupations, and manner of life. He condeſcended, wherever he touched, to carry along with him many pieces of workmanſhip peculiar to the Iſles, and which diſplayed, though ruder than the handicrafts of manufacturing countries, the contrivance and invention of the natives; and what their genius, with proper cultivation and encouragement, was capable of producing. A very different opinion was formed of thoſe genuine remains of the ancient Celts, than that

that which is profeſſed by the GOTH, Pinkerton, who thinks that the Highlands of Scotland will never flouriſh in uſeful or liberal arts, till the Celts be driven or otherwiſe removed out of it; who calls them CATTLE, and ſcarcely allows them to be of the human ſpecies. But of this gentleman, and his noſtrums and animoſities, I ſhall take an opportunity of ſaying more in another work of a more comprehenſive nature and extent than the preſent, which I intend, God willing, in the courſe of a year, perhaps leſs, to give to the public.

Prince William, whenever he took a fancy to any thing, always made a very princely return, which, with the frank manner that accompanied it, made the hearts of thoſe poor people, ſo little accuſtomed to the favours or condeſcenſion of their ſuperiors, leap with joy. It is ſuperfluous to ſay, that the Prince is beloved and adored among a people oppreſſed by tyranny and cuſtom, yet ſenſible by nature, and ductile and open to every impreſſion of gratitude. The Prince, as may eaſily be ſuppoſed, was received in Stornaway with the utmoſt reſpect, and honoured by

by all poſſible attentions; and he was highly ſatisfied with his reception.

The merchants of Stornaway, among other branches of commerce, deal deeply in the fiſhing trade. Several of them employ one, two, or more veſſels, in the proper ſeaſon, conſtantly on the look-out for herrings. Their ſituation is very happy for fiſhing, being near to the weſt ſide of Lewis, and thoſe lochs and weſtern coaſts, which are reſorted to by the deep ſea herrings much more than the eaſtern ſhores either of the main land of Scotland, or of the neighbouring iſlands. The gains of the adventurers are, *communibus annis*, conſiderable on the trade; and they draw a large portion of the royal bounty for the encouragement of the fiſhery. They alſo ſend great quantities of oil, ſeal-ſkins, and other ſkins, annually to the markets. The Stornaway fiſhers, ſtill farther, have become famous for the vaſt herds of porpoiſes which they kill in their lochs, ſometimes by hundreds at a time.

Trade, but chiefly the fiſhing trade, gives birth to a lively fermentation of general induſtry,

duſtry, not only in Stornaway, but in other parts of Lewis; where the natural activity of the inhabitants is farther encouraged by the wiſe and liberal policy of Mr. Mackenzie, in conſtructing roads, and by juſt regulations, leaving to the induſtrious the reward of their toil. Stornaway is a market, and is daily becoming a greater market for the produce of the ſoil, and the fruits of the fold and field. In the town of Stornaway there is a growing demand for houſes; the building of which gives employment to many hands; as maſons, carpenters, ſmiths, day-labourers, &c. and people to cut, dry, and bring home peats, of which the conſumption is daily increaſing. Such a lively little town cannot but be a ſource of ſatisfaction and pleaſure, as well as of advantage to the lord ſuperior of whom the inhabitants hold their tenements, who is an eye witneſs of their induſtry, and ever ready to encourage the introduction of whatever may tend to the general improvement. How happy a change has been brought about in the iſland of Lewis ſince the reign of James VI. of Scotland and Firſt of England, a period of leſs than two centuries! That Prince, who was

was a great encourager of all the arts of peace, ſent a colony of induſtrious fiſhermen from the ſhire of Fife, in Scotland, with ſeveral Danes and Dutchmen, to teach and to exhibit an example of uſeful induſtry to the natives, with the encouragement of large allotments of bays, and lands indiſputably in the gift of the Crown. The heir to Macleod, the chieftain of Lewis, together with his neighbours, fell upon the unfortunate ſtrangers from the low-lands, and maſſacred them to the number of many hundreds in one night. The preſent chieftain of Lewis ſeems ſtudious to expiate the barbariſm of his predeceſſors.

A very different face of affairs from that which we have juſt been contemplating in Lewis, takes place in the neighbouring iſland, or rather peninſula of Harris, and for the moſt parts in all places in the Hebrides, where the people are not under the eye of ſome great and liberal lord, whoſe mind and fortune conſpire to nouriſh liberal ideas in his breaſt, and to diffuſe comfort all around him. On a general ſurvey of the weſtern Hebrides, as we have ſeen, the picture that is

 ofteneſt

oftenest presented, and which recurs again and again to the mind, is that of melancholy and depression. Those isles are, in general, the melancholy abodes of woe, of suffering in various forms, where the people are treated merely as beasts of burthen, and worse than beasts of burthen. If want and stripes leave any room for sensibility to a state of slavish dependence and cruel revilings and mockery, surely the tears, the cries, the groans, of so great a number of oppressed, though lively and acute people, call for pity and relief at the hands of Government!

The public attention has of late years been called to the situation of the African cultivators of the soil in the West-Indies. God forbid that I should insinuate a disapprobation of any mode of conduct, whose object is mercy. Let me, however, observe, that there are certain divisions, classes, and tribes of men, that have a claim to our sympathy and aid, in preference to others; both by the laws of natural, and those of revealed religion: and, having made this observation, let me institute a comparison of

of the African in the Weſt-Indies with that of the Celtic ſlave or ſcallag in the Weſtern Hebrides, in the neighbourhood of Luſkintire in particular.

Firſt, then, with regard to the reſpective conditions of their life, in general, it is none of their own chuſing. The African, when he is not ſold on account of ſome crime, is bereft of his freedom, and forced into ſlavery by fraud or violence. The Hebridean ſlave is neither, indeed, trepanned into ſlavery by guile, nor compelled by phyſical compulſion; but he is drawn into it by a moral neceſſity, equally invincible; by a train of circumſtances which are beyond his power to control; and leave him no option, but either to ſerve ſome maſter as a ſcallag, or often to protract a miſerable exiſtence for ſome time, in the foreſt, and near the uninhabited ſea-ſhores, where he may pick up ſome ſhell-fiſh, to periſh, with his wife, perhaps, and little ones, through cold and hunger.

Second. With regard to labour. The negroe works only from ſix o'clock in the morning to ſix in the evening: and out of that time he has two complete hours for reſt

and refreſhment. The ſcallag is at work from four o'clock in the morning to eight, nine, and ſometimes ten in the evening.

Third. With regard to reſpite from labour. The negroe is allowed only one day in the week for himſelf. And this, too, is the portion of time allowed to the ſcallag.

Fourth. With regard to food. The negroe has a plentiful allowance of ſuch common fare as is ſufficient to nouriſh him; beſides his little property in land, or *peculium*, which he cultivates for himſelf, on the evenings, after he is done his maſter's work; and on Sundays, and other holidays. The ſcallag is fed only twice a day, when at hard labour for his maſter, with water-gruel, or as they call it, *brochan*; or kail, or coleworts; with the addition of a barley cake; or potatoes: and all this without ſalt. But, for his family, and for himſelf, on Sundays, or when unable to work through bodily indiſpoſition, he has no other means of ſubſiſtence than what he can raiſe for himſelf by the labour of one day out of ſeven, from

from a ſcanty portion of cold and mooriſh ſoil:---Barley, potatoes, coleworts, and a milch cow, or a couple of ewes, perhaps, for giving milk to his infants: though it often happens that he is obliged to kill theſe houſehold gods, as it were, in order to prevent his family from ſtarving. At certain ſeaſons, he has fiſh in abundance; but this he is, for the moſt part, obliged to eat without bread, and often without ſalt. The negroe, if he be tolerably induſtrious, can afford, on Saturdays, and other holidays, with pepper-pot, a pig, or a turkey, and a can of grog. Nay, many a negroe, I am well aſſured, has been known to clear, beſides many comforts for his own family, by the produce of his little property, from twenty to thirty, and even forty pounds a year: ſo that there is a fair probability, that any negroe would ſoon be enabled to gain the price of his liberty, if he deſired and deſerved it. Of relief from bondage, and woe, the ſcallag has not a ſingle ray of hope on this ſide of the grave.

