THE

PARISH OF GLENCAIRN.

BY THE

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TO

E. M. M.

AND

J. C. C.

PREFACE.

In the preparation of the following account of this parish, I have been deeply indebted to the following gentlemen:—C. T. Ramage, Esq., LL.D., of Wallace-hall, for copious notes upon the Place-names, and the History, etc. of the church, village, and families; William Smith, Esq., banker, Moniaive, for the Agricultural Statistics; John Horne, Esq., Edinburgh, for the Geological Observations; and the Rev. Sir Emilius Bayley Bart., for the Pedigree of the Maxwelton Family.

J. M.

Manse of Glencairn,
January, 1876.

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THE name "Glencairn" is probably derived from the "Glyn-carn" of the British, and means "the valley of the heap of stones." At the junction of the streams descending from the Castlefairn and Craigdarroch glens are the remains of a British cairn, which may have given its name to the parish.

TOPOGRAPHY.

Glencairn is composed of three glens merging into one valley, which extends throughout the chief portion of the parish. It is bounded on the north by Tynron, on the east by Keir, on the south by Dunscore and Balmaclellan, and on the west by Tynron and Dalry. It measures in length, from its furthest point in the Dalwhat Glen to its junction with Dunscore, 14½ miles, and in breadth, from Loch Urr to the boundary with Tynron and Hillhead, about 4¾ miles. Its

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clusion; Caitloch, Glencrosh, Townhead, and Dardarroch are all handsome residences; while the Manse has been justly termed the Queen of Manses.

In a recently published volume of poetry, *Borland Hall*, the following lines might almost be taken for a description of Glencairn:—

"As you come over the hill, a little way down, the road
Suddenly sweeps to the right, and lo! a green valley, and broad:
Thro' it a river runs swift, its waters broken by rocks
And boulders, cleaving its way as by rapidest bounds and shocks:
Now with a clear rush on, and now recoiling again
To wheel round the barrier huge it has hammered for ages in vain,
Only dinting deep holes in its ribs and chafing itself into foam;
Then swirling away to the bank to bite at the softer loam,
Yonder an old peel tower, hid in clumps of the ivy green,
Perched on its crag like an eyrie, and there the whole valley is seen.

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"Far at the end of the valley, open three narrow glens,
Each with its own marked features, charactered clear as men's;
Each with its own fair water, finding its fitting way,
Rough o'er the rocky channel, or still by the broomy brae.
That to the left is rugged; one side a bare, bleak hill,
With a cataract, rugged, with stones down rushing as if they would fill
The glen with grey desolation; and half-way down, a thorn
Seems as it stayed the torrent, and was bent with the weight and worn,
Only that thorn on the hillside grapples the stones with its root,
Only some scraggy hazel-bushes straggle about its foot,
Only the curlew wails there, and the grouse-cock crows at morn,

Only the goat and the coney poise on those stony heaps,
Only the parsley fern along their barren spaces creeps;
And far below, in the hollow, the stream goes plunging on
From the rocky steep to the rocky pool, and the rumbling boulder stone.
The middle glen is wooded: there the ancient lords of the land,
Leaving their high-pitched eyrie, built a stately house and grand
Right under the Murrough Crag, pine-clad up to the top,
And they belted the woods all round them, and bade the highways stop,
And they made them a goodly forest, stocked with the wild red-deer,
And they drew the stream into fish-ponds, and swept with their nets the mere.
The wild deer bound in the woodlands now, but there is none to care,
And the trout are fat in the fish-ponds, and the water-lily is fair.

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"Fair is the glen to the right, in its pastoral beauty still,
Green in its holms and hollows, green to the top of each hill;
A line of alder and drooping birch marks where its river flows,
But in its bare upper reaches only the juniper grows.
The stream comes out of a tarn on the hill, whose oozy edge
Is fringed with a ring of lilies, and an outer ring of sedge;
And there is no road beyond that, only a mountain high,
And a cairn of stones where the withered bones of the three brave brothers lie."

HISTORY.

Concerning the early inhabitants of Glencairn, all that we know is suggested by Cairns and Place-names.

From the cairns and mounds clear traces of British and Roman occupancy are discernible; while from the place-names, in addition to these races, may be detected the presence of the Scoto-Irish, Saxon, and Norman.

The Cairns are specially interesting and suggestive. In the Castlefairn valley, on the private road to Auchenchain, where it bends towards the house, there stood a few years ago a cairn measuring 60 feet in diameter, and about 20 to 25 feet in height, the foundations of which are still visible. In the centre of that cairn was an oval cist, measuring 9 feet long, 6 feet broad, and 6 feet deep, whose sides, which were built of smooth stones, sloped inward to the bottom, where they measured only 3 feet in length. In this cist were found some bones and black earth. From the shape of the cairn and cist, and the presence of bones, there can be little doubt that this was the burial place of some famous British chief. In this same valley, but in the parish of Balmaclellan, stands the well-known White cairn which the Auchenchain cairn, I am told, resembled, and which Wilson, in his *Pre-Historic Annals of Scotland*, accepts as a British monument. As we have already mentioned, at the junction of this valley with the vale of the Cairn, are the remains of the British cairn, which may have been "the heap of stones" that gave Glencairn its name. It is somewhat smaller than the Auchenchain cairn, but of similar shape. Several years ago, when the stones were being removed, an urn was found in the centre of

the cairn; but I can gather nothing definite regarding either the urn or the cairn. The only one other fact which is told about these cairns is, "a' thae dykes were biggit out o' them."

