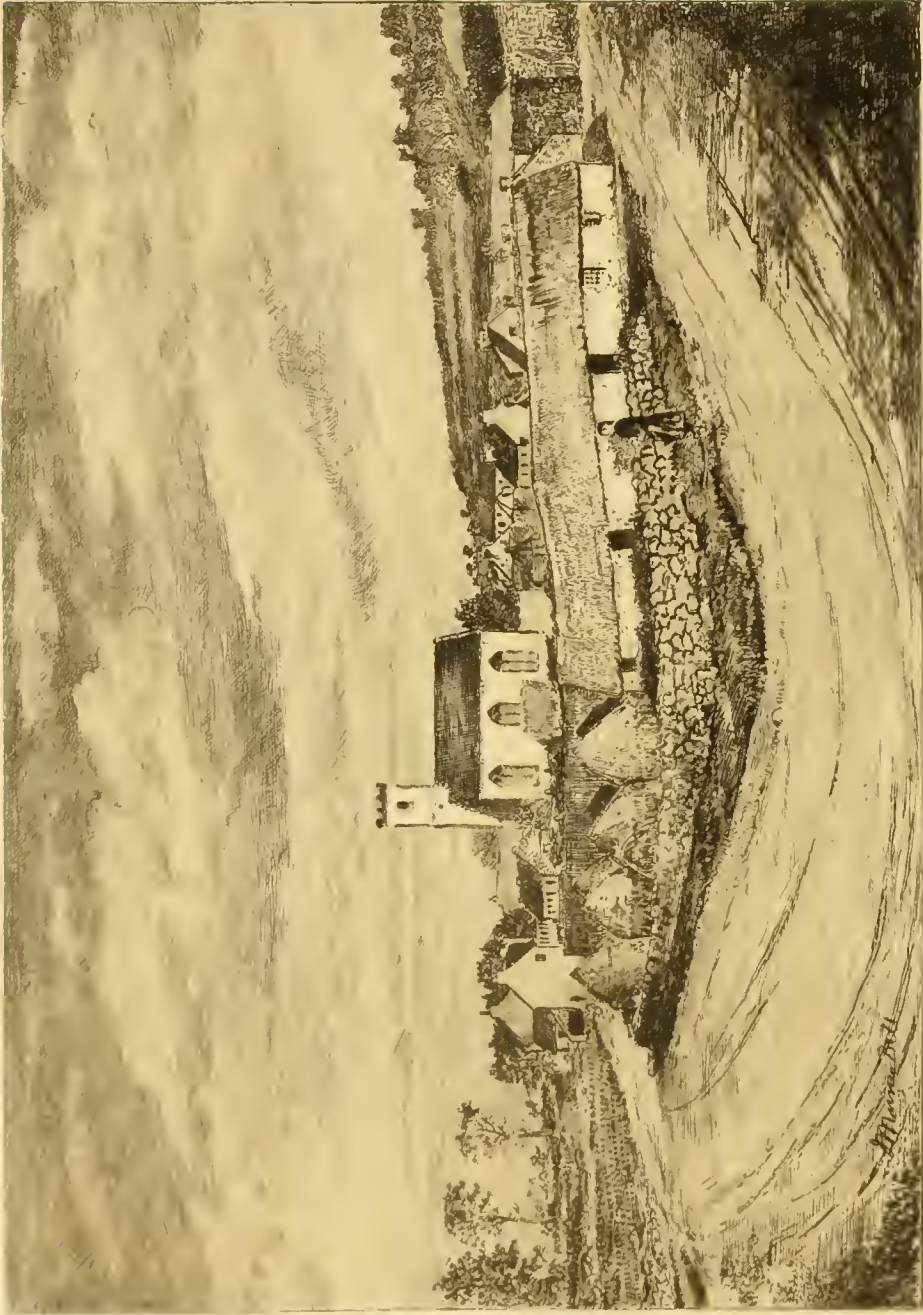




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Kilmacolm : a Parish History



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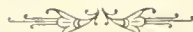
A PARISH HISTORY

1100—1898

BY

JAMES MURRAY, M.A.,

MINISTER OF THE PARISH



PAISLEY: ALEXANDER GARDNER

Publisher and Bookseller to Her Majesty the Queen

1898

9

P R E F A C E.

I WRITE these few preliminary sentences, neither for the purpose of asking the forbearance of critics, if my book shall be deemed worthy of their notice, nor to point out its faults and imperfections, a task I leave to others as being more agreeable to them than to myself. I desire to anticipate only one objection that may be urged—viz., that Kilmacolin has had no history that is worth recording. It is true that, until recent years, it has been a very remote and secluded parish, “out of the world;” that no event of national importance has taken place within its borders; that but few of its inhabitants have attained to eminence either in thought or action; that no poet has drawn attention to the beauty of its scenery, or invested its hills and dales and sparkling streams with the halo of romance. But, while this is so, the student of past times, who knows that the vast majority of a nation must always be undistinguished, and that only a very insignificant fraction of its life is occupied with notable events, may, perhaps, find it useful to know something of the commonplace doings of people quite unknown to fame. After all, local records, if only they be authentic, must afford the surest, if not the only sure basis, on which a general estimate of the growth of the whole nation can rest. And so I venture to think that even a humble story like this may supply a thread or two, that the dignified dame who presides at the loom of history, may be willing to weave into the background of the pictured tapestry, the outstanding figures of which are glittering knights and fair queens, and magnificent courtiers.

The by-path that I have traversed is new, not marked in any guide book. It may, therefore, well be that I have not laid it down quite correctly, and that I have overlooked much that should have been noted. To those who may be good enough to point out errors and omissions, I shall feel very grateful.

I cannot attempt to express my thanks to all who have helped me ; but I may be allowed to say that I owe much to my friend, Mr. William Kidston, for all the trouble he has taken with the Illustrations ; to Mr. John Honeyman, R.S.A., for his architectural sketch of portion of old church ; and to Mr. W. L. Walker, who contributed the notes on Natural History. The Professor of Celtic in Edinburgh University, while disclaiming responsibility for the explanations offered, kindly revised the chapter on Etymology of Place Names. I am indebted also to Mr. James Caldwell, County Clerk ; Mr. C. Bine Reushaw, M.P., and many others ; and not least, to my esteemed Publisher.

I append a list of the chief authorities quoted or consulted :—

- | | |
|---|--|
| 1. <i>MS. Records of the Presbytery of Paisley.</i> | 25. Continuation of above, by Semple. |
| 2. <i>MS. Records of the Presbytery of Greenock.</i> | 26. Continuation of above, by Robertson. |
| 3. <i>MS. Records of the Kirk-Session of Kilmacolm.</i> | 27. <i>Sheriffdoms of Lanark and Renfrew</i> , by Hamilton of Wishaw. |
| 4. <i>MS. Records of the Heritors of Kilmacolm.</i> | 28. Hector's <i>Judicial Records of Renfrewshire.</i> |
| 5. <i>MS. Genealogy of the Porterfields.</i> | 29. Cochran Patrick's <i>Mediæval Scotland.</i> |
| 6. <i>Accounts of the Lord High Treasurer of Scotland.</i> | 30. <i>Diary of Cunninghame of Craigends.</i> |
| 7. <i>Exchequer Rolls of Scotland.</i> | 31. <i>Book of the Universall Kirk.</i> |
| 8. <i>Register of the Great Seal of the Kings of Scotland.</i> | 32. Hill Burton's <i>History of Scotland.</i> |
| 9. <i>Register of the Privy Council of Scotland.</i> | 33. Tytler's <i>History of Scotland.</i> |
| 10. <i>Papal Registers and Petitions.</i> | 34. <i>Social England</i> —Portions referring to Scotland. |
| 11. <i>Origines Parochiales.</i> | 35. Chalmers' <i>Caledonia.</i> |
| 12. <i>Fasti Ecclesie Scoticanæ.</i> | 36. Cunninghame's <i>History of the Church of Scotland.</i> |
| 13. <i>Walcott's Ancient Church of Scotland, or Scoti-Monasticon.</i> | 37. Knox's <i>History of the Reformation.</i> |
| 14. <i>Chartulary of the Abbey of Paisley.</i> | 38. Crookshanks' <i>History of the Church of Scotland.</i> |
| 15. <i>Rental Roll of the Abbey of Paisley.</i> | 39. Calderwood's <i>History of the Kirk of Scotland.</i> |
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| 17. <i>Brown's History of Paisley.</i> | 41. Wilson's <i>General View of Agriculture in Renfrewshire.</i> |
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| 20. <i>Gemmill's Notes on Kilmacolm.</i> | |
| 21. <i>Old Statistical Account of Scotland.</i> | |
| 22. <i>New Statistical Account of Scotland.</i> | |
| 23. <i>Analecta Scotica.</i> | |
| 24. <i>Crawford's History of Renfrewshire.</i> | |

CONTENTS.

	<i>Page</i>
I.—THE PARISH BEFORE IT WAS A PARISH,	1
II.—ROMAN CATHOLIC TIMES—THE CHURCH,	7
III.—ROMAN CATHOLIC TIMES—THE PARISH,	16
IV.—FROM THE REFORMATION TO THE REVOLUTION—THE CHURCH, 1560-1612,	26
V.—FROM THE REFORMATION TO THE REVOLUTION—THE CHURCH (2), 1612-1660,	42
VI.—FROM THE REFORMATION TO THE REVOLUTION—THE CHURCH (3), 1660-1690,	64
VII.—FROM THE REFORMATION TO THE REVOLUTION—THE PARISH,	85
VIII.—POLL-TAX ROLL FOR YEAR 1695—KILMACOMB PAROCHINE,	96
IX.—THE EIGHTEENTH CENTURY—THE CHURCH,	119
X.—THE EIGHTEENTH CENTURY—THE PARISH,....	159
XI.—THE NINETEENTH CENTURY—THE CHURCH,	171
XII.—THE NINETEENTH CENTURY—THE PARISH,	188
XIII.—LEADING FAMILIES OF THE PARISH,	199
XIV.—ETYMOLOGY OF LOCAL NAMES,	256
XV.—SOME NOTES ON NATURAL HISTORY OF THE PARISH,	261

LIST OF ILLUSTRATIONS.

	<i>To face Page</i>
THE OLD VILLAGE— <i>Etching</i> ,	<i>Frontispiece.</i>
PORTION OF OLD CHURCH BEFORE RESTORATION,	8
THE MANSE,	85
GENERAL VIEW OF VILLAGE,	171
PORTION OF OLD CHURCH RESTORED—USED AS VESTRY,	182
THE VILLAGE CROSS, 1898,	188
FINLAYSTONE,	199
CARRUTH,	225
OLD DUCHAL CASTLE,	231
DUCHAL,	240

KILMACOLM.

I.—THE PARISH BEFORE IT WAS A PARISH.

In early times what is now known as the Parish of Kilmacolm formed part of the Kingdom of Strathclyde, which stretched from the Clyde on the north to the Dee on the south, where it marched with Wales. Later, the southern portion was detached from it, so that in the eighth century, when it had come to be more generally known as Cumbria, it was bounded on the south by the Solway. The northern part, in which Kilmacolm is situated, was known as Strathgryfe, now the County of Renfrew. Strathclyde, or Cumbria, continued as an independent principality—with its capital at Alcluith, “fort on the Clyde,” afterwards called Dumbreton, “hill of the Britons,” now corrupted into Dumbarton,—till the time of Malcolm Canmore, when it was added to the crown of Scotland. It had, thereafter, a brief space of independence under David, a son of Canmore, who was Prince of Cumbria during the reign of his brother Alexander, but on his accession to the throne of Scotland as David I. in 1124, it was finally merged in that kingdom. David was the first king of all Scotland, and with his reign the history of the nation really begins.

Strathclyde had been within the Roman Province: the famous wall between the Clyde and the Forth, shutting off the northern barbarians, ended not far from Dumbarton. The inhabitants were Britons, that is Cymric or Welsh Celts, and their language was probably not different from modern Welsh. They must have received, to some extent, the impress of Roman civilisation, and even some knowledge of Christianity from the missionaries that followed the train of the imperial armies. The existence of a fortified Roman camp so near at hand as at Paisley may

lead us to assume that the people of Kilmacolm were not unacquainted with the manners and customs of their conquerors. But, whatever the influence may have been, it certainly was not lasting. On the final departure of the Romans, at the beginning of the fifth century, the Celts of the Province seem speedily to have relapsed into barbarism, and the practice of their old heathen rites. But their ancient hardihood was gone, and could not be recovered. Accustomed for centuries to rely on the strong military arm of Rome, on its withdrawal they became an easy prey to their more warlike neighbours on the north, the Scots, or Gaelic Celts of Caledonia. No longer restrained by the Roman Wall these wild Scots burst in marauding bands on Strathelyde, and drove before them the enfeebled inhabitants, taking possession of their lands, and, in many cases, holding the original owners as serfs. The inhabitants of Strathgryfe, as being nearest, would be the first to feel the brunt of the invaders, and would be most completely subjugated. In the end—how long it was before the end came we cannot tell—the British population were driven from the land, many of them taking refuge with their brethren in Wales, and others becoming the slaves of their conquerors. In Kilmacolm so complete was the eradication of the original inhabitants that no trace now remains, hardly so much as a local name, to tell that it was once peopled by Welshmen. But the Gaels were not long left in undisputed possession. Soon Saxon invaders from the eastern kingdom of Northumbria poured in upon Strathelyde, while its sea-board was ravaged by Norse rovers. In time the Gaelic population gave way before the stronger race till, before the end of the twelfth century, perhaps, the Saxons had become predominant, had made themselves masters of the soil, and had established their customs and language. The Gaelic tongue disappeared slowly, but it was spoken only by the hewers of wood and drawers of water.

What traces of the Celtic period remain in our parish as evidence that we passed through it? For one thing, there are still clearly visible certain mounds that *may*—we speak with all proper hesitance—owe their origin to this period. There are three such mounds in the parish, at Dennistoun, near the present house of Duchal, at Pennytersal, and at Green Farm, close to the old castle of Duchal. They may have been used in later times

as beacon hills, though their position on sites not at all commanding makes this unlikely, or, with more probability, as moot hills, where the old Baronial Courts of justice were held ; but this does not preclude the supposition that originally they were places of burial, or even the sites of heathen altars. It is not impossible that sacrifices—even human sacrifices—may once have smoked on these green mounds, whose artificial shape alone now distinguishes them from the peaceful fields adjoining. They have never yet been carefully examined by competent archæologists, but, in May, 1894, the mound at Dennistoun was partly excavated. The artificial soil was found to consist of clay, probably taken from the adjacent hollow. A trench was cut from east to west about six feet deep and four feet wide. About four feet from the surface there were found four rows of rough boulder stones from east to west. Below these stones was an accumulation of ash from one to two inches thick forming a distinct layer in the clay, and extending apparently to the circumference of the mound. The trench reached the native soil, and nothing else was found.

But a much more certain indication of the Celtic period is the large number of local place names of Celtic origin that are still in use. Besides the name of the parish itself there are (1) names of streams, as Gryfe, Duchal, Locher, etc., (2) names of hills, as Corlick, Creuch, Dunnairbuck, Knockminwood, Millyouther, etc., (3) names of estates and farms, as Duchal, Cairncurran, Craigbet, Bulrossie, Clachers, Craigmartloch, Mather-nock, Bardrainy, Knockbuckle, Auchenfoil, Auchentiber, Auchenbothie, Auchenleck, etc.

But by far the most important legacy from the Celtic period is the introduction of Christianity. Tradition assigns the honour of rescuing the people of Strathclyde from heathenism to St. Kentigern, more familiarly known as St. Mungo. Very little is known of him or of his work, though, as usual, where history is most hesitating and uncertain, legend is most eloquent and abundant. We hear of a king of Strathclyde called Morken, or some such name, who treated the Saint with but scant courtesy, so that he was obliged to take refuge for some years in Wales. His successor, however, king Rydderech, was more friendly, and invited Mungo to return. Accompanied by a band of monks the Saint did return, and took up his quarters on the Molendinar Burn just where it falls into the

Clyde. There he built his little thatched church, which, with the few wattled huts clustering round it, formed the beginning of the great city of Glasgow. He is said to have lived and laboured here, after his return, for forty years, dying in 613. What he actually accomplished among the pagan population of Strathclyde it is impossible to say. The king apparently professed Christianity, and, no doubt, his people made, perforce, a like profession. We may believe that zealous missionaries traversed the country and preached and baptised in many quarters, and it seems likely that our parish, being comparatively so near the centre of operations, was visited by some of these missionaries. But however that may be, it is certain that the new religion took but little hold of the inhabitants.

The true Christian Apostle of Scotland was Colum, or Columba, who, with a party of Irish monks, came over from Ireland, then called Scotia, and settled in Iona in the year 563. From that little island the light of the gospel spread till it gradually illumined the whole of Scotland. There is no man to whom our country owes more than to Columba. We are glad that our Parish Church is dedicated to him: it could not be associated with a nobler name.* During his lifetime his exertions, and those of his disciples, were confined chiefly to the Scots on the west and the Picts on the east of what was then called Albin, that is, the whole of modern Scotland to the north of the Firths of Clyde and Forth. In the centuries that followed his death in the year 597, the Scottish Church, which he had founded, gradually spread also through Cumbria and Northumbria. A new order of ecclesiastics—may we so call them?—arose, who, not satisfied with the restrictions of monastic life, sought a higher sanctity in seclusion from their fellows in hermit cells. These hermits, who came to be called Culdees, were to be found in all parts of the country. They lived in natural caves, or rude huts, and practised the utmost austerity of life. They were not missionaries, but the fame of their holiness awed the superstitious people, and thus their influence was felt in the neighbourhood. The whole history of the time is dim and obscure, and we have no means of tracing the development of the Culdee

* The visit of Columba to St. Mungo at Glasgow is historical, and as, on that occasion, he passed up the southern bank of the Clyde, he necessarily traversed a portion of Kilmacolm Parish.

Church. The hermit stage, if it was ever more than an exceptional manifestation, would naturally pass away as the people became Christianized. The poor folk would seek direction and, by and by, more regular instruction from the holy men, and would in turn offer them humble gifts of food and clothing. The landholders, or chiefs of the tribes, would begin to call upon them to be the spiritual guides of themselves and their clansmen, and would provide for their sustenance by assigning them lands, and by bestowing upon them tithes or teinds of the common property. The first rudimentary conception, then, of an ecclesiastical parish would be the boundaries of a clan. In the course of time a regular church organization was established, and we find the Culdee, no longer a hermit or a wandering monk, dwelling in his own house, with his wife and children about him, and very often not more careful of his sacred duties than of his teinds and other temporal rights. The Culdee Church grew and flourished and did good work for Scotland; then it waxed fat, and lethargic, and indolent, till, towards the close of the eleventh century, its usefulness was really over, when the reformation took place that gave it a fresh start as the Roman Catholic Church of Scotland.

Where, in the history of the period, are we to place the beginning of the Church of Kilmacolm? The only reply possible must be a more or less probable conjecture. We know that in the twelfth century there was a Parish Church of Kilmacolm, with a rector well endowed with teinds; but when we leave that foothold of fact we can but pray for a chastened imagination and such guidance as the historic sense may afford. It may well have happened that, in the seventh or eighth century, some missionary monk may have found his way to the "moors" and, being attracted by the spot, or possibly regarding the inhabitants as specially in need of enlightenment, have resolved to settle at Kilmacolm. Perhaps in the neighbourhood of the present village he would build some poor hut of wood, and erect a humble cell for worship. The wild clansmen, probably not numerous in such a moorland waste, would gather round him and look up to him as their priest. As the years rolled past his successors would gain a firmer hold till perhaps the chief of the clan would profess Christianity and be baptized, ordering his followers to submit to the same ceremony. A little church, built of wattles in simplest bee-hive shape,

would arise, and a decent provision for the Culdee parson would be allotted out of the possessions of the clan. This little church, or the original hermit cell, the monk with simple piety would seek to dedicate to the memory of some saint; and who so fitting to receive that honour as his great master, Columba? To his name he prefixed the endearing or reverent "ma" and thus his "Kil" or cell became Kilmacolm, the cell of the well-beloved Colm. The name, then, belongs to the very introduction of Christianity into the Parish. How the church grew and became enriched by the freewill offerings of pious worshippers, or by the legacies of the superstitious, desirous thereby to secure their future welfare, we have no means of knowing. The predominant characteristic of the Celt is idealism. He is, by nature, specially amenable to religious influences. He readily believes in the supernatural and bows himself before the unseen Powers. When he was brought into touch with the new faith, he would not be slow to acknowledge its sway. Nor would he be lacking in the ardour and impetuous enthusiasm that give birth to lavish generosity. True, his wealth was not great;—especially amid the barren moorland and morasses of Kilmacolm the possessions of the inhabitants must have been scanty enough;—but of what he had he would give liberally to his priest. But there were no deeds of gift, and there are no records to tell the nature or extent of the ecclesiastical property of these days. The inhabitants themselves are dim and shadowy: the mist that envelopes the period cannot be dispelled. When we get our first real glimpse of Kilmacolm, the old conditions have in large measure passed away, and a new order has begun.

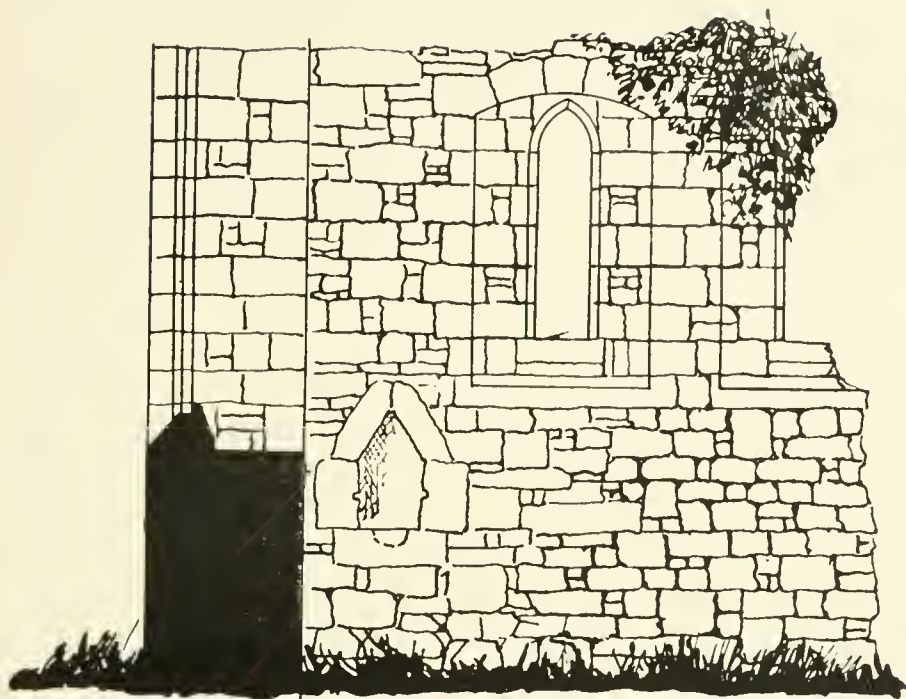
II.—ROMAN CATHOLIC TIMES—THE CHURCH.

It is not our purpose to sketch, in even briefest outline, the general history of Scotland. We shall refer to public events only in so far as some knowledge of them is indispensable to following the story of the parish, or where we are naturally led to consider them in connection with the doings of members of local families. Very notable changes in Church and State were inaugurated by the sainted Queen Margaret, a princess of the exiled royal house of England, who, in 1069, found a devoted husband and an able ally in all her efforts in Malcolm III., King of Scotland. In their reign, and in that of their three sons, Edgar, Alexander, and David, who, in succession, occupied the throne, there was gradually brought about what we may well call a Reformation of the Church and a Revolution in Society. On the one hand the Columban Church, that had formerly been in large measure independent, became Catholic and in subjection to Rome. On the other the ancient Celtic organization gradually gave place to the Feudal system.

We are concerned in this chapter with the story of the Church. There is no doubt that the old Scottish Church had become very corrupt and was ripe for reformation. To the pious soul of Queen Margaret the conduct of its clergy, the low ebb of its religious life, and the divergence of its ecclesiastical rites and ceremonies from those of Catholicism were unendurable. Not less shameful seemed to her the rude condition of ecclesiastical architecture. She threw herself into the work of reformation with all the determined obstinacy of a Queen whose will is law, with all the enthusiasm of a woman, who makes light of difficulties, with all the devotion of a saint, who recognises a divine mission. And it need not be questioned that what she and her successors accomplished was a great gain to Scotland. We must not think of the Roman Church as it had become in the sixteenth century when it had lost its purity, and there was urgent need for another reformation. When the Scottish Church

became Roman Catholic it was as if new blood were poured into its veins : it was a reawakening of the beneficent power of true religion.

Kilmacolm must have shared in the benefits of this religious revival, though our records for this early period are exceedingly scanty. Some time in the twelfth century the first Parish Church was erected. We cannot fix the date more exactly, but we may assume that it was well built, and, although small and plain, not without some true architectural taste. The portion of the chancel, partly restored, that still stands at the east end of the present church, sufficiently indicates its character. The parochial system was established in Scotland in the twelfth century. At that time the parish of Kilmacolm would be formed, though doubtless the name was in existence long before. The ordinary practice was that a church was built by one or more landed proprietors for the use of themselves and their tenants, and the boundaries of their estates usually defined the limits of the parish. The church of Kilmacolm was probably erected by the lords of Dennistoun and of Duchal, and the parish comprised these two estates. Very likely Dennistoun, as the larger proprietor, took the leading part, and became, naturally, the patron of the living. This is the more probable that we find later the lord of Duchal with a private chaplain of his own, and with the Chapel of Syde built in close proximity to his own castle. The church already possessed some property, and this was now largely increased by gifts from the Patron, by portions of land being set aside as Church lauds, and by tithes of the produce being allotted to the clergy. It would seem that the Rector of Kilmacolm was not ill-provided for. The endowments of the benefice were considerable, and, so long as these were preserved for the parish, there would be ample provision for religious ordinances. At the time of the Reformation the rectorial revenues of the living, that were then in the possession of the Abbey of Paisley, were farmed out for the comparatively large sum of 200 merks per annum. But, unfortunately for the cause of religion in Scotland, the parochial system was hardly established till its benefits were, in very many cases, lost by the practice that arose of conferring Parish Churches, with their revenues, on Cathedrals and Abbeys. In this way Kilmacolm soon ceased to be an independent living by being attached to the Monastery at Paisley. In



PORTION OF OLD CHURCH BEFORE RESTORATION.

the charter founding the Abbey in 1169 Walter, the High Steward, who already owned feudally almost the whole of Renfrewshire, by one fell swoop, piously disendowed many parishes and handed over the proceeds to the monks. The interesting deed begins thus:—"Walter, the son of Alan, greeting to all sons of Holy Mother Church present and to come. Be it known to you that I have given and granted and by this charter have confirmed to God and St. Mary and to the church of St. James and St. Mirin and St. Milburga of Passelet, and to the Prior and monks there, serving God according to the order of Clugny: for the souls of Henry, King of England, of King David, and King Malcolm, and Earl Henry, and of my departed ancestors: and for the salvation of my Lord King William and David, his brother, and of myself and my wife, and my heirs, in perpetual charity and free from all temporal service . . . all the churches of Stragrif with all their belongings except the church of Inchinnan . . . and in addition to this foresaid charity of mine with their other honours I grant and confirm to them these privileges namely right to fines and to hold courts: freedom from tolls and customs: to hold slaves and to punish thieves." I have not thought it necessary to enumerate all the gifts—and they are many—conferred by this charter. We are concerned only with "all the churches of Stragrif" [Strathgryfe, *i.e.*, Renfrewshire] "with all their belongings." It will be noticed that Kilmacolm is not here mentioned by name, though doubtless it is included under "all the churches of Stragrif." The first actual documentary notice of the name that I have been able to find occurs in a deed drawn up by Florence, Bishop-elect of Glasgow, in 1202-1207. In it, as ecclesiastical superior, he confirms to the Abbey all the churches already bestowed and enumerates them. Among the other churches he includes "*ecclesiam de Kilmacolm . . . cum terris et decimis et omnibus ipsarum ecclesiarum proventibus et justis pertinentiis.*" In 1220 Walter, Bishop of Glasgow, makes similar confirmation mentioning "*ecclesia de Kylmacolm.*" In the Bull of Pope Honorius in 1225-7 the churches of Strathgryfe are again mentioned, including "*ecclesiæ de Kilmacolme et de Villa Hugonis*" [Houston]. The fullest record however of the rights and possessions of the Abbey is contained in the great Bull of Pope Clement IV. in 1265. As shewing the immense ecclesiastical sphere of the Abbey at that period

we may transcribe from the Bull the list of the churches that the Pope regarded as belonging inalienably to it: "the place in which the said monastery is situated with all its pertinents, and the chapel of Lochwynoc, with its pertinents: the churches of Innerwyc, of Lygadwod, of Katecart, of Rughglen, of Curmanoc, of Polloc, of Merness, of Neilston, of Kylberhan, of Hestwod, of Howston, of Kylhelan, of Harskyn, of Kylmacolm, of Innerkyp, of Largyss, of Prestwic burgh, of the other [in the monks] Prestwic, of Cregyn, of Turnebery, of Dundonald, of Schanher, of Haucynlec, of Kylpatrik, of Neyt [Rosneath], of Kyllynan, of Kylkeran, of St. Colmanel, of Scybinche, with chapels, lands, and pertinents: the chapels of Kylmor, at Kenlochgilpe, with its pertinents." The majority of these names, though somewhat obscured by the spelling, will be readily identified. The Abbey was expected of course to serve vicariously the cure of all these churches. A Vicar, accordingly, was appointed to Kilmacolm, who received only the small teinds, yielding but the barest subsistence. In 1227 it is noted in the Register of the Abbey that the Vicar of Kilmacolm receives 100 shillings yearly from the altarage. Now and again, in the old charters of the Abbey, we catch the name of the Vicar for the time being. Thus in 1250 a Highland Chief, Donald Makgilchriste of Tarbert, described in the deed as "Dovenaldus de Gilchrist dominus de Tarbard," gave the monks the privilege of cutting timber on the shores of Loch Fyne, and among the witnesses of the deed we find "Sir Hugo de Parelner, perpetual Vicar of Kylmacolme." So, in 1261, another Highland Chief, Dugald, the son of Syfyn, gave them the church of St. Colmanel, and this gift is witnessed by "William, Chaplain [capellanus] of Kylmacolm." I do not know whether this latter worthy were parish minister, or merely chaplain in the private chapel of Syde. In 1294 the Abbot of Paisley was sorely tried by a certain Robert Reddehow and Johanna his wife, who laid claim to certain lands in Dumbartonshire, that had long been in possession of the Abbey. His diocesan, Robert Wishart, Bishop of Glasgow, the well-known friend of Wallace and Bruce, took up the Abbot's case, and deputed certain of his clergy, among whom were the Vicars of Kylmacolme and Kylberchan, to go and warn Reddehow of his impiety, and, if they should find him obdurate, to excommunicate him. The Bishop addresses his injunction thus: "Robert, by the divine mercy

a humble minister of the church at Glasgow, to his well-beloved sons in Christ, the vicars of Kylmacolme, etc." It is dated from Casteltaris [Carstairs]. How the vicars prospered in their mission does not appear. In 1295 the church of Kyllernan was granted to the Abbey by Malcolm, son of Lauman, and the charter is witnessed, among others, by Sir Hugh, chaplain of the Parish of Paisley, and Vicar of Kylmacolm, "domino Hugone capellano parochiale de Passelet vicario de Kylmacolm." In 1303 Roger, son of Laurence, Clerk of Stewarton, made an assignation of certain lands to the Abbey, and closes the deed thus: "and because my own seal is less known I have caused to be affixed to these presents the seals of Master Gilbert de Tempello, Rector of the church of Rothirsai, and of Sir Hugh de Sprakelyn, vicar of the church of Kylmacolm." Perhaps we have the name of another vicar in a document which at any rate is perhaps worth quoting for its own sake. It is described thus:—"Testamentum quondam Kentigerni Maxwell domini de New Werk factum apud, Kilmacolm, 11th July, 1547." It runs thus:—"I, Mungo Maxwell, of the New Werk, haill in mynd and bodie makis my testament in this manner. I leif my saule to God Almychty and constitutis and ordainis Elspeth Lawmont my wife and Robert Maxwell of the Bulross * my eym my executors, and John Maxwell of Dargavel o'r man: and also I leif the forsaid Robert Maxwell, my eym, tutor to my eldest sone, and guardian by the avise of the said John, my eym: and also, I leif my herschip of Fawslane and Bolannik, ye quhilk pertenis to me, to Marjory and Agnes my tway dochteris and ordainis my said spouse to mak the expense quhile the bairnis come to perfyte aige. At Kilmacolme day and yeir above written before this witness Sir John Robeson, George Flemyng of Kilmacolm, Jonet Maxwell his spouse, and Matthew Maxwell." The parson was usually called upon to witness such deeds, and as the above will was drawn up at Kilmacolm it seems not unlikely that Sir John Robeson was vicar of the parish at the time. The only other minister of Kilmacolm, of whom we have even the name, is Umpbra Cunninghame, the last vicar of the parish, who held office at the time of the Reformation,

* Bulrossie or Slaties is still a small independent property that, for two generations, has belonged to a family named Holmes.

when the Roman Church was swept away. Examined as to the value of the living at that day he stated that the vicarage was worth 50 merks ; but, he plaintively adds, he had got nothing for the last three years.

In addition to the parish church there was also, as we have seen, a chapel at Syde, erected and endowed by Lord Lyle of Duchal. No trace of its site now remains, though the memory of it survives in the name, Chapel, that a farm in the neighbourhood still bears. The parson was probably the domestic chaplain of Lord Lyle ; at any rate he had a chaplain, as appears from a charter, in 1452, in which Robert, Lord Lyle, gave to the monks certain fishing rights at Crukytshot, and in which one of the witnesses is designated " William Cokkar, my capellanus." In 1555, also, we find record made of Master David Stonver, Hermit of Syde, as having witnessed a deed.

These scanty and uninteresting jottings are all that we can learn of the men who were the religious teachers of Kilmacolm during the Roman Catholic period. One thing that may strike us as somewhat strange is the title " Sir " as applied to more than one of these humble priests. These Pope's Knights, as they came to be scornfully called, were simply priests who had taken only their Bachelor degree. Those who had proceeded to the higher degree were addressed by the more honourable appellation of Maister. Sir David Lyndsay, whose satire did as much to bring about the Reformation as the preaching of John Knox, thus mocks at what in his day was regarded as an affectation of the priesthood :—

" The pure priest thinkis he gets na richt,
Be he nocht stylit like ane Knicht,
And callit SCHIR befor his name,
As Schir Thomas and Schir Williame."

It is difficult to form an estimate of the influence of the church and its ministrations on the parish. Sometimes a vicar would be appointed by the Abbey who, through ignorance or indolence, was altogether unfitted for the sacred office. At other times, doubtless, he would be a man of earnestness and zeal, and the parishioners would readily turn to him for advice and guidance. I fear that it is almost certain that there would be long intervals in which there would be no stated minister, but only occasional visits from one of the monks of Paisley. Even when a " per-

petual vicar" was appointed it does not follow that he regularly served the cure. He might if he chose act by deputy. Thus, for example, we find a note in the Rental Book of the Abbey in 1523 to this effect:—"We ordain and makis Sir William Hwyme our curet of the said Kirk (of Auchinleck) for all ye tyme of his life; and quhen ye said Sir William may nocht mak seruis in ye parochin, he sal cause ane other to mak seruis for him, that sal be sufficient." I suspect there was difficulty sometimes in getting enough for the decent performance of the services of the church. The value of certain fisheries allocated to Kilmacolm is fixed at an annual payment of "1 libra of seme." In 1529 the "Kyrkland of Kylmacom" is let to George Flemyn for twelve shillings to the Sacristan, with this further burden, that he should be the custodian of the teinds when they were collected, and should convey them on horseback to the Abbey when required. But manifestly neither the teinds nor the rental of the Kyrkland belonged to the vicar. It is probable that the stipend, such as it was, varied considerably during this period. In Bagimond's Roll, a complete valuation of the livings of the church drawn up in 1275-6 for purposes of taxation, the vicarage of Kilmacolm is set down at £53 6s. 8d. In 1227, we have already seen from the Register of Paisley, the vicar has 100 shillings from the altarage; but this may have been only part of, or a supplement to the stipend. In 1560 the vicarage teinds are valued at 50 merks. In the Book of the Universall Kirk, among other sources of income allocated "to my Lord, now Regent, for support of his expenses, attending upon the King's persoun," we find noted the vicarage of Kilmacolm valued at £11. Manifestly even at that date the absorption of church property by the rapacious Reformers had already gone on apace. To sum up, we may take it that the value of the living of Kilmacolm was about £200, of which it is safe to affirm that not more than one tenth was ever paid to the actual parish minister. What service the Abbey rendered to the parish in return for the remainder it is impossible to discover or imagine. True, the monks were excellent landlords, seldom changing their tenants or raising the rents, which were moderate, and they did much to encourage and direct the growth of agriculture, but as their tenants in Kilmacolm were few these benefits were not directly felt. The Church undoubtedly exercised a great civilizing

influence, and the hold that religion had on the people of Scotland is apparent. There were no lapsed masses in those days; all the inhabitants attended the Kirk as they had opportunity, heard mass, and were doubtless the better of their religious exercises. But the time came, towards the end of the fifteenth and beginning of the sixteenth century, when the Church no longer commanded or deserved the respect of the people. I do not think the Reformation was brought about by political reasons, however much these may have weighed with some of the leaders. The people, as a whole, were not concerned about politics; and the Reformation in Scotland was emphatically a popular movement. Nor do I believe that it was the result, so much as is sometimes assumed, of a change of theological views. I venture to affirm, spite of what is often said to the contrary, that Scotsmen have never, except for a brief and exceptional period in their history, been given to theology. Their *perfervidum ingenium*, that has made them religious, has preserved them from becoming theological. The chief popular sources of the Reformation I take to be these two: first, the universal sense of oppression that appealed directly to all, and, second, that which is, as it has always been, characteristic of the Scottish people, the sense of humour. The exactions of the priesthood pressed heavily upon all classes, and especially on the poor. The higher clergy lived in luxurious idleness, and often in open vice. The poor curates were forced for mere livelihood to extract from their humble parishioners what they were denied from the legitimate ecclesiastical patrimony of the parish. Every domestic event was made the occasion of enforcing some church due. Especially when a death occurred were these exactions felt to be hard and oppressive. Before a widow was allowed to bury her husband she had to make terms with the priest. The breath was hardly out of the body before the vicar hurried to the house of mourning, not to offer spiritual consolation or human sympathy, but to claim the "corpse present," the "upmaist claithe" of the deceased, and the "Kirk cow," the choicest animal in the byre. No wonder that the poor people began to ask what they got for all this grievous exaction. These were no true pastors, who made it their sole business to shear, not to feed the sheep. And when the question was once openly asked their sense of humour soon led them to see the ridiculous incongruity between the reli-

gious profession and the conduct of its professors. It was but one step further to challenging the very services of the sanctuary. What benefit could they get from the mumbling of unintelligible words from the altar? There were not wanting poets to give voice to the popular feeling, and thus to intensify it. Among those none exercised a greater influence over men's minds than Sir David Lyndsay. He taught them to laugh at the Church; and, when an institution has become ridiculous, its doom is sealed. His satire was of the boldest. The priests were fond of claiming exemption from all the duties and responsibilities of lay citizens. "I am a priest therefore I am exempt" was a phrase constantly on their lips. "Aye," says Lyndsay, "at the judgment day, when Christ says, 'Come ye blessed of my Father, inherit the kingdom,' the priests will instinctively cry out *nos sumus exempti*, we are exempt." He represents the peasant coming from church and saying of the priest:

And meikle Latin he did mummil
I heard naething but hummill bummill.

We all know how full Knox's History is of this kind of humour. He held up the practices of the ancient Church to ridicule, and when he had made the people laugh at them, the work of the Reformation was far more than begun. Before the crisis came,—for nearly a hundred years before,—the church existed only by sufferance; hence when the hour and the man arrived, its overthrow was easy and complete. Umphra Cunningham, the last vicar of Kilmacolm, I fear enjoyed but little respect in the parish. He testified that for three years before 1560 he had no stipend, and probably for many years more his living had been of the scantiest. At the Reformation the people of Kilmacolm were almost unanimous for the change. They saw the old Church go, with but few to lament its loss.

III.—ROMAN CATHOLIC TIMES—THE PARISH.

In the reign of David I., the youngest son of Malcolm Canmore and Queen Margaret, a social change of immense importance, that had begun in the preceding reigns, was completed, in the general establishment of the feudal system. The old Celtic order disappeared. The Mormaer, or chieftain of the clan, gave place to the Norman Earl; the *duine wassails*, or gentry, were replaced by knights and barons, freeholders by military tenure. The land that had once, in theory at any rate, belonged to the people, was now, in theory, the property of the king, and was by him conveyed to the nobles. At the time at which our story opens, the original owners of the land in Kilmacolm had been dispossessed in favour of strangers. Among the Normans who flocked to the Scottish Court in the reign of David was a certain young man named Walter, the son of a Shropshire lord, whose descendants throve marvellously in Scotland, getting the throne by and by, and managing to keep it, too, through the centuries, founding a dynasty that has culminated in Her Most Gracious Majesty, who now rules these realms. It was he who, as we have already seen, founded the Abbey of Paisley, and in so doing disendowed the Parish of Kilmacolm. But when he came to Scotland seven hundred years ago, he was little better than a needy adventurer. The king, however, made him the Lord High Steward of the kingdom, and gave him huge estates in Renfrewshire, including the whole of the parish of Kilmacolm. He held the lands, of course, on feudal terms, that is, he was bound to bring to the king's army, when called upon, a certain number of knights and their followers. In order to provide for the fulfilment of this condition he, in his turn, parcelled out the estates among the knights in his train, binding them, in like manner, to provide military service in proportion to the extent of their land. With only two of these are we concerned,—one Ralph, who got a large slice of Kilmacolm for himself, and who built him a strong keep called Duchal, whose massive ruins may

still be seen. The site on which the castle was built is almost an island ; hence he was styled Ralph of the Island, or Ralph de L'Île, and so arose the family name of Lyle, by which his descendants were known. The other was called Denzil, or Daniel, who obtained the rest of the parish, which was called after him the barony of Danielstoun, or Dennistoun, which again became in time the family name of its lords. His chief seat was at the castle of Finlaystone.

Till the end of the fourteenth century, then, we may conceive of the parish as being divided between these two great baronies, separated from each other by the Gryfe. Roughly speaking, we may say that all of the land on the right bank of that stream belonged to the Lyles of Duchal, all on the left bank, to the Dennistouns of Dennistoun. These respective lords retained in their own hands extensive farms, or "mains," especially round about their family residences, tilled by their slaves, probably the residuum of the original Celtic population who, however, seem to have died out, or disappeared, by the middle of the fourteenth century. The rest of the land they let to tenants, of whom we may distinguish two classes : farmers or husbandmen, who had holdings of 20 or 30 acres, and lived on their land, and cottars or crofters, who tilled small portions of the common ground, and who would usually live together in the little village round about the parish church. A large proportion of the land was still moorland, and even what was under cultivation, with the primitive methods of agriculture then known, could yield but a scanty crop. It must be remembered that root crops, turnips and potatoes, were not introduced till much later. Each farmer was supposed to keep two draught oxen ; and one point of good neighbourhood that was rigidly enforced was that each should send his pair of oxen to work the plough that was common to six farms. This plough was a huge cumbrous affair that required twelve oxen to draw it. It is noteworthy that no fieldwork was required of women, save shearing during harvest. The rents charged from farmers or cottars were certainly not exorbitant. They were at first paid in kind, and perhaps an average rent would be about one boll of bere per acre. There was, however, usually required in addition a fixed number of days' work on the laird's mains, and, in all cases, that the tenants should be ready and equipped for military service whenever called upon.

In course of time the "do service" and payment in kind came to be valued and paid in money. In the Rental Book of the Abbey there is a table drawn up by the monks, with great fairness, for calculating the amount due. "Each capon is valued at 8d.; each poultry at 4d.; ilk chicken at 2d.; a laid of coles [coals] 4d.; ye pleuch [a day's ploughing] 2sh.; ye day's sherin [shearing] 3d." This is Scots money, which is one-twelfth of sterling money. Thus a shilling Scots is one penny sterling; a pound Scots is one shilling and eightpence sterling. There was a time, especially in the reign of Alexander III., when Scotland was really rich and prosperous, and food was cheap and abundant. A poet of the thirteenth century tells us that—

" A bolle of atis pennies foure,
Of Scottis mone past nought owre,
A bolle of bere for aucht or ten
In common pryse sauld was then,
For sextene a bolle of quhetes."

We have an indication of the value of the ordinary necessities of life in the Proclamations that were issued by royal authority when a Court of Justice was to be held. In order that the inhabitants of the Assize town might not take advantage of the unusual convocation of the lieges to raise the prices unduly, proclamation was made beforehand that "All maner of victuallis, sic as flesche, fische, meitt, fowale, and uther necessaris, be brocht to the mercat and sauld for reddie money, for the prices following; and that na prices thairof, nor yit the lugeing, bedding, stabbulling, or utheris quhatsumevir asiamentis and necessaris for lugeing and furneissing of our Souerane Ladeis leigeis, be rasit or hichtit upone thame; bot that the samin be sauld and furneissit of the pryces following, That is to say, the laif of guid sufficient quheit bread, for sustentation of the Quenis Majesteis Houshald and remanent Nobill men, of xxii unces wecht 4d
The pynt of Burdeous vyne [Bordeaux wine] 12d
The pynt of fine Scherand or Amzerk vyne... .. 10d
The quart of guid Aill, to be sauld for 8d
The best mutton bowik [carcase], for 6sh
And uther nocht sa guid, to be sauld under that pryce, as it is
of availl.

The pryce of ane guiss	18d
The muirfoull,	4d
The capone to be sauld for	12d
The peiss of pultrie	6d
Gryt chikkinnis	4d
The gryse [pig]	12d
Four eggis, for	1d
The kid, for	2sh 4d
The carcage of the best beiff, to be sauld for	36sh
And utheris under, upone smaller pryces, as it is of avaiill.	
The peck of horse-corne that is guid	8d
The threafe of fodder	8d
The pund of candill, of the fynest and fairest saif, for	8d
The leid of peittis [load of peats]... ..	2d
And that thair be guid cheir throw all the toune for Gentillmen and thair servandis, for 12d at the melteithe [meal-tide, or dinner]	
The furneist bed, on the nycht, and that to friethe the chalmer [the whole charge for the chamber]... ..	4d
The stabill fie, for ane horse, xxiiii houris	1d
Under the pane of confiscatioune of all the guidis of the brekeris thairof."	

The particular Proclamation from which the above extract is taken is dated August, 1556, and is in connection with "the Justice Aire of Elgin and Fores."* In an earlier Proclamation, in 1510, it is simply provided "that na victualis be saulde of derrer pryce na thai war viii dais befor the cuming of the Kingis grace to this toune, and this present Aire, under pane of eschetin of the vittalis, and punissing of the persounis sellaris thairof; and that vittalis be brocht to the market for redy mony. And that na lugeing nor stabillis be sett or takin be ony personis, of derrer pryce nai thai war sett and takin at utheris Justice Airis obefor; and quhasa dois, it sall be dittay to Justice-Aire."†

The roads in the parish were very few and very bad. All carriage of produce was necessarily on horseback. A horse would carry on either

* Pitcairn's *Criminal Trials*, I., p. 389.

† *Ib.*, I., p. 65.

side a sack containing a boll of meal. Hence two bolls were, and are still called, a "load." The only grain grown was oats. It was sown year after year in the same ground until the yield was not more than double the amount of the seed, when it was suffered to lie fallow for a year or two. There was no manuring. At harvest time the ears only were cropped, the straw being left to rot on the ground. Weeds abounded in the fields. One weed especially, gule or guld—the wild chrysanthemum; was the cause of much trouble to the farmers. An abbot of Paisley drew up a list of regulations for the church tenants, one of which runs thus:— "also he that dirties his land with guld and does not clean it by Lammas shall pay a merk without mercy, and if the land afterwards be found dirty, all his goods shall be escheated."

The houses were all of the poorest and rudest description. Sometimes they were of wood, or of wattles filled in with clay, or "dry stane" without mortar, and usually roofed with "divots." Glass was unknown, and the openings for windows were either wanting altogether, or exceedingly small. Let us take a glance into the kitchen of a tolerably well-to-do Kilmacolm farmer of the period. Along one side was ranged the "dresser," and on it stood the "mawm" or basket for bread, and the "bossie," or meat trencher. Above it, was the "haik" or rack on which was arranged the family plate of pewter, or more commonly, of wood. In the corner stood the "awmrie" in which were kept the household stores, and the "boyne," or "bowie," for liquor. Perhaps there might also sometimes be seen—the guidwife's pride—the "buist" or napery chest, though, usually, the store of napery would be scanty enough. There was not lacking a certain amount of rough comfort. When, after the day's work was over, the family gathered around the fire of peat or heather, seated on the long settle, or "bink," and tales of saints or fairies, or other "ferlies," were told, and songs sung, doubtless there was much simple mirth and enjoyment. The glow of the fire served them for light, but if more illumination was needed there were resinous fir-spills dug out of the bogs, or the oil "crusie." The rich imported from abroad "long candles," but these were to be found only in the hall or castle. In good times food would be plentiful, though for the most part the poor crofter lived through the winter on "drummock" and water kale.

In regard to the civil rights of the people there is not much to say, though, it may be, we are apt to exaggerate the power of the feudal lord. Even in those early days in Scotland there was a certain amount of justice meted out to all. It is true the gallows hill was not far from the castle gate of the lord, who could execute his sentence without recourse to judge or jury. Still there was a limit to autocratic tyranny. If a man was accused of any offence he was assoiled, that is held guiltless, if his neighbours stood by him and guaranteed his innocence. For the thief, who was taken "backbearand," or the murderer that was caught "redhanded," there was no need of trial. A short shrift, and the gallows tree, was all that anybody thought of.

It would be a mistake to suppose that our forefathers had not their amusements and recreations. The rich hunted, and fished, and preserved their game with great strictness. There were salmon in the Gryfe and snipe and teal in the marches. The wild boar gave the hunters, armed only with spears, more exciting and manly sport than the modern chase of the timid fox. Indoors, the games of cards and draughts and dice were played both in grange and castle. It is striking to notice how the games of childhood remain unchanged. We see the boys and girls of Kilmacolm five hundred years ago as much interested in "peerie" and "palall" as their successors to-day. Sunday was the poor man's holiday. After Mass in church there was many a dance and merry-making on the village green. It is curious to come on an old statute of the fourteenth century forbidding the "hail" Sunday to be spent on "footba" and "gowff," which are described as games unprofitable to the commonwealth. The men are exhorted to practise with bows and arrows, an exercise which was likely to be of more service. By an Act of Parliament of James II. in 1457, the games of football and golf were declared illegal. Butts for shooting were ordered to be erected near every parish church, and on Sundays every man must practise at them, shooting six shots at the least. Any one who failed thus to do his duty was fined 2d. ; and in order to secure that the fine was enforced it was enacted that the money should be spent on ale to be consumed by those who did attend. Wappinschawings were appointed to be held in every parish four times a year in order that each man might submit his weapons for inspection, and prove his skill in their use. From the age

of twelve to fifty every male inhabitant must "busk him as an archer." Those over that age were directed to practise such honest games as suited their time of life, golf and football alone excepted. Every man was, of necessity, a fighter from his youth up. If there were no foreign enemies to fight there were always plenty of private feuds to occupy them. For a century and a half after the death of Alexander III. in 1286, Scotland was in a constant state of broil and battle, and in the wars of the time the men of Kilmacolm took their part. In 1263 the decisive battle of Largs freed Scotland for ever from the Norse marauders, from whom it had suffered much for centuries. Alexander, the High Steward, was one of the chief commanders in the Scottish army, and, under his banner, were the knights of Duchal and Dennistoun, with their hardy Kilmacolm retainers. Every man capable of bearing arms would be summoned to meet his chief at Duchal or Finlaystone. For the time being all work was suspended in the parish. Each man, leaving the plough or workshop, would buckle on his sword, grasp his spear or battle-axe, and hasten to the rendezvous. Then would follow a hurried march over Duchal Moor, the shore being reached by Brisbane Glen. Very soon the battle began, and, when the darkness fell, the victory was unmistakably with the Scots. A storm, that subsequently arose, made the triumph complete. The great fleet of Haco was scattered by the tempest, very many of the ships were wrecked, and only a miserable broken fragment returned to Norway. But with the death of Alexander III., Scotland had to reckon with an enemy nearer at hand and more powerful than Norway. The quarrels that arose regarding the succession to the Scottish throne, gave an opportunity to the able and politic Edward of England, of which he was not slow to avail himself. Under various pretexts, he interfered in the affairs of our country, until at last he had it entirely in his hands. English garrisons occupied every fortified place; almost all the nobles swore allegiance to the English monarch; English garrisons ruled the land. There were many who resented the Southron yoke, but it was a knight of Renfrewshire who was the first openly to bid defiance to the English power. His name, than which there is none that more stirs the hearts of Scotsmen, was Sir William Wallace of Elderslie. We must not be tempted to enter on his exploits. Enough to note that, as both Lyle

and Dennistoun were on the patriotic side, the men of Kilmacolm must have been among the brave and enthusiastic followers of Wallace. In these days the fields must have been largely left untilled, as every able-bodied man was at the wars, and there must have been much consequent misery and privation in the parish. There were not a few Kilmacolm families who lost a father or brother at the glorious field of Cambuskenneth, or in the less glorious battle of Falkirk in 1298. After that there was quietness for a while, but soon Bruce was in the field, and again the High Steward summoned all the Renfrewshire retainers to follow him to the decisive fight of Bannockburn. On that ever-memorable summer day in 1314 many a Lang, Laird, Scott, and Hohn, then, as now, the chief names in Kilmacolm, fought nobly for their country, and not a few never saw the Gryfe again. The Lyles and the Glencairns continued to take a leading part in the broils and battles of their time. In the Civil War, that ended with the death of James III. at the battle of Sauchie, there were many Kilmacolm peasants in both of the opposing armies. The staunchest supporter of James III. was the newly-created Earl of Glencairn, while one of the leading advisers of the rebel prince, afterwards James IV., was the lord of Duchal. Any interval of public peace was abundantly occupied with the private feuds of the barons. They suffered not their own swords, nor the ruder weapons of their vassals, to rust by disuse. We may take one example of these feuds, as exemplifying the rudeness of the times, and also the efforts made by the law to cope with the evil. The facts are taken from the bald entries in the old Criminal Records. It is but one episode in a long standing feud between the Semples and the Cunninghames, in which all the branches of their respective families were involved. It appears that early in the year 1533 a party of the Semples had waylaid and slain William Cunninghame of Craigend, and his servant, Robert Alaneson. In August of that year Lord Semple, Robert, Master of Semple, his son; Gabriel Semple of Ladymuir, his brother, and William, his son; John Stewart of Barscube, John Semple of Fulwood, and a great many others, appeared before the Court and "found surety to appear before the Justice, on November 17, to underly the law for the Slaughter of the Laird of Craiganis and his servant." One of the accused, however, Sir John Semple, Vicar of Erskine, claimed

the benefit of Clergy, and the Archbishop of Glasgow rescued him from the secular power, and “replegiated” him to the Church Courts. In the meantime, some of the younger bloods of the Cunninghame faction, headed by Alexander Cunninghame, son of the Master of Glencairn, the same who was destined to play so important a part in the Reformation, took the law into their own hands and waylaid Lord Semple, with the avowed purpose of putting him to death. The attempt failed, but they were all summoned “to underly the law at the next Justice-aire of Renfrew.” One month after this outbreak some of the Cunninghames are again before the Court “for art and part of the forethought felony and oppression done to Robert Snodgerse, Mark Sympill, and Patrick Young, coming with convocation of the lieges to the number of 100 persons, in warlike manner, within the lands of the said Robert, and forcibly seizing and imprisoning him.” In this case the parties, both Cunninghames and Semples, were bound over to keep the peace, under the pains of 5000, 2000, and 1000 merks each, according to their respective ranks. Meanwhile the law was taking its leisurely course. In November two of the humbler offenders, Alex. Pincarton and John Bruntshiel, were convicted and beheaded. The trial of the remainder was then appointed for February in the following year. When the day arrived, Robert, the son, and Gabriel, the brother, of Lord Semple, did not appear, and his Lordship had to pay 1000 merks for each of them, while Robert and Gabriel were denounced rebels, and put to the horn, and all their goods confiscated. The trial then went forward, when John Stewart of Barscube, Matthew Semple, servant of the Laird of Stanely, and James Kirkwood, dwelling at the Kirk of Kilbarchan, were condemned and beheaded, while Lord Semple and a number of others, including William Craig of Syde, in Kilmacolm, and Patrick John, and Robert, his brothers, were all acquitted. Gabriel Cunninghame, however, the son of the murdered Laird of Craigends, was not satisfied with this decision, and straightway presented a Supplication to the Lords of the Privy Council, not for a new trial, but that he might be permitted to raise an action against the members of the Assize for wilful error. The Supplication is in these terms :—“My Lordis of Counsale, unto your lordships humelie menis [moans, complains] and schawis we your seruitouris, Gabriel Cunyngame, soune and air of umquhile William Cunyngham of

Craiganis, and the remanent of the kin and freindis of the said William. That quhair William Lord Simple and his complices, beand putt to the knowlege of ane Assise, for art and part of the cruell Slauchter of the said William, is quytt be the said Assise, wrangouslie and injustlie to our grate apperand [evident] scaithe and dampnage, considering his officiar and houshald men wis fylit. Quharefor, we beseke that we may have ane command to the Justice Clerk to gif us the names of the persounis quhilk past upone the said Assise, sua that we may found our actiounne upoune tham for thair Manifest and Wilfull Errour." * This curious request was at once granted.

All throughout this restless period the barons, each fighting for private revenge or for his personal aggrandizement, thought nothing of their poor followers, who suffered in silence. The feudal system had become the enemy of all progress and civilization, and the Reformation of 1560 heralded the beginning of social and political, not less than of religious, freedom for the great body of the people.

* Pitcairn's *Crim. Trials*, I., 163-7.

IV.—FROM THE REFORMATION TO THE REVOLUTION— THE CHURCH, 1560-1612.

IN the year 1560 the Scots Parliament, in successive Acts, adopted the Confession of Faith drawn up by the Reformers, abolished the jurisdiction of the Pope, and declared the celebration of the Mass illegal. In regard to this last the penalties attached were most brutally severe. Any one who dared to say, or hear, a mass was to be punished, for the first offence, with confiscation of goods, for the second, with banishment from the realm, for the third, with death. Thus at once, in a single day, so far as an Act of Parliament could do it, the old Church was destroyed root and branch and a new Church erected in its place. Of course the religious beliefs of a people cannot be changed in this fashion. Very many, in all parts of the country, refused to change their creed, and were content to suffer bitter persecution for their faith; while, of the bulk of the nation that became Protestant, not a few conformed only in name, and continued to believe as their fathers had done. It is usually said that the Reformation in Scotland was a popular movement, and certainly it was accomplished not by, but in spite of, the Government. It is true that there was a wide-spread dissatisfaction among the people with the existing Church; the preaching of Knox and the other reformers had stirred the hearts of many and prepared them for a change; the poor, uneducated, classes were little qualified to judge, and probably were little interested in, questions of theology, though they could see and condemn the manifest corruptions and immoralities that prevailed among the clergy, and that brought religion into disgrace and ridicule. But the Reformation itself was brought about not so much by them, as by the nobles. They—most of them with impoverished estates altogether inadequate to sustain their position—had long cast covetous eyes on the rich church lands and ample ecclesiastical revenues, some share of which they hoped to make their own. Their influence over their tenants and retainers, even in matters of

opinion, was still paramount, and it is certain that in those districts where the lords were Protestants the Reformation easily gained ground, while in other districts, where the lords held different views, its effect was hardly felt at all. When, therefore, we consider the preponderating influence of Glencairn on Kilmacolm it will not be difficult to understand that the parish was quite ripe for the Reformation. Even in the reign of James V. the Earl was already suspected of heresy. At the death of that monarch in 1542, a list of persons so suspected, drawn up the previous year by Cardinal Beaton, was found in the king's pocket, which contained the names of both the Earl and the Master of Glencairn. The young Master had indeed made no secret of his opinion, having written his well-known epistle in verse in which he holds up the priests of the Catholic Church to ridicule. Their captivity in England, and perhaps the pensions they received from King Henry, confirmed them in the Reformed faith, and they became the acknowledged leaders of the English, or Protestant, party. We find them defending George Wishart in 1545, and the son, when he became Earl, is distinguished as the friend of Knox, and one of the most influential of the Lords of the Congregation. Some account of the part he took in the public affairs of the time is given elsewhere; but the incident that connects the name of the great Reformer with the parish may be told here. That John Knox preached and dispensed the Communion in Kilmacolm is recorded by himself in his History. It was in the spring of 1556. "Befoir the Pasche," he says, "the Erle of Glencarne sent for him to his place of Fynlastoun; whare, after doctrin, he lykwiase ministrat the Lordis Table, whairof besydis him self war parttakaris, his Lady, two of his sonnys, and certane of his freindis; and so returned he to Calder, whare diverse from Edinburgh, and frome the countrey about, convened, as well for the doctrin, as for the rycht use of the Lordis Table, which befoir they had never practised." * This was one of the earliest occasions, if not the very first time, in which the "rycht use of the Lordis Table," *i.e.*, according to the Protestant form, was "ministrat" in Scotland. The Communion cups used on this occasion were said to have been silver candlesticks reversed, the hollow foot forming the cup, though it is

* Knox's *Hist.*, I., 250.

difficult to understand how more suitable vessels should not have been found in this noble mansion.*

In 1560, the new Church, thus suddenly called into existence, was confronted with the task of providing religious ordinances for the whole country. But it had two difficulties to face, want of men qualified for the office of the ministry, and want of money wherewith to support them. Every one is acquainted with the failure of Knox's "devout imagination" that all the ecclesiastical lands and revenues should be devoted to the three-fold purpose, the support of the ministry, the endowment of schools and universities, and the relief of the poor. It seemed as if the greedy barons were determined to starve the Church, for which they had professed to be so zealous. The teinds of Kilmacolm were made over to the Commendator of Paisley. Glencairn seized most of the Kirklands. He became patron of the chapel of Syde, and fulfilled his part by suppressing the chapel and annexing the lands of Syde that belonged to it. Finally

* These cups were regularly lent to the Parish Church for each Communion up to 1796, when they were finally delivered to the Countess of Glencairn at her request. Here are the entries regarding them in the Kirk Session Records. "Oct. 19th, 1791. The Moderator represented that he had requested the Right Honorable the Countess Dowager of Glencairn a further loan of the Communion Cups in her family, and also produced and read her return granting the request, upon producing a receipt from the Moderator and other members of the Session. He further represented that he had sent her a receipt, signed by him, Robert Taylor, Alex. Laird, James Blair, and James Wilson, the members that could be procured at the time; of all which the Session conjunctly approve, and hold themselves responsible for the said Cups to the Honourable Countess and her family. They also appoint the Cups to lie in the Manse, and Mr. Brown to be responsible for them to the other members of Session."

"11th Dec., 1796. The Moderator represented that the Countess Dowager of Glencairn had, by Mr. Paton, her factor, required the Communion Cups in his custody, used by the Parish, being the property of the family of Glencairn, for which she had a receipt signed by the Minister and Elders. Mr. Brown reported that, according to a late agreement of the Session, he had delivered said cups to the said Mr. Paton, for which he produced his receipt, as also the receipt granted by the Minister and Elders to the Countess of Glencairn. The above was approved of and all exonerated."

"30th April, 1797. The Moderator represented there was sent him from the Countess Dowager of Glencairn four Communion Cups, by Mr. Paton, her factor, in place of the four she required lately, which belonged to her family, for the use of the Parish, and consigned to the care of the Minister and Elders." The old cups, so priceless by their age and associations, have disappeared, and no trace of them can be found. Perhaps they may be found some day, and restored to the Parish Church.

it was arranged that the Church revenues should be divided into three parts, two of which should belong for life to the old holders, bishops, abbots, priors, etc., while part of the remaining third should be applied to paying the ministers' stipends, the amount deemed sufficient being from 100 to 300 merks Scots, or from about £5 to £15 stg. Indeed it was not till 1633 that the vexed teind question was settled, and the stipends put on a fair basis, and made payable out of the teind of the respective parishes.

But not less was the difficulty of getting ministers to undertake the charges. True, most of the parochial clergy conformed to the new order, but many of them were considered too ignorant to be entrusted with the full functions of the ministry. They were, however, employed in the temporary office of exhorter, or reader. In 1567 we find Robert Maxwell named as holding that position in Kilmacolm, with the magnificent stipend of £1 8s. stg. It took more than half a century before all the parishes were provided with ministers. In 1574, a Register of Ministers and Readers was drawn up, with the salaries of each, in which we find the parishes of Kilmacolm and Lochwinnoch conjoined under one minister, with a reader under him in each parish. Here is the entry :—

Kilmacolme, Lochquhinzeoch.

James Craw, Minister, £80 Scots.

Robert Maxwell, reidare at Kilmacolme, £16 Scots.

Ninian Sempill, reidare at Lochquhinzeoch, £16 Scots.

From this Register it appears there were at that time in the Church 289 ministers and 715 readers.*

The duty of the reader was to read the service from the Service Book, and a portion of Scripture, on which he might make a few brief remarks; but he was forbidden to marry or dispense the Sacraments. Kilmacolm was fortunate in securing a minister of its own at a very early date. In 1578 Robert Cuik, who had been minister at Killallan in 1567, whence he had been translated to Kilbarchan in 1575, was appointed to Kilmacolm. By this time a modified form of episcopacy had been introduced by the Concordat of Leith in 1572, and Mr. Cuik, accordingly,

* The Register is given in full in Wod. *Miscell.*, I. 329-396.

would be presented to the charge by the Bishop of Glasgow. He was soon removed, whether by death, or deposition, or promotion, does not appear; but in 1580 we find Archibald Spittal, A.M., Glasgow, minister, who was apparently translated to Kilmarnock some time previous to 1588. In this latter year the charge is held by Daniel Cunningham, A.M., Glasgow, who is the first minister of the parish, who is to us more than a name. In the records of the Presbytery of Paisley * we can see him from time to time preaching and presiding, and taking a more or less important part in its business. We can hear him too giving in reports to that court concerning his parish, from which we may gather something of the kind of parishioners with whom he had to deal, and of how he dealt with them. It is curious to remember that for more than quarter of a century after the Reformation there was not a single Presbytery in the Church. It was in 1590 that the Presbytery of Paisley, to which Kilmacolm ecclesiastically belonged till 1834, was formed. It included nearly all the parishes in the County. In an account of Renfrewshire, written probably between the years 1647 and 1652, entitled "Description of the Sheriffdom of Ranfrow, holden of the Princes and Stewarts of Scotland, described by —† of Greenock, and Mr. James Montgomerie of Weitland," ‡ it is stated that "there is in it (the Shire of Renfrew) one Presbytery, having 16 kirks, viz., Cathcart, Eastwood, Eaglesham, Mearns, Ranfrow, Paslay, Neilstoun, Kilbrachanes, Lochquhinnoch, Houstoun, Inchinnan, Arreskin, Kilmacolm, Greenock, and Innerkip. The parishes of Cathcart and Eastwood are adjoynd to the Presbytery of Paslay." The sixteenth parish, Kilallan, is inadvertently omitted. It would seem that it was a mistake to include Cathcart and Eaglesham. Then, as now, they belonged to the Presbytery of Glasgow. Crawford, writing in 1710, says:—"All the paroches of the Shire, except two—Eaglesham and

* The Records of the Presbytery of Paisley begin on 16th Sept., 1602, and, with the exception of a break from 1608 to 1626, and another from 1660 to 1663, are continuous down to the present day. For much of what follows we are indebted to these admirably kept Records.