Fifth. With regard to lodging and clothing. The negroe is comfortably lodged and

fed in a warm climate: the ſcallag is very poorly clothed, and ſtill more wretchedly lodged, in a cold one. And, as the negroe is provided by his maſter with bedding and body clothes, ſo he is alſo furniſhed by him with the implements of huſbandry. The ſcallag, with ſticks and ſods, rears his own hut; procures for himſelf a few rags, either by what little flax or wool he can raiſe; or by the refuſe or coarſer parts of theſe articles furniſhed by his maſter: and provides his own working tools, as the ſpade, called *caſs direach*, the *caſs chrom*, &c.

Sixth. With regard to uſage or treatment. The ſlave is driven on to labour by ſtripes, ſo alſo is the ſcallag; who is even, as we have ſeen, formally tied up, on ſome occaſions, as well as the negroe, to a ſtake, and ſcourged on his bare back. The owner of the ſlave, it may farther be obſerved, has a ſtrong intereſt in his welfare: for if he ſhould become ſick, or infirm, he muſt maintain him; or if he ſhould die, he muſt ſupply his place at a conſiderable expence. There is no ſuch reſtraint on the peeviſh humours, or angry paſſions of a Hebridean laird

laird or tackſman. The ſcallag, under infirmity, diſeaſe, and old age, is ſet adrift on the wide world, and begs from door to door, and from iſland to iſland. Nor is it neceſſary, in order to ſupply the place of a ſcallag, to be at any expence: for the frequent failure of ſubtenants affords but too many recruits to the wretched order of ſcallags.

Seventhly, and laſtly. As there is nothing ſo natural as the love of liberty, and an averſion to reſtraint and oppreſſion, the ſcallag, as well as the negroe, ſometimes attempts emancipation, by fleeing to the uninhabited parts of the country: though ſuch attempts are not ſo often made by the ſcallags after they are enured to ſlavery, as when they feel themſelves on the verge of ſinking into that dreadful and deſerted condition of exiſtence.

The only aſylum for the diſtreſſed in the Long Iſland is the King's foreſt: where ſeverals are ſheltered with their families and cattle for the Summer ſeaſon; where they live in caves and dens of the earth; and ſubſiſt, without fire, on milk, the roots of

the earth, and ſhell-fiſh. But in the Winter ſeaſon, cold and famine drive them back again to ſeek for ſubſiſtence and ſhelter under the ſame tyranny that had driven them to the foreſt. The blue, and other mountains, afford the means of life to runaway negroes (if they can eſcape the ſearches of their maſters) both Summer and Winter.

In the Weſt-Indies, no planter, or captain of a veſſel, is allowed, by the law of the Colonies, to kidnap, conceal, or keep any runaway ſlave, or, by any means, to detain him from his maſter. Here, alſo, the compariſon holds between the ſlave and the ſcallag. There is not a tackſman who will take or retain in his ſervice, or on his land, either the ſcallag or ſubtenant of another maſter, without a written certificate from that maſter, that the ſcallag or ſubtenant has a good character; and alſo, if he be otherwiſe ſatisfied as to the character of the poor man, that his maſter is willing to part with him. For as the coloniſts, by their laws, ſo the tackſmen of the Weſtern Hebrides, by their country regulations, have entered

entered into a firm compact, that no one ſhall harbour the ſubtenant or ſcallag of another, who does not produce a proof of his humble and unlimited obedience to his former maſter. Now, it is evident, from reaſon, were it not proved by experience, that certificates are moſt withheld where they are moſt wanted. For, no landlord who is known to be cruel to his people, will ever give them certificates; becauſe in that caſe they would all leave the tyrant, and ſeek for milder treatment under ſome leſs ſevere maſter. Certificates of good behaviour are very naturally required with ſervants: but neither is it poſſible, for all maſters and miſtreſſes to combine in a ſyſtem for enſlaving poor ſervants; nor in England, does the humanity of the law leave the poor without redreſs if they did: for, by the late excellent law, reſpecting maſters and ſervants, the latter can claim a certificate, if the former cannot ſhew juſt cauſe for refuſing it.

As I had not entered into the tyrannical combination among the tackſmen, I ventured to engage in my ſervice a young man, of whoſe good behaviour I was well aſcertained,

tained, but who had not a certificate from his former maſter. But I was ſoon obliged to give him up. His poor parents were ſubtenants to that maſter: who quickly conceived the idea of uſing them as hoſtages for the humble return of their ſon. Thoſe poor people were informed, without ceremony, that if he did not immediately return to his labour, they would be ſharply looked after, to teach themſelves and their children better manners in future. Accordingly I parted with him.

I am told that there have been many inſtances of a cunning clever ſlave having found ways and means to get quit of his maſter, not only by fleeing into the back or hilly country, but through the contrivance of ſome charitable ſailor, who has concealed him under the hatches, until he eſcaped out of the iſland, and ſo regained his liberty.

There are inſtances too, of poor men, by ſimilar methods, making their eſcape from Harris, and other parts of the Long Iſland. I have known young fellows, who had imprudently married before they were well able

to build a hut for themſelves; and of their going, from a terror of falling at that early period of life into the condition of ſcallags, on board ſome fiſhing veſſel, on pretence of lending a hand for a few months in fiſhing, and taking the firſt opportunity of making their eſcape at Greenoch, Port Glaſgow, or any other port where the veſſel put into: thus leaving their families to the mercy of their maſters.

An old but active man, whom I knew, Evan Macleiſh, a ſubtenant to the miniſter of Harris's father-in-law, by bribing a ſailor, made his eſcape with a concubine and her three children, (whom he had kept for years under the ſame roof with his lawful wife) below the hatches, unknown to the captain of the veſſel, ſafely to Greenock.

One would imagine that Macleiſh, who had been ſo long indulged by his maſter in living on his ground according to his own taſte, might have truſted to him for continued friendſhip. But notwithſtanding this ſpiritual indulgence, he had but little hope that the miniſter would ſhew him any forbearance

bearance in temporal concerns. Foreſeeing, that, ſooner or later, all that he had muſt become the property of his maſter, and he himſelf a ſcallag, he choſe to tranſport himſelf with his concubine, and her brood, while he had the means: leaving his old wife behind him as a legacy to the miniſter and the pariſh of Harris.

It has been recorded by different writers, that among the Norman pirates, there were many who had never ſlept, for a courſe of ſeveral years, in any houſe where there was ſmoke: and, not very far back, one Reginaldus, of Norman deſcent, a great chieftain of the Hebrides, lived in the ſame manner; accuſtoming himſelf to all manner of hardſhips.

It is alſo reported of one Bredan More *Na-b'Uaii*, ſuppoſed to have been the father of the Macdonalds, that when he made an irruption from the Hebrides into any part of the main land of Scotland, he commonly lodged with a thouſand men, in a large cave, in a rock, called, in the Gâlic language, *Uaii Bhridean*:

Bhridean: and that thoſe hardy iſlanders lived on veniſon, fiſh, milk, whey, and the roots of the earth; with very little uſe of fire.