Besides the cairns, we have also the evidence of Place-names as to the ancient inhabitants of Glencairn. Of these, the first to be mentioned is "Peelton." Peelton tells us of the earliest race. It is a British word, derived from "pil," signifying a small tower defended by a ditch, which correctly describes the place and its ruin. In "Auchenchain," "Stronchalloch," "Fleuchlarg," etc., we have signs of Celtic occupancy. From the fact that all these places are in the hilly portions of the district, we may perhaps infer that the Celts were the Scoto-Irish, who were not at first able to dispossess the Romanised Britons of the more cultivated parts of Nithsdale. In "Birkshaw," from "Shaw," the Saxon for wood, we have the one only indication of the Saxon inhabitants. The position of the property, lying as it does in the low lands at the southern extremity of the parish, agrees with the opinion suggested by the name, for the Saxons did not penetrate the high lands of Nithsdale. "Glenriddell" leads us to Norman times. It received its name from Sir Walter Ridel, a descendant of Geoffrey, Lord of Ridel, a Norman Baron.

The traces of the Roman Camps are unmistakeable. The Roman road from the lower parts of Nithsdale to Galloway lay through this parish. It ran across from Tynron Doon along the farm of Cormilligan

to a camp on Drumloff Hill, in Glencairn, then sloped down the hill and crossed the Dalwhat valley and up the opposite hill, over which it passed into Galloway. Not far from this point are the remains of another Roman road at the junction of Glencairn with Galloway, which is marked on the Ordnance Survey Map. The Roman possessions in this district seem to have been of precarious tenure, as they were guarded by a line of camps throughout the parish. There was the camp on Drumloff Hill, which measured in circumference 1,237 feet, in length 447 feet, breadth 330 feet, and height 35 feet. Another at Shancastle, situate on the right-hand side of the road from Moniaive to Dumfries, opposite the farm road leading up to Shancastle, which measures in circumference at the base about 399 feet, round the top 210 feet, in diameter at the top about 60 feet, and in height about 30 feet. There is a third at the foot of the parish, on the farm of Snade, which seems to have been a mere entrenchment. Its position is marked on the Ordnance Survey Map.

Besides these cairns and camps there is a mound at Ingleston, the origin of which is doubtful, but which I am disposed to ascribe to the Romans. It is of an oblong shape, with two earthen turrets at the east and west ends, separated from the central portion by trenches. The mound has originally been surrounded by a ditch, the impression of which is still clear in the land. The mound measures in circumference at the base about 1,275 feet. The central part is about 240

feet in length and 30 feet in height. At the eastern end it measures at the top in breadth about 45 feet, and at the western about 90 feet. The trenches separating it from the turrets are about 6 feet wide. The western turret is much higher than any part of the mound. I should say it is at least 40 feet in height. It measures in diameter at the top 30 feet. The eastern turret is of the same diameter, but is not so high even as the central portion of the mound. It is, however, believed to have been impaired by the water from the Jarbruck burn. There has been a broad path, still quite traceable, leading from the north-west corner of the mound up to the top. It is about 150 feet long, and 12 feet wide.

It is of course possible that the mound may originally have been of British handiwork and built over by the Romans. The site it occupies is one of the most conspicuous in the valley, and would have been most suitable for the erection of a monument to one of their chiefs; but the dimensions, corresponding as they do so closely in circumference and height with the Roman camp at Drumloff, lead me to believe it to be a Roman work. If it be of British origin, I should be inclined to ascribe the name Glencairn to this cairn.

The only other ancient mound I know of, excepting a doubtful cairn at Fleuchlatg and the moat on the farm of the Moat, is the knoll called the Court Knowe behind Crossford School. It measures in circumference 615 feet, in length 210 feet, and in breadth at its eastern end 120 feet, and on its western 96 feet. This was the

place where it is said the ancient Britons in Glencairn held their courts of justice.

There are several vague traditions of other cairns in the parish which admit of no verification. There is said to have been one at the head of the Dalwhat valley at Cairnhead; another near the entrance to the present Crawfordton House; while there is mention of a property in one of the charters after referred to called the Cairn of Crawfordtown. But what these cairns were, and where this last one was, no one knows.

HISTORIC FAMILIES.