† There is a blank in the MS., but the designation "of Greenock" suggests that the name omitted is John Shaw.

‡ The document is printed in *Paisley Magazine* (1828), pp. 312-3.

Cathcart, being in the Presbytery of Glasgow—are united into one Presbytery, whose seat is at Paisley.” *

In 1592, the first great struggle against the bishops ended in the complete triumph of the presbyters. We are bound, however, to confess that Presbytery triumphant, as mirrored in the faithful pages of their own Minute Books, does not present a very pleasing picture. There is abundant evidence of zeal and faithfulness in the discharge of what they conceived to be their duty, of very praiseworthy impartiality in their treatment of offenders whether in high or low places, of a most earnest desire to advance the cause of righteousness and true religion, but there is also very apparent a sad want of charity and tolerance towards those who differ from them. The meetings of Presbytery were frequent, and must often have been of long duration. The usual order of procedure was that one of the brethren should preach, and another should “eik” or add what seemed deficient in the doctrine. This is the “exercise with additions.” This was often followed by a disputation on some controversial question of theology, and then the business began. The cases brought before the court were mainly persons “suspect of papistrie,” failing to attend church, or guilty of some moral offence, such as brawling, cursing, swearing, charming, uncleanness, profanation of the Sabbath, etc. Witnesses were heard, evidence weighed, and sentence pronounced. We may cite some of these cases from Kilmacolm. They afford us the most direct glance possible into the condition of the parish at the time. Here is one touching the highest of rank in the parish. The household of Glencairn had the bad taste to prefer another preacher to their own parish minister. This was intolerable to Mr. Daniel Cuninghame, who brought his “grief” or complaint before the Presbytery:—“10th Feb., 1603. Anent the grief proponit by Mr. Daniel Cuninghame, Minister at Kilmacolme, touching the detaining of my lord, Marquis of Hamilton, my lord Erle of Glencairne, and there families, within the place of Finlaston upon the Lord His day, fra resorting to their ordinar parochie Kirk of Kilmacome, and that by the domestick preaching of Mr. Patrick Walkinshaw and Mr. Luke Stirling, being absent fra their Kirks in the companie forsaid for the time,

* Crawford and Semple's *Renfrewshire*, p. 6.

the brethren, for remeid of the quhilk offence, have ordainit the said grief to be proponit to the next Synodall Assembly, and the judgment of the brethren there to be receavit thereanent." This was James, the 7th Earl of Glencairn. He was apparently submissive to the ecclesiastical authority, but not so his wife, the Countess. It was suspected that she absented herself from the Kirk because she was not in perfect accord with its doctrine. She must be sharply dealt with:—" 24th Feb. 1603. For so mekill as Mr. Daniel Cuningham delaited to the brethren the sklander and evil example given by the continuall absence and byding fra the Kirk of the Countess of Glencairne, to the evill example of the hail parochin where she dwells, notwithstanding of her manifauld promisis made to divers of the Commissioners of the Presbytery sent to her to desire her to remove the said sklander, which promis she had no wayes as yet begun to keep, the brethren have direct their Commissioners, viz., Mr. Pat. Stirling and Mr. Wm. Brisbane, to travell with her Ladyship, and press her by reasoning and the authority of God His Word, and His Kirk, to remove the said sklander, by repairing to her paroch Kirk foresaid, and, in case she be found contumax, they ordain the said Commissioners to cite the said Lady to compeir before the brethren judicially the 26th of this instant, to give the Confession of her faith." Her case being referred to the Synod on 11th April, 1603, we read:—" Mr. Pat. Hamilton and Mr. George Maxwell, appointed by the Synodall Assemblie to my Lady Glencairne, to try the cause of her not hearing the Word at her ordinar paroch kirk of Kilmacolme, and to see Mr. Patrick Walkinshaw and Mr. Luke Stirling acknowledge their offence in preaching in ane privat hous in the Place of Finlayston, upon the Lord's day, the ordinar pastor being preaching at the paroch kirk thereof, reportit that the said Lady alledgit herself to be unable to travell, although they saw no signes thereof, and that she had promist to hear the Word in her ordinar paroch kirk so soon as health of body suld permitt, and communicate so soon as occasion suld be offerit, for tryall whereupon all foresaid process is ordainit to be suspended against her by the space of ane moneth. As lykewise reportit that the said Messrs. Walkinshaw and Stirling did nothing anent acknowledging their offence foresaid, whilk is ordainit to be reportit to the next Synod." She was allowed one month, but it is eleven months before we

hear again of her case :—“ 15th March, 1604. The brethren having used all kynd of diligence, baith by commissioners and other wayes, that the Right Noble Lady, Dame Margaret Cambell, Countess of Glencairne, suld have repaired to hir ordinar Kirk of Kilmacolme for the hearing of the Word of God, and communicating with the bodie and bluid of the Lord Jesus; and yet she remaynes obstinat and disobedient; as lykewayes, understanding that the said Right Noble and Potent Ladie will not compeir in Paisley before them, therefor they have ordainit to summond the said Noble Lady before the nixt Synodall Assemblie, to be haulden at Glasgow, to heir herself decernit to have done wrong in her continua'l absenting herself fra the reverent hearing of the Word, and receiving of the Sacramentis, as said is at the said Kirk of Kilmacom thir ten yeirs bygaun or thereby, and to be ordaint in all tymes coming to resort to the said Kirk that by hir example the meiner sort may no longer be moved to contemn the Word of God.” The Countess, I fancy, must have conformed, for we hear no more of her, but it is difficult to conceive that she can ever have received much profit from the ministration of Mr. Cuningham, which she had been so worried into accepting.

But still more protracted, probably because she was more obstinate, was the process against the dowager Lady Duchall. She was a daughter of the family of Knox of Ranfurly, and the second wife of the John Porterfield who purchased Duchal from Lord Lyle. At the death of her husband she had retired to a dower house near Renfrew, the original seat of the Porterfields. It is therefore Mr. John Hay, minister of Renfrew, who “delaits” her to the Presbytery. Evidently steps had been already taken, for, on 24th February, 1603, Mr. Hay reports that “Jean Knox, Lady Duchal, remaynes contumax, refusing to hear the Word of God preachit in the Kirk of Renfrew, or to communicat the Holy Sacrament; therefore the brethren ordain Mr. John to cite the said Jean to compeir before them the 24th March to give the confession of her faith.” On that date she does not compear, and is again cited judicially. More than a year is allowed to elapse when, on the 24th May, 1604, “the brethren, being credible informit by Mr. John Hay, Parson of Renfrew, that Jean Knox, Lady Duchall, remayned obstinat and disobedient in not communicating with the bodie and bluid of the Lord Jesus; therefore they ordainit

the said Mr. John to summond her to compear before the Presbytery the 7th of June instant." On the 7th June, she did not compear, and was ordained to be summoned for the second time. On the 14th June, she still not compearing, is summoned for the third time. On the 21st, there being no sign of obedience, Mr. Hay is instructed to proceed to the first admonition against her. Nothing being thereby effected, orders are given for the second admonition on 5th July. A week thereafter, the circumstances remaining unchanged, the Presbytery order the third admonition. On 26th July, Mr. Hay reports that "Jean Knox, Lady Duchall, still remaynes disobedient," and is ordered to pray publicly for her for the first time. On 2nd of August, he is authorised to pray for her for the second time; and again, on the 9th August, the third prayer is launched against her. This, at length, proves effective, and she conforms for a season. But ere long, she relapses, and the good man will not leave her alone. On 2nd May, 1605, he again "delaitet the auld Lady Duchall for not communicating," and is ordained to summon her to compear the next Presbytery day. The same process is again gone through. She fails to appear, and on the 13th of June, and again on the 20th June, is summoned for the second and third time. On the 27th June, Mr. Hay receives orders to proceed against her by public admonition for the first time, and then, on the 4th July, and the 18th July, for the second and third time. On the 26th July, orders are given for the first prayer against her for her disobedience. The prayer was not without some effect. On the 1st August, the old lady at last compears before the brethren "and being demandit upon what occasion she had refusit to communicate the bodie of Jesus Christ this twa yeir bygaen, ansered that it was for plane malice that she had conceived in her heart against her pastor, Mr. John Hay, for sindrie wrong she alledgit done by him to her, whilk she tuk in hand to give in befor the Presbytery the 8th of this instant; and therefore the brethren ordainit her so to do, and to sustain the said complaint with her allein hand: And to that effect summonded her, apud acta, to compear the said day." Perhaps this was only a pretext to secure delay; or, perhaps, she might well feel that, though she had just cause to complain of the meddlesome persecution of her minister, the Presbytery were not likely to recognize the reasonableness of such complaint. In any case, on

the appointed day, she was absent ; and the process of prayer for her, or against her—the phrase seems to be used indifferently—was resumed. On 5th September, when the third prayer is appointed, the Presbytery also “ordains the Moderator and Mr. Gabriel Maxwell to confer with her to see if they can bring her to any conformitie.” It does not appear that these commissioners ever reported the result of their conference. It may be that the old lady, worn out by the long struggle, made some show of compliance : it may be also that the unmanly and unchristian persecution hurried her to her grave. At any rate, she endured no more of the admonitions and prayers of the Presbytery. I do not know the date of Lady Duchall’s death ; but, as her marriage contract is dated at Killochries in 1545, she must now have been over ninety years of age, assuming that she was only twenty at her marriage.

Nor were these the only parishioners of Kilmacolm who gave trouble to Holy Kirk. The ladies were the most obstinate or, let us say, most loyal to their faith. The same commissioners who, on 24th Feb., 1603, were appointed by the Presbytery to confer with the Countess of Glencairn, were also ordained “to travel with Marion Cunninghame, relict of umwhyle George Maxwell of New Werk, and to instruct her by reasoning and press her to prepare herself for the participation of the Holy Table of our Lord Jesus Christ, and that so soon soever as the Communion shall be ministrat at the Kirk of Kilmacome, with certification to her that, in case she obstinately refuses these halsome admonitions, the Presbytery will proceed against her by censure of the Kirk.” We find her again in trouble on the same account two years later. On 13th June, 1605, the Presbytery ordains every minister to give in the names of such parishioners as had not “offerit themselves to be Communicants with the Lord Jesus and the members of his Kirk, that, their names being knawn, the causes of their absence mocht be tryit, and such as suld be found contemnners of the Holy Sacrament, and so adversaries of the trewth of God, mocht be delaited to the Civil Justice, according to the laws of this country. There are given in, in the parochin of Kilmacom by Mr. Daniel Cunninghame, the auld Lady Newwerk, and Gabriel Cunninghame of Carncurran.” This Gabriel, the “Gudeman” of Carncurran,

was the nephew of Lady Newark, who was herself a daughter of William Cunninghame of Craighends.

I suspect most of those dealt with satisfied the Kirk. The sentence of excommunication was not one to be lightly incurred. It implied outlawry and exile, for no one was permitted to hold any intercourse whatever with excommunicated persons. One marvels at the apparent sacrilege of making the act of communion the test of loyalty to the true Church. They who still held Popish doctrines, were ready to do much for the sake of peace, but they naturally shrank from the Lord's Table. But the brethren were urgent, and had no sympathy with any conscientious scruples save their own. Here is one case which sufficiently illustrates their procedure. Robert Algeo, Greenock, "delaited" by Mr. John Lang, minister at Greenock, compeared before the Presbytery on 5th June, 1606, and stated "that the caus of his not communicating was ane variance fallen out betwixt him and Mr. John Shaw; but the brethren being surelie informit the caus thereof to be because he favoured the papisticall heresies and used to reason in the same. Therefore they ordainit the Moderator and Mr. John Lang to confer with the seid Robert in the ground of trew religion, and to informe him in the trewth of the same." Twelve days thereafter they report "that they found the said Robert to have no knowledge and reason in the poyntes of religion controvertit. And therefore the said Robert, being present, was ordainit to be readie whensoever they sall charge him to subscribe the articles of the faith presentlie professed within this realm. As also that he be ordainit to communicat the bodie and blood of Jesus Christ at the next occasion, with certification that if he do not they will ordain his ordinar pastor to proceed against him to the sentence of excommunication. They also inhibit and forbid the said Robert in all tyme coming to reason with vulgar people in poyntes of religion that are controvertit betwixt us and the adversaries of Godis truth, whereby he may ingender in the humble erroneous opinions." Even the confession of a grievous fault did not free the offender from taking part in the Sacrament. On 17th July, 1606, John Knox of Ranfurlie seeks to excuse himself on the plea of "a sclander he lay under for the slaughter of his father's brother, whilk was not as yet removed nor he agreed with the parties, whilk he hoped would be

shortly." The pretext did not avail him. He was ordained "to be redie to communicat within the Kirk of Houston at the next occasion as he sal be advertized thereof by the ordinarie pastor." Even when submission was made, satisfaction had to be given for the past offence. Under date 4th June, 1607, John Burns and David Walker accused of "continuall absenting themselves from hearing of the Word, Examination, and Sacrament of the Holie Supper, was found guiltie, and therefore was ordainit to remove the said slander by making their repentance in their lynen claithe in the public place of repentance within the Kirk of Estwood and to stand in the joggis, except everie one of them redeems themselves fra the joggis by payment of ane merk of penaltie to the said Session; for fulfilling thereof and abstinence in tyme to come ordains them to find sufficient caution to the said Session."

When the sentence of excommunication had once been pronounced, it could not be recalled without great difficulty, and not without the most abject recantation. It seems that David and John Maxwell, brothers of Sir Patrick Maxwell of Newark, had been noted Papists, and had been put under the ban of excommunication. David had been restored at an earlier date; but on 2nd December, 1602, "Mr. Daniel Cunningham declairit to the brethren that he was in guid hope that John Maxwell, excommunicat for papistrie, suld acknowledge his errour, and aggrie and reconcile with the trew Kirk of God." Nothing came of this at the time, but on the 10th of May, 1604, "the brethren gave libertie to Mr. Daniel Cunningham to confer with John Maxwell, excommunicat Papist, according to his supplication given in to the brethren for that effect." The minister, however, did not find his parishioner so ready to listen to reason as he had hoped. It is not till 5th June, 1606, that the process for his restoration really begins: "The whilk day Mr. Daniel Cunningham, Moderator, presented before the brethren ane supplication direckit to them from Johne Maxwell of Barfill, bearing in effect that the said John acknowledged his former errour in religion, and consequently that the sentence of excommunication was dewlie pronounced against him for the same; fra the whilk he desyrit and thirstit maist earnestlie to be absolved, and to that purpose desyris sum of the Presbytery to be direct to confer with him concerning the principall poyntes of religion controvertit betwixt

us and the Papistis. The brethren having dewlie considerit and advysit upon all the poyntes of the said supplication, and finding the same reasonable, appoynts Mr. Daniel Cunningham and Patrick Hamilton to confer with the said Johne, and to report their diligence to the next Presbytery." On 19th June they reported that "they found the said John Maxwell willing to renounce Papistrie and to embrace the trew religion presently professed. The brethren, considering that the said John had his present residence within the Presbytery of Dumfries, ordaint Mr. Daniel Cunningham to wryt to the brethren of Dumfries willing them either to relax the said John, or to give their consent thereto, or them to show some caus why the said sould not be done." The next minute brings the matter to a close. It is dated 6th Nov., 1606. "The whilk day compeired Mr. Alexander Maxwell of Kilmacolme, and produced judicially before the brethren ane supplication in name of his brother germane John Maxwell of Barfill, conteyning in effect ane earnest and humble desyr of the said John to be relaxit fra the fearfull sentence of excommunication, and that becaus the said John protestit that he was resolved in the groundis of trew religion, and fra his heart renounces Papystrie. The Moderator inquiring at Mr. Daniel Cunningham what assurance he had of the trew unfeigned conversioun of the said John, ansered that he could perceave no externall signe in him but that, in his judgment, he dealt sincerlie with the Kirk. Therefore the brethren, advysing upon the maner of the absolving of the said John fra the said fearfull sentence, they ordain that Mr. Daniel Cunningham, Mr. Wm. Brisbane and Mr. Andro Hamilton confer with him on the special poyntes of religion controvertit, before he be absolved, to the end he may be moved to renounce Papistrie and embrace the trew religion with the greater sinceritie; as also that before his absolution the said brethren sall receive of him these bondis following of his gude behavior in tyme coming, First, that he sall publickly in the Kirk of Kilmacolme, in presence of the congregation, subscribe the Confession of Faith, sware, by haulding up his hand in presence of the people, that fra his heart he willingly renounces, and sall renounce hereafter, papistrie, and sall profess to his lyfe's end the treuth of God for the present publickly preached in Scotland and allowed by His Majesty's laws. As also that he sall find sufficient caution under the

payne of fyve hundreth merks that he sall communicat at the table of the Lord betwixt the dait hereof and Witsunday nixt, and produce a testimoniall fra the pastor of the Kirk where he has communicated under the forsaid payne ; That he sall be a diligent hearer of the Word and maintayner of trew religion presently professed in Scotland ; and that he sall in no wayes, directly nor indirectly, privatlie nor publicklye, speak nor reason against the same, but defend the same to his lyfe's end ; and sall have no traffique with the enemies of the same. The whilk band being subscribed in maner forsaid the brethren ordains the said Messrs. Daniel Cunningham and Andro Hamilton to relax the said John fra the sentence of excommunication upon the Sabbath thereafter."

It is difficult to believe that such harsh measures were really helpful to the cause of religion, or that they tended to advance Protestant views. Mr. Cunningham was evidently a faithful pastor according to the standard of the times. We have seen, at his instigation, members of all the leading families in the parish dealt with by the Presbytery, of Finlayston, of Duchal, of Newark, and of Cairncurran. With the common people there was not so much trouble in regard to doctrine, but their life and conversation called for the most anxious supervision of their minister. The morals of the people were not of a lofty order. The sin of uncleanness prevailed to an alarming extent, due in part, doubtless, to the domestic conditions, that made decency well nigh impossible. Incest and adultery are frequent, and rioting and fighting, in which the women too take part, are constantly occurring. That there are comparatively few cases from Kilmacolm before the Presbytery may be due simply to the fact that delinquents were more amenable to the Kirk Session than elsewhere. The ordinary penalty was that the offenders should stand at the Kirk door in sackcloth or in linen clothes, barefooted and bareheaded, between the ringing of the 2nd and 3rd bells for service, thereafter should stand within the church, and confess their guilt, and be solemnly rebuked in the presence of the congregation. One very common offence was profanation of the Sabbath. An inn-keeper in Kilmacolm is found guilty of selling drink in time of sermon, and of entertaining musicians with a view to a dance thereafter. The Scottish people had always regarded Sunday as a holiday, in which they might enjoy themselves. King James, who had no

liking for puritanical practices, decreed that the people should have their May dancings, and Robin Hood plays as formerly on Sunday afternoons, provided they had attended church in the morning. But the Presbyters sternly set their faces against this laxity. There are numerous prosecutions for "keeping the Green with pypers and dauncing" on Sunday, especially in the parishes of Kilbarchan, Erskine, Lochwinnoch, and Neilston. In Kilmacolm, I fancy, Mr. Cunningham kept a stricter hand on his parishioners, and was able to punish Sabbath breaking without having recourse to the Presbytery. Indeed Sunday in Kilmacolm in these days must often have been a sore weariness to the flesh. The religious exercises were "painful." The morning service, which usually began at 8 o'clock, lasted for at least four hours. In the afternoon there was a service, of at least three hours, when the young people were catechized on doctrine from Calvin's Catechism. It was imperative that all should be present at both services, which, when there was a Fast appointed, were still more protracted. It was regarded as part of the sentence against excommunicants that they were forbidden to attend public worship. We hear of one such who professed a desire to be instructed, and who humbly entreated the Presbytery "that he might have libertie to frequent the Kirk, and to hear sermons, whereunto the brethren ansered they thought it very lawfull he suld do soe, providing he came in after the first prayer, and went out before the last." Why the privilege of joining in the prayers should have been denied him does not appear. Perhaps it was thought that he might receive comfort thereby, to which he was not entitled, instead of only denunciation, which was his due, and which he was sure to get in the sermon.

But gradually a change had been coming over the Church at large. Episcopacy had again begun to gather strength, fostered by King James after his accession to the throne of England in 1603. One of the first steps was the resolution of the king in Council to have perpetual Moderators in Presbytery nominated by himself. This was approved by the so-called Assembly of Linlithgow in 1606. The proposal was received with extreme disfavour, and very many Presbyteries absolutely refused compliance. The Presbytery of Paisley, for some reason unknown, raised no objection of any kind. Their conduct on this occasion manifests a humble

submission that is extremely rare:—"20th March, 1607. The whilk day the right noble James Erle of Abercorne, Lord of Paisley and Kilpatrick, sitting in judgment with the brethren of the Presbytery of Paisley, within the Paroche Kirk of the same, after invocation of Godis name, earnestlie entreats the brethren to accept and admit Mr. John Hay as Constant Moderator of the said Presbytery, conforme to the Act of the Assembly haulden at Linlithgow, the tent day of December last. Unto the whilk his Lordship's sute the haill brethren all in ane voice maist willinglie yieldit, accepting and receiving the said Mr. John Hay as Moderator constant to the said Presbytery in all poyntes according to the tenour of the said Act of the forsaid Assembly, with the cautions and provisions containit thereuntill. Likeas the said Mr. John accepted the said office of Moderator. The whilk the said brethren designed to be enacted and registered in the Presbytery's Buik in perpetuam memoriam." There is in all this, on the part of the Presbytery, a glorying in their shame that makes us somewhat suspicious of their sincerity.

From this date till the spring of 1626, we lose the invaluable guidance of the Presbytery Records. In the public doings of the time we can find but little specially bearing on Kilmacolm. It is the story of the opposition of the whole Church being overborne by the autocratic authority of a foolish king. He carried his point for the time. In the year 1612 Presbytery was overthrown, and Episcopacy fully re-established. The Presbyteries continued to meet, but they were subject to the Bishop of the diocese. In outward organization, though not yet in worship, the Church of Scotland was assimilated to the Church of England. There had been a time when such a result had been possible, and even welcome, but the method by which it was now forced on an unwilling people sealed its fate. Episcopacy, from being regarded with favour or indifference, became henceforth the object of bitter hate, to be resisted to the death.

V.—FROM THE REFORMATION TO THE REVOLUTION.
THE CHURCH (2) 1612-1660.

The Church was now under Episcopal rule, but indeed thereby its organization was very little changed. In country parishes especially, things remained exactly as they had been. The minister and elders continued to meet in Kirk Session, and to exercise the same strict supervision over the manners and morals of the parishioners. Nor were the forms of worship in any way affected. Knox's Liturgy, or, as it came to be called, from being bound up with the Psalms, the Psalm Book, was read as before. But, still more incompatible with our modern notions of Episcopacy, the Presbyteries met as frequently, and exercised the same functions as formerly. The Bishop intervened with his authority only in cases of excommunication, and in the collation of ministers to vacant churches. The people might perhaps in time have grown accustomed to the new order, had the Government not in sheer perversity trampled on national prejudices by seeking to make the Church of Scotland not Episcopal merely, but also Anglican. It was the attempt to compel the use of the English Service Book that stirred the wrath of the Scottish people and made them determined to accept no compromise.

When, in 1626, we again obtain the guidance of the Records of the Presbytery of Paisley, we find that court engaged still in the prosecution of papists. The Earl and Countess of Abercorn were subjected to a protracted process that ended finally in the excommunication of the Countess, while only the flight of the Earl saved him from the same fate. Many in all the parishes of the bounds are accused of "neither frequenting the house of God for hearing the Word of God preached, nor communicating with other parochiners of the congregation as occasion offered, whereby they gave just occasion of suspicion of their Apostasie and desertion of the trew religion, grounded on God's Word, presentlie professed within this kingdom, and authorised by his Majesty's laws." Sometimes the ac-

cused “compeired, and offered obedience to the Kirk,” but very often they refused compliance, and the Presbytery proceeded to the highest censure. “16 Nov., 1626, Mr. John Hamilton reported that he had proceeded to the third prayer against David Stewart and Elspet his spouse for their obstinacie. And becaus the brethren perceaved nothing lesse by their disobedience and obstinacie against the voice of the Kirk and good order thereof than that they were open and manifest enemies of the gospell and religioun grounded thereupon, therefor they ordained the process to be extracted and presented to my Lord Archbishop of Glasgow to the effect a warrant might be obtained for their excommunication.” The sentence was duly carried out. Some of their neighbours ventured afterwards to hold intercourse with them; and the minister was ordained “to intimate to his parochiners that whosoever of them haunted the companie of David and Elspet Stewart, excommunicate Papists, they should be delaited to the Presbytery and punished according to the laws and Acts of the Kirk.” It was the rule when any one had been excommunicated that his name should be announced in every church of the bounds on Sunday after sermon, “to the intent none sould have familiar conversation or conference with him under the pains and penalties contained in the Acts of the Kirk.”

About this time the Presbytery began to take some cognizance of schools and schoolmasters. There was not yet a school in Kilmacolm. The following minute deals with an appointment to the Grammar School of Paisley. It indicates, too, the plurality of offices that the schoolmaster so long held in Scotland in order to eke out his scanty living. “20 April, 1626, Mr. Robert Boyd of Trochrig, having received commission from the Presbytery to try whether or not Mr. William Hutcheson was sufficient and able to teach the Grammar School of Paisley, and read in the Kirk therof, did inform the brethren of the sufficiencie of the said Mr. William; and therefor they admitted him, upon his solenne oath of diligence and fidelitie in the said offices, as likewise, according to the said oath, admitted him Clerk of their Presbyterie.” Apparently this latter office at first carried no salary, but in February, 1628, “the brethren, considering the great pains which their Clerk sustains for the severall ministers within the Presbytery, have, of their owne accord, undertaken to pay

yeirlie to the said Clerk amongst them, to be taken out of their Church boxes, the sowme of Twenty Pounds money yeirlie.”

In all their proceedings up to 1628 Mr. Daniel Cunningham took a somewhat prominent part ; but, thereafter, without any explanation, his name disappears. He seems to have resigned his charge, or left it without any formal resignation. In *Fasti, Eccles. Scot.*, it is stated, on what authority I know not, that he was still living at Lochwinnoch in 1646. From the same source we learn that Mr. Alexander Hamilton, A.M., Edinburgh, son of Claud Hamilton of Little Earnock, was presented to Kilmacolm in 1629, but was translated to Haddington the same year. I think this must be a mistake. He may have received a presentation to Kilmacolm, but he can hardly have been inducted to the charge as no mention of him occurs in the minutes of the Presbytery. Probably there was a vacancy for some time, and the proceedings in filling it up may be interesting to give in full, so far as they are recorded in the Presbytery Books.

“ 28 Feb., 1630. The whilk day my Lord Archbishop of Glasgowe writt to the brethren anent Mr. Ninian Campbell whom he offered to be presented to the stipend of Kilmacolm. Therefore desires the brethren to try the Literature, Life, and conversation of the said Mr. Ninian, and to report to his Lordship with diligence. Therefore the brethren willed him to exercize his pastorall gifts the next Presbytery day upon 39 and 40 verses of the ellevent to the Hybrews.”

“ 11 March, 1630. The whilk day Mr. Ninian Campbell exercised his pastorall gifts upon the text prescribed. The brethren, finding him apt and able to perform the office of a minister, and to serve the Cure in doctrin and discipline at the said Kirk of Kilmacolm, were pleased to report their approbation of the said Mr. Ninian to my Lord Archbishop of Glasgowe, to the effect ane ediet might be direct and served in favours of the said Mr. Ninian for his admission to the said Kirk, and that with diligence.”

“ 25 March, 1630. The whilk day was produced ane indorsat ediet fra my Lord Archbishop of Glasgowe at the instance of Mr. Ninian Campbell, the tenor whereof follows:—James, by the mercie of God, Archbishop of Glasgowe, to our lovit William Playfair, our officer in that part con-

junctlie and severallie speciallie constitut, greeting. Whereas we and the Presbytery of Paisley, have takeyn sufficient tryall of the Literatur, qualifications, good liffe, and conversatioun of Mr. Ninian Campbell, and thereby have found him willing, apt, and able to use and exercise the office of a minister within the Kirk of God. And therefore are mynded to ordain and admitt him to the function of the ministrie at the Kirk of Kilmacolme : therefore we charge you and command that incontinent the presents seen you passe and lawfullie warne all and sindrie the parochiners of the said Kirk of Kilmacolm, and all others having, or pretending to have, interest, by publict reading of this, our edict, at the Kirk door of the said Kirk, in tyme of divine service, and affixing a copie upon the same, to compeir by themselves, or their commissioners lawfullie authorized, before us at Glasgowe, the first day of Aprile nixtocum, to give their consent to the ordination and admission of the said Mr. Ninian Campbell to the ministrie at the said Kirk, or else to propone some reasonable caus why the same shuld not be done, certifying them that whether they compeir or not we will proceed to the ordination and admission of the said Mr. Ninian Campbell to the ministrie at the said Kirk, conform to the order and practiques in such cases. The whilk to doe we commit to you conjunctlie and severallie our full power by this our edict, delyvering the same duellie execut and indorsat again to the bearer. Given under our hand and sealed with our seall at Glasgowe the 12th day of March, 1630. Sic subscribitur Ja. Glasgowe.” The endorsation of the officer bears that he read the edict “at the said Kirk door betwixt the second and third Bell-ringing,” and made the appointed intimations: “this I did before these witnesses, Andro M’Farland of Dunfad, Gabriell Lyndsay of Syde, Robert Blair, servitor to Alexander Porterfield of that Ilk, and Alexander Maxwell, servitor to Patrick Maxwell of Newark, and John Lang at Mathernock, with others divers ; and for the mair verificating hereof written and subt. with my hand, hereto my signet is affixed, W. Playfair.”

“8 Aprile, 1630. The whilk day it was signified to the brethren that Mr. Ninian Campbell, according to his edict and tenor thereof, was at Glasgowe the first day of Aprile instant with all due solemnitie, without contradiction or opposition admitted to the ministerie of the Kirk of

Kilmacolme by my Lord Archbishop of Glasgowe." In regard to this appointment it is worth noticing (1) that the presentation is issued by the Archbishop, (2) that he submits his presentee to the Presbytery for their trial and approbation, (3) that the parishioners are recognized by being summoned to consent or object to the admission, and (4) that the presentee is ordained and inducted by the Archbishop without the Presbytery taking any part therein.

Mr. Campbell was a graduate in Arts of Glasgow University, and seems to have been a sufficiently able man. He held the charge for about twenty-one years. He was at any rate a faithful attender at Presbytery; which is more than can be said for some of his brethren. Indeed the very frequent meetings of that court must have been a considerable tax on the time, and even on the slender means of the country ministers. Yet the Presbytery was not disposed to permit its members to neglect this duty; and the measure they adopted to this end may be commended to the attention of Presbyteries at the present day. On 21st Feb., 1628, they ordained that "whosoever should be found absent from any meeting at the tyme appointed unless he excuse his absence by some reasonable cause and occasion worthie of the brethren's approbation he should pay, toties quoties, twelve shillings, to be disposed of at their optioun." Still it was recognized that there were occasions, when the Presbytery might be excused from meeting. Thus they adjourned from 11th Aug., 1631, till 20th Oct., "during which space the brethren have concluded their vacance till harvest be ended." Again in 1635 there was a much longer "vacance" caused by a storm of, surely, most unusual duration. "Since the thirteen day of November, 1634, to the present nynt of Aprile 1635, there was no Presbyterie kept, which was occasioned by continuall storm and tempest."

During these years the exercise of discipline was in no way relaxed, but became even stricter, though it is noteworthy no parishioner of Kilmacolm seems to have been "delaited" to the Presbytery during Mr. Campbell's incumbency. I am afraid that we are not entitled to infer from that fact that their general behaviour was better than that of their neighbours. It may have been due to the unfaithfulness of the minister; indeed, as we shall see presently, there were pious folks in his congrega-

tion who were thoroughly dissatisfied with their pastor, and roundly denounced his lukewarmness and latitudinarian laxity. But his brethren in the neighbouring parishes were not silent, and from their reports we can gather something of the general condition. It is evident that the ministers did not enjoy universal respect. Thus in Oct. 1628, "John Shaw of Bargarrand, for his great miscarriage towards the Session of Erskine, and for his outrage against the minister in pulpit when he was exercised in preaching the Word, was ordained to confess his great offence in his own seat, crave God's pardon, and the minister's and Session's, and to resort to his owne paroch Kirk ordinarlie in all tyme coming." But this was not the end of the matter for John; his own Session had yet to deal with him; "and for his contemptuous disobedience and misbehaviour against the minister and elders of the Kirk of Erskine in not removing out of the place within the said Kirk, in which he ought not to have sitten, when he was bidden remove, and for giving in ane infamous libell against the minister of the said Kirk which was unproved, he was ordained to goe to the place of publict repentance within the said Kirk in his linning claites, and there confess to the glorie of God and satisfioun of the congregatioun, his great offence, under the pain of disobedience and maist severe punishment of the Kirk." Already we see the difficulty connected with the allocation of sittings in the Parish Kirk beginning to emerge. In September, 1633, a parishioner of Neilston "being accused for not keeping the said Kirk answered that he had no hinderance but the want of a seat therein." A still worse case was that of Robert Widdrowe, who brought the most vile charges against Mr. James Hutcheson, minister of Houstoun, which were held to be groundless; "wherefor the brethren decerned and ordained the said Robert, for satisfioun of the wrong forsaid, and removing of the scandal arising therefra, to passe to the Paroch Kirks after following, there to stand in sackclothes betwixt the second and third bell-ringing, and thereafter to goe to the place of publict repentance in the Kirks following, viz., The first day ane Sabbath at the Kirk of Houstoun in sackcloths and in the joggis, the second at Paisley, the third at Kilmacolm, the fourth at Kilbarquhan, the fyfth at Killellan, the sixt at Erskine, the sevint at Inchinnand, in the habite onelie. And thereafter to return to Houstoun, and at the Kirk door thereof to stand

in sackcloth and in the joggis the said space and for twa days. And moreover have ordained the said Robert to pay in penaltie to the Session of Houstoun fourtie punds money.”

In these years important events were taking place in the general history of the Church, though in these the minister of Kilmacolm did not take much part. He did not oppose the action of his Presbytery, but apparently he did not co-operate heartily. I am afraid it must be confessed that Mr. Ninian Campbell was not a very zealous Presbyterian. The struggle against Episcopacy had never quite died down; but had the King and his advisers had the smallest modicum of wisdom, there is little doubt that in time the Church of Scotland would have accepted bishops. But, fortunately or unfortunately, the King was bent on subduing the Kirk in all particulars to the Anglican pattern. We all know what followed the foolish attempt to force the Church to accept Laud's Service Book. Jenny Geddes literally struck the first blow in St. Giles' on that memorable day in 1636, and straightway the whole Church was in arms. Supplications against the use of the Service Book poured in from all parts of the country in the following year; the "Four Tables" were formed, *i.e.*, a Committee consisting of representatives from the four Estates of Nobles, Gentry, Clergy, and Burghers: the National Covenant was drawn up and signed amid much enthusiasm in Greyfriars Churchyard: the famous Assembly was held at Glasgow in 1638 which declared Episcopacy illegal: a Covenanting army was formed: and finally in 1642 King Charles in Parliament, not only withdrew the obnoxious Service Book, but also confirmed the decisions of the Glasgow Assembly. Enthusiasts describe these proceedings as a second Reformation. Presbytery, at anyrate, was once more triumphant. We have but to note the local action in connection with these great events. On 13th October, 1637, the Presbytery of Paisley had before them the question of the Service Book, and "thought it necessar to draw up a supplication thereanent unto the Lords of his Majesty's Secret Council, and to appoint Commissioners to present the same." They state their case with great calmness. "We cannot but thynk ourselves bound in conscience to join with the rest of our brethren and other good Christians in supplicating your Lordships most humblie to deall with his Majesty that he wold be graciouslie pleased

not to urge upon his good and loyal subjects the said Service Book after such a fashion, in our judgment contrar to the practice and custom of the Kirk and Kingdom, wherein, so far as we knowe, nothing hitherto of that kind hath been established without the consent of the General Assembly and Parliament. And seeing we have had a liturgie established by custom, wherewith we have been bred and educated ever since the Reformation, and the same not abolished, and the liturgie nowe urged seemeth to us in sindrie particulars to be dyferent from that we have embraced and professed, it wold please his Gracious Majestie to use such a fair course whereby his Majesty's pleasure may be accomlished without impeachment to the good and peace of the Church, and without grief and offence to the consciences of his Majesty's most loving and loyall subjects." Further the brethren "give and grant full power to Mr. Matthew Birsbane, minister at Kilellan to compeir before the Lords of his Majesty's Secret Council to present this our supplication unto their Lordships. And to advyse and cousult with the rest of the brethren or other good Christians that shall happen to be present at Edinburgh, or elsewhere, concerning such a wise and fair course as shall be thought fitt and expedient to be taken concerning the Service Book presentlie urged." From this latter provision it may be assumed that they had no great hope of their supplication being successful. It is sometimes imagined that the objection of the Kirk was to a Service Book of any kind. This was not so. Ever since the Reformation, Knox's Liturgy had been in regular use, and it will be observed from the above that the Presbytery object to the new liturgy not only because it had not received the sanction of the Assembly, but also because it seemed to them inferior to their own familiar liturgy, "in which they had been bred since the Reformation." It was mainly through the influence of English Puritans that, a few years thereafter, the Scottish Prayer Book fell out of use. The innovations in worship sorely troubled the consciences of the brethren. On 24th May, 1638, "the brethren thought good that a solemne fast be kept on Sunday come eight days, and intimation thereof to be made on Sunday nixt throughout the whole churches of the Presbytery, for the removing of the sinnes of the land, and especiallie the contempt of the Gospell, which justlie hath provoked God to permitt innovations to creep in unto the Church. And that it would please God to

save the Kirk of Scotland from all innovations of religion, and that peace with the profession of the present religion may with liberty be entertained." On 22nd June all the brethren, Mr. Campbell included, reported that the fast had been duly kept. On the same date they dealt with the question of the constant Moderator presiding over them as the representative of the Archbishop. The Assembly had resolved that the arrangement should cease. Mr. John Hay, however, alleging that as "he had his office of the Archbishop of Glasgow, with consent of the brethren, he could not lay it down unless his office were discharged by them of whom he had received it," craved delay "for further advysment in the said poynt." This delay was granted, but on 5th July, as Mr. Hay did not appear, "the brethren concluded that the Moderator hereafter shall be changed everie six months, and continue onlie betwixt Assemblies. And for the present they elected and chose Mr. Matthew Birsbane, Moderator." The important meeting of the Assembly at Glasgow was now approaching, and on 22nd September the Presbytery chose as their commissioners three ministers and three elders, viz., Mr. Matthew Birsbane, Mr. William Birsbane, and Mr. John Hamilton, along with Sir Ludovic Houstoun of that Ilk, the Laird of Bishopton, and the Goodman of Duchall. They looked forward to the Assembly with peculiar interest. On 11th October "the brethren are appointed to keep a solemne fast through all their churches these two Sabbaths, viz., 4th and 11th November, for a happie meeting, a prosperous proceeding, and a gracious success unto the General Assemblie ensuing." And when it was over apparently all were perfectly satisfied with the notable doings of that Assembly. On 23rd March, 1639, "all the brethren with ane voice declared that they approved the General Assembly as lawfull, and all the proceedings thereof to be lawfull." Meantime the signing of the Covenant was being eagerly pressed in every parish. Was Mr. Campbell, the minister of Kilmacolm, quite sound on this all-important point? At any rate, on 30th August, 1638, he was called upon to "solemnlie swear that he was neither dealt with nor would suffer himself to be dealt with, to be perverted against the Covenant, nec prece, pretio, nec minis," *i.e.*, neither by entreaty, bribe, nor threat.

From this time the Kirk became even more strict and inquisitorial in

the exercise of discipline. All the brethren are exhorted—23rd March, 1639—“to execute condign punishment against notorious swearers, banners, drinkers excessivelie, profaners of the Sabbath, and such like.” Again, on account of “the many and great abuses committed at marriage brydalls by piping and dancing, with blasphemie, drunkenness, and provocations to uncleanness,” the ministers are ordained “out of pulpit publictlie to discharge the same under pain of what punishment the Kirk should enjoin.” The morals of our forefathers in those days much needed correction, but surely it was a mistaken policy to seek to repress all merry-making. Men were grave, and doubtless the circumstances of the time were such as to make all thinking men serious enough. The Covenanters had now taken arms against the king, and their troops were encamped on Dunse Law. The Presbytery of Paisley did their part in providing abundant preaching for the soldiers in the field. The members are sent out in turn to the army, but it does not appear that the ministers enjoyed this service, for they are constantly petitioning to be relieved. In July, 1641, Mr. Ninian Campbell was appointed to this duty. The soldiers thirsted for the Word. After the breaking out of the Civil War the Scots army, over and over again, supplicate the Presbytery to send them preachers. But there were no funds out of which these chaplains could be paid, and the poorly-endowed ministers could ill-bear the additional expense. In June, 1644, Mr. Campbell is again instructed “to goe to the Army, nowe in England, and supplie there as minister till he was relyvat, and that in my Lord Loudon’s regiment.” He, being perhaps but half-hearted in the cause, did not relish the appointment, and preferred to remain in his manse at Kilmacolm. On 2nd January, 1645, it is reported to the Presbytery that “Mr. Ninian Campbell, who was appointed to exercise the ministeriall functions in the Chancellor’s regiment, had not gone forth for the service, and therefore he was ordained to be summoned to hear himself censured for his negligence.”

In the meantime the Solemn League and Covenant between Scotland and England had been drawn up, and energetic measures were adopted in order that it might be subscribed in all the parishes. It was read and expounded from the pulpit on three successive Sundays, and thereafter all were called to sign it. On 4th January, 1644, “all the brethren present

declare that none within their severall parishes had refused to subscribe." Fasts and days of special humiliation and prayer are very frequently appointed, and on the most varied grounds. The brethren were much exercised by an agreement made with the Scots Parliament in 1648, by which the Solemn League was to be sanctioned, provided none should be compelled against their wills to take it. This agreement, known as the Engagement, was denounced by the stricter Covenanters as an unworthy compliance with the times. The Presbytery of Paisley unanimously condemned it as sinful and unlawful; and, curiously enough, a petition was sent in from all the Kirk-Sessions of the bounds earnestly desiring the Presbytery "to supplicate the Parliament to supercede and desist from the Engagement." The minister of Kilmacolm was again found lacking in zeal. The Covenant had been solemnly renewed, and, under date 7th December, 1648, it is minuted that "Mr. Ninian Campbell was gravely admonished for not preparing his people duly to renew the Covenant, with certification that if he be found slack and careless in his dealing with his parochiners, he shall be more heavily censured," and for further security that the directions of the Presbytery shall be obeyed, they appoint Mr. John Hamilton "to joyne with Mr. Ninian and assist him to keep Session for purging of the Session, and trying of miscarriages of the people in preparation for renewing of the Covenant." Mr. Campbell thus admonished, began to bestir himself, and one result is that for the first time in his ministry, a parishioner of Kilmacolm is brought to the bar of the Presbytery. The offence is political, but there is curiously joined with it also a moral transgression:—"22nd Feb., 1649. Compeared Patrick Layng in Kilmacolme and confest his drinking of health to the overthrow of the Marquess of Argyle, and his cursing in drunkenness, who, humbling himself on his knees before the Presbytery, was appointed to stand two Sabbaths in the Kirk of Kilmacolme." Mr. Campbell, once started, is as energetic as any. In November of the same year he reported that he had summoned "the Erle of Glenearne for his malignancie in the late unlawfull engadgment." The Earl did not appear, even when cited for the second and third times. In order to get out of their jurisdiction, he removed himself and his family to his Ayrshire estates, but the Presbytery straightway requested the Presbytery of Irvine to continue proceedings

against him. Six months afterwards he returned to Finlaystone, and once more Mr. Ninian Campbell has to thole a Presbyterian rebuke. On 2nd May, 1650, it is reported that "the Erle of Glenearne had come out of Conyngham, and had stayed bot a litell in Finlaystone, and was now gone north. The Presbytery appointed that the process laid by them against the said Erle should be transferred to the General Assembly, and Mr. Ninian Campbell was rebuked for his negligence in not acquainting the Presbytery with the Erle coming within the bounds more timeouslie." This rebuke again roused him, and on 6th December he declared that there was "ane man in his paroch had selanderit Goodie Scott and Janet Holme, and that the Session did find a difficultie in the tryall and censure," and, accordingly, three ministers were appointed to assist him in Session business.

The Scottish army was now in the field against Cromwell. The ministers, in their zeal, offered to maintain a regiment of horse at their own expense, but there was considerable difficulty in getting some of them to pay their proportion. On one point they were resolved; the army of the Covenant must consist only of "men well-affected and of ane Christian conversation;" and on 16th July, 1650, Mr. Ninian Campbell was appointed "to speak to the officers of the armie at the rendezvous that they receive no souldier within their bounds without sufficient testimoniall." But Cromwell's Ironsides were quite as religious as, and were better soldiers than, the Covenanting levies; and the Presbytery has to record a defeat. "4th Sept., 1650. In respect our armie in the field against the Sectaries was scattered at Dunbar, and that the gentilmen and ministers of the Western Shires are to meet at Kilmarnock, the Presbytery appoints Messrs. George Dunlop and John Maule to repair thither and to concur with them in anie good and necessarie measure for safetie of the cause and kingdom." They further instruct all their ministers to summon from the pulpit all who are "fitt and able for service against the enemie to enroll their names and to offer themselves cheerfullie and willinglie to the work."

About this time prosecutions for witchcraft begin to appear, though they are not nearly so numerous nor so bitter as they became 50 or 60 years later. On 13th Sept., 1649, "everie brother was ordained to cause

search for one James Thomson, a vaiging beggar, alledged to be ane warlock."

"27th Sept., 1649. Mr. John Hamilton reported he had found pregnant presumption of witchcraft, tryed in his Session, in Jean Scott, Janet Paterson, and Janet Loudon, parochiners of Inverkyp; and that Mr. James Taylor had found pregnant presumption of witchcraft, tryed in his Session, in Janet Galbraith in Greenock. The Presbytery ordain the fore-named persons to be apprehended."

"Oct., 1649. The Presbytery concludit that all the brethren sall that nicht and the morrow deal with the persons apprehendit for witchcraft to bring them to confession."

"Nov., 1649. The brethren were appointed to bring in the confession and depositions of witnesses against the persons apprehendit for witchcraft."

"22nd Nov., 1649. It was appointed that the severall brethren deall with the persons in prison for witchcraft at Paisley and Renfrew to bring them to confession, viz., that Mr. Hew Peebles deall with them in Paisley this nicht, and the morrow with them in Renfrew; Mr. James Hutcheson on Monday with them in Paisley, and on Tewsday in Renfrew; Mr. Thomas Hall with them in Paisley on Tewsday, and on Wednesday with them in Renfrew, etc."

"24th Jan., 1650. Messrs. George Dunlop, Hew Peebles, and James Wallace appointed to attend the tryall of the witches in Renfrew on Monday come eight days."

The parish of Inverkip was especially notorious for its witches; as witness the old rhyme:—

"In Inverkyp the witches ride thick,
And in Dunrod they dwell;
But the greatest loon amang them a'
Is auld Dunrod himsel'." *

A number of witches were apprehended in Inverkip, Linwood, Neilston, and Kilallan, and an appeal was made to the Committee of Privy Council

* This rhyme is certainly not more recent than the very beginning of the 17th century, as the last Lindsay of Duurod alienated that property in 1619.

for their punishment. "26th July, 1650. Find Janet Hewison in Kilmallan guiltie of divers points of sorcerie and witchcraft, and seriouslie recommend her to the Lords of Secret Councill or committee of Assembly that ane comission may be granted for her tryall and punishment."

It was about this time that an incident took place in the parish that is worth recording, as indicating at once the dissatisfaction that was felt by some with Mr. Campbell, and also the condition of religious feeling among at least a section of the population. One of the most notable men of the period, and one of the ablest preachers, a man with a perfect genius for saintliness though of a somewhat morbid order, was Samuel Rutherford, minister of Anwoth. He is the author of innumerable letters, which many readers still find delight in reading, though, it is to be hoped in an expurgated edition, for his language is sometimes coarse, even for that not very delicate age. He occupied the curious position of a kind of Father Confessor to the whole Presbyterians of Scotland. Whenever people anywhere were troubled with spiritual or theological doubts they submitted them to Rutherford. So, certain serious folks in Kilmacolm, who were in perplexity about their own spiritual condition, or at least about their neighbours', and especially their minister's, bethought themselves of asking his advice; and, after much heart-searching, it was remitted to some of the most serious elders to draw up a letter to Rutherford. In it they bewail the deadness of the ministry at Kilmacolm, that they are not sufficiently roused by the terrors of the law, and that the young are in danger of backsliding. They, to do them justice, are not slack in condemning themselves. They lament their want of liberty and freedom in God's service. They fear lest they should have received the grace of God in vain. Rutherford's reply is not wanting in wise counsel. He admits that he has heard that their minister is not everything that could be wished; but he presses upon them that it is no true religion that is dependent on the character of the minister; "it will not be bad for you for a season to look above the pulpit, and to look Jesus Christ more immediately in the face." In regard to their want of the feeling of freedom, he tells them, "the less sense of liberty and sweetness, the more true spirituality in the service of God." Altogether the letter is still worth reading. Probably Mr. Campbell was a "fusionless" preacher, but

probably also he was not so bad as they imagined. At any rate Mr. Rutherford did the people good service in bidding them look more to themselves and less to the faults of their pastor.

But Mr. Campbell's incumbency of Kilmacolm was now very nearly at an end. It had not been, as we have seen, an altogether pleasant one; and therefore I cannot doubt, that he cordially welcomed the call that came to him from Rosneath. Patronage had been abolished in 1649, and accordingly the appointment was in the hands of the congregation. The proceedings in connection with the call were not very different from those followed at the present day. On 2nd Jan., 1651, a Commission, representing the Presbytery of Dumbarton, and the parishioners of Rosneath appeared before the Presbytery of Paisley, and laid on their table a unanimous Call, sustained by the Presbytery of Dumbarton, together with reasons why Mr. Campbell should be transported from Kilmacolm to Rosneath. The Presbytery cited Mr. Campbell and the parishioners of Kilmacolm to appear at the next meeting to consider the said reasons. "20th Feb., 1651. Duchall, Cairncurran, and divers others parochiners of Kilmacolme gave in their answers, and reasons in writt why the said Mr. Ninian sould not be transported from Kilmacolm. The Presbytery, being dewlie and rypelie advysed in the matter, they did find that Mr. Ninian Campbell, being a native hielander, was skillfull in the Irysch language, and that the paroch of Rosneth, or a great part thereof did consist of inhabitants who only had the Irysch language; they did find also that the said Mr. Ninian had no small inclination and disposition to preach the gospell to the people of his own country and native language, and considering the Act of the General Assembly anent ministers in the lowlands who have the Irysch language, therefore they did, for these and other reasons, transport the said Mr. Ninian Campbell from the paroch of Kilmacolme to the paroch of Rosneth, and appointed Mr. James Taylor to goe to the Presbytery of Dunbrittane at their first meeting to see how he may be well accomnodat in the paroch of Rosneth, and to desyre the Presbytery of Dunbrittane to be cairfull thereof, and appointed Messrs. John Hamilton and James Taylor to goe to the paroch of Rosneth the day appointed by the Presbytery of Dunbrittane for the said Mr. Ninian's induction into and receiving of the charge of the ministry there,

to countenance the same and be witness thereto." Mr. Campbell's connection with Kilmacolm did not, however, quite cease here. He had a claim against the parish for arrears of stipend and for certain outlays on the manse. The dispute lasted for more than a year, and was finally settled at a meeting of Presbytery, held at Kilmacolm, 20 June, 1652. "Both parties being present, the Presbytery did advyse that the parochiners paye aucht hundreth merks to Mr. Ninian for his recoup in expence he was at for the manse, and to paye him the forth part of the year's stipend of Kilmacolm for the year 1651, his transportation having been in the month of February of that year. The parochiners who were present were content for themselves, and promised to acquent the rest."

The vacancy did not last long; at least a temporary minister was soon secured. Before his appointment the members of the Presbytery in turn held service every week in the Kirk on a week day. "28 May, 1651. Compeared the parochiners of Kilmacolm and humblie supplicated the concurrence of the Presbytery for invitation of Mr. Thomas Hall, come out of Ireland through the persecution of the sectaries there, to discharge the dewties of the ministrie among them, while the Lord sould provyde a minister to them, or open a door for his return to his own charge in Ireland. The Presbyterie heartily concur, and allow ane proportionabill quantity of the stipend of Kilmacolme to be payed to the said Mr. Hall." It will be observed that Mr. Hall was never inducted to the charge, and held simply the position of a *locum tenens*, or assistant. He remained apparently for about three years. From the *Fasti Eccles. Scot.*, it would seem that before going to Ireland he had been minister at Erskine. It is certainly the case that a Thomas Hall was minister at Erskine about the time. On leaving Kilmacolm he returned to Larne, where he died in 1695. He was, it is said, a "person of solid learning and judgment, integrity, and piety, as well as of constancy as a sufferer for the truth, yet modest and humble." He was the author of a work entitled *A Plain and easy Explication of the General Assembly's Shorter Catechism*. The Presbytery took some pains to make the manse suitable for his accommodation. It is curious to find the same house still occupied as the manse that was condemned as ruinous nearly 250 years ago. "6 Nov., 1651. The Presbytery, considering the ruinousness of the Manss of

Kilmacolm, and that the stipend of the paroch was vacand for the year 1650, they doe therefore give power and commission to John Porterfield, yr. of that Ilk, to uplift the said stipend, and the produce of the Gleib for repairing of the said Manss, and payment of Mr. Thomas Hall, presentlie serving the cure of the said Kirk of Kilmacolm, conforme to the agreement formerlie made with him, and appointed the said John to be comptabill."

It would appear that Mr. Hall's ministrations were very acceptable in the parish. The Presbytery visited each parish in the bounds at least once a year. There is a record of a visitation of Kilmacolm in August, 1653, while Mr. Hall was minister:—"The minister and elders being removyt, and thereafter the elders called in, one after one, were examined upon their oath of fidelitie and eldership anent their minister, the exercise of his ministeriall calling in all parts thereof, and anent his life and conversation, all of them did give him a good report, and declared they were well satisfied. The minister being then called in, and interrogat anent the elders, did give them a good testimoniall. Afterwards the elders are again called in and the minister, and they are encouraged to follow their dewties with cheerfulness, diligence, and faithfulness."

On Mr. Hall's return to his own charge in Ireland, the pulpit of Kilmacolm was again vacant. Without, however, any considerable delay the parish made up its mind on a successor. It so happened that the parishes of Erskine and Neilston were also vacant, and all three set their affections on the same man. This very popular preacher was James Alexander, the eldest son of Robert Alexander of Blackhouse. He was a young man of great promise, a distinguished student of Glasgow University, where he graduated in Arts in 1653. He was under twenty years of age when he was inducted to the charge of Kilmacolm. The proceedings in the case were very simple and unanimous:—"27th Jan., 1655. Mr. James Alexander having passed all his examinations, is licentiat to preach as an expectant. The same day the parochiners of Kilmacolm, Erskine, and Neilston, desyre the Presbytery to send Mr. James to preach in their respective congregations betwixt and the nixt Presbytery day; but the Presbytery, having heard the said Mr. James declare that he inclineth to preach only in Kilmacolm, do therefore appoint him to preach there." On

7th February the "parochiners of Kilmacolm submit a Call to Mr. Alexander, and ask the Presbytery to take him on trials." They appoint his trials for next meeting, when he delivers a controversial thesis in Latin, and is examined in "Chronologie, Cases of Conscience, problematic questions reconciling places of Scripture, and in Greek and Hebrew." His trials are sustained, and his induction fixed for 29th March:—"29th March, 1655. This day, being a day of solemne humiliation, Mr. Alex. Dunlop did preach, and thereafter Mr. James Alexander was ordained minister at Kilmacolm, with fasting, prayer, and imposition of the hands of the Presbytery, in the public congregation; and Mr. Hugh Smith did preach in the afternoon." The induction was attended by no social or festive celebrations; the act of ordination had a special virtue when the ordaining Presbyters were fasting, and a day of humiliation was a day given over to much preaching.

The temporalities of the benefice were not yet quite clearly defined. Thus it would seem that during the vacancy certain of the landlords had appropriated the minister's glebe:—"25th July, 1655. The Presbytery, finding Mr. Alexander minister of Kilmacolm to be presentlie without the possession of a Gleib, and have seen the designation of a Gleib to Mr. Ninian Campbell, the previous minister, in the whilk Gleib, designed as aforesaid, the Earl of Glencairn and the Laird of Newark pretend interest, and therefore the said Mr. James is withheld from the possession thereof: and further, they seriouslie recommend to the parochiners of Kilmacolm the reparation of the Manss, nowe verie insufficient." On enquiry it was found that the glebe was inconvenient, both by situation and by being scattered over the parish, and a commission was appointed by the Presbytery to arrange for an excambion and a final designation of the glebe of Kilmacolm. The result of their labours is contained in the following document, which seems worthy of being preserved for various reasons. It is an admirable specimen of an ecclesiastical deed of the period. It forms the only title to the present glebe, whose boundaries exactly coincide with those here described. It has interest also for the sake of the local place-names that occur in it.

Designation of a Glebe for Kilmacolm.

“ The brethren formerlie appointed for designing of Manss and Gleib at Kilmacolm report their diligence to the Presbytery in a subscribed paper, the tenor whereof follows :—

“ ‘ Att Kilmacolm, the 8th of March, 1658. We, Mr. James Hutcheson, minister at Killellan, Mr. John Stirling, minister at Kilbarchan, Mr. William Thomson, minister at Houston, Andrew Arthur in Braidfield, Thomas Taylor in Davols Glen, and James Wilson in Lawfield, ruleing elders, commissioners from the Presbytery of Paisley for the effect underwritten, considering that the present Gleib of the minister at Kilmacolm is verie incommodious, being divided into three parts, each farre distant from another, and ane of them too remote from the present Manss, and that it is deficient of one horse and two cows’ grass, according to the power granted by ane late Act of Parliament for desyning of minister’s Manss and Gleib with horse and cows’ grass ; and with consent of Alexander Cunninghame of Craighends for himself, and as commissioner for the Right Noble William, Erle of Glencairn, Alexander Porterfield of that Ilk, Alexander Maxwell of Overmains, William Cunningham of Carncurran, Gabriel Lindsay of Syde, and Alexander Tinkler of Craighate, all heritors of the paroch, personally present, who, with all others interested herein, were lawfully warned to have been present this day for the effect following,—with consent also of Mr. James Alexander, present minister at Kilmacolm,—did designe, and hereby now doth designe, the old Manss, with houses, bigings, yards, old orchard lying at the back of the yard, and brae lying eastward contigue thereunto, with the pertinents thereof, to be the constant Manss of the said Mr. James and his successors in the ministrie there now and in all time coming. Likeas we did designe, and hereby, with consents foresaid, doth designe three aikers or thereby of the lands of Turnerstoun, heritably pertaining to the said Earl, lying and bounded as afterwards, viz., twa aikers thereof and eleven falls or thereby, possessed by Alexander Tinkler in Langrigs, bounded on the south by Turnerstoun Hill, on the west by the Way commonly called Dennistoun Gate, on the north by the Gledhill, possessed by John Park, and the lands possessed by Luke Parker ; on the east by the three rude of land or thereby

possessed by Hugh Pateson ; and the said three rude of land possessed by the said Hugh, bounded on the west by the said Langrigs, on the north and north-west by the said Gledhill, on the east and north-east by the said Hugh his house and yard, the Highway, and the Gillburne, on the south by the said Turnerstoun Hill ; and ane other rude thereof commonly called —————* possessed by James Hyndman, lying betwixt the said Turnerstoun Hill and Dennistoun Gate, upon the east and west thereof, and betwixt the said Langrigs and the said —————* possessed by John Hatrig, upon the north and south thereof ; and the said three aikers or thereby of land now presently designed to be in lieu and place of twa aikers of land formerly part of said Gleib, whereof the one lying at the said Kirk is commonly called the Kirkland aiker, and the other the Chappell of Dennistoun aiker, with house, bigings, yard, and pertinents thereof, and in satisfaction to the said Mr. James and his successors there for the same. As also we did, and hereby doth designe, with consents foresaid, other twa aikers of land or thereby, heritably pertaining to the said Earl, lying upon the said Turnerstoun Hill, bounded upon the west by the said rude of land or thereby commonly called —————*, and now last designed ; upon the north by the said Langrigs, upon the east by the said Hugh Pateson his house and yard ; on the south by the march stones nowe presentlie sett betwixt the lands now designed and these lands possessed by Patrick Fleming, and these twa aikers or thereby now designed to be in lieu and place of other twa aikers of land commonly called the minister's or vicar's aiker lying in Carsmeadow, formerly a part of the Gleib, and in satisfaction and excambion to the said Mr. James and his successors for the same : for the whilk twa aikers in Carsmeadow the said Alex. Tinkler is to pay to the said Earl of Glencairn the full worth thereof as this shall be apprized, as also the whole heritors of the parish of Kilmacolm according to their respective valuations are to bear their proportionable part if the said twa aikers or thereby on Turnerstoun Hill, now presently designed, shall be apprized better than the other twa aikers in Carsmeadow which are excambed, making in whole fyve aikers of land or thereby, being all contained conti-

* Blank in M.S.

gue and bounded as said is. And likewise we did, and with consent foresaid, doth hereby designe ane other aiker of land or thereby alledgit heritably to pertain to the said Alexander Maxwell, lying in Gillward and Gillbrae, bounded on the south by the present Manss and the Gilburne, upon the east and north by the uppermost part of the craig, on the north-west by the land possessed by the tenant of Portleven, on the west by the Gillburne : and this aiker of land to be in lieu of seventie falls of land or thereby of the Kirkland of Kilmacolm, formerly a part of the Gleib, and now possessed by Alexander Maxwell and his sub-tenants, with the house, bigings, yard, and pertinents thereof, and in satisfaction and excambion to the said Mr. James and his foresaids for the same : the whole heritors of the said parish being to bear their proportion if the said aiker of land, now designed in the Gillward and Brae, shall be apprized better than the said seventie falls or thereby with house, bigings, yard, and pertinents thereof which are excambed therefor : and, none appearing to object anie thing to the contrar, all the said commissioners, with consents foresaid, appointed and hereby appoints the whole foresaid six aikers of land or thereby now presently designed, lying and bounded as said is, to be the constant Gleib of the present minister and his successors in office at Kilmacolme, and for full satisfaction of ane horse and two cows' grass, now and in all time coming : and thereupon, with consent foresaid, did give to the said Mr. James, for himself and his successors, possession of the said Manss, with the houses, bigings, yards, orchard, and brae thereto pertaining, and of the said six aikers of land or thereby now presently designed, lying and bounded as said is, by delyverance of earth and stone as use is : whereof the said Mr. James accepted, and thereupon took instruments in the hands of Robert Alexander, notary public, before John Maxwell of Southbar, Patrick Lang in Sclaits, James Hatrig at Kilmacolm, Hugh Pateson in Turnerston, and Robert Stewart, servant to the said Mr. James, witnesses. And further, the said commissioners, with consent of the said Mr. James, did and hereby doth dismember and disjoin the said Kirkland aiker, with the seventie falls or thereby lying at the said Kirk, and the Chappell of Dennistoun aiker, with the foresaid twa aikers in Carsmeadow, from being any part of the minister's Gleib at Kilmacolm or anie wayes pertaining thereunto, now or in any time coming : appointing,

as we with consent foresaid doth appoint and declare that the whole foresaid Kirkland aiker of Kilmacolm and Chappell of Dennistoun aiker with houses, bigings, yards, and pertinents of both shall appertain and heritably belong to the said Earl of Glencairn, his heirs and successors, now and in all time coming, and that the seventie falls shall in like manner belong to Alex. Maxwell, etc.

“In witness whereof we have subscribed this present day and month and year and place foresaid. Craigends, Alexander Porterfield of that Ilk, Alexander Maxwell, William Cunningham, James Hutcheson, John Stirling, William Thompson, Gabriel Lindsay.”

The Presbytery approved the foresaid designation.

VI.—FROM THE REFORMATION TO THE REVOLUTION.
THE CHURCH (3) 1660-1690.

Mr. James Alexander who, as we have seen, was inducted to Kilmacolm in 1655, was a young man of great ability and of unquestioned zeal and earnestness. He is described as "eminent for piety, and a considerable scholar, singular for gravity, and of a most obliging temper." He seems at once to have obtained the respect and esteem of his parishioners. No longer had they to complain that they were not sufficiently roused. None was suffered to fall asleep under his ministry; nor were ill-doers allowed to escape the penalty of their transgressions. The Earl of Glencairn himself was dealt with by the Kirk-Session for grievous misconduct. In the year 1657 no fewer than three young women of Kilmacolm, Janet Taylor, Christian Wilson, and Margaret Hay, admitted to the Session that he was the father of their illegitimate children. This great scandal Mr. Alexander deemed it necessary to bring before the Presbytery. They could not summon the Earl to their bar, as he was at the time a prisoner in the Castle of Edinburgh in connection with the abortive Highland rising. They, however, appointed one of their number to visit him in prison, who, on 20th Jan., 1658, reported that he had brought the Earl humbly to acknowledge his guilt, and to profess sincere sorrow for his sin. As he could not in present circumstances, make public repentance in the kirk of Kilmacolm, Mr. Alexander was instructed, on the next Sunday, to announce to the congregation that the Earl of Glencairn confessed that he was guilty and earnestly craved forgiveness. The time was near at hand when the proud and crafty Earl was to deal, after a very different fashion, with church censures, and the doings of ecclesiastical courts.

There is one brief notice in the Presbytery records of this period that is worthy of notice. The Scottish Kirk has always professed a great interest in the education of the young; and from the very beginning there are many Acts of Assembly dealing with the subject. It does not appear,

however, that hitherto any school had been established in Kilmacolm, doubtless from want of the necessary funds; but, at a meeting of the Presbytery on 13th July, 1659, "a considerable number of the heritors of the paroch of Kilmacolm, being convened upon a publick warning given for the effect, condescended upon a sum yearly for a schoolmaster for the paroch." The amount fixed is not stated, nor is there any record of the appointment of a teacher; but we may probably regard this meeting as the date of the foundation of the Parish School.