So natural is the love of liberty, that I verily believe, what I have been aſſured of by many a poor Hebridean, with tears in his eyes, that thouſands would prefer the ſame kind of hardy and wild, but independent ſtate, to the condition of ſcallags and oppreſſed ſubtenants, were it permitted to them. Yes, they would willingly live on fiſh, and vegetables, with a little ſea-water, perhaps, condenſed, and rendered more ſalt, by means of evaporation, even without potatoes; provided they were allowed to ſhelter in ſome hut raiſed by their own hands, near the ſea-ſide; but this privilege they are not allowed, unleſs, together with the ſpot for building a hut on it, and a garden for vegetables, they alſo take a piece of moſſy ground along with it, that may effectually by the tenure of holding it, in fact ſubject their perſons, and all they have, to the will of the landlord.

No

No human condition is abſolutely happy or independent. There is a mixture of miſery in every lot: and all men (as is juſtly obſerved by a certain reſpectable writer on the ſubject of ſlavery *) are more or leſs dependent on one another. There is a mutual connection and ſubordination, that runs through the whole family of mankind, from the ſceptre to the ſpade, from the king on the throne to the peaſant attached to the ſoil. Whether we have reſpect to former or preſent times, we ſhall find that a very great majority of the human race have been, and now actually are, in the ſtate of bondmen and bond-women, to ſuch of their fellow-men as were deſtined by Providence to move in a higher order in political ſociety. As there are gradations in animal and intellectual nature, ſo alſo there are gradations in human ſociety. Such, in reality, is the actual ſituation of human affairs: ſuch the oeconomy of Providence. And why ſhould there not be divers ſtations, as well as divers orders of beings? If it be fit that there ſhould

* William Innes, Eſq. of Lime ſtreet Square, in the City of London.

ſhould be men as well as angels, why, in like manner, ſhould there not be bondmen, and bond-maidens, as well as princes and princeſſes, kings and queens? The minds of men are fitted by education and by habit for the different ſtates and ſtages of ſociety, in which they exiſt. The advancement of tribes and nations of men from rudeneſs and ferocity of manners, to civilization and liberty, muſt be gradual. Sudden tranſitions from one ſtate to another, like convulſions in the human frame, agitate ſociety, and endanger its exiſtence. It is by a meliorating change in men's minds, not by the operation of ſudden and violent laws, that either nations or individuals can paſs from vice and barbariſm to virtue and refinement. Changes more ſudden and deciſive would only tend to derange the order in which human affairs naturally proceed; and, by prolonging the reign of confuſion, anarchy, diſcord, and barbarity, to prolong alſo the miſery, together with the exceſſive inequality of mankind. The truth of all this is emphatically illuſtrated by what has paſſed, and is ſtill paſſing in our day, in Ruſſia.

The

The Czarina, willing, on her acceſſion to the Imperial throne of Ruſſia, to raiſe the peaſants attached to the ſoil to the condition of freemen, inſerted in her new code of laws a clauſe for effecting this object in a very rapid manner. But it was ſoon found neceſſary to eraſe this clauſe for the peace and ſafety of the nation. The barbarous Ruſſians, knowing as little bounds between liberty and licentiouſneſs, as between a reaſonable ſway and deſpotic rule, abandoned themſelves to the moſt infernal intoxication and exceſs; and had they not been reſtrained within their uſual folds of fixed cuſtom, would have proceeded, as ſome of them in fact did, and many of them threatened, to a general maſſacre of their lords, and univerſal devaſtation.

The preſent Archduke of Ruſſia was induced, from the nobleſt motives, to manumit all the peaſants on one of his eſtates, by way of experiment, how far he might venture on the ſame meaſure in others. The peaſants were put in poſſeſſion of the ſtocks on the different farms, and thenceforth to pay certain fixed rents for a limited term of years,

years inſtead of perſonal ſervice. They were at firſt infinitely delighted with their new ſituation.—They reaped the harveſt, abandoned themſelves to drunkenneſs, and ſold all the produce of the ſoil, without even leaving ſeed for another crop. They fell of courſe into extreme miſery, and unanimouſly joined in a petition to the Archduke, which was readily granted, to be taken under the charge of their former overſeers, into their former ſervile ſituation!*

I entirely agree in opinion with this gentleman. That there ſhould be different orders or conditions of men, is agreeable to the plan of Providence; and not ſuperſeded by that of grace. *Oneſimus* was acknowledged to be the bond-man of *Philemon*, at the ſame time that he was admitted to a participation of all the privileges and hopes of Chriſtianity. I alſo readily allow, that in order to the emancipation of ſlaves, it is neceſſary,

* Mr. Innes informs us that theſe inſtructive and intereſting particlars in the modern hiſtory of Ruſſia, are given on the authority of Mr. Swinton, a near relation of the Ruſſian Admiral Greig, who has lately publiſhed his Travels during a courſe of three years, in Ruſſia, Norway, and Denmark.

in the firſt place that they be made capable of being good members of ſociety: that their minds be freed before their bodies. But after they are by education in the Chriſtian Revelation, like the poor *ſcallags*, humanized, enlightened, and raiſed to the ſpiritual converſation, views, and hopes, to keep them in a ſtate of ſlavery, has in it ſomething that is monſtrous and ſhocking. The Danes, after they had carefully inſtructed and trained up their negroes, in their Weſt-India ſettlements, in the principles of morality and the Chriſtian religion, and experienced their good behaviour, generally gave them their liberty, even before the late Daniſh law for the gradual abolition of ſlavery, and received, in the increaſed induſtry of the well-tutored and free ſervant, a full recompence for the liberality of their conduct.

There is no law, it is true, authoriſing ſlavery in the Hebrides: but the ſcallags are ſlaves *de facto*, though not *de jure*. I wiſh, therefore, that ſomething might be done, by the wiſdom and humanity of the Legiſlature, for their relief.

Mr.

Mr. Burke, who ſeems to think that this world was made only for gratifying the luxurious appetites of a few great ones, obſerves, with regard to the poor, that they have the conſolations of religion. True: yet, it is natural for them to avoid, if they could, hunger, nakedneſs, and oppreſſive labour in this life. What, it may be ſaid, can the Legiſlature do? Shall they make a law, that no laird or tackſman ſhall keep a *ſcallag*? No. This would be as abſurd, and cruel, as it would be to enact, that no Weſt-India planter ſhould keep an African ſlave: in both which caſes the poor wretches muſt ſtarve. But open a field of induſtry, and let the door of this field be open to every one who chuſes to enter.

The natural reſource of the maritime and hardy inhabitants of the Weſtern Hebrides, far advanced in the northern and deep ſeas, is fiſhing: an occupation to which they are, as we have ſeen, much addicted. But the lairds and tackſmen, as we have alſo ſeen, will not ſuffer them to ſettle even in huts on the ſea-ſhore, unleſs they become, in fact,

their predial ſlaves, by taking a piece of cold waſte land.