From the time of the Romans no mention is made of Glencairn till the 12th century, when it appears in the Ecclesiastical History of Scotland. In 1178 Pope Alexander granted a Bull to Jocelyn, Bishop of Glasgow, confirming to him among other parishes the parish of "Glenkarn." And again, by a Bull of Pope Lucius III. in 1181, the lands and possessions of the See of Glasgow are confirmed to the Church, and among others Glencairn is mentioned. From this period the history of the parish is gathered from the history of its leading families.

EARLDOM OF GLENCAIRN.

Of the historic families connected with Glencairn the first which ought to be referred to is the family of Dunyelston, or Danielston, or Dennistoun, the ancestors of the Earl of Glencairn. The family

has no longer any connection with Glencairn, but the name is still preserved in a corrupt form in the farm of Dungalston. The Dunyelstons or Dennistouns originally came from Renfrewshire, and were of very ancient origin. Ronaldus de Dennistoun witnessed the inquisition by David Prince of Cumberland, grandfather of Malcolm, into the possessions of the Church of Glasgow, 1116. Sir Robert de Dunyelston received from David II. on 31st December, 1369, on the resignation of his father, Sir John de Dunyelston, the barony of Glencarne, "cum bondis, bondagiis nativis et sequelis, eorumdem." He left two daughters, coheiresses, Janet and Margaret. Janet, or Joanna, became the wife of Sir Adam More, the valiant knight of Rowallan, and mother of Elysabeth More, first wife of Robert II. and mother of Robert III. Hence the family tradition—"Kings come of us, not we of Kings." The other daughter, Margaret, married Sir William Cunningham of Kilmaurs, the representative of a family even older than the Dennistouns. The grandson of Sir Wm. Cunningham and Margaret Dunyelston, Alexander, Lord of Kilmaurs, was created first Earl of Glencairn by James III. on 28th May, 1488. To his grandson, Cuthbert, 3rd Earl of Glencairn, King James IV. on 24th July, 1511, granted a charter of the barony of Glencairn, of which the following is an extract:—"Rex concessit Cuthberto, com. de Glencarne et Mariote Douglas, ejus spouse ac eorum alteri, etc., et Gulielm Cunnynghame fil. et her app. dict. Cuth. et Mariote ac her suis. Terras commitatus

et Bar. de Glencarne, vizt., in proprietate, terras de Auchincane, Lochquhir, Darnangill, Manquhirnane, Kirkcubre, Nair Glencorse, Nether Glencorse, 2 merk terr. de Cragnestoun, Powran, Conrait (old name of Castlephairn), Minnigryll, et in tenendriis, terr. de Glenesslane, Soundewell, Scalestoune, Bardennoch, Creichan, Stronchalloch, Drumloch, Dalmacuram, Glenjane, Dalwhat, Colliegawpoch, Trorarane, Mannulloch, Cormyligane, Margamyd, Corrochdow, Blaroch, Benbouy, Stronbay, Nair Corrochdow, Nether Corrochdow, Craggannoch, Cadellack, Neise, Briginit, Stronnmylligane, Audpyn Mirkmanny, Clochquhannoch, Kirkconnell, Croglinmark, Croglinmag, Questoune, Lawne, Stanhouse, Kristemark, Margmalloch, Janelagoch, Mirgwastune et Mirgmalloch, cum tenentibus tenendriis, etc., etc." From this extract it will be seen that the Barony of Glencairn comprised lands lying in Tynron and Dunscore. Other property must have been subsequently acquired.

The further history of the Earls of Glencairn belongs rather to the history of Scotland than to the history of this parish. Amongst the supporters of the Reformation there were few more zealous than the Earl of Glencairn. The family seem to have retained possession of their estates in this parish till a comparatively recent date. In 1611 Lord Kilmaurs, the representative of the family, and Sir Robert Gordon of Lochinvar sold to Stephen Laurie, after mentioned, the lands of Maxwelton, etc. This was the last possession of the Cunningham family in Glencairn. In the conveyance

of Maxwelton there is a clause to preserve the title, reserving a small plot of ground of a few feet square. It lies a few yards above the present house of Maxwelton, on the opposite side of the avenue. An old thorn, fallen, like the family it represents, into decay, stands in the middle of the plot. The old castle of Glencairn stood on the site of Maxwelton House. It was a square, turreted building of great strength, but was destroyed by fire in the last century. Part of its walls, six feet thick, are incorporated in the present house.

Black says in his account written about 1670:—"Near to Shancastle stands the castle of Glencairn, anciently the dwelling-place of the family of Cunningham, Earl of Glencairn, who, being superior of the whole parish excepting a Barony or two, did divide the property among his jackmen for the greater part of it into several tenements, bearing the name of the first occupant, which denomination, though the lands be now possessed by those of other names, yet they do still retain as at first, as Blackstoun, Inglistoune, Crawfordstoun, Garrickstoun (Garrieston), Stewartstoun, Gilmerstoun, Gordonstoun, and some others."

The earldom of Glencairn is claimed by Cunningham of Lainshaw.

THE BARONY OF CRAWFORDSTOUN, OR BALMAKANE.