The Restoration of the monarchy in 1660 was received in Scotland with great rejoicing, that was heartily shared by the Presbyterian kirk. Was Charles not a Covenanted king? Had he not declared himself a Presbyterian, and sworn by the most solemn oaths to defend and maintain the Kirk? This was so, but these oaths had been taken under compulsion, and the king was very far from deeming himself bound by them. The Covenanters, when they had him in their power, had pressed their advantage, and now his turn had come. All unconsciously they had taught him to loathe Presbytery and all its works. And he lost no time in showing his true feeling. The Covenant was straightway declared to be illegal; and, within a year of the Restoration, the Presbyterian Church was overthrown, and Episcopacy formally re-established, throughout the length and breadth of the land. All ministers, who had been inducted to charges since 1649, were ordered to apply for admission from a bishop, and to take the Oath of Supremacy, acknowledging the king supreme in all matters civil and religious. This order produced but little effect, hardly a single minister conforming to the new regulations. The Presbytery of Paisley, apparently, ceased to meet from the 27th June, 1660; and there was no authority to enforce obedience. Mr. Alexander, the minister of Kilmacolm, continued to perform his pastoral duties with unabated rigour and faithfulness, his most loyal coadjutor in the exercise of discipline being the laird of Duchal.

But sharper measures were soon to be taken with the Presbyterian ministers. The Earl of Glencairn had been rewarded for his loyalty and devotion by being made Lord Chancellor of Scotland, and, as such, a member of the Secret Council, which had been constituted to take charge of Scottish affairs. In October, 1662, the Council, at the instigation of

the bishops, passed the infamous Act of Glasgow, declaring that all ministers inducted since 1649 must fulfil the before-mentioned conditions, or remove from their charges within the space of one month from the date of the passing of the Act. With the utmost rigour the Order was enforced, with the result that no fewer than four hundred ministers refused to conform, and were summarily "outed." It is said that every member of the Council that issued the Act of Glasgow was so drunk at the time that he hardly knew what it was about. They had been confidently assured that rather than lose their livings the great majority of the ministers would submit. But they might have known that Scotch ministers had always shown themselves to possess more than an average share of the national "dourness." The scenes that took place must have been something like those that add the romantic element to the Free Church secession of 1843, with this important difference, that the Free Church chose its own time and circumstances in which to leave the National Church. In 1662 the Act was issued on 1st October, and on the 1st November all ministers, who would not conform, were driven from their manses and pulpits, and their stipends, even for the past half-year, forfeited. It matters not whether we believe these men to have been right or wrong, we cannot refuse to them the meed of admiration due to their brave sincerity in giving up all they possessed for conscience' sake. For it was no small sacrifice they made, no slight hardships that they bravely and willingly faced. "They were," says Wodrow, the painstaking historian of the period, "not only deprived of their livings in time to come, but also of the stipend for which they had served, and, in the winter season, obliged with sorrowful hearts and empty pockets to wander I know not how many miles with their numerous and small families, many of them scarce knew whither. But the Lord wonderfully provided for them and theirs to their own confirmation and wonder." Mr. Alexander was among the "outed" ministers. He had been minister of Kilmacolm for something less than 8 years before his ejection, and he lived thereafter for about 7 years, dying in 1669 at the early age of 34. He was a man of sterling uprightness of character, who had won the esteem of all his parishioners. One would have thought that Glencairn would have tried to protect his own minister, as he did, somewhat later, the well-known

Mr. Guthrie, minister of Fenwick. Perhaps he had not the power; or perhaps, remembering certain strict Sessional dealings with himself, he forbore to exercise it. On the last Sunday on which Mr. Alexander preached, the limited space of the parish kirk would be sorely taxed to contain the crowd of worshippers. I do not know what his sermon was about; but I guess, not altogether without grounds, that he did not dwell much on the duty of patience and Christian resignation. Rather do I imagine him denouncing his persecutors in no measured terms, and warning the people against the kind of minister that was about to be imposed on them. In the following week a goodly number would gather at the manse to see the minister leave. Ready hands would help to load the carts with the household gear; and then, the minister and his wife, leading their little children—for they had a large family—would come forth from the old manse, which they were to enter no more. I do not suppose they had any difficulty in finding temporary shelter. Very likely their first move would not be further than the old castle of Duchal, where they would be sure of a hearty welcome; for there was no stauncher Presbyterian in Scotland, no more true blue Covenanter than the then laird, Alexander Porterfield of that Ilk. From him, or from his no less zealous neighbour, William Cunninghame, the gudeman of Cairncurran, they would receive hospitable entertainment. In any case, the paternal mansion of Blackhouse was not far distant. The following Sunday, and for many Sundays thereafter, the parish kirk was closed; but, in some hall or barn, be sure the minister failed not to preach to a congregation more numerous and more attached to him than ever. The Council was utterly surprised at the result of their Act; so many more pulpits were left vacant than they had anticipated, that it was impossible at once to find men to take the place of the ejected ministers. But they were not particular in their choice. They “laid hands” on raw uneducated lads, without any fitness or training, men often of the lowest character, and inducted them into the benefices. Making all due allowance for the exaggeration of contemporaries, there is no doubt that these “curates,” as the people in derision dubbed them, were on the whole a contemptible class, and a disgrace to the sacred profession. No wonder that the people refused to

hear them ; no wonder that they flocked instead to Conventicles to listen to their own persecuted pastors.

But in order to form a fair estimate of the newly-constituted Church and its doings it is important to view them from the standpoint of its own records. From 29th October 1663 we have again the invaluable help of the minutes of Presbytery. We are apt to be astonished at the frequency and apparent ease with which the Church at this period passed from one form of church government to another, till we remember how very little external change, so far as the great majority of the people were concerned, was really involved. Thus, from this time up to the Revolution, the Church was nominally Episcopal; and yet Presbyteries continued to meet everywhere, and to exercise the same functions, and with exactly the same forms, as before. As we peruse the minutes of the Presbytery of Paisley, but for the occasional reference to the Archbishop, we might easily be persuaded that we are following the proceedings of a purely Presbyterian court. So in the parish churches, the service remained practically unaltered, and the Kirk Session continued to supervise the doings of the parishioners. For the understanding of the history of the period it is important to keep this in mind.

When the Act of Glasgow was passed on 1st October, 1662, the Presbytery of Paisley consisted of 15 ministers. These were Mr. James Taylor at Greenock ; Mr. John Hamilton at Inverkip ; Mr. James Wallace at Inchinnan ; Mr. Hugh Peebles at Lochwinnoch : Messrs. Alex. Dunlop, John Drysdale, and James Stirling, at Paisley ; Mr. John Stirling at Kilbarchan ; Mr. Patrick Simpson at Renfrew ; Mr. Hugh Smith at Eastwood ; Mr. William Thomson at Mearns ; Mr. William Thomson at Houston ; Mr. James Hutchison at Killallan ; Mr. Hugh Wallace at Neilston ; and Mr. James Alexander at Kilmacolm. Of these, eleven were summarily ejected, leaving only the first four in the above list. About a year afterwards, three of these refusing to conform, were suspended from the ministry, and ejected from their charges ; so that out of the whole Presbytery of Paisley, only one minister, Mr. Taylor, of Greenock, continued to hold office. In these circumstances it is not to be wondered at that there was an interval in the meetings of that court. But on 19th October, 1663, “ the Archbishop and Synod, taking into their consideration the paucity

of full and compleat Presbyteries through the want of settled ministers, according to the order and government of the Church, whereby the exercise of discipline is much interrupted; therefore they ordain that whensoever there are in any circuit of bounds, wherein there was wont to be a Presbyterie, four or fyve ministers established according to order, the Archbishop and Synod hereby empower them to convene, at such times as they shall find convenient, at the ordinary Presbytery seat, and there to act as a Presbytery in all matters that concern the discipline of the Church, and particularlie to doe all things incumbent on them for planting of vacand churches." In terms of this Act, a meeting of Presbytery was held at Paisley ten days thereafter, "whereof Mr. John Hay, Parson at Renfrew, was appointed Moderator, and the rest of the members were Mr. James Taylor, minister of Greenock, Mr. William Pierson, minister of Paisley, Mr. Andrew Abercrombie, minister of Kilmacolm, and Mr. Alexander Kinneir, minister of Neilston." From this notice we see what progress had been made in filling the vacant charges, and learn that already a successor to Mr. Alexander had been appointed at Kilmacolm. Of this Mr. Abercrombie, the first of the Episcopal ministers or "curates" of the parish, there is not much to say. Indeed, his incumbency lasted only for about a year, when he was transferred to the parish of Strathdon. He was a native of Aberdeen, and a graduate of the University of that city. Things did not go at all smoothly with him. At a Presbyterial visitation held at Kilmacolm, he complains that he is deprived of his glebe; "therefore the Presbytery thinks fitt to write to the Lord Chancellour concerning that, and to the Archbishop to second their letter." The former Presbytery Records not being in their hands, they are unable to refer to the previous designation of a glebe. Manifestly, too, all the old Elders of the Parish had demitted office; for, at the same meeting, Mr. Abercrombie is strictly ordained to choose a Session without delay. But in these days, and for years to come, it was by no means easy to get Elders to form a Session. Five years elapse before it is reported that there is a Session at Kilmacolm. Very urgent measures were employed to compel acceptance of the office. The following minutes bear this out:—

“ 23 Oct., 1664. Appoints, according to the Synod's order, that each minister summon before the Presbyterie everie person chosen by him to assist in the exercise of discipline in case he refuse to concur with him therein.”

“ 27 Oct. 1664 The names of the elders at Kilbarchane the minister did nominate compeared, and were ordained to accept of the said office ; and, in case they obstinately refuse, the minister is appointed to give up their names to the Archbishop, in order to their being summoned before the High Commission. Only one, Robert Young, is represented as unfit for the office because of his being overtaken twice with drink of late, and therefore the Presbytery excluded him from the office, and ordained him to make his publick repentance for his drunkenness two severall Lord's days, and to pay fourtie shillings Scots in penaltie.”

“ 10 Nov., 1664. Ordains all ministers to endeavour with all convenient hast, to get Sessions, and till the settling of them to summon all their delinquents to the Presbytery.”

“ 9 Feb., 1665. Robert Pollok, refusing to become an elder in Renfrew, compeared and gave his reasons, viz., becaus he had made a vow long ago that he would never be an elder again, which ground the Presbytery finding irrelevant [a rash and unlawfull oath not being obligatory], and therefore ordains him to accept of the office, and appoints the minister to give up his name in order to his being summoned before the High Commission in case of his further refusall.”

As time went on and the feeling grew stronger, the shrinking from the eldership increased. On one occasion, at least, an elder-elect preferred to acknowledge himself guilty of grave moral offences, and to submit to censure therefor, to accepting the office under the hated Episcopal parson. It is a curious case. Mr. Gadderar was the minister of Kilmacolm at the time.

“ 3 Sep., 1684. Mr. Gadderar, desyring advys of the brethren what pennance shall be put upon William Fleming in Kilmacolm, who hath confessed judicially before the Session of Kilmacolme that he lives in injustice, stealing, drinking, lying, and swearing ; and this he confest not with any remorse of conscience or sorrow for his ungodlie lyfe, but offering it as an excuse why he could not be ane elder, though he had been

one formerly ; and professing withal that he could not relinquish his sinnes, alledging that his employment of trading and trafique oblidge him to it, notwithstanding of what the minister had held forth telling of the danger of these sinnes. The brethren, having seriously considered this affair, do enjoin and appoint the said William to stand in sackclothes before the congregation of Kilmacolme on four severall Lord's days, and if he give evidence of his repentance and resolution to lead a Christian lyfe, the Minister and Session may mitigate his penance, and enjoin a pecuniar mulct as they shall think fitt."

But in refusing to undertake the duties of an elder, when duly called thereto, the man exposed himself not only to ecclesiastical censure, but also to punishment by the Civil courts. In the records of the Sheriff court there occurs the case of a Kilmacolm farmer, who was tried for this serious offence. In the month of April, 1686, Mr. Gadderar and his Session made choice of James Crawford in Auchenfoyll, and formally appointed him to the office of elder. Of this appointment he contented himself with taking no notice. Summoned to hold Session with the minister he bluntly declined to attend. His "dour" Covenanting spirit refused to acknowledge that there was either minister or Session in the Parish Church. Crawford was one of the larger farmers, and a man of some importance in the parish ; and Mr. Gadderar resolved to make an example of him. According to a recent Act of Parliament for the punishment of those who refused to accept public offices, he had, by his contumacy, made himself liable to a fine of 200 merks. William Henderson, the Procurator-Fiscal of the County, was called upon to prosecute Crawford under the foresaid Act. He did so and obtained decree against him for the full amount of 200 merks, a sufficiently heavy sum for these days, equal indeed to about two years' rent of his farm. The Fiscal's complaint and the sentence of Sheriff-Depute Hume are still in evidence.

COMPLAINT.

"Complains ye Pror. Fiscall of Court upon James Crawford in Auchenfoyll, that whereas be ane Act of ye last sessions of ye current Parliament ye refusors and disobiders to accept of publik offices, being formally elected and appoynted yrto, be severely punishable ; yet, not-

withstanding yrof, the said Defr., being elected elder to ye church of Kilmacolme, in contempt of ye said Act of Parlt., refussed and still refusses to accept of ye said office, but absents and refraines from ye condition of and doing a duty incumbent to ane elder to ye said church, wherefor ye Defr shd be punished conform to ye sd Act of Parlt, to ye terror of ohrs." The sentence follows :—" 27 Apryle, 1686. Defr called, is absent, the Sheriff unlaws him in two Hundred Merks Scots." *

The new Presbytery showed a laudable desire to promote the education of the young. On 27th October, 1664, they ordained the heritors and elders of Kilbarchan to provide £100 Scots as a maintenance for a sufficiently qualified schoolmaster there, "and that they stent themselves for the same, whilk if they refuse to do, the minister is ordained to raise letters of horning against the paroch for this end." Some time previously we saw that steps were taken for establishing a school in Kilmacolm; but it would appear that nothing effective has been done in the matter; for, at a visitation of Kilmacolm, held there on 24th April, 1666, it was found that the necessary funds to pay a schoolmaster were not forthcoming, and the minister was ordained to use all diligence with the heritors to that effect.

So far as we can gather the new ministers in the Presbytery of Paisley were prepared to fulfil the duties of their office in their several parishes to the best of their ability, if only the opportunity of usefulness had been afforded them. Mr. Abercrombie was probably not a bad specimen of his class; but he was not a success at Kilmacolm, as indeed the poor man had no chance of being. It was one thing to fill the pulpit, but it was another thing to fill the pews. The bell was rung on the Sunday morning; but when the curate appeared it was found that of the people there were none with him. If the spectacle of sheep having no shepherd be pitiable, what shall we say of a shepherd having no sheep? So long as Mr. Alexander was in the parish the people unanimously stood by him, and would have no other shepherding. Many a time in the summer months, while the parish church was deserted, large congregations met in the fields about Duchal in the Greenwater valley, or on the

* Hector's *Judicial Records of Renfrewshire*, 1st Series, p. 25.

Knaps, or in that meeting-place arranged by nature, known to the golfers of to-day as the Grampians, and listened to rousing sermons, and sang with lusty lungs the old Hebrew Psalms, to the now almost forgotten old tunes. But those in authority were resolved to fill not only the pulpits, but the pews also. The first step was to pass an Act commanding all ejected ministers, under severe penalties, immediately to remove themselves, their families and substance, out of their respective parishes, and not to reside within twenty miles of the same, nor within six miles of any Royal Burgh ; and, among others, Mr. Alexander was compelled to leave. But the people still preferred to travel considerable distances in order to enjoy the ministrations of Presbyterian pastors ; though soon this also was strictly forbidden. None might worship in any parish church but his own, and there he must worship, whether he would or no. Any transgressor of this order was to be punished with a fine equal to the fourth part of his yearly income. The military power was put at the service of the minister to enforce obedience. The method of procedure was at least simple. Let us enter the kirk of Kilmacolm any Sunday in 1663 or 1664. Mr. Abercrombie in his surplice is in the pulpit. The congregation is still very scanty, consisting mostly of women and children. One old woman explained her attendance to a neighbour by saying that she was so deaf that she “gat nae ill fra the curate’s preaching.” The sermon over, there comes a startling innovation in public worship. The preacher produces a roll of all the householders in the parish, and proceeds to call out the names, placing a black mark against the name of every one who fails to answer. The next morning he hies to Paisley, where a troop of soldiers is quartered, and lays the list of defaulters before the commanding officer. He, without further investigation, sends a serjeant with a soldier or two to exact the fines for non-attendance. Twenty shillings Scots is the least in which the poorest is mulcted, but for heritors, and men of substance, a much more serious amount. Think how the people must have loved a pastor who brought such a visitation upon them. Surely he was a mean soul who was willing thus to act the part of a spy and an informant in the service of a despotic government. In the list of absentees from church there were no names that occurred oftener than those of the household of Duchal. While Glencairn lived, thanks to his powerful pro-

tection, they were for the most part unmolested; but after the death of the Lord Chancellor in May, 1664, they no longer escaped. In that year John Porterfield, the young laird, was summoned before the High Commission for refusing to hear the minister of his parish. His defence was that it was impossible for him to attend church because the curate took every opportunity of accusing him publicly of the most heinous offences, of which he was entirely innocent. He produced witnesses, who corroborated his statements; whereupon the Court called upon him to take the Oath of Supremacy. On his refusal he was ordered to confine himself within the bounds of the parish of Kilmacolm till the Court had resolved what to do with him. Soon after their sentence was announced; he was fined in £500 stg., his estates to be sequestrated till it was paid; and he himself to be confined to the burgh of Elgin till such time as the Court should see fit to liberate him. It was four years before he was permitted to return to Duchal. On all such doings as this the records of the Presbytery are entirely silent.

At the close of this year Mr. Abercrombie left Kilmacolm for a parish in Aberdeenshire, where Episcopacy was in better repute, and where, let us hope, he had a better time. The vacancy was very brief. In March, 1665, John Irving was inducted to the charge of Kilmacolm by the Archbishop of Glasgow. There was no form of consulting the heritors or people, or of asking their concurrence in the settlement. This Mr. Irving, who served the cure for about seven years, was a graduate of Glasgow University, and belonged to the old family of Irving of Drum. He had no greater success in the parish than his predecessor. We find him constantly complaining to the Presbytery that his ministrations are utterly neglected by the people. In March, 1666, he summons Alexander Tinklar for "disorderly baptizing of his child," that is, for going to some "outed" minister for the sacrament; and also submits a long list of those who refused to come to ordinances. He has difficulties too with his heritors. At a meeting of Presbytery, held at Kilmacolm, 24th April, 1666, Mr. Irving complains of the state of the church, that the windows are without glass; and that the manse is in an equally dilapidated condition. The heritors are straitly ordained to make the necessary repairs with all convenient diligence. Part of the stipend is withheld from him. He tells

the brethren that "his present Localitie, as now payed to him, is deficient of severall bolls contained in his official edict; therefore he is ordained to use all diligence for the completing of the Localitie." He complains, moreover, that he is defrauded of a portion of his glebe. The minutes of Presbytery, containing the former designation, were not in their hands, but they knew of its existence, and generally its tenor. They therefore confirm the "formerly designed Gleib in all poyntes, viz., the two acres called the Longriggs, with the half acre next adjacent thereunto, with Meg Winks' Hill,* the orchard with the brae above the same; and the Ward at the back † of the Manse, with the braehead above the same, according to the marches fixed by the late Presbytery of Paisley."

But Mr. Irving's greatest trouble was with his parishioners, who heartily despised him, and made only such attendance on ordinances as was compulsory. Sometimes they treated his remonstrances with defiance, sometimes with contempt. On one occasion he rebuked some worthy dames in the village for their absence from church. They, eager if possible to escape the fine, pleaded the pressure of family duties; but he indignantly refused to receive the excuse. The next Sunday, to his surprise, there is a goodly gathering of matrons in front of the pulpit; but, alas! each has an infant in her arms. No sooner is the service begun than one unhappy babe gives voice to its dissatisfaction with piercing screams. Another and another joins in the discordant chorus till the noise becomes altogether intolerable to masculine ears. With his hands to his head the discomfitted curate rushes from the desk and from the church; and the matrons retire with a grim smile of triumph. They had made good the validity of their excuse for non-attendance. Very indecorous conduct doubtless; but yet, one is grateful for any glimpse of humour in these sad serious lives.

Nor was the minister of Kilmacolm exceptional in the treatment he received. In February, 1665, one John Hume in Kilbarchan was publicly rebuked for "interrupting the minister of the place by casting snowballs into the church in tyme of divine service." In spite too of his utmost efforts field meetings or conventicles were constantly being held in the

* Corresponds to Turnerston Hill in earlier designation.

† The present front of manse.

parish; though when he made enquiries no information regarding them could be obtained. Kilmacolm was notorious for these conventicles, about which everybody knew except the unhappy parish minister. For example, on 20th December, 1666, the minister of Inverkip reports in the Presbytery that there was "some surmise in the county of a conventicle that should have been in the parish of Kilmacolm about fyve weeks agoe; upon which the Presbytery ordains Mr. Irving to use diligence in trying the truth of the same, and to search how it may be legally instructed." Two months elapse before he reports, and then he is able to say only that "aunt the conventicle reported to have been in Kilmacolm, he had been searching how it might be proven, but as yet has found none that can prove it." At length, on 28th February, 1667, he is forced to confess that "after all diligence made he can find no way how the truth of the matter can be legally instructed."

The Presbytery exhorted the brethren to keep a strict eye on the doings of outed ministers, "of their carriage, and how they live." It is to their credit that they one and all report concerning these outed ministers, that "none within any of their parishes carry themselves disorderly." In 1669 Mr. Alexander had apparently returned to the parish, and was holding conventicles there, for we find him brought before the Commission on the charge of breaking the law that forbade outed ministers to come within 20 miles of their old parishes. At the same time it was enacted that every heritor in the shire of Renfrew on whose estate any conventicle was held should be fined in £50 stg. But all these measures did not succeed in driving the people to church. Sometimes they retorted on the ministers by accusing them of unworthy behaviour. Thus a visitation was held at Killallan [on this occasion spelled Kilphyllan *] on 13th May, 1670, at which Mr. Binnie declared that "the ordinances were generally dishaunted by the people, and that none brought their children to be baptized by him, that the people did not attend dyats of examination, and that his Session had deserted him, refusing to assist him in the exercise of discipline, the reason of which disregard of ordinances he declared to be because Mr. Alex. Fleming did entertain Mr. James Wallace, who

* The Church is dedicated to St. Fillan.

constantly preached at Barochan, before that time the people being orderlic." It appeared, however, on investigation, that another reason was that the parishioners were dissatisfied with his preaching; "he was," they alleged, "too generall in his application;" and further, that he was negligent in visitation; and finally, that he was "given to strong drink." The case against him was so strong that the Presbytery could not ignore it, and in the end he was deposed. The James Wallace above referred to was the outed minister of Inchinnan; and under the protection of Fleming of Barochan he continued to hold conventicles there for some years.

But if the parishioners of Kilmacolm thought they had good reason to complain of Mr. Irving, there is no doubt that he was but ill-treated by some of them. There is one instance related in Crookshank's *History*,* with which we may close the story of Mr. Irving's ministry in the parish. In the year 1670 he complained to the council that he had been stoned by a dangerous mob in his own parish, and had been besieged in the manse, and barely escaped with his life. A Commission was appointed to enquire into this along with some similar matters. When the Commission met in Kilmacolm, and examined the evidence, it was found that it was a much smaller affair than had been represented. It appeared that one Sunday when Mr. Irving was preaching in the church, some boys had thrown a rotten stick at him that rattled on the pulpit, that thereupon he had fled incontinent out of the church, and had been followed to the manse by a band of rude boys shouting and jeering. It was manifest that there had been nothing more than a rough frolic of idle and mischievous youths, who had enjoyed the terror of the nervous or cowardly minister. A little wholesome castigation might have been not undeserved, and would certainly have been adequate to the offence. But the Commission took a sterner view. Four boys—their names are given, James Watson, James Rankin, John Hattrick, and William Sinclair—were found guilty as ring-leaders of the riot, and were sentenced to be transported to the plantations; but the last two, because of their youth—they were only some 12 years of age—were pardoned upon their making a public acknowledgment before the congregation. In addition the parish was fined in £100

* Vol. I., p. 299.

stg., to be paid to Mr. Irving; and Duchal and Cairncurran, chancing to be in Edinburgh at the time, were detained there by the council till the fine was paid. After this we may well believe Mr. Irving found Kilmaccolm too hot for him, and he supplicated his diocesan to be removed to another sphere of usefulness. The Presbytery do not record his translation, probably because they were not consulted in the matter. But, early in 1671, he was appointed to the parish of Peterculter in Aberdeenshire, and Kilmaccolm knew him no more.

In September, 1672, the second Act of Indulgence was issued, appointing certain of the outed ministers "to repair to the parishes following, and to remain therein confined, permitting and allowing them to preach and exercise the other parts of their ministerial functions in these parishes." Under this Act Mr. Patrick Simpson, late of Renfrew, and Mr. William Thomson, late of Houston, were appointed to preach at Kilmaccolm. Mr. Thomson declined the appointment; but Mr. Simpson accepted. Curiously enough the Presbytery records take no cognizance of this arrangement, by which a considerable number of ministers were appointed to charges within their bounds—to Paisley, to Eaglesham, to Neilston, to Kilmaccolm, to Kilbarchan, to Killallan. The conditions, however, imposed upon these "indulged" ministers were felt by all to be irksome, by some intolerable. They were forbidden to go out of their particular parishes on any pretext whatever, without the license of the bishop. Even in their own parishes they must preach only in the church, under pain of being punished as keepers of conventicles. They dared not marry, nor administer the sacraments to any who did not belong to their own parish. Mr. Simpson, who was minister of Kilmaccolm till 1679, was a man of some note. He was ordained at Renfrew in 1653, deprived of his living by the Act of Glasgow in 1662, and was, as we have seen, "indulged" by the Council at Kilmaccolm in 1672. He was not, however, inclined to submit to the restrictions imposed upon him. He was fined for refusing to keep sacred the 29th May. In spite of the heavy penalties attached to giving assistance to any outed ministers we find him calmly writing a letter from the manse of Kilmaccolm to Mr. Alexander Peden, then a prisoner in the Bass, and enclosing him money for his needs. Especially did he fret against being confined in his ministrations to his

own parish. He scrupled not to go and preach wherever he was called. At length a process was raised against him for transgressing his bounds—"breaking his confinement," as the phrase was—and he was cited to appear before the High Commission. Knowing well what was in store for him, he deemed it wiser not to appear. He quietly went away into hiding; whereupon the Council outlawed him, and declared the Church of Kilmacolm vacant. This was in November 1678. We may here briefly note his future career. After the death of King Charles in 1687 he returned to his old charge at Renfrew. He was Dean of Faculty in the University of Glasgow from 1690 to 1696, and was elected Moderator of the General Assembly in 1695. He died Father of the Church, "the last of the ante-diluvian ministers," on 26th October, 1715, in the 88th year of his age, and 62nd of his ministry. "He was," says Wodrow, "the most digested and most distinct master of the Scriptures that I ever met with." Kilmacolm was highly favoured with such a teacher for upwards of six years; but there is no record at all of his ministry. He was not, I suppose, a member of Presbytery, and during these years the name of Kilmacolm does not occur in the minutes.

In 1679 Mr. David Barclay, student of theology, presented to the charge of Kilmacolm by the patron the Earl of Glencairn, was, on the appointment of the Bishop of Galloway, taken on trial by the Presbytery, and on the 24th September of that year inducted to the Church. Mr. Barclay, born in 1648, educated in St. Andrews, of which university he was a graduate, held office for a very brief term. Within a year of his ordination he was dead. On 30th June, 1680, the minute of the Presbytery bears that there was "no exercise this day because of Mr. Barclay's death, who was appointed to have it." During the vacancy that ensued, it is curious to notice that preaching is supplied not at Kilmacolm but at Finlaystone. It would almost seem as if the household of Glencairn were the only conforming family in the parish. On 29th September, 1680, Mr. Houston reports "that he went not to Kilmacolme as he was appointed, being advertized of the Earl of Glencairn and his ladies being from home." Again, on 12th January, 1681, the brethren appointed "to preach at Findlayston doe report that they went not because of my lord and lady of Glencairn being absent at Edinburgh. The Moderator is appointed, so

soone as he shall be informed of their return home, to acquaint any of the foresaid brethren to goe down and preach there." At length the vacancy was supplied by the appointment of Mr. James Gadderar, M.A., Glasgow, who was presented by the Earl of Glencairn, and recommended to the Presbytery by the Archbishop. Accordingly, on 26th January, 1682, it was reported that Mr. James Gadderar had "received institution to the Kirk of Kilmacolme on Jan. 15, Lord's day, and 16th, the Monday thereafter." On 17th May, Mr. Gadderar presents an order from the Archbishop of Glasgow authorising the Presbytery to visit the church of Kilmacolm, and the manse and houses belonging to the minister of the said church, "which are represented to his Grace to be in a verie ruinous condition." At the ensuing visitation, on the advice of experienced workmen, they order extensive repairs. The Presbytery making inquisition into the amount of the livings within their bounds, we have the following information regarding the stipend of Kilmacolm:—"5th Mar., 1684. Mr. Gadderar, minister at Kilmacolm, declares, *verbo sacerdotis*, that the patron of the parochin of Kilmacolme is the Earl of Glencairn, and that the just provision of the said Kirk [according to the best information as to what was payed to his immediat predecessors], is fyve chalders, twelve bolls, two firlots, three pecks, and a third part peck, all meal, besyde three bolls, fyve pecks, alledged to be payable out of the lands of Overmains, but hath not been payed to Mr. Irving, Mr. Simpson, or Mr. Barelay, his immediat predecessors, as their discharges to Overmains declare, nor can the present incumbent have certain knowledge whether these three bolls be a part of the Modified Stipend untill he obtain the Decreet of Localitie, which he has not as yet gotten out of Mr. Irving's hands; together with two hundred and one pounds, fyve shillings, ten pennies Scots money of Vicarage tithes, with fourtie pounds for Communion elements."

The Presbytery at this time was much exercised regarding the carrying out of the Acts of Uniformity in public worship:—"12th Jan., 1681. The Acts of Synod were read, and the brethren interrogat as to their observance thereof, all of them report that they say the Lord's Prayer, and either sing or say the Doxologie, and they promise that, so soon as the country in any measure settle, they shall cheerfullie goe about obedience to the Act of the administration of the Lord's Supper."

At another meeting on 20th August of the same year, "the Moderator reports that he observed all the Acts, except in making ready for the Communion, wherein he is hindered by the preparation that Mr. Simpson, his predecessor, is making amongst his people for the great Communion at Paisley. Mr. Houston answered that he is hindered from giving the Communion through the multitude of indulged ministers that are about him, who have drained his church totally of hearers, let be communicants. Mr. William Stewart reports that he reads the Scriptures, says the Lord's Prayer, requires the Belief, only as yet he has not sung the doxologie nor kept the Communion. He is ordered to sing the doxologie on his hazard." Again, in September, 1685, enquiry is made regarding these Acts of Synod, "wherein we have all agreed except three or four of the brethren, who did acknowledge they omitted the repeating the Lord's Prayer in the afternoon, and the doxologie severall days from want of harmony, for which they were rebuked." Several had not "keepit Communion from paucitie of hearers." The following year there is a better record:—"1st Sep., 1686. The Moderator asked the brethren if they repeated the Lord's Prayer and sung the doxologie both forenoon and afternoon everie Lord's day, if they preachit on the King's Birthday, and on the 29th of May, all which those present said they did." The indications of the bitter persecution that was going on in these years are very scanty on the face of the Presbytery records. On 21st September, 1681, orders are received from the Archbishop "to administer the oath, called the Test, to all schoolmasters, doctors, and chaplains within the bounds of the Presbytery." Here are two suggestive entries:—

"6th Sept., 1682. The Moderator enjoined the brethren to have rolls of the Separatists from their parishes ready to exhibit to the Archbishop at the Synod when they shall be called for."

"25th Oct., 1682. The brethren declare that their rolls of schismatical Separatists are as yet not ready to be given in to the Ordinary, in respect that the Sheriff is just now going through the Shire obliging the severall parishioners to keep their Parish churches."

We know how the Acts of the Council against non-conformity grew in severity. Letters of intercommuning were used against more than a hundred gentlemen, ministers, and others, who had failed to appear when

summoned before the Council. Those named in these letters were cut off from all intercourse with their fellows, and any one guilty of speaking to such, giving them food or shelter, or even merely failing to hand them over to justice, incurred the penalty of death. In 1671 the Highland Host was let loose on the West Country, with power to even non-commissioned officers to plunder and slay at their pleasure. Claverhouse and his dragoons became a terror to the whole country during those years familiarly known as the "Killing Times." How many were slain, how much suffering was inflicted, can perhaps never be truly estimated. An impartial history of the period remains yet to be written. No wonder that the oppressed people were driven to frenzy, and rose in armed rebellion. But the troops of the Covenant, ill-disciplined, weakened by fatal jealousies among their leaders, were ill-fitted to cope with the royal armies. The victory at Drumclog in 1679 was quickly followed, in a few weeks, by the crushing defeat of Bothwell Bridge. Thereafter, horrors followed horrors in rapid succession. Then arose the fierce class of fanatics known as Society Men, Cameronians, Wild Whigs, who openly threw off allegiance to King Charles. In small bands they wandered over the country, inflicting vengeance on the soldiery wherever opportunity offered, they themselves hunted and harried to the death. From bad to worse these evil days ran their course, till at length the cup of iniquity and mad folly of the Stuarts was full, and a bloodless revolution drove them from the throne.

In the troubles of these times, Kilmacolm had its share. John, Earl of Glencairn, was a partizan of the Government. He was one of the Committee that guided the movements of the Highland Host, and it may be presumed he would guide them past Kilmacolm, not willing to expose to their ravages either his own lands or those of his neighbour, Porterfield, to whom he was bound by many ties. But Mr. Gadderar was not the man to let his disobedient parishioners escape. We have told elsewhere the story of the many sufferings endured by members of the family of Porterfield. They were among the most zealous friends of the Covenant. In spite of the stringency of the laws, conventicles were often held in the more secluded moors of the parish. Among the bogs and morasses above Carruth a considerable congregation often gathered to listen to some per-

secuted minister, when strong meat in the shape of doctrine, was eagerly received, and often bitter feelings were roused. On one occasion at least the wild enthusiast and martyr, James Renwick, was the preacher. On the very border of the parish there is a bleak moorland farm called Lady-muir, then the property of a Mr. Blair. There is a hollow between Ladymuir and Craigminnen, called the "big ring," that is still pointed out as the scene of Renwick's conventicle. Sometimes the gathering was made more pleasantly human, when parents brought their little children to be baptized, and young couples stood up to be joined together in marriage. But all this meant sore trouble from the law. Those who were able to pay were mulcted in ruinous sums. Mr. Crookshanks gives a list of fines imposed on some gentlemen in the Shire of Renfrew, from which we extract the following :—*

Sir George Maxwell of Newark :—			
For 3 years absence from his			
Parish Church, ...	...	£31,200	
For a weekly Conventicle during			
that time, ...	...	62,400	
For 3 disorderly baptisms, ...	...	1,200	
		—————	£94,800 0 0
The Laird of Duchal :—For the like atrocious			
crimes, ...	...	...	84,400 0 0
William Cunninghame of Cairncurran,	...	...	15,833 6 8

True, this is Scots money, but it represents over £16,000 stg.; an enormous sum for that time, or, for that matter, for any time. Had the full amount been exacted, these men must have been brought to bankruptcy. After much harassment the government agreed to a composition, which was paid.

The Revolution of 1688 naturally closes this chapter of our parish history. Persecution was at an end. The blood of the Covenanters had not been shed in vain. The old divine right of kings was for ever abolished; and the rights of the people established on a firm foundation. It

* *History of Church of Scotland*, Vol. I., p. 340.

took some time to arrange matters ; but in 1690 Presbytery was finally established as the form of Church Government, which, in the most emphatic fashion, the people had willed should prevail in Scotland.

There were, however, impatient spirits, who could not wait for the legal and orderly setting right of what had been so long wrong. In little more than a month after the landing of the Prince of Orange the peasantry in the West proceeded summarily to make the necessary changes in their own parishes. On Christmas day of 1688 about 20 curates were turned out of the churches and manses, and bidden disappear for ever. This "rabbling of the curates" was not a very wise, certainly not a dignified proceeding. There was, however, more of mischievous humour displayed than vindictiveness. The parish of Kilmacolm had no part in this rabbling ; but that simply because they had anticipated it by a whole year. Mr. Gadderar had become intolerable to everybody ; and when, towards the end of 1687, a crowd, consisting mostly of women and children, turned him out of the manse, and locked the door behind him, nobody was disposed to interfere. They escorted him with shouts of derision to the boundaries of the parish—no great distance—and then they suffered him to wend his way whither he would : an irregular expulsion, of a minister, but valid in fact. The after career of Mr. Gadderar * does not much concern us ; but we learn from Wodrow that "he caused no small stir by the usages," that he was suspected of being favourable to Popery, that he was consecrated a bishop of the Non-jurant Episcopal Church, and was appointed to the diocese of Aberdeen in 1724. "Bishop Gadderar," says Wodrow, in 1725, "declares the Church of England schismatics, and all that support not their suffering Prince, the Pretender, in a state of damnation." He died in 1733, in the 78th year of his age, and 58th of his ministry.

* See Wodrow's *Correspondence*, III., pp. 70, 71, 97, 127.



THE MANSE.

VII.—FROM THE REFORMATION TO THE REVOLUTION. THE PARISH.

The materials for a sketch of the social and economic condition of the people of Kilmacolm during this period are by no means abundant. Of their moral and religious life we have had some glimpses in our ecclesiastical survey ; and, perhaps, we are not wrong in saying that, outside of their own homes and daily work, the affairs of the Kirk were their chief interest. The manners of the time were not refined, and the gross faults of drunkenness, coarse and blasphemous language, and heinous breaches of the seventh commandment, were all too common. But, if they sinned shamelessly, it must be said that they submitted with considerable meekness to the shame of public penitence. And there were among them many earnest serious souls, who were very zealous and “painful” in the cause of truth and righteousness. In the Covenanting period a great spirit of earnestness seems to have taken hold of the body of the people, and, of their sincere devotion to what they believed to be the right, there can be no question. Their religion was doubtless tinged deeply with superstition ; they loved the sterner portions of the Old Testament better than the precepts of Jesus of Nazareth ; but withal, they were honest, conscientious, devout, willing to be persecuted for righteousness’ sake ; and let him, who dare, judge them.

Of the social condition of the parish it is not difficult to form some just conception. It is right to remember that, though large in point of area, it is impossible that it could have supported any considerable population. Probably there were not at any time more than eight or nine hundred. The sole industry was agriculture, with the exception of a few fishermen who plied their craft at the Bay of Newark. At the head of the community was the Earl of Glencairn, who exercised a paramount influence. Next to him were Porterfield of Duchal and the laird of Newark. Among the smaller heritors were Maxwell of Overmains,

Cunninghame of Cairncurran, Lindsay of Blacksholm, Maxwell of Dargavel, Semple of Ladymuir, Semple of Craigbet, How of Syde, Maxwell of Bulrossie, etc. Cunninghame of Craigends also was an heritor in the parish; and there is still a farm known as Craigends' Dennistoun. Gabriel Semple of Ladymuir, a younger son of John, Lord Semple, purchased the important barony of Cathcart from Allan, Lord Cathcart, about the year 1546.*

We have some indication of the relative importance of the different lands at the very beginning of this period from "The Stent Roll, and Old Retour of the Sheriffdom of Renfrew, 1554." † The following are the only entries referring to this Parish:—

Porterfield,	£2	6	8
Ramforlie, Cunninghame, Waterstoun, Finliston,	61	0	0
Finlayston Maxwell,	50	0	0
The Lordship of Douchall,	47	0	0
Craigbet, Tor, and Threplie,	5	0	0

A hundred years afterwards, some time during the Protectorate of Cromwell, a complete Roll of the landholders of Renfrewshire was made, with their estimated rentals. It does not appear on what occasion the Roll was drawn up, but doubtless it was for purposes of taxation. From it we extract the portion referring to Kilmacolm. There were evidently a few smaller landlords not detailed, as the total for the Parish, £8,132, exceeds the sum of the rentals given. It need hardly be said that Scots money is meant.

"PAROCH OF KILMACOLME.

William Erle of Glencairne his lands within the said parochie estimat of yeirly frie rent to,...	£2000	0	0
The Laird of Newark his lands yr,	2000	0	0
The old lady Newark her frie rent yr,	200	0	0
Alexander Porterfield of yt ilk, his lands yr,	2000	0	0
John Maxwell of Dargavell, his lands yr,	233	6	8

* Crawford's *History of Renfrewshire*, p. 194.

† Transcribed in *Paisley Magazine* (1828), p. 374.

William Cunninghame of Carnearan, his lands yr,	£222	0	0
—— Boyd, his mother, her frie rent, ...	103	0	0
Alexander Maxwell of Ovirmainis, ...	510	0	0
The lands perteyning to —— Lindsay of Blakisholme, ...	300	0	0
The lands of Craiglunscheoch, ...	66	13	4
The lands of Craighbait and Kersmedow, ...	160	0	0
The laird of Craigends lands of Denniestoune,	183	6	8
Gabriel Lindsay's lands of Syid, ...	66	13	4

Summa parochiae viij^m jc xxxij lib." *

In the same Roll we note also the following entries under the heading

“ PAROCH OF ERSKINE.

William, Erle of Glencarne, his lands within the said paroch, ...	£480	0	0
The Laird of Newark's ten pund land within the said paroch, ...	580	0	0

In the description of Renfrewshire, from which we have already quoted,† a list is given of all the principal houses or mansions in the county. In all twenty-four are enumerated, and three of these are in the Parish of Kilmacolm. The following is the list :—

“The most considerable houses in the shire are Crookstoun, pertaining to ye D. of Lennox, Pownoon, pertaining to ye E. of Eglintoun, Cathcart, Cochran, pertaining to ye Lord Cochran, Hawkwood, to the Lord Ross, Caldwell, Castlesempill, to ye Lord Sempill, Craigans, Ramforlie, Auchnames, Blackstoun, Castle of Houstoun, a strong hold, Barriechan, Boghall, Areskin, Bishoptoun, Finlastoun, pertaining to the E. of Glencarne, Newark, Duchill, Gudenok [Greenock?], Gorrok, Ardgowan, Dunrod, Allerslie, from which has descended Wm. Wallace, sometime Governour of the Armies of Scotland.” ‡

* The Roll is given for all the parishes of the County in *Paisley Magazine* (1828). pp. 625-9.

† See page 31.

‡ *Account of the Sherifdoms of Lanark and Renfrew*, p. 141.

Next to the lairds in importance were the "tacksmen" or tenants, who held the land on lease, and "bowers," who farmed the milk cows. Beneath them were the "pendiclors," who were usually sub-tenants. Till quite recent times there were many "pendicles" in Kilmacolm. There were also "cottars," who held a portion of land, but had no cattle, and whose land was tilled by the farmers for whom they worked. Humblest of all were the "dryhouse cottars," who had only a hut and a kail-yard in the village, with the right of pasturage on the common ground. There were also, of course, the necessary tradesmen, as smiths, wrights, and masons. Probably the "infield" or arable land, bore as yet a very small proportion to the "outfield" or ground still unreclaimed. Agriculture had made very little progress. The ground was poorly tilled, hardly manured at all, and the crop was uncertain and scanty. Add to this that the rents were high, and the price of produce low; and we can conceive that a farmer in Kilmacolm in these days was not likely to make a large fortune. About the end of this period we see the Renfrewshire prices given in as follows:—*

Bere, the boll,	-	£7	12	6	Scots, or	12s.	8d.	stg.
Oats, - - -	-	9	12	0	„	16s.		stg.
Oatmeal, - -	-	7	16	2	„	13s.		nearly.
Butter, the cwt.,		21	4	0	„	35s.	4d.	stg.
Cows, each,	-	17	19	0	„	29s.	10d.	stg.
Sheep, each,	-	3	0	0	„	5s.		stg.

The taxation also was very high, though it is not easy to estimate its exact amount. During the Commonwealth especially the proportion of tax levied on Scotland seems very unfair. In 1655 the amount payable was fixed at the enormous sum of £10,000 stg. per month, of which the proportion levied on the shire of Renfrew was £190 15s. 6d. per month. † As showing the relative importance and wealth of Edinburgh and Glasgow, it is curious to notice that while the former city is called upon to pay £540, the latter is charged only £97 10s. The country was poor,

* *Judicial Records of Renfrewshire*, I., pp. 329, 331-2.

† Cochran Patrick's *Medieval Scotland*, p. 97.

and the whole population probably did not exceed a million. Trade was in its infancy. In 1656 the mercantile fleet of Glasgow consisted of 12 vessels, and she boasted that three of these were the largest in Scotland, being each not less than 150 tons burden. Manufactures had begun, and were indeed stoutly protected by law. The Scottish Parliament in 1686 passed an Act declaring it penal for any one to be buried except in linen dead clothes made in Scotland. Another bonus was conferred on manufacturers by an Act in 1663 empowering them "to seize all vagabonds, and idle persons, and make them work for a space, to the extent of eleven years, giving them meat and drink only." The number of beggars—it is estimated that there were no fewer than 200,000—must have been a serious drain on the resources of the country. Notwithstanding the most stringent regulations, these sturdy knaves swarmed everywhere, begging from door to door, each, according to the old rhyme, equipped with—

" A bag for his oatmeal,	Another for his salt,
And a pair of crutches,	To show that he can halt.
A bag for his corn,	Another for his rye,
A little bottle by his side,	To drink when he's a-dry."

As to the pleasures and recreations of the people, these were probably very few. The times were hard, and the circumstances were not such as to engender mirth, during the greater part of the period we are considering. At first they tried to make Sunday a holiday, and the younger folks, after service in the Kirk, engaged in football and other sports, finishing up with dancing to the music of the pipes on the village green. But the Church sternly forbade such levity, and Sabbath profanation; and Kilmacolm, having for the most part zealous pastors in these days, did not long enjoy these Sunday amusements, though the neighbouring parish of Kilbarchan, being even then noted for its pipers,* and its

* One of the most famous of these pipers of Kilbarchan was Habbie Simpson, who flourished in the 16th century. After his death he was the subject of an elegy by Robert Semple of Beltrees, who thus mourns—

"For Habbie Simpson,
Who on his drone bore bonny flags,
He made his cheeks as red as crimson,
And babbed when he blew the bags."

insubordination to constituted authorities, civil or ecclesiastical, maintained its Sunday dances for many years. "Penny Weddings," however, long continued to be the occasion of merrymaking among the humbler classes, though even on these their spiritual guides frowned, when they did not succeed in stopping them altogether. The custom was for each guest to contribute his share to the expenses of the marriage feast, the wedded couple providing drink and music. I daresay these weddings were sometimes the occasion for a debauch. The good folks of that day, on the whole took their pleasures sadly, if not soberly, their chief delight being to consume vast quantities of "caldron yill," or home-brewed ale. When a marriage took place in the farmer class the feast was often preceded by what was called "ryding the brewis," *i.e.*, a number of the younger guests, mounted on horseback, rode a race from the bridegroom's house to the bride's. The prize was a bottle of whisky, with which the proud victor returned, and regaled the approaching guests. But, amid the enjoyments of the people, we must not fail to notice funerals.* The solemnity and gravity becoming the occasion have always been congenial to the Scottish agricultural mind. As soon as a death took place, the relatives gathered to shew respect to the deceased by lykewakes, or taking turns to sit beside "the corp." The "kisting," or placing the body in the coffin, was a ceremonial accompanied by grave drinking. On the day of the funeral the friends and neighbours assembled betimes. According to Presbyterian rule it was not considered right to have any religious service in connection with the dead; but this omission was supplied by the minister being asked to say grace and to return thanks. Before the "lifting" there were numerous "services," by which must be understood not devotional exercises, but "rounds" of different kinds of food and liquor, each prefaced by a grace. First bread and cheese would be handed round, and ale; then, perhaps, whisky and some kind of sweet cake; next rum, and thereafter in some cases wine. There was a curious custom prevalent in this parish—I do not know whether it was common elsewhere—of handing round on a sieve, just before the funeral cortege started, clay pipes filled with tobacco. These the mourners smoked, and when the kirkyard was

* See *Church of Scotland*, edit. by Story, V., 414, and *Brown's History of Paisley*, I., 374.

reached, as the grave was being filled, each stepped solemnly forward, and cast his pipe “among the mools.” What mystic significance was attached to this proceeding I do not know. It certainly in some way implied respect like that other custom that is still observed of no short cuts being taken on the way to the grave. Some of these customs did not become common till the eighteenth century, but they began in the latter part of the seventeenth, and some of them, as I have said, have survived to the present day. So serious had the cost of such entertainments become that in 1681 it was found necessary to pass an Act of Parliament entitled “Act restraining the exorbitant expenses at marriages, baptisms, and burials.”

A very interesting glimpse into the manner of life of a private gentleman of the period is afforded by the Diary of Cunninghame of Craigends, published as one of the valuable volumes of the Scottish History Society. Cunninghame, though not a resident, was, as we have seen, a heritor in the parish, and therefore belongs in a measure to Kilmacolm. His Diary covers a period of seven years, from 1673 to 1680. He was a man of no importance, and nothing of any consequence happened to him; but he was a simple, honest, methodical soul, and he records, without any ulterior thought of publication, the little doings, veriest “small beer,” of his humdrum existence with the most painstaking conscientiousness. He is his own Boswell in a small way. Few men would like to set down, as he does, every penny of their expenditure, even the few pence or shillings lost at cards. He was often at Kilmacolm. Here are a few items from his disbursements:—

“Spent when I stabled at Kilmacolm,	£0	5	2 Scots
For our quarters for one night:—Man’s meat, £3			
4s. 6d.; horse meat, £2 5s.; a mutchkin of			
wine, 5s.; a glasse broken, 6s. 8d.; drink silver			
to the lasse, 6s. 8d.; to the stable lad, 6s.;			
inde in haill,	6	13	8
To Kilmacolm Kirk box, it being a Communion day,	1	8	0
Spent at Kilmacolm,	0	4	0
To two poor men there, 8d. To the said Kirk box,			
6s.; for our drink between sermons, 5s. 4d.			

Drink silver to Matt. Laird for our seat in Kirk, 13s. 4d. Payed for my wife's lodging and mine the two nights at Kilmacolme, £4, ...	5	5	4
To Mr. Wm. Lang, Schoolmaster of Kilmacolme, as 2 years and 4 halves fie ending at Whitsunday, 1675, for Denniston,	4	0	0
To Mr. Patrick Simpson, minister at Kilmacolme, for 4 bolls, 1 firloft teind meill, being the last half of Denniston teind for crop 1673 (my tennent having paid the other half) the said meill being compted at £7 the boll and £4 of vicarage,	133	15	0

Note.—The feir was much lesse, but I did not stand with the minister.

For 2 ounces Tabac., 2s. For 2 Tabac. pipes, 6d.,	0	2	6
For a pint of wine drunk in the Tolbooth with the prisoners,	0	18	0
For my stockins solling, 1s. For a French Hatt, £5 2s.,	5	3	0
For a prognostication, 6d. For a oranger, 1s. 8d.,	0	2	2
To a poor distresst preacher who had a great family,	2	16	0
For a new Bible and poek to it,	3	4	0
For a sight of the Elephant, 16s. 8d. For seeing the Play acted, 29s.,	2	5	8
To my wife to buy a gown, £57 12s. To pay her gown making, £11 4s.,	68	16	0

The poor man did not always find his accounts balance, in spite of all his care; and so we find this entry: "I found my money to indrink [leak] by miscounting the time I was in the East country, £6 17s. 6d." But this was not usual with him; the result is ordinarily stated thus: "After balancing my compts, and compting the money I have by me I find them to jump." From another glance at the Diary we may see something of the conditions of service at that day. The engagement of a servant was an important business with the worthy laird. On 20th May, 1674, he

sets down: "Having before been in terms with Wm. Cunninghame, Tailour, anent fixing him to be my man, whereanent also I had made a condition at £8 in the half year. But then I altered it, and mostly of my own good will hightened it to £10 the half year, giving him presently a suit of old cloathes beside his fie; for which he is to serve me as my man, to work my Tailour work, and my wife's, and her son's and gentlewoman's; and is to work my mother's Tailour work upon what terms she pleases. I engaged also to hold him in shoos." Here is the engagement of another servant. "I agreed with Andrew Gray, conditioning him only £5 in the half year, with a suit of Livery cloathes in the year; an old hatt at his entry, and a ryding coat, and a loan of a sword and belt during his abode with me only. And for boots and stockens and shoos or any other thing he needs, he is to provide himself of them, and keep himself in the equipage of ane honest ryding servt. during the time he stays. I gave him sixpence of arles." The livery was not very magnificent. This is what the coat cost the laird: "4 elles stuff to be a livery coat, 42s., for thread and wax candle, 5s. 4d., a chappin of ale drunk, 1s., and for making the coat, 12s., inde in hail for the said coat, £3 Scots," or 5s. stg.

But by far the most important and most authentic evidence of the condition of the parish at the close of this period is afforded by the poll tax rolls for 1695. We transcribe the part relating to Kilmacolm in full. Here we have a list of every man, woman, and child in the parish at the time, with some reliable information regarding every household. In order to bring out the full value of the list there are some explanations necessary. In 1695 the Scots Parliament, being impressed with the necessity of maintaining and increasing the power both of the army and navy, resolved to offer the king, in addition to the usual land tax, a subsidy by way of poll tax, and passed an Act for raising said tax. It provided first of all for the general poll of 6s. payable by all, excepting only, 1st, the poor, who lived by charity, and 2nd, children under 16 years of age, and who lived in family with those whose total poll did not exceed 30s. All others, without distinction of age, sex, or quality, were liable to the general poll. In addition to the general, there was also a special poll according to wealth and status. Cottars, having a trade, were taxed 6s. for the trade. Servants, subject to certain abatements, paid one-

fortieth of their year's wages. Seamen paid 12s. Merchants, whose stock and means were above 500 and within 5,000 merks, paid £2 10s.; between 5,000 and 10,000 merks, £4; all above 10,000 merks, £10. All who styled themselves gentlemen, or were so regarded, paid a special poll of £3. Tenants of land paid one-hundredth part of the valued rent, according to the valuation of 1643. Proprietors also paid according to their valued rental in the following proportions. When the rental was above £20 and under £50, the tax was 20s.; between £50 and £200, the tax was £4; between £200 and £500, £9; between £500 and £1,000, £12; and, in addition, half a crown for every male child. Heritors, who had above £1,000, were reckoned as knights-baronets, each being liable for £24, and £3 for each of his male children; lords were rated at £40; viscounts at £50; earls at £60; marquises at £80; and dukes at £100. Notaries and procurators paid £4; writers and agents, £6; advocates, writers to the signet, sheriffs, doctors of medicine, apothecaries and chirurgeons, £12.

Now, turning to the list, we note how many pay special pole and to what extent; and thus we obtain a fair view of the economic condition of the parish. First, the special rate for those having trades. This is paid by 9 weavers, 12 cordoners, 9 tailors, 8 seamen, 8 gabartmen, 4 coopers, 4 smiths, 3 fleshers, 3 small shopkeepers, 3 carpenters, and 1 each of the following, mason, chapman, creilman, plewman, plewright and cowane, mealman, maltman, cadger, litster. The seamen and gabartmen are in the Bay of Newark, still a part of the parish, as also of the weavers 1, the cordoners 6, the tailors 6, the coopers 3, the smiths 6, the fleshers 1, the 3 carpenters, the mason, and 1 of the small shopkeepers. Of the merchants and others, valued at 500 merks and not exceeding 5000 merks, there are 8 merchants, 2 seamen, 1 carpenter, 1 maltman, 1 smith, all of whom, with the exception of two merchants, are in the Bay of Newark. There is also one merchant in the Bay valued above 5000 merks but under 10,000 merks. Of servants there are 43 male, of whom 2 receive between £40 and £50; 4 between £30 and £40; 7 between £20 and £30; 12 between £10 and £20; and 18 under £10. In addition there is a journeyman cordoner, who receives £20, and a chirurgeon, described as servitor of the laird of Duchal, who gets £26. Of female servants there are 93.

Receiving between £40 and £50 there is one, and one also between £30 and £40; between £20 and £30, 4; between £10 and £20, 49; under £10, 38. The special rate of £3 for gentlemen is paid by 4; and one chirurgeon pays the special rate of £12. There are 4 heritors rated as worth £1000 and upwards; one between £200 and £500; two between £50 and £200; and two between £20 and £50. This does not include Glencairn, who pays the poll tax for an Earl. Of tenants there are three whose valued rent is over £70; between £60 and £70, 3; between £50 and £60, 9; between £40 and £50, 11; between £30 and £40, 21; between £20 and £30, 24; between £10 and £20, 31; and under £10, 8.

The surnames bear out the old rhyme :—

“Laird, Lang, Scott, and Holm,
The chief names in Kilmacolm.”

The names that occur most frequently are Lang and Scott, each 28 times; Holm, 25 times; Laird, 26 times. The next in order are Miller, 20 times; Fleming, 17 times; Cunninghame and Lyle, each 14 times.

For the following Roll we are indebted to the late Mr. David Semple, Writer, Paisley, who, in 1864, published the Rolls for the parishes of Renfrewshire in the *Glasgow Herald*. One or two copies have been preserved, carefully indexed by Mr. Semple. It seems highly desirable that these Rolls for the whole of Scotland should be printed and published.

The amounts are stated in Scots money. The following contractions are employed :—lib = pounds; sh = shillings; d = pence; mks = merks; val = valuation, or valued rent; sd = said; gnall = general; sert = servant; mert = merchant; minr = minister; yr = there; yor = younger; daur = daughter; fayr = father; moyr = mother.

VIII.—POLL-TAX ROLL FOR YEAR 1695—KILMACOMB
PAROCHINE.

THE EARLE GLENCAIRNE'S LANDS.

The Earle of Glencairne for himself, 60 lib. and 6 sh. pole ; for his lady, 6 sh. ; Normand Guidlat, his servant, 48 lib. fie, 1 lib. 4 sh. ; Mary Collquhoune, servant, 36 lib. fie, 18 sh. ; John Dyer, servant, 26 lib. 13 sh. 4d. fie, 13 sh. 4d. ; Tho. Gordonne, 42 lib. val. fie, 1 lib. 1 sh. ; William Shaw, 16 lib. fie, 8 sh. ; John Shaw, 10 lib. fie, 5 sh. ; William Fleeming, sert., 24 lib. fie, 12 sh. ; John Lang, 24 lib. fie, 12 sh. ; John Coraith, 16 lib. fie, 8 sh. ; John Allan, sert., 35 lib. fie, 17 sh. 6d. ; Jean Law, servitrix, 12 lib. fie, 6 sh. ; John Lang, his wife, 6 sh. ; Margt. Holme, servant to John Lang, 16 mks. fie, 5 sh. 6d. ; inde. in all, 72 lib. 1 sh. 4d., £72 1 4			
Patt. Ramsey, at the Myllne of Finlaystoune, officer to the said Earle, cotter, haveing no trade, 6 sh. ; Jonnet M'Clay, his wife, 6 sh., 0 12 0			
John Killoch, tennent, yr., 51 lib. 10 sh. val., 10 sh. 4d. ; Jennet Kerr, his wife, 6 sh. ; Jennet Killoch, servant, 6 lib. fie, 3 sh. : William Gardiner, cottar, no trade, 6 sh. ; Jennet Holme, his wife, 6 sh. ; the sd. Wm. Gardiner haveing 8 lib. fie, is 4 sh. pole, 2 7 4			
James Pinnell, in Mains, 8 lib. 12 sh. 8d. val., 1 sh. 10d. ; Jennet Hendersoune, his wife, 6 sh., 0 13 10			
John Kerr, in Mutthill, couper, 12 lib. 17 sh. 6d. val., 12 sh. trade and pole ; Isso. Hunter, his wife, 6 sh. ; George Kerr, his sone, 6 sh., 1 4 0			
James Forrester, heretor of Auchinleck, 51 lib. 10 sh. val., 4 lib. 6 sh. ; Jennet Whytehill, his wife, 6 sh. ; Margt.,			

his daur., 6 sh. ; Helen Lyon, servant, 6 lib. fie, 3 sh. ; Tho. Forrester, his sone, heretor, yr., 25 lib. val., 1 lib. 6 sh. ; Agnas Hamiltoune, his wife, 6 sh. ; Margt. Stewart, sert., 6 lib. fie, 3 sh. ; inde. in all, 	7 8 0
John Robiesoune, weiver, yr., 8 lib. 12 sh. val., 12 sh. trade and pole ; Jennet Holme, spouse, 6 sh. ; Agnas, his daur., 6 sh., 	1 4 0
John Holme, in Castlehill, tennent, 25 lib. val., 5 sh. ; Jennet Cuninghame, his wife, 6 sh. ; Helen Holme, sert., 6 lib. fie, 3 sh., 	1 6 0
John Lang, tennent, yr., 50 lib. val., 10 sh. ; Wm. and Agnas, sister and brother, each 6 sh., 	1 8 0
John Lylle, in Blackstoune, 34 lib. val., 6 sh. 10d. ; John Lylle, his fayr., 6 sh. ; Jean Holme, his moyr., 6 sh. ; Isso. and Alexander Lyllis, his brother and sister, 12 sh.,	1 16 10
Alexander Lylle, in Broadfield, 26 lib. val., 5 sh. 2d. ; Eliz. Holme, his wife, 6 sh. ; Cath. M'Artour, servant, 6 lib. fie, 3 sh., 	1 6 2
William Denniestoune, in Bardreine, 26 lib. val., 5 sh. 2d. ; Wm. Denniestoune, his father, 6 sh. ; Agnas, his sister, 6 sh., 	1 3 2
Thomas Taylior, in Auchinleck, 26 lib. val., 5 sh. 2d. ; Jennet Scott, his spouse, 6 sh., 	0 17 2
Alexander Holme, yr., 25 lib. 15 sh. val., 5 sh. 2d. ; Agnas Cochrane, his wife, 6 sh., 	0 17 2
James Lang, in Auchinbathie, val. 37 lib., 7 sh. 6d. ; Margt. Killoch, his wife, 6 sh. ; Jennet, his daur., 6 sh.,... ...	1 5 6
John Holme, in Auchinleck, 38 lib. val., 7 sh. 8d. ; John Holme, his fayr., and Jennet Lang, his mother, each 6 sh. ; Jennet, his sister, 6 sh., 	1 11 8
Patrick Lang, yr., 19 lib. val., 3 sh. 10d. ; Margt. Scott, his wife, 6 sh. ; Margt., daur., 6 sh., 	1 1 10
Alexander Hendrie, in Corshill, 42 lib. val., 8 sh. 6d. ; Robert Hendrie, sert., 9 lib. fie, 4 sh. 6d. ; Elspe Crafoord, ser- vant, 6 lib. fie, 3 sh., 	1 14 0

David Moriesoune, tennent in Canstoune, 25 lib. 15 sh. val., 5 sh. 2d. ; Margt. Matthie, his wife, 6 sh.,	0 17 2
Alexander Sinkler, in Dennisstoune, 19 lib. val., 3 sh. 10d. ; Margt. Lylle, his wife, 6 sh. ; Isso. Mathie, servant, 20 mks. fie, 6 sh. 8d.,	1 8 6
John Wilsoune, in Younderhill, 25 lib. 15 sh. val., 5 sh. 2d. ; Bessie Park, spouse, 6 sh. ; Cath. Neill, sert., 6 lib. fie, 3 sh. ; Margt. Moriesoune, 6 lib. hervest fie, 3 sh., ...	1 9 0
Alexander Cochrane, in Knaps, 51 lib. 10 sh. 4d. val., 10 sh. 4d. ; Jean Kerr, his spouse, 6 sh. ; Issobell Scott, sert., 15 lib. fie, 7 sh. 6d. ; Catt. M'Inlay, sert., 10 mks. fie, 3 sh. 4d. ; Mary Robiesoune, servant, 12 lib. 13 sh. 4d. fie, 6 sh. 4d. ; Andrew Killoch, servant, 16 lib. fie, 8 sh. ; inde. in all,	3 11 6
Matthew Killoch, in Rountreehill, 42 lib. val., 8 sh. 6d. ; Isso- bell Gardiner, his wife, 6 sh. ; Heans M'Nabe, sert., 14 mks. fie, 4 sh. 8d.,	1 11 2
Geo. Richie, in Drums, 8 lib. 6 sh. 8d. val., 1 sh. 8d. ; Issobell Killoch, spouse, 6 sh. ; Catherine Andersoune, servant, 5 lib. 6 sh. 8d. fie, 2 sh. 8d.,	1 2 2
Alexander Taylior, in Auchinbathie, 103 lib. val., 1 lib. 8d. ; Agnas Lang, his spouse, 6 sh. ; Alexr. and John, his sones, each 6 sh. ; Margt. Calbreath, servant, 12 lib. fie, 12 sh. ; Margt. Chambers, sert., 6 lib. fie, 8 sh.,	3 1 8
Alexander Orr, weiver, in Rountreehill, 12 sh. trade and pole ; Issobell Stewart, his spouse, 6 sh.,	0 18 0
John Holme, yr., 19 lib. val., smith, 12 sh. trade and pole ; Mary Miller, his wife, 6 sh. ; Agnas Stewart, his sert., 10 mks. fie, 3 sh. 4d. in hervest.	1 1 4
John Paul, weiver, cotter, yr., 12 sh. trade and pole ; Margt. Orr, his spouse, 6 sh.,	0 18 0
William Miller, in Selaittes, workman, 6 sh. ; Jennet Pinnell, his wife, 6 sh.,	0 12 0
Elizabeth Reoch, in Mains of Finlaystoune.	
Alexander Park, yr.	

William Holme, in Castlehill, 19 lib. val., 3 sh. 10d.; Isso. Clerk, his wife, 6 sh.,	...	...	...	...	...	0	15	10
John Laird, in Cloak, 17 lib. val., 3 sh. 4d.; Agnas Richie, his wife, and Cat. Clerk, his mother, 6 sh.,	...	...	...	...	...	1	1	4
James and William Lairds, cottars, ordinary workmen, each 6 sh.,	...	...	...	...	...	0	12	0
James Holme, in Lipperstoune, 17 lib. val., 3 sh. 4d.; Elspeth Crafoord, his wife, 6 sh.,	...	...	...	...	...	0	15	4
Mungo Laird, yr., 17 lib. val., 3 sh. 4d.; Jennet Holme, his wife, 6 sh.,	...	...	...	...	...	0	15	4
Pattrick Urie, in Mossyde.								
Richard Wilsoune, yr.								
James Wattsoune, in Bardreinie.								
William Hendrie, yr.								
James Simpsoune, weiver in Knockbuckle.								
Hugh Pattersoune, weiver in Pacemuire.								
Agnas Matthie, yr.								
James Gardiner, at Bridgend.								
Archiebald Dennisstoune.								
John Hattrick, in Peacemuire.								
James Laird, yr., 25 lib. 15 sh. val., 5 sh. 2d.; Jennet Scott, his spouse, 6 sh.,	...	...	...	...	...	0	17	2
John Andersoune, in Denniestoune, 19 lib. val., 3 sh. 10d.; Jennet Laird, his spouse, 9 sh.; William Caruith, cor- doner, in house with them, 12 sh. trade and pole,	...	...	...	...	...	1	7	10
William Sinklar, yr., 19 lib. val., 3 sh. 10d.; Catharine Tay- lior, spouse, 6 sh.; Jennet Neilstoune, servant, 10 lib. 13 sh. 4d. fie, 5 sh. 4d.,	...	...	...	...	...	1	7	2
John Laird, yr.								
David Miller, in Dennistoune.								
William Rodger, yr.								
James Laird, yr.								
Hugh Pattiesoune, in Gills, weiver, val. 2 lib. 10 sh., 12 sh. trade and pole; Cath. Paull, his spouse, 6 sh.,	...	...	...	...	...	0	18	0
James M'Greger, in Auchinleck.								