Certain patriotic Scotchmen, the Duke of Argyll, Lord Breadalbane, Mr. George Dempſter, and others, moved by theſe conſiderations, have ſet on foot a ſcheme for introducing liberty, with induſtry, among the poor Highlanders and Iſlanders, by ſetting free ſome ſpots of ground from the graſp of tyranny, there raiſing the ſtandard of liberty, and inviting the induſtrious to come thither from all quarters as to the abodes of freedom, where they might be ſecured in the poſſeſſion of quiet and independent habitations. Certain fiſhing ſtations have accordingly been fixed on; where the Britiſh Society encourage ſettlers, by the conſtruction of harbours, roads, warehouſes, with neceſſaries and implements for fiſhing on reaſonable terms, and permament *domicilia* to them, and theirs after them. All this has a tendency, no doubt, to nouriſh and ſtimulate a ſpirit for fiſhing. And it is to be regretted, that the fiſhing ſtations were not either made more numerous, or more happily choſen. They lie all of them, ex-

except that in Lewis, on, or in the iſlands adjacent to, the main land of Scotland; where there is neither ſuch plenty, nor large and ſtrong fiſh, as live in the deep ſeas, and are occaſionally driven into the lochs and bays on the weſtern ſide of that chain of iſlands which compoſe the Weſtern Hebrides, and are known, more commonly, by the name of the Long Iſland. On that ſide of the Long Iſland, the beſt, beyond all doubt, for fiſhing ſtations, there has not ſo much as one ſuch ſtation been choſen by the Britiſh Society; and on the eaſt, in Lewis, only one. It is not every one, indeed---it is but very few of the poor working people in the Long Iſland, that can afford the expence of tranſporting themſelves and their families, and fixing themſelves in the fiſhing ſtations in Sky, Loch Broom, Cannay, Raſay, and Oban; but were they only permitted to have a permanent habitation on the ſhores of the lochs and bays in their neighbourhood, and with which they are acquainted, where ſhoals of herrings croud annually; and the fineſt cod, ling, haddocks, whitings, &c. are to be had at all times for the catching, this mere per-

miſſion would ſow the ſeeds of induſtry, in the way of fiſhing, all over thoſe remote iſles, more effectually than the greateſt bounties, or common conveniencies. There has been, of late, a great deal written againſt exceſſive monopolization of land; * and, with much reaſon. If ever there was a neceſſity, or propriety in eſtabliſhing agrarian laws in any part of the Britiſh dominions, it is in the Highlands and Iſlands of Scotland; and eſpecially the chain of iſles called the Long Iſland: where the land is, for the moſt part, locked up from induſtry, in the hands of tackſmen. Might it not be enacted, that in every large town, or diſtrict of a certain extent on the ſea-ſhore, there ſhould be certain ſpots, or ſpaces, the moſt convenient for fiſhing, marked out, where, if any fiſher ſhould chuſe to ſettle, he ſhould have a right do ſo, on paying a certain ſmall quit-rent to the

* See particularly an "Eſſay on the Right of Property in Land, with reſpect to its Foundation in the Law of Nature; its preſent Eſtabliſhment by the Municipal Laws of Europe; and the Regulations by which it might be rendered more beneficial to the lower Ranks of mankind." I hope this little book will make its way to the attention of men who have it in their power to take ſome meaſures for carrying what is moſt practicable in that treatiſe, into execution.

the proprietor? Where cities, villages, or hamlets of refuge might be built, and where, in proceſs of time, the voice of induſtry, joy, and gladneſs might be heard, and at laſt drown the groans and cries of misfortune, ſmarting under the rod of oppreſſion?

Without the interference of the law, wiſe proprietors of land, it would ſeem, ſhould be naturally led to enfranchiſe ſuch places, here and there on the coaſts of the iſlands, from a reaſonable proſpect of private advantage.

A noble example of this kind has been given by Mr. Mackenzie of Torridon, who, on a loch of that name, on the weſtern coaſt of Roſs-ſhire, has taken the moſt prudent, and I am glad to underſtand, ſucceſsful meaſures for uniting a fiſhery with a woollen manufactory.

Loch Torridon is ſituated in 57 degrees and half North latitude. It is about twelve miles in length, and at a medium, two in breadth: though it be here and there indented by promontories of land, advancing

at unequal diſtances, into the water, and ſometimes, joined to the main land only by a narrow iſthmus. Theſe irregularities afford advantages to the fiſhermen, and concur, with rivers, woods, and mountains, to render the natural ſcenery around Loch Torridon highly romantic and intereſting. The margin of the loch is fringed by a ſtrip of arable land of unequal width. The lower parts of the ſurrounding hills and mountains afford good paſture, where they are not covered with wood: and the ſummits of the mountains, with the glens and moraſſes intervening between them, are plentifully ſtocked with various kinds of game. The rivers that fall into the lake are ſtocked with ſalmon and various kinds of trout. In the loch there is the greateſt abundance of merchantable fiſh; and alſo great quantities of the fineſt oyſters. This inlet of the ſea is not only well ſheltered and ſpacious, but it has good holding ground, and is eaſy of acceſs. Several hundreds of the largeſt veſſels ride with ſafety, in this natural harbour, in all weathers.

The

The natural advantages of this place invited the proprietor, Mr. Mackenzie, to add to theſe ſuch improvements as might render it one of the moſt commodious fiſhing ſtations that can be deſired; and he has made ſuch judicious and liberal arrangements, that men of property, or men of no property, provided they be induſtrious, and of good morals, may carry on the fiſhing buſineſs, with the greateſt proſpect of advantage. The enlarged views of Mr. Mackenzie begin to meet with their natural and juſt reward in an increaſed induſtry on his eſtate, and a reſort to Torridon of many poor, but hard-working people. I wiſh, with all my heart, that this effort of Mr. Mackenzie, for the eſtabliſhment of induſtry and comfort in his neighbourhood, may ſucceed. For one ſucceſsful example will avail more towards the introduction of uſeful arts, than the moſt juſt reaſoning, either in word or writing.

There is a ſtation ſtill more advantageous for fiſhing than Torridon, that has hitherto been neglected, both by the proprietor and the Britiſh Society: although Nature ſeems to preſs it on their attention, and imagination

tion itſelf cannot conceive a more inviting ſituation for maritime induſtry or exertion. The place to which I allude, as any one acquainted with the geography of the Hebrides will readily ſuppoſe, is the Tarbat: a narrow neck of land, connecting Lewis with Harris, and dividing the eaſtern from the weſtern ſeas by a narrow iſthmus of ſix hundred paces. This is to the Hebrides what the Straits of Panama are to America.

CHAP.

CHAP. X.

State of Religion in the Weſtern Hebrides---Preſbyteries---Synods---Miſſionaries---Elders---School Maſters---Catechiſts.

IN former times, as is well known, the Weſtern Iſles of Scotland, as well as Ireland, to which they were nearly adjacent, were diſtinguiſhed as the retreats of pious and learned men, and, at one period, the chief ſeats of ſanctity and of learning in Europe. For many years too, after the Reformation, and even ſo late as the middle of the preſent century, there was much ſincerity and zeal in religious matters among the people in the Hebrides, as well as a ſtrict diſcipline in the church. The clergy were exemplary in their lives, regular and conſcientious in the diſcharge of their duty. They viſited the ſick, and ſpent much time in examining and praying with and for their people: miniſterial

rial duties which, at this day, are not ſo much as named in the Weſtern Hebrides; except indeed among the Catholic clergy, who are very aſſiduous in the diſcharge of their religious functions, and therefore much beloved by the people; among whom their influence and authority is every day increaſing. A laxity of morals prevails too much in the Eſtabliſhed Church, in general, (though there are a few exceptions) as well as of diſcipline, miniſters as well as elders,* being more intent on the acquirement or enjoyment of the good things of this life, than on any ſpiritual objects. With regard to the great maſs of the people, ſo much of their time is taken up in temporal avocations, in ploughing or digging their arable ſpots of land, rearing cattle, making kelp, cutting peats, driving cattle for their maſters, and other ſervices, that it is not in their power to aſſemble regularly together, in a fit frame for public worſhip: not to mention that it is chiefly on the Sundays, after the labour of the preceding

* A kind of lay brethren in the Church of Scotland, mingling, in ſome meaſure, the character and functions of the ancient catechiſts and deacons, with thoſe of Engliſh overſeers of the poor and churchwardens.

ing week is over, that their maſters chuſe to ſend them on errands to diſtant countries and iſlands. Poor hard-working people, who, for want of time on the Saturday nights, are obliged to carry home their implements of huſbandry from their maſters houſes to their own cottages, every Sabbath morning, can hardly be ſuppoſed to travel fifteen miles more backward and forward, to hear a ſermon; after being fatigued with their morning's journey of ſeven or eight miles, and that performed under a burthen. Indeed worldly cares and occupations, though not bodily labour, break in too often on the religious exerciſes of the clergy themſelves as well as of the people.