The first possessor of this barony of whom mention is made is John Crawford, designed as John of Crawford, otherwise John Crawford, son to the Laird of Dalgarnock, in a charter granted by him to Jonkyne Ferguson

of Craigdarroch, in the latter part of the 14th century, hereafter more particularly referred to. The family seems to have been an Ayrshire family. Nisbet says, "they were sometimes designed of Cumnock. The direct male branch ended in King James II.'s time, and Crawfordstoun came to Sir Robert Crichton of Sanquhar, some apprehended, by marriage." In 1508 King James IV. granted a charter to "Robert Lord Crichton of Sanquhar and his heirs of the land and barony of Crawfordston, now called Balmakane, extending to 41 merks 18s A.E., viz., the cairn of Crawfordston and one acre in property, and the rest in the hands of tenants, viz., 8 merk land of Crawfordstown; 6 merk land of Stewartown, held by Cuthbert Grierson; 1 merk land of Clothoc, by Walter Stewart; 1 merk land of Crossford, by Andrew Brown, and now John Crichton of Hartwood; 4 merk land of Gerbrought; 2½ merk land of Conraiche; 32s land of Neise; 1 merk land of Dungalston; 1 merk land of Darm; 1 merk land of Dalcounie; 10s land of Craigdarroch; 8s land of Cukestown; 20s land now called the Twenty Shilling land; 1 merk land of Chapelmark, held by John Ferguson; 2½ merk land of Auchenstrowan and Craigintailzier, now called Triepland; 2½ merk land of Craiglieran, and Fingland; 10s 8d land of Little Divane, along with 2½ merk land of Meikle Divane, held by Ninian Bowmersam of the said Robert. All which lands are to be held of the Crown for ward and relief by the said Robert, Lord Crichton."

This family long exercised great influence in Dumfriesshire. In 1633 a descendant was created Earl of Dumfries, in whose favour King Charles I. in 1636 erected the village of Minnyhive into a free burgh of barony as after mentioned.

In 1644 "John Crichton of Crawfordston's" name is found amongst those of the Nithsdale gentlemen who supported the Covenanting cause. The last member of the family connected with the estate was, as far as I know, James Crichton, who died in 1672. In the kirk-session records of date 4th June, 1732, there is a minute recording a donation of books from Mr. Ninian Crichton of London, probably a member of this family, which perhaps shows that they had then ceased to be connected with Glencairn.

Since that time the property has been divided, and has passed into the possession of different proprietors. The ancient lands of Crawfordton, along with Stewarton and Jarbruck mentioned in the charter just referred to, are now possessed by Colonel Geo. Gustavus Walker, lately M.P. for the county. The two former properties were purchased by his grandfather, James Walker, Esq., a West Indian merchant. Jarbruck and the Hill of Peelton were bought by Colonel Walker himself. On the latter estate he built in 1863-66 the present Crawfordton House.

THE FERGUSSONS OF CRAIGDARROCH.

This is the most ancient family in Glencairn whose representatives are still living. It is impossible ac-

curately to determine its antiquity. It was probably of Scoto-Irish extraction. But it is certain that at a very early period the Fergussons were a prominent family in Scotland, and had their possessions in this parish. In the "Liber de Melros" is a charter where their name appears as connected with Glencairn. The charter is undated, but the witnesses shew that it was in the reign of Alexander II. (1214-1249.) It is granted by Thomas de Colville, presenting a portion of ground to the Abbot and Monks of Melrose. The witnesses are — Domino Alano de Gallewei, Comite Patricio, Walteri filio Alani, Roberto de Brus, Dunecano de Carric, Edgaro filio de Dournald, *Fergus de Glencarn*, et multis aliis. Here we have Fergus of Glencairn ranking with the noblest and most important personages at the Courts of William the Lion and Alexander II. Fergus of Glencairn is also a witness to a charter of the Abbey of Dryburgh, dated apud Ervyne (Irvine), 1222, in the reign of Alexander II., in which he is styled *Fergutianus de Glenkarn*, dominus de Crawfurd. We may therefore conclude that the Fergussons at that early period were of high importance in the south of Scotland.

The next notice we have of this family is in a charter granted by John Crawford, son of the Laird of Dalgarnock, to *John Fergusson, dominus de Craigdarroch*, his son, pro suo consilio et auxilio of the Mill of Dalmacallan and Jedburgh, in the barony of Glencairn, in the shire of Dumfries. The charter is without date, but as one of the witnesses, who were all very well

known, was taken prisoner at the battle of Durham in 1346, the date must have been about that period. Nisbet says that this charter is backed by a hand about 100 years old, and the figure "25" is marked upon it, which seems to infer that twenty-four preceding writs had been lost. The next is a curious old charter in English "granted by John Crawford of Dalmacallan, in Glencairn, to Jonkine Fergusson, laird of Craigdarroch, confirming other two charters—*i.e.*, one granted by John Huckchinson of Crawford, cousin to the foresaid John of Crawford, of the 4 merks worth of land of Jedburgh to the said Jonkine Fergusson, and another charter granted by John Crawford, the foresaid John Crawford, son to the said Jonkine Fergusson of the Mill of Jedburgh, to the which charter confirmation the said John Crawford appends his seal at Craigdarroch, the 6th day of July, the incarnation of our Lord 1398," which charter is backed by the foresaid old hand and figured "28." "From which John Fergusson of Craigdarroch I have seen," says Nisbet, "a complete progress (of writs) from father to son to the present Alexander Fergusson of Craigdarroch, 1717."