THE TOUNE OF KILMACOMB.

William Cuninghame, yr., val. 19 sh., is of pole 2d. for himself, and Jean Gibsoun, his wife, each 6 sh.,	...	...	£0	12	2
Alexander Taylior, shopeman, yr., not worth 500 mks.,	...	...	0	6	0
John Hunter, yr., flesher.					
James Snype, yr., 6 sh.; Jennet Shaw, his wife, 6 sh.,	...	...	0	12	0
Archiebald Allasoun, yr.					
George Lindsay, taylior, 12 sh. trade and pole; Margt. Hyndman, his wife, 6 sh.,	...	...	0	18	0
Bessie Kelsoe, yr., 6 sh.,	...	...	0	6	0
Robert Shaw, yr., no trade, 6 sh.; Jean Fleeming, his wife, 6 sh.,	...	...	0	12	0
John Laird, taylior, 12 sh. trade and pole; Eliz. Hendersoun, his wife, 6 sh.; Alexander, his sone, 6 sh.,	...	...	1	4	0
Agnas Tam, yr.					
William Lylle, cordoner, yr., 12 sh.; Marion Cornith, his wife, 6 sh.,	...	...	0	18	0
Jennet Hattrick, yr., weidow, 6 sh.,	...	...	0	6	0
Jennet Cuninghame, yr.					
John Park, mert., yr., no stock, 12 sh. trade and pole; Agnas Simpsoun, sert., 16 mks. fie, 5 sh. 4d.; Matthew Park, his sone, 6 sh.,	...	...	1	9	4
Elizabeth Park, yr., 2 lib. 10 sh. val., 6d., and gnall. pole, 6 sh.,	...	...	0	6	6
Matthew Innice.					
Ninian Fleeming, yr., 17 lib. 10 sh. val., 3 sh. 6d.; Jennet Fleeming, spouse, 6 sh.; Wm., his sone, 6 sh.,	...	...	1	1	6
John Semple, yr., mert., no stock, 12 sh.; Margt. Fleeming, spouse, 6 sh.,	...	...	0	18	0
Robert Andersonne, yr., 4 lib. val., 10d.; Margt. Swane, his wife, 6 sh.,	...	...	0	12	10
Alexander Duchald, mert., yr., worth above 500 mks. and wtin. 5000 mks., 2 lib. 16 sh.; Elez. Freeland, his wife, 6 sh.; Patt. and Christian, childreim, each 6 sh.; Ro.					

Aikine, servant, 16 lib. fie, 8 sh. ; John Steinsoune, servant, 6 lib. fie, 3 sh. ; Mary Scott and Agnas Holme, his servants, each 12 lib. fie, 12 sh. each,	6	1	0
Gavin Holme, yr., flesher, 7 lib. 10 sh. val., 12 sh. trade and pole ; Agnas Hamiltoune, his wife, 6 sh. ; Jennet Baxter, sert., 6 lib. fie, 3 sh. and gnall. pole,	1	7	0

THE LANDS OF SYDE.

George How, heretor, 53 lib. 6 sh. 8d. val., 4 lib. 6 sh. ; Elez. Buntine, his wife, 6 sh. ; John, George, Andrew and William, his sones, each 6 sh. ; Margt. Pettersoune, sert., 12 lib. 3 sh. 4d. fie, 12 sh. 2d. ; Jennet Lang, servant, 6 lib. fie, is of pole 3 sh., and generall pole, 6 sh., ...	6	17	2
Robert Gardiner, weiver, yr., 12 sh. ; Jennet Calume, his wife, 6 sh. ; Isso. Aikine, indwellar, cottar, 6 sh.,	1	4	0
James Scott, in Chappell, 10 lib. val., 2 sh. ; Cat. Jimkine, spouse, 6 sh.,	0	14	0
William Stevinsoune, in Couldsyde, 8 lib. val., 1 sh. 8d. ; Jennet Barnehill, his wife, 6 sh.,	0	13	8

THE LAND OF CARNECURREN.

Alexander Lylle, in Carruith, 40 lib. val., 8 sh. ; Jennet Taylor, his wife, 6 sh. ; Alexr. and John, his sones, each 6 sh. ; Jennet Thomsoune, sert., 16 lib. fie, 8 sh.,	£2	6	0
George Barr, yr., 40 lib. val., 8 sh. ; Jean Miller, his wife, 6sh. ; John, George and Jean, his childreine, each 6 sh. ; Jean Barbour, sert., 14 mks. fie, 4 sh. 8d. ; John Orr, servant, 9 lib. fie, 4 sh. 6d.,	3	2	2
David Lylle, yr., 14 lib. 12 sh. val., 3 sh. ; Elez. Hendrie, his wife, 6 sh. ; Sara Muire, sert., 12 lib. fie, 12 sh. ; James Parker, herd, 8 lib. 13 sh. 4d. fie, 4 sh. 4d.,	1	7	4
James Lylle, yr.			

Patrick Barr, yr., 16 lib. val., 3 sh. 2d. ; Jennet Holme, spouse, 6 sh. ; Andrew Rodger, sert., 8 lib. 13 sh. 4d. fie, 4 sh. 4d.,	1	5	6
William Richie, cottar, yr.			
John Lard, in Greinhill.			
James Scott, in Faulds.			
John Lang, in Auchinfail.			
Alexander Scott, in Craigneock, 10 lib. val., 2 sh. ; Helen Steinsoune, his wife, 6 sh.,	0	14	0
Ninian Thomsoune, in Carnweth.			
Jean Edwart, cottar, in Nethertoune.			
Jennet Cuthbert, cottar, in Carncurren, 6 sh.,	0	6	0
William Cuninghame, in Carncurren, heretor, 240 lib. val., 9 lib. 6 sh. ; Hanabell Jamiesoune, his spouse, 6 sh. ; William, Anna, Elez., Griz. and Jean, his childreine, each 6 sh. ; Jennet Laird, servant, 16 lib. fie, 8 sh. ; Cat. M'Breire, sert., 12 lib. fie, 6 sh. ; Anna Duff, sert., 7 lib. fie, 3 sh. 6d. ; John Scott, herd, 6 lib. fie, 3 sh.,	13	7	0
Mr. James Brisbane, minr., 3 lib. 6 sh. ; Chr. Sheirhun, his wife, 6 sh. ; Mar. Chambers and Mary Daviesoune, each 16 lib. fie, 8 sh. each. and 6 sh. gnall. pole ; and ——			
Lang, sert., 10 lib. fie, 5 sh., and gnall. pole, 6 sh.,	5	1	0

THE LANDS OF BLACKSHOLME AND CRAIGENLINSHOCH.

Alexander Gardiner, yr., 42 lib. val.			
John Semple, in Nittinshill, 42 lib. val., 8 sh. 6d. ; Jennet Sheirer, his wife, 6 sh. ; Umphra Aikine, sert., 16 lib. 13 sh. 4d. fie, 8 sh. 4d. ; Helen Hendersoune, sert., 9 lib. 16 sh. fie, 4 sh. 10d. ; Allan Moodie, herd, 3 lib. fie, 1 sh. 6d. ; and 6 sh. for each yr. generall poles,	£2	10	4
Robert Holmes, in Branchill.			
James Holmes, in Branchill.			
Mungo Laird, in Luckstoune.			
John Baxter, elder, in Craigenlinshoch.			

John Baxter, yor., yr.			
John Wreight, in Muirehouse.			
William Steinsoune, in Westersyde, 25 lib. val., 5 sh. ; Anna Lindsay, his spouse, 6 sh. ; James Steinsoune, his sone, 6 sh.,	...	...	...
	...	...	1 3 0
John Love, in Moldsmyllne, 17 lib. val., 3 sh. 6d. ; Margt. Pettersoune, his wife, 6 sh. ; Jennet Aikine, sert., 4 lib. fie, 2 sh.,	...	...	...
	...	...	1 3 6

LIST OF THE LANDS OF OVERMAINS NOT LYFRENTED.

Alexander Lang, in Overtoune of Killmacomb, 37 lib. 10 sh. val., 7 sh. 6d. ; Jennet Steinsoune, his wife, and Alexr. Lang, his sone, 6 sh. ; Wm. and Mary and Issobell, also his childreine, each 6 sh. ; and Agnas, his daur., 6 sh.			
James Paul, weiver, yr.			
James Paul, in Portleven, weiver.			
Alexander Lylle, cordoner, yr.			
James Wilsoune, in Gills.			
James Lylle, taylior, in Toune.			
John Wilsoune, mealman, yr.			
John Wilsoune, flesher, yr.			
John Orr, mert., worth above 500 mks. and wtin. 5000 mks., 2 lib. 16 sh. ; Issobell King, his wife, 6 sh. ; Wm. and Issobell Ors, his childreine, each 6 sh. ; Marion Parker, servant, 10 lib. 13 sh. 4d. fie, 5 sh. 4d. ; inde in all,	...	£4	0 4
William Holme, yr.			
David Maxwell, cordoner, 10 lib. 13 sh. 4d. val., 12 sh. trade and pole ; Margt. Hendersoune, his wife, 6 sh. ; William Lylle, journeyman, 20 lib. fie, 10 sh. ; Jennet Hendersoune, servant, 8 lib. fie, 4 sh. ; inde. in all,	...	...	2 0 0
John Steinsoune, plewright and cowane, yr., 12 sh. trade and pole ; Jennet Scلائter, his wife, 6 sh.,	...	...	0 18 0
Andrew Robiesoune, yr., chirurgon, for himself and trade,	...	12	6 0
John Taylior, cordoner, yr.,	...	0	12 0

Alexander Sleman, yr.			
Sussanna Lindsay,	0	6	0
James Scott, yr., creilman, 6 sh. ; Agnas Hill, spouse, 6 sh.,	0	12	0
John Laird, in Muiredge.			
James Lard, in Diffenie.			
John Hamiltoune, in Wood.			

FOLLOWS THE LYFERENTED LANDS :—OVERMAINS.

James Lang, yr.			
James Holme, in Law, 43 lib. 6 sh. 8d. val., 8 sh. 8d. ; Jennet Semple, his wife, 6 sh. ; John Laird, servant, 16 lib. fie, 8 sh. ; Jean Gardiner, servant, 10 lib. fie, 5 sh.,... ..	2	5	8
Alexander Calume, 9 lib. val., 1 sh. 10d. ; Isso. Fleeming, his wife, 6 sh.,	0	13	10
James Holme, in Butts, 17 lib. 6 sh. 8d. val., 3 sh. 8d. ; Catherine Walkinshaw, his wife, 6 sh.,	0	15	8
John Merschell, in Grein of Duchald, 17 lib. 16 sh. 8d, val., 3 sh. 8d. ; Agnas Holme, his wife, 6 sh.,	0	15	8
James Calume, weiver, yr., val. 9 lib., 9sh. 4d., 12 sh. trade and pole ; Margt. Tinkler, his wife, 6 sh. ; Alexr. and Robert, his sones, each 6 sh. ; Arch. Smith, prentice, 6 sh.,	1	16	0

LANDS OF CRAIGENDS, DENNIESTOUN.

Alexander Miller, in Littlemyllne.			
Gavin Park, in Craigends Denniestoune.			
Andrew Laird, yr.			
John Hamiltoune, of Barr, gentleman, 3 lib. 6 sh. ; Lucie Boyde, his wife, 6 sh. ; and More Murdoch, sert.			

DARGAVELL'S LANDS.

Matthew Hattrick, in Hattrick.			
Matthew Tafts, yr.			
Margt. Blair, in Bridgeflat.			

LANDS OF LADYMURE.

Hugh Blair, portioner, yr., 25 lib. val., 1 lib. 6 sh. ; Margt. Rodger, his wife, 6 sh.,	£1 12 0
William Allan, yr., tennent, 25 mks. val., 3 sh. 4d., and his wife, 6sh.,	0 15 4

DUCHALD'S LANDS.

James Peock, in Woodend, 20 lib. val., 4 sh. ; Jennet Sinkler, his wife, 6 sh. ; John and Bessie, childreine, each 6 sh.,	1 8 0
James Holme, in Woodhead, 30 lib. val., 6 sh ; Agnas Fleem- ing, his wife, 6 sh. ; James Taylior, servant, 10 lib. fie, 5 sh.,	1 9 0
James Fleeming, cottar, no trade, 6 sh. ; Helen Hew, his wife, 6 sh.,	0 12 0
William Holme, yr., 28 lib. val., 5 sh. 8d.,	0 17 8
John Laird, in Newtoun, 31 lib. val., 6 sh. 2d. ; Margaret Hatrack, his wife, 6 sh.,	0 18 2
Alexander Miller, yr., 46 lib. val., 9 sh. 2d. ; Agnas Douny, his wife, 6sh. ; James Miller, servant, 8 lib. fie, 4 sh., ...	1 13 2
John Kelsoe, Barnshake, 25 lib. val.,	0 11 0
Alexander Laird, elder, yr., 16 lib. val., 3 sh. 2d. ; Agnas Shaw, his wife, 6 sh.,	0 15 2
Alexander Laird, yor., 16 lib. val., 3 sh. 2d. ; Issobell Scott, his wife, 6 sh. ; Wm. Wreight, herd, 4 lib. fie, 2 sh., ...	1 3 2
John Scott, yr., 16 lib. val. ; William Scott, yr., 16 lib. val., 3 sh. 2d. ; Margt. Hendersoune, his wife, 6 sh. ; Mary Scott, his daur., 6 sh.,	1 1 2
William Fleeming, in Heugh, 22 lib. val., 4 sh. 6d. ; Marion Fleeming, his wife, 6 sh.,	0 16 6
John Hew, yr., 14 lib. val. ; William Snape, yr., 22 lib. val., 4 sh. 6d. ; Jennet Laird, his wife, 6 sh. ; Jennet Shaw, servant, 2 lib., 14 sh. fie, 1 sh. 4d.,	1 3 10
William Bell, yr., 8 lib. val., and his wife,	0 13 8

John Hendersoune, in Hardrigg, val. 22 lib., 4 sh. 6d. ; Agnas Scott, his wife, 6 sh. ; Helen Bogg, servant, 12 lib. 13 sh. 4d. fie, 12 sh. 4d. ; Isso Crafoord, herd, 8 mks. fie, 2 sh. 8d.,	£1 17 0
John Laird, yr., 22 lib. val., 4 sh. 6d. ; Jennet Taylior, his wife, 6 sh. ; Agnas Barnshill, servant, 12 lib. 13 sh. 4d. fie, 12 sh. 4d.,	1 8 6
William Fleeming, in Craigenlinshoch, 18 lib. val., 3 sh. 8d. ; Patt, and Jean, Fleemings, childreine, each 6 sh., ...	0 15 8
Thomas Fleeming, yr., 18 lib. val., dead, and his wife also. Pattrick Fleeming, yr., 26 lib. val.	
Alexander Laird, in Deppenie, 28 lib. val., and his wife, ...	0 17 8
Margaret Laird, yr., 28 lib. val.	
John Peock, in Killochries, 30 lib. val., 6 sh. ; Margaret Bell, his wife, 6 sh.,	0 18 0
John Miller, in Glen Myllne, 30 lib. val., and his wife, ...	0 18 0
John Bogg, yr., 4 lib. val.	
John Kirkwood, in Pomilling, 6 lib. val., and his wife, ...	0 13 0
George Holme, in Greensyde, 10 lib. val., 2 sh., and his wife, ...	0 14 0
John Whytehill, in Bierhill, 8 lib. val., 1 sh. 8d. ; Margaret Gardiner, his spouse, 6 sh.,	0 13 8
John Laird, in Branchill, 52 lib. val., 10 sh. 6d. ; James Laird, his sone, 6sh. ; Robert Nivine, servant, 6 lib. fie, 3 sh. ; Helen Laird, servant, 16 lib. fie, 8 sh.,	2 5 6
Alexander Holme, yr., val. 52 lib., 10 sh. 6d. ; Jean Patoune, his wife ; Issobell Taylior, servant, 13 lib. 10 sh. fie, 6 sh. 10d. ; Elspeth Hyndman, 13 lib. 10 sh. fie, 6 sh. 10d. ; William Scott, servant, 25 lib. fie, 12 sh. 6d.,	3 6 8
John Laird, in Burnbrae, 30 lib. val., 6 sh. ; Margaret Laird, his wife, 6 sh. ; John Laird, his sone, 6 sh. ; Margaret Lang, servant, 12 lib. fie, 12 sh., mde.,	1 16 0
John Wodrow, in Nethertoune, 12 lib. val., and his wife, ...	0 14 6
George Kelsoc, in Burnbank, 12 lib.	
John Taylur, in Giblaistoune, 40 lib. val., and his wife, 6 sh. ; James Sergant, servt., 16 lib. fie 14 sh.,	1 14 0

William Caldwell, yr., 38 lib. val., 7 sh. 8d. ; Margaret Merschell, his wife, 6 sh. ; John, Wm. and Margaret Caldwell's childreine, each 6 sh.,	£1 17 8
James Taylior, yr., 25 lib. val.	
James Ranie, chirurgion, yr., servitor to the Laird of Duchal, 26 lib. fie,	0 19 0
Alexander Porterfield, of Duchald, 1000 lib. val., heretor, for himself, 24 lib. 6 sh. ; Lady Cath. Porterfield, his spouse, 6 sh. ; William Porterfield, his sone, 3 lib. 6 sh. ; Isso. Wallace, servt., 48 lib. fie, 1 lib. 10 sh. ; James Boll, servant, 24 lib. fie, 18 sh. ; and John Patoune, ut alter pole, 18 sh. ; Jean Buie, servt., 16 lib. fie, 14 sh. ; Jennet Shaw, ane vyd. sert., 16 lib. fie, 14 sh. inde—32 lib. 12 sh.,	32 12 0

LYFRENTEED LANDS OF DUCHALD.

Alexander Andersoune, yr., 32 lib. 13 sh. 4d. val., 6 sh. 8d. ; Helen Laird, his wife, 6 sh. ; Alex. Andersoune, his sone, 6 sh.,	1 4 8
Arthour Pattisoune, yr., 32 lib. 13 sh. 4d. val., 6 sh. 8d. ; Sarah Whytelaw, his wife, 6 sh.,	0 18 8
John Laird, in Hillsyde.	
James Calbreath, in Dyckfoot, dwelling in Greenock.	
James Crafoord, in Auchinfoile, 56 lib. val., 11 sh. 2d. ; Margaret Alexander, his wife, 6 sh. ; John and Margaret Crafoords childreine, 6 sh. each,	1 15 0
Arthour Park, in Horsecraigs, 18 lib. 13 sh. 4d. val., 3 sh. 8d. ; Jennet Sinkler, his wife, 6 sh. ; Isso. M'Lachlane, sert., 2 lib. fie, 1s. 6d. pole,	1 2 8
John Holme, in Overwood, 47 lib. val., 9 sh. 6d. ; Agnas Scott, his wife, 6 sh.,	1 1 6
John Shaw, in Bridgend, 37 lib. val., 7 sh. 6d. ; Jennet Alexander, spouse, 6 sh. ; Jean Shaw, daur., 6 sh. ; Margt. Clerk, servant, in hervest, 5 lib. 6 sh. 8d. fie, 2 sh. 8d., ...	1 7 2

Alexander Miller, in Myllnstoune, 39 lib. val., 7 sh. 10d. ; Isso. Holme, his wife, 6 sh., 	£0 19 10
James Miller, yr., 74 lib. 13 sh. 4d. val., 14 sh. 10d. ; Agnas Taylior, his wife, 6 sh. ; Agnas Miller, his daur., 6 sh.,...	1 12 10
John Allasoune, yr., 21 lib. 6 sh. 8d. val., 4 sh, 2d. ; Anable Bell, his wife, 6 sh., 	0 16 2
William Stewart, 10 lib. 13 sh. 4d. val., 2 sh. 2d. ; Jonnet Allasoune, his wife, 6 sh.,	0 14 2
Alexander Laird, in Mains, 28 lib. val., 5 sh. 8d. ; Agnas Semple, his wife, 6 sh. ; Violet Hyndman, his servant, 12 lib. 13 sh. 4d. fie, 12 sh. 4d.; Alexr. Gardiner, herd, 8 lib. fie, 4 sh., and gnall. poll 6 sh., 	2 0 0
Alexander Laird, yr., 28 lib. val., 5 sh. 8d.; Jennet Allasoune, his wife, 6 sh. ; Catharine Fleming, his goodmother, 6 sh.; Issobell and Bessie Allasounes, her daurs., each 6 sh.,	1 15 8
Robert Whytehill, yr., 28 lib. val., 5 sh. 8d. ; Margt. Patie- sounne, spouse, 6 sh. ; John Whytehill, his sone, 6 sh. ; Issobell Gardiner, servant, 10 lib. fie, 5 sh., 	1 14 8
Margaret Fleeming, yr., 28 lib. val., 5 sh. 8d.; Issobell M'Lach- lane, servant, 6 lib. fie, 3 sh., 	1 0 3
James Fleeming, in Stepends, 8 lib. val., 1 sh. 8d. ; Margt. Hill, his wife, 6 sh., 	0 13 8
William Miller, yr., val., 18 lib. 6 sh. 8d., is 3 sh. 8d.; Jonnet King, his wife, 6 sh., 	0 15 8

CRAIGBOATE AND CARSSMEADOW.

Archibald Lockhert, 41 lib. 15 sh. val., 8 sh. 4d.; Jean Pinker- tounne, his wife, 6 sh. ; Wm. Park, 2 lib. 8 sh., hervest fie, 1 sh. 2d.; John and Jennet Lockerts, childreine, each 6 sh., 	1 13 6
James Kelsoe, yr., 27 lib. 10 sh. val., 5 sh. 8d.; Jennet Lang, spouse, 6 sh. ; John Kelsoe, his sone, 6 sh. ; Jennet Ar- mour, servant, 12 lib. fie, 12 sh. inde., 	1 13 8

Hugh Laird, yr., 27 lib. 10 sh. val., 5 sh. 6d.; Jennet Wallace, his spouse, 6 sh. ; Margt. Muire, sert., 12 lib. fie, 12 sh. mde.,	£1 9 6
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BURRONIE OF NEUARK.

James King, in Kilmacomb, maltman, 18 lib. 6 sh. 8d. val., 12 sh., trade and pole ; Jean Smith, his wife, 6 sh.,	0 18 0
Alexander Toffts, cadger, cotter, 12 sh.; Isso. Grieve, his wife, 6 sh.,	... ..	0 18 0
Jonnet Woodrow, cotter, yr.		
William Lylle, tennent, yr., 4 lib. 3 sh. 4d. val., 10d.,	... ..	0 6 10
John Park, in Auchin Dares, 100 mks. val., 13 sh. 4d., and 6 sh. gnall. pole ; Margt. Taylior, spouse, 6 sh. ; John and Alex. Parks, his sones, each 6 sh. ; Alexr. Taylior, 8 lib. fie, in hervest, 4 sh. and 6 sh. gnall. pole ; Mary Boyde, 20 mks. fie, 12 sh. 8d. ; Agnas Moriesoune, his herd, 5 pound fie, 2 sh. 6d. and 6 sh. gnall. pole,	... ..	3 7 6
John Orr in Slimuire, 25 mks. val., 3 sh. 4d., and 6 sh. gnall. pole,	... ..	0 9 4
William Holme, in Killmacomb, 55 lib., 6 sh. 8d. val., 11 sh. 2d., and 6 sh, gnall. pole ; Jennet Dennisstoune, his wife, 6 sh. ; John Pattersoune, servant, 4 lib. 13 sh. 4d. fie, 2 sh. 4d.,	... ..	1 11 5
Alexander Taylior, in Braehead, 50 mks. val., 6 sh. 8d., and 6 sh. generall pole ; Agnas Lyle, his spouse, 6 sh. ; Margt. Taylior, daur., 6 sh.,	... ..	1 4 8
James Cuddie, in Auchintiber, 27 lib. val., 14 sh. 6d., and 6 sh. gnall. pole ; Agnas Barnhill, his spouse, 6 sh ; Wm. Cuddie, his sone, 6 sh. ; Margt. Scott, servant, 20 mks. fie, 6 sh. 8d. ; Margt. Whyte, servant, 15 lib. fie, 7 sh. 8d. of pole besydes generall pole,	... ..	2 18 8
John Burnehill, in Mathernock, 50 mks. val., 6 sh. 8d., and 6 sh. generall pole ; Jennet Hendersoune, spouse, 6 sh. ; James Hendersoune, servant, 7 lib. fie, 3 sh. 6d., and 6 sh.		

gnall. pole; Margt. Hendersoune, sert., 11 lib. fie, 5 sh. 6d., and 6 sh. gnall. pole; Isso. Greeve, servant, 9 lib. fie, 4 sh. 6d., and 6 sh. gnall. pole,	£2 10 2
Robert Denniestoune, in Kilbryde, 41 lib. 13 sh. 4d., 8 sh. 4d., and 6 sh. gnall. pole; Helen Chambers, his wife, 6 sh.; Thomas, his sone, 6 sh.; Jennet Killoch, servant, 2 mks. fie, 6 sh. 8d., and 6 sh. gnall. pole,	1 9 0
John Aikine, in Auchintiber, 50 lib. val., 10 sh., and 6 sh. pole; Jennet Aikine, his spouse, 6 sh.; Isso. Aikine, servant, 14 mks. fie, 6 sh. 8d., and 6 sh. gnall. pole,	1 13 2
William Lang, in Birkenhill, 50 mks. val., 6 sh. 8d., and 6 sh. gnall. pole; Margt. Paul, spouse, 6 sh.; Margt. Sinkler, servant, 8 lib. fie, 4 sh. 6d., and 6 sh. generall pole,	1 8 8
James Denniestoune, in Park, 50 lib. val., 10 sh.; Margt. Denniestoun, spouse, 6 sh.,	1 2 0
James Scott, in Youngstoune, 50 mks. val., 6 sh. 8d.; Patrick Crafoord, his son-in-law, 6 sh.; Elez. Scott, his spouse, 6 sh.,	1 4 8
James Matthie, in Hillsyde, 25 mks. val., 3 sh. 4d. and 6 sh. gnall. pole; Agnas Matthie, spouse, 6 sh.,	0 15 4
John Taylior, in Devol, 41 lib. 13 sh. 4d. val., 8 sh. 6d. and 6 sh. gnall. pole; Agnas Lang, his wife, 6 sh.; John and Issobel Tayliors childreine, each 6 sh.; James Wark, ser- vant, 11 lib. fie, 5 sh. 6d. and 6 sh. gnall. pole,	2 3 0
Alexander Taylior, in Dipps, 50 mks. val., 6 sh. 8d. and 6 sh. gnall. pole; Helen Lang, his spouse, 6 sh.; John Taylior, his sone, 6 sh.,	1 4 8
James Crafoord, in Mathernock, 100 mks. val., 13 sh. 4d. and 6 sh. gnall. pole; Margt. Scott, his wife, 6 sh.; John Crafoord, his brother, 6 sh.; John and Matt. Crafoords, sones, 6 sh. each,	2 2 10
James Matthie, yr., no val., 6 sh.; Bessie Barnhill, spouse, 6 sh., William Aikine, in Auchintiber, 50 lib. val., 10 sh. and 6 sh. gnall. pole; Jennet Scott, his wife, 6 sh.	0 12 0

Robert Taylior, in Devol, 30 lib. val., 6 sh. and 6 sh. gnall. pole ; Jean Gattray, his wife, 6 sh. ; Isso., his sister, 6 sh. ; Jennet Colquhoune, servant, 4 lib. fie, 2 sh. and 6 sh. gnall. pole,	£1 12 0
John Dennistoune, 20 mks. val., 2 sh. 8d. and 6 sh. gnall. pole ; Margt. Hendersoune, his wife, 6 sh. ; Elez. Gibbe, servant, 8 mks. fie, 2 sh. 8d. and 6 sh. generall pole, mde.,	1 2 0
John Love, millner, in Mathernock, 6 sh. pole ; Grissel Connel, his wife, 6 sh.,	0 12 0
John Love, cordoner, 12 sh. trade and pole ; Issobell Lang, his spouse, 6 sh.,	0 18 0
Margaret Taylior, in Preistsyde, 100 mks. val., 13 sh. 4d. and 6 sh. gnall. pole ; John Lang, her sone, 6 sh. ; James Ritchie, servant, 12 lib. 13 sh. 4d. fie, 12 sh. 4d. ; Margt. Dennie, servitrix, 12 lib. 13 sh. 4d. fie, 12 sh. 4d. mde.,...	2 10 0
Robert Arskine, litster, 12 sh. ; Griz. Reid, his wife, 6 sh. ; Robert, John, Jennet, Wm., Margt., George, Grissell and Patt, childreine, each 6 sh. ; Jean Mair, servitrix, 6 lib. fie, 3 sh. and 6 sh. generall pole,	3 15 6
Arth. Lang, at Kilmacomb, 50 mks. val., 6 sh. 8d. and 6 sh. generall pole,	0 12 8
Robert Stewart, yor., in Netherwood ; Robert Stewart, elder, yr. ; Robert Lang, in Craigmarnloch ; Robert Muire, cottar ; William Love, cottar ; Robert Holme, cottar ; Agnas Smith, in Preiseid, widow ; Robert Sinkler, in in Doughhill ; James Sinkler, yr. ; James Lang, in Greinsyde ; James Lang, yr. ; Jennet Wodrow, his cotter ; Alexander Tauffts, cotter ; Alexander Laird, in Kilmacomb ; John Wilsoune, yor., yr. ; Thomas Aikine, in Auchintiber ; Issobell Laird, cottar ; James Stewart, yr., James Stewart, in Crofluton ; John Lylle, yr. ; William Aikine, in Auchintiber ; Alexander Finisoune, yr. ; John Tinkler, cotter ; Jonnet Tinkler, in Hairlaw ;	

James Scott, in Corlick ; James Tinkler, in Craigmarloch ; John Matthie, in Pennietersall ; William Adam, yr. ; William Orr, in Kilbryde ; James Selaitter, yr.

LIST OF THE BAY.

David Morsoune, payner, hath two daurs., under age, ...	0	6	0
Issobell Pettersoune, weidow, 6 sh. ; Robert, her brother, payner, 6 sh.,	0	12	0
Agnas Taylior, weidow, 6 sh. ; Lillias Tofts, servant, 9 lib. 6 sh. 8d. fie, 4 sh. 8d.,	0	16	8
Duncan Hendersoune, gabartman, 12 sh. and 6 sh. gnall. pole ; Jonnet Morrey, his wife, 6 sh.,	1	4	0
Agnas Baxter, weidow, yr., 6 sh.,	0	6	0
John Thomsoune, gabartman, 6 sh., generall pole, 6 sh. ; Margt. Allasoune, his wife,	0	18	0
Margaret Cudbert, weidow,	0	6	0
Marion Bishope, cotter,	0	6	0
Mary Stark, spouse to George Bentle, who hath been these 7 years abroad, 6 sh. ; Elizabeth Lawrie, daughter, 6 sh.,	0	12	0
John Hyndman, cordoner, 12 sh. trade and pole ; Jennet Barr, his wife, 6 sh. ; Thomas Greenlees, jorneyman, 12 sh. trade and pole,	1	10	0
James Wattsoune, carpenter, 12 sh. trade and pole ; Mary Clymie, his wife, 6 sh. ; Isso. Cuninghame, his good-mother, 6 sh.,	1	4	0
James Dick, taylior, 12 sh. trade and pole ; Jean Andersoune, spouse, 6 sh.,	0	18	0
John Gottray, seaman, worth 500 mks. and wtin. 5000 mks., 2 lib. 16 sh. ; Margt. Kennedy, his wife, 6 sh. ; Jennet Gottray, daur., 6 sh.,	3	8	0
Coline Campbell, peynor, 6 sh. ; Margt. Whyte, his wife, 6 sh.,	0	12	0
William Gemmell, seaman, 12 sh. ; Margaret Hutchisone, spouse, 6 sh. ; James Gemmell, sone, 6 sh.,	1	4	0
John Gardiner, gabartman, 12 sh. and 6 sh gnall. pole ; Jean Bowie, his wife, 6 sh.,	1	4	0

Patt. M'Inch, gabartman, 12 sh. ; and Mary Cumine, spouse, 6 sh.,	£0 18 0
Jean Colquhoune, weidow, vintner, 6 sh.,	0 6 0
Thomas Umphra, cotter, workman, 6 sh.,	0 6 0
Marjory Cameron, David Muat's wife, for herself, but refuses to pay for her husband, seaman abroad.	0 6 0
Jean Craig, cotter, weidow, 6 sh. ; Margt. Neill, servant, 6 lib. fie, 3 sh. and 6 sh., gnall. pole,	0 15 0
Alexander Gay, mert., worth 500 mks. and wtin. 5000. mks., 2 lib. 6 sh., Eles. Rowane, his mother, and Jolm, his sone, 6 sh.,	3 8 0
Umphra Denny, cotter, seaman, 12 sh., 6 sh. gnall. pole ; Jennet Mitchell, his wife, 6 sh.,	1 4 0
John Cudbert, carpinter, 12 sh. trade and pole ; Jennet Killoch, his wife, 6 sh.,	0 18 0
Robert M'Neillie, mert., worth 500 mks. and wtin. 5000 mks., 2 lib. 16 sh. ; Margt. Campbell, his wife, 6 sh. ; Margt. and Elez. M'Neillies, daurs., each 6 sh. ; Bessie Laird, 10 lib. 13 sh. 4d. fie, 6 sh. 4d. and 6 sh. genall. pole ; Jean Armour, servant, 16 lib. fie, 14 sh. mde,	5 19 4
James Bogg, gabartman, 12 sh. ; Issobell Rinkine, spouse, 6 sh. ; Jean Bogg, daur., 6 sh. ; and Jennet Bog, cotter, daur., 6 sh. ; and John Gemmell, her sone, 6 sh.,	1 16 0
James Gay, mert. in Bay, worth 500 mks., and wtin. 5000 mks., 2 lib. 16 sh. ; Margt. Hendry, his wife, 6 sh. ; Patt. Gay, his sone, 6 sh.,	3 8 0
Patt. Adam, cordoner, 12 sh. trade and pole ; Catherine Kerr, his wife, 6 sh.,	0 18 0
John Buchannane, gabartman, 12 sh. ; Mary Doughald, his wife, 6 sh.,	0 18 0
Edward Wilsoune, taylior, 12 sh. trade and pole ; Elezabeth Paul, his wife, 6 sh.,	0 18 0
James Hunter, younger, seaman, 12 sh. ; Marion Dickie, his wife, 6 sh.,	0 18 0

John Peck, taylior, 12 sh. trade and pole ; Margaret Pettersoune, his wife, 6 sh.,	... ..	£0 18 0
John Thomsoune, yor., gabartman, 12 sh. ; Margt. Dasoune, his wife, 6 sh.,	... ..	0 18 0
Jonnet Patisoune, weidow,	... ..	0 6 0
William Paul, weiver, 12 sh. trade and pole, ... ..	...	0 12 0
Andrew Killoch, workman, 6 sh. ; Agnas Forrester, his wife, 6 sh.,	... ..	0 12 0
John Merschell, masone, 12 sh. trade and pole ; Jean Kerr, his wife, 6 sh.,	... ..	0 18 0
John Paul, elder, worth above 500 mks., and wtin. 5000 mks., 2 lib. 16 sh. ; Jennet Gay, his wife, 6 sh. ; John Paul, sone, 6 sh.,	... ..	3 8 0
Patrick Procudie, carpinter, worth 500 mks., and wtin. 5000 mks., 2 lib. 16 sh. ; Agnas Colquhoume, spouse, 6 sh. ; Jennet Rodger, servant, 12 lib. fie, 12 sh. ; Jennet Gay, vyr., servant, 12 lib. fie, 12 sh. ; Isso. Bogle, sert., 6 sh., besydes generall pole ; and James Semple, prentice, 6 sh.,	5 0 0	
William Gillmour, smith, 12 sh. trade and pole ; Jean Tait, his wife, 6 sh.		
Catherine Taylior, weidow, 6 sh. ; Agnas Sinklar, daur., 6 sh.,	0 12 0	
Allan M'Korkell, workman, 6 sh. ; Agnas Christie, sert., 12 lib. fie, 12 sh.,	... ..	0 18 0
Robert Hunter, seaman, 12 sh. and 6 sh. gnall. pole ; Issobell Sheills, his wife, 6 sh.,	... ..	1 4 0
Robert Wattsoune, seaman, 12 sh. and 6 sh. gnall. pole ; Bessie Wattsoune, spouse, 6 sh.,	... ..	1 4 0
Agnas Peck, cotter, weidow,	0 6 0	
John Crafoord, maltman, worth 500 mks., and not 5000 mks., 2 lib. 16 sh. ; Anna Houstoune, his wife, 6 sh. ; Margt. Snype, sert., 10 lib. fie, 5 sh. ; John Killoch, sert., no fie, 6 sh. ; Christiane Lamount, sert., now with him, but with Robert Cuninghame, the last year, without fie, 6 sh.,	... ..	4 0 0
Robert Whytehills, chopman, not worth 500 mks., 12 sh. trade and pole ; Margt. Moodie, spouse, 6 sh. ; James		

and Jean Whytehills, each 6 sh. ; Jennet Scott, servant, 10 lib. fie, 5 sh.,	£2	1	0
William Hunter, flesher, 12 sh. trade and pole ; Euphame Law, his spouse, 6 sh. ; Isso. Muidie, sert., 8 lib. 10 sh. fie, 4 sh. 4d.,	1	8	4
James Steinsoune, cordoner, sone to John Thomsoune, elder, William How, cotter, merchand, not worth 500 mks., 12 sh. trade and pole ; Jean Smith, his spouse, 6 sh.,	0	12	0
James Hunter, seaman, 12 sh. trade and pole ; Marion Clymie, spouse, 6 sh. ; Jennet Hunter, daur., 6 sh.,	1	4	0
William Steinsoune, waiter for himself, 6 sh. ; Issobell Mount- gomrie, spouse, 6 sh. ; Margt. Sheirer, servant, 8 lib. 10 sh. fie, 4 sh. 4d., and gnall. pole,	1	2	4
James Reid, taylior, 12 sh. trade and pole ; Helen Rodger, spouse, 6 sh.,	0	18	0
Robert M'Nair, seaman, 12 sh. ; Catherine Procludie, spouse, 6 sh. ; Isso. Alexr., her mother, 6 sh. ; Jennet Steinsoune, servant, 8 lib. 10 sh. fie, 4 sh. 4d., and gnall. pole,	1	14	4
Jennet Wattsoune, cotter, weidow, 6 sh.,	0	6	0
James Bishope, taylior, 12 sh. trade and pole ; Agnas Devel, spouse, 6 sh. ; Elez. Bishope, daur., 6 sh.,	1	4	0
James Lindsay, cotter, 6 sh. ; Bessie M'Inlay, spouse, 6 sh., Norman Hunter, border, 6 sh.,... ..	0	12	0
John Cameron, workman, 6 sh. ; Jennet Douglass, spouse, 6 sh.,	0	6	0
John Jamiesoune, workman, 6 sh. ; Margt. Paul, his wife, 6 sh.,	0	12	0
William Scott, cordoner, 12 sh. ; Elez. Terbert, spouse, 6 sh. ; Elez., daur., 6 sh. : Wm. Rodger, prentice, 6 sh. ; Mary Reoch, servant, 6 lib. fie, 3 sh. and 6 sh. generall pole.			
John Summervell, workman, 6 sh. ; Jonnet Rinkine, spouse, 6 sh.,	0	12	0
Agnas Rinkine, weidow.			
Elezabeth Semple, Lady Newark, relict, the third pairt of Newark's pole, being 1000 lib. val., 8 lib. and 6 sh. gnall.			

pole ; Bettie Maxwell, oye., 6 sh. ; Abigall Littlejohn, servitrix, 12 lib. fie, 12 sh. mde.,	£9	4	0
Helen Maxwell, relict of Petter Hunkine, 6 sh.,	0	6	0
Robert Cuninghame, gentleman, 3 lib. 6 sh. ; Anna Houstoune, spouse, 6 sh. ; Ro., Mary, and Margt., childreine, each 6 sh. ; Agnas Sheirer, servant, 12 lib. fie, 12 sh. ; Elez. Dobbie, servant, 8 lib. fie, 4 sh., and yr. gnall. poles, ...	5	12	0
Thomas Boyd, gentleman, 3 lib. 6 sh. ; his wife, 6 sh. ; Anna, Robert, Mary and John, childreine, each 6 sh. ; and his nurse, 16 sh., having 20 lib. fie ; John Mitchell, servant, 8 lib. 13 sh. 4d., 4 sh. 4d., and 6 sh. gnall. pole, ...	5	16	4
John Houstoun, yor., of yt. ilk, for himself, 24 lib. 6 sh. ; his lady, 6 sh. ; John, Patt. and James, his sones, each 3 lib. 6 sh. ; Anna and Sophia, daurs., each 6 sh. ; Marjorie Johnstoune, 1 lib. 4 sh. ; Mr. James Melveil, chapleane, 1 lib. 10 sh. 4d. ; Ja. Beith, sert., 18 sh. ; John Ferrier, 15 sh. ; Patt. M'Doughald, 13 sh. 4d. ; Ja. Horn, 12 sh. ; Margaret Forrester, 14 sh. ; Jennet Thomsoune, 14 sh. ; Christien Campbell, 14 sh. ; and Charles Tait, one pound one shilling,	44	6	8
Robert Rodger, carpinter, 12 sh. ; Jean Finnie, his mother, 6 sh.,	0	18	0
Edward Menen, cotter, no trade, 6 sh. ; Mary Wayllie, spouse,	0	12	0
Allan Moodie, cordoner, 12 sh. ; Jonnet Adam, his wife, 6 sh.,	0	18	0
John Taylior, couper, yr., 12 sh. trade and pole ; Jennet M'Inlay, spouse, 6 sh. ; William Robiesoune, prentice, 6 sh. ; Jean M'Inlay, sert., 6 lib. fie, 3 sh. and 6 sh. gnall. pole,	1	13	0
Robert Lang, couper, 12 sh. trade and pole ; Catherine M'Inlay, his wife, 6 sh. ; John M'Clay, prentice, 6 sh. ; Helen Pettersoune, servant, no fie, 6 sh.,	1	10	0
Margaret Taffits, spouse to John Pettersoune, who has been abroad the 5 years,	0	6	0
John Purdoune, workman, 6 sh. ; Mary Cuninghame, his wife, 6 sh.,	0	12	0

Robert M'Cunachie, seaman, 12 sh. and 6 sh. gnall. pole ; Margt. Campbell, his wife, 6 sh.,	£1 4 0
William Hamiltonne, no trade, 6 sh. ; Elez. Crafoord, spouse, 6 sh.,	0 12 0
Jean Bunian, weidow; James Neilsoune; Robert Andersoune; Arthour Morsoune; John Lang; Matthew Dick; John Lennox; Robert Aikine; Margt. M'Inlay, cotter; Elez. Gellie, weidow; John Hunter; John Scott; George Duncan, cotter; James Wattsoune; John Rodger; James Wattsoune; William Rodger; Jean Colquhoune, cotter; Jennet Wodrow, weidow, cotter; Marion Gallway, weidow; James Bogg, cotter; Robert Watt- soune, cotter; Daniel M'Reir, cotter; John Thomsone, cotter; George Johnstoune; James Hendrie; Robert M'Neire, at sea; Christian M'Rainie, cotter; Marion Mun; William Gottray, cotter; Thomas Umphra, cotter; John Scott, Devel's Glen.	

NEUPORT, GLASGOW.

James Parker, mert., yr., worth 500 mks., and wtin. 5000 mks., 2 lib. 16 sh. ; Margt. Lyon, spouse, 6 sh. ; Patt., Jennet and Margaret, Parkers, childreine, each 6 sh. ; Jean Umphra, servant, 12 lib. fie, 12 sh. ; Margt. Thom- soune, sert., 10 lib. fie, 5 sh. (Jennet Guttray left him and now with Shipper Myller),	5 3 0
Donald Bredie, workman, 6 sh. ; Margt. Campbell, his wife, 6 sh.,	0 12 0
John Steinsoune, couper, 12 sh. trade and pole,	0 12 0
John Fyfe, mert., yr., worth 500 mks., and wtin. 5000 mks., 2 lib. 16 sh. ; Margt. Orr, his wife ; James and Samuell, sones, each 6 sh. . Margt. Scott, sert., 8 lib. fie, 4 sh., ...	4 4 0
William Gordoune, taylior, 12 sh. ; Jennet Hogg, spouse, 6 sh.,	0 18 0
Matthew Edward, yr., no trade, 6 sh. ; Christiane Cumine, spouse, 6 sh.,	0 12 0

Robert Dobbie, smith, 12 sh.; Margt. Stenhouse, his wife, 6 sh.,	0 18 0
David Rankine, smith, 12 sh. trade and pole; Margt. M'Cunochie, spouse, 6 sh.; James Morise, prentice, 6 sh.,	1 4 0
John Miller, shipper, worth above 500 mks., and wtin. 5000 mks., 2 lib. 16 sh.; Margt. Galbreath, spouse, 6 sh.; Wm., Robert and Helen, childreine, each 6 sh.; Margt. Finnie- sounne, servant, 8 lib. fie, 4 sh. and 6 sh. gnall. pole, ...	4 10 0
William Miller, smith, worth above 500 mks., and wtin. 5000 mks., 2 lib. 16 sh.; Jennet Bilsland, spouse, 6 sh.; Jo, Wm., Jam., and Margt. Millers, childreine, each 6 sh.; Margt. Miller, sert., 10 mks. fie, 3 sh. 4d.; Ro. Aikine, servant, 16 lib. fie, 8 sh. and 6 sh. each generall pole, ...	5 9 4
Jennet Daviesounne, weidow, 6 sh.	
John Crafoord, mert., worth above 5000 mks., and wtin. 10,000 mks., 4 lib. 6 sh.; Euphame Andersounne, his spouse, 6 sh.; Mary Murdoch, and John and Agnas Cra- foords, childreine, each 6 sh.; Elez. Merschell, his neice, 6 sh.; Mungo Mitchell, sert., 12 lib. fie, 12 sh.; Agnas Love and Jennet Faulds, servants, each 12 lib. fie, 12 sh.; Mary Campbell, servant, 6 lib. fie, 9 sh.,... ..	7 9 0
Matthew Cumine, yr.; John Leckie, yr., cotter; James Tur- ner, cotter; Alexander Wattsounne; William Scott; James Scott; William Whyte; Robert Whyte; William Boog.	

IX.—THE EIGHTEENTH CENTURY—THE CHURCH.

In the year 1687 King James, anxious to propitiate his opponents in Scotland, or, perhaps, hoping thereby to gain toleration for those of his own faith, withdrew the penal laws against Presbyterians, and suffered them to convene and worship according to the old forms. But in the Presbytery of Paisley there were but few of the “outed” ministers left to take advantage of the liberty. “The Presbyteries of Paisley, Glasgow, and Dumbrittane did joyne together and made up one Presbyterie, by reason of the paucitie of ministers, which continued till December of the said yeir,” when the first meeting of the Presbytery of Paisley was held, which consisted of only four ministers—Hugh Peebles, James Hutchison, Patrick Simpson, and Matthew Crawford. There were, therefore, many vacancies, and one of the first of these to be filled up was Kilmacolm by the appointment of Mr. James Hay, A.M. The proceedings were very expeditious. On 2nd January, 1688, “he received ane harmonious call from the parochin of Kilmacolme,” and, at the same meeting, William Cunninghame of Cairncurran and George How of Syde did, in the name of the parishioners, “oblidge themselves to pay £600 per ann.” His examination and all other preliminaries were got through, and on the 16th January, 1688, he was “ordained to the ministrie at Kilmacolme by preaching, prayer, and imposition of the hands of the Presbyterie.” His incumbency did not last long, and for some reasons that are not made quite clear, it was not very pleasant. I think Mr. Hay had difficulties with his heritors, notably with Alex. Porterfield of Duchal, who was a thorn in the side of successive ministers. He, Porterfield, was narrow-minded and pedantic, conscientious and self-conceited, intolerant of opposition, and given to regard all who differed from him as enemies to the truth. He was the leader of a little party of Covenanters, twenty-nine in all, who, on 31st December, 1690, submitted a paper to the Presbytery, declaring that they, the subscribers, were willing to join the newly-

established Church provided it was minuted that they did not hold themselves as approving of many things in the constitution thereof. The Presbytery did not like the tone of the applicants, but nevertheless resolved "for the peace and union of the Church, to overlook the provocations we have met with in their practises and expressions by word or write, and have kindly received them into our communion, and have not declined to register, according to their desire, their unpleasant and provoking paper." At the very first Presbyterial visitation of Kilmacolm, on 31st July, 1690, "Mr. Hay did give an account of many sad grievances which did greatly discourage him, and force him to seek to be free of his burden; whereupon the brethren, having seriously considered the case, do advise Mr. Hay to wait on God, and use some further means and endeavours till the Presbytery see further occasion." Matters, however, did not mend; Mr. Hay continued to urge his "weighty grievances," and to entreat the Presbytery to declare him "transportable from the parish of Kilmacomb," that is, to set him free to accept any call elsewhere, whenever he should think fit. At length, on 29th September, 1692, "the Presbytery did unanimously declare [though sore against their heart to part with so worthy a brother] Mr. James Hay to be transportable and free to receive a call from any congregation." Mr. Hay had at the time two offers in his hands, one from Kilmarnock, and the other from Moniabrough * or Kilsyth, the latter of which he finally accepted, and left Kilmacolm at the end of 1692. After some delay the congregation of Kilmacolm, having heard a number of "expectants," did address a call to Mr. James Birsbane, and the Earl of Glencairn having given his consent, the Presbytery took him on trials, and on the 21st November, 1693, "a day solemnly kept as a day of humiliation, did ordain him, and admit him to the charge of Kilmacolm."

Perhaps the most important event in the history of the parish during his incumbency was the disjunction of certain lands in the north-west corner of the parish, and the erection of them into the new parish of Port-Glasgow. In the year 1688 the Magistrates of Glasgow had feued some

* Moniabrough was the old parish to which Kilsyth, formerly a portion of the parish of Campsie, was added in 1649.

eleven or twelve acres from Sir Patrick Maxwell of Newark, where they had built a harbour, intending that it should become the port for the city of Glasgow. It was in the immediate vicinity of the old fishing hamlet known as the Bay of Newark. On 12th September, 1694, a meeting of Presbytery was held at Port-Glasgow, when there appeared before them "Jo. Anderson of Duhill, late Provost, and Jo. Cross, Dean of Guild, of the City of Glasgow, the laird of Houston, yr., and many of the inhabitants of Port-Glasgow and Bay of Newark, and represented to the Presbytery the great confluence of people usually resorting to this place from all parts, and that the place is upon the growing hand as to inhabitants, which makes the parish of Kilmacolme too great a charge for one minister. Withall, considering the great distance they now lye at from the ordinances, which occasions the staying of many at home, whence arises idle spending and sad profanation of the Lord's day, from al which they see a great necessity of setting up ordinances of the gospell in this place." The Presbytery proceed cautiously in the matter, and resolve to consult the heritors of Kilmacolm. After much deliberation, the Presbytery on 1st November, 1694, resolve to approve of the erection of the New Parish, and "to recommend it to the Commissioners for planting of Kirks, on the understanding that it shall entail no burden on the heritors of Kilmacolm, nor detriment to the stipend of the minister thereof; to all which the Magistrates and Town Council of Glasgow agree, and promise to provide a competent stipend, and to erect a church at their own charges." There was, however, considerable delay before the business was completed. It was not till the 12th Aug., 1696, that "the Lord Provost, and the Dean of Guild of Glasgow appeared before the Presbytery and produced a Decreet of the Lords Commissioners of Parliament appointed for the plantation of Churches, etc., containing a dismembration of the lands of Port-Glasgow and Bay of Newark, with the lands of Easter and Wester Braeheds, Easter and Wester Davoll, Easter and Wester Douglie Hill, from the church and paroch of Kilmacolm, and erecting of the same into a new paroch by themselves, upon the terms and conditions therein specified, as the Decreet itself more fullie bears; which Decreet being read and considered by the Presbytery, they do resolve to acquaint the Heritors and parishioners of

Kilmacolm therewith in order to make the same effectually, and that with all convenient diligence." Of course Porterfield was dissatisfied; and, on 2nd Sept., 1696, gave in to the Presbytery a lengthy protestation, chiefly on the ground that lands were included, not formerly agreed on, viz., Davoll, the Braeheads, and Douglie Hill; "notwithstanding of which protestation the Presbytery looks upon the erection as a legally consummat Deed, and therefore have no freedom to retard this affair further, but looks now upon it as a disjoined paroch from Kilmacolm." On 23rd Sept., 1696, "it is appointed that intimation of the new erection of Port-Glasgow be made at Kilmacolm by Mr. Birsbane the next Lord's Day."

The care of the poor seems at this time to have devolved rather upon the Presbytery than on Kirk-Sessions. There are constant records of donations voted, "to supplie some Ireland people in their extreme necessitie in their going homeward, £20;" "£12 was given to three brethren of the name of Cochrane, who were of good report for pietie;" "for a poor blind man, £3;" "for another poor man and his wife and child, £3;" "to a poor cripple Ireland woman, £7." Apparently these sums were paid out of the private purses of the members of Presbytery present at the meeting where the appeal was made. This was felt to be rather a serious tax on their slender incomes, a tax, which was evaded by some of the brethren, by failing to attend. To meet this the Presbytery ordained, on 6th Dec., 1699, "that absent brethren give 20sh. Scots, for each day's absence, except it be ecclesiae causa, or indisposition, which is expensive to them at the tyme beyond the ordinary raite of living," which sums are to be set aside for relief of the poor; and "those who refuse to pay shall be rebuked, and recorded as penurious." Sometimes special cases were met by a collection from all the congregations of the bounds; "26th Nov., 1690. The Presbytery appoints a day's collection for Arthur Lang's son in Kilmacolm, in regard he hath one of his hands cut off because of a disease;" or again, 13th Sept., 1693, "for a young man of the bounds who is captive with the Turks;" or again, 4th Dec., 1700, "in favour of Catherine Gregg for relief of her grandmother, slave to the Algerians." In this last case £124 was raised by the Presbytery. Sometimes the occasion is rather peculiar, as when, on 18th Sept., 1717, "the Presbytery appoints each brother to bring in a Sabbath's collection for

Archibald Anderson in Greenock, who had his son murdered, and was at great expenses in pursuing the murderers." Collections are appointed by the Assembly for all sorts of public objects, as for building of bridges, harbours, etc., in all parts of the country. Nor is their liberality confined to Scotland. Ireland secures a large share, contributions being levied for Belfast, Carrickfergus, and other places. In 1718 there is a collection for Lithuania, Kilmacolm's contribution to which was £5 11s. Only three parishes, Paisley, Greenock, and Eastwood, gave more. Again in 1724 it is rather amusing to find the congregation of Kilmacolm asked to help a poor little place across the Atlantic called New York. Sometimes personal appeals were made, as when in Jan., 1725, "Mr. Theodore Menius, minister of a Protestant congregation in Miserick in Dutchy of Juliers represented to the Presbytery that his meeting-house and his own house, with most part of the Town, had been burnt by lightning from heaven, and that the people of his congregation not being able to rebuild the meeting-house, he had come over to Britain to see what help might be got." The Presbytery voted him £5 stg., which they allocated equitably among the different parishes, Kilmacolm being rated at 5s.

The Presbytery continued to exercise discipline with unabated rigour. It had been the custom to allow the accused, if their guilt could not be brought home to them, to clear themselves by taking the oath of purgation; but it was thought that the terms of that oath were not sufficiently binding. Accordingly a new form of it was drawn up in Dec., 1694, which was first taken by Arthur Paterson in Kilmacolm. It ran thus:—"I, A. B., doe swear by Almighty God, the Searcher of hearts and tryer of reins, the Judge of the quick and the dead, as I shall answer to the dreadfull and sin-revenging God in the judgment of the great day that I am free of all guilt in this matter, wishing that if I be guilty all the curses denounced in the Word of God pursue me in this lyfe, that I be eternally deprived of his favour, and quit all my part of Christ and underlye the wrath of God in eternall fire with devils and damned spirits, without all hope of remedy." Surely there was but scant regard for the sanctity of an oath, when it was thought necessary to safeguard it after so alarming a fashion.

About this time, too, the Presbytery, having, as the members all

report, now no longer any Papists or Malignants within their bounds, set themselves to enquire regarding a small body of Quakers, who had settled in Erskine. A committee, appointed to interview them, report concerning their views, 1. "They denied the imputation of Adam's guilt to his posterity. 2. They asserted that Jesus Christ had a heavenly body from eternity distinct from his earthly body, which he took on in time. 3. They held that Jesus Christ had satisfied the justice of God alike for all. 4. They denied the externall baptism by water to be ane ordinance of Christ's appointment, and asserted that the Lord had committed to his disciples in all ages the power of baptizing inwardly with the spirit; with severall other absurdities, which they tenaciously maintained, notwithstanding of plain Scripture and reasoning to the contrary." Such terrible heresies were too much for the Presbytery, and they seek the advice of the Synod, with what result does not appear.

Processes for profanation of the Sabbath continued to be frequent. The special Fast days appointed by the Presbytery were regarded as equally sacred, though there was one man in Kilmacolm who ventured to hold a different view. It was in February, 1696, that the Kirk-Session summoned him before them, there being "a fragrant noise" that he had profaned the Fast. He appeared and frankly owned that he had worked on that day, "denying it to be a sin, and asserted that no authority could enjoin the keeping of a Fast, in regard it was commanded, Six days shalt thou labour." The Session failed to convince, but apparently the reasonings of the superior court were more effective, for, before the Presbytery, he was brought "to confess his sin and scandall in breaking of the Fast, and to acknowledge his sin and folly in maintaining the foresaid opinions," whereupon he was enjoined "to appear before the congregation, and to be rebuked for his scandalous carriage." These fasts were constantly occurring, and must have been a sad interruption to business. Later in this same year, "the Presbytery, being deeply sensible of the sad and clamant condition of the country on account of the great dearth and prevailing povertie, sets apart Tuesday come eight days as a day for solemne humiliation and prayer upon that account, and especially now before the harvest." But the country was soon to know even harder times than was implied in a bad harvest. Every one is familiar with the story of the

Darien Expedition, the enthusiastic hopes with which it set forth, and the unspeakable ruin that fell upon all classes by its failure. On the 3rd January, 1700, the Presbytery recommended all its members "to be fervent in prayer to God for the success of the Scots Company trading to Africa and the Indies, that God may avert his wrath and forgive the sins of the land that have procured wrathfull dispensations."

The chief interest of Mr. Birsbane's ministry in Kilmacolm is connected with the painful subject of witchcraft. Curiously enough the violent irruption of Satanic influences within the bounds of the Presbytery of Paisley lasted just as long as Mr. Birsbane was a member of it. It began immediately after his induction to Kilmacolm; and after his "transportation" to Stirling we have no more of it. It is obvious that those who professed to be bewitched were either weak creatures subject to hysteria, or fraudulent pretenders, afflicted with a morbid desire for notoriety. In either case, the only successful treatment was to leave them severely alone, and to pay no attention to their feigned agonies and wild ravings. Unfortunately it was not till hideous cruelty had been inflicted on many poor victims that this fact was discovered. We have seen that Inverkip was of old famous for the number of its witches, and the epidemic, which we are now to describe, broke out first in that parish. This first case was, however, comparatively mild. It was brought before the Presbytery on 3rd July, 1695, by Sir Archibald Stewart of Ardgowan. He accused a certain John Dougall of "maist scandalous carriage in using charmes and such like things." He mentioned some particular instances, which the Kirk-Session of Inverkip were ordered "to lead probation anent," and to report. On 12th November, 1695, their report was submitted, from which it appeared that Dougall admitted the first article "that he had put on a Ran-tree belt about John Orr which he appointed to be worn nine nights in order to cure frigidity." The second article of accusation "that he taught one how to make his own corn to grow, and his neighbour's to go back," he denied. One witness, however, averred that Dougall had advised him "for the making his own corn to grow to sow soure milk amongst it on baltaneday," and that it had the desired effect. In regard to the third article "that he cured convulsion fits by pulling some haire out of the eyebrows and paring the nails of the

diseased person, which he bound up in a clout with ane half-penny and layed in a certain place, asserting that whosoever should find this would take the disease from off the person that had it," he confessed that he had practised this mode of cure, "but denyed that he had said that those who found the clout would take the fitts." The fourth article was "that for curing John Hunter's beast of the sturdies he taught to cut off a stirk's head and boyle it, and burn the bones to ashes, and bury the ashes;" and he stoutly maintained that it was a good cure, and "effectual for the effect foresaid." Finally, "that he had offered for a '14' to teach a man how to get a part of his neighbour's fishing and his own too." He frankly confessed that "one complaining that he had not gotten many fishes, he had told him to take the sailing pin out of his neighbour's boat and he would get fish enew." The Presbytery have no difficulty in dealing with him. "They judge his way of carrying to be exceedingly scandalous, and appoint him to be convened before the congregation of Inverkyp, and there to be publickly rebuked, and declared to be a scandalous person, and to be looked upon as such till the Presbytery should see and have proof of his reformation; and in the meantime he is discharged to meddle with such things for the time to come, and the people are to be discharged from trafficking with him in such matters under the pain of censure, and appoints Mr. Blackwall to delate him to the Shirreff." Mr. Birsbane was very officious in securing the condemnation of the too clever Dougall, but he had soon a weightier matter on hand nearer home. It seems that a certain moor in Kilmacolm had now become a favourite rendezvous for all the witches in the neighbourhood. There they were met by the devil himself, "a black grim man," in whose presence they renounced their baptism, and vowed obedience to him as their lord. The result of all this was that many diabolical "malificoes" happened to sundry of the parishioners. One witch was apprehended, and delated several as the causes of the deadly mischief that had been wrought, mentioning especially an evil woman named Janet Wodrow. Of her guilt there could be no doubt, for when she was searched by the "prickers," an insensible mark was found upon her body, inflicted by the devil's own fingers. The civil powers, however, were lax in prosecuting, and Janet was let loose, and returned to Kilmacolm, and at once renewed her "hellish pranks." Mr.

Birsbane and his Kirk-Session—the zealous Porterfield being chief instigator—resolved to fight the accursed enemy. In February, 1696, they brought the matter before the Presbytery, got the Sheriff-Depute to re-apprehend Janet, and persuaded the Court to apply to the Privy Council for a Commission to try her and other witches and warlocks within the bounds. On 29th April, Mr. Birsbane, who had been repeatedly in Edinburgh to press forward the business, reported that “ane ample Commission to try all suspects” had been obtained. The Commission, however, were apparently not very hearty in the work assigned them. On 22nd July, complaint is made that the members do not attend “so that a quorum can not be got for tryall of witches.” But very soon another case occurred that quickened the zeal of all, and for the six months, during which it fully occupied the attention of the Presbytery, caused the situation at Kilmacolm to be forgotten. This was the famous case of Christian Shaw, a girl of eleven years, the daughter of the Laird of Bargarren, in Erskine parish. It is not necessary to enter into details, as these have been frequently published.* Perhaps there was never an instance of imposture more manifest, and yet many serious divines, acute lawyers, and learned physicians, suffered themselves to be hoodwinked and deluded. On 30th December, 1696, the minister of the parish brought “the deplorable case of Christine Shaw” before the Presbytery. He related how she was “under a very sore and unnaturallike distemper, frequently seized with strange fits, sometimes blind, sometimes deaf and dumb, the several parts of her body sometimes violently extended, and other times as violently contracted, and that these several weeks by past she hath disgorged a considerable quantity of hair, folded up straw, unclean hay, wild-fowl feathers, with divers kinds of bones of fowles, together with a number of coal cinders burning hot, candle grease, gravel-stones, etc.” During the fits she mentioned the names of those who were tormenting her. Probably a little wholesome chastisement would have caused these marvels to cease, and restored the malicious child to her senses, but instead, there was constant preaching and prayer, the members

* For a full account see *History of the Witches of Renfrewshire*, published by Alex. Gardner, Paisley, in 1877.

of the Presbytery officiating by turn every day, and fasts were held in Erskine and throughout the whole county, a special Commission of noblemen and lawyers was appointed to try the accused, and the lamentable end of the whole matter was that no fewer than three men and four women were condemned to the fire. One of the men committed suicide in prison, but the remaining six were actually burned at the Gallow Green of Paisley. It is hardly possible to conceive a more complete travesty of justice. To be suspected or accused was to be deemed guilty. The whole force of the law was directed not to sifting the evidence but to pressing the prisoners, by physical and mental tortures, to confess guilt. Many poor creatures were worried into making admissions for which there was no foundation, while the minds of others became unhinged, and they believed they were guilty of the impossible crimes laid to their charge. Mr. Birsbane had been one of the most indefatigable in the case of Christian Shaw, and the miserable tragedy in which it closed did but little to dissuade him from further witch-prosecution. In less than a year, he has again buckled on his armour to do battle with all diabolical agencies, and on 22nd June, 1698, he introduces to the Presbytery the "deplorable case of one Margaret Laird in Kilmacolme." There is only one Margaret Laird, resident in Dippany, who is mentioned in the Poll Tax Roll for the parish; and it is to be presumed she is the person here referred to. She was evidently a weak imitator of Christian Shaw, and the similarity of her pretended experiences might well have awakened suspicion. Mr. Brisbane tells the Presbytery how "she continues to fall into horrible and unaccountable fits, wherein she has a great struggling. Sometimes she turns so rigid that her joints are inflexible; sometimes becomes so prodigiously weighty that she cannot be moved, her tongue fearfully drawn out, and again drawn back into her throat. Sometimes she becomes utterly insensible as to all bystanders, and then distinctly conscious of severall persons of the bounds whom she constantly affirms to be her tormentors; and when any of them delated by her are brought before her, their touching of her, her seeing of them, yea even the speaking of them when absent, throws her into the forementioned fits. And this all who see her judge, yea even physicians have declared it, to be

preter-natural, arising from the devil and his instruments." The Presbytery are "deeply affected with such a concerning case," and appeal to his Majesty's Privy Council for aid. In the meantime they appoint two ministers "every Tuesday during the continuance of her trouble to joyne with Mr. Brisbane in the work of private fasting and prayer in that place." On the 19th Oct., 1698, they receive a letter from his Majesty's Advocate asking the Presbytery to collect evidence against the accused persons and to transmit it to him. The Presbytery in reply point out that some of those who were in prison had been dismissed, and that "since that time Margaret Laird had been more than ordinarily troubled." One week thereafter the evidence asked is produced, and "is drawn up in mundo" to be transmitted to Edinburgh. Mr. Brisbane again dwells on "the deplorable condition that Margaret Laird is in since her supposed tormentors were dismisst from prison, having continued these ten or twelve days in constant torment without drink, meat, sleep, ease, or intervals." Another reason stated for a speedy trial is that those who have confessed are in imminent danger, some of them having been already "found murdered in the fields." The Lord-Advocate regards the evidence as "very particular and satisfying," and states that he has ordered those formerly set free to be re-committed to prison, and is anxious to hear what effect this has on Margaret Laird. Whereupon, on 30th Nov., 1698, Mr. Brisbane testifies that "whenever they were re-committed she had great ease, but withal that there were some of her first tormentors never apprehended, and since the rest were apprehended again, there were some engaged of new in her torment, so that her trouble was again upon the growing hand." These important facts are forwarded to the Advocate. But the Presbytery are not unmindful of their own peculiar weapous, and "considering the great scarcity that is in the land as a just stroak for the iniquities thereof, together with the rage of Satan in their bounds, appoint Thursday come a fortnight as a day of publick fasting and humiliation in the whole congregations within the bounds." On 21st Dec., 1698, it is reported that "the sad case of Margaret Laird still continues and is even increasing, and that by new tormentors, and by new assaults from Mary Morison since her return from Edinburgh, she grows worse and worse," and accordingly the whole question is referred to the

General Assembly. The Assembly, however, did nothing to improve matters, for on 15th March, 1699, Mr. Brisbane reports "that Margaret Laird's trouble is now so great that all the trouble she had from its beginning was nothing in comparison of what she has had these four days past." Recourse is had to more "private fasting and prayer." Presently they hear of a "committee of the Justiciary that is coming west for the tryall of the accused;" and the Presbytery "take pains for evidencing the matter to be diabolical" to the committee. Apparently the committee did not come, for there is no further mention of it. On 24th January, 1700, the Presbytery came to some general findings on the question. They express their opinion "that there should be a committee of lawyers and ministers and physicians who should give their opinion of what may be looked upon to be solid evidence of witchcraft beside either proven or confest compact with the devil; and they appoint all ministers to admonish their hearers of the nature and danger of charming, witchcraft, consulting divination, fortune telling, etc., that afterwards all such as are guilty may be inexcusable."