Preſbyteries are held twice and ſometimes thrice a year, for the purpoſe of drawing up certificates for miſſionaries, ſchoolmaſters, and miniſters widows, and other buſineſs. At theſe meetings two muſt make a quorum, as three or four clergymen are not to be found together at the ſame preſbytery, unleſs compelled to meet by ſome very urgent affair, or drawn together voluntarily by ſome common intereſt. The members of the

the preſbyteries in the iſles never debate and divide on any queſtion before them, as in the more numerous or popular preſbyteries on the main land. There is no oppoſition made by one miniſter to the motion of his brother clergyman, whatever it be; and the other is as complaiſant to him in his turn. This mutual complaiſance, however, of the reverend gentlemen to one another, may be, and too frequently is, made an engine of oppreſſion towards any perſon within the precincts of their ſpiritual juriſdiction, who is ſo unfortunate as to incur their diſpleaſure. Of ſuch oppreſſion I cannot but give one flagrant and even flagitious example. A private letter, written by a gentleman to a friend on the main land was intercepted. The very reverend gentleman who intercepted it made unjuſt and malicious commentaries on ſome lively expreſſions which it contained, in a preſbytery; ſubjected the innocent writer of the letter to a preſbyterial rebuke; and leſt the injured gentleman ſhould have an opportunity of juſtifying himſelf by a fair and conſiſtent explanation of his meaning, committed the letter to the flames.

Preſbyteries are for the moſt part held at public houſes, and continued ſometimes without adjournment or prorogation for three ſucceſſive days and nights. The holy fathers ſtand in no need of Paul's advice to Timothy reſpecting his weak ſtomach. Their zeal in complying with that advice rather ſtands in need of moderation. In plain Engliſh, they are often carried, through the natural exigencies of a moiſt and cold climate, and their mutual joy at ſeeing one another, from ſuch diſtances of ſpace, and after ſuch intervals of time, to great exceſſes. One may form a judgment of their ſtile of living at the preſbyteries in the Weſtern Hebrides from the bill of fare, for one day, in a place where luxuries, as well as proviſions, are ſo cheap as in Harris. This was no leſs than one pound ſterling per head; or three pounds for the three days that the preſbytery laſted. —As the meetings of the preſbyteries are, for the moſt part, ſcenes of riot, they are attended only by young people of both ſexes, who delight in frolic.

Having ſaid ſo much of Hebridean preſbyteries in general, it is juſtice to obſerve, that the

the clergy of Lewis attend the meetings of preſbyteries regularly: and that theſe are not attended with ſuch abominable exceſſes as mark the clerical aſſemblies in ſome other quarters. The town of Stornaway is full of ſtrangers paſſing and repaſſing, who would be ſure to entertain themſelves and their acquaintance with a rehearſal of clerical riots, if they had any great handle for doing ſo. This, no doubt, is a check on the preſbytery of Lewis: but, it muſt be confeſſed, that a greater decency of character begins to prevail here among the clergy than in the other iſles compoſing the long chain of iſlands. And it is to be hoped, that the young men lately ſettled here by Mr. Mackenzie will adhere to the cuſtoms, manners, and regulations obſerved on the main land.

The ſame general obſervations here made on the weſtern preſbyteries may be juſtly extended to the ſynods, if I may judge from what I witneſſed at that which met ſome years ago at Sky, the ſame defiance of decorum and propriety of conduct; the ſame contempt of the rules of the church; and the ſame diſpoſition to carry every thing by combination. As one inſtance of tyranny, in the reverend ſynod,

ſynod, and diſregard to the forms of juſtice, I ſhall mention one. The miniſter of Harris wiſhed, as it was ſuppoſed, to exclude even as a ſpectator from the ſynod, the miſſionary miniſter of Harris, his colleague in ſacred functions though not ſettled in the eſtabliſhed church, and therefore without a vote in church judicaories. Although it be a rule in the Scottiſh eccleſiaſtical, as in all other well conſtituted Courts of Juſtice, to hold their ſittings, with open doors, and in the face of the world, the eſtabliſhed miniſter, it is ſaid, from his ſpite againſt the miſſionary, had the ſhameleſs effrontery to make a motion, that the door of the ſynod ſhould be ſhut againſt all ſtrangers, or all who had not a ſeat and vote there; which motion was actually carried *nemine contradicente*. The ſtrangers were accordingly diſmiſſed, and the doors of the chamber, where the holy brethren met, locked hard and faſt. The infrequency of preſbyterial meetings, and the circumſtance of their ſeldom conſiſting of more than two or three members, is a ſource of much trouble, vexation, and loſs to the miſſionary miniſters ſupported in the Weſtern Iſles by the Royal Bounty. It is a law or rule among the managers of that

charity not to give the miſſionary his annual ſtipend, unleſs he produce a certificate of his good conduct and diligence. Now it is neceſſary that the miſſionary ſhould either lie out of his ſtipend for months after it becomes due, or perform a long journey in queſt of thoſe members who do not attend the preſbyteries, in order to get their ſignatures to his certificate. It is impoſſible for any man to paſs through Harris, from iſland to iſland, for a ſignature, all the way to Barray, without loſing three weeks time, beſides expences. This journey repeated annually, keeps the miſſionary ſix weeks from his duty. The ſame hardſhips are incurred by ſchoolmaſters on the Royal Bounty.—There ſhould, undoubtedly, be a ſtated time, annually, when miniſters, in order to complete the number of four, for the convenience and benefit of the poor miſſionaries and ſchoolmaſters, ſhould make it a point of conſcience and duty to attend the preſbyteries.

The miſſionaries are neglected, or treated with hardſhip and unkindneſs at all hands, except among the poor oppreſſed people among

among whom they are ſent, who have but little time and opportunity allowed them, as has already been obſerved, to liſten to their inſtructions, and whoſe humble and hard fortune does not permit them to contribute in any material degree to their comfort and accommodation. They are neglected, and even treated with rigour by the managers of the bounty; and inſtead of meeting with the countenance and favour of thoſe whom they are ſent to aſſiſt in the labour of the Lord, they are regarded, if they do their duty, with jealouſy and diſlike. It is an eaſy matter, and no uncommon thing among hypocrites, to ſhew their regard to duty and religion, by a ſtrict adherence to forms, when that adherence, however injurious to others, does not affect their own happineſs. Thus we have known political reformers who, without retrenching the enormous emoluments of their own, or the offices of their friends, made a merit of collecting and bringing into the public treaſury the paltry clippings taken from poor officers of inferior ſtations in the public ſervice, whoſe annual income did not exceed fifty pounds! I knew a miſſionary clergyman, who, conſcious of his

zeal in doing duty, and whoſe character was univerſally reſpected, ventured to ſend his certificate to the managers at Edinburgh, ſigned only by the two miniſters, who made up the preſbytery. A reverend baronet ſent it back for more ſignatures, which put the miſſionary to a great deal of inconveniency, as well as loſs of time and unneceſſary expence from dangerous ferries.