On 4th May, 1508, Thomas Fergusson, son of John Fergusson of Craigdarroch, obtained a charter of confirmation of the lands of Jedburgh from Robert, Lord Crichton of Sanquhar, who had become possessor of the barony of Crawfordston. This charter bears to be granted "pro suis gratitudinibus bene meritis mihi multipliciter expressis." It is curious to note how this grant was requited. Within two months, Thomas

Fergusson was at mortal feud with Lord Crichton. Lord Crichton, who was in high favour with King James, had been appointed by him his representative in Nithsdale. Lord Maxwell, the steward of Annandale, was so enraged at this appointment that he, with his followers, the Fergussons, and others, attacked Lord Crichton at Dumfries. In this "grate feicht," as Sir James Balfour calls it, "Lord Sanquhar (Crichton) was overthrown, and many of his frindes killed." The Fergussons, father and son, for their share in the "feicht," were tried at Edinburgh on 30th September, 1572, and acquitted. But two other members of the family were tried and found guilty, and excepted from the Letters of discharge, which bears: "except Fergy Fergusson and Robin Fergusson to quham this declaration and counsall sall nocht extend and thaim to be punist."

On 8th May, 1534, Robert Fergusson of Craigdarroch, son of Thomas, obtained a charter of the lands of Caitloch in favour of himself and Janet Cunningham, his spouse, from William, Master of Glencarne, and Cuthbert, third Earl of Glencarne; and on 9th July, 1636, the lands of Belwinnoch, Stronebae, Barbuy, Corrochdow, and Carmonnell by charter from William, Earl of Dumfries, successor of Lord Crichton.

The property possessed by the Fergussons at this time appears to have comprised the whole land between the Dalwhat and Castlefairn waters, besides the lands of Jedburgh. On 3d August, 1661, Robert Fergusson, who had erected a bridge on his property at Minnyhive,

"at his own charges," obtained an Act of Parliament, "whereby his Majesty, with advice and consent of the estates, ordains the said Robert Fergusson to be paid 12 pennies Scots for each head of nowt and 2s Scots for every 20 sheep passing through the said town of Minnyhive, and empowers him to exact the same accordingly; and ordains him to repair and uphold the said bridge therewith in all time coming."

The Fergussons of Craigdarroch played a conspicuous part in the history of Scotland and of Dumfriesshire. When James, second Earl of Queensberry, was on his way to join Montrose after the battle of Kilsyth in August, 1645, Craigdarroch and the leading men of Glencairn intercepted and took him prisoner. Amongst the family papers is an authentic duplicate of the national covenant, signed by many of the leading noblemen and gentlemen, addressed to William Fergusson. In 1689, John Fergusson of Craigdarroch was called by the Convention of Estates after the Revolution "to serve the Government as Lieut.-Col. of the regiment of foot commanded by Lord Kenmure." In which part, it is said, "he behaved with suitable prudence and zeal." Through the perfidy of his servant, who carried off his horses, he was killed at Killiecrankie in July, 1689, in the 28th year of his age. Alexander Fergusson, son of John, was one of the county gentlemen who actively supported the King against the Pretender. The Royalist Commander-in-Chief, the Duke of Argyle, wrote to Fergusson as the leading loyalist in Nithsdale a letter (of which the

following is a part) dated Edinburgh, 16th September, 1715:—"Your Lord-Lieutenant not yet being come down to give orders for drawing out such other of the well-affected people as should be thought necessary, and I being convinced of your zeal and good inclinations to serve our King and country, and looking upon you as my particular friend, I apply to you on this occasion, and desire you would forthwith come to Stirling with what number of well-armed men you can get together to join the King's regular forces. This will be of infinite service to His Majesty, and will not fail to be acknowledged as such." M'Dowall, in his *History of Dumfries*, adds:—"If Argyle had suspected the existence of serious danger in the south, he would not have summoned Mr. Fergusson to Stirling; and that gentleman, not thinking that his services would soon be pressingly required at home, proceeded to Keir Moss, Penpont, with about 60 well-armed recruits, raised in the parishes of Glencairn and Tynron. At that place he met with many from neighbouring parishes assembled in arms under Sir Thomas Kirkpatrick, James Grierson of Capenoch; John Dalrymple of Waterside; Thomas Hunter of Bateford; Provost Crosbie of Dumfries; and other gentlemen, including several ministers. After patriotic addresses from Mr. Fergusson and Sir Thomas Kirkpatrick, many more volunteers were obtained for the King's Army. Next day, Craigdarroch, accompanied by Mr. Hunter of Bateford; Mr. M'Gachan of Dalquhat; and by Mr. Simon Riddell, Mr. John Pollock, and Mr. James Hunter, ministers of Tynron,

Glencairn, and Dornock respectively, marched with his men towards the royal camp. The company he brought to Stirling proved a valuable acquisition to Argyle; but hearing soon afterwards of the Jacobite movement in Dumfriesshire, Mr. Ferguson, at the Duke's instance, retraced his steps, that he might defend the King's interests in his native country."