Soon after, Mr. Brisbane was occupied with diverse calls addressed to him, and, when he at length left Kilmacolm, "the deplorable case of Margaret Laird" ceased to trouble anybody.

It may be interesting to note here that the last case of witch burning in Scotland was in Sutherland in 1722. In 1736 the Acts against witchcraft were formally repealed, and it is sad to have to relate that the Associate Presbytery, the fathers of the Seceders, protested strongly against their abolition, declaring that "it was contrary to the express law of God; for which a holy God may be provoked, in a way of righteous judgment, to leave those who are already ensnared to be more and more hardened; and to permit Satan to tempt and seduce others to the same dangers and wicked snares."

Mr. Brisbane's ministry in Kilmacolm was not of a very long duration. His heritors treated him very shabbily. The church was suffered to fall into disrepair; and the manse was again and again declared to be uninhabitable. When the Presbytery held a visitation of the parish, which they did frequently, the heritors promised everything, and did nothing. They did not even raise a legal competence for a schoolmaster.

They thought themselves liberal in providing £50 Scots for the cause of education in the parish. I imagine, therefore, that Mr. Brisbane welcomed the commissioners of the burgh of Stirling when, on 5th May, 1703, they appeared before the Presbytery, and craved that he should be transported from Kilmacolm to Stirling. On the following day it is intimated that Paisley also desires Mr. Brisbane to be one of their ministers. Both calls were put into his hands; and on 23rd June the Presbytery met to decide the matter. All parties were heard; and thereafter the Presbytery, "taking the affair under their serious consideration, and having reasoned the case with respect to all parties, and after mature deliberations in so weightie and concerning a business, also invocating God for councill and direction, came to the vote, transport or not. It was carried unanimously, 'not transport,' and therefore the Presbytery did and hereby does continue the said Mr. James Brisbane in Kilmacolm." The commissioners from Stirling, however, "judging themselves and their constituents leased," appealed against the sentence to the General Assembly, appointed to meet at Edinburgh on 1st September. The Assembly sustained the appeal, and transported Mr. Brisbane to Stirling. On 19th January, 1704, the Presbytery declared Kilmacolm vacant.

The parish was now without a minister for nearly two and a half years; and it was not till 30th April, 1706, that a successor to Mr. Brisbane was found in Mr. Robert Maxwell, a probationer licensed six months before, who was on that date ordained to the parish of Kilmacolm "with all usual solemnities."

The country was at that time in great commotion regarding the proposal to abolish the Scots Parliament, or merge it in the Parliament of the United Kingdom. The Presbytery thought it becoming, in October, 1706, to appoint a fast "with prayer for the Church and the Queen, and that Parliament may receive divine guidance in the Treaty of Union with England, which may concern the liberties and future happiness both of the Church and Nation." As the time wore on the excitement and opposition to the proposed Union increased; and in December, 1706, the "Presbytery recomend all ministers to discountenance and discourage what in them lies all tumults and irregularities, whereby the peace of the present establishment may be disturbed."

In 1712 was passed the Act restoring patronage, that for more than 150 years was the cause of much trouble and loss to the Scottish Church. The Presbytery of Paisley took a very strong stand against it, resolutely refusing to accept any presentation by a patron as by itself an insufficient ground for proceeding to induction. On 8th October, 1712, Glencairn issued a presentation to Port-Glasgow, of which he claimed to be patron, "it being a pairt and pendicle of the paroch of Kilmacolm," of which he was undoubted patron. The Magistrates and Town Council of Glasgow claiming that they were the only legal patrons, also issued a presentation. The Presbytery received both presentations, but declined to take any action; and exhorted parties to take the regular steps "to call a minister to Port-Glasgow in the ordinary Presbyterian way." Not till a call was submitted, indicating the choice of the congregation, would the Presbytery recognize that they were called upon to take action. For twenty years at least, after the passing of the Act, this was their invariable practice. A vacancy occurred in a parish; the patron issued a presentation; the Presbytery held it *in retentis*, and did nothing. After a shorter or longer interval, the congregation gave a call to the patron's presentee or another, then the Presbytery took the necessary steps towards induction. For example, on 18th September, 1728, a presentation by the Crown to the Parish of Renfrew is submitted. Mr. Murray, King's Advocate, appeared and called on them straightway to moderate in a call to the Crown presentee. The Presbytery resolved to summon the congregation "to meet and freely declare their mind in the matter of a call." In reply to a question from the King's Advocate, they stated they were ready to hear the inclinations of the people with respect either to the king's presentee or any other. Whereupon Mr. Murray, in name of the Crown, enters formal protest:—"I, Archibald Murray, in name of the Crown, protest that the Presbytery have not shown a due regard to his Majesty's presentation when they had appointed an indefinite sounding of the people of Renfrew's inclinations, without confining the said enquiry as to their inclinations with respect to His Majesty's presentee, and therefore protest that the said sounding shall not prejudice His Majesty's right of presentation, but that it shall have its full effect, whatever the effect of that sounding shall be. And I protest that no regard can be had to the inclinations of those

who shall not be for His Majesty's presentee, unless they shall give in just objections against him." Brave words, but nothing came of them. The Presbytery stolidly registered the protest, and waited for the declaration of the will of the congregation.

In 1710 a proposal was made by the Synod of Argyle that the parishes of Inverkip, Greenock, Port-Glasgow, Kilmacolm, Killallan, and Erskine, in conjunction with two parishes in the Presbytery of Irvine, should be erected into a new Presbytery, to meet at Greenock, that should be attached to the Synod of Argyle. On the parishes concerned being consulted, they all declared against the proposed disjunction, and nothing, accordingly, came of the matter at that time.

Throughout this troublous period the Presbytery were conspicuously loyal to the throne. On the accession of George I. they address him thus :—" When we observe our own sins, and the guilt of these lands, which justly might have provoked a Holy God to deprive us of the blessing of your Royall Government ; when we look back on the hazard of all that was dear to us as men and Christians from all the detestable designs of the enemies of your Majesty's succession, and in favour of a Popish Pretender, and that your Majesty's serene presence has chased away, without tumult or disorder, the dangers that threatened us, we are obliged to acknowledge, this is the doing of the Lord, and is marvellous in our eyes." It may be said, perhaps, that their gratitude had been less gushing had they known the nature of the blessing King George was likely to prove. But it was not so ; they are just as ready to welcome George II. On his accession in 1727 they have the conscience to say :—" Great Sir : this is the only thing on earth that could have supported our minds under that heaviest load of grief which the death of your royal father brought upon us, a King for ever of blessed memory to all true Protestants, but especially to the Church of Scotland ; and indeed, if any comfort below the sun except your Majesty's immediat and peacable accession to the throne were sufficient to relieve us from that sorrow, we might be justly counted men void of sense and gratitude ; for did not the righteous and abundance of peace flourish in his day ; yet, though the ornaments of his government were many, and all of them great, if greater measure of glory can shine on any reign in this world, we rejoice in the

hope that these, by the King of Heaven, are reserved for yours." This is very pretty and courtier-like fooling by douce Presbyterian ministers.

During the Rebellion of 1715 they held weekly meetings for prayer to God that he might put "a speedie and comfortable end to the lamentable commotions in the land." We find the Kirk-Session of Kilmacolm holding frequent prayer-meetings for this end. In December a general Fast was proclaimed by the Presbytery in all the congregations, the reasons for which they set forth at length. If they are bitter against those they deem their enemies, they are not unmindful of their own shortcomings:—"28th Dec., 1715. The Presbytery, taking into their serious consideration the awfull and Tremendous Judgments of God upon this nation for our manifold and aggravated sins among all ranks, and the loud calls we have to continue instant in more than ordinary application to the Throne of Grace, from the continuance of a most unnaturall and unaccountable rebellion of ungodly and unreasonable men, Papists, Malignants, and other discontented persons at our Reformation and Revolution Establishment: their remaining together in formidable numbers, and confident boasting, after the considerable success Providence has vouchsafed to the arms of our only rightfull and lawfull sovereign, King George, and the hazard we continue in if the Lord do narrowly mark our iniquities, take it to be their duty to excite themselves, and to call all ranks and degrees of persons under their inspection frequently to gather themselves together to pour out their souls before the Lord; and likewise found it necessary to appoint Thursday, the 5th Jan. ensuing, for a day of prayer, fasting, and humiliation, within their bounds, and obtest, in the name of our Lord Jesus Christ, all under their charge to humble themselves before the Lord on the following accounts and causes: Because of our dredfull forgetting of our many and great deliverances, disappointment of enemies, and the seasonable appearance of Providence on our behalf, particularly the late glorious step of Providence in sending our Gracious Sovereign, King George, to us; our unfruitfulness under so long a tract of purely dispensed Gospell ordinances, . . . the forgetfulness of the solemn and national engagements we lie under against Poprie, Prelacie, Schism, and Heresie, . . . the terrible profanity and wickedness of City, Army, and Country. We cannot but regard it as a very speaking ground

of our humiliation that in this Covenanted Nation so many should be found setting up for a Popish Pretender, educat and confirmed in all the most bigott principles of Poprie and Tyranie, and either openly or secretly joyning themselves to Papists, Prelatists, and Jacobits, now in open rebellion, or giving encouragement to them by unaccountable indifference. This we reckon a considerable part of the guilt and miserie of this land, deeply aggravated by our horrible and unparalleled perjurie and ingratitude, and by the greatness of the blessing of so good and gracious a Sovereign." Therefore the people are exhorted to fervent supplications in order that "the same good providence which so seasonably defeated the Rebels in England, and so wonderfully appeared in the late battle near Dumblain, may direct and preserve His Grace the Duke of Argyle, Commander in Chief of His Majesty's Forces in this land, and all that fight under him, and succeed them against our enemies . . . and so preserve our valuable mercies, and grant us grace to improve them."

Mr. Robert Maxwell was, as we have seen, appointed minister of Kilmacolm in 1706. He was a man of very different stamp from his predecessor. I am afraid it must be admitted that he was considerably less serious and "painful." He had no great belief in witches; he had a trick of hearty laughter, by which he sought to shame the Devil out of his parish. He went about among his people, and was popular with all, except the "unco guid." He delighted in telling a good story, knew the points of a cow and a horse, and enjoyed heartily social intercourse. He joked with the goodwives, and talked with their husbands about their cattle and crops. He was a genial, good-hearted man, but with more humanity in his composition than was then deemed becoming in a minister. Not that he neglected his more serious duties. The records of the doings of his Kirk-Session amply bear this out. The Laird of Duchal was present at every Session meeting; and he was not the man to be satisfied with half measures. Besides the usual offences there are frequent cases of profanation of the Sabbath. On 23rd Dec., 1719, * five farmers in Kilmacolm confess before the Session that on "the last Sabbath day they laded their horses and carried away some ladning, to the great

* *Kirk Session Records.*

offence of very many." They all professed great sorrow, and having been exhorted to repentance, they were appointed to be publicly rebuked before the congregation; which was duly done the following Sunday. On 3rd July, 1723, * it was reported by Porterfield that "there is offence taken at Matt. Anderson in Craignouek, and Jean Shaw his spouse, for carrying in some straw that was thrown down by wind and storm upon the Lord's day." Being summoned, the worthy couple compeared at the next meeting, "and both aeknowledged their breach of the Lord's day and professed hearty sorrow for it. The Session considering the unblameable character of them both and their engagement to more circumspection for the time to come do pass them with a Sessional rebuke." Porterfield continued to keep a sharp look out on the minister; petty differences arose between them, which resulted at length in an open and notable quarrel, that caused no small stir in the parish. It is detailed at great length in the Presbytery records; the evidence of the witnesses and all the documents in the case being given in full. The story is not without a certain human interest, and is perhaps worth telling. True, it is only a small parochial squabble; but, I daresay, it is as important in the annals of the parish, as many an event that finds a place in a national history. Curiously enough there is not a single reference to it in the Kirk-Session minutes of the period.

At a meeting of Presbytery held at Paisley on 16th Nov., 1720, a paper was given in signed by Alex. Porterfield of that ilk, Alex. Laird in Branchill, John Lockhart in Craigbate, John Holm in Syde, Robert Taylor in Gibbliston, John Gardner in Gills, Alex. Laird in Newton, and Hugh Blair in Ladymuir," all elders in Kilmacolm, making certain allegations against their minister, Mr. Maxwell. It is manifest that Porterfield was the moving spirit, the others acting entirely under his direction. The paper is a curious medley of pharisaic piety, malicious bitterness, and narrow-minded zeal. It runs thus: "the Elders of the Paroch of Kilmacolm, whose names are subjoined, are much concerned with the many sad tokens of God's displeasure against the flock and people of all ranks

* *Kirk Session Records.* The Records of Kilmacolm are lamentably deficient. They begin with 16th Oct., 1707; but they are far from being continuous even from that date.

manifested in diverse things that appear in our case, and which have fallen out of late to the stumbling of God's people, and hardening and emboldening the profane among us. We observe with grief the small success that has attended a clear dispensation of Gospel ordinances, ignorance and iniquity abounding and the love of many waxing cold : we pretend not to justify ourselves, or that we have been so painful in our duty as Elders, or so zealous against sin as we ought to have been ; for all ranks have sadly slakened in our diligence, and gone off our Watch tower, so that there appears, alas, an universal deadness and formality, nor is there that tenderness and concern that sometime has been seen. This being our sad case, we need not so much wonder that God has suffered a deluge of profanity to break out amongst us, as that he hath not made us a Magur-missabib.* But that which is the most affecting and afflicting circumstance of our case is that God has suffered our Pastor and Guide, as is confidently said, to fall into a grievous reproach and publick scandall of habituall drunkness, aggravated with sad circumstances to the grief of our hearts. We have long expected that either our minister would have taken some way to purge himself of the scandall, or that the Presbyterie, his proper judges, who cannot be ignorant of what is so loudly talked, would have made some enquire ere now, either for clearing his innocence, or censuring him if guilty, that the sad stumbling block of so many might be removed, and truth have been brought to light ; but nothing has been done either of these ways, for which cause we reckon ourselves bound in conscience to do something further, both for our own justification and more perfect information. We do not pretend in this state of a well-constituted Church to be our minister's judges, yet, as Christians, and more especially as Elders, who, by our office, though in ourselves very unworthy, are to watch over the flock joyntly with the Pastor, we design, through grace, as far as in us lies, to encourage piety and witness against vice and immorality both in ourselves and others : and in so doing we hope we are in our duty. It is in prosecution of this design that we cannot rest content without being at the pain to make

* For the benefit of those who are not so familiar with the Old Testament as these worthies, we give the reference—Jer. xx. 3.

enquirie into this affair, and lay the same home to his conscience, for light and peace both to ourselves and others. We cannot allow ourselves to be any longer silent, both on our Pastor's account and on our own. On his account, lest by our silence and unconcernedness, if there be guilt as we fear, he be hardened in it, and thereby the soul of a friend basely betrayed, possesst of a false peace, yet in that dreadfull danger spoken of, Deut. xxix. 19-20. On our own account, lest by holding the truth in unrighteousness and imprisoning the same, the wrath of God which is revealed from heaven, fall on us; lest we be reckoned haters of him in our hearts, and suffer sin to be upon him, and thereby be partakers of other men's sins, Lev. xix. 6: whereas by our faithfulness we hope not only for peace in our so doing, but even for more favour afterwards than he that flattereth with his lips, Prov. xxviii. 23. We are not to fear that which is spoken, Prov. ix. 7. But that we shall more effectually gain the esteem of any wise or good men, unless sadly left of God, by faithfull discharging our consciences, though even to a father or minister, than if we altogether held our peace. Shall we be more afraid to displease men than God, or shall we rather choose that the wrath of God should fall on them, than that wrath should fall on us for honest plainness and friendly freedom.

“That we may be more distinct in this matter, and may all speak the same language, we have put the same in write, which we desire may be communicat to our minister, begging he may give a speedy and distinct answer to the following particulars for our satisfaction; that if the alledgances be false and groundless we may have peace of conscience in joyning with him in ordinances and discipline, and do our utmost to vindicate him if innocent, as far as we have access, which we heartily wish may be. Quest. 1. It is confidently reported even by many of the members of our Reverend Presbyterie that he has been frequently drunk, particularly at the Synods of Glasgow and Air, and having been rebuked therefor, no amendment had followed. Quest. 2. It is also said that one of our own members did use great plainness with respect to drunkenness, and severall other things hainous in themselves, some years ago, that the matters complained of were not denied then, but thanks given to the person, and amendment promised, but no ways performed. Quest. 3. It is plainly alledged that on our Fair day in June last he was seen by many

witnesses not only in many companies and houses drinking at unseasonable hours, when dark and past eleven at night, but, which is worse, if true, in great disorder with drink, that he sent for a widow woman in the parish on pretence of business, though so very late, that severall circumstances of his kissing her again and again were seen, till she was brought away by her friends and servants. Quest. 4. It is also said that though these matters of fact were plainly laid home to his conscience by one of our number, and which he noways denied at that time, that ever since he had denyed the same, not only to the common people, but also to persons of honour and distinction, and says there is no manner of truth in it, but all raised out of malice against him by the Laird of Porterfield, because the Earl of Glencairn has a kindness for him, and compares his sufferings and reproach in this matter to the sufferings of Christ, the Holy Harmless Son of God and Saviour of sinners ; and is so circumstantial in his denial that he told the Rev. Mr. Paisley that he was at home in his own house worshipping God at eight at night, whereas we are informed that he was then and many hours after in the taverns at Kilmacolm, seen by many witnesses. Quest. 5. It is said that he has been at pains to tamper with witnesses, that he has been heard to say that he would live if the paroch of Kilmacolm were sunk, which was a dreadfull expression, if true, from one who has the charge of our souls, and upwards of one thousand more. What great satisfaction would it afford us to know that our minister is innocent of these grievous things. And so we wait impatiently to have his answer, not either as judges or accusers, but as fellow-Christians and Elders, who cannot be reckoned unconcerned in so very momentuous affair, and in which we wait for light and clearness."

Mr. Maxwell, in his answers, denies every one of the allegations, but admits that he was in William Bredin's tavern till about eleven o'clock, and that there he did casually, "without rising from my seat," kiss a certain widow called Jean Fleming ; but, not content with defending himself, he proceeds to carry the war into the enemy's camp. He tables a libel against Porterfield and his associates, accusing them of calumniating his character by going about the parish asserting that on certain specific occasions, he, the minister, had been drunk ; that, when the Earl of Glencairn had given Porterfield a thrashing, the latter falsely reported that

Glencairn was "put on" to do it by the minister; that Alex. Peock in Killochries, and William Holm in Butts, had repeated the same calunnies; that Porterfield "did counsel and advise severals not to baptize their children with me, and dealt with a neighbour minister to baptize them, which tended manifestly to encourage Schism;" that he had forbidden all his tenants "to attend Gospel ordinances in Kilmacolm, and sent James Holm in Buts to church to give him notice who was there."

The quarrel is now fairly started, and it grows apace. The prolix laird responds in another paper of portentous length. It is for the purpose, he says, "of vindicating my injured innocence, and that I may wipe off the grievous aspersions and abominable calunnies with which our minister has endeavoured to blast and ataque my good name, reputation, and honour." He returns to the charge that "in the month of June last our minister had not only been seen very late in a Tavern of Kilmacolm, but even dreadfully disordered with drink, and sitting with one Jean Fleming, a widow woman in our paroch, yea kissing her again and again, with immodest gestures." He proceeds to relate how he had spoken to the minister about it, how he had admitted his guilt, and implored him to keep it quiet. Whereupon he had told all the elders, but when they went to Mr. Maxwell, hoping to hear his humble confession, he denied it in toto; "and I was beyond measure astonished when I was assured that he gave me for the author of the whole story, and that I had raised and propogated that calunnie from malice and envy; and since that day he has never been within my doors. Upon which, and never till then, did I and my family withdraw from ordinances." The laird continues, with an air of injured innocence, "the world will be strangely surprised who know and have heard with what kindness, familiarity, and respect I ever used my minister, entertaining him for a considerable space in my family as a friend or brother, that now I am all of a sudden become his enemy, slanderer, and false accuser, tho', perhaps, as many will wonder how ungratefully one who has eaten so long at my board should lift up his heel against me." He therefore craves leave to submit certain proofs "by which I flatter myself it will appear I have no ways acted as a malicious slanderer after all the ill-treatment I got; that when we expected an answer in a Christian, weighty, and serious strain, how surprizing it is to find nothing

but supercilious pride, malicious reflections, shuffling disingenuity, and forced constructions, no ways tending to peace or satisfaction to reasonable men." He adds a rather pithy postscript :—" Since writing of what is above, I learn that Mr. Maxwell in open Presbyterie has given himself the liberty to speak of me in a very unchristian, uncharitable, and abusive manner, yea, I am told, in downright Billingsgate ; if he has known and believed what he said, he has acted a very unfaithfull part towards me, having never to this day, by word or write, made the least insinuation of anything censurable in me ; if the things spoke are false, he ought not to bring a railing accusation against me, nor will such hard speeches go unpunished, if God's Word be true ; but after what has happened to me by his procurement, I am to wonder the less. It was a saying of one of the Ancients, ' raro vidi penitentem Clericum.' I heartily wish it may be otherways in this case." The hit in the closing sentence is delicious. The Presbytery do not know what to do with the affair, and adjourn consideration of it. On 11th January, 1721, they order a Visitation to take place at Kilmacolm on 15th February, to which all parties are to be summoned. At this meeting Porterfield declines to attend on the plea that he does not choose to be insulted ; but still another paper, drawn up by him, was given in, signed by himself and a number of elders and other parishioners. Again we hear of the gay widow, Jean Fleming of Milton, in William Bredin's tavern, and of another drinking bout in Agnes Holm's alehouse ; " also that at the baptism of a child last year at Blackstone, the minister was drunk to the observation of severalls." There were now added some new charges even less definite :—" It is complained by many that he has not that awfull ministeriall gravity, nor that concerned and spirituall carriage in his ordinary behaviour, that were to be wished, but his conversation is worldly, trifling, and jesting, which is not convenient. He is so little serious and concerned, even when he is about immediate worship of God, that he hath been seen frequently in the pulpit to take out his watch and look what time of day it was." It is further complained that he is too easy in the examination of those seeking the Sacrament of Baptism, that in visiting families he sometimes indulges in trifling and vain conversation ; " that he gives an unbounded liberty to his tongue to talk unchristianly and scurrilously in language unbecoming

a minister, of severalls among the commonalty, and even of persons of distinction, calling them villains and rascals, scoundrils, and the like, even in the presence of the Reverend Presbyterie." The elders, who had signed this paper, were able to give, on examination, but a sorry account of themselves. Some calmly admitted that they knew nothing about what was in it, "that Duchall said to them they needed no more but to sign it, the Presbyterie would do the rest." One worthy said "he was scrupolous," and another made the pertinent remark that "that paper was never bred in their nodles, at least in his." Many of them declared that Duchal's officer "came into their houses and ordered them as they would not disoblige the Laird, not to go to hear Mr. Maxwell, that if they did he would hold them his enemies ; and that this was after Glencairn had beaten Duchal at the buriall of Mr. Cochrane." On 25th April, the Presbytery meets formally to deal with the case. Mr. Maxwell reads a long statement in answer to the allegations made by Porterfield. In the course of it he explains how much he owes to the hospitality of Porterfield : "when I came first into the Parish, and for a long time after, I did never see anything in Duchall but what seemed kind, and because he charges me with being a monster of ingratitude, in that after I had stayed in his house for half a year I eat of his bread and now lift up my heel against him, I shall only give a short historie of the matter. It is a fact that for near half a year after my settlement I did stay at his house ; I was very kindly entertained ; I have not till now been upbraided for my meat or drink, and if Duchall had told in his paper that he had stopped fourteen bolls meal and fifteen shillings stg. for his payment I had not troubled you with an account of the affair. I could have stayed cheaper at any publick house in the Parish." He then goes on to show how ready the laird was to take offence. They had a difference about a horse, "upon which the laird, with all his familie, goes off next Sabbath to Killallan, and Mr. Fork, the minister there, was down at his house the Monday thereafter, though he had not been there for a long time before. However, when the laird happens to be better informed he returns, and so that blast went over." Soon after the minister hears that Porterfield is traducing him, and calls on him to remonstrate ; "and because I have a natural disadvantage of being soon angry, and for the interest of the

Gospell, I resolved to hear all without speaking much either good, bad, or indifferent." But this policy of silence did not satisfy the laird: "his next design was to convey the elders at his house and see if he could speech them into prosecuting me," whereupon he had intimated his purpose to bring the matter before the Presbytery. On this Sir John Shaw of Greenock intervened as mediator, and promised that Duchal would confess that he had been hasty, and so Mr. Maxwell agreed to take no further action. Duchal, however, did not keep the peace; he soon began "to break my credit with the parish, and work not verie suitable for a man that so often minds the world of his being a Christian." In regard to the specific charges of drunkenness he undertakes to prove by witnesses that they are all false. "As to my want of gravitie, and jesting not convenient, I deny it. I own I have told many diverting stories, and so no fault in it. Yea, I suppose there are few men that now sit as my judges but take any singled out part of their conversation it may appear foolish and trifling," and then he concludes: "I can see nothing I have left but that I give no Scripture in answer to his grave paper. I know no occasion I had for Scripture in answering a matter of fact, but if it be insisted on I may, perhaps, fall on some." Witnesses are then examined at that and subsequent meetings, who conclusively disprove all the accusations of drunkenness, etc. Porterfield's case entirely breaks down, and he becomes angry and abuses the Presbytery under the form of a protest. At length, on 30th Aug., 1721, the court came to the following finding: "find Mr. Maxwell assoiled from all the acts of intemperance lybelled, and hereby do assoil him from the same. And as to that article of kissing Jean Fleming the Presbyterie finds Mr. Maxwell deserves a sharp rebuke, and ordered their Moderator to rebuke him: and as to the points deserving admonition, viz., looking his watch in time of prayer, and some unguarded expressions reflecting upon the evil treatment he met with from some person of distinction, the Presbyterie did order him to be admonished. And on the other hand whereas Porterfield of that ilk has acknowledged that he had discharged his tenants from joyning in ordinances and Sacraments with Mr. Maxwell at Kilmacolm: and has accused Mr. Maxwell of severall acts of drunkenness, none of which he has proven, and has in a letter under his hand, called Mr. Maxwell a notoriously wicked man, who

makes lies his refuge, and a monster of wickedness, folly, and ingratitude, clothed with a sacred character. Therefore the Presbyterie did by their vote and hereby do suspend Porterfield of that Ilk from the exercise of his office as a Ruling Elder, reserving to themselves libertie to proceed to further censure if they find cause. Mr. Maxwell being called in, the above sentence was intimat to him and he was rebuked and admonished by the Moderator, conform to the same, which he did meekly and Christianly receive, and expressed himself to the Presbytery's satisfaction. The Presbytery appoints Mr. John Paisley to preach at Kilmacolm on Sabbath next and intimate the said sentence."

In regard to the merits of this case there can be no doubt that the sentence of the Presbytery was altogether just. The minister was evidently not particularly puritanic in his behaviour; but the spirit displayed by Porterfield was utterly wicked and malicious. It was more than 12 years before his proud temper allowed him to sue for forgiveness, and restoration to the eldership. Even then, when the Presbytery required that he should make the request in person, he wrote declining friendly intercourse with them. This was in July, 1734, and it does not appear that Porterfield was ever restored to his position in Kilmacolm Kirk Session.

In 1734 there was a Presbyterial visitation of the parish. The first point taken up was to arrange for a legal salary for a schoolmaster, which up to this time had not been provided. It was agreed to levy two merks Scots on each £100 of valuation, which it is estimated would yield 116 merks. Out of this, 100 merks were to be paid to the schoolmaster, and the remaining sixteen merks to be applied "for hiring a house to teach in." The next item of business was the condition of the manse. In regard to it tradesmen report on oath that "the walls are altogether insufficient for bearing a slated roof, but that, by mending and patching, they may stand for a little, but it can never be a sufficient house." The following estimates were accepted for repairs on the church:—"The West gavel and side walls of Kirk and Bell-house to be rebuilt at cost of £28 stg. For slating roof of Kirk, 1000 slates costing £30 Scots; 1000 selate nails, £4 Scots; half a chalder of lime, £3 Scots; workmanship, £48 Scots. Sarking for roof, £45 12s. Scots; timber for roof, £27 14s. Scots;

workmanship and nails, £30 13s. Scots; for 4 windows, £13 6s. Scots. Churchyard dyke, £202 8s. Scots; to make offices at Manse sufficient, £153 Scots; for lime for same, £46 Scots." The whole sum, amounting to £78 5s. stg., is appointed to be levied conform to valuation. The question of rebuilding the manse is delayed till the winter is over. But ere the time came to reconsider the matter, Mr. Maxwell had passed away. The next meeting of Presbytery at Kilmacolm was on 21st February, 1735, on "the melancholy occasion of the death and at the Funeral of their Reverend and dear Brother, Mr. Robert Maxwell." The memory of his kindly presence was cherished in the parish for many a day.

On the death of Mr. Maxwell there was a vacancy for more than two years. This was due mainly to disputes as to the mode of electing a minister. The legal patron was undoubtedly the Earl of Glencairn, but there were still serious objections to the exercise of patronage felt both by the Presbytery and vacant congregations. On 17th July, 1735, the Laird of Ardoch, as Commissioner for the Countess of Glencairn, gave in a presentation by the earl, who was then abroad, in favour of Mr. Robert Ferguson. At the same meeting a petition was presented, signed by Porterfield and others, asking the Presbytery to take steps to moderate in a call to Mr. George Blackwell. The Presbytery delayed consideration of the matter for a month. On 20th August parties were again heard, Porterfield now maintaining that as six months had elapsed since the death of Mr. Maxwell, the right of appointment had fallen to the Presbytery. Such a contention, however, was manifestly absurd, as the delay had not been caused by the failure of the patron to present; and so once more the Presbytery had recourse to delay, "the affair being weighty, and requiring serious deliberation." No progress was made during the following six months, Glencairn maintaining the validity of his presentation to Mr. Ferguson, and Porterfield stoutly insisting on a call from the people. On 18th February, 1736, commissioners are appointed to converse with the Countess of Glencairn at her lodging in Glasgow, "and also with Porterfield and those whom he represented." Nothing came of this, nor of a meeting held with parties at Kilmacolm in the July following, Glencairn still insisting on the appointment of Mr. Ferguson. At a meeting on 15th December, 1736, there is a new development. Some of the

heritors of the parish, including Sir James Hamilton of Rosshaugh, the Laird of Craighends, Lady Cairncurran, Thomas Foster of Auchinleck, and several others, appeared and declared their wish that Mr. John Fleming should be appointed, and the Presbytery at once agreed to moderate in a call to him, in spite of the protest of the commissioner of the Earl of Glencairn that the presentation to Mr. Ferguson still held good. On 19th January, 1737, Mr. Fleming's call was sustained, in respect that a majority of the heritors and elders were in favour of him. Apparently the Presbytery were quite prepared to risk the consequences of thus opposing the legal rights of the patron, but this difficulty was removed by a letter they received from Mr. Ferguson on 16th February, "renouncing all claim or right to the said presentation." In all likelihood the presentee had got a hint that if he persisted he might have to face serious church censure. Accordingly, on 23rd June, 1737, Mr. John Fleming was formally ordained at Kilmacolm, and "was cheerfully received by heritors, elders, and others." The patron made one last effort to defend his right, and sustain his dignity: "Mr. Walter Turnbull produced a mandate from the Right Honourable the Countess of Glencairn empowering him to give in to the Presbytery a presentation in favour of Mr. John Fleming to the parish of Kilmacolm." The Presbytery having already on their own authority inducted Mr. Fleming, were graciously pleased to offer no objection to the presentation; "it being produced, was read, and was given to the said Mr. John Fleming."

One would imagine that enough had been done to satisfy the most earnest opponent of patronage, but this, as it turned out, was not the case. The call to Mr. Fleming had not been unanimous, and a number of the parishioners, who felt themselves aggrieved by his appointment, resolved to enter the Parish Church no more. Already the first secession from the Church of Scotland had taken place. The two Erskines, with three other ministers, had met at Gairney Bridge, near Kiurross, in 1733, and constituted themselves into the Associate Presbytery, though all five continued for eight years longer to be ministers of the Church, and to draw their stipends. It is not easy to form an impartial judgment on the conduct of these first Seceders. Their ostensible ground of complaint was patronage, but it is evident that they represented the old Covenant-

ing strictness in manners and doctrine, that was now being gradually modified by advancing light and culture. In their eyes all liberalism was unfaithfulness to the truth. One of their early acts as a constituted Presbytery was, as we have seen, to protest against the abrogation of the penal statutes against witchcraft. They denounced it as an impiety, for had not God himself said, "Thou shalt not suffer a witch to live"?

The news of the doings of the Associate Presbytery had reached Kilmacalm, and those who were discontented with Mr. Fleming were disposed to cast in their lot with them. They were few in number, but they were, in their own opinion at least, of the salt of the earth. One of their leaders was a William Clark, who had some time before purchased the lands of Killochries from Porterfield, and in his barn, or in the "five acre fauld" at Killochries, they held their meetings. Later they were joined by some of like mind from the "Shore," *i.e.*, from Newark and Greenock. It was not, however, till July, 1738, that they were formally constituted into a society in connection with the Associate Presbytery. They formed the sixteenth congregation of the seceding body, and were the first in the west of Scotland. The old house of Killochries, therefore, may be considered the cradle, in the West Country at any rate, of the church that has now grown into the United Presbyterian Church. The little gathering never became strong enough to have a minister of its own, but the want would not really be much felt where scarce one of the members but deemed himself better qualified to teach and exhort than most ministers. They had occasional visits from one or other of the seceding ministers, and, once at least, Ebenezer Erskine, preached and dispensed the Communion in the "five acre fauld." In the following year they were joined by a considerable number from the neighbouring parish of Kilbarchan, who were dissatisfied with the settlement of a minister there. But things did not go altogether pleasantly among themselves; they began to quarrel and split up into sections. Here is a letter that was written to Ebenezer Erskine by one of them, in name of the rest, that throws some light on their condition. George Reid, the writer, was evidently not much accustomed to literary composition, and the worthy man was certainly a little out of temper. It is dated from Killochries, 6th May, 1740:—"Reverant Sir,—We, being convened in our quarterly

meting, tyme and place fors'd, thought it proper to leet you know a short account of the Conduck of the Societies of Grinock in making sescation from us; holly Providance ordering so wee got two waterings of the Gospell in Killmcollme hard upon other. So the men in Grinock was very pressing to have one of the ministers down to preach with them at the fardest corner of the Correspondence, wee of Killmcolme, Kilbarchan, and Lochwhinloch, thought it not convenient because it was appointed by the Reverand Presbetry to be at Killmcolme, being the senter. However, becaws of their importunitie wee granted them a day of Mr. Beugo, if it were his own will to go with them. They were content with that, and juist the nixt breth they would have none but Mr. Fisher. But wee could not grant him becaws of the baptizing of childrine, some of whose mothers was not able to walk a quarter of a mile by infirmity of body, as also some childrein to come from the south of us twllve or fortine mills distant. So when they saw they could not obtaine Mr. Fisher, they rose with a blast and said they would stand by themsellves; further, wee inquired if they had any other quarrell which made them seperat from us but the want of a day of Mr. Fisher, they answered no; and so they went off from us, and wee supose from the Reverand Presbetry allso; upon the acompt of the observing of the 9th of January for fasting and prayer, for severall of there number, with some of us, had a warm debet about the observing of that day. And now, Sir, wee live this short acompt of there conduck to you and any of your Reverand brethren to consider who has wronged them, for they seem to put us allways of; this wee live it to you, Sir, but yet there are three pereishesis that resollives to elleave closse to you as our faithfull ministers in the Lord through divine assistance, to wit Killmcolme, Kilbarchan, and Lochwhinloch, and therefore wee humbly besech the Reverand Presbetry to consider our desolat condition for want of the gllorious gospell despenced among us, and to send ane of youre young men, which wee have not heard, in order to a settallment among us to bee our minister, for wee have laid a plan to carry on the work notwithstanding of the opiseision made by fickell follks. No more at present, but rests your loving friends and ellose adherents through grace till death he has laid upon you, and bllese it with suckses.—GEORGE

REID."* When at length they found themselves able to erect a meeting-house, the members from Kilbarchan were in a majority, and they resolved to remove to that parish. The church was built at "The Bruntshiels" in 1745.

What action Mr. Fleming took in reference to these Seceders, or whether he made any effort to reclaim them, does not appear. In neither Presbytery nor Kirk-Session Records is there any notice taken of the incident, which, one would think, must have given rise to much hot discussion in the parish. Mr. Fleming seems to have been a peace-loving man, who confined his attention to his own people. He was the son of the minister of the neighbouring parish of Houston. In the year 1786, when he had served the cure of Kilmacolm for fifty years, the University of Glasgow conferred on him the degree of D.D., perhaps in recognition of his jubilee. He died at the manse in the summer of 1787, in the seventy-sixth year of his age and fifty-first of his ministry. During his incumbency there is not much to note in the history of the parish, apart from the beginning of Dissent, to which we have already referred. The record of cases brought before the Presbytery would seem to indicate that the moral tone of the people had not grown much purer. It is noticeable that now, for the first time, the authority of the Kirk-Session over all resident within the bounds of the parish was questioned. Transgressors among the Seceders openly refused to submit to the jurisdiction of the Church Court. The Presbytery seems to have yielded the point almost without a struggle, and dissenters were left to discipline their own strayed sheep after their own fashion.

The appeals for subscriptions for all sorts of objects became during this period more numerous than ever; and, curiously enough, there is almost always a reasonable response. Thus in May, 1737, all the congregations of the Synod are directed to make a collection to build a bridge at Lochwinnoch. In less than six weeks it is reported that for this object Paisley had raised £48, and Kilmacolm nearly £14. On 20th July, 1737, an Act of the General Assembly was read recommending a collection in all parishes in Scotland "towards promoting and encouraging the

* Gemmill's *Notes on Kilmacolm*.

Surgeon's Hospital at Edinburgh." It was, however, expressly declared to be voluntary, and it does not appear to have been made in Kilmacolm.

About this time there was an attempt made to improve the service of praise in the Church. Hitherto it had been confined to Rous's metrical version of the Psalms, but in 1747 a collection of renderings of other portions of Scripture, under the name of Paraphrases, was sent down by the Assembly for the opinion of Presbyteries. It is interesting to note that the attitude of the Presbytery of Paisley to this proposal was extremely liberal and intelligent, and the grounds on which they based their judgment were quite reasonable. On 22nd April, 1747, they drew up their opinion for transmission to the Assembly. "If," say they, "it be fit and proper in our religious assemblies to borrow the Thanksgiving Songs in Holy Writ, surely those in the Book of Psalms are not the only writings of that kind contained in the Sacred Oracles. And the solemn praises of a New Testament Church are too much limited when confined entirely to these Old Testament composures. It is cramping the devotion of Christians to have no other language of praise than that more obscure and imperfect Revelation given to the Jewish Church of old, when they might far more properly and edifyingly bless the God and Father of our Lord Jesus Christ in the words of the Apostles Paul, Peter, and John the Divine." They go on, however, to declare that they "are not satisfied with that specimen of Scripture Songs that has been transmitted; first, because it is greatly deficient; many excellent Scripture Songs are omitted, and especially many in the New Testament; second, some of the hymns are too copious and redundant. They are rather a loose Paraphrase and Addition than a literal version of the passages of Scripture put in meeter. We would choose rather to lose a little of the graces of poetry than to lose the purity and simplicity of Scripture sentiments and language." Further, they complain that in the collection sent them there is a want of those passages in the New Testament that "contain a summary of the Christian graces and virtues. The doctrines of faith have a much larger share of it than practical duties." The Church as a whole, however, was not so far advanced as the Presbytery of Paisley. A collection was indeed issued in 1751, but was very little used. It was not till 1781 that a revised collection, our present Paraphrases, was issued; and even then

it was not authorised for use in public worship, and never has been so authorised.

Another matter that disturbed the peace of the Church was that about this time it found itself forced to define its attitude to the theatre. In 1756 Mr. Home, the minister of Athelstaneford, published his once famous play of Douglas. He got it put on the stage at Edinburgh, and, at the first performance, a considerable number of ministers were present. What was to be done with such flagrant offenders, who had not even the grace to be ashamed of themselves? Home relieved them by resigning his charge, and betaking himself to literary work in London. But there were many who thought the Church far too slack in its condemnation of the playhouse. Feeling ran high throughout the country; and, in March 1757, when the Presbytery of Paisley met to elect their commissioners to the Assembly, it was moved that they "should be instructed to take the proper way of having the sense and judgment of the Church of Scotland with regard to the Stage and Playhouse, and with respect to her ministers supporting and attending the same." The members of Presbytery were not, however, of one mind in the matter; most of them, as it turned out, were not anxious to force the Church into an attitude of condemnation; and an amendment was carried "to waive the motion, and leave it to the wisdom of the Assembly."

There is a record of a considerable scandal that arose in Kilmacolm in 1756, in connection with the celebration of the Sacrament of the Lord's Supper. On the Communion Sunday there was, as usual, a great concourse of people from neighbouring parishes, and the taverns in the village were thronged with thirsty worshippers. As it drew towards evening there was witnessed a shameful scene of revelry and riot. Drunken men and women reeled homewards shouting and singing, with profane and filthy language. It was attended also with even grosser moral delinquencies. Mr. Fleming, in shamed dismay, appealed to the Presbytery for advice and guidance, and he was instructed to deal sharply with the offenders. The Kirk Session had a busy time, as one after another was summoned before them and sharply rebuked, most of them professing, and no doubt feeling, sincere contrition. One man, however, "Robert Laird, change keeper in Kilmacolm," obstinately refused to confess his fault,

and "behaved before the Session in a most insolent and contumacious manner," and declined to submit to their censure. With him the Presbytery were called upon to deal, and they did so to such purpose that Robert soon after humbly made his peace with the Session. It is to be feared that such scenes were all too common, notwithstanding that the Church Courts had already begun to realize the evil, and to take steps for its removal. Doubtless one cause of the great concourse of people on such occasions was the infrequency with which the Communion was celebrated, in some parishes not oftener than once in two or three years. We need not question that, to the great majority who attended, the Communion was a grand and solemnizing event; but there were always some who were not impressed by its sacredness, and came together as to a fair. The "Kilmacolm Preachings" were famous in the whole country side. On the appointed Sunday most of the parish churches in the neighbourhood would be closed, the ministers having gathered to assist. On the Wednesday previous the Sacramental Fast had been observed, with preaching from morn to eve. There were also two preparatory services in the church on the Saturday. On the morning of Sacrament Sunday the church was crowded long before ten o'clock, when the services of the day began. But there were as many people left outside as would have filled the little church more than half a dozen times. For their benefit a movable pulpit, or tent as it was called, had been erected in the churchyard. This was occupied in turns by the assisting ministers, who continued, without intermission, to preach to the people, who stood around, or sat on the dyke or gravestones, to listen. Company after company went into the church as others left and, seating themselves at the long table put up for the occasion, partook of the Holy Supper. The services lasted from early morning till late at night. The physical frame could not be sustained all that time without refreshment; and at the alehouses—there were at this time no fewer than six in the little village—no wonder that there were sometimes instances of excessive drinking. Nor is it matter of marvel that the younger members sometimes forgot the sacredness of the occasion, and indulged in unseemly enjoyments. On the Monday following there was again service in the church in the forenoon; and, in the afternoon, the minister of the parish summed up as best he

could, all the discourses that had been delivered by himself and the other ministers. This last oration, that must have been a very trying performance both for preacher and audience, was called “perlicuing.”* We can easily understand how an occasion like this, that brought together great crowds, must have been looked forward to amid the monotony of a quiet country village. It was in vain that the ministers sought to maintain perfect decorum.† In the end it was the “Holy Fair” of Robert Burns that did more than either the entreaties or threats of the clergy to abolish the scandal. With all our annual glorification of Burns I do not think it is sufficiently recognized how much the cause of a pure and rational Christianity in Scotland owes to his writings.

In July, 1787, the death of Dr. Fleming ended his long incumbency. Though the objections to patronage still continued, the vacancy on this occasion was not nearly so protracted. On 23rd January, 1788, a presentation by the Earl of Glencairn and Alexander Farquharson, Esq., in favour of Mr. John Brown, was laid on the table of the Presbytery, and Mr. Hill, Glencairn’s factor, called upon them to take action on it. Mr. Brown, who had been licensed seven years previously, was at this time assistant to Mr. Maxwell of Stewarton. The Presbytery resolved to call upon him to present his certificates at next meeting, “at same time declaring that this shall not be considered as their judging of the Presentation, or as precluding them from their right of considering any legal objection against it.” Any difficulty, however, that might have emerged was removed by a call being addressed to Mr. Brown, by heritors, heads of families, and all the elders in Kilmacolm. On 16th April, 1788, his Trials were prescribed, and “Mr. Brown being present, informed the

* There is some uncertainty about the origin of this term ; but it seems most natural to derive it from the Latin *perlegere*, to gather up.

† In this connection there is a story told of Mr. Fleming’s successor, Mr. Brown, with what foundation of fact I know not. It is said that soon after his induction a deputation of villagers, in which the local innkeepers were well represented, waited upon him at the manse, and asked respectfully if he intended to have a Sacrament that year. The young minister, somewhat flurried, stated that he did not know, but was pleased to find them so eager for the ordinance. “Ah!” said the spokesman of the deputation with great frankness, “it isna that ; but if there was to be nae Sacrament we wanted to ask if ye wad gie a subscription to get up a horse race to mak’ some steer about the toon.”

Presbytery that in consequence of their having at a former meeting desired him to have his thoughts on these subjects, he is now ready to deliver himself upon them." Accordingly, at a second diet on the same day, his discourses were heard and sustained, and his settlement was appointed for 8th May. There is no record of his actual admission, but after that date his name appears on the Sederunt of Presbytery. On 25th June he represented to the Presbytery that "the Manse and offices of Kilmacolm are in great disrepair, and that the Church likewise needs some repairs." In consequence of this the Presbytery summoned the heritors to meet them at Kilmacolm on 10th July, 1788. The heritors present at that meeting were—Alex. Dalziel for Glencairn, Patrick Barr for Boyd Porterfield, and James Blair of Pomillan. The repairs ordered on the manse are not specified, but they must have been considerable, as they cost £240 stg.

Mr. Brown's ministry lasted for nearly thirty years. It was a period of comparative quiet in the general history of the Church, the great events taking place on the political stage monopolizing the thoughts of men. They were stirring enough times that witnessed the French Revolution, the marvellous career of the great Napoleon, and the victories of Nelson and Wellington; but with these public affairs our parish history has no concern. Our local records of Presbytery or Kirk-Session do not once mention the name of any one of these heroes. While the thrones of Europe are in dispute among many competitors, Kilmacolm is convulsed over the election of a parochial schoolmaster. Only on two occasions do I find that the attention of the parishioners was certainly directed to public affairs. One was in December, 1803, when Mr. Brown, in obedience to the instructions of the Presbytery, intimated in the church that a collection was asked "to provide warm and comfortable clothing for the Volunteers of Renfrewshire." They were told that "the principles of humanity, of gratitude, and of interest, equally called them to this reasonable exercise of benevolence," that "those who have voluntarily engaged in defence of the country are entitled to every mark of regard and attention." An earnest hope was expressed by the minister that all would have "a just sense of the awful contest in which this country is now engaged, and of the difficult and important duties to which many of their

fellow-subjects are called." The very poor as well as the wealthy were invited to contribute for this pressing object. Those who had no money to give were asked to make "flannel vests" for the gallant Volunteers. I do not know the result of this appeal, but I daresay the parishioners of Kilmacolm were not less patriotic than their neighbours, and did what they could. The other occasion on which they were reminded of what was going on in the world was in October, 1805, after the great victory of Trafalgar, when they were called to celebrate, with due religious exercises, "the day of Public Thanksgiving for the late signal naval victories." On that occasion, too, they had an opportunity of expressing their thankfulness by a collection for the "Patriotic Fund." The whole sum raised that day within the bounds of the Presbytery was £832, but it is sad to find that of that total Kilmacolm contributed only £4 17s.; Inverkip alone subscribing less; Paisley, with its four churches, gave £321; Greenock, with two churches, £211; Port-Glasgow, £89; and even Inchinnan £18, and Houston £15. Was Kilmacolm the poorest parish, or was it the most niggardly or least patriotic? All that we can say is that it was certainly not the poorest. The parish showed up even worse in another collection that was made, some six months later, for the funds of the British and Foreign Bible Society, when out of £627 raised in the Presbytery, it was the smallest contributor with only £2 4s., while Inverkip gave £6, and Houston £25.

The Kirk-Session of Kilmacolm during this period, as appears from their records, were, in addition to cases of discipline, chiefly occupied with the care of the poor. No more economical method of administration could well be conceived. Very little was expended on officials. In 1739 their Clerk complains that his salary is less than in neighbouring parishes, and the Session, after serious consideration, agree to raise it from 10s. to 20s. per annum. In 1794 they fix the salary of Matthew Park, their Church-officer, at 1½ guineas. In 1810 the salaries were again under consideration, and the remuneration of the Session-Clerk, on condition that he acted also as precentor, was increased to 3½ guineas, while the Church-officer was to receive 2½ guineas. The funds at the disposal of the Session for the relief of the poor were derived from the church door collections, fees for the use of the hearse and mortcloth, fees for proclamation of

banns, and the interest of certain small mortifications. These mortifications were mostly very humble bequests, as, from the minister, Mr. Fleming, £10; from an elder, John Leitch, in Nittingshill, in 1790, £5; and in 1791, £10 from "Juliana Steele, relick of late Wm. Porterfield of Duchal." In regard to the church door collections, Mr. Brown in his account of the parish in 1792, says that "they amount at an average to £5 stg. each Sabbath."* This is manifestly a mistake; he probably means £5 Scots, or 8s. 4d. sterling. He states the total sum expended annually on the poor at £49 stg. At the time he wrote, there were upon the Poor Roll twenty-seven persons, and it is curious to note that at present, when the population of the parish has increased more than four-fold, the number in receipt of parochial relief remains almost exactly the same.† The individual doles to paupers were certainly not large. Thus, in 1791, we find the Session agreeing with George Donaldson in Port-Glasgow "to keep and sustain Elizabeth Ness in bed, board, and washing for five guineas for one year."

At this time the Presbytery exercised a very direct supervision over schools and schoolmasters. Poorly paid though the office of parochial schoolmaster was, there were in almost every parish a number of adventure schools taught by men who received even less. Thus in March, 1800, when the Presbytery called for a complete list of all the teachers exercising their vocation within the bounds, the list from Kilmacolu contains three names—Thomas MacMillan, Charles Gordon, and Thomas Cumming. Here is Mr. Brown's account of the emoluments of the parish "dominie" in Kilmacolu one hundred years ago:—"The schoolmaster's salary is 100 merks [*i.e.*, about £5 10s. sterling]; fees for teaching English are 1sh. 6d. the quarter; writing, 2sh., and arithmetic, 3sh. During the winter there are about thirty scholars, and in summer forty or upwards; the roads being so rough, children cannot travel to any considerable distance in winter. He is allowed £1 stg. for being Session-

* Sir John Sinclair's *Statistical Account*, IV., p. 277.

† This information is strangely inconsistent with the apparently official statement in Wilson's *General View of Agriculture in Renfrewshire*, p. 319, where he gives the number of paupers in 1791-4 at 17, and the amount of church-door collections at £13 6s. The corresponding figures given by him for 1810-1 are 18, and £26 16.

Clerk and Precentor out of the public funds, which, together with one shilling for each proclamation, is his living; and, at an average, may amount to £15 or thereby, by which he frugally maintains a wife and three children at present.”* And yet, miserable though the pittance was, it could not be obtained without the applicant passing a searching examination. For example, in the year 1805, Mr. James Peebles was elected schoolmaster at a joint-meeting of heritors and Kirk-Session held at Kilmacolm. The minute of appointment was then submitted to the next meeting of Presbytery, “together with certificates of Mr. Peebles’ moral and religious character, and of his having taken the oath to his Majesty.” The Presbytery thereupon appoint a committee to examine him, who report that “they found him well qualified to teach the branches of education which the heritors and minister of Kilmacolm judged necessary to be taught in the Parish School, viz., Latin, English, Writing, Arithmetic, and Book-keeping.” The candidate then signed the Confession of Faith and Formula, and was admitted to the desired post. It would appear, however, that Mr. Peebles held office for only a few years. He continued his studies with a view to the ministry, and in due time was licensed by the Presbytery. On his resignation, Mr. Brown called a meeting of heritors to appoint a successor. He stated that he had advertised for a schoolmaster in the *Glasgow Courier* and *Greenock Advertiser*, “debaring any from coming forward who had any view to the Church.” There were three applicants, each of whom received three votes, when the chairman, Charles Cunninghame of Cairncurran, gave his casting vote for Mr. James Blackburn, and declared him elected. The Presbytery, however, not being satisfied with the manner of the election, refused to sustain his appointment, and Blackburn appealed to the Assembly. The Assembly dismissed the appeal. Five months later Mr. Blackburn again appeared before the Presbytery and presented a minute of his election, this time by the commissioners of supply for the county. This was regarded as a legal appointment, and the Presbytery proceeded to examine him in Latin, English, Writing, Arithmetic, and Book-keeping. Mr. Blackburn admitted that he was not able to sing in the church and

* *Statistical Account* [1792], Vol. IV., p. 277.

act as precentor, a condition on which the heritors and minister insisted, but not the commissioners of supply. It was then moved "that he be found qualified, notwithstanding his not being able to precent, in regard that it is not unusual in parishes for schoolmasters to supply substitutes for that purpose, which Mr. Blackburn in this case promises to do." Another motion was made "that he be found qualified to teach English, Arithmetic, Book-keeping, and Latin, but that to his Writing many members have strong objections, and in regard he is not qualified for precenting in the church, he be not found legally qualified." On a division the first motion was carried by a majority, Mr. Brown dissenting. If ability to write well be an indispensable condition of being able to teach writing, I am sure the objectors were not without justification, the specimens of his caligraphy in the Session minutes being not remarkable for excellence. The curious thing is that any man with a modicum of education, should have taken so much trouble to obtain a post that conferred so little honour and so meagre emoluments. Such, however, as it was Mr. Blackburn secured it, and filled it, not without satisfaction to the parish, for more than fifty years.

Mr. John Brown died at the manse in November, 1817, in the 69th year of his age, and the 30th of his ministry. He had married, twenty years before, Elizabeth Gracie, by whom he had three sons, one of whom, William, became well known as an oculist in Glasgow, and purchasing the estate of Wateryetts in Kilmacolm, settled there, and was for many years a leading man in the parish.

X.—THE EIGHTEENTH CENTURY—THE PARISH.

Considerable changes took place during this century in the state of property in the parish. At the close of it, the estate of Duchal still continued in the possession of the ancient family of Porterfield. The old castle at the confluence of the Blacketty and the Greenwater was now, however, no longer the family residence. In the description of the sheriffdom of Lanark and Renfrew in 1701 by William Hamilton of Wishaw, it is thus referred to:—"Dowhill is ane bigg old house, much of it of late having become ruinous, well planted with barren timber, but none of the pleasantest seats." In 1710 Alexander Porterfield built a new mansion on a different site, which seems to have been a somewhat humble edifice. At any rate, in 1768, his nephew and successor thought it necessary to enlarge or rebuild it. In 1755, says Semple, "he built a stone bridge, with one arch, over the Duchal river, leading into his orchard and garden, which is well supplied with different kinds of fruits, sallads and roots, as other gentlemen's gardens are in the kingdom, having a fine circular pond near the north side, and a warren full of rabbits near the west side; the back side of which there is a mount with flowering shrubs; the east side of said garden is fenced with the river, the bridge having a fine gate, under lock and key, on the middle thereof; the sides of the gate are engraved; on the top, the image of a man's face, with other wreathed work." Then he goes on: "in the year 1768 he built a large three-story house, with a pavilion roof, rustic cornered on the east side, adjoining to the north side of the former house, and east side of the garden, the said house being fronted to the east, having twelve steps of a stone stair up to the main entry. Out upon the north side is hung a bell, which they ring for the family's use. The pleasure ground lies to the east side; in some places are growing rows and avenues of large trees, and many different kinds of beautiful trees interspersed over a pleasant green, all which is as fertile a plot of ground as any I have observed in the parish, as lying on

the south side of the conflux of Duchal water and Grife. I find the avenue on the east side, and the two entries of the house with the bridge, as also the warren and mount in the middle of the garden, are all in a parallel line with each other. A great part of the ruins of old Duchal still remains, as also the old drawbridge, and the draw-well." This same Boyd Porterfield, who built Duchal, bought from Lindsay the lands of Blacksholm, which had formerly belonged to the Lyles of Duchal.

But if the Porterfields continued to flourish, the end of the century found new lords in Finlaystone. As has been told elsewhere the last Earl of Glencairn died in 1796, when the title became extinct, and the estate passed to Robert Graham of Gartmore. In the account of the sheriffdom by Hamilton of Wishaw, Finlaystone is briefly described as "a pleasant dwelling, a fyne house, well-planted, with good enclosures and gardens." Crawford,* writing a few years later, says: "upon the coast, on a rising ground, is situate the Castle of Finlaystone, the seat of the Earl of Glencairn, well planted. The house is a noble and great building round a court." Semple,† following Crawford, in 1782, adds: "the Castle of Finlaystone is a noble and grand building, for the form of which I would recommend the reader to the map of the Shire of Renfrew, where he will find an elevation of the said house. ‡ At which place there are many pleasant avenues, with numerous plantings of various kinds of trees, the ground well enclosed, having large belting planted round many of the enclosures. The orchard and garden well stored with fruit, the melonary having a fine square brick hedge surrounding it; a very high bank is on the south side of the garden, betwixt and the manour, having a gradual slope from the house down to the said garden; on the east side of both runs a small rivulet over three or four pleasant cascades, one of said cataracts the precipice is above 20 feet. A little south of said manour stands the stables or mews, whereon is placed a large clock bearing date 1760. South of which are two ponds, the one square, and the other of a circular form, around which are growing a circular row of tall lime trees inclosing the same. On the west side of which stands a fine well, conveyed to the manour in pipes."

* Semple and Crawford's *History*, p. 65.

† *Ib.*, page 70.

‡ This map was published, from original surveys, by Charles Ross in 1745.

There had been changes also in the family of Newark. At the very beginning of the century the Maxwells disposed the property to William Cochran of Kilmarnock, from whom it passed to Sir James Hamilton of Rosehall, and again to Hamilton of Wishaw, whose heir became 6th Earl of Belhaven.

The Cunninghames of Cairncurran too had changed their family seat. New Cairncurran, or Carruth, beautifully situated among noble trees, was built in 1722, and rebuilt in 1782, and, when the century closes, is still in possession of the old family. "A little to the north of Cairncuren," we again quote Semple,* "stand the house and lands of Craigbet, pleasantly situate on the south side of the river Grife, having considerable planting on the south and east sides of the house; which is built in the modern fashion, pavilion roofed, having a fine wooden rail in front. Which house and lands, comprehending the lands of Carsemeadow, did formerly belong to Mr. Emmanuel Walker, and, about the year 1767, were purchased by Captain Lachlan Maclean, who, in the year 1781, alienated the said house and lands to Mr. John M'Kerrel, silk manufacturer in Maxwelltown, near Paisley, the present proprietor, who married Margaret, daughter of Humphrey Fulton, late silk manufacturer there."

The only other house of importance in the parish was Broadfield. In 1762 the 13th Earl of Glencairn let for fifty-seven years 108 Scots acres of the lands of Broadfield and Blackston to Dr. Molleson of Port-Glasgow at a rent of £22 stg., on which he built a house, forming the back part of the present house. The Rev. Mr. Brown, in his statistical account of the parish, claims his work as "the most remarkable piece of improvement in this parish. On the farm of Bradefield he has built an elegant house. He has judiciously subdivided and inclosed the lands with thorn-hedges and belts of planting. Though of a shallow soil, it now yields a plentiful crop of oats, barley, beans, and grass of various kinds. His garden produces the plants and flowers common in the climate, and he raises many from foreign countries which are useful in the line of his profession. These improvements do much honour to his judgment and taste. The lands were in a state of nature within these thirty years." †

* Semple and Crawford's *History*, p. 74.

† Sir John Sinclair's *Stat. Acc.*, IV., p. 579.

Besides these, there were numerous small lairds, such as Foster of Auchinleck, Wm. Clerk of Killochries, Jas. Blair of Pomillan, Jas. Holmes of Slates, Robert Erskine of Caldside, David Lang of Overton, and others.

In the village itself there was but little change. The only important addition was a two-storied house that still stands, and is now known as Low Shells. "About three or four years ago," says Semple in 1782, "the Right Honourable James Earl of Glencairn built a good two-story slated factory [there being only two slated houses before that], but the weavers have to apply to Paisley and Kilbarchan manufacturers for their work. There are two stocking-weavers in the place, who are likewise obliged to apply to distant manufacturers for their work. They have little trade in the place, except in the wright and clockmaker way." The parish minister's account gives a curious list of the inhabitants. "The small village at the Church contains about 45 houses and 126 persons. There are 5 wrights, a variety of professing masons, 2 clockmakers, 8 weavers, 35 Seceders, and 18 of the sect call Macmillanites."* There were at the time only 951 persons in the parish, of whom the census returns showed that 443 were males and 508 females. The population had decreased considerably in sixteen years, for in 1775 it had amounted to 1,495. In 1801, however, it had risen to 1130; and in 1811 to 1474.

The condition of agriculture was very little improved during the first quarter of the century, though afterwards it made considerable progress. The price of produce gradually increased. Oats that, in 1705, were 10s. per boll, were, according to the fiars prices of 1804, 19s. 4d. per boll. During the same period bere rose from 12s. 6d. to 20s. 9d. per boll; oat-meal, that in the first year of the century was 10s. per boll, in the last year, 1799, was 32s. 9½d. This latter price seems, however, to have been exceptional, as five years earlier it was 17s. 1d., and five years later 21s. 11d. The farms in Kilmacolm were, for the most part, very small. In 1725 the rent-roll of Duchal shows the farm of Auchenfoil rented at £10 stg., Hillside at £5 stg., Burnbank at £4 3s. 4d. stg., Green at £1 6s. 1d. stg., Mutchill at £2 10s. stg., with 4 bolls of meal; mailing of Auchinleck, £10 stg.; lands of Nether Dennistoun, £3 13s. 8d. stg.; Horsecraigs,

* *Statistical Account*, IV., p. 275.

£5 9s. stg.* Mr. Brown, in 1792, testifies that “farmers are small and numerous. For the most part, the farms rent from £20 to £60 yearly; arable land lets at an average from 15s. to 20s. the acre; meadow ground from 30s. to 50s. Oats is the prevailing crop. Natural grass abounds; the artificial is little cultivated, though the lime quarry is only about three miles distant. The farmer imagines himself more profited by collecting earthen dunghills. Few horses are reared in the parish. The cows are generally of a small size, between the Highland and Galloway breed, but are mostly good milk cows. Sheep are rare. The ploughs are generally of the Scots form, and made very strong, as the ground is stony; each farmer uses only one, as the farms are small. The plough is generally drawn by three horses, and two men are employed. Much of the ground might be ploughed with two horses, and a ploughman accustomed to drive by the rein, which is introduced of late with success. Each farmer has usually a single cart. He has a ready market for every article at Port-Glasgow and Greenock, and a high price.”† The growing of potatoes was introduced into the West in 1740, but the farmers of Kilmacolm were too conservative to welcome the new crop. Less than one-half of the acreage of the parish was under cultivation of any kind. Farmers have always, as a class, been slow to move. Superstitions and old prejudices linger long among them. Thus the belief in witchcraft, once universal, has died very hard; indeed, it may be questioned whether it be quite dead at the present day. So when fanners, for winnowing the grain, were first introduced from Holland in 1737, there were very many who denounced them as an invention of the Prince of the Power of the Air, as an insult to God, who maketh the wind to blow where He listeth. I am afraid it cannot be maintained that the farmers of Kilmacolm were enterprising in these days. “The people,” says Mr. Brown, “cultivate their farms, and follow no other employment, yet improvements are not advanced to any considerable length. They are as economical as their neighbours, and frugal from their circumstances. Dress, customs and manners are considerably improved within these 50 years; but the people

* Hector's *Jud. Rec. of Renf.*, II., p. 262-5.

† *Stat. Acc.*, IV., p. 276.

by no means border on luxury. . . . There are six ale-houses in the village, and three about the centre of the parish. There the country people meet to transact their business, and spend the social hour. Their drink is generally small beer and whisky; the latter is too frequently attended with fatal consequences to the constitution and morals." In the *Statistical Account* very many ministers tell of the mischief wrought in their parishes by the immoderate use of whisky; but it is curious to note a still more marked unanimity in the condemnation of tea. When tea was first introduced in 1750 great opposition was roused against its use, as likely to enervate the constitution and ruin the State. President Forbes marvels at the degeneracy of a people who could give up their wholesome beer for so deleterious a drug. He anticipates that the culture of grain for the manufacture of the national liquor might be superseded, and so agriculture be ruined.* Total abstinence societies were formed, the members of which bound themselves to abstain from tea and to drink beer. And yet the use of tea grew and spread over the whole country. In the *Statistical Account* there are constant mournful lamentations over the sad delusion. A minister in Orkney † has no hesitation in attributing increase of disease in his parish to the use of tea. The minister of Crieff ‡ laments that his people are "betwitched by the mollifying influence of the enfeebling potion." The good folks of Coldingham § have only one extravagance, namely, that they breakfast on tea. The minister mentions also, but as comparatively a small matter, that they were given also to a somewhat immoderate use of whisky; and regrets the cheapness of these "two superfluous and pernicious articles." He finds, further, that the increase in the number of the poor is largely due to the too common use of tea. The minister of Mortlach || roundly asserts that "drinking of tea instead of good ale is a miserable change," and that it is "exceedingly hurtful both to health and morals."