It is wonderful that ſuch conſcientious managers leave their miſſionaries unprovided with any fixed habitations, or places of reſidence, in the different iſlands they are deſtined to viſit: without which habitations it is impoſſible that they can promote the end of their miſſion. In the horrid iſland of Harris, no place of reſidence has ever been thought of for the miſſionary miniſter, for forty years back, in a diſtrict of twenty-ſeven miles in circuit, beſides three iſlands. The Engliſh clergy are remarkably attentive to their miſſionaries, and grant no relief or aſſiſtance to any country or diſtrict, unleſs the inhabitants, on their part, encourage their miſſionaries, not only with lodging, but alſo with a certain proportion of their maintenance.

From

From the want of fixed habitations, the Hebridean miſſionaries, if they do their duty, as they ſometimes have done, particularly the two laſt in the Harris diſtrict, are obliged to travel, ſometimes twenty-four, and ſometimes thirty-ſix miles a day, and that over the moſt rugged mountains.

I grant, that the journies of the clergyman might ſometimes be ſhortened by navigation. But this could not be done with any degree of regularity, on account of the uncertainty of the weather, and ſudden and dangerous ſqualls, in the fierce Atlantic Ocean, divided, broken, and confined, among iſlands parted into deep glens and lofty mountains. The good laird of Clanronald, ſenſible of the miſerable ſituation of the miſſionaries, has built an excellent houſe for them in Benbicula, at his own expence.

The natural conſequence of the neglect, on the part of the managers of the Royal Bounty, to ſend intelligent and upright viſitors into the iſles, who will not be cajoled by the blandiſhments of either hoſpitality or of flattery, to inſpect the real ſtate of re-

ligious affairs, and the circumſtances of the miſſionary as well as of the country and people. The natural conſequence of this neglect, and particularly of ſending the miſſionaries from place to place, like itinerant beggars, without any fixed reſidence, is, that the ſubject of their miſſion is very imperfectly fulfilled, when it is at all, which does not often happen, attended to.

Yet, the moſt careleſs and indolent of the miſſionaries can never be in want of the moſt ample and formal certificates of their good morals, induſtry, zeal, and ſucceſs too, in their clerical functions: nay, agreeably to an obſervation I have already made, the more careleſs and indolent the miſſionary, the more likely he is to conciliate the favour--- at leaſt to avoid the diſpleaſure of the eſtabliſhed clergy. The miſſionary of Harris, according to the cuſtom on the main land of Scotland, began to viſit, and pray with, and examine the people committed to his charge, from village to village: a practice hitherto unknown in thoſe parts. But that part of of his duty he thought it prudent to give up: as it gave offence to his colleague, who conſidered

conſidered it as a libel on his own conduct. Neither was the zeal of the miſſionary liked by the tackſmen, who were unwilling that the people, for any religious purpoſes, ſhould have the ſmalleſt reſpite from their labour. The miſſionary being made an object of ridicule, and likely to undergo farther perſecution if he perſiſted in his plans for inſtructing and conſoling the poor oppreſſed people, by the hopes of religion, choſe to accommodate his conduct, in ſome meaſure, to the taſte of thoſe among whom it was his lot for ſome time to live.

I ſhall now ſay a few words on the ſubject of the ELDERS in thoſe remote regions, having firſt added to what I have obſerved concerning that claſs of men, above, that each pariſh, according to the conſtitution, ſends what they call a ruling elder to ſit, and vote along with the miniſters in the preſbyteries. *Elders*, in the Hebrides, are, for the moſt part, mere nominal office-bearers: as they take no concern about the ſpiritual ſtate of the people; and, in Kirk Courts vote, or are ſilent, juſt as their miniſter, whoſe creatures they are, and who increaſes, or, in fact, (for he cannot formally)

diminiſhes their number, as it ſuits his intrigues, chuſes to preſcribe. Indeed it would be a great curioſity to ſee men in waiting, praying with, and comforting the ſick, and watching over the morals of the people, as in ſeveral parts of the Lowlands of Scotland, who are themſelves moſt irregular in their lives, and addicted, as they often, and even for the greater part, eſpecially in Harris, to various kinds of debauchery. As for drunkenneſs, though ſinful and ſhameful in itſelf, it may, in ſome meaſure, be conſidered as a vice incident to an almoſt Hyperborean climate. But among Weſt-Hebridean elders, there is nothing more common than concubinage, fornication, and even adultery.

But from theſe general remarks on the character and condition of the elders in the Weſt-Hebridean Iſlands, I muſt except thoſe of North Uiſt, among whom are ſeveral reſpectable gentlemen, ornaments to the church. It is obſerved by a prophet, "As is the people, ſo are the prieſts." The converſe of this, equally true, may, perhaps, be applied to miniſters and elders. "As is

the miniſter, ſo is his Kirk-Seſſion :" *—for this is of his own modifying and chuſing.

I ſhall here confirm what I have ſaid in general of the *elders* in the Long Iſland, by a well-known ſtory, which may alſo, perhaps, be thought to illuſtrate, in ſome meaſure, the ſtate of ſociety in the Weſtern Hebrides among the common order of the people, in reſpect of delicacy or indelicacy of ſentiment. But, as I muſt, in the courſe of that ſtory, introduce the name of the miniſter of Uig in a ſort of comical manner, I muſt premiſe, that this reverend gentleman is on the whole deſervedly reſpected: he is regular in preaching on Sundays, and on other days he is zealous in the ſupport and promotion of good order in ſociety. He is a terror to evil doers, particularly to dogs, whom, in general, he conſiders as common thieves: many of thoſe animals, in the Hebrides, being trained to the art of ſheep-ſtealing.

This

* The Kirk-Seſſion is the loweſt court in the church of of Scotland. It conſiſts of the miniſter and the elders, who meet, and ſettle little matters relating to the kirk and the poor, every week.

This reverend clergyman incurred no ſmall degree of blame as well as ridicule for inconſiderately marrying an old adulterous elder from Harris, of the name of Macaulay, to a baſe woman whom he knew to be pregnant by another man. That other man wanted to marry the woman, and was very inſtant in his ſolicitations for that end. But, as her affections were ſcattered among the many ſuitors who applied to her, and ſeldom altogether, in vain for favours, of whom the old elder was one, ſhe did not well know how to decide upon the matter herſelf, but referred it to her father and mother. The prudent parents begged the ſuitor, who believed himſelf to be the father of the child, to deſiſt from all farther courtſhip of their daughter, as the old elder was a more eligible match, being richer; aſſuring him that, with regard to the infant with which ſhe was pregnant, he ſhould not be put to any farther trouble. He perſevered. Fond to diſtraction of the woman, he thought to get rid of the old elder as a rival, by bluntly telling him to his face, that the woman he courted was with-child by himſelf. The elder was not eaſily diſguſted; but ſaid to the young man,

man, that he would forgive him all the paſt, on condition that he would not keep company with her in future. But this the other would not promiſe! alledging many reaſons for not forgetting a perſon with whom he had been ſo long on terms of the greateſt intimacy.