He married in 1709, Ann, daughter of Sir Robert Laurie of Maxwelton—the "Bonnie Annie Laurie" of Scottish song. He was succeeded by his son, Alexander, an eminent advocate, and the hero of Burns' song, "The Whistle," after referred to.

Alexander was succeeded by his eldest son. Robert Cutlar Fergusson was born in 1768. In his earlier years he was an extreme Liberal in his political views, and when only 24 years old published a pamphlet entitled "The Proposed Reform in the Representation of the Counties of Scotland." He and the Earl of Thanet were imprisoned for attempting to aid Arthur O'Connor, who was guilty of high-treason, to escape to France. He subsequently became Attorney-General in Calcutta, where a medal was struck in his honour, which the family still possess. In 1826 he became M.P. for the Stewartry of Kirkcudbright, with which he was connected as representative of the Cutlars of Orroland. In July, 1834, he was made a Privy Councillor. He married, late in life, a French lady named De Beauchamp, by whom he had a son and daughter. He died in 1838. He was succeeded by his son, Robert, who married a daughter of Sir Archibald Alison, Bart., the historian

of Europe, and died, leaving two sons—Robert and Archibald—who are still minors.

There are many traditions connected with this family. It is said that the Jonkyne Fergusson alluded to in the first charter lived at Jerbuck, and had twelve sons. They were freebooters, whose principles were summarily comprehended in the well known lines :—

> "That they should take who have the power,
> And they should keep who can."

On one occasion, when practising archery on the moat of Ingleston, with which there was said to have been underground communication with Jarbruck, they were surprised, and, with one exception, taken prisoners. They were sent to various parts of the country. One of them was sent to the water of Girvan, where he became the ancestor of the Fergussons of Kilkerran. Another was sent to Dalswinton. This Fergusson while there, having risen early one morning, observed that the river was flooding the country. He ran and told his master, Comyng of Dalswinton, who said to him that the part which was surrounded with water should be given him. Hence the "Fergussons of the Isle." Another was sent to the West of Scotland, and became the ancestor of the Fergussons of Beith.

There are several traditions relating to this family in connection with the Covenanting times. It is said that several attempts were made to seize the Laird, who favoured the Covenanters. On one occasion, as the Laird was quietly riding along the road to Moniaive,

near Gapps Mill, a body of troopers made their appearance at the bend of the Cairn below the present Crawfordton House. At the place where they met there was an opening in the wall, and the commander of the troopers, having recognised the Laird, cried, "Guard the gap." "I'll guard the gap," replied the dauntless Laird, and turning his horse's head, dashed through it, pursued by his enemies. The river Cairn, which at the time was swollen with rain, intercepted his progress; but the Laird giving his good steed the spur, cleared the water with a bound, and landed safely on the opposite bank. This tradition is, however, not agreeable to other narratives apparently more authentic.

Again, it was in Craigdarroch House that John Stevenson, the Ayrshire Covenanter, was hidden. His wife, who was nurse to Craigdarroch's child, was greatly esteemed by her mistress, and for her sake her husband was admitted into a private apartment of the house. There is a story told by Simpson which has a stronger appearance of probability than the tradition just mentioned. It relates to the capture of a party of Covenanters at Ferguson's of Caitloch. The dragoons seized a number of persons at Caitloch, among whom was Alexander Ferguson of Threeriggs. This little band of captives was conducted to Moniaive to undergo an examination before the authorites. Ferguson had in his pocket a number of musket balls, which he scattered unnoticed among the thick grass, that he might divest himself of anything suspicious. It happened that the

Laird of Craigdarroch was among the examinators when the prisoners were introduced, and seeing the son of his friend of Threeriggs among the rebels, was greatly distressed. He was fully aware that the slightest evidence of his being a Covenanter would ensure the ruin of the fine young man who stood before him, and perhaps the ruin of the whole family. Craigdarroch did not seem to recognise him as a kinsman, nor did Ferguson take any notice of the Laird. They knew that anything like a mutual recognition would be received in an unfavourable light. Meanwhile, Craigdarroch was devising means for the rescue of his friend. He was sitting apparently at his ease and casting a careless look at the prisoners, when suddenly, as if surprised, he raised his voice in a loud and indignant tone, and addressing Ferguson as if he had been his shepherd, exclaimed, "Sandy, what business have you here? How came you to leave the sheep on my hill without my permission? Begone, sir, instantly, and attend more carefully to your flock." Ferguson took the hint and stole away, as if ashamed, without any interruption. Some time after this Craigdarroch met him, and congratulating him on his escape, said, "I am as warmly attached to the cause as you are, for it is the cause of liberty and religion. I have been successful in effecting your escape this time, but should you happen to be taken again, it will not be in my power to save you. Therefore, my young friend, look to yourself."