I do not know whether tea-drinking had become common in Kilmacolm; but certainly their morals were not yet beyond reproach. Drunkenness, quarrelling, and profanity were all too common. Indisputable

* Hill Burton's *Hist. of Scot.*, VIII., 507.

† I., 386.

‡ IX., 594.

§ XII., 55.

|| XVII., 438.

evidence of this is found in the records of the Kirk Session, and of the Sheriff Court. Of course it must be remembered that it was only ill-doers who were likely to figure there; and they are therefore not to be taken as typical of the decent law-abiding population. One woman, for example, is charged before the Session with striking and otherwise cruelly abusing her mother. The worthy elders, sitting in judgment, find such conduct "unedifying," and pass sentence accordingly. Here, however, is a more serious affair that called for the interposition of the criminal court. It would appear that a feud had subsisted for some time between the families in the neighbouring farms of Slates and Netherwood. At length, in April, 1715, it came to a stand-up fight between them. On the one side were ranged Robert Lang of Slates, Jean Patison, his spouse, Margaret Lang, his daughter, Patrick Lang, his son, and Archibald Boag, his servant; on the other side were Walter Barr of Netherwood, William, his son, Janet, his daughter, and Duncan Lamond, his servant. To it they went "tuilzeing and fighting" with might and main, and, according to the indictment, "comeing together upon the said tuilzie, fell upon ane another, and beat, bruized, and abused ane another most barbarouslie and inhumanelie upon the head, breasts, and oyr parts of their bodies, to the great effusion of their blood." The sheriff did not deal lightly with the offenders. Robert Lang, and each of his family, except his wife, were fined £50 Scots; and Walter Barr had to pay the same amount, and his servant £10 Scots.* Take another specimen from the same source of the manners of Kilmacolin agriculturists. One evening in February, 1750, Robert Millar, tenant of the Mailing of Mathernock, was visited by a neighbouring farmer, Robert Greenlees, tenant of Wateryetts. While Greenlees was sitting peaceably by the fireside Millar's son, Matthew, entered and seizing a large pair of tongs "attacked, wounded, beat, and blooded him, without any manner of provocation." Greenlees naturally sought redress at law, and, in the end, the sheriff finds it proven that "Matthew Miller gave Robert Greenlees a stroak on the head with ane pair of iron tongs, and thereby cut and bled the complainer. Therefore ordains the said defender to make payment to the said complainer of one

* *Judicial Records of Renfrewshire*, I., 82.

Pound, one shilling, and one halfpenny sterling of expense of process, and of Twenty five Pounds Scots of damages and assythment ; and fines and americiats the said defender in the sum of Twenty Pounds Scots to the Procurator Fiscall for the cryme." * One hopes that this smart sentence was an effective lesson in better manners to the ill-disposed Matthew.

Let us take one more glimpse into the condition of farming life in Kilmacolm, of a more interesting kind, though it too is afforded by the records of the Sheriff Court. The "plenishing" that he is able to give to his daughter on marriage was, and perhaps is, a fair indication of the worldly substance of a Scottish farmer. According to Scots law and practice, "where marriage desolveth by the death of either partie within year and day of the marriage, all things given in such matrimony, or on account of the marriage with any partie, doth return to the same condition as before the marriage, and the survivor is lyable in restitution thereof." In the year 1724 John Lindsay, tenant in Langach, married Mary, daughter of Alex. Cochrane, tenant in Knaps. Within a year Mrs. Lindsay died without issue, and as the husband was slow to make restitution of the property she had brought him, her fathers and brothers sued him to that effect before the sheriff. Their enumeration of the articles claimed is a fair indication of the outfit of a Kilmacolm farmer's bride of the period. They estimate "her Paraphernals and body cloathes, linens, and others, at the value of 300 merks Scots ; item, three secks [for beds] worth £4 10s., ane smoothing iron worth half ane crown, ane dove worth sixpence, 3 kane fowls worth fifteen shillings Scots, two dozen of horn spoons worth six shillings sterling, 8 stone of lint, whereof the greatest part was heckled, worth £10 Scots per stone all over head ; item, other goods and gear to the value of ane hundred merks Scots money ; as also she took with her or received at the time of the marriage from her father and otherwise the sum of Twelve Pounds twelve shillings, Scots, and had pertaining and belonging to her ane hundred Pounds Scots in money due and adlebt to her." The whole amounted to nearly £40 stg., a sum of considerable importance at that time when money was scarce and of high value. The reckoning seems to have been strict enough, as it included

* *Judicial Records of Renfrewshire*, II., 194.

sixpence as the value of a dove that the poor bride had carried with her. The sheriff decerned for the amount claimed, and the bereaved husband had to "thole" not only the loss of his wife, but also of her tocher, which doubtless he had already reckoned as part of his own estate.*

Another point of perennial agricultural interest is the preservation of game. We are quite prepared to find that the rights of the landlords were enforced with but small regard for the welfare of the tenants. At the present day we hear a great deal about the injury suffered by farmers from game, but at the beginning of the eighteenth century they were not the "sufferers" who were regarded. In 1706 it was represented to the Privy Council by William Earl of Glencairn that "the game suffer extreemly in the Shyre of Renfrew," because of the want of a legal protector, and accordingly the Privy Council forthwith appointed the noble Earl to the honourable position of Master of the Game for the County, with full power to enforce the penalties against all transgressors. The game thus placed under his august protection were "does, raes, hairs, plovers, black-cocks, grey-hens, muircocks, partridges, wild ducks or draiks, teeles, herons, or any such kind of fowlis," as also "salmon, trouts, and smolts." The law was very clear and explicit. None had any right to kill game except noblemen and gentlemen with a valued rent of £100 Scots, and their servants. All others, "common fowlers or shooters," were to be severely punished if they infringed this right. And severely punished many of them were by fine and imprisonment. If a farmer sought to protect his scanty crop by knocking over an odd rabbit, the noble Master of the Game was not slow to teach him the sanctity of the law. In one day, in 1716, no fewer than fifty-two tenant farmers and others in the parish of Kilmacolm were charged before the sheriff for poaching. Their names were—James Holms in Buits, John Urie in Horse Craigs, James Rennie in Heugh, Alex. Millar in Newton, John Laird in Barsharrock, William Scott there, John Millar in Glen Miln, James Whytehill in Beerhill, Alexander Holms in Wraes, John Craig in Bridgend, John Holme in Wood, James Gardner in Blackholm, John Lyle in Bridgflat, James Arskin in Mathernock, George Aikin in Auchenber,

* *Judicial Records of Renfrewshire*, II., 185.

James Killock there, Patrick Crawford in Youngston, John Mathie, John Galbraith, John Orr in Kilbryde, Andrew Rodger there, John Park in Auchendrach, John Holmes in Castlehill, James Holmes there, John Campbell in Broadfield, George Arskin in Mathernock, John Taylor in Auchenleck, Alexander Holms there, James Lang there, Alexander Taylor in Auchentorlie, James Taylor there, John Laird in Dennistoun, Thomas Dennistoun in Bardrennan, Patrick Carruth in Dennistoun, John Caddie there, William Holme in Corsehill, Robert Orr there, John Pollock in Auchenleck, William Stirrat in Newark, William Haning in Dennistoun, Francis Millar, merchant in Newark, John Gardner in Walton, John Orr, smith in Kilmacolm, James Hall in Duchall, James Crawford in Park, John and Patrick Cuthbert and Charles Menzies, carpenters in Newark, and George Rolland, boatman, John Park and William Semple and Alexander Wilson in Kilmacolm. Against 36 of these the Fiscal had absolutely not a scrap of evidence, and, accordingly, on their taking the oath of purgation, they were discharged. Four of them, who did not appear, were each fined £10 Scots for contumacy, and ordered to be cited again. The remaining twelve were found guilty of having killed among them one hare, one cock, two teal, and two ducks and drakes, and were each fined in the large sum of £20 Scots.* Later in the century, however, we find prosecutions against the landlords themselves. An Act had been passed declaring it illegal to shoot hares, under a penalty of £20 Scots. In 1775 we find Walter M'Gown, servant to Glencairn, and John Rankin, servant to Porterfield, adjudged to pay this fine. They had both killed hares by their masters' orders, in spite of the law. We have seen that salmon also were preserved. Even at the close of the century, the salmon fishings in the Clyde and its tributary streams were of considerable value. Thus the Burgh of Renfrew had fishing-rights in the Clyde, from Scotstoun to Kelly Bridge, which were rented at £75 per annum.† So also the salmon fishing at Govan was let at £49 per annum.‡ The fish was retailed at the high price of 5d. or 6d. per pound.§ There were large quantities of salmon-fry in the Gryfe in these days. In Mr. Brown's account of the

* *Jud. Rec. of Renf.*, II., 102-3. † *Stat. Acc.*, II., 167. ‡ *Ib.*, XIV., 284. § *Ib.*, IX., 62.

parish in 1792, he says—"The waters of Grief and Duchal run through the parish from the west, abounding with fine trouts; in the spawning season salmon come from the Clyde, and leave immense quantities of fry, which remain till April, and then return to Clyde. By cutting a fin as a mark, several have been taken next season to the size of eighteen and twenty inches, so quick is their growth in salt water. There is also fine parr."*

The minister seems to have been rather proud of the number of bridges in the parish. He admits that "the roads are but indifferent, but there are thirteen bridges, generally built and kept up by the family of Porterfield, and are in good repair. There are three of a larger size, on the great road from Glasgow to Greenock, which runs through the north corner of the parish for about two miles, and is the only turnpike.† The bridges seem to have attracted also the attention of Semple, some of which he enumerates. Thus he tells us "at Mathernock there is a bridge, with one arch, over the river, and a walk mill, where anciently was a corn mill." Again, "at the Bridgend his Lordship has a corn mill upon the river Grife. The bridge has one arch." Again, at Old Duchal "there is a stone bridge with one arch, as also another stone bridge with one arch at the Step-ends, both on Duchal water." And yet again, "at Milltoun are a corn mill and a stone bridge with one arch. At Little Mill are a corn mill and a stone bridge with four arches; both bridges are built since 1710 upon the river Grife; as also a corn mill, called Glen mill, and another corn mill called Margaret's or Maul's Mill, within the barony."‡ On such roads there was little wheeled traffic; carts were few, and carriages quite unknown. We must remember that the first private carriage was seen in the streets of Glasgow in 1725. The traffic was carried on chiefly by pack-horses.

Mr. Brown gives rather a dismal account of the climatic conditions. "The air in general," he says, "is moist, and there are frequent heavy rains from the western shores, often accompanied with high winds. The inhabitants are generally healthy. The most frequent diseases are fevers, consumptions, and rheumatism, occasioned, perhaps, among the common people, from frequent wetness and damp cottages."§ He gives us also some idea of the prevailing wages and prices. "A labourer employed in

* *Stat. Acc.*, IV., 275. † *Ib.*, IV., 278. ‡ *Hist. of Renf.*, 64-75. § *Stat. Acc.*, IV. 274.

husbandry, at an average has about £4 the half year, which, together with the thrift of his wife, gains his family a decent livelihood, or through-bearing, as they term it. Her work is most frequently spinning to the manufacturers in and about Paisley of lint given by them, or raised in the place. A male servant has, at an average, £8 yearly, a female £3; both have their victuals afforded them. Hired servants are found to be more ready on occasions, especially in harvest. Cottagers frequently live at some distance, and in this rainy climate a short time is precious at that season. The wages of a day-labourer are 1s. 4d.; the rent of cottages is from 15s. to 30s. yearly. Peat is the general fuel with the common people, and with others coal is brought from Quarrelton or Comehill; the former are sold at 5d. the hutch, four of which are an ordinary cart-load, and about six miles distant; the latter 3d. the hutch, five of which are a cart-load, and three miles distant.*

We have already heard how the parish schoolmaster “frugally maintained a wife and three children,” not to speak of himself, on a salary amounting to about £15 per annum. He was therefore worse paid than a day-labourer. In comparison with this miserable pittance, the parish minister received a tolerable stipend. In the middle of the century a serious attempt was made to improve the temporal condition of the clergy. At that time it was found that out of 300 livings, nearly 150 were under £40 a year, only twenty-six above £100, and not one so high as £140, while the average was about £52. In the Church of England matters were even worse, for in England and Wales there were more than 1700 benefices under £20.† The stipend of Kilmacolm was better than the average, for in 1755 we find it valued at £92 4s. 5d. In 1792 this is what Mr. Brown has to say about the living:—“The stipend is £63 17s. 9½d. money, with three chalders of meal, which may be rated at 16s. the boll, amounting in all to about £102. The Glebe, of a shallow soil, at an average may be valued at £8.” In 1797, on account of increased fiars prices, it rose to about £160. On such an income the minister could live, according to the manners of the time, if not in luxury, at least without any particular hardship. Where nearly all his parishioners were poor, it was fitting that he should not be wealthy.

* *Stat. Acc.*, IV. 277.

† *Cunninghame's Church History*, II., 333.



BIRD'S-EYE VIEW OF VILLAGE.

XI.—THE NINETEENTH CENTURY—THE CHURCH.

On the death of Mr. Brown in November, 1817, there was a vacancy in the Parish Church for more than eighteen months. It was caused by disputes concerning the right of patronage, which, apparently, had changed hands more than once. At any rate, in March, 1818, a presentation by Dr. William Anderson, physician in Glasgow, in favour of Mr. Robert Cameron, and Mr. Cameron's letter of acceptance, were laid on the table of the Presbytery. It appeared that Dr. Anderson had acquired the patronage only in the January preceding, and, therefore, after the vacancy had taken place; and, accordingly, the Presbytery consulted the Procurator of the Church, Mr. John Connell, whether in these circumstances, the presentation was legal. The Procurator replied that he did not know of any case of a presentation being objected to on the ground that the patron's right had been acquired after the vacancy had occurred. The question was then referred to the Assembly, which held that "in respect there does not appear to be any law prohibiting an absolute sale of a Patronage during a vacancy" it was the duty of the Presbytery "to proceed in the settlement of Mr. Robert Cameron with all convenient speed." But the case was not yet by any means at an end. In July, 1818, three elders from Kilmacolm, James Park, Robert Taylor, and William Stirrat, appeared before the Presbytery, and submitted in writing the following allegations: first, that no transference of the patronage from the representatives of the Earl of Glencairn had ever legally been made to anybody; second, that "a *fama clamosa frequens et publica* has for years prevailed that the patronage was bought with the presentee's money, and that the transference to Dr. Anderson was a mere job to cover that simoniacal practice." The enquiry into the truth of these allegations did not yield any definite result. In the month of October the Synod had the case before them, and ordained the Presbytery to obey the injunction of last General Assembly and proceed to the settlement.

It was not, however, till 25th February, 1819, that a call was moderated in to Mr. Cameron, signed by heritors, elders, and heads of families in Kilmacolm. At their meeting in April the Presbytery called upon the presentee to make the following declaration:—"I, Robert Cameron, solemnly declare, as I shall answer to God at the Great Day of Judgment, that I have come under no engagement, expressed or understood, with the Patron or Heritors of Kilmacolm, nor with any person or persons in their name, that neither by myself nor by any person with my knowledge has anything been given or promised to procure me a presentation to the vacant parish of Kilmacolm, and if at any time hereafter it shall come to my knowledge that anything has been given or promised to be given to the Patron, or to any other person, for procuring this presentation I will immediately reveal it to the Presbytery." Mr. Cameron signed the above declaration, and, finally, on 6th May, 1819, he was ordained and inducted at Kilmacolm, and "was cordially received by heritors, elders, and parishioners generally." We may question whether it was worth his while to have gone through so much for the sake of such an appointment. But it must be remembered that he was a probationer of fifteen years standing, having been licensed in 1804, and was at his induction more than 50 years of age. The living, though declining in value, was still respectable. Wilson, in his *General View of Agriculture in Renfrewshire* (p. 78), estimates it as worth in the year 1809 £317, exclusive of glebe and manse. In May, 1830, Mr. Cameron represented to the Presbytery that his stipend was 5 chalders of meal, and 5 chalders of bere, payable in money, with £700 Scots, and £100 Scots for Communion elements. The full value of the living would thus be about £290. In this year [1830], however, he raised a process of augmentation, in which he craved an addition of 4 chalders of meal and 4 chalders of bere. Apparently he received less, for in January, 1836, in his account of the parish, he says: "the stipend is 16 chalders, half meal, half barley, with £8 6s. 8d. for Communion elements."* The glebe he values at £13. According to the fiars prices of that year the stipend must then have been about £250. He seems to have been tolerably satisfied with the accommodation pro-

* *New Statistical Account of Renfrewshire*, p. 60.

vided for him in the manse. "The Manse," he says, "was built more than a century ago,* and has undergone some extensive alterations and repairs. Upwards of 40 years ago two wings were added to it, and a handsome porch, which render the house as convenient as any modern Manse in the neighbourhood." † The chief event in the ecclesiastical history of the parish during Mr. Cameron's incumbency was the building of a new church. As might be expected the proceedings in connection with so considerable a piece of work occupied no little time. In June, 1828, the heritors met and were "unanimously of opinion that the Church is in a most dangerous state, and unsafe for the parishioners to attend service therein, and especially that the Belfry must at once be taken down." Accordingly, they obtained plans from Mr. James Dempster, architect, Greenock, for a church to accommodate 800 sitters, being two-thirds of the examinable persons of the parish according to census of 1821. He proposed that it should be built, not on the old site, "where it would be necessary to encroach on the graves," but on a part of the glebe. The plans were approved, but the Presbytery refused to sanction the change of site unless with the concurrence of three-fourths of the heritors. The endeavour to secure the necessary consents caused much delay, and on 17th March, 1829, the Presbytery met at Kilmacohn, "and the day being uncomfortable adjourned to Robin Laird's Inn," and decided that the church should be built on the old site. Thereafter the heritors had many meetings, and discussed three different sets of plans, finally adopting that "showing a tower." Porterfield, however, and others, objected on the ground that "the church proposed was unnecessarily expensive." Whereupon the Presbytery intervened, and, on 1st July, 1829, and on their own authority, adopted Mr. Dempster's plan—his estimate of the cost being £1,445 14s. 5d. stg., "under deduction of £10 as probable value of materials of old church"—and assessed the heritors for £1,500. The Presbytery had, however, exceeded their powers, and, on an appeal to the Court of Session, they were enjoined to recal their decree, and to

* Mr. Cameron is wrong. It was not built then, but considerable improvements were made in 1736, the "two wings" being added in 1799.

† *New Stat. Acc.*, p. 60.

content themselves with ordaining the heritors to take the necessary steps. The work was then proceeded with ; and, on 26th July, 1831, the Presbytery met at Kilmacolm, and inspected the new church "in and out," and found that "it contained sittings sufficient to accommodate 800, being two-thirds of the examinable persons, or nearly a half of the population, ascertained by the census just finished to be 1613. The Presbytery find it sufficient, and appoint it to be opened, and the keys to be delivered to the minister, which was done." It does not appear that any one thought of dedicating the building to its sacred uses by a religious service of any kind. The church being situated on the very borders of the parish was inconvenient for many of the inhabitants, and must have been much too large for the population. Mr. Cameron, however, testifies that the people attended church very well, and that on an average about 400 usually partook of the Communion. It must be remembered that at this time dissent was almost altogether unknown. We have already seen how an attempt had been made, early in the eighteenth century, to form a seceding congregation at Killochries, but it had finally been removed to Kilbarchan. Towards the end of the century a church was built at Kilmacolm for a sect that had recently arisen, known as Macmillanites, or Reformed Presbyterians. It never was very flourishing, though its adherents were abundantly zealous. Some of them came from great distances, travelling every Sunday from Ayrshire, Dumbartonshire, and Argyleshire. Mr. Cameron, in 1836, says: "they number about 20 members, and are not on the increase." The first minister was Thomas Henderson, who was ordained in 1787, and died in 1823. He was succeeded in 1825 by William Maclachlan, who ministered to his select flock till 1856, when the congregation was removed to Port-Glasgow. The humble church at Kilmacolm was sold, and is now used as small dwelling houses. They were very strict in their religious opinions, and especially rigid in their observance of the Sabbath rest. A story is told of how some country folk, worshippers in the parish kirk, one Sunday called upon a Macmillanite family, between sermons, and asked if they might be allowed the use of the kettle to make tea. "Na! na!" said the guidwife, "we canna dae that on the Sabbath, and it the Sacrament forbye; but the lass Jennock there, the cup o' her ineequity is near about fu' at ony

rate ; she may pit on the kettle, and boil it, an' she likes." It is to be feared that "the lass" had shown a preference for the shorter services and more lax ways of the Establishment.

There was also in the village a small and exceedingly humble meeting-house in which, for about seventy years, a few Baptists held their services. They never had a minister, and consisted of only two or three families. In 1839 they numbered only ten individuals. It was finally given up about 1870. They were an exceedingly worthy set of people. The preaching in which they delighted was of a very simple order. It is told how one of them expatiating on the happiness that awaited the faithful in heaven, expressed himself in this way :—"In heaven, ma fiens, the saints are happier—aye, far happier, than if ilka ane o' them had a free mailin' here in the parish o' Kilmacolm." His imagination, or that of his hearers could not be expected to soar above that.

In 1833 a petition was laid upon the table of the Presbytery from the three parishes of Greenock, and the parishes of Kilmacolm, Inverkip, Port-Glasgow, and Erskine, requesting that they should be formed into a new Presbytery to meet at Greenock. It was felt that for the due discharge of Presbyterial supervision there should be a Presbytery for the Lower Ward. It was suggested that the parishes of Largs and Cumbræ might also be disjoined from the Presbytery of Irvine and form part of the new Presbytery. The Presbytery of Irvine objected, but, on 31st May, 1834, the Assembly formed the nine parishes named into a separate Presbytery, the seat thereof to be at Greenock, and fixed the first meeting of the Presbytery of Greenock for the second Tuesday of July next. At the meeting of the Presbytery of Paisley in July, at which this decision was read, it was minuted that "they regret the severe loss which they will sustain by the separation of so many valuable members of their body, and beg unanimously to offer to them their expression of cordial good will." They also agreed "to allow the Presbytery of Greenock access at all times to the Minutes of the Presbytery of Paisley." From 8th July, 1834, the parish of Kilmacolm has formed part of the Presbytery of Greenock, which now includes twelve new parishes in addition to the original nine.

In the proceedings of the new Presbytery Mr. Cameron does not

seem ever to have taken much part. Apparently, he was for some considerable time in bad health, and the affairs of the parish were left to manage themselves. For some years there were no elders, but in 1839, Mr. Blackburn, schoolmaster, and Hugh Blair, Auchenfoil, were appointed to that office. Mr. Blackburn was responsible for an important change in the exercise of discipline. On 28th April, 1840, he proposed that in future all rebukes should be administered before the Session, as the practice of rebuking in the presence of the whole congregation, he affirmed, did not tend to edification. It was agreed to make trial of the mode of discipline suggested; and the stool of repentance that was placed opposite the pulpit, was never again occupied in Kilmacolm. Mr. Cameron died at the manse on 20th June, 1842, in the 74th year of his age, having been minister of the parish for 23 years. Notwithstanding the opposition to his induction he seems soon to have won the respect of the parishioners. He was a man of a portly presence which led the people to refer to him familiarly as "the Bishop." At the time of his death the great "non-intrusion" controversy, that had for so many years distracted the Church, was fast reaching its climax. In the Presbytery of Greenock the Constitutional, or Moderate party, were in a small minority. When the secession finally took place it was found that all the parishes of the Presbytery were left vacant with the exception of Port-Glasgow, Inverkip, and East Greenock. It is unquestionable that the movement that ended in the formation of the great dissenting body known as the Free Church, was, if not a purely clerical movement, largely dependent on clerical influence. As a general rule, the congregations were led by their ministers: in those parishes where the ministers seceded a large number of the people followed them, where they remained in the Church there were few seceders. Kilmacolm being without a minister when the "Disruption" took place, the parish was but little affected by the event. For some reason the patron did not issue a presentation within the statutory six months after Mr. Cameron's death, so that the right fell to the Presbytery *jure devoluto*. On 10th January, 1843, the Presbytery resolved to leave the election in the hands of the male communicants of the parish, and drew up certain regulations for their guidance. The male communicants were appointed to meet and nominate eight of their number, who, along

with the elders, should constitute the committee of selection. They were instructed to choose a leet of candidates, not more than five, nor less than three. Accordingly, on 25th January, a meeting was held in the church, and the committee was formed as follows, viz.:—James Blackburn and Hugh Blair, elders; and Thomas Fleming, Rowantreehill, William Laird, Gibbliston, Thomas Kinloch, Bridgend, Robert Holms, Castlehill, Robert Craig, Hattrick, Matthew Kinloch, Horseward, Alexander Holms, Bankbrae, and John Wood, Auchentiber. The Committee lost no time; on 27th February they agreed, by a majority of six to four, to nominate the following leet, viz., Mr. W. Carrick, residing at Houston; W. Park, at Glasgow; W. Reid, at Gretna; J. Cameron, at Glasgow; and H. Murkland, at Annan. The dissenting members of Committee, however, appealed to the Presbytery, supported by a large number of parishioners, and the Court referred the matter *simpliciter* to the General Assembly. The Assembly instructed them to proceed, and, at a meeting held at Kilmacolm on 12th June, 1843, a compromise was effected by which the leet was unanimously accepted, on condition that the name of Mr. Brydson was added to it. By this time the Presbytery had been reduced to three ministers, and, with so many vacancies thrown suddenly on their hands, the labours of these men were incessant. A meeting of Communicants was held at Kilmacolm on 4th July, at which the Presbytery attended. The Moderator having exhorted the electors “to integrity and unity in giving their voices,” the vote was taken between Thomas Brydson, minister at Lavern, and William Carrick, preacher at Glasgow—the other candidates had retired—when there voted for Brydson sixty-nine, for Carrick thirty-five. The minority concurred, and signed Mr. Brydson’s call, and finally he was inducted to Kilmacolm, 29th August, 1843. One of his first duties was to add to the Kirk-Session, and the following were ordained as elders, viz., Colonel Day Hort MacDowall of Carruth; James Simpson, Leperston; John Lang, Wateryetts; Will. Laird, Overton; Alex. Holm, Bankbrae, and Robert Taylor, Glenmill. During his incumbency no important ecclesiastical change took place in the parish. An abortive attempt was made to form a congregation in connection with the Free Church. Notwithstanding the efforts made to stimulate it from the outside, it never really took root. A humble edifice was indeed erected

in 1845, that was designed to serve both as a chapel and as a school. It never rose above the dignity of a Mission station, and, after languishing for a number of years, it was finally given up in 1859.

Mr. Brydson died on the 28th January, 1855, at the early age of forty-nine; he was never married. It was nearly four years before his successor was appointed. The Kilmacolm "disputed settlement" case or cases are notorious in ecclesiastical annals. It would serve no useful purpose to follow in detail the windings of the protracted litigation, but some brief outline of its course may be interesting. When the six months were almost expired, the patron, Robert Anderson, Writer, Glasgow, issued a presentation to Kilmacolm in favour of Mr. John Robert Russell, and it, together with Mr. Russell's letter of acceptance, was laid on the table of the Presbytery on 1st August, 1855. The presentation having been sustained, Mr. Russell was appointed to preach at Kilmacolm on Sunday, 16th September, and Monday, 17th September. On the 28th the Presbytery met at Kilmacolm to moderate in a call to the presentee, but not one of those present was willing to sign the call. Objections were then called for in due form, when a long list of objections were given in, subscribed by nearly a hundred parishioners. They alleged—1. That the presentee was too old for a parish so extensive and scattered as Kilmacolm, "the largest in the County, eight miles in length from East to West, and $6\frac{1}{2}$ miles, where broadest, from North to South, and containing about 19,800 acres." 2. That he was licensed to preach about thirty years ago; that he had never before received a presentation or a call; and that he had long since turned his attention from the ministry to other pursuits. 3. That years before he had repeatedly assisted Mr. Cameron, and the people did not like him, and that, moreover, there were unpleasant stories about him. 4. That the presentation had been granted from "motives of private friendship and worldly gain, not for the spiritual benefit of the parishioners." 5. That his sermons, and particularly his prayers, were "cold, dry, and unedifying," and that his sermons were read, and ill-read at that. In addition to these general objections, Mr. James Lang added one of his own: "Mr. Russell's prayers are without fervour and appropriateness. His discourses are read in a vociferous, pompous, and theatrical style. His elocution evinces his personal satisfaction with

the mode of delivery, rather than participation in the ideas pronounced. His manner in the pulpit is therefore very offensive. His diction is often very obscure and unmeaning, and therefore unintelligible. In his trial sermon the ground-work of Justification by Faith was not fully and fairly stated, if not misrepresented. The judgment of the Presbytery is petitioned to this and other points leisurely." The call was left at Kilmacolm for fourteen days in order that any parishioners who were disposed might adhibit their names. On 12th October it was laid on the table of the Presbytery, still without a single signature. At the same time there was submitted a memorial from 136 parishioners absolutely refusing to have Mr. Russell on any terms. An examination of this document shows that the dissatisfaction was felt by all classes in the parish. The first to sign it was J. C. Porterfield, and he is followed by H. MacDowall, Jas. Anderson, Jr., W. C. Bontine, M. R. Shaw Stewart, A. M. Burrell, John M. M'Phedran, etc. The Presbytery held most of the objections relevant, and resolved to proceed to probation. During the succeeding five months, twelve days were wholly occupied with the examination of witnesses, and it was not till 18th March, 1856, that the Presbytery were enabled to come to a judgment. Their decision was entirely adverse to the presentee, whom they found disqualified for the appointment. An appeal was taken to the Assembly, but while the case was still pending, Mr. Russell died. On the 6th August the Presbytery have another presentation before them, bearing to be issued by John Cox of Gorgie in favour of Mr. William Law. Having satisfied themselves that Mr. Cox was the legal patron, on 3rd September they sustained the presentation, and appointed Mr. Law to preach before the congregation. On 26th September the Presbytery met at Kilmacolm to moderate in a call, but no one signed it except Mr. Cox's agent. Objections were then given in by James Lang, Alex. Scott, and Archd. M'Kellar, to the following effect—1. That Mr. Law's prayers were without method, and full of repetitions, that they showed great poverty of thought and absence of devotional views and feelings, "not such as adoring, penitent, grateful, and needful worshippers would humbly present at the Throne of Grace." 2. That his sermons partook of the nature of rhapsody, made up of unconnected and vague ideas, the style "uninteresting, plebeian, and puerile." 3. That his reading was hurried and awkward,

betokening irreverence and want of pathos. 4. "That he does not rightly understand the position of a minister of the Church of Christ." 5. That he is indolent in ministerial work, very deficient in visitation, and that two congregations have already dwindled under him. 6. That the parish of Kilmacolm, being large and important, needs a man of energy and devotion; and, finally, that many will leave the church if he is appointed. Again the same weary process had to be gone through. On 8th October the objections were found relevant, and no fewer than seventeen days were occupied with the hearing of proof. On 12th March, 1857, the Presbytery sustained the objections, and found Mr. Law disqualified. On appeal, the Assembly sustained the judgment of the Presbytery, and ordered notice to be served on the patron, calling upon him to issue another presentation. Once more the right of patronage had changed hands, Mr. Cox having disposed of it to Dr. William Brown, son of a former minister. He presented Mr. Alexander Leck, and on 4th November, 1857, his presentation was sustained. The people of Kilmacolm had now become familiar with the procedure. On 7th December, when the Presbytery met to moderate in a call, instead of signing it, they submitted objections to the presentee, in the name of about 70 parishioners. It is noticeable, however, that on this occasion none of the leading heritors were among the objectors. The allegations against Mr. Leck were (1), his lameness, that made him unfit for so large and rugged a parish, and (2), an impediment in his speech, that made his utterances difficult to follow. One marvels at the patience of the Presbytery in hearing evidence in support of these averments. For 27 long days the Court sat hearing witness after witness depone to facts that one would have thought needed no such elaborate demonstration. The proceedings before the Presbytery were spread over more than five months. It was not till 27th April, 1858, that the Presbytery came to a finding; and it was unfavourable to the presentee. They refused to sustain his appointment. The ensuing Assembly, however, on this decision being brought before them by appeal, reversed the judgment of the Presbytery, and ordained them to proceed to Mr. Leck's induction. Accordingly, on 30th July, 1858, he was duly inducted minister of Kilmacolm, and the long vacancy was at an end.

Mr. Leck, at the time of his appointment was 38 years of age, and for five years previously he had been minister of Martyrs' Church, Glasgow, where he was ordained in 1853. It cannot be questioned that he was intruded into the Church in opposition to the wishes of a large number of the parishioners. At the same time it seems likely that the opposition was directed not so much against him personally as against the action of the patron. At any rate, a very large proportion of the congregation refused to accept his ministry, and left the Church. Some of them afterwards returned, but the rest resolved permanently to separate themselves from the Church of Scotland, and form a new congregation in connection with the United Presbyterian Church. They met for worship for some time in the building recently vacated by the Reformed Presbyterians, but in 1862 the present U.P. Church was opened. Mr. James E. Fyfe was ordained minister in 1860. It was a fortunate choice, for no one could have done more to allay the bitterness of feeling, out of which the secession had sprung. By his Christian urbanity he soon won, as he still continues deservedly to hold, the esteem and affection of all. Mr. Leck had a hard and dispiriting task before him. Not only were the pews in church well nigh empty, but even socially for a while the people stood aloof from him. But his indomitable pluck and genuine kindness of nature carried him through, though not without much suffering to himself; gradually the congregation increased, and long before his death there was not one in the parish who did not look on him with friendly eyes. Unfortunately, in 1873, he was struck down by paralysis, from which he never recovered, and, in 1875, the present writer was ordained as assistant and successor. He was presented by Colonel, now Sir David C. R. Carrick-Buchanan, K.C.B., of Drumpellier, who had obtained the patronage by purchase from Dr. Brown. When the Act of 1874 abolishing patronage was passed Sir David generously surrendered his claim to compensation, to which he was legally entitled, amounting to one year's stipend. The presentation, which was among the last, if not the last issued in Scotland, is dated 5th December, 1874. Mr. Leck died at the manse, 13th September, 1876, in his 57th year.

Of the ecclesiastical history of the parish during the last quarter of a century not much need be said. The growth of the population led to

the formation of another dissenting congregation. A hall in connection with the Free Church was erected in 1880, and the first minister, Mr. James Durran, M.A., was appointed in 1881. He was a man of conspicuous ability, and there was general regret when, in 1884, he left, having been appointed to succeed Prof. Elmslie in the Presbyterian Church at Willesden. He is now minister of Queen Street Free Church, Edinburgh. He was succeeded at Kilmacolm by the present minister, Mr. Thomas Gregory, M.A. A few years ago a pretty little church was built, which is an ornament to the village.

In spite of the increase of dissent the congregation attached to the Parish Church is larger than at any period of its past history. In 1875 instrumental music was introduced into the worship, one of the very first country churches in Scotland to adopt the innovation. The church was re-seated in 1885, a much needed improvement. In 1890 the eastern end of the old church was rebuilt, and is now used as a vestry. The necessity is beginning to be recognized for a more commodious church. There is no longer sufficient accommodation for the congregation, which is yearly increasing. As an indication of the increase it may be mentioned that while, in 1875, the number of communicants on the roll was under 70, it is now nearly 600. In 1875 the stipend of the minister was augmented, and again in 1896. It now is modified at 26 chalders, half meal, half barley, with £10 for communion elements, or 201 bolls, 9 stones, 2½ lbs. of meal, and 147 qrs., 6 bushels, 3 pks., of barley, with £16 12s. 2d. stg. in money. The value of the glebe has been considerably increased by part of it being feued, and is now worth about £90.



PORTION OF OLD CHURCH RESTORED, USED AS VESTRY.

MINISTERS OF KILMACOLM.

BEFORE THE REFORMATION.

- 1250—Sir Hugh de Pareliuer, Perpetual Vicar of Kylmacolme.
 1261—William, Capellanus of Kylmacolm.
 1295—Sir Hugh, Parochial Chaplain of Paisley and Vicar of Kylmacolm.
 1303—Sir Hugh de Sprakelyn, Vicar of the Church of Kylmacolm.
 1452—William Cokkar, Chaplain of Lord Lyle.
 1547—Sir John Robeson, Vicar of Kilmacolm [?].
 1555—Master David Stonyer, Hermit of Syde.
 1560—Master Umphra Cunninghame, the last Vicar of Kilmacolm.

SINCE THE REFORMATION.

- 1574- —James Craw, joint minister of Lochwinnoch; Robert Maxwell, reader.
 1578-1580—Robert Cuik.
 1580-1587—Archibald Spittal, M.A., Glas.
 1588-1628—Daniel Cunningham, M.A., Glas.
 1630-1651—Ninian Campbell, M.A., Glas.
 1651-1654—Thomas Hall.
 1655-1662—James Alexander, M.A., Glas.
 1663-1664—Andrew Abercrombie, M.A., Aberd.
 1665-1671—John Irving, M.A., Glas.
 1672-1679—Patrick Simpson, D.D.
 1679-1680—David Barclay, M.A., St. And.
 1682-1687—James Gadderar, M.A., Glas.
 1688-1692—James Hay, M.A.
 1693-1704—James Birsbane.
 1706-1735—Robert Maxwell.
 1737-1787—John Fleming, D.D., Glas.
 1788-1817—John Brown.

1819-1842—Robert Cameron.
 1843-1854—Thomas Brydson.
 1858-1876—Alexander Leck.
 1875- —James Murray, M.A., Edin.

SESSION CLERKS.

James Semple,	...	...	...	in office in 1707.
Robert Paul, schoolmaster and precentor,				1710-1720.
John Wark, precentor,	...	...		admitted 1722.
John Millar,	...	...	...	1788-1798.
Robert Taylor,	...	...	...	1799-1803.
Thomas MacMillan, schoolmaster,	...			admitted 1803.
James Peebles,	...	...	...	,, 1805.
James Park, precentor,	...	...		1839-1840.
James Blackburn, schoolmaster,	...			1840-1856.
Donald MacDonald, schoolmaster,	...			1856-1857.
Archibald McKellar, blacksmith,	...			1860-1874.
John Kinloch,	...	...	...	1875-1876.
Edward L. Neilson,	...	...	...	1879-1894.
Nicol MacNicoll,	...	...	...	1894.

ELDERS.

Alex. Porterfield of that Ilk,	...	...	...	in office in 1705.
John Laird, Burnbrae,	...	...	...	,, ,,
John Laird, Rowantreehill,	...	...	...	,, ,,
Andrew Laird, Dennistoun,	...	...	...	,, ,,
Matthew Park,	...	...	...	,, 1707.
James Holm,	...	...	...	,, ,,
John Barnhill,	...	...	...	,, ,,
Alex. Laird,	...	...	...	,, ,,
Matthew Crawford,	...	...	...	,, ,,
John Taylor,	...	...	...	,, 1708.
John Wallace,	...	...	...	,, ,,

John Gardner, Gills,	in office in 1708.
Patrick Crawford,	" "
Hugh Blair, Ladymuir,	" "
Andrew Laird, Dennistoun,	" "
John Holm, Syde,	" "
James Lang,	" "
Robert Lang,	" "
John Henderson,	" 1709.
John Love,	" "
Andrew Robertson,	ordained 1709.
John Kelso,	" "
James Holm, Branchal,	" "
Alex. Laird, Branchal,	" "
Matthew Crawford,	" "
Robert Taylor, Gibblaston,	" 1715.
John Lockhart, Craigbet,	" "
Alex. Laird, Jr., Newton,	" "
William Cuddie, Auchentiber,	" 1722.
Alex. Laird, Rowantreehill,	" "
Thomas Kerr, Village,	" "
James Crawford, Mathernock,	" "
John Wood,	in office in 1735.
John Smith,	" "
James Scott,	" "
Patrick Henderson,	" 1744.
John Love,	" 1749.
Alex. Laird,	" 1770.
John Cuthbert,	" "
William Park,	" "
Robert Cuthbert,	" 1771.
John Scott,	" "
James Blair,	" 1786.
James Holm,	" "
John Taylor,	ordained 1788.
Robert Taylor, son of above,	" "

Robert Cuthbert,	ordained 1788.
Alex. Laird,	” ”
James Park,	” ”
John Leitch, Nittingshill, died 1790,...	” ”
James Wilson,	” ”
James Holm,	” ”
James Blair, Jr.,	” ”
Ninian Parker, Rowantreehill,	” 1814.
William Buntain, Castlehill,	” 1817.
John Turner, formerly of Rosneath,	admitted 1828.
James Erskine, Cauldside,	ordained 1828.
James Blackburn, schoolmaster,	” 1839.
Hugh Blair, Auchenfoil,	” ”
Colonel Day Hort MacDowall, of Carruth,	” 1844.
James Simpson, Leperston,	” ”
John Lang, Wateryetts,	” ”
William Laird, Overton,	” ”
Alex. Holm, Bankbrae,	” ”
Robert Taylor, Glenmill,	” ”
John Laird, Gibblaston,	” 1859.
Hugh M'Lachlan, Bankbrae,	” ”
Matthew Scott, Hardridge,	” ”
James Lang, Planetreeyetts,	” ”
Archibald M'Kellar, blacksmith, Finlaystone,	” ”
James Laird, Nittingshill,	” 1873.
Matthew Gibb, Paismuir,	” ”
*Robert Walker, Brownsfields,	” ”
Alex. Holm, Home Villa,	” 1874.
John Kinloch, Ellenbank, resigned 1876,	” 1875.
John Lang, Nittingshill, died 1891,	” ”
James Shaw, Strathy,	” ”
E. L. Neilson, formerly North, Greenock,	admitted 1879.
Henry Taylor, formerly Bellahouston,	” 1882.

* Present Member of Kirk Session.

*D. S. Carson, C.A., St. Oswald's,	ordained 1882.
*John Gardner, Miltonlea,	„ „
*John Thomson, Dennistoun,	„ „
*James Binnie, Belmont,	„ „
Matthew Brown, died 1897, formerly St. Mat- thew's Glasgow, Partick, and Bellahouston,	admitted 1885.
George Sutherland, Craigroy, died 1893, ...	ordained 1890.
*Neil Robson, Grafton,	„ „
*James Rogers, St. Leonards,	„ „
John Stewart, Riversdale, died 1897, formerly South, Greenock,	admitted 1890.
*Peter Fyfe, Miltonlea, formerly Pollokshields,	„ 1894.
*Nicol MacNicoll, Gryfe Craig,	ordained 1894.
*Alex. S. Blair, Drumpellier Place,	„ „
*Andrew Smith, Parkleven,	„ „

* Present Members of Kirk Session.

XII.—THE NINETEENTH CENTURY—THE PARISH.

This century has witnessed a wonderful and altogether unexpected development in the fortunes of Kilmacolm. At the beginning it was perhaps the most secluded and unimportant of rural villages, at its close it is one of the most popular and frequented health resorts in the West of Scotland. And, indeed, this change has been wrought almost entirely within the last quarter of the century. On that summer day in 1869, when the first railway train steamed into the newly-erected station, modern Kilmacolm was born. Before that date it was literally "out of the world," known only to one or two anglers, or to a very few pedestrians who loved to commune with nature in her quietest places. For centuries the population of the village had not exceeded 300, in 1871 it had risen to 395, in 1889 it was 1,170, in 1891 it was 1,647, and now it is close on 2,000. The old picturesque hamlet, with its quaint thatched cottages has disappeared, and in its place there has arisen a section of commonplace villadom, not at all picturesque. But the green fields and heathery moors that surround it have lost none of their beauty, and its bracing untainted air is as life-giving as ever. And being "in the world" has proved to be not without its compensations in the increase of worldly comforts. In 1873 gas was introduced to the wondering amazement of those who had never known any artificial illuminant brighter than that afforded by the humble "dip" or sputtering "cruisie." In the summer of 1878 the parish held high holiday on the occasion of the turning-on of gravitation water from the Blacketty. The large addition recently made to the works has ensured for many a day an abundant supply of excellent water. The Hydropathic Establishment that now crowns the Barclaven Hills and dominates the village, was opened in 1880. Great improvements have been effected in the provision of educational facilities for the young. The Public School, a handsome building erected in 1887, is one of the best equipped in the county, and recently the Girls' School Com-



THE VILLAGE, 1898.

pany have established a school of a high grade for girls. Few places can have more abundant provision for recreation: games of cricket, football, quoits, etc., are played in the Birkmyre Park, presented some years ago by Adam Birkmyre, Esq.; there are tennis courts and a large bowling green; there are golf links, that claim, like so many others, but with more justice than most, to be "the best inland course in Scotland."

But we are speaking of the Kilmacolm of to-day, while our present review has to do with the whole century that is now so near a close. First of all we may note the changes that have taken place among the holders of land in the parish. On the death of Alexander Porterfield in 1815 there were two claimants for the estate of Duchal—the one Sir Michael Shaw Stewart, the eldest son of the sister of the late laird, and the other James Corbett, his second cousin, the grandson of the sister of his grandfather.* The litigation lasted for sixteen years, in the course of which both Sir Michael and Mr. Corbett died, and the case was continued by their respective sons. It was finally settled in favour of James Corbett in 1831, who then assumed the name of Porterfield. There were great rejoicings in the parish to welcome one of the ancient name once more at Duchal. He, James Corbett Porterfield, died in 1855, when the estates passed to Sir M. R. Shaw Stewart, the present proprietor. He was already in possession of part of the unentailed lands, having purchased the Branchals, Lukestone, etc. Other portions of these lands had been disposed of, as, for example, the farm of Margaret's Mill to Alex. Love in 1833. In the Deed of purchase this farm is described as "the 3sh. 4d. land of Jordan Shaw." A more important alienation, however, was the sale of the lands of Craigends' Dennistoun, to James Wallis Dennistoun, a representative of the family that once owned the estate, from which they took their surname.

The estate of Finlaystone, which at the very close of the eighteenth century had fallen to Robert Graham of Gartmore, remained in the family till 1863, when it was bought by Colonel (now Sir David) Carrick Buchanan, K.C.B., of Drumpellier. Portions of the original estate had previously passed into other hands, a considerable share having fallen to Sir

* See *ante*.

Michael. In the present year (1898) Sir David disposed of Finlaystone to Mr. George Jardine Kidston, who has occupied the mansion house for more than twenty years. At the same time a portion of the estate, comprising the farms of Auchenbothie and Leperston, was acquired by Mr. H. B. Collins, who is now erecting thereon a family residence for himself.

Newark, which had belonged to Lord Belhaven, was sold, or at least the greater part of the estate, to Mr. Robert Farquhar, from whom it descended to Lady Shaw Stewart, his daughter and sole heir, and from her to her son, the present Sir Michael. A considerable portion, including Park and Parklee, was purchased by Mr. May of Broadfield, and other smaller portions were sold to various purchasers. Sixty years ago Wateryetts, Townhead, Planetreeyetts, Old Place, Parkleven, Gowkhouse, Burnhouse, Bulrossie, Netherwood, etc., all originally belonging to the barony of Newark, had become separate properties.

Broadfield has had a large number of owners. Dr. Molleson sold it in 1806 for £3000 to Mr. John Sym, merchant, Paisley. In the following year it was bought by Mr. James Crawford, Commander of the Custom House cutter, *Royal George*. In 1822 it was sold to Mr. James Anderson, Merchant, Port-Glasgow, who resold it next year to Mr. John May, merchant in Glasgow. It was purchased, along with Finlaystone, by Colonel Buchanan, who, in 1875, sold it to Mr. A. F. Stoddard, from whom it was bought by Mr. J. P. Harrington, the present proprietor, in 1887.

The following statement of the property in 1830 is taken from the Parochial Assessments. The total amount of the old valued rental of the parish is £5,500.

NAME OF PROPERTY.	PROPRIETOR.	VALUED RENTAL.
DUCHAL BARONY—		
Duchal entailed lands,	J. C. Porterfield,...	£1505 3 4
Duchal unentailed,	„ ...	465 10 0
Newton,	William Stirrat, ...	18 6 8
Newton,	James Stirrat, ...	18 6 8
Killochries,	John Denniston,...	36 13 4

NAME OF PROPERTY.	PROPRIETOR.	VALUED RENTAL.
Pomillan,	James Blair,	£14 13 4
Chapel,	Thomas Whyte,	12 0 0
Cauldside,	James Erskine,	6 0 0

NEWARK BARONY—

Part of the Barony,	Lord Belhaven,	375 0 0
Part of the Barony,	Robert Farquhar,	816 13 4
Park, Parklee,	John May,	33 6 8
Wateryetts,	John Howie,	25 0 0
Slates,	Alexander Holmes,	50 0 0
Netherwood,	William Glen,	50 0 0
Muiredge,	Matthew Hill,	26 13 4
Overton,	Alex. Laird,	33 6 8
Parkleven,	J. Caldwell,	33 3 8
Burnhouse,	John Blair,	12 5 0
Gowkhouse,	John Barr,	13 14 0
Land near village,	Various proprietors,	40 17 4

FINLAYSTONE BARONY—

Finlaystone,	Gartmore's Trustees,	1121 5 0
Finlaystone Policies,	R. C. Bontine,	125 12 6
Broadfield,	John May,	69 15 10
Laigh Auchinleck,	Mrs. Foster,	16 13 4
„	Miss Dougall,	16 13 4
„	Alex. Watson's heirs,	16 13 4
Carruth and Ladymuir,	William MacDowall,	290 0 0
Hattrick,	William Maxwell,	146 13 4
Craigbet,	Alex. McCulloch,	110 0 0

In the course of a few years the unentailed lands of Duchal, as above, were wholly alienated. In 1839 they are accounted for as follows:—

NAME OF PROPERTY.	PROPRIETOR.	VALUED RENTAL.
UNENTAILED LANDS OF DUCHAL—		
Margaret's Mill, ...	Alex. Love, ...	£17 0 0
Branchal, Lukestone,...	Robert Lang, ...	14 0 0
„ „ ...	Sir Michael Shaw Stewart,	104 0 0
Blacksholm, ...	James Anderson, ...	133 0 0
Nittingshill, ...	James Laird, ...	35 0 0
Muirhouse, ...	Colin McMillan, ...	20 0 0
Craigends Dennistoun,	James Dennistoun, ...	142 10 0
		<u>£465 10 0</u>

In like manner, the part of Newark belonging to Lord Bellhaven was very soon disposed of, and in 1834 we find it divided as follows :—

NAME OF PROPERTY.	PROPRIETOR.	VALUED RENTAL.
Part of Newark lands, ...	Robert Farquhar, ...	£66 13 4
Park, Parkhill, ...	John May, ...	166 13 4
Planetreeyetts and Old Place,	James Maclean, ...	83 6 8
Townhead, ...	Robert MacLachlan, ...	58 6 8
		<u>£375 0 0</u>

Of the Duchal lands there have since been purchased by Sir Michael the Newtons, Killochries, Muirhouse, and Cauldside. Of the Newark estate, Park, Parklee, Parkhill, and the Auchinlecks, now belong to Mr. George J. Kidston; and Wateryetts, Townhead, Planetreeyetts, and Old Place, to Mr. William Brown. Nittingshill and part of Carsemeadow have been bought by Mr. William Quarrier for his Orphan Homes of Scotland.

The following is an abstract of the Valuation Roll for 1897-8, showing the principal proprietors at present, with the real rental of each property :—

NAME OF PROPERTY.	PROPRIETOR.	RENT.
Duchal, Newark, and part of Finlaystone, ...	Sir M. R. Shaw Stewart, Bart.,	£7002
Finlaystone, and part of New- ark, ...	George J. Kidston, ...	2869

NAME OF PROPERTY.	PROPRIETOR.	RENT.
Carruth, Cairncurran, and Ladymuir,	Henry MacDowall,	£1,154
Auchenbothie and Leperston,	Hugh B. Collins,	458
Wateryetts, Townhead, etc.,...	William Brown,	489
Blacksholm, etc.,	James Anderson,	363
Hattrick,	Lieut. Hall Maxwell, R.N., ...	333
Craigends' Dennistoun,	J. Wallis Dennistoun,	230
Woodhall,	Scottish Provident Institution,	719
Broadfield,	J. P. Harrington,	209
Broadstone,	John Birkmyre,	307
Netherwood,	D. A. MacMillan,	221
Mansefield,	Trustees of William Scott, ...	180
Craigbet,	Trustees of J. M. M'Phedran,	116
Garshangan,	Matthew Hill... ..	70
Margaret's Mill,	Alex. and George Love,	40
Gowkhouse,	John Neill,	38
Gateside,	R. L. Barr,	36
Chapel,	William Crawford,	35
Pomillan,	James Blair,	30
Nittingshill and Carsemeadow,	Orphan Homes of Scotland, ...	2,670
Carnegie Park,	Orphanage,	377
Bulrossie Slates,	Sailors' Orphan Homes,	150
Waterworks, Cemetery, etc.,...	Burgh of Port-Glasgow,	1,540
Waterworks, etc.,	Burgh of Greenock,	693
Waterworks, Police Station, etc.,	County Council of Renfrew, ...	716
Gasworks,	Kilmacolm Gas Company,	311
Schools and Schoolhouses, ...	Kilmacolm School Board,	155
Establishment and ground, ...	Hydropathic Company, Ltd.,	686
Railway,	G. & S. W. Railway Company,	3,319
Railway,	Caledonian Railway Company,	1,646
Houses,	Nearly 200 Feuars,	15,186
		<hr/>
		£42,368

We have a reliable account of the condition of the parish in 1836, when the minister, Rev. Robert Cameron, wrote his description of it for the *New Statistical Account*, from which we make some extracts. As to the general appearance of the parish, he says that "it partakes of the Highland character. The lands in general rise in gentle swells from the river; and in some places are rocky and moorish. Here and there are clumps of planting, which give a beauty and variety to the surrounding scenery. This is particularly the case towards the south." Again, "the general appearance is changed for the better. Green fields now appear where formerly stones and brambles were only to be seen. Clumps of planting are rising all over the parish, which are already affording shelter and adding beauty to the scenery; and tracts, on which nothing met the view but barren rocks, are now covered with the fir, the birch, and the spruce." He tells us that "the inhabitants are generally healthy," though "the climate is moist, and all the houses are more or less affected with dampness. At certain seasons of the year, there are heavy falls of rain, attended with high winds, which injure the fields and gardens." He has an excellent account to give of their behaviour. "It is pleasing to see the improvement that has taken place in the character and manners of the people. The church is more regularly attended; the people are cleanly, and their dress tasteful. Their manners and language are also improving, and they are not surpassed in religion or morality by any around them. During the last three years there have been only four illegitimate births in the parish." And this, too, in spite of this other fact that he chronicles: "In this parish there are seven ale-houses. They are not all, however, well attended, and it is rarely that the people go to excess in drinking." The only industry, of course, was agriculture. Out of a total population of 1613, of whom 756 were males and 857 females, he says "353 males are employed in agriculture above twenty years of age; 13 in manufactures; and 57 in the retail of grocery goods, etc. There are 104 family servants and 2 surgeons. Fourteen individuals in the parish draw upwards of £50 yearly from the land, and are all independent in their circumstances." Here is his classification of the acreage of the parish:—

Cultivated or occasionally in tillage,	...	8000 acres.
Constantly waste, or in pasture,	... ..	22,000 „

That might be profitably cultivated, ...	1000 acres.
Under wood, natural, 20 ; planted, 205, ...	225 ,,
In undivided common, Duchall moor, ...	5800 ,,

“ The soil is light. A large quantity of land in the parish has not been brought into a state of cultivation. This is no doubt owing, in a great measure, to its general sterility, and the consequent expense attending improvements. The farmer has done much, but cannot be expected to do all, unless he receive considerable assistance and encouragement. The manner of cultivating the land is all modern. Excellent cattle and good instruments of husbandry abound. It may be fairly said, that few places have made more progress in improvement, and there is little doubt that it will continue. The farmers were some time ago, thought rather behind their neighbours ; but, considering the nature of the soil, there is now no ground for such complaint. Their crops bring as high prices in the market as those of the adjoining parishes. The farm-steadings are not in good order ; but some new ones are building, which will be a great improvement. The average rent of land per acre is £1 ; for grazing an ox, £3 ; for pasturing a sheep, 5 sh. The real rent of the parish is about £7000. The average yearly amount and value of raw produce raised in the parish, may be as follows :—

Grain of all kinds, ...	... £8000
Potatoes and turnips, ...	5000
Hay, ...	1500
Land in pasture, ...	3150
Gardens, ...	80
Miscellaneous produce, ...	200 ”

His report of the state of education is satisfactory. “ There are six schools in the parish, and the parochial school is in the village. The teacher has the maximum salary, a dwelling-house and garden. The branches of education taught are reading, writing, and arithmetic, more being seldom required. The emoluments of the private teachers arise from school-fees—a school-room and dwelling-house being provided by the people. There are no persons in the parish who cannot read, and the young do so remarkably well. All seem alive to the benefit and necessity

of education." With all the interest, however, in education, the schoolmaster was still most miserably paid. Mr. Cameron does not state the amount of the "maximum salary," but from Wilson's *General View of Agriculture in Renfrewshire*, we learn that in 1812 his total emoluments including salary, fees, and house, did not exceed £46. The average attendance of scholars was about 40. Nor was the schoolmaster of Kilmacolm worse paid than his neighbours. The average salary for the County was only £54, the lowest being that of Inverkip, amounting to £26, and the highest that of Renfrew, £85. Perhaps there is no sign of progress more marked among us than is afforded by the large sums now freely spent on making the Public Schools of our country efficient. Last year, for example, the School Board of this parish expended in educating an average of about 350 children more than £1700.

Our last extract refers to the care of the poor. "There are at present 14 poor upon the roll, who receive according to their circumstances. Should they be able to work a little, they get 1 shilling a week; and when unable to do anything, they are allowed on an average 2 shillings. Each of them also receives a quantity of coals at the New Year, equal in value to 10 shillings. When sick, a small sum is generally added to their weekly allowance, and medical attendance and medicine are provided for them. It is a subject of surprise how they manage to live, and make so few complaints. They, however, do not look upon this kind of charity as in any way degrading; and children, in good circumstances, have been known to allow their parents to receive it. The funds from which the poor are supplied are derived from collections at the church-doors, fees of proclamations, and the profits arising from the letting out of a hearse and mortcloth. The deficiency is made up by the heritors, according to their valuations." The amount of the church door collections he puts at £18 per annum. The fees for Proclamation of Banns were at the time of which he speaks:—one Sunday, a guinea; two Sundays, eight shillings; three Sundays, two shillings. The mortcloths must have been rather magnificent affairs. In 1804 I find the Session paying to Messrs. Bell and Boyd, Glasgow, for two new mortcloths no less a sum than £40 sterling. It is curious to notice that while they were not very generous to the poor people in their lifetime, they do not seem to have

grudged their funeral expenses. Here is an extract from the parish accounts of the charges at the burial of a certain old lady called Grissel, who for many years had drawn her weekly dole of 2s. She died in April, 1824, and there was paid

“ to James Park for a coffin to Grissel, ...	£0	15	0
Gravedigging for ditto,	0	2	0
Aquavitae at the funeral,	0	5	0
Bread at ditto,	0	10	0
	<hr/>		
	£1	2	10

The assessments levied in the parish afford some ground of judging of the social conditions of the inhabitants. The amount paid, for example, in name of “ Window Tax ” will indicate whether there were many houses of considerable size. Taking, then, the year 1851, the last year in which Window Tax was levied, we find only 13 houses in the parish liable to this tax. We give the list with the number of windows in each house, and the amount of rate imposed :—

Mrs. Vivian, Finlaystone, ...	58 windows,	£18	12	0
Andrew Wingate, Broadfield, ...	44 „	14	7	9
Henry MacDowall, Carruth, ...	43 „	14	7	9
J. C. Porterfield, Duchal, ...	40 „	14	7	9
A. M. Burrell, Springbank, ...	22 „	6	8	0
Rev. Mr. Brydson, The Manse,	20 „	5	11	3
Dr. Alex. M’Culloch, Craigbet,	16 „	3	17	6
Andrew Hair, Glencairnbank, ...	16 „	3	17	6
Robert Laird, The Inn, ...	15 „	3	9	0
William Bell, Parklee, ...	13 „	2	12	3
Mrs. Parker, Clune Brae, ...	13 „	2	12	3
Rev. William M’Lachlan, Village,	10 „	1	7	0
James Foster King, Carnegie Park,	11 „	1	15	3

In this same year we find that only four are assessed for keeping private carriages :—Finlaystone and Carruth each pay £10 10s. ; Broadfield, £4 10s, he driving a single horse ; and Craigbet, £3 5s. for the humble gig.

In the year 1876, Mr. William Quarrier began the erection of the Orphan Homes of Scotland (having purchased for the purpose the small property of Nittinghill), which have steadily gone on increasing till now they represent property valued at considerably over £200,000, and contain a population of eleven or twelve hundred. More recently Mr. Quarrier has acquired the lands of Carsemeadow, on which he has erected Hospitals for Consumptive patients. Similar institutions have been erected also at the other end of the parish near Port-Glasgow, known as the Carnegie Park Orphanage. These latter Homes, however, are not dependent on charity, but have been built and are maintained by funds left for the purpose by James Moffat, a Wine Merchant in Port-Glasgow. This parish seems to have a special attraction for this kind of institution. Even while we write, the farm of Bulrossie or Slates, in the neighbourhood of the village, has been bought by Mr. Richard Hunter, who has already begun to build thereon a Home for Sailors' Orphans.

We have already indicated the changes that have taken place in recent years, and it is not necessary to describe them further. Ancient Kilmacolm has disappeared, while modern Kilmacolm is as yet too young, to have any story to record. It may be of interest to append the population of the parish at successive periods :—

1791— 951	1831—1613	1871—1716
1801—1130	1841—1616	1881—2708
1811—1474	1851—1399	1891—3649
1821—1600	1861—1455	1898—4000 (about)



FINLAYSTONE.

XIII.—LEADING FAMILIES OF THE PARISH—FINLAYSTONE.

I.—THE DENNISTOUNS OF DENNISTOUN.

The first mention we find of the name is in the original charter of the barony of Houston, granted in the reign of Malcolm IV. (1153-1165), in which the barony is described as bounded by the "lands of Danziel," which are manifestly Denniston. This Danziel was one of the knights of the High Steward, who bestowed on him the lands of Dennistoun about the same time as Ralph received Duchal. In the ignoble list, known as Ragnan's Roll, of Scottish nobles, who, in 1296, swore fealty to Edward I. of England—without any purpose of keeping their oaths—there occurs the name of James the High Steward, Finlawe of Hustoun, knight, and Hugh of Dalneston [Denniston], knight. In 1367 we hear of a Sir John de Danvelston, who held the important post of keeper of Dumbarton Castle, and who sat as one of the barons in the Parliament of 1371—a Parliament in which some important liberal measures were passed for the protection of the peasantry against the encroachments of their feudal superiors. This same Sir John Dennistoun of Dennistoun, as he is styled, "dominus ejusdem," witnessed a charter of Robert, Earl of Strathearn, in 1361, conveying certain grants to the monks of Paisley. His son and heir, Sir Robert Dennistoun, must have done good service to the State, probably in the never-ceasing wars with England, for we find King David Bruce in 1370 conferring on him the barony of Glencairn in Dumfriesshire. In 1373, on his succession, there is a royal charter of Robert II. confirming him in the lands of Dennistoun, described as a £40 land, and Finlaystone, "in the Barony of Renfrew and Shire of Lanark, to be held in free barony," and, in the following year, there is another charter of the same monarch conferring on him the lands of Mauldsly and Kilcadyow. His

already large estates were further added to in the reign of Robert III., in 1391, by a grant of the lands of Stanely, near Paisley.

He had a younger brother, Walter, who made no small stir in his day, and achieved a great deal of notoriety, if not of fame. He was "a man of ane gryt spirit" * of restless ambition and considerable ability, and it seemed to him that the Church presented the best sphere for the attainment of his ends. Accordingly he took priest's orders, and obtained the living of Kincardine O'Neil in Aberdeenshire. He became a Canon of Aberdeen; and in 1392 we find him at Avignon ostensibly for study, but really for the purpose of ingratiating himself with the Papal Court, then resident in that city. In that year he presented a petition to the Pope asking that he might be preferred to a Canonry of Glasgow, "with expectation of a Prebend, notwithstanding that he had also papal provision of the church of Suitte, in the diocese of Glasgow, of which he has not yet got possession." † That the petition was granted appears from an instrument executed by Matthew, Bishop of Glasgow, in 1395, in which his name occurs, "Magister Walterus de Danzeltoun, Canonicus Glasguensis;" and in it he is further described as "discretus vir." But ecclesiastical preferment did not come fast enough to satisfy his ambition. Ere long we find him at the head of a considerable band of freebooters, by means of whom he managed to surprise and take possession of the strong castle of Dumbarton. Perhaps he thought that he had some hereditary right to be Keeper of this castle, as the office had formerly been held by his father. At any rate, having captured the stronghold, he succeeded in keeping it in spite of all that the government could do to dislodge him. Nor does it appear that, though a manifest rebel, he was on that account held in any less esteem by the neighbouring families. On the contrary, it would seem that his position was regarded by many as quite legitimate. Thus an important deed, dated 18th Dec., 1400, dealing with a partition of the family estates between Sir John Maxwell of Pollok, and his brother, Sir Robert Maxwell, of whom we shall hear presently, is actually executed at the castle of Dumbarton, and is signed there in the presence of "Nobillmen and mychty, that is to say, Maister Valtyre of Danyelstone,

* *Analecta Scotica*, II., p. 8.

† *Calendar of Papal Registers*. Petitions I., 577.

Thomas Boyd Lord of Kilmarnock, Patrick Flemyng of Bord; Schir Johne of Hammiltoun, Knycht, Umfray of Colquhowne, lord of that ilk, with sindrie uther witnes." *

Having a considerable garrison to support, Dennistoun was compelled to levy unwilling tribute on the surrounding country. He ravaged also the lands in the neighbourhood, extending his depredations as far afield even as Linlithgow. We have the story of his misdeeds from the not too friendly pen of a contemporary, the monkish chronicler, Andrew of Wynthoun.

" Mastere Waltere of Danyelstoune,
Of Kincardin-in Nile Personne,
The Castell tuk of Dumbertane.
That Lithcow menynt [*i.e.*, grieved] in Louthiane.
And sindry uthir landis fare
Menyt, that evir he gat in thare.
Set [*i.e.*, though] it plesit nocht to the King,
That hous he held til his ending." †

It was in 1399 that he obtained possession of Dumbarton; and in 1402 it is still in his hands. In that year the Regent Albany, finding force of no avail, enters into treaty with the audacious rebel. But the conditions demanded are most startling. Dennistoun absolutely refuses to surrender the castle unless, as compensation, he is made Bishop of St. Andrews. Besides the scandal of making such an appointment, another difficulty in the way is that a brother of Albany's has been already elected, though not yet inducted to the see. But there is no alternative, and at length the affair is arranged. The Regent's brother resigns his claim, the electors of St. Andrews are compelled, very much against their will, to obey the royal mandate, and in the summer of 1402, Walter de Danyelstoune is formally consecrated to the bishopric. Even the chronicler, with all his hatred of the bishop *de facto*, is bound to acknowledge that he is also bishop *de jure*. He finds consolation, however, in the fact that the wicked bishop had not the opportunity of doing much harm, as he died in less than six months after his appointment.