He then went to the miniſter, to whom he related the whole hiſtory of his connection with the woman, from firſt to laſt. But, old Macaulay, in defiance of all the remonſtrances of the young man, had intereſt enough with the clergyman, who frequently reſided at his houſe, to perform the ceremony of marriage between him and this infamous woman, and to declare them married perſons.

The elder led his bride, far advanced, and bearing the moſt viſible and prominent marks of pregnancy, home to his houſe. The ſpectators laughed and jeered as they paſſed along: but old Macaulay comforted himſelf amidſt all their gibes, by ſaying, which he did again and again, "This veſſel is mine, whoever may claim the cargo."

This *elder* Macaulay had been married before; and in his firſt wife's life-time kept a concubine in the houſe with him; by whom he had a daughter. To this daughter, deſpiſing his firſt wife, he committed the charge of his family. A ſon of his, begotten in adultery, keeps his cattle.

He has given other proofs of licentiouſneſs of the ſame kind: but no matter! He is rich, hoſpitable, and extremely uſeful to the clergymen paſſing, and repaſſing his way, in lodging and entertaining them, helping them on their journeys with his boat, &c. He attends the kirk regularly, and keeps on good terms with his miniſter.

The elders of the iſlands never appear like thoſe of the main land, at preſbyteries or ſynods, unleſs they are preſſed to come forward, by their miniſter, on any important occaſion, when ſome meaſure is to be ſanctioned by as many votes as can be well obtained: nor do they ever preſume to give their opinion on any queſtion, unleſs it be aſked, and reduceable to a ſingle aye, or no; or ſo much as to ſpeak the ſofteſt whiſper, until

until the bowl comes forward. Then, indeed, they begin to open their throats: and by and by their voice is raiſed ſo loud as to be ſufficiently heard, and ſometimes to drown that of the miniſters.

There are in the Long Iſland two public ſchools, maintained by the Royal Bounty, beſides ſeveral ſchools founded and endowed by private charities; both, from the vaſt diſtance between them, and what may be called the ſeat of their government, Edinburgh, (the reſidence of the managers, a committee choſen annually by the General Aſſembly of the Church of Scotland, which meets every year towards the end of May) very much abuſed.

A ſum of twenty-five pounds per annum was granted by the managers of the Royal Bounty, for teaching a grammar ſchool at Stornaway in Lewis. But, during the abſence of the late laird of Lewis, Colonel Humberſtone Mackenzie, in the Eaſt-Indies, the miniſter of Stornaway had influence enough with the managers of the Bounty to convert the twenty-five pounds into a ſalary for a miſſionary,

onary, who might act as an assistant, and ease the minister of part of his parochial duty.

The present H. Mackenzie, moved by the just complaints of the merchants of Stornaway, applied to the managers, and had influence enough to get the money restored to its original purpose.

There is at present a very good school in Stornaway. The parochial fund, or dues, added to the Royal Bounty, make up together a very good livelihood for the schoolmaster. Mr. Mackenzie and the inhabitants of Stornaway very justly considered, that a schoolmaster might be more usefully employed in training up the young, than a missionary in preaching to the old.

The only school in all the Island of Harris is the parish school at Roudle, brought thither from Scarasta, where it stood before, by the late proprietor, when he wanted to collect inhabitants for raising a village. Throughout the whole of the back settlements of Harris, where the poor people have been driven by degrees from the *machar*,

char, or plain lands, a diſtrict of thirty-ſix miles in length, and from four to five in breadth, all the way from Roudle to Huſkiniſh, planted thick with inhabitants, the people never once had an offer or opportunity of education for their children, although funds had been provided, and ſet apart, by the charity of individuals, for that purpoſe. But the charitable funds were always detained, by the miniſter, or better ſort of people in the iſle, and never made their way acroſs the mountains. The nominal charity ſchool-maſters, however, had always found means to obtain certificates for the purpoſe of drawing their ſalaries, till a half-pay Lieutenant, Lewis Macgregor, alias Drummond, a religious and conſcientious man, was ſent, about fifteen years ago, as a viſitant of the ſchools, by the managers.

Captain Macgregor finding the poor in Harris groſsly ignorant, and wholly neglected, ordered the money to be withdrawn, and recomended it to be employed otherwiſe.

The money deſigned to ſupport charity-ſchools in that country had either been given to natives, who neither troubled themſelves about

about the poor, nor were qualified to inſtruct the children of thoſe in better circumſtances: or to ſtrangers, who were ſtationed either beſide the miniſter, if he had a family, or, if he had not, in the ſmall iſles for the benefit of gentlemen's children; but never either at Tarbat, the moſt central part, and the moſt fitted for intercourſe in all the Long Iſland, in the middle of Harris, and in the heart of the real poor, for whom the charity was intended.

A gentleman of the name of Macleod ſunk, or, according to the Scottiſh phraſeology mortified a yearly ſum of twelve pounds to be given to ſome native of Harris, and of his own name, (Macleod) for teaching the illiterate to repeat the creed and Lord's prayer, and to anſwer theological queſtions by rote, in Gâlic, and explain their meaning. But the gentleman, who had intereſt to ſecure this money from the managers at Edinburgh, to whom the charge of it is very injudiciouſly intruſted, has two or more valuable farms to manage; and therefore cannot ſpend above a week or a fortnight in the year in

in travelling over the pariſh, to inquire at the people concerning the attendance of his two ſubſtitutes. The one of theſe is an old blind beggar, of fourſcore years and upwards, who is led by the hand by any boy or girl, or other perſon who will have the goodneſs to do ſo, from village to village, and from door to door. The other is a decrepid changeling, but endowed with a tenacious memory. The miniſter of Harris married the poor creature to a dirty old trull, who might, if poſſible, keep him tolerably clean in his perſon. The diſguſting figure of this mendicant teacher of religion may be conceived from the following anecdote:

When the late Sir John Elliot, who reſided ſome time on the iſland of Harris for the recovery of his health, happened to ſee this changeling, who intruded into the room in which Sir John was ſitting, he was ſo ſhocked at his appearance, as to be ready to fall into fits, and inſtantly ordered him from his preſence. What reſpect ſuch inſtructors can reflect on religion, and what ſucceſs they can have in teaching it, it is not difficult to imagine. Each of theſe worthy

ſubſtitutes has the promiſe from their principal, Macleod, of ten ſhillings a year; which, however, it is ſaid, is performed only in words. They are literally beggars; and depend for ſupport ſolely on the alms of the poor people among whom they ſojourn. This ſpecies of teachers is, in thoſe parts, called *Queſtars*.

Lord Macdonald has obtained, from the managers of the Royal Bounty, twenty or twenty-five pounds for the eſtabliſhment of a ſchool in North Uiſt, which, like that in Stornaway, is united with the pariſh-ſchool, making together a very comfortable ſubſiſtence. The miniſter of Harris, imitating the policy above mentioned of the miniſter of Stornaway, attempted to convert this fund into a ſalary for an aſſiſtant to himſelf in Harris. But his deſign, through the vigilance of Lord Macdonald and the gentlemen in North Uiſt, was fruſtrated.

There were, formerly, two charity-ſchools in *South Uiſt*: the one taught by a Mr. Wright, alias Mackintyre; the other by a Mr. Chryſtie: both of them ſtrangers, conſcientious

ſcientious and diligent in their profeſſion. But, being ſtationed among Roman Catholics, fighting againſt the ſtream, and unſupported by the preſbytery, who uſed no means to enforce the conditions on which charity-ſchools were planted among the inhabitants of that iſland, they returned to the main land with the melancholy complaint of poverty and neglect. Mr. Chryſtie was forced to leave his wife behind him, until Providence ſhould prepare ſome aſylum.