The caution, however, was of no avail. The Fergusons of Threeriggs espoused the Covenanting cause.

They were declared rebels, and their estate was given to their neighbour, the Laird of Glencrosh.

The Fergusons sustained very heavy losses through the failure of Douglas, Heron, & Co.'s Bank in 1772. They were among the largest shareholders of that ruinous concern, having £1,500 worth of shares—a large sum in those days. In order to meet the calls that were made upon him, the proprietor of Craigdarroch had to part with large portions of his estate. Much has since been bought back; but Craigdarroch property is not now half the size it once was.

THE FAMILY OF LAURIE OF MAXWELTON.

This family has been connected with the parish for 250 years. Stephen Laurie, the founder of the family, was a merchant in Dumfries. In 1616 he purchased the barony of Redcastle, in the parish of Urr, and the properties of Bellibocht, Shancastle, and Maxwelton, in this parish, from Sir Robert Gordon of Lochinvar and William Lord Kilmaurs. He was married to Marion, daughter of John Corsane of Meikleknox, provost of Dumfries, by whom he had three children. His son John succeeded him, and in 1630 married Agnes, daughter of Sir Robert Grierson of Lag. This John Laurie was one of the Dumfriesshire Committee appointed to advance the Covenanting cause. His name, along with the names of Thomas Ferguson of Caitloch, John Crichton of Crawfordton, and his father-in-law, Provost Corsane, appears in the list of the committee, the last-mentioned being the chairman. In 1662 John

Laurie was fined £3,600 Scots for non-conformity to the prelatical commands of Charles I.

On 26th February, 1665, he obtained a charter of confirmation whereby "the whole lands of Fleuchlarg, Meikle and Little Laggan, Breckonsyde, Straith, Wallaceton, Bankhead, Dardarroch, Clarenceton, Birkshaw, Gordieston, Snaidmill, and one-half of the barony of Snaid, are erected into a free baronie to be called the Baronie of Laurieston in all time coming, in favour of the said John Laurie, Robert Laurie, his son, and his heirs and assignees whomsoever."

He was succeeded by his son Robert, who married Mary, daughter of Robert Dalzell of Glenæ. Mr. Laurie does not seem to have inherited his father's political principles, but rather those of the families of his mother and his wife. His grandfather, Sir Robert Grierson of Lag, his father-in-law, Sir Robert Dalzell of Glenæ, and himself were amongst the most active supporters of the King and Claverhouse, and bitter and dangerous enemies of the Covenanters in Dumfriesshire. On 21st March, 1685, Robert Laurie, "for his merits," was invested by King James VII. with the title and honour of Knight Baronet.

The following inscription on a grave-stone in Tynron Churchyard refers to his dealings with the Covenanters:

"I, William Smith, now here do ly.
Once martyred for Christ's verity;
Douglas of Stenhouse, Laurie of Maxwelton,
Caused Cornet Baillie give me martyrdom.
What cruelty they to my corpse then used
Living may judge—me burial they refused."

Sir Robert Laurie married twice. His second wife was Jean Riddell, daughter of Walter Riddell of Minto, by whom he had a large family of sons and daughters. One of the daughters was Anna, the famous "Annie Laurie" of Scottish song. Her birth is thus recorded in the Barjarg MSS.:—"At the pleasure of the Almighty God, my daughter, Anna Laurie, was borne upon the 16th day of December, 1682 years, about six o'clock in the morning, and was baptised by Mr. Geo. ————, minister of Glencairn." Bonnie Annie was courted by Douglas of Fingland, who composed the song in her honour:—

"Maxwelton braes are bonnie,
Where early falls the dew;
'Twas there that Annie Laurie
Gaed me her promise true—
Gaed me her promise true,
That aye she'd faithful be,
And for bonnie Annie Laurie
I'd lay me down and die.

"Her brow is like the snowdrift,
Her neck is like the swan,
Her face it is the fairest
That e'er the sun shone on—
That e'er the sun shone on:
And dark-blue is her e'e,
And for bonnie Annie Laurie
I'd lay me down and die."

Notwithstanding this exquisite lyric, and the promise she had given, the young lady preferred Douglas' rival, Alexander Ferguson of Craigdarroch, whom she married. It is comforting to know that, though Douglas

said that for Bonnie Annie Laurie "he would lay him down and die," he seems to have thought better of it, as sometime afterwards he married Betty Clark of Glenboig.