* Robertson's *History of Renfrewshire*, p. 281.

† *The Oryginale Cronykil of Scotland*, Bk. IX., Chap. XX., 200-207.

"Walter of Danyelstoune yeit than
 The Castell held of Dunbertane.
 Bot be tretté nevir-the-les
 He grauntit, and consentit wes
 To leve his purpos, gyve that he
 Mycht Bischop of Sanct Andrewis be.
 Than come the Duke of Albany
 And trettit in-till Abirnethy
 With his bruthir than elyte [*i.e.*, elected] ;
 Quhare-through his bruthir gave up quyte
 All titil and all elame of ryecht
 That he than had, or he have mycht
 Til that state of promotiounne,
 Be the foresaid electiounne.

This Mastere Waltere wes chosen sone
 Agane conscience of mony men ;
 Bot like it wes to stanch then
 Wykkit dedis, mony and fell,
 Be ye stuff [*i.e.*, garrison] oysit [*i.e.*, used] of that Castell.
 Yeit be this electiounne
 He did all ministratiounne
 In jurisdictiounne spirituale,
 And in all thingis temporale,
 All that quhile, ryecht as he
 Had had lauchful autorité,
 Pretendand ay for his resown [*i.e.*, reason]
 Nichil de electione.
 Nichil sua happynit for to be ;
 Sone eftir at the Yule deit he.
 Sua litil mare than a half yere
 Lestyt he in his powere."*

But to return to Sir Robert Dennistoun. He died somewhere about 1400-5, leaving no male heir to continue the name. The whole possessions of the family were divided between his two daughters, Margaret and Elizabeth. Such wealthy heiresses were not long without suitors, and in 1405 they were both married. Margaret Dennistoun married Sir William Cunningham of Kilmaurs, bringing with her the goodly dowry of the baronies of Dennistoun and Finlaystone in Renfrewshire, the lands of Kilmaronock in Dumbartonshire, and Glencairn in Dumfriesshire. Elizabeth

* *The Oryginale Cronykil of Scotland*, Bk. IX., Cap. XXIII., 31-68.

Dennistoun married Sir Robert Maxwell of Calderwood, whom she endowed with the lands of Mauldsly, Kilcadyow, Stanely, etc., and the barony of Nether Finlaystone or Newark. Thus the name of Dennistoun disappears from the records of Kilmacolm parish, and its place is taken by two families, the Cunninghams of Finlaystone and the Maxwells of Newark.

With the descendants of the Dennistouns we are not concerned, but we may note that James Dennistoun of Colgrain was the reputed heir-male of the ancient family. He died at an advanced age in 1796, and was succeeded by his eldest son, James, who married Margaret, daughter of James Donald of Geilston. He died in 1816, and was succeeded by his eldest son, also called James, who married in 1801 Mary Ramsay, daughter of George Oswald of Auchincruive and Scotstoun, by whom he had four sons, James, George, Richard, and Robert, and five daughters, Margaret, Isabella, Mary, Elizabeth, and Camilla.*

II.—THE CUNNINGHAMS OF FINLAYSTONE.

Sir William Cunningham of Kilmaurs, who, in 1405, married Margaret, the co heiress of Sir Robert Dennistoun, and, in right of his wife, obtained, besides much other property, the barony of Finlaystone, was a descendant of one of the oldest families in Scotland. They traced their origin to the eleventh century. We hear of a Warnebaldu de Cunningham about the year 1100 : one of them, Sir Henry, is said to have behaved with great gallantry at the battle of Largs ; and it is certain that when they are brought into connection with Kilmacolm by the marriage of Sir William they were already a family of importance, with large estates in Ayrshire and elsewhere. This Sir William must have taken a somewhat prominent part in the public affairs of his time. One evidence of this is that when in 1385 the King of France sent over some 40,000 gold pieces to assist the Scots in their English wars he was found worthy to receive, or at any rate he was powerful enough to secure for himself, a share of

* Robertson's *History of Renfrewshire*, p. 406.

not less than 500. The French gold was peculiarly acceptable in these days. Scotland that had been, comparatively, a wealthy country at the death of Alexander III., had become terribly impoverished by nearly a century of almost continuous fighting. In a return made to the Scots Parliament in 1366, we see how the value of land had been diminished. Formerly the valuation of the rent of land in Lanarkshire, including the barony of Renfrew, had been £4,057 9s. 0d.; now, in 1366, it had fallen to, for the shire of Lanark, £1,715 19s. 8d., for the barony of Renfrew, £535 9s. 4d., in all £2,251 9s. 4d. Landlords accordingly were all too ready to accept a subsidy from any quarter. Yet he was not lacking in liberality to the Church according to the custom of the time. In 1403 he founded the Collegiate Church of Kilmaurs, and endowed it with certain lands to support a provost, seven prebends, and two singing boys. "For the health of his own soul and for the souls of his ancestors" he bestowed on the monks of Kilwinning Abbey, in pure alms, the lands of Grange. He is a witness to a confirmation of grants to the Abbey of Paisley by Robert II. in 1393, and to another in 1404, where he is described as "Wilelmus de Conyngham de Kilmauris." He took part in the decisive battle of Harelaw in 1411—a battle decisive as destroying for ever the independent power of the Celtic chieftains. I do not know whether, after his marriage, he resided at Finlaystone, but, as the castle was then built, and was a mansion of some pretension, it is probable that he spent there part of his time. He died in 1418.

He was succeeded by his son Sir Robert, who married Janet, daughter of Lord Montgomery. Sir Robert seems also to have been a man of affairs and of some consequence at Court, for, on the occasion of the coronation of James I. in 1424, he received from the King the honour of knighthood. As marking his importance, and also his loyalty to the King, he was summoned as one of the barons of Parliament to take part in the trial of Murdoch, Duke of Albany, and his sons for treason, in so long preventing King James's return from captivity. He continued to enjoy the royal favour; and, in 1434, just two years before the murder of James in the monastery of the Black Friars at Perth, the King issued a commission appointing him to the command of Kintyre and Knapdale.

He was succeeded by his son Sir Alexander, who continued the fame

of the family for loyalty to the reigning monarch. He was a devoted friend and adherent of James II.; and, in 1445, Sir Alexander was supposed to have deserved so well of his country that, in reward for his faithful services, he was, by royal edict, created a peer of the realm by the title of Lord Kilmaurs. He helped the King in his long-continued struggle with the Douglases. On the death of James II. in 1460, killed by an accident at the siege of Roxburgh, Scotland had again to experience the woe that falls upon a land that has "owre young a king." James III. was only 8 years of age when he was called to the throne, and, again, the country was distracted by the rival efforts of turbulent nobles to gain the custody of the royal boy. And when at length he was allowed to reign he showed himself but little fitted for the task. Weak and fickle, he was but a tool in the hands of worthless favourites, till, ere long, the country could endure him no more, and a confederation of the nobles, led by his own son, determined to bring about a revolution. It is not easy to see what part Lord Kilmaurs took, but at least, with dogged loyalty, he stood by the King. And James was not ungrateful to his faithful servant. In 1488, just before the insurrection broke out, he created Alexander Lord Kilmaurs, Earl of Glencairn. But the new Earl did not long enjoy his dignity. The rebellion soon burst forth, and, though Glencairn and other loyal nobles, did their best, it was all in vain. I have no doubt he led all the Kilmacolm retainers he could muster to the royal standard at Stirling. The battle, if battle it could be called, took place at Sauchie. Almost at the first onset the King took fright, and, galloping from the field, was thrown from his horse, and afterwards murdered. His followers made what stand they could, but the issue was inevitable. Some, not many, perished in the fight, but among them was the Earl of Glencairn. He died bravely, trying to defend a master, who was not worthy of such noble service. He had been married to Margaret Hepburn, daughter of Lord Hailes, by whom he had two sons, Robert, who succeeded to the estate and dignity, and William, who, having previously obtained from his father the lands of Craigends, married, and became the ancestor of the the Cunninghams of Craigends.

One of the first acts of the new king, James IV., was to annul all titles created by his father during the rebellion, and accordingly Robert,

the 2nd Earl in succession, is never known but as Lord Kilmaurs. He survived his father only two years, dying in 1490. He had married Marion, daughter of Lord Lindsay, by whom he had one son, Cuthbert, who succeeded him, and who was suffered to resume the earldom that had been conferred on his grandfather.

Cuthbert, 3rd Earl of Glencairn, was a man of some note in the history of the time. As a young man, he had joined his family in supporting James III. against his rebellious son, and, after the battle of Sauchie, had taken part in certain foolish and riotous proceedings against the victorious party. In 1499, however, he received a formal pardon for all his past misdeeds, and was restored to royal favour. On March 13th of that year, the Privy Council grant "Remissioune to Cuthbert Lord Kilmauris and twenty-one uther personis for arte and parte of the Forthocht fellony done be thame apoune Gilbert Dunlop of Haupland. And the violent hurting of Downald Robesoune cummand fra the Kingis Host: And for al uther actionis &c. done and committit the tyme thai tuke the Tolbuythe of Irwin: and al actione and cummyng thairapoune, that day except." * In this extract it will be noted that he is still described as Lord Kilmaurs.

He belonged, however, to an unruly race, and both he and his son brought themselves repeatedly within the law. Thus in November, 1511, there is a "Precept of Remission to Cuthbert Earl of Glencarne and five others for art and part of the slaughter of Alexander Makfarly," and on the same day also, a "Precept of Remission to William Cunynghame, Master of Glencarne, and twenty-nine others for resetting and intercommuning with the King's rebels." †

In 1526 the Earl got another general clearance. It is described as a "Respitt to Cuthbert Erle of Glencarne, William Maister thairof, James C. his broder, Robert C. of Aikheid, Robert Boyd of Portincorse, Robert C. Lard of Watterstoune, Williame C. of Polquharne, John C. of Caprintoune, Alexander C. of Laiglane, Edward Mure of Middiltoune, David C. of Bertaneholme, William C. of Craiganis, William C. of Cunynghameheid, Mungo Mure of Rowallane, William C. of Glengarnok, and Robert Boyd

* Pitcairn's *Crim. Trials*, I., 110.

† *Ib.*, I., 112.

in Kilmernok, for thair treasonable art and part of assegeing of the Castell of Strineling, in company with Jobne Duke of Albany, then Gouvernor of this realme, the Kingis maist noble persone being thairin in his tendir aige : . . . And for thair tresonable assegeing, taking, and withhalding of his Castell of Dumbertane fra his grace and his seruandis, keparis thair of. And for all utheris crymes of Tresone, Lese-maiestie, actionis, transgressionis, crymes, and offensis whatsumeuer, committit or done be the saidis personis, or ony of thaim, in ony tym bigane, unto the day of the dait heirof, without ony exceptioun, for the space of nineteen yeris.”*

He allied himself with one of the most powerful and ambitious families in Scotland by marrying Marjory Douglas, daughter of the Earl of Angus. Tytler† states that thirteen Scottish earls fell at Flodden, and among these he names the Earl of Glencairn. This, however, is a mistake. Earl Cuthbert may very likely have been present at that fatal field, but it is certain that he long survived its date. In public affairs he was overshadowed by his son, who was one of the most active and ambitious spirits of the age. Cuthbert's name is associated rather with the encouragement of trade and industry on his own estates. By a charter dated 15th November, 1527, he erected Kilmaurs into a burgh of barony. He divided a £5 land of 240 acres in equal proportions among forty feuars, who each paid him a yearly rent of two merks. The charter “exonerates, amits, inhibits, and disclaims from us all use of buying or selling, of brewing or making malt, and of all other art or trade, to be exercised within our barony of Kilmaurs, except in our said burgh in barony, and the liberties thereof : . . . and further, that all and sundry vendible goods, viz., meal, bear, malt, wheat, corn, lint, wool, sheep, cattle, horse, flesh, fish, and whatsoever other merchandize is in our said barony, in all time coming, shall be first presented to the common market in our said burgh in barony.” There are many curious clauses in the charter, one of which runs thus—“And no woman succeeding to an inheritance in said burgh shall marry without our special license.”‡

* Pitcairn's *Crim. Trials*, I., 238.

† *History of Scotland*, II., 6.

‡ *Old Statistical Account*, IX., 368.

At his death, somewhere about 1540, he was succeeded by his only son, William, 4th Earl. Long before this, as Master of Glencairn or Lord Kilmaurs, he had become famous as one of the foremost men of the day. As early as 1516 we find Lord Dacre, the English Ambassador at the Scottish Court, writing to Wolsey that he is doing his best to make divisions between the Regent and his nobles. "And," he adds, "for that intended purpose I have the Master of Kilmaurs kept in my house secretly, which is one of the greatest parties in Scotland." We find the young lord in the thick of every conspiracy of the period. Twice, along with Lennox, he supported Arran against the Regent Albany, who showed great clemency towards the rebels. But secretly, by an organized system of bribery, the English king secured the leading Scottish nobles for his interest and thus thwarted all the efforts of the Regent. Among the chief of these paid servants of the English Court were Arran, Lennox, and the Master of Kilmaurs, afterwards Earl of Glencairn, "a nobleman," says Tytler, "who thus early began to make a profitable trade of his attachment to England." In 1525, he was one of the leaders of a party of 400 men, who, one dark night in November, scaled the city walls of Edinburgh, where the Parliament was in Session, and boldly demanded a change of government.

We have already seen how along with his father he was concerned in more than one blood feud. One can hardly help wondering at the clemency of the government. Thus in 1517 there was a "Remission to Sir William Cunnyngame, Knt., Master of Glencarne, son and heir apparent of Cuthbert, Earl of Glencarne, and 26 others for the cruel slaughter of Mr. Mathew Montgomery Archibald Caldwell, and John Smyth, committed on forethought felony: And for the hurting of John Montgomery, son and heir apparent of Hugh, Earl of Eglintoune."*

Of course he was not always the aggressor. In these Criminal Trials he sometimes appears as the injured party. Thus in 1538 "Richard Lauder and 12 others are denounced rebels for art and part of besetting the way of Andrew Cunynghame, sone of Sir William Cunynghame, Master of Glencarne: and for cruelly wounding and hurting him: and

* Pitcairn's *Criminal Trials*, I., 234.

for Stouthreif from him of his sword, quhingar, belt and purse, and certain money therein." *

In 1526, when Angus obtained the control of the king's person, he associated with himself as a Secret Council the Earls of Argyle, Morton, and Lennox, and the Master of Glencairn. These Secret Councillors acted with great generosity towards themselves, dividing among themselves, or their adherents, all lucrative offices in the State. Two years thereafter, when James V., now 16 years of age, assumed the reins of government, Glencairn and his friends gave up for a time their treasonable intrigue with England. He was sent along with Beaton and Lord Maxwell to France in 1538 to arrange the marriage between James and Mary of Guise. About this time, or a little later, he succeeded to the earldom on the death of his father. In the later years of James V. he continued faithful to that monarch; and, in the disgraceful rout of Solway Moss in 1542, when a Scottish army of 10,000 men fled before a troop of not more than 300 English cavalry, he, along with most of the leaders, was taken prisoner and conveyed to England. This shameful defeat was followed in the same year by the death of the king, and again Scotland was plunged into the misery and confusion of a prolonged regency. The captive heroes of Solway Moss were at first treated with great harshness; but soon other counsels prevailed, and the king set himself to induce them to betray their country into his hands. It is impossible to describe otherwise the compact which Glencairn, Cassilis, Maxwell, Somerville, and Oliphant signed and solemnly swore to fulfil on condition of their being set at liberty. These Scottish noblemen engaged (1) to acknowledge King Henry as Lord Superior of Scotland; (2) to induce the Scots Parliament to admit English garrisons into their fortresses; (3) to deliver the infant queen into the custody of Henry; (4) to support him with all their available following if he should invade Scotland; and (5) to deliver their eldest sons as hostages for their good faith. It may well be that Glencairn and his friends believed that the first condition was so absurd that it implied nothing, that the second also was vain, as the Scottish rulers were not at all likely to consent; that the third might probably

* Pitcairn's *Criminal Trials*, I., 207.

result in the marriage of their young queen with the English Prince Edward; that the fourth was incapable of fulfilment, as no Scottish vassals would follow their lord against their own country, and under the hated English banner. But it is not perhaps worth while to excuse their lack of patriotism at the expense of their honesty. No doubt these English Lords, as they came to be called, believed that an alliance with England was the best policy for their country; and they were also in favour of the Reformed faith of which England was the champion. Still the fact remains that they were secretly in the pay of the English Court, and that they sacrificed the public, to their private interest. The poverty of Glencairn was well known; and a dole of even 200 merks stg., which was the amount he received in 1543, was of consequence to him. It is not easy to follow the windings of Glencairn's tortuous course. In 1543 he writes to King Henry that he is trying to raise his followers to support his projected invasion; and that the presence of his son Alexander, then a hostage in England, would be useful for this end. Was it a wily scheme to secure the liberation of his son? Sir Ralph Sadler, who was then English Ambassador, was of that opinion. He writes to his royal master: "He [Glencairn] hath written to your Majesty to have his son home, entering other pledges for him. He is called the Lord of Kilmaurs, and the Master of Glencairn; and, in my poor opinion, they be few such Scots in Scotland, both for his wisdom and learning and well dedicate to the truth of Christ's word and doctrine." It is a high compliment to the young Master from a thoroughly competent observer. At any rate, Henry thought it wise to suffer him to return home, and, I am afraid it must be confessed that, he also received English pay. In an insurrection led by Glencairn and Lennox, Glencairn engaged the forces of the Regent Arran and was defeated, his second son Andrew being slain. His union with Lennox was ill-advised. "Lennox was a man of weak, selfish, and versatile character, while Glencairn was one of the ablest and most powerful barons in Scotland, whose son, from his spirit and military experience, was well fitted to execute the plans which the judgment of the father had matured."* Whether it was from policy or conviction it is certain he

* Tytler's *History of Scotland*, III., 1.

had early attached himself to the Reformed faith. Knox tells us how on one occasion in 1545 when George Wishart was announced to preach at Ayr the Bishop of Glasgow was disposed to prevent him. Whereupon Glencairn and some others assembled, and surrounded the preacher and defended him from the Bishop. It was, however, his son who was specially to distinguish himself in the work of the Reformation.

His wife was Margaret, daughter and sole heir of John Campbell of Stevenston, by whom he had five sons. He died in 1547.

Alexander, 5th Earl, succeeded on the death of his father in 1547. As we have seen he had already taken a considerable share in public affairs. We saw how highly he was esteemed by an observer of character so acute as Sadler. He was undoubtedly of great use to the English party, to which, both by training and inclination, he belonged. His chief claim to notice, however, is the important part he took in the Reformation. A man of clear mind, he very early saw the weaknesses and errors of the old Church; and he ventured with some skill and humour to satirize these in his poem entitled "Ane Epistle direct fra the Holye Armitte of Allarit to his Brethren the Gray Freires." The supposed writer is Thomas Douchtie, hermit of Allarit, or Loretto, near Musselburgh, who pours out his soul against the impious doings of the Lutherans. It is a fair specimen of the satires that were directed against the ancient Church, and that contributed so much to its overthrow. We transcribe it as an evidence of the literary ability of the young earl, and also of his advanced Protestant opinions.

" I, Thomas, Armitte in Larite,
 Beseiking you with ferme intent,
 For thir Lutherans, rissen of new,
 Thay smaikis do sett their haille intent,
 And sayes, We have thame clean disceavit.
 Our stait hypocrisie they prysse,
 Sayand, that we are heretikes,
 Cumerars and quellars of Christes kirk,
 But ydelie our living wynnes,
 Hurkland with huides into our neck,
 Seikand Christes peple to devoir,
 Professouris of hipocrisie,
 Stout fyschars with the Feindis nett
 Cankcarit corruptars of the Creid,

Saint Francis brethern hartlie greet,
 To be walkrife and diligent ;
 Our Ordour daylie does persew :
 To reid English New Testament ;
 Therefor in haist they man be stoppit,
 And us blasphemis on this wyse,
 And fals, loud, liand, mastif tykes ;
 Sueir swongeouris that will not wirk,
 Devouring wouolves into sheip skynnes,
 Wyth Judas mynd to jouck and beck,
 The down thringars of God his glore,
 And doctours in idolatrie,
 The upclosars of Heavins yett,
 Homlick sawares amangest good seid,

To trow in traitouris, that do men tyiste,
 Monstouris with the Beasthis mark,
 Kirkmen that are with Christ unkend,
 Lurkand in holes, lyke traytour todde,
 Fantastik fooles and feynzeit fleachearis,
 For to declair thair hail sentence,
 Thay say your faith it is sa stark,
 Ye lippen may bring yow to salvatioun,
 I dreid this doctryne yf it last,
 Therfor with speid we mon provyde,
 I schaip myself within schort quhyle,
 And there, uncraftie wyse to werk,
 Syne miracles mak be your avyse.
 The twa part to us they will bring :
 A gaist I purpose to gar gang,
 Quhilk sal mak certane demonstrations,
 Your haly Ordour to decoir :
 Betuix Kirkealdie and Kingorne ;
 And to his fame maide sic degressioun,
 Thoicht at that tyme he came na speid,
 And him amongst yourselves receave,
 Quhat I obtain may through his arte,
 Your Ordour handles na monye,
 As beif meill, butter, and cheiss,
 Send your Bretheren *et habete*.

Be Thomas your brother at command,
 A cullurune kythed throw many a land."

The hie way kennand thame fra Chryst,
 Dogges that never stintes to bark,
 A sect that Sathane self hes send,
 Mantenaris of idoles and false goddes,
 To turn fra treuth the verie teachears.
 Wad mekle cummer your conscience.
 Your cord and lowsie coit and sark,
 And quyte excludes Christ his passioun.
 Sall either gar us wirk or fast ;
 And not our proffit to oureslyde.
 To turse our Ladie in Argyle ;
 Till that we bigged have ane kirk ;
 Thay ketterelles, though they had but lyse,
 But ordourlie to dress this thing,
 Be counsall of Freir Walter Lang,
 To help us in our procurations,
 That praktik he proved anes before,
 But lymmars made therat sic skorne,
 Sensyne he hard not the Kinges confessioun
 I pray yow tak guid will as deid ;
 As ane worth mony of the leave.
 Resson wald ye had your parte.
 But for uther casualitie,
 Or quhat that we have, that ye plese,
 As now nocht elles, but *valete*.

When we remember that this outspoken rhyme was composed as early as 1540 we can well understand that the author's name was included among those who were suspected of heresy at the death of James V. in 1542. Yet, suspect as he was, the Government either trusted him, or thought it wise to secure his help, for, in the Register of the Privy Seal under date 10th May, 1542, there is a commission issued to "Alexander Master of Glencarne making him Ruler and Governor within the bounds of Kintyre ; with power to hold Sheriff and Justiciary Courts, etc." *

I think there can be no reasonable doubt that he belonged to the Reforming party, not merely with a view to sharing in the plunder of the Church, but from sincere conviction. He was the consistent friend and supporter of Knox, and we have already seen that he entertained him

* Pitcairn's *Crim. Trials*, I., 258.

at Finlaystone in 1556. Thereafter he accompanied the great Reformer to Edinburgh; and, when Knox wrote a letter to the Queen Regent, it was Glencairn who undertook the duty of placing it in her hands. "Please you, my lord, to reid a pasquill," said she, to an attendant prelate, as she contemptuously passed over to him the earnest appeal. When Knox had retired to Geneva, it was at the invitation of Glencairn that he again returned to Scotland. At a meeting at Craigie in Ayrshire, there was some dispute among the Protestants as to whether they should go to the relief of their brethren at Perth, when "after some contrarious reasonis, Alexander, Erle of Glencarne, in zeall burst forth in these words, 'lat everie man serve his conscience: I will by Goddis grace, see my bretherin in Sanct Johnestoun; yea, albeit never man should accompany me, I will go, and gif it war bot with a pick upon my shulder; for I had rather dye with that cumpany, nor leve after thame.'"* The result of these brave words was that the whole company marched to Perth, with a large following, and relieved the town. To relate all the incidents of the time in which Glencairn took part, it were necessary to follow minutely the whole course of events by which the Reformation was finally established. Knox's own history of the period enables us to see how prominent and consistent a part he filled as one of the Lords of the Congregation. When at length in 1560 they were triumphant, he was zealous as any in destroying all traces of the Romish faith. A commission was granted to him to destroy all "monuments of idolatry" in the West, and in fulfilment of it he "burnt Paisley, the Abbot tharof narrowly escaping, kest down Failfurd, Kilwynning, and a part of Corsraguell."† He joined the party of Lord Murray and commanded one of the divisions of the army that defeated the Queen in 1566. A few days thereafter he "with his domesticks, went to the Chappell of Holyrood House whare he brak down the altars and the images; which fact, as it did content the zealous Protestants, so it did highly offend the Popishly affected."‡ The Queen was now a prisoner in the Castle of Lochleven, where in 1567 she signed the famous deed of demission in favour of her son, at the same

* Knox's *History*, Vol. I., Bk. II., p. 355.

† *Ib.*, Vol. II., Bk. III., p. 167.

‡ Vol. II., Bk. III., p. 562.

time appointing the Earl of Murray Regent, and, till such time as he shall accept office, placing the Regency in the hands of seven noblemen of the Privy Council, one of whom was Glencairn. At the coronation of the infant King at Stirling, Athole bore the crown, Morton the sceptre, and Glencairn the sword, while Mar carried the royal baby in his arms into the church.* On the 2nd May, 1568, Mary escaped from Lochleven, and was soon at the head of an army, which was speedily scattered at the disastrous Battle of Langside. In this fight Glencairn was one of the commanders under the Regent. Stern measures were taken with the adherents of the ill-fated Queen, with such of them at least as refused to acknowledge the authority of the Regent. One of these, Lord Fleming, held the strong castle of Dumbarton, and, he having been declared a "rebel and at the horn," Glencairn and Semple received instructions to blockade the Castle. Not without difficulty they accomplished their task; and Glencairn was appointed Governor of Dumbarton.† He was devotedly attached to the Regent Murray, and shared his fortunes till his assassination in 1570. The funeral of the "good Regent" was celebrated with great pomp in Edinburgh. He was buried in the Church of St. Giles, Glencairn being one of the pall-bearers. His own career was now, however, drawing to a close. He died in 1574, and was buried in the family vault at Kilmaurs. He was a man of great ability, and of undoubted integrity of character. His zeal for Protestantism was perhaps tainted by bigotry, but at any rate he was sincere and conscientious. The "good Earl," as he was affectionately called, is certainly the noblest of the Glencairns.

He was twice married; first, to Johanna Hamilton, youngest daughter of the Earl of Arran, by whom he had William, his heir, and other children. After being divorced from her, he married Janet, daughter of Sir John (or William) Cunninghame of Caprington.

Of his successor William, the 6th Earl, there is not much to tell. The important place won by his father, or perhaps his own ability, gained him a position of influence in the State. In 1578 he was appointed one of a council of twelve nobles chosen to advise the king during his minority.‡ Becoming involved in the Raid of Ruthven, he fell under the

* Tytler's *Hist.*, III., 8. † *Reg. of Privy Council*, Aug. 1569. ‡ Tytler's *Hist.*, III. 1.

displeasure of the king. He died somewhere about 1582. He married Janet, daughter of Sir Alexander Gordon of Lochinvar, and had one son, James, his heir.

James, 7th Earl, was born in 1552, as appears from a list of the Scottish nobility in 1592,* wherein he is described as forty years of age, and married to a daughter of Sir Duncan Campbell, the Laird of Glenurchie. He was one of the peers that sat on the trial of the Earl of Gowrie in 1584.† It was he who, in his hot-headed youth as Master of Glencairn, had carried on the feud with Porterfield, and had partly destroyed the castle of Duchal. These two neighbours were now, however, good friends, and ready to stand by each other at need. In those troublous times it was not easy for any one occupying a position so prominent as his to escape being involved in plots that, being unsuccessful, entailed a charge of treason. The Records of the Privy Council show Glencairn, on one occasion at least, in serious difficulties with the Government. On 19th November, 1591, James, Earl of Glencairn, is ordained to find caution to the extent of £20,000 within eight days, “or ellis within the same space, pas and entir his persone in warde be North the watter of Erne and about the burgh of Perth, and thair remain and keip warde; and on nawayis transcend the said boundis, ay and quhill he be fred and relevit be his Maiestie, under the pane of rebelloun.” On 24th November he is again charged to pass to ward, “for contemptuous remaning at the horne, for none obeying of the Decrete Arbitrall pronouncit be his hienes and the Lordis of Counsale and Sessioun, betuix the said Erl and Dame Annabill Murray, Countesse of Mar.” He is likewise charged “to rander and delyuer his houssis of Kilmarannok, Findlastoun, Stevin-stoun, Kilmaweris, and Glencairne, to the officiar executour of the saidis letteris” under certification. On 15th December he is charged to return a bond for £20,000, under the pain of rebellion.‡

From the same interesting Records we learn that in 1595 the king resolved to deal sharply with “Personis undir deidlie Feid,” and on 23rd December of that year summoned a number of them to appear before the King and Council “at Haliruidhous,” ordaining them, “that they keip

* Tytler's *Hist.*, Note, No. xxiii. † Pitcairn's *Crim. Trials*, I., 116. ‡ *Ib.*, II., 264.

thair ludgeingis eftir thair cumin quhill thay bi speciallie send for." Among those thus summoned were "Robert, Maister of Eglintoun, and Patrik Houston of that Ilk, to compeir personalie; the said Maister accompanied with his freindis, not exceiding the noumer of 24 personis, upoun Jan. 15th nixt to cum: James, Erll of Glencairne and Cunyng-hame of Glengarnock, upoun Jan. 16th. . . To underly sic ordour as sal be prescriuit tuicheing the removing of the saidis ffeidis, etc." With certification that if they fail, "they sall be repute, haldin, and persewit with fyre and swerd, as inemeis to God, his Maiestie, and to the commoun wele and quietnes of this thair natiue cuntrey, with all rigour and extremitie." Lord Glencairn chose to disregard this summons, and accordingly on 17th January following he was denounced rebel for his non-appearance "tuicheing the removing of the ffeid and contrauersie standing betuix him and Robert, Maister of Eglintoun and his freindis."* Apparently Glencairn straightway made submission, and obtained pardon on easy terms, for within a month, on 12th February, he appeared to defend himself against a charge brought before the king by the Countess of Eglintoun. She alleged "that quhair, the late Erll, being maist shamefullie and cruellie slane be Johnne Cunyng-hame of Ross, bruthir to James, Erll of Glencairne, Alexander C., callit of Poquhene, his servaund, Alexander C. of Aikatt, Williame C., his bruthir; Patrik C. in Bordland, Johnne and David Maxuellis, brethir to Patrik M. of Newark, and Johnne Ryburne, upoun sett purpois, prouision, and foirthocht felony, the saidis complenaris persewit thame for the said slauchter, criminallie, befor the Justice and his deputis; and thay, takand the cryme upoune thame, absentit thame selfis frome tryale, and wer thairfor denunceit and registrat at the horne; quhairat maist contempnandlie thay remanit diuers yeiris thaireftir, quhill now of lait, as the saidis complenaris ar informed that the saidis personis hes purchest ane Remissioun or Respett for the said slauchter, quhairby thay intend to tak away the saidis complenaris lauchfull persute; sua that in steid of justice quhilk thay euir luiked for, conforme to his Maiesteis solempne vow and promeis maid to that effect, thay ar now movit to lament to his hienes the want of justice, throu the

* Pitcairn's *Crim. Trials*, II., 354.

said Respett or Remissioun." Robert, Master of Eglinton, having appeared for the complainers, and James, Earl of Glencairn, and William Cunninghame of Caprington for the defenders, the King and Council remitted "this mater to be decydit befor the Justice or his deputis, as accordis of the law."* How the case was finally disposed of does not appear, but the proceedings are not without interest as illustrating the rude condition of the times. On the whole, the Earl seems to have filled the place in public affairs to which his high rank called him. After the accession of James to the throne of England, an abortive attempt was made, in 1604, to bring about an incorporating union of the two kingdoms; and, on that occasion, Glencairn was appointed one of the Commissioners to represent Scotland. We have already seen how he, and especially the Countess, got into difficulties with the Presbytery for their unsatisfactory attendance at the Kirk of Kilmacolm. Glencairn continued faithful to Protestantism, though his desire for Court favour was greater than his zeal for Presbytery. He died in 1627.

He was succeeded by his son William, 8th Earl, who held the dignity for only a few years, and of whose doings I have not been able to learn anything. He married Lady Janet Ker, daughter of the Earl of Lothian, by whom he had one son, William, and four daughters.

William, 9th Earl, was destined to have a more illustrious career, and to distinguish himself greatly by his loyal services to Charles I. and Charles II. He was at once a staunch Presbyterian, and a loyalist to the core, and it was not easy sometimes to reconcile these two positions. He was a leading Covenanter, and yet his sympathies were always with the King. In 1639 he was on the King's side; and in 1641 was made a Privy Councillor and a Commissioner of the Treasury. The Kirk regarded him as one of her most devoted sons; and in 1642 the Presbytery of Paisley elected him as their ruling elder to represent them in the General Assembly. He was in command of a regiment in the Scots Covenanting army, and we find him more than once "earnestly entreating" the Presbytery "to supply his regiment with preaching." He fought against Montrose at the battle of Kilsyth in 1646. In 1649 the Parliament

* Pitcairn's *Criminal Trials*, II., 355.

passed a decree annulling his earldom for his obstinate loyalty ; while at the very same time the Presbytery of Paisley was seeking to deal with him for his " malignancy in the Engagement." The rule of Cromwell was never regarded with favour in Scotland. The great majority of the people sympathised with the exiled king. Glencairn was in constant communication with him, and at Finlaystone many a secret conclave was held to concoct measures for his restoration. In 1653 Glencairn wrote him that all was ready for an insurrection, and craved the royal permission to take up arms. Charles was never unwilling to risk the lives of his subjects, and was graciously pleased to smile on the enterprize. Commending his family to the care of Porterfield of Duchal, he marched into the Highlands. The manifesto, in which he summoned all in the king's name to join his standard, reads almost like a bit of a sermon. It abounds in quotations from the Old Testament, and appeals to all to fight for the most sacred of causes, for the strengthening of true religion, for the maintenance of a pure Church, for Christ's Crown and Covenant—and all this to be accomplished by bringing back a Charles II. to be their king! He had as a coadjutor Lord Kenmure, who, with more worldly wisdom, or more knowledge of Highlanders, adopted a different mode of recruiting. He got a huge barrel of whisky, called " Kenmure's Drum," which he carried with him, inviting all who would " fecht for Charlie " to come and partake of the " mountain dew " at their pleasure. The result was that Glencairn soon found himself at the head of a considerable army. But nothing of any consequence came of the affair. There were a few successes ; but jealousy arose among the leaders, and on the return of General Monk, the insurrection melted away. At Dumbarton Glencairn surrendered, and was committed as a prisoner to the Castle of Edinburgh. There he came very near losing his life ; his name being omitted from the general amnesty proclaimed by the Government. It was at this time, while still a prisoner, that commissioners from the Presbytery of Paisley came to rebuke him for certain irregularities in his moral conduct. With the Restoration in 1660 his fortunes changed ; and as a reward for his conspicuous loyalty he was appointed Lord High Chancellor of Scotland. But, like many others, he shone more in adversity than in prosperity. In obedience to a tyrannical master it was his duty to persecute the Church

he had served, and to force on his unwilling countrymen the Episcopacy for which he himself in his heart had little liking. To his credit must be told that he shielded, as much as he could, or dared, the hunted Presbyterians. He did not long enjoy his dignity, dying in 1664. There are apparently well authenticated reports of his last hours. He is said to have bitterly regretted that he had helped to set up bishops, saying that he had raised a devil that he could not lay again. It is certain that he sent for Presbyterian ministers, who had been "outed" by his own orders, to attend him on his death-bed. When this was reported at the Court, the Duke of York made the sneering remark that Scotsmen, be what they would in their lives, were all Presbyterians at their death. One, not much inclined to feel friendly towards him, testifies that he died "much regretted even by honest men [*i.e.*, Presbyterians] to whom secretly, and as much as he could he was friendly."* He died on 30th May, 1664, but his funeral, for some reason, was delayed till 29th July, when he was interred with great pomp in the Kirk of St. Giles in Edinburgh. He was twice married, first to Ann, daughter of the Earl of Findlator, and, after her death, to Margaret, Dowager Countess of Tweeddale. By his first wife he had three sons—James, who married a daughter of the Duke of Hamilton, and predeceased him, leaving no issue, and Alexander and John, who, successively, enjoyed the earldom.

Alexander, 10th Earl, held the honour for only about five or six years. Of him very little is known. In his youth he had been brought up chiefly at Duchal, along with his sister Elizabeth, under the fostering care of Porterfield. In such a household there can be no doubt that he was trained in strict Covenanting views. He is described as a man of "exemplary piety," which, in the language of that time, could mean only that he was a sound Presbyterian. He married a daughter of Sir Lovis Stewart of Kirkhill, by whom he had only a daughter, Margaret, who was afterwards married to the Earl of Lauderdale. He died in 1670.

As Earl Alexander left no son, he was succeeded by his brother John, 11th Earl, who married Mary, daughter of the Earl of Mar. He was a partizan of the Government, and lent his aid to the prosecution of the

* *Autobiography of Robert Blair.* Wodrow Society. Pp. 470-2.

Covenanters, though, like his father, he shielded some of them. He was one of the Committee that directed the movements of the Highland Host, and it may be said for him at least that he did not suffer these barbarous marauders to break loose on the parish of Kilmacolm. He, however, did not scruple to enrich himself with the spoils of some of the persecuted Presbyterians. Thus, in 1680, the estate and whole goods and gear of Gilbert M'Lawraith of Dinnurchie in Ayrshire, who had been intercommunicated, were made over to Glencairn, and there can be no doubt as to the nature of the services that were paid for in this way. Although he kept up no small state he was often sadly in need of means to support it. Wodrow is reported to have said that there were three wonders in Renfrewshire: "how Dundonald gathered such ane estate, how Orbistoun spent such ane estate, and how Glencairn lived so handsomely on such ane estate."* He died in 1703, and was succeeded by his son William.

William, 12th Earl, succeeded in 1703, and died in 1734. He took an active part in the Treaty of Union, which, like most of his brother peers, he heartily supported. He was made a Privy Councillor, and held the honourable office of Constable of Dumbarton Castle. During his lifetime he made an entail of his estate of Finlaystone, settling it on his sons and heirs, and, failing them, on his daughters and heirs. It was in virtue of this latter provision that the estate finally came, as we shall see, into the hands of Graham of Gartmore. He married Lady Henrietta Stewart, daughter of the Earl of Galloway, by whom he had eight sons, all of whom died young except William, the second son, and two daughters, Lady Margaret, who married Nicol Graham of Gartmore, and Lady Henrietta, who married Campbell of Shawfield.

William, 13th Earl, succeeded his father in 1734, and died in 1775. The family estates in his time became greatly impoverished, and, it is said, the Earl sought to better his fortunes by a wealthy marriage. At any rate, Elizabeth or Betty M'Guire, whom he married, had a considerable tocher, though she was of humble birth. Her story is like a page from a romance. She was the eldest daughter of a Hugh M'Guire, a weaver, or wright, and wandering fiddler, belonging to the town of Ayr. A neigh-

* *Paisley Magazine* (1828) p. 154.

bour of M'Guire was a widow M'Crae, a charwoman, who had several children. One of these, a boy, James, ran off to sea, and eventually settled in India. He had a marvellously successful career. In 1720 he is spoken of as Captain M'Crae, and afterwards became Governor of Fort St. George. In 1725 the Hon. James M'Crae was Governor of the Madras Presidency, and possessed of an ample fortune, alleged to be not less than £25,000 a year. After forty years absence he returned home in 1730, to find that all his relatives were dead. Making enquiries, he learned that the M'Guires had shown great neighbourly kindness to his mother, and this kindness he now resolved to requite in princely fashion. There were four surviving children of Hugh M'Guire, one son and three daughters, in humble circumstances, all of whom he set himself to befriend. He had them all carefully educated, and then settled them in life. James M'Guire received the estate of Houston, taking the name of M'Crae. Semple * says that this James M'Crae demolished the grand Castle of Houston in 1780, except one square, and applied the stones to building a new village called Houston. He sold the estate in 1782 to Alexander Speirs, of Elderslie. The youngest daughter, M'Crae M'Guire, married Charles Dalrymple, Sheriff-Clerk of Ayr, and brother of the Rev. William Dalrymple of that town. She received on her marriage the estate of Orangefield or Monkton. Their son, James Dalrymple, was the well-known friend of Burns, who introduced him to his patron, Glencairn. The second daughter, Margaret, married James Erskine of Bajjarg, whose tocher was the estate of Alva, from which her husband afterwards took the title of Lord Alva. The eldest daughter, Elizabeth, married, as we have said, William, 13th Earl of Glencairn, in 1744, bringing with her as dowry the estate of Ochiltree, which M'Crae had purchased at the price of £25,000. The old Nabob, pleased that his *protégée* should become a countess, presented her also with diamonds valued at £45,000. Rumour has it that it did not prove a very happy marriage. Perhaps the Earl was sometimes ashamed of his lowly-born wife, and the Countess Betty may not have found her exalted rank without its drawbacks. It is said that on one occasion Lord Glencairn and Lord Casilis had a drinking

* *History of Renfrewshire*. p. 106.

bout at Ayr, in the course of which Cassilis said tauntingly to Glencairn ; “ Your father-in-law had the best bow in the county ; ” to which Glencairn made the stinging rejoinder, “ Yes, and his masterpiece was Johnny Faw and the Countess of Cassilis.” * They had three sons—William, Lord Kilmaurs, who predeceased his father, dying at Coventry in 1768 in his twentieth year ; James and John, who, in succession, became 14th and 15th Earls, also two daughters, Lady Henrietta—called by Burns Lady Harriet—who married Sir Alexander Don of Newton, and Lady Elizabeth, who died unmarried in 1804 at Coats House, near Edinburgh. The Earl died in 1775, and his Countess survived him for twenty-six years, dying in 1801.

James, 14th Earl, succeeded his father in 1775. He was at the time in the army. In 1778 he was captain in the West Fencibles. In 1780 he was elected one of the sixteen Scotch Representative Peers in Parliament. Being much pressed for money, he sold in 1786 the estate of Kilmaurs to the Marchioness of Titchfield. In 1790, on account of his health, he went to winter in Lisbon. Finding himself but little improved by his sojourn abroad, he returned home. Landing at Falmouth, he was unable to proceed further, and died there on 30th January, 1791, and was buried in the parish church of Falmouth. He was forty-two years of age when he died, and he was never married. His sole claim to remembrance, but which has secured him immortality, was his association with the poet Burns. The first edition of Burns’s poems was brought before Glencairn by his lordship’s factor, Mr. Alexander Dalzell, who lived at what is now the farmhouse of Bardrainy. Glencairn had the taste and good sense to discern something of their excellence, and interested himself in getting the publisher, Creech, to undertake the publication, and also secured for him the subscription of the Caledonian Hunt. He afterwards assisted in obtaining for the poet an appointment in the Excise. Glencairn was a man of some scholarship and ability, as well as of great kindness of nature. That he was generous in his treatment of Burns, and bestowed on him some substantial benefits, is certain, and the poet paid him back with a full-hearted gratitude. In April, 1787, he writes, “The noble

* *Paisley Magazine* (1828) p. 316.

Glencairn has wounded me to the soul here, because I dearly esteem, respect, and love him. He showed so much attention, engrossing attention, one day to the only blockhead at table [the whole company consisted of his lordship, dunderpate, and myself], that I was within half a point of throwing down my gage of contemptuous defiance ; but he shook my hand, and looked so benevolently good at parting. God bless him ! Though I should never see him more, I shall love him until my dying day ! I am pleased to think I am so capable of the throes of gratitude, as I am miserably deficient in some other virtues." Soon after this he paid Glencairn a visit of some days at his house of Finlaystone, during which he doubtless wandered over the hills and beside the burns of Kilmacolin. One memento of his visit is still preserved, the pane of glass in the window of the library at Finlaystone on which he scratched his name with a diamond. His grief at the Earl's death was very deep and sincere, as is evident by the lament in which he commemorated his loss. In a letter, enclosing it to Lady Elizabeth, the Earl's sister, he says—"As all the world knows my obligations to the late Earl of Glencairn, I would wish to show as openly that my heart glows, and shall ever glow, with the most grateful sense and remembrance of his lordship's goodness. . . Nor shall my gratitude perish with me. If, among my children, I shall have a son that has a heart, he shall hand it down to his child as a family honour, and a family debt, that my dearest existence I owe to the Noble House of Glencairn." Was ever lord more worthily mourned than in the poem of which this is the closing stanza —

" The bridegroom may forget the bride
 Was made his wedded wife yestreen ;
 The monarch may forget the crown
 That on his head an hour has been ;
 The mother may forget the child,
 That smiles sae sweetly on her knee ;
 But I'll remember thee, Glencairn,
 And a' that thou hast done for me."

Had Glencairn lived, he might perhaps have done something for the poet which would have made such praise and such gratitude sound less exaggerated.

On the death of his brother in 1791, John, 15th Earl, succeeded to

the estates and title. He was for some time an officer in the 14th Regiment of Dragoons, but afterwards, leaving the army, he took orders in the Church of England. He married Lady Isabella Erskine, daughter of the Earl of Buchan, but had no children. He died at Coats House, near Edinburgh, in 1796, and was buried in St. Cuthbert's churchyard in that city, and with him the title became extinct.

In consequence of the deed of entail, previously referred to, the estates, though not the title, now descended to Robert Graham, son of Nicol Graham of Gartmore, who, in 1732, had married Lady Margaret, daughter of William, 12th Earl. He married Anne, sister of Sir John Taylor, Bart., by whom he had a son, who succeeded him, William Cunninghame Graham of Gartmore and Finlaystone.

FINLAYSTONE.

- 1160—Danziel de Danzielton.
- 1296—Hugh of Dalneston, Knight.
- 1367—Sir John de Danyelston.
- 1370—Sir Robert Dennistoun of Dennistoun, whose daughter, Margaret, married Sir William Cunningham of Kilmaurs.
- 1405—Sir William Cunningham.
- 1418—Sir Robert Cunningham.
- 1445—Sir Alexander Cunningham, created Lord Kilmaurs, and in 1485, Earl of Glencairn.
- 1488—Robert, 2nd Earl, but known only as Lord Kilmaurs.
- 1490—Cuthbert, 3rd Earl.
- 1540—William, 4th Earl.
- 1547—Alexander, 5th Earl.
- 1574—William, 6th Earl.
- 1582—James, 7th Earl.
- 1627—William, 8th Earl.
- 1635—William, 9th Earl.
- 1664—Alexander, 10th Earl.
- 1670—John, 11th Earl.
- 1703—William, 12th Earl.
- 1734—William, 13th Earl.



CARRUTH.

1775—James, 14th Earl.

1791—John, 15th Earl.

1796—Robert Graham of Gartmore.

William Cunningham Graham of Gartmore and Finlaystone.

1868—Colonel Sir D. C. R. Carrick Buchanan, K.C.B., of Drumpellier.

1898—George J. Kidston, Esq.

CAIRNCURRAN.

This estate was originally part of the barony of Duchal, but, in 1544, when Lord Lyle sold Duchal to Porterfield he disposed of the lands of Cairncurran to the Lady of Craigends. William Cuninghame, the younger son of the first Earl of Glencairn, obtained from his father a grant of the lands of Craigends. His son, also called William, married Giles Campbell, daughter of Sir John Campbell of Loudon, and had two sons, Gabriel and William. The elder son was provided for by the family estate; but Lady Giles desired that something should be done for the younger. Accordingly she entered into negotiations with Lord Lyle, that ended in the purchase of the lands of Cairncurran, which she straightway disposed to her son William, who married and became the ancestor of the Cuninghames of Cairncurran.

This William was succeeded by his eldest son Gabriel, and he, again, by his eldest son William. Then there are, in regular succession, nine Gudemen * of Cairncurran, each named William, son succeeding father in unbroken line. There is not much to say about any of them. They were, for the most part, douce honest men, and if their names sometimes receive not honourable mention in the Records of Kirk-Session or Presbytery, it is an exception. They took a warm interest in the affairs of the parish, and were often elders of the Kirk. In the early times of the Reformed Church Gabriel needed the pressure of the Presbytery to make him a sound Protestant; but his successors were not troubled with doubts.

* The term "Gudeman" seems properly applied to vassals who held their lands from other vassals, the title "Laird" being reserved for vassals holding directly from the Crown.

They were like their neighbours, given to fighting at a time when fighting was the normal condition of gentlemen; but, in later years, they settled down into the peaceful ways of country squires. They lived in rough comfort in their modest mansion in what was then bleak moorland towards the south of the parish, close to the excellent modern steading, that now bears the name of Cairncurran.

The 8th William was more enterprising than his predecessors; and, in 1722, actually moved the family residence to a new site, where he built a house, which he called New Cairncurran, where the mansion of Carruth now stands. The situation was an immense improvement on the old, both on account of greater shelter and beauty. To the new house, in 1726, he brought his bride, Margaret, daughter of the Rev. Charles Coats, the minister of Govan; and there he died in 1734, in the 36th year of his age, his widow surviving him for 36 years. He was duly succeeded by his eldest son, William the ninth. He married Janet, daughter of Gabriel Lang of Overton, in Dumbartonshire, a merchant in Greenock. This was in 1768. He had a large family, and the house his father had built was no longer commodious enough for him. In 1782 he pulled it down, and erected another and larger house on the same site. He died, full of years, on 11th April, 1807. Unfortunately the spell of the succession was now broken. His eldest son, William, had died in 1776; the second son, who bore the family name of Gabriel, predeceased his brother; it fell to the third son, bearing the unfamiliar name of Charles, to be the successor to the family estate. The spell was indeed broken: Charles was to be the last of the Cunninghames of Cairncurran. He married in 1802 Elizabeth Gray, only daughter of Robert Park, a merchant in Glasgow. In 1820 he sold the estate to William MacDowall, advocate, of the ancient family of Garthland and Castle Semple. General Day Hort MacDowall, who was an elder in the parish kirk till 1844, was held in the highest esteem by all. The house has been much enlarged and embellished, the policy is famous for its wonderfully fine trees and shrubs, and altogether, it may be confidently affirmed, that there are few more desirable residences in the county. With its change of ownership, it has lost its ancient name, and is now known as Carruth, so called after an old family possession of the MacDowalls in Wigtonshire. The present pro-

prietor is Henry MacDowall of Garthland ; and it is a source of regret to all interested in Kilmacolm that he does not himself occupy the house of Carruth.

N E W A R K .

Sir Robert Maxwell of Calderwood, who married Elizabeth Dennistoun, and thus became the laird of Newark, was of very ancient and noble descent. His mother, Isobel Lindsay, was a niece of Robert II., and a great-granddaughter of King Robert the Bruce. His father, Sir John Maxwell of Pollok, was descended from the old family of the Maxwells of Caerlaverock. Sir Robert is described as "a brave and valiant knight." He was a notable soldier, and probably did not spend much of his time at home. The castle of Newark was not yet built, and he probably resided at his house of Calderwood. In 1420 a band of Scottish auxiliaries, some 7000 strong, led by the Earl of Buchan, crossed over to France to assist Charles VII. in his efforts to recover his country from the English conquerors. These Scottish troops did splendid service to the French king, and one of their most distinguished officers was Sir Robert Maxwell. They defeated the English army in successive fields, but at length, at the battle of Verneuil, in 1424, the gallant band was well-nigh exterminated. The survivors were honoured by the French nation, and formed the nucleus of the Scots Guards, who afterwards played so famous a part in French history. Among the heroes who fell at Verneuil was the Kilmacolm laird, Sir Robert Maxwell. His body received honourable burial in the church of the Preaching Friars at Angiers.

He was succeeded by Sir John Maxwell, who, in 1477, disposed the lands of Newark to his son, Sir George Maxwell, as appears by a charter of James III., confirming the grant to him, dated at Edinburgh, 3rd January, 1477. About this time the castle of Newark may have been built, a strongly fortified keep rather than a mansion, which still remains, though now shorn of all its former pride and importance. "The Castle of Newark seems to have been built and repaired at different times, as over the gateway are the words, 'The blessing of God abide herein, 1597,' on another corner, 1599. The castle consists chiefly of a square tower

with a battlement on the top, and seems to have been a place of some strength. It is decorated with turrets of neat substantial workmanship, in the ancient castellated mode of building. Over the window are the letters P. M., denoting that the Castle belonged to Patrick Maxwell." *

Sir George was succeeded by his son, Sir Patrick, in 1483, who died in 1522. The next in succession was Mungo Maxwell, to whose last Will and Testament we have already referred. † He married Elspeth Lamont, by whom he had two sons, George, who followed him as laird of Newark, and a younger son, John, who obtained the lands of Dargavel, and became the founder of the family of Maxwell of Dargavel.

Sir George was a contemporary of Queen Mary, and took an active part in those stirring times. The only authentic mention that I find made of him is in the Records of the Courts of Justice. It arises out of a family feud. In January of 1584 a number of men, among whom was Montgomery of Skelmorlie, attacked and killed Maxwell of Stanely. It became of course the business of the whole family to avenge the murder. The case was taken into Court in all due form, but the process of law was too slow for some of the hot spirits. Some of them waylaid Montgomery and his son, and killed them. One is rather surprised to find the minister of Inverkip taking part in such an illegal deed. But so it was. Here is the indictment against them, dated 2nd July, 1584. "George Thomesoun, minister at Innerkip, George Maxwell of Newwerk, Robert Maxwell, his serwand, Johnne Maxwell in Kulroise, Johnne Moresoune in Park, and Arthour Moresoune thair. Dilaitit of airt and pairt of the crewall slauchter of unqle Robert Muntgumrie of Skelmurelie, and of unqle Williame Muntgumrie, his sone and appeirand air; committit in Apryle last was." ‡ Sir George married Marion Cunningham of Craigends, by whom he had one son Patrick, who succeeded him.

Sir Patrick Maxwell was as restless and quarrelsome as his predecessors. In his time there was a great feud between Lord Maxwell and the Laird of Johnstone. It came to a head in a desperate struggle that took place at Lockerbie in 1593. Sir Patrick, who loved fighting, was in the thick of it, loyally espousing the cause of the head of his family, and

* *Scots Magazine*, XVII., p. 803. † *Vid.*, p. 11. ‡ *Pitcairn's Crim. Trials*, II., p. 133.

narrowly escaped with his life. He had apparently not only family feuds, but also domestic broils, for we find him bitterly quarrelling with his mother. In the Register of the Great Seal there is a notice of Robert Semple of Fulwood in 1595, becoming security for Patrick Maxwell of Newark in the sum of 1000 merks that he will not harm Marion Cunningham, Lady Newark, his mother. The bond is subscribed also by "Mr. Daniel Cunningham, minister at Kilmacolm." This is the same old lady, whom we have already seen giving not a little trouble to the Presbytery for her neglect of ordinances in 1603 and 1605. Sir Patrick was twice married, first, to Margaret, daughter of Mure of Rowallan, and afterwards to Margaret Crawford of Carse. By his second marriage he had a son, George, who married Helen Maxwell, daughter of Maxwell of Teiling in Angus. On the death of his father-in-law the estate of Teiling fell to him in right of his wife. He predeceased his father, leaving one son, Patrick, who immediately succeeded his grandfather.

Sir Patrick Maxwell was like his neighbour Glencairn, a staunch supporter of the king in his conflict with the Parliament; and, in reward for his services, Charles conferred on him the honour of knighthood. He married Marion, daughter of Sir Dougal Campbell of Achinbreck. He had several sons, among whom he partitioned his family estates, his eldest son, George, succeeding to the lairdship of Newark. It was he, who, in 1668, sold the lands of Devol's Glen to the city of Glasgow, who erected there the harbour of Port-Glasgow. He died in 1678.

Sir George did not long survive his father, dying in 1684. He left one son, Patrick, by his marriage with Elizabeth, daughter of Robert Semple of Beltrees, author of the *Elegy on Habbie Simpson*, piper of Kilbarchan.

Sir Patrick married Margaret, daughter and heiress of John Napier of Kilmahew. His son, George, on his accession to the estates, adopted in right of his mother, the name and designation of Napier of Kilmahew.

George Maxwell or Napier, finding his new possessions sufficiently large, disposed the ancestral lands of Newark, some time in the early years of the eighteenth century, to William Cochrane of Kilmaronock.

How long Newark remained in the hands of Mr. Cochrane I do not know with certainty; but, after some years, he disposed of it to Sir James

Hamilton of Rosehall. I find that at a meeting of heritors of Kilmacolm in 1734, Sir James was present, and took part in the proceedings. He was succeeded by his brother, Hugh, who left an only daughter and sole heiress. She held the estate during her life, and died unmarried. This brought about another change of ownership. The lands and barony of Newark now passed to Charles Hamilton of Wishaw. He was never married, and, on his death, in 1763, he was succeeded by Robert Hamilton, his brother, whom Semple, in 1782, calls "the present proprietor." On the death of James, 5th Lord Belhaven, Robert Hamilton was declared by the House of Lords heir to the estates and title. He thus became 6th Lord Belhaven; but he declined to use the title, though his children styled themselves, as was their right, Honourable. He married, in 1764, Susan, daughter of Sir Michael Balfour of Denmiln, by whom he had a large family. He died in March, 1784, and was succeeded by his eldest son, William, 7th Lord Belhaven, then 19 years of age. He did not assume the title till 1799, when the House of Lords declared that such was his dignity, whether he accepted it or not. He married, in 1789, Penelope, daughter of Ronald MacDonald of Clan Ronald, and died in 1814. He was succeeded by his eldest son, Robert Montgomery, 8th Lord Belhaven and Stenton, who, the following year, married Miss Hamilton, daughter of Walter Campbell of Shawfield. He died in 1868. Long before that, however, he had ceased to have any connection with the parish of Kilmacolm. About the year 1820, he sold Newark to Robert Farquhar, Esq., a banker in London. He had only one child, his sole heir, Eliza Mary, who, in 1825, was married to Sir Michael Shaw Stewart, Bart. Their eldest son, the present Sir Michael, succeeded to the estate of Newark, as heir to his mother; and thus the two estates of Duchal and Newark have become united in the hands of one proprietor.



OLD DUCHAL CASTLE.

DUCHAL.

I.—THE LYLES OF DUCHAL.

The first of this noble family, of whom we have any record, is Radulfus de Insula, or Ralph de L'Isle, or Ralph Lyle, a favourite knight of the first High Steward, who conferred on him the lands of Duchal. In the Register of Paisley Abbey his name appears on at least two deeds. The first is a donation of the Church of Iverkip, in 1170, by Baldwin de Bigres, Vice-Comes de Lanarc, which is witnessed by "Radulfus de Insula." The other is a similar donation to the Abbey by Helias, Clericus, of the Church of Mearns, which also is witnessed by "Radulphus de Insula, Dominus de Duchyl." It is from the Charters of the Abbey alone that we gather the mere names, which is almost all we can get, of the early members of the family. In 1225, Alanus de Insula appears as a witness to a deed. In 1243 Radulfus de Insula, Dominus de Duchal, witnesses several donations to the Abbey. In 1246 Alanus de Insula, who may have been the son of the preceding, is mentioned as one of the Steward's knights, and, very likely, fought under him at the battle of Largs. One of the witnesses of the confirmation to the Abbey of the churches and lands by Alexander, son of Walter, in 1252, is this same "Dominus Alanus de Insula." In a donation to the Abbey by Ade de Aldburgh, in 1260, the deed is witnessed by "Radulfus de Insula, Dominus de Duchyl." In a deed, in 1273, occurs the name of Petrus de Insula, but he may have been only a scion of the house, not Lord of Duchal.

The next of the family, of whom we find mention, is Duncan de Lyle, who is more than a name to us because of the wonderful ghost story that is associated with him. Curiously enough, the story has been preserved in an ancient Chronicle of the English Monastery of Lanercost. It was thought worthy of a place in their records by the monks, not because of any interest in Lyle, or in Kilmacolm, but simply because of its supernatural character. In translating from the crabbed monkish Latin, I have ventured slightly to expand the tale. The date of the occurrence is 1296.

It would seem that all the inmates of the Abbey of Paisley were not so holy as, by their vows, they bound themselves to be. It happened, about this time, that a certain monk, finding delight in the sinful pleasures of the world, was in the habit of secretly escaping from the Abbey, under cover of night, and, in company with some hot bloods of the period, engaging in sports and pastimes unbecoming his sacred profession. What the particular offence was that brought matters to a crisis, does not appear, but, it is certain, he was laid under the ban of excommunication. In this perilous condition he died. But that was not by any means the end of him. If he did not die in the odour of sanctity, he presently rose again with a most distinct odour of brimstone. He was scarce buried till stories began to be whispered of a mysterious figure, clad in monkish robes, that had been seen, in the shades of night, stalking through the silent halls and cloisters of the Abbey. With bated breath and blanched cheek, the holy fathers told of how they had met him face to face, and had recognized the features of the dead brother. Soon the horrible ghost began to show his true character. Not content with terrifying the poor monks, the spectre sought by various wiles to lead them into transgression and open sin. The Abbey was thrown into confusion; every man was beside himself with fear; till at length, by "Bell, Book, and Candle," and I know not what other ecclesiastical weapons, the ghost was compelled to change his quarters. He was ordered by the authority, which ghosts are bound to obey, to restrict himself to the place where dwelt the companions of his earthly guilt. Only on those who had sinned along with him was he suffered to work mischief. In these circumstances,—it is sad to have to confess it,—this wicked ghost wended his way direct to Kilmacolm and took up his abode in the house of Duchal. The old document informs us that Duchal was the home of a certain knight, Duncan de Lyle, and that it was "situated in the West of Scotland, in the valley of the Clyde, about 4 miles from Paisley,"—verily, "lang Scots miles." Never had a decent household a more troublesome and detestable inmate. He made himself at home at once with the most abominable insolence. With a boldness unusual in ghosts of that, or any other, period, this son of darkness was not ashamed to show himself in open daylight. There was no mistake about his presence. He assumed a bodily form, though whether

it was "natural or ærial" the narrator is uncertain, but, at any rate, he is sure that it was "foul, gross, and palpable." He appeared in kitchen, hall, stable, or open field. Sometimes he would perch himself on the roof of the outhouses or barns. There he would sit, with his long black monkish mantle drawn round him, and maliciously mock and jeer at all who were within hearing. The good knight would sometimes gather his retainers, and bid them shoot at the accursed figure. But it was all in vain. As the arrows pierced his body, they were instantly shrivelled up as if they had been plunged into molten iron. The demoniacal laugh with which he greeted their efforts, made the blood in the bravest hearts run cold. Suddenly he would leap down into their midst, and, seizing hold upon one or two, would shake and maul them as if he would break every bone in their bodies. Only one, the young squire, the knight's eldest son, was able to make any stand against him. They would wrestle together for hours without either gaining a certain victory. Alas! this young man was the very one in the household for whom the ghost, or devil, had come. The end was very tragical. One evening, as the old knight was seated at the hearth in the great kitchen, his family and domestics around him, suddenly the spectre appeared in their midst, with a blood-curdling shriek, and began to belabour all with fists, or stick, or poker, or whatever implement came handiest. No need to say that all incontinently fled—each man for himself and devil take the hindmost. At length the kitchen was cleared, save for the fiend and the young laird, who proudly stood his ground, and dared the ghostly visitant to do his worst. How the fearful fight was waged there is none to tell. Portentous noises were heard as the struggle went on; but terror was more powerful than curiosity, and not one in the castle dared to look in on the scene. In the morning all was quiet, and, as the trembling domestics entered the fatal kitchen, there, stretched on the floor, lay the dead body of their master, slain by his supernatural enemy. The ghost was seen no more. One is rather sorry for the moral that the narrator draws from the story. "If," he says, "it is true that the dead receive power over none but those that live swinish lives, we may safely infer why that youth met with his death in such a manner." We may venture, I think, to dispute the inference, and rather believe that the youth, who fought so manfully, was not a

sinner above all them that dwelt in Kilmacolm because he suffered such things.

The Lyles were notable fighters and did good service in the frequent wars of the time. We find one John de Lyle, who married Margaret de Vauss, who, as a reward for his services, received from David II. in 1340 the lands of Buchquhan in Stirlingshire. The next of the family, of whom I have been able to learn anything, is Sir Robert Lyle. When James I. returned to Scotland in 1424, after his long captivity in England, the English Court demanded £40,000 as the cost of his maintenance. This large sum Scotland was unable at once to raise, and accordingly, certain hostages were given as security for its payment. Among these was Sir Robert Lyle of Duchal. The annual revenue of the hostages is given to show that they were men of sufficient substance, and, from this list, we learn that Sir Robert's income was valued at 300 merks. When we consider that each merk of that period may be estimated as worth £10 at present, we can understand that the Lyles had by this time become wealthy. It would seem that in 1438, the lands of Duchal were in ward of Sir Thomas Boyd of Kilmarnock. In that year when James II., a boy of six years, succeeded to the throne, Archibald, Earl of Douglas, was appointed Lieutenant-General of the kingdom. In Tytler's *History* there is a note that runs thus: "Sir Thomas Boyd of Kilmarnock, in his account in Exchequer of the rent of Duchal in ward, takes credit for the following payment: "Et per solucionem factam Domino Comiti de Douglas, locum tenenti domini regis, in partem feodi sui de anno 1438, dicto domino locum tenente fatente receptum super computum sexaginta librarum. MS. Chamberlain Rolls, sub anno 1438." It would seem from this statement that the lands of Duchal paid to the Crown an annual feu-duty of £60, the barony of Renfrew being the property of the king. Sir Robert was created first Lord Lyle by James II. in 1445, in reward for his devotion to that monarch when so many of his nobles deserted him. He showed some generosity to the Church, after the fashion of the time. It was he who, as we have already seen, conferred on the monks of Paisley a share of the fishings at Crukyt Shot in 1452. The deed is thus described: "Preceptum domini Roberti, domini de Lyle, honorabili viro ballivo suo

in hac parte Wilelmo Sympyll ad tradendum saisinam hereditariam de tertia parte piscarie de Crukyt Shot."

He was succeeded by his son, Robert, 2nd Lord Lyle, who married Elizabeth Douglas, daughter of the Earl of Angus, by whom he had a son, John, who succeeded him, and a daughter, Agnes, who married Allan, Lord Cathcart. He was present at the tragedy of Lander Bridge in 1482, and at the battle of Sauchieburn in 1488, where the ill-fated James III. fell, fighting against his nobles, led by his own son.