Similar complaints are made, and with equal reaſon, by the poor charity-ſchoolmaſter of Barra, who is alſo ſtationed in the midſt of Papiſts; and whoſe miniſter neither gives himſelf any trouble about the ſituation of the ſchoolmaſter, nor indeed, could be of much ſervice to him, with his Popiſh pariſhioners, by whom he is very little reſpected, if he did. This poor ſchoolmaſter earneſtly wiſhes to go with his ragged, ſtarved, and moſt miſerable looking family, to the main land; but he wants the means for tranſportation.

There was formerly a little ſchool in the Iſle of Bernera, until the ſchoolmaſter quitted his charge, and enliſted as a private in the army.

As to the order of *Queſtars*, in the Hebrides, on which I have already touched, that go about from houſe to houſe, teaching the children the Creed, the Commandments, &c. by rote, in the evenings, they are not only uſeleſs, but many of them worthleſs drunkards.

There is a blind bully of this order in *Uiſt*, who, in order to eſcape contempt, and ſecure reſpectful attention both to his perſon and his doctrines, carries about with him, wherever he goes, loaded piſtols. As he is remarkably ſtrong, as well as full of courage, though blind, few people are fond of grappling with him.

In general, I have to obſerve on charity-ſchools, that the fund appropriated to thoſe ſeminaries are ſometimes of great benefit to miniſters and tackſmen, who can afford to pay for the education of their children: but very

very ſeldom to the poor people for whoſe benefit they were intended. Indeed there is plainly, a diſpoſition among what is called the better ſort of people in the iſlands, to keep the poor and labouring people in ignorance, that they may be the more tractable and ſubmiſſive. And, on the whole of this view of the preſent ſtate of the Weſtern Hebrides, there is one reflection which conſtantly recurs, and remains uppermoſt in the mind: namely, that there is, in that unhappy region, a melancholy degree of religious neglect and political oppreſſion. The firſt of theſe poſitions is emphatically proved by the increaſe of Popery, in thoſe iſlands, particularly the moſt ſoutherly of them: the ſecond, by the emigration of the people, whenever they have an opportunity. With all our royal bounties, and private charities, we are not ſo ſucceſsful in our religious labours as the Papiſts: among whom there is ſincerity and zeal, and a reciprocal affection between paſtor and people.

The ſynod of Glenelg may ſave themſelves the trouble of aſking the miſſionaries annually what number of Proteſtants they have

have made? The anſwer to which queſtions, uniformly, is none. A very different anſwer muſt be made, if the queſtion were put, How many hearers they had loſt?

I here beg leave to ſuggeſt two things to the reverend managers of the Royal Bounty, and the General Aſſembly, under whoſe authority they act, both of which ſeem to be eaſily practicable. To aim at a general reform among the clergy, and the ſettlement of ſuch men only in church livings as would vie with the Popiſh miniſters in the Long Iſland, in purity of manners, and zeal for the propagation of religion, would be idle and chimerical. But very much depends in ſuch extenſive pariſhes, and among ſo uncultivated a people, upon the character and conduct of the *elders* in their reſpective quarters. The miniſters of the pariſhes ought therefore to be ſtrictly enjoined, under pain of ſuſpenſion, and, in caſe of contumacy, even of depoſition, not to admit, or ſuffer to remain in their Kirk Seſſions, any open and habitual adulterers, whore-mongers, profane ſwearers, breakers of the Sabbath, extortioners, or oppreſſors: nor yet, if it be poſſible

poſſible to form a ſhew of Kirk ſeſſions otherwiſe, notorious drunkards.

The other hint I would give to the reverend managers, is, to be more careful than they uſually have been, who they ſend to the iſlands as viſitants. The iſlanders are an acute, ſhrewd, and penetrating people: they have, particularly, a quick diſcrimination of character; and if a man has a weak ſide, as moſt men have, they will readily diſcover it, and practiſe on it with great ſucceſs. If avarice be his ruling paſſion, they will ſooth him with ſuch preſents as they can make; if he is addicted to the pleaſures of the table, they will ply him inceſſantly with good cheer and generous liquors; and, as Dr. Thompſon ſays, if he be notoriouſly ſelf-conceited, and ſelf-important, they will flatter his vanity.

It has ſometimes happened, as I have been told, that the managers, in their choice of a viſitant, have been more attentive to the wiſhes and importunities of certain buſtling, reſtleſs, and intriguing ſpirits, who wanted to have a poſt, and a Summer excurſion,

curſion, free of expence, than to the qualities of his mind.

I have heard of a viſitant who had no other motive for ſoliciting the appointment, than that he wiſhed to have a reſpite for ſome months, from being hen-pecked by his wife. That appointment the clergyman alluded to certainly received, although, what will appear incredible, he was ignorant of the Gâlic tongue.

Let us ſuppoſe ſuch a viſitant arrived in any of the iſlands---Harris, for example: ---He is moſt hoſpitably entertained by the miniſter, and the tackſman of Luſkintire, careſſed, humoured, cajoled, and flattered, with all manner of adulation. He paſſes on to ſome other iſle with letters of introduction from theſe gentlemen to their friends, who treat him in the ſame manner; and ſo on, with letters from them to the lairds, miniſters, and tackſmen of ſome other iſland. He is kept in a conſtant round of entertainment, I had almoſt ſaid, of diſſipation. He lives with thoſe in eaſy and affluent circumſtances: he hears their tale, and theirs only:

ſees only the fair face of things: and, inſtead of exploring, and feeling for the religious neglect, and civil oppreſſion of the great body of the people, returns home, highly delighted with his jaunt and reception; and is even apt to repreſent the poor, miſerable Ebudæ as the fortunate iſlands, in the Atlantic Ocean, ſpoken of by the ancients, although their exact geographical ſituation had never before been determined.

With regard to the means proper to be uſed for the gradual abolition of predial ſervitude in the Hebrides, I have already ſaid, that Government ſhould do every thing, that may be eaſily done, for the facilitation of the Fiſheries, [not only at a few ſcattered ſtations, but throughout the whole range of the various and extenſive ſhores of the iſlands, wherever commodious creeks and bays, and other inlets of the ſea, attract the fiſhes, and prompt the endeavours of the natives to catch them.

I ſhall conclude theſe remarks on the Long Iſland, by joining my feeble voice to that of

thoſe patriotic and enlightened men who have written, not only againſt entails, but the exceſſive monopolization of land, by great farmers. The evil of ſuch a monopolization was obvious to men of candid and liberal minds, in Scotland, more than three hundred years ago. David Stewart, of the family of Lorn, biſhop of Murray, from 1458 to 1460, among ſeveral good regulations, enacted, "that the common kirk (church) lands be let to none but the labourers of the ground; and that no penſions be paid out of the ſame."

It would be impracticable, in the preſent ſituation and circumſtances of ſociety, to adopt and extend the good biſhop's law over all the landed property of Great Britain. But, it would well become the wiſdom of the Legiſlature to take ſuch meaſures as might have a tendency to raiſe the induſtrious labourer, from the ſituation of being a ſervant to another man, to one in which he might have the ſatisfaction of cultivating the ſoil on his own account.

That

That this might be be done in various ways, by a wiſe and vigilant Legiſlature, without occaſioning any ſudden and violent change in the minds or ſituation of any of the orders of ſociety, has been clearly and fully demonſtrated by the philoſophers and patriots whom I have already quoted on this ſubject, and whoſe reaſoning has been, I underſtand, very generally, if not univerſally approved by their readers.

FINIS.