The young king, James IV., who then succeeded to the throne, was obliged to reward those who had assisted him to win it; and Robert, Lord Lyle was appointed to the important post of Lord High Justiciar of Scotland. But this honour did not satisfy his ambition. He and some of the other nobles deemed that their services had not been sufficiently acknowledged. The leader of the discontented faction was Lord Lennox, who, with the co-operation of Lord Lyle and some others, organised an insurrection against the government, which broke out in 1489. Lennox fortified his own castles, while Lyle, who had charge of Dumbarton, held it against the king. It did not prove a very serious affair, though the king thought it of sufficient importance to warrant him in marching against the rebels in person. He first besieged and took Lennox's Castle of Crookston, in the neighbourhood of Paisley, and from thence marched on Duchal. It is not easy to estimate, or to overestimate, the difficulty of moving an army under such conditions as those with which King James had to deal. The roads between Crookston and Duchal must have been little better than "green roads," *i.e.*, ill-made tracks. The labour and time necessary to drag heavy cannon, as well as all the other impedimenta of an army, must have been enormous. In the Castle of Edinburgh there is a huge piece of ancient ordnance, known as Mons Meg. It is interesting to know that this famous old cannon was brought to the siege of Duchal.* Great consternation must have taken hold of the garrison when they saw the royal army actually enter the Greenwater valley and encamp on the slopes round Duchal. I do not know whether Mons Meg in actual deed

* "Item, given the gunnaris to drinksiluer quhen thai cartit Monss, be the Kingis commande, 18 sh." Treasurer's Accounts, 10th July, 1489.

ever belched forth her fiery summons against the walls of the old castle. I rather think that the Lyles must very speedily have recognized that discretion was the better part of valour, and, with only a brief show of resistance, have surrendered. Pardon was granted to the rebels, apparently on very easy terms. The wise policy of James was, not to attempt to crush the more powerful barons, but rather to propitiate them, and thus bind them the more securely to himself. At any rate, before very long, we find both Lennox and Lyle restored to favour. Doubtless, the farmers of Kilmacolm were most heartily glad when the King and his army, for whose support there must have been grievous exactions made on the inhabitants, finally disappeared from the vicinity. We are enabled to obtain an authentic glimpse into these doings from the Accounts of the Lord High Treasurer. In these, every item of the King's expenditure is carefully noted. There are several entries relative to this expedition. Thus, in the beginning of 1489, when he was about to start for Duchal, his riding equipage is overhauled, and this entry occurs: "Item, again the Kingis rydeing to Duchale, for 3 eln of velaus to couir 2 saddilis, price of the eln 3 lib.,—summa 9 lib." He was a gay young prince, not more than eighteen at the time, and must have velvet trappings on his saddle, though the material cost £3 Scots the ell. Of course other necessaries had to be provided for his accommodation on the journey, and the Treasurer records, under date 24th Feb., 1489, "Item, to James of Douglas, Comptroller, be command of the King and Lordis, to mak provision again the Kingis passing to Duchale, 201 lib." Even, then, there were some little things forgotten, and on 6th May the Treasurer has to disburse 7s. "for a bassing to wessche the Kingis feyt in." Before setting out, it is necessary, in all due form, to summon the rebel lords to lay down their arms, and that costs money, though not very much:—"7th Aprile, 1489. Item, to Bute, pursyfant, and Nesbet, masar, to pass with letteris to Dwchale and Dunbertane, 3 lib." Sometimes the King demanded a sum of money without telling the Lord High Treasurer its exact destination. This did not occur often, but once at least, while staying at Duchal, he took a considerable sum for purposes that he did not care to state, and then the Treasurer could but expend the minuteness his soul loved on the date—"1489. Item, on Settirda, the XXV da July, besyde Duchale,

taken be the King furth of Thesauraris purs, 41 lib. 7sh." Expenses of a strictly personal character are not distinguished from charges for affairs of State. Thus, the King hears of the approach of the Spanish Ambassador, and he sends a herald to welcome him at the Border :—" 1489, 27th July. Item, at Duchale, to Snawdon harrolde, to pass to Berwic to meyt the Imbassatouris of Spanye, and to mak thair expencis be the way, 30 lib." The King deals fairly with workmen whom he employs. He engages some Kilmacolm masons to do a bit of work at the old castle, which costs more than had been agreed on. The Treasurer has to make it up to them :—" 1489, 6th Sep. Item, to maisonis that wes at Duchale, as thai had spendyt mayre na thai gat before, 8 lib. 4sh." Here is another example of the royal generosity :—" Item, to IX personis that wes halden on lyve quben thai past to Duchale with the King—to thaim, at the Kingis commande, to by thaim claythis IX angellis—40 lib. 18sh." On leaving Duchal it would seem that he committed the castle to the charge of Lord Kilmaurs. Here, again, appears the bold prudence of the young King. Lord Kilmaurs had been at the battle of Sauchie, opposed to him. His father, the 1st Earl of Glencairn, had fallen there fighting for James III. In consequence, the son was not permitted to assume the title of Earl of Glencairn, and yet to him the King entrusts the care of a fortress which he had just taken from rebels. In 1491 the High Treasurer enters on his accounts :—" Item, to the lord of Kilmawris for the keepin of Duchale, that tyme he had it, 40 lib." Very soon Kilmaurs was again Glencairn, and Lyle had his own again.

The next visit of King James to Kilmacolm, some seven or eight years later, was in different fashion, and, though Duchal was again his destination, he came on a more peaceful errand. On this occasion Lord Lyle was to entertain him as his guest. James was not only a gallant soldier, but was also in his early years a devoted squire of dames. He was not yet married, but he had had many love affairs. His chief mistress was Margaret, daughter of Lord Drummond, but she shared his affections with other ladies, as frail, if not as fair, as she. One of these was Marion, daughter of Archibald Boyd of Bonshaw. She was related to Lord Lyle, and was staying in his house of Duchal when she bore a son to the King. In the course of one of his many royal progresses, James arrived one night

in February, 1497, at Glasgow. The next morning he summoned his retinue, and rode from Glasgow to Duchal to visit Marion and her baby. It would appear that on this occasion he remained at Duchal for at least a month. If his whole expenditure during the visit passed through the Treasurer's accounts, his largesse cannot be described as regal. Here are all the entries:—"22nd Feb., 1497. Item, in Dowquhale, to the harpar, be the Kingis commaunde, 14sh." "Item, that samyn day, to the noris that fosterit Marion Boydis barne, be the Kingis commande, 18sh." Again, on 16th March, probably when he was leaving—"Item, in Dowchale, to the noris, be the Kingis commande, 13sh. 4d." "Item, to the harpar thare that samyn day, 13sh 4d." One bit of public business we see him engaged in during his stay at Duchal. The Parliament had passed an Act to the effect that the King, having now completed "his perfyete aige of XXV. yeirs," revoked all grants made by him in his minority. The Act was forwarded to him to Duchal, as appears from the following entry:—"16th Mar., 1497. Item, to the notar when the King maid his revocacioun in Douchale, 4sh." I do not find that he was ever again in Kilmacolm, nor do I know that any other monarch of these realms has been since within the bounds of the parish. It may be worth noting that "Marion Boyd's barne" and the King's, became known in history as Alexander Stewart, Archbishop of St. Andrews, who fell fighting by his father's side at the battle of Flodden.

This Robert, Lord Lyle, was succeeded by his son John, 3rd Lord Lyle. He added largely to the family estates. By a charter granted to him by James V. in 1540, we find that he possessed, besides the barony of Duchal, the lands of Auchentorly and Glenavert in Dumbartonshire, the lands of Buchquhan, Kers, and Dryfield in Stirlingshire, the barony of Lundy in Forfar, and the lands of Millhill and Blairflat in Perth. He married Grissel, daughter of David Beatoun of Creich, and niece of James, Archbishop of Glasgow. He had two sons and one daughter. William, the elder son, died before 1541, when his brother James got a charter of Novodamus of the barony, on the resignation of his father.* He, James, died without issue in 1556, and thus the title became extinct. The

* *Register of Great Seal*, XXVII., 188.

remaining child of John, Lord Lyle, a daughter, married Sir Neil Montgomery of Lainshaw. We have an instance of the turbulent character of the family, and also of the lawlessness of the time, in an incident that is recorded in the criminal trials of the period. Under date 20th September, 1536, it is noted that "John, Lord Lyle, and William, Master of Lile, his son, and their accomplices, were delated for art and part of the slaughter of Sir John Penny, Chaplain."* I have no idea who the unfortunate priest was, or what cause of offence he had given to the rude baron. He may have been a meek, faithful pastor who ventured to remonstrate with Lyle on some of his questionable doings, or he may have been a quarrelsome swashbuckler, as these *Trials* show that not a few priests were. At any rate, the case would seem to have been compromised in some fashion, as nothing more is heard of it.

In 1544 Lord Lyle alienated the greater part of the barony of Duchal to John Porterfield of that Ilk, with the special consent of his son James, Master of Lyle, his apparent heir. The reversion of the lordship descended to his grandson, Sir Neil Montgomery of Lainshaw, in right of his mother, Jean, Lady Lyle. He claimed the lands of Duchal from William Porterfield in 1599, and on the matter being submitted to the arbitration of John Blair of that Ilk, William Mure of Rowallan, and Alexander Fleming of Barochan, Porterfield was adjudged to pay a sum of money in full satisfaction of his claim.

At the same time that Lord Lyle sold Duchal to Porterfield in 1544, he sold also the lands of Cairncurran to Giles Campbell, Lady Craighends, wife of William Cunninghame of Craighends, who disposed them to her younger son, William. The lands of Blacksholm he also disposed of to John Lindsay, belonging to the ancient family of Dunrod. Thus the Lyles, after a possession of nearly four centuries, pass out of the history of Kilmacolm.

* Pitcairn's *Criminal Trials*, I., 178.

II.—THE PORTERFIELDS OF DUCHAL.

This is one of the most ancient families in Renfrewshire. The first of the race of whom we have any record, is Alanus de Porter, whose name occurs in a charter as early as 1160. When King William the Lion was forced, as the condition of being set free from captivity in England, to agree to the Treaty of Falaise in 1174, twenty Scots nobles were retained by King Henry as hostages that its terms would be observed. These were all Norman knights, and one of them was Alanus de Porter.

The next of whom we find mention is John de Porter, who, in 1262, witnesses a deed of gift by the Earl of Monteith to the Abbey of Paisley. There are many witnesses to this deed, among them "Johannis Porter," and "Finlaid de Stragrif."

In the Ragman Roll, amongst those who swore fealty to Edward I., in 1302, occurs the name of Walter de Porter, perhaps the son of the preceding.

In 1362, or thereby, Robert, the High Steward, afterwards King, granted a charter "to our well-beloved and most trusty Stephen de Porter" of the lands of Porterfield in the barony of Renfrew, to be held by him and his heirs for the yearly payment of 6s. 8d. stg., and the performance of the usual feudal service.

His son, Robert Porter, appears in the list of the benefactors of the Abbey in two deeds, in one of which he confirms a mortification of 12 pennies yearly, and in the other makes a further gift of 16 pennies yearly, to the monks.

On the 3rd of February, 1460, there was a confirmation of the lands of Porterfield by James II. to John Porterfield of Porterfield; the family name of Porterfield having now been assumed.

His son, also called John Porterfield, married Katherine, a daughter of Patrick MacGregor of Ardynconval, and received with her, by deed of gift, the 40s. land of Ardynconval. This marriage contract is dated 27th January, 1496.

To him succeeded his son, Robert Porterfield; who was confirmed in the lands of Porterfield by a charter of James IV. in December, 1500.



DUHAL.

He married Isobel Maxwell, a daughter of Maxwell of Newark, by whom he had 4 sons, Alexander, Colin, Allan, and John.

Alexander Porterfield succeeded to the estates, but died, leaving no issue, having previously infest his brother John in the lands of Porterfield, etc., by a charter dated at Raess, August, 1540, reserving a life-rent to himself. This charter was confirmed by royal warrant in October of the same year. Of Colin we know nothing; but Allan was a churchman of some note, or at least of considerable wealth. He is designated "Sir Allan Porterfield, Vicar of Ardrossan." He acquired, by purchase or otherwise, the lands of Blairlin, of Bellerof, of Arthurlee, as also the vicarage lands of Ardrossan, known as the lands of Staneley, all of which, by various charters from 1567 to 1577, he conveyed to his nephew Gabriel, the second son of his brother John. It appears also that Sir Allan lent money to his brother John, and had the lands of Porterfield assigned to him as security. The deed was signed at Killochries in 1546.

The foresaid John Porterfield is the first of the family to have connection with Kilmacolm; for, in 1544, he purchased from John, Lord Lyle, with the special consent of his son, James, Master of Lyle, the greater part of the lordship and barony of Duchal. He added greatly to the family estates, purchasing, in addition to Duchal, various lands in the parishes of Inverkip, Paisley, Kilpatrick, and Dumbarton. He married Beatrix Cunninghame of Craighends, and had two sons, William, his heir, and the above-mentioned Gabriel, and a daughter, Mariou, who married Maxwell of Calderwood. It is recorded that during the courtship the Laird of Calderwood on the occasion of a visit to Duchal, planted there a grove of oak trees, "which," says the family chronicler, "have been several times cut since that time, and remain straight thriving timber at the present day" [about 1700]. After the death of his first wife Beatrix, John Porterfield was married for the second time to Jean Knox, of the family of Ranforlie. By the contract of marriage she was infest in the lands of Killochries, which seems to have been for a long period, a kind of dower-house. The charter is dated 1545. The chronicler asserts that "this Mr. John was a man of great good sense and more than ordinary learning in these times, for the most of the charters granted by him are in his own handwriting, and in a good legible hand, and in all his transactions was a

man not only of integrity but of application and diligence in business." It is rather confusing, after reading this catalogue of his virtues, to find that he had been guilty of the slaughter of his neighbour and fellow-parishioner John Brisbane of Branchill. On being accused of the crime he calmly offered John Crawford of Craiglunshoch, and John Lindsay of Blacksholm as his cautioners "to underly the law for the said slaughter;" and, when this was not considered entirely satisfactory, he proceeded to Paisley and "took instruments in the hands of a notary, and protested that the refusal should not hurt the said Mr. John in respect of his obedience to the charge of finding caution." The sequel, if there was any, does not appear. There is another little affair, in which this peace-loving man does not appear to such advantage as might have been expected. About the year 1555 an "illegal convocation of the lieges" took place in the Carsemeadow, that must have produced no little stir in the parish. In the confused accounts of bitter quarrellings among rival families, it is not easy to make out the occasion of the gathering. Its main object was to waylay and kill Robert, Lord Sempill, who, at the time, owned the small estate of Craigbet in the neighbourhood. Probably the cause of quarrel was not unconnected with religion; for all the conspirators were inclined to the Reformed faith, while Lord Sempill was a well-known supporter of the old Church. Indeed, as early as 1547 we find Glencairn writing to the Earl of Lennox that all the barony of Renfrew was favourable to his party except the Sempills. This Lord Sempill held the office of Protector of the Abbey of Paisley, for which he received a stipend of 3 chalders of oatmeal, and 43s. 4d. of money annually; and part of his duty was to compel tenants to pay their rents to the Abbey. Perhaps this duty brought him into unpleasant contact with some of the lairds. But, whatever he had done, it is certain that John Porterfield of that ilk, James, Master of Lyle, Cunninghame of Waterstoune, William Cunninghame, tutor of Craigends, with not fewer than 140 of their servants and tenants, did assemble at Carsemeadow for the express purpose of getting rid of him. Apparently the plot miscarried, and the whole of them were summoned to appear before the Court in Edinburgh to answer for their misdemeanour. The accused pled not guilty, and they were so numerous and powerful that the charge was found not proven.

Yet this unruly laird was undoubtedly not without zeal for the Reformed religion, nor was he ignorant of its tenets, as, witness the inscription he caused to be placed over the entrance to the Duchal tomb in the parish kirkyard, where it may still be plainly read. The theology is quite orthodox and Protestant :—

BUREIT. HEIR. LYIS.
 THAT DETH DEFYIS
 OF PORTERFIELDS THE RACE
 QUHO BE THE SPIRIT
 TO CHRIST UNITE
 ARE HEIRS OF GLOR THROUGH GRACE
 1560

He died about the year 1575. His widow, Jean Knox, long survived him, and 30 years afterwards, was, as we have seen, grievously worried by the Presbytery for her neglect of ordinances.*

He was succeeded by his eldest son, William Porterfield, who was infeft in the lands of Duchal by a precept of Alexander, Earl of Glencairn. He married Isabella Cunninghame of Glengarnock, and, according to the marriage contract signed at Duchal, 28th September, 1560, his father had obliged himself, on the one part, to infeft the said Isabella in the lands of Killochries, and Newton, a 47s. land, with 50 stone of cheese to be uplifted out of the Newton Ward, and the bride's father, on the other part, obliged himself to pay 900 merks Scots money. Their family consisted of Alexander, the heir, and three daughters; Jean, who was married first to the Laird of Waterston, their contract being signed at Killochries in 1580, according to which she got a dowry of 3000 merks secured on the lands of Newton, and second, to William Mure of Rowallan, when she got from her father 4000 merks secured on the lands of Nethermains, this last contract being signed at Duchal in 1605. The second daughter, Mary, Lady Corsehill, on her marriage in 1591, received 2500 merks; and the third, Marion, married in 1595, Patrick Maxwell of Dargavel, with a tocher of £160. This William Porterfield, therefore, was manifestly a man of substance. We are told that he "had a liberal education, not common among country gentlemen in these days, having

* *Vid.*, pp. 33-35.

been sent abroad to some colleges in France." Besides his knowledge of the French tongue he is noted as having had some skill in verse writing, "some of his composures, particularly one called the Falcon, being much esteemed as a piece of wit and raillery." Not having seen the poem referred to I cannot judge how far the opinion of the family chronicler is warranted. He was also reputed a man of singular courage and bravery, and he certainly did not shrink from taking part in frequent feuds. We have already seen that his father had got into difficulty for killing Birsbane of Branchill; and it would appear that William continued the family feud. In 1577 we find him "dilatit of art and part of the slauchter of umq Johnne Birsbane of Middill Walkinschaw, committit in the moneth of Maij, 1573 zeiris." His securities were the Laird of M'Farlane and James Fleming of Kilmaeolm. On the day of trial two advocates or prelocutors, as they are called, John Shairp and Thomas Craig, appeared on his behalf. The defence was that Birsbane was an outlaw, and therefore liable to be slain by any loyal subject: "The saidis preloqutouris in defence alledgeis that thair is na cryme committit in respect that the said Johne Birsbane wes slane at the horne, put thairto, by vertew of our souerane lordis lettres; and thairthrow, being rebell, for ane treasonabill cryme: As the lettres of horning, direct thairupoune beiris, and producit presentlie in proces. And siclyke, the said Mr. Johnne Schairp producit the generale band of the Sherefdome of Renfrew. Johnne Hammiltoune of Schawtoune askit instrumentis of the productione of the saidis lettres of Horning, and protestit that thay be keepit in proces, as eidentis to my Lord Claude Hammiltoune." It would appear that pending the decision of the case Porterfield had been ordered to deliver up his castle to the charge of the King, for on 28th February of this year he is "delatit of the treasonabill deteining of the place of Duchall, in contrare our souerane lordis ehairgis."* The Criminal Records of the period are, unfortunately, so imperfect that we are seldom able to trace a case to its close; and so we are unable to say how this matter was settled. But there is another dispute in which William Porterfield was engaged about which we have more details. There was a

* Pitcairn's *Crim. Trials*, II., 69-70.

hereditary feud between the Laird of Duchal and the family of Glencairn which lost nothing by being handed down from father to son. Some time in the year 1578 it came to a head. The climax was brought about something in this way. It seems that a certain Cunningham was a tenant of Duchal, but with a most inveterate objection to paying rent, a scruple of his which was perhaps not pleasing to his landlord. At any rate, a difference arose between them, and Cunningham fled for protection to the chief of his clan at Finlayston. Soon after, it chanced one Sunday that Glencairn was at the parish church with a goodly following of his retainers, including the runaway tenant, and Porterfield with his household was also present. These worthies were most devoted Protestants and regular in their attendance at church. The sermon was long, and I have no doubt excellent—the parish minister at the time was a Mr. Cook. Very likely the good man lectured his unruly flock on the duty of goodwill and neighbourliness. However that may be, coming out of church Cunningham took the opportunity of insulting in some way the son of his old landlord. The young laird of Duchal would have chastised him for his insolence, but the Master of Glencairn interposed to shield his follower. Instantly swords were drawn, and the two lairds were engaged in a fierce conflict in the kirkyard. Their respective followers, pouring out of church, ranged themselves by the sides of their lords, and the fight became general. It is worth noting that the retainers of Duchal even at this time were chiefly of the name of Holmes, a name still so common in the parish. How long the fight lasted I do not know, but it ended with Glencairn and his men giving way. Soon they were in ignominious flight down the valley, hotly chased by the laird of Duchal to the very gates of Finlayston. The Porterfield men then returned to the old place of Duchal and ate their dinner, hugely rejoicing over their victory, and abundantly satisfied with the way they had spent the Sunday. But the Glencairn was not satisfied. Secretly he made his arrangements, and calling in all his tenants he one day marched to Duchal and calmly invested it in regular siege. I daresay he had cannon of a sort, but the place was strong and not easily taken. The siege lasted for weeks when, provisions probably becoming short in the garrison, Duchal made overtures for peace. Glencairn professed friendship, and straightway the drawbridge was lowered,

and he was invited to enter the castle. No sooner, however, was he within the walls with a sufficient number of men than he treacherously rushed upon the unsuspecting Porterfield and made himself master of the castle. Then he took his revenge. He dismantled the fortress, threw down as much of the walls as he could, burned some of the buildings, and drove forth the laird and his family. But, unsettled though the times were, this was too flagrant a breach of the peace to be passed over without notice. William Porterfield and his son Alexander appeared before King James and his Council at Holyrood, and craved protection and redress, which were granted. The royal edict on the occasion runs thus: "Our will is therefore, and we charge you that ye command and charge the said James, Master of Glencairn, to remove, desist and leave from further occupation of the said Alexander's lands, fortress, and house of Duchal, or any part thereof, and to leave the same void and redd, and if needs be to make open doors and to use our keys thereto." Glencairn did not think it prudent to decline the summons of the Lyon Herald, and evacuated the castle. But there were many curious changes of fortune in these days, and those who were, or seemed to be most deadly enemies could, on occasion, treat each other with generosity. Thus it happened that not long thereafter Glencairn was embroiled in a feud with some other powerful neighbour in which he fared so ill that he was forced to flee from his castle of Finlayston. He found his own gates closed against him, and having but a handful of men, knew not for the moment where to turn. In his extremity he bethought himself of his ancient foe Porterfield, and presented himself at Duchal humbly craving shelter and protection. As the event showed, he had not over-estimated the magnanimity of the laird. He received a hearty welcome, and was treated with the utmost hospitality. Only one little taunt Duchal allowed himself: "the accommodation had been better," said he, "had there been mair of the auld stanes standing," referring to the Glencairn's partial demolition of the castle. Let us hope that the haughty earl had the grace to feel a little ashamed of the wrong done a neighbour who now treated him so kindly. One would gladly have heard that here the family feud came to an end. But apparently it was not so. The very next year an unexpected raid was made upon the land of Duchal. The aggressors were a

party of wild Highlanders from Argyleshire, who, crossing the Clyde, marched in the silence of the night over the hills above Greenock, and at daybreak swept down on the valley of the Greenwater. Hastily collecting all the cattle they could find they sought to return with the plunder the way they had come. The farmers for the most part did not attempt to oppose the marauders, who emptied their byres and stables. The tenant of Dippany, a farm not far from Duchal, alone made a show of resistance. A fight took place round the old steading, in the course of which one savage crept to the window, and, seeing the farmer's child lying in a cradle, fired at the helpless infant and killed it. The outraged tenants brought the news to their liege lord at Duchal. Desperately enraged he summoned his men-at-arms and immediately set out in pursuit of the robbers. They had, however, got a considerable start, and Duchal and his men did not overtake them till they reached the Clyde, near the Cloch. There they beheld them just embarking their booty preparatory to crossing over to their native glens. Not a moment was to be lost. With a shout of wrath Porterfield dashed down the slopes to intercept their retreat. The Highlanders heard the shout, and, looking up, saw their danger. Leaving all the stolen property on the shore, they rushed to their boats, and pulled for dear life. In the hurry, however, one boat's company had put off without oars, and they were easily surrounded and captured. It is an evidence of the increasing respect for law in the country that the prisoners were not instantly despatched, but were conveyed to Duchal, from whence they were sent in chains to Edinburgh, where, after trial, they were all hanged in the Grassmarket. The complicity of Glencairn in the raid was made evident in the course of the trial. It was he who had hounded on the Highland Caterans to this dastardly attack on his hereditary foe. The date is somewhere about 1580. But this was really the end of the feud at last. From this time forth the two great families of the parish lived at peace, affording mutual help, and doing kindly offices to each other in time of need. In the dark days that were to follow, though Glencairn and Porterfield were not always on the same side, it is pleasant to find that their friendly relations were never interrupted. The Porterfields were stay-at-home people, but the Glencairns were ever in the thick of whatever trouble was going on. More

than once, when the Earl was forced to go into exile, he committed his family to the care of Duchal, who faithfully fulfilled the trust. This William Porterfield died in 1612, and was buried in the Duchal tomb in the kirkyard. By his will he appointed "Gabiell, George, Mareoun, and Marie, his oyes, his onlie executors, etc.," and ordained "his bodie to be bureyit, in honest and decent forme, w'out pomp, in his awn buriall place at Kilmacolme—q'lk he ordanes to be buildit, as is agreit, with all expedition." He also composed the inscription for his tomb, apparently when he was 75 years of age. It is now getting somewhat illegible. It consists of six rhyming lines, containing an anagram; and is just as feeble as anagrams usually are. It runs thus:—

"This Anagramme unfold my Buildar sal
His name quha will into this Sentence seik
—Til flie the il mak guid report of al—
Quilliam sal find Porterfield of that Ilk.
Zeirs seventie five to live he livit, and mo,
And now for ay lives with ye Gods but wo."

His widow, Isabella Cunninghame, survived him for many years, dying about 1628, in the 88th or 89th year of her age. At her burial in Kilmacolm it was noted that her body was carried to the kirkyard solely by her "o'eroyes," her grandchildren's children. Her only son, Alexander, had long predeceased her. He had married Agnes, daughter of Sir Patrick Houstoun, by whom he had seven children, named respectively, Alexander, Gabriel, George, Jean, Agnes, Marion, and Mary. Regarding the birth of the eldest son, Alexander, a curious circumstance is reported. It was in the year 1591. In the same week, and also at the house of Duchal, there were born other two grandchildren, all three babies were boys, all three were baptized in Kilmaecolm Kirk on the same Sunday, all three were named Alexander, and all three, being representatives respectively of the families of Porterfield, of Waterston, and of Corsehill, were brought up together at Duchal till they went to the University. Alexander, of course, never became laird, as his father William, long outlived him. He took a very active part in the feuds of the time, and signalized himself therein, says the chronicler, "more by a courageous than by a Christian spirit."

On the death of William, the estate passed to his grandson, ALEXANDER PORTERFIELD, who was infeft in the barony of Duchal by James, Earl of Glencairn, in 1621. His brother, Gabriel, was married, first, to Margaret Crawford, of Lochmoris; second, to Jean Maxwell, of Dargavel, and third, to Jean Douglas, of Murieston. His third wife also had three husbands. He died in 1648. The second brother, George, was a merchant in Glasgow, of which city he became Lord-Provost. He married Janet Paton, the daughter of a wealthy burgher, with whom he got 40,000 merks. He is said to have been a person of exemplary piety, which, in the language of the time, signifies a staunch Protestant. He suffered for his religious opinions, being driven into exile. He spent many years in Holland, where he died, and was buried in the church of Rotterdam. His eldest sister, Jean, was married to Robert Hamilton of Torrens, his second sister, Agnes, to William Cathcart of Waterhead, the third, Marion, to Robert Fergushill of that Ilk, and the youngest, Mary, to Robert Hamilton of Aikenhead. All were heavily tochered, indicating the increasing wealth of the family. Alexander, the laird, had married in 1613 Anna, daughter of John Blair of that Ilk. He was a strong supporter of Presbytery, "a man of exemplary piety," but his friendship with Glencairn saved him from the persecutions to which Presbyterians were exposed. During the abortive rising of 1653, Glencairn, who was at the head of the royalist party, committed his family to the care of Alexander Porterfield. Several of the children were brought up at the house of Duchal, especially Lord Alexander, and Lady Elizabeth. The latter Porterfield held up at the baptismal font, and she remained with him till her marriage to the laird of Orbiston. She, too, was "a person of exemplary piety," and both she and her brother felt the benefit of their upbringing in that family all their lives. Glencairn, when Chancellor, requited his many kindnesses by protecting the old laird from the exactions of the bishops. "If that gentleman be fined," he said on one occasion to his colleagues, "then he himself must pay the fine, he lay under such obligations to him." He died in 1675 at the age of 84, and was buried in the Porterfield tomb in Kilmacolm kirkyard. At his funeral his son, a man of 62 years of age, with a reverend white head and beard, was seen to weep bitterly, which deeply moved the spectators. The

family chronicler speaks of him in the highest terms. "As to Alexander Porterfield, he was a person eminent for learning and piety, of a strict honesty and integrity, dealing uprightly with all men, impartial, not easily biassed, a constant friend to the Reformation and Reformers. It is credibly reported that he was the first Baron in all the shire that prayed publicly in his family, thus leaving an excellent example to his posterity. He was furnished in all gentlemanly qualifications, much addicted to reading, especially theology and law, in both of which he attained such knowledge as to be justly reckoned one of the best accomplished gentlemen in the shire." He was also remarkably shrewd and successful in money matters. As evidence of his good credit we find the Town Council of Paisley in January, 1649, lending 2000 merks of the burgh funds to the Laird of Duchal, for which he paid them in interest, £106 13s. 4d. Scots, or about $7\frac{1}{2}$ per cent.* He gave large portions to his children, added greatly to the family estates, and left £40,000 Scots to be invested in land, with which sum his son, John, bought the lands of Fulwood. In 1622 he had purchased from John Cunninghame of Southhook the lands of Millentoun, of Laidentoun, of Horsecraigs, of Bridgend, of Easter and Wester Syde, and Cairncurran hill. His income at his death was estimated at £500 stg. per annum. He had three sons, John, his heir, William, and Alexander, and one daughter, Grissel. William obtained the lands of Quarrelton, and suffered much in the cause of Presbytery. He was in the end forced to flee, and his estate was forfeited, of which he recovered possession only on the payment of a very large sum. He died in Paisley in 1677, "and all his lifetime walked very conformable to the precepts and example of so excellent a father, and by his life made appear the benefits of a godly education." The third son, Alexander, married in 1663 Marion Hutchison of Auchengray. He, too, was "a person of exemplary piety, a true and faithful friend, and very courteous and kind in his behaviour. He was of a cheerful temper, and very facetious, and little addicted to pursuit of worldly things." To escape persecution he early took refuge abroad, and returned only on the eve of the Revolution. He died in 1693-4 at Paisley. The only daughter, Grissel, was married in

* Brown's *History of Paisley*, I., 238.

1650 to John Semple of Fulwood. Her father gave her as her portion £9,500 Scots, and besides, "for the love and favour he bears to his said daughter, obliges himself to entertain the said John and Grissel his spouse in the household with himself in meat, drink, and all necessaries, and that for the space of two years, without any payment or allowance to be made therefor." He died at Paisley in 1694 at the age of 60 years.

The eldest son, John Porterfield, whom we have already seen as an old man at his father's grave, succeeded to the estates in 1675, and was infest therein by a precept of his superior, John, Earl of Glencairn. In 1681 he purchased the lands of Craigmait and Carsemeadow from the Sinclairs of Craigmait. He had married in 1636 Jean, daughter of Sir James Hamilton of Broomhill. Though apparently a man of peaceable nature he had the misfortune for the greater part of his life to be obnoxious to the Government for his stout opposition to Prelacy. For encouraging conventicles he was fined in the sum of £84,000 Scots. For refusing to attend the ministrations of Curate Abercrombie in the parish kirk he was again, in 1664, fined and ordered to confine himself to his own parish of Kilmacolm, and afterwards, by the sentence of the High Commission, he was obliged to stay within the burgh of Elgin, to the great prejudice of his affairs. This sentence continued for many years, during which still darker clouds gathered round him. Duchal Castle was famous as a safe retreat for all sufferers for consciences' sake. It was, therefore, carefully watched by the miserable tribe of informers who sought to make gain by betraying fugitives. One of these informers, a low fellow named Greenshields, a Paisley weaver to trade, offered his services to the Government, and a troop of soldiers was placed at his disposal. Late one night, when all the household were asleep, Greenshields, with his followers, arrived at the house of Duchal. He had orders, he said, to search for and apprehend any "field-preachers, vagrant ministers, or forfeited persons." Accordingly, every nook and corner of the old castle was explored, but no suspicious persons were found. Greenshields then impudently demanded supper and lodgings for his whole party, which the laird dared not refuse. A few days passed, and yet the intruders showed no signs of removing themselves. On the laird's remonstrance they offered to go if he would give them a sum of money. This being refused they maintained their

free quarters till all the available provisions in the castle and neighbourhood were exhausted. When no more could be had they gathered together the silver spoons and all other valuables on which they could lay their hands, and took their departure. It is satisfactory, however, to find that this was too gross an offence for the Government of even that day to condone ; and, on Porterfield's complaint, the matter was looked into ; the Duchal spoons and some other property were found in the possession of the thieves and restored to their rightful owner ; and, one is glad to hear, Greenshields was publicly whipped and dismissed.

But the climax of his misfortunes was reached in November, 1684, when he was indicted before the Court of High Commission in Edinburgh on a capital charge. The main items in the count against him were that he had conversed with his own brother, Alexander, who had been forfeited for his connection with the rising at Pentland, and that he had harboured on his lands George Holms, a Kilmacolm rebel, who had been at the battle of Bothwell Bridge. His judges were not disposed to listen to any defence. We are told that Duchal "was most cheerful and sedate in all his sufferings, and bore the same with a Christian patience which highly raised his esteem amongst all good men, and drew pity and compassion even from some of his enemies." He calmly maintained his honour as a gentleman and his loyalty as a subject. He felt upon him the smile of God, and nothing that men could do was able to ruffle him. He was condemned to death as a traitor, "to underlye the pains of treason, his name, fame, memory, and honours to become extinct, his blood to be tainted, his Coat of Arms to be torn out of the Herald's Book and thrown in his face, so that his posterity may never have place, nor be able hereafter to bruik nor enjoy any offices, titles, honours, or dignities in the realm in time coming ; and to have forfeited, amitted, and tint all and sundry his lands, heritages, goods and geir whatsoever." To save time the Council had drawn up his sentence before the trial took place ; and to make it quite sure that it would be arrived at, the Crown had made a donation of the personal and heritable property to be forfeited to his judge, the Earl of Milford. The sentence was not carried out to the full. His life was spared ; but he was deprived of all his property and thrown into prison. After a year, the old Laird, now designed "late of Duchall,"

was set free from prison, but confined to the town of Edinburgh. It is pathetic to find the old man, his frame weakened by disease, petitioning that he may be "spoken for to the King," that his Majesty might allow him a competency to live upon out of his own estate, and especially to take some course with his debts, the burden of which was very grievous to his spirit. For two or three dreary years he lived frugally in Edinburgh; but at length deliverance came with the "happy and glorious Revolution." Porterfield was indemnified in part for his losses. His estates were redeemed on a payment of 25,000 merks; and he returned again, as the Laird, to Duchal, though with his property very much reduced. There he died in May, 1690, in his 77th year, and was buried with his fathers in the family sepulchre at Kilmacolm. His family had consisted of three sons and two daughters. The eldest son, Alexander, died in youth. His second son, William, also predeceased him, dying in May, 1681. He, William, married Annabel Stewart, sister of Sir Archibald Stewart of Ardgowan, by whom he had, besides other children, his eldest son, Alexander, who afterwards succeeded his grandfather.

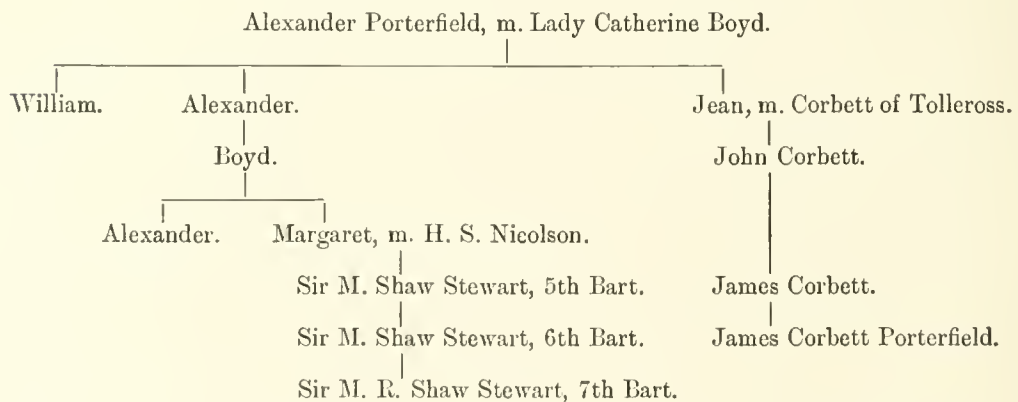
ALEXANDER PORTERFIELD, the grandson of the late Laird, succeeded to the impoverished estates in 1690, being then only seventeen years of age. In June, 1694, he married Lady Catherine Boyd, daughter of William, Earl of Kilmarnock, with whom he received 9000 merks in dowry. He had six children, besides three or four more who died in infancy. His eldest son, William, succeeded. His second son, Alexander, married an Irish lady, Miss Jollie. His third son, Robert, died in his father's lifetime unmarried; his eldest daughter, Jean, married in 1728 James Corbett of Tollcross; his second daughter, Eupham, married Emmanuel Walker, Collector of Customs at Port-Glasgow; and his youngest daughter, Katherine, married James Baird, merchant, Glasgow. Porterfield himself, after the death of Lady Catherine Boyd, married Mrs. Margaret Campbell, and with her fortune he purchased the lands of Blacksholm from Lindsay in 1735. He died in 1743.* We have elsewhere given some account of the character and doings of the man in connection with the ecclesiastical history of the time. He was very narrow and

* Robertson's *History of Renfrewshire*, p. 402.

bigotted, and was especially zealous in witch hunting. In the famous case of 1697 he was appointed one of the Commissioners for the trial of the Renfrewshire Witches.

His eldest son, WILLIAM PORTERFIELD, succeeded in 1743. He married Juliana, daughter of William Steele, minister of the Gospel at Lochmaben; but there were no children by the marriage. Accordingly, on his death in November, 1752, he was succeeded by his nephew, BOYD PORTERFIELD, the son of his brother, Alexander, and Miss Jollie. He married Christian Cunninghame of Craigends, by whom he had three sons,—Alexander, who succeeded; Boyd, who died in America in 1780; and William, who died in infancy; and five daughters, the eldest of whom, Margaret, married Houston Stewart Nicolson of Carnock.

Boyd Porterfield died in 1795, and was succeeded by his eldest son, ALEXANDER PORTERFIELD, who died in 1815 unmarried. Thereupon there arose a long litigation regarding the succession between two rival claimants, the one claiming by right of descent from the eldest daughter of Alexander Porterfield and Lady Catherine Boyd; the other by right of descent from the granddaughter of the second son of the said Alexander. The connection may be shown thus:—



The case was finally settled in 1831, when the House of Lords declared James Corbett Porterfield the lawful heir. During the process of the action both litigants died, James Corbett in 1818, Sir Michael in 1825. James Corbett Porterfield married, in 1817, Mary Moncrieff, niece of the Rev. Sir Henry Wellwood Moncrieff, by whom he had two daughters,

both of whom died in infancy. His wife died at Duchal in 1854, and was buried in the Tolleross vault in the Crypt of Glasgow Cathedral. He himself died at Duchal the following year, and was buried beside his wife.

At his death the estates passed, by arrangement with his heirs, into the hands of the grandson of the former unsuccessful claimant, the present Sir M. R. Shaw Stewart, 7th Baronet of Ardgowan, and Lord Lieutenant of the County of Renfrew. As heir to his mother, only daughter of Robert Farquhar of Newark, Sir Michael obtained also the lands of Newark. He thus owns in Kilmacolm not only the greater part of the old barony of Duchal, but also a large portion of the original lands of Dennistoun.

DUCHAL.

- 1170—Radulphus de Insula, Dominus de Duchal.
 1225—Alanus de Insula.
 1243—Radulphus de Insula.
 1252—Dominus Alanus de Insula.
 1260—Radulphus de Insula, Dominus de Duchyl.
 1273—Petrus de Insula.
 1296—Duncan de Lyle.
 1340—John de Lyle.
 1424—Sir Robert Lyle, 1st Lord Lyle.
 1482—Robert, 2nd Lord Lyle.
 1540—John, 3rd Lord Lyle, who sold Duchal to Porterfield, and Cairncurran to Cunningham of Craigends.
 1544-1575—John Porterfield of that Ilk.
 1575-1620—William Porterfield.
 1620-1675—Alexander Porterfield.
 1675-1690—John Porterfield.
 1690-1743—Alexander Porterfield.
 1743-1752—William Porterfield.
 1752-1795—Boyd Porterfield.
 1795-1815—Alexander Porterfield.
 1815-1855—James Corbett Porterfield.
 1855- —Sir M. R. Shaw Stewart.

XIV.—ETYMOLOGY OF LOCAL NAMES.

The examination of local place names, and the attempt to fix their original significance, is a branch of study of fascinating interest, but beset with many difficulties. There is a curious persistency about these place names, especially those applied to the great physical features, such as hills and streams. The race that gave them may pass away, but their successors continue to use them, though often strangely altering their form, through ignorance of their meaning, or through inability to catch the original pronunciation. Thus, it is four or five centuries, or more, since the parishioners of Kilmacolm were a Gaelic speaking population; and yet the names that are presently applied to the surrounding hills, to the burns and streamlets, to the farms and properties, are prevailingly Gaelic. Some of these have undergone such curious modifications that it is extremely difficult to identify them; but when the spelling has been much altered, the local pronunciation often gives important help. In almost every case the latter is a much more reliable guide than the former.

The first name that calls for attention is naturally that of the parish itself. About the pronunciation there is absolutely no room for doubt. Within the last dozen years or so an attempt has been made to change it, but without much success. Occasionally one hears from the lips of strangers, or from a few "incomers," who foolishly think it more "genteel," the barbarous Kilmàlcolm; but no parishioner, with any self-respect, gives countenance to the puerile affectation. Its pronunciation is now, as it has always been, Kilmacòlm. And the modern spelling of the name is equally without justification. From the earliest documentary record in which the name occurs, the confirmation by Florence Bishop of Glasgow in 1202, down to the end of the 17th century it is invariably spelled Kilmacolm, with the occasional variations Kilmacolme, Kylmacolm, Kylmacolme, Kylmacom, Killmacolm. It so appears in the Register of the Abbey of Paisley, in the Rental Roll of the Abbey, and in all contemporary documents in which it occurs. So also in the records of the Presbytery of

Paisley, in which the name is necessarily written hundreds of times, it is not till almost the end of the 17th century that the form Kilmalcolm is found. Thereafter the forms are used indifferently till we reach modern times, when Kilmalcolm becomes stereotyped. In the Poll-Tax Rolls in 1695, the form adopted is "Killmacomb" which is also uniformly used in Crookshank's *History of the Church of Scotland*, published in 1749. This spelling, absurd though it is, leaves no doubt as to the pronunciation. At the same time it must be admitted that in the Kirk Session records of the parish, from the beginning of the 18th century, the middle "l" is usually inserted.

The original pronunciation and spelling being thus established, the etymology is unmistakeable. It is simply the Gaelic "Cill ma Coluim," church of my own Columba. The author of the *Fasti Ecclesie Scoticanæ*, misled by the modern spelling, says: "The Church was dedicated to Malcolm III. of Scotland." Cosmo Innes, however, in his *Origines Parochiales* speaks thus:—"The ancient Church was situated in the village of Kilmacolm, on the banks of a small stream. It is said to have been dedicated to King Malcolm III., but without any authority. There can be little doubt that it was one of the numerous churches dedicated to St. Columba." It is unnecessary to add further evidence, but we may quote a sentence from Sir Herbert Maxwell, the Rhind Lecturer in 1893. In one of his lectures he says:—"I will ask you to pause for a moment on Kilmalcòlm, for railway influence, I am sorry to say, is prevailing to corrupt it into Kilmàlcolm. "The second 'l' is no part of the name; in the 12th century it was rightly written Kilmakolme. *Ma* or *mo* is an endearing prefix to a saint's name. . . . This prefix is often confused with the prefix *mael*, the shaven one, and Malcolm, the personal name is *mael Coluim*, Columba's servant."*

Many of the names in the parish are simply English words, and need no explanation. Some of them are compounds of proper names, as Dennistoun [Daniel's town], Finlaystone, Youngston, Lukeston, Blacksholm, Carsemeadow [Karr's or Kerr's meadow], Gibblaston [Gilbert's town], and Margaret's Mill.

* *Scottish Land Names*, p. 174.

Some are manifestly suggested by their position, or by some prominent natural feature in the neighbourhood, as Rowantreehill, Birkenhill, Planetreeyetts, Bridgeflat, Bankbrae, Burnside, Burnbank, Milton, Midton, Yonderton, Overton, Newton, Brackenridge, Blackwater, Broadfield, Townhead, Woodhead, Woodend, Bridgend, Dykefoot, Hardridge, Overwood, Netherwood, Green, Cauldside, Gryfeside, Bogside, Langside, Woodside, Townside, Eastside, Westside, etc. But besides these and the like there is a considerable number of names that are either wholly or partly Gaelic, or otherwise present difficulty in their interpretation. All acquainted with the difficulty of tracing the origin of place names will understand that many of the meanings here suggested are doubtful; in some cases, it will be observed, we have not cared even to hazard a guess.

- Auchenbothie—field of the bothy or hut.
 Auchendores—field of water.
 Auchenfoil—field of the wood, or of deceit.
 Auchenleck—field of the flagstones.
 Auchentiber—field of the well.
 Bardrainy—hill of the blackthorns.
 Barclaven—hill of the kite, the kestrel hawk.
 Barmoss—hill of the moss, or, perhaps, Barr's moss.
 Barnshake—hill of the sacks,* or hill of succour.
 Balrossie—house on the point, or in the wood.
 Bierhill—
 Branchal, Branchill—
 Butts—croft.
 Cairncurran—the cairn of the cairns.
 Carruth—
 Chapel—so called from the ancient Chapel of Syde.
 Clachers—a stony place.
 Cloake—a large stone.
 Clune brae—the brae of the haugh or meadow.

* A steep hill, before ascending which horses were partly unloaded of the sacks they carried.

- Coplie—the grey cup-shaped hill.
 Corleck—the hill of flagstones.
 Craigbet, Craigbaite—the crag of birches.
 Craiglunsheogh, Craigenlinshoch—the crag of the pools or marshes.
 Craigmarloch—robber's crag.
 Craigneock—a corner in the crag.
 Craigminnen—crag of the young goats.
 Creuch—a hill.
 Croftluton—
 Cunston—the cowane's * house.
 Devol—
 Dippany, Deppennie, Diffenie—the two pens or mounds, or two penny land.
 Duchal—the black stream or wood.
 Dunnairbuck—hill of the roe-buck.
 Faulds—sheep pens.
 Garshangan—yard or field of ants.
 Gateside—side of the gait, *i.e.*, road.
 Gillburne—clear burn.
 Gledhill—hill of the kite.
 Gotter—
 Gowkhouse—cuckoo house.
 Greenhill—sunny hill.
 Greenside—sunnyside.
 Greenwater—sunny stream.
 Gryfe—rough stream : same word as Yarrow.
 Hare—or Hairlaw—hill of the hares : cf. Maukenhill.
 Hattrick, Hattonridge—
 Heddles—
 Horsecraig—crag of the horses.
 Horseward—shelter for horses.
 Hyndal—

* A cowane is one who is not a full master of his particular trade or craft, usually applied now to a dyker.

- Killochries—scrub in which a boar lies.
 Knaps—the hillocks.
 Knockbuckle—hill of the cow-herd.
 Knocknainhill—
 Knockminwood—wood on the hill of the kids.
 Ladymuir—moor of Our Lady, originally church lands.
 Law—hill.
 Lawpark—park on the hill.
 Leperstone—dwelling of lepers.
 Locher—stream of rushes.
 Lurg—shin bone ; hence spur of a hill.
 Mathernock—middle hill [?], or hill like a pail ; from *meadar*, a milkpail, or *madadh*, a wolf.
 Maukenhill—hare's hill.
 Merryrigg—
 Mutehill—hill of meeting.
 Millyouther—dun coloured hill.
 Maulsmill, Moldsmyllne, now Margaret's Mill—
 Newark, New-Werk—new building.
 Nittingshill—
 Pacemuir, Paismuir, Peacemuir—on the edge of the moor.
 Pennytersal—penny land.
 Priestside, Braeside—priest's land, originally church lands.
 Pomillan, Pomilling—
 Rottenburn—routing or brawling stream.
 Spoutal—
 Steponds—end of the stepping-stones over Duchal water.
 Slimure, Slaemure—moor of the sloes.
 Syde Hills—*sith*, a fairy, or *sith*, a hill.
 Tandlebrae—
 Wardwell—
 Wraes—
 Wateryetts—
 Yeats, Yetts—

XV.—SOME NOTES ON NATURAL HISTORY OF THE PARISH.

(CONTRIBUTED BY MR. W. L. WALKER, PUBLIC SCHOOL, KILMACOLM.)

FLORA OF KILMACOLM.

Few parishes possess such a variety of flowering plants. The surface, which rises from the sea-level at Finlaystone to the height of 600 feet on the Duchal Moor, is very irregular, and consists of large tracts of moor, marsh, and glen, in addition to the usual arable land. Patches of land of greater or less extent, unfit for cultivation, occur in almost every field in the parish, and on these successive generations of herbaceous plants must have been perpetuating their species for centuries. On the foreshore at Finlaystone nearly all the maritime plants found around the shores of the Firth of Clyde are met with; while the Glen Moss, through which passes the boundary line between the parishes of Kilmacolm and Houston, is almost as prolific in species as the famous Possil Marsh. Here may be found such varieties as *Utricularia vulgaris* (Greater Bladderwort), many species of *Juncaceae* and *Cyperaceae*—the very rare *Carex lima* growing in considerable quantities.

Within the policies of Finlaystone, Duchal, and Carruth, as is customary around old family seats throughout the kingdom, we find many plants of dubious nativity which have at some period or other made their escape or been discarded from the family garden.

The Fern group, while being profusely scattered over a large portion of the district, is rather limited in species, and very few of the rarer varieties are encountered. *Asplenium ruta-muraria* (Wall Rue) and *Asplenium adiantum-nigrum* (Black Spleenwort) have almost disappeared, the two being found in company on the walls of old Duchal, while the former still lingers in a crevice on the old ruins at the Parish church.

Forty or fifty years ago, according to a local authority, *Asplenium adiantum-nigrum* flourished on almost every roadside, and its extinction he attributes to the diminution of the moisture in the atmosphere consequent on the draining operations carried on in agriculture during that period. *Botrychium lunaria* (Moonwort) occurs on many of the heathy pastures, and quite recently existed in the field at Rowantreehill, where the new street has been recently formed approaching the Golf Course. *Cryptogramme cristata* (Parsley Fern) is also very rare, a few specimens only being left where they formerly existed in considerable numbers, as on Milton farm and the road to the Waterworks. *Polypodium dryopteris* (Oak Fern) is very abundant in the different glens in the western portion of the parish. Four species of *Lycopodium* (Club-moss) have a habitat on the Knapps Moor at Denniston.

Specimens of the very rare *Juncus tenuis* (Slender Rush) may be obtained in abundance on the roadside between Kilmacolm and Bridge of Weir, but the station is in the parish of Houston.

The usual grasses of cultivation are largely in evidence, but unless the ground is kept in regular cultivation and in good condition, these soon disappear; and *Holcus lanatus* (Yorkshire Fog) and *Agrostis vulgaris* (Fine Bent Grass) reign supreme. The former and *Digraphis arundinaceæ* are the commonest species in the meadow at the railway station. *Catabrosa aquatica* (Water Whorlgrass) occurs in the vicinity of an old well at Denniston.

Appended is a list of the less common species which have been recorded as being found within the last ten years, and occasionally such annuals as *Plantago media* (Hoary Plantain), *Agrostemma githago* (Corn Cockle), *Anchusa officinalis* (Common Alkanet), *Scandix pecten-veneris* (Venus' Comb), have been found, probably being importations with the farmers' grass-seeds.

LATIN.	ENGLISH.	STATION.
<i>Adoxa moschatellina</i> ,	Tuberous-Moschatell,	Langbank Road, Overwood, Old Duchal, etc.
<i>Alliaria officinalis</i> ,	Garlick-Mustard, Jack by the Hedge, Sauce-alone,	Roadside at Finlaystone.
<i>Allium ursinum</i> ,	Broad-leaved Garlick,	Finlaystone, Gotter-glen.
<i>Anemone</i> ,		

LATIN.	ENGLISH.	STATION.
<i>Arum maculatum</i> ,	Lords and Ladies, Cuckoo-pint,	Finlaystone, Caledonian Ry. embankment (Erskine).
<i>Aster trifolium</i> ,	Michaelmas-daisy,	Foreshore at Finlaystone.
<i>Chelidonium majus</i> ,	Celandine,	Finlaystone; until recent years was found at ruins of Old Duchal.
<i>Circaea alpina</i> ,	Alpine Enchanter's Nightshade,	Glenmoston.
<i>Corydalis claviculata</i> ,	Climbing Corydalis,	Knapps.
<i>Corydalis solida</i> ,		Carruth policies; ruin at "Montreal."
<i>Draba muralis</i> ,	Speedwell-leaved Whitlow-grass.	Duchal avenue.
<i>Drosera rotundifolia</i> ,	Round-leaved Sun-dew,	Moor above Manse; Glen Moss; Overton; frequent on Duchal Moor.
<i>Empetrum nigrum</i> ,	Crowberry, Crakeberry,	Moor north of Castlehill.
<i>Galium mollugo</i> ,	Great Hedge-Bedstraw,	Duchal Avenue.
<i>Gentia campestris</i> ,	Field Gentian,	Golf Course; moorland pastures.
<i>Geranium phaeum</i> ,	Dusky Crane's-bill,	Leperstone (probably an outcast from the garden).
<i>Helleborus foetidus</i> ,	Stinking Hellebore,	Carruth policies.
<i>Helleborus viridis</i> ,	Green Hellebore,	Finlaystone.
<i>Habenaria albida</i> ,	Small white Habenaria,	Syde Hills.
<i>Habenaria viridis</i> ,	Frog Orchis, Green Habenaria,	Frequent on heathy pastures; Golf Course (Houston).
<i>Knautia arvensis</i> ,	Field Knautia,	Denniston.
<i>Lamium galeobdolon</i> ,	Weasel's-Snout,	Barscube Old Mill (Erskine).
<i>Lepidium smithii</i> ,	Smooth Field Pepper-wort,	Frequent around the village.
<i>Listera ovata</i> ,	Common Twayblade,	Duchal Woods.
<i>Lychnis vespertina</i> ,	White Campion,	Duchal Avenue.
<i>Melampyrum pratense</i> ,	Cow-wheat,	Old Duchal, Branchal.
<i>Meum athamanticum</i> ,	Meu, Baldmony,	Frequent; Manse Hill, etc.
<i>Myrica gale</i> ,	Bog-myrtle, Sweet Gale,	Banks of Gryfe, and Marshes above Knockbuckle.
<i>Ononis arvensis</i> ,	Trailing Rest-harrow,	Glenmoston; Knockbuckle.
<i>Ornithogalum umbellatum</i> ,	Common Star of Bethlehem,	Duchal policies (probably a garden outcast).
<i>Parnassia palustris</i> ,	Grass of Parnassus,	Rowantreehill; Syde Hills; Golf Course (Houston).
<i>Polemonium cæruleum</i> ,	Jacob's Ladder,	Duchal Avenue (probably an escape).
<i>Prunus padus</i> ,	Hagberry, Bird-Cherry,	Frequent in the glens; Overwood; Old Duchal.
<i>Pyrola minor</i> ,	Lesser Winter-green,	Marsh out Langbank Road.

LATIN.	ENGLISH.	STATION.
<i>Petasites alba</i> ,	White Butter-bur,	Finlaystone.
<i>Polygonatum multiflorum</i> ,	Solomon's Seal,	Duchal (probably an outcast).
<i>Ranunculus sceleratus</i> ,	Celery-leaved Crowfoot,	Foreshore at Finlaystone.
<i>Ranunculus auricomus</i> ,	Goldilocks ; Wood-Crowfoot,	Duchal.
<i>Ribes alpina</i> ,	Tasteless Mountain-Currant,	Carruth Glen.
<i>Sanicula europæa</i> ,	Wood Sanicle,	Finlaystone ; Overwood ; Branchal.
<i>Scrophularia vernalis</i> ,	Yellow Figwort,	Finlaystone ; until recently was found on wall at Manse ; Kilallan (Hous- ton).
<i>Sedum villosum</i> ,	Hairy Stonecrop,	Frequent on moist rocks ; Rowantreehill, etc.
<i>Senecio saracenicus</i> ,	Broad-leaved Groundsel,	Gryfside ; Shells ; Barscube Old Mill (Erskine).
<i>Sisymbrium thalianum</i> ,	Thale-Cress.	Rowantreehill ; Wateryetts ; Port-Glasgow Road.
<i>Solidago virgaurea</i> ,	Golden Rod,	Glenmoston.
<i>Sempervivum tectorum</i> ,	House Leek,	Outhouse at Peacemuir ; Mar- garet's Mill ; Mathernock.
<i>Triglochin palustre</i> ,	Marsh Arrow-grass,	Glen Moss.
<i>Trientalis europæa</i> ,	Chick-weed Winter-green,	Witch Moss (Houston).
<i>Utricularia vulgaris</i> ,	Greater Bladderwort,	Deep pools in Glen Moss ; pool in marsh at Knockmoun- tain (Erskine).
<i>Vaccinium vitis-idaea</i> ,	Cowberry,	Gryfe Falls ; banks of Pomil- lan Burn.
<i>Vaccinium oxycoccus</i> ,	Cranberry,	Moor at Faulds.
<i>Viburnum opulus</i> ,	Guelder Rose,	Slates.

INDEX.

- Abercrombie, Rev. And., 69, 72, 74
 Agriculture, 17, 20, 88, 162-3, 167, 195
 Alcluith, 1
 Alehouses, 164
 Alexander, Rev. Jas., 58-9, 64-7, 73, 76
 Algeo, Robt., 36
 Amusements, 21, 90
 Anderson, Jas., 190
 Auchenbothie, 190
 Auchenfoil, 71
- Baptists, 175
 Barclay, Rev. D., 79
 Beggars, 89
 Belhaven, Lord, 190, 230
 Birkmyre, Adam, 189
 Brisbane, Rev. J., 120, 124-131
 Blackburn, Jas., 157-8, 176
 Boyd, Marion, 237
 Bridges, 169
 Britons of Strathclyde, 1
 Broadfield, 161, 190, 193
 Brown, Rev. J., 153-4, 158
 Brown, Dr. Wm., 158, 180
 Brydson, Rev. Thos., 177-8
 Buchanan, Sir D., 181, 189
 Bulrossie, 11
 Burns, Robert, 153, 222-3
- Cairncurran, 161, 225-7
 Cameron, Rev. R., 170-6, 194
 Campbell, Rev. N., 44-46, 48, 50, 51, 52, 53, 55-7
 Carruth, 161, 226
 Carsemeadow, 161, 242
 Celts, traces of, 2, 3
 Church, 'original, 6 ; new Church, 173-4, 182
 Clement, Pope, 10
 Cochran, Wm., 229
 Cokkar, Willm., 12
 Collections, 149, 154-6
 Collins, H. B., 190
 Columba, 4, 6
 Communion Cups, 27-28 ; scenes at, 151-3
 Conventicles, 72, 76, 83
 Covenant, 50, 51
- Craigbet, 161
 Craw, Rev. Jas., 29
 Crawford, Jas., 190
 Cuik, Rev. Rob., 29
 Culdee parson, 5
 Cunningham, Rev. Dau., 30-32, 35, 37, 43
 Cunningham, Umphra, 11
 Cunningham, Marion, 35
 Cunningham, Gabriel, 35, 226
 Cunningham, Alex., 23, 24, 25, 27, 211-14
 Cunningham, William, 83
 Cunningham, Sir Wm., 203-4
 Cunningham, Sir Robt., 204
 Cunningham, Sir Alex., 1st Earl, 205-6
- Danziel, 17, 199
 Darien Expedition, 125
 Dennistoun, 3, 8, 17
 Dennistoun, Sir John, 200
 Dennistoun, Sir Robert, 200
 Dennistoun, Walter, 200-3
 Dennistoun, Margt., 203
 Dennistoun, Eliz., 203
 Dennistoun, J. W., 189
 Dennistoun, Jas., 203
 Diary of Cuningham, 91-3
 Dippany, 247
 Discipline, 39, 40, 42-3, 47, 52, 123, 176
 Disruption, 176
 Domestic condition, 20
 Duchal, Lady, 33-35, 243
 Duchal, 16, 87, 159-160, 190, 192, 231-255
 Durran, Rev. Jas., 182
- Elders, refusal to act as, 70, 71, 72
 Etymology of local names, 256-260
- Farquhar, Robt., 190, 230
 Fasts, 49, 50, 124, 134
 Fines for non-conformity, 73, 74, 83, 249, 250
 Finlaystone, 16, 27, 31, 79, 87, 160, 192, 199-225
 Fleming, Rev. J., 146-149, 151
 Flora, 261-4
 Free Church, 177-8
 Funeral customs, 90
 Fyfe, Rev. J. E., 181

- Gadderar, Rev. J., 70, 71, 80, 84
 Game preserving, 167-8
 Gas introduced, 188
 George I., address to, 133
 George II., address to, 133
 Ghost at Duchal, 231-4
 Gillbrae, 61
 Glasgow, Act of, 66
 Glebe, 59-63, 75, 182
 Gledhill, 60
 Glencairn (1st Earl), 23, 306; (2nd Earl), 206; (3rd Earl), 206-7; (4th Earl), 27, 207, 208-211; (5th Earl), 27, 28, 211-214; (6th Earl), 214; (7th Earl), 31, 32, 33, 215-217; (8th Earl), 217; (9th Earl), 52-53, 64, 65, 73, 217, 219; (10th Earl), 219; (11th Earl), 82, 219-220; (12th Earl), 220; (13th Earl), 220-222; (14th Earl), 222-3; (15th Earl), 223-4
 Golf, 21, 189
 Graham of Gartmore, 189, 224
 Greenock, Presbytery of, 133, 175
 Greenshields, 251.
 Gregory, Rev. T., 182
- Hall, Rev. T., 57-58
 Hamilton, Rev. Alex., 44
 Hamilton, Sir Jas., 230
 Hamilton, Chas., 230
 Harrington, J. P., 190
 Hay, Rev. John, 33-35, 41, 50
 Hay, Rev. Jas., 119-120
 Henderson, Rev. Thos., 174
 Home, Rev. J., 151
 Hydropathic, 188
- Irving, Rev. John, 74, 77, 78
- James IV., 235-6, 237
 Kentigern, 3, 4
 Kidston, Geo. J., 190
 Killochries, 147, 241, 243
 Kilmacolm, origin of name, 6, 256-7
 Knox, John, at Finlaystone, 27
- Laird, Margaret, case of, 128-130
 Lanercost, 231
 Langrigs, 60, 61
 Largs, battle of, 22
 Law, Rev. Wm., 179
 Leck, Rev. A., 180-1
 Lykewakes, 90
 Lyle, Ralph, 17, 231
 Lyle, Duncan, 231
 Lyle, 1st Lord, 12, 234; (2nd Lord), 235; (3rd Lord), 238-9
 Lyndsay, Sir David, 12, 15
- M'Crae, James, 221
 MacDowall, William, 226
 MacDowall, Day Hort, 226
 MacDowall, Henry, 227
 M'Guire, Elizabeth, 220
 Maclachlan, Rev. Wm., 174
 Macmillanites, 162, 174
 Manse, 57, 58, 74, 130, 144, 154, 173
 Margaret, Queen, 7
 Margaret's Mill, 189
 Marriages, excesses at, 51, 90
 Mathernock, 165
 Maxwell, Robert, 29
 Maxwells of Newark, 11, 35, 37-39, 83, 121, 227-9
 Maxwell, Rev. Robert, 131, 135-144
 May, John, 190
 Meg Winks Hill, 75
 Moderator, constant, 41, 50
 Moffat, James, 198
 Molleson, Dr., 190
 Mons Meg, 235
 Mounds, 2
 Mungo, St., 3, 4
- Netherwood, 165
 Newark, 11, 35, 161, 190, 191, 192, 227, 230
 Newton, 243
- Oath of Purgation, 123
 Orphan Homes, 198
- Paisley, Presbytery of—records, 30; extent, 30-31; fines for non-attendance, 46; Service Book, 48; send preachers to army, 51, 53; all members "outed" except one, 68; re-constituted, 119; divided, 175
 Paraphrases, 150
 Parcliner, Sir Hugo, 10
 Parish, origin of, 8
 Patronage disputes, 132, 145, 171, 178-180
 Pendicles, 88
 Pennytersal, 2
 Penny Weddings, 90
 Perlicuing, 153
 Plenishing of a bride, 166
 Poaching, 168
 Poll-Tax Roll, 93-118
 Poor, 122, 154-6, 196-7
 Pope's knights, 12
 Population, 162, 188, 194, 198
 Porterfields of Duchal, 67, 74, 119, 122, 136-144, 189, 210, 255.
 Port-Glasgow, disjunction of, 120-2
 Preachings, 152
 Prices, 18, 19, 88, 162.

- Quakers, 121
 Quarrier, William, 198

 Railway, 188
 Rental, 86, 87, 162-3, 190-3, 204
 Renwick, James, 83
 Robeson, Sir John, 11
 Russell, Rev. J. R., 178-9
 Rutherford, Sam., 55

 Sabbath, profanation of, 39, 40, 89, 135-6, 188
 Schools, 43, 65, 72, 92, 131, 144, 156-8, 188, 195-6
 Seceders, 146, 117-9
 Semple feud, 23-25
 Semple of Beltrees, 89
 Semple, David, 95
 Shaw, Christian, 127-8
 Simpson, Rev. Pat., 78, 79, 92
 Simpson, Habbie, 89
 Slates, 165
 Spittal, Rev. A., 30
 Sprakelyn, Sir Hugh, 11
 Stage, 151

 Stewart, Sir M. R. Shaw, Bart., 189, 255.
 Stipend, 8, 12, 13, 80, 170, 172, 182
 Stoddard, A. F., 190
 Stonyer, Dav., 12
 Strathelyde, 1
 Syde, chapel of, 8, 10, 12, 28
 Sym, John, 190

 Tacksmen, 88
 Tea, 164
 Teind, 5
 Turweston, 60, 61

 Uniformity, Acts of, 80-81

 Vicarage, value of, 13
 Volunteers, collection for, 154

 Wages, 70, 93
 Walker, W. L., 256
 Walter, High Steward, 9, 16
 Water Supply, 188
 William, Capellanus, 10
 Window Tax, 197
 Witchcraft, 53-55, 125-130

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