Sir Robert died April, 1698, and his son, Sir Robert, succeeded him. In February, 1702, he died without issue, and the estate and title devolved upon his brother, Sir Walter, who married in April, 1708, Dame Jean Nisbet, daughter of Sir Patrick Nisbet of Dean, and by whom he had a daughter, Agnes, and a son, Robert. He was appointed one of Her Majesty's Justices of the Peace for Dumfriesshire, by Queen Anne, 13th May, 1708. He was succeeded by his son, Sir Robert, who married Christian Erskine, 6th Dec., 1715, daughter of Charles Erskine of Alva, a Lord of Session, and son of Sir Alex. Erskine of Alva. He died 28th April, 1779. He was succeeded by his son, Lieut.-General Sir Robert Laurie, Knight-Marshal of Scotland, Col. of 8th Dragoons, M.P. for Dumfriesshire, 1774—1804, who died 10th Sept., 1804. He married Elizabeth Ruthven, daughter of the third Lord Ruthven and Anne Stuart, whose father was Earl of Bute, and whose mother, Annie Campbell, was daughter of tenth Earl and first Duke of Argyle. Sir Robert had a son, the late Admiral Sir Robert; and a daughter, Anne Mary Wortley Montague Laurie, who married John Minet Fector of Kearsney Abbey and Updown House, Kent. Admiral Sir Robert Laurie saw a good deal of naval service. A very gallant action of his while in command of Her Majesty's *Cleopatra*, of 32 guns, with

a large French frigate "nearly double her force in size, complement of men, and weight of metal," is recorded in *Naval Chronology*, vol. l, p. 150. In the despatch, dated March 6th, 1805, the writer says:—"It is not possible for officers to speak in stronger terms than the French officers do in praise of Sir R. Laurie's perseverance in so long a chase, except it is in the praise they bestow upon him, his officers, seamen, and marines for their gallant conduct during so long and so severe an action." He was succeeded by his nephew, John Minet Fector, who assumed the name of Laurie in 1848. He married, in 1841, Isabella, daughter of Major-General Murray, C.B., and died, without issue, in 1868, leaving his widow in possession of the property.

The property of Maxwelton, as will be seen from the charter previously quoted, embraced a large portion, indeed, almost the whole, of the lower part of the parish of Glencairn. It is said also to have extended from Maxwelton to Little Dibbin. But, in 1772, the greater part of it was sold to cover losses sustained through the failure of the Ayr Bank.

Maxwelton House, the seat of the family, occupies, as we have already said, the site of the Castle of Glencairn. The old castle itself, or Maxwelton House as it seems to have been then called, was destroyed by fire about the middle of last century. But of it there still remains the tower, the foundations of the main-wing, and the walls, small tower, etc., from the present staircase northwards; also the substance of the opposite

wing, where, as in the servants' hall and the passages, the old vaulted roof or arch may still be seen.

These are the leading historic families in the parish. There are other ancient families connected with Glencairn, now extinct, deserving of mention.

M'Geachie of Dalwhat.—This family, which appears to have become extinct in the last century, had its origin in the time of King Robert the Bruce. The representative of the family then is said to have been standard-bearer to the King. According to tradition King Robert when passing through Glencairn stopt at Dalwhat to have his boot-heel repaired. M'Geachie, when asked to sew on the heel, being rather deaf, replied, "Dae what?" After he learnt what was wanted, he performed the job so satisfactorily that the King rewarded him by giving him the land on which he lived, which he then named "Dae-what," after the cobbler's question. There is a saying connected with this cobbling:—"Ye are as gleg as M'Geachie's elson that ran through 19 ply of rotten leather and into the thick of the thigh." The property of Dalwhat passed from M'Geachie into the hands of the Corsanes.

Corsane of Dalwhat.—This was a branch of the Corsanes of Meikleknow, one of the oldest families in Dumfriesshire. They are said to be descended from Corsini, who came from Italy with the first Abbot of Newabbey in 1280. The representative of the family, in the reign of James IV., had an only child, who was married to Sir Robert Gordon of Lochinvar, who succeeded to the Corsane estates. These estates, I

think, must have embraced a large part of this parish. For in 1611 Stephen Laurie bought from Sir Robert Gordon of Lochinvar and Lord Kilmaurs the estates of Billybought, Shancastle, and Maxwelton, etc. The representative of the Corsanes of Dalwhat is William Smith, Esq., banker, Moniaive. The property of Dalwhat now belongs to the trustees of the late Wm. Broom, Esq.

The Fergusons of Caitloch.—This family was a branch of the Fergusons of Craigdarroch. It possessed at the close of last century the property of Dunreggan as well as Caitloch. It was a family conspicuous for its favour to the Covenanters. The name of Thomas Ferguson of Caitloch appears in the list of the committee of gentlemen in Nithsdale who supported the Covenanters. Caitloch House was a well-known place of refuge for them. It was to Caitloch that Mr. Blackadder betook himself for safety when ejected from Troqueer in May, 1662. A party of the King's Life Guard of horse, commanded by Byte-the-sheep Turner, reached Caitloch in search of Blackadder the very day he had left it for another place of safety. He also stayed a night there in 1678. The property seems to have passed from the Fergusons in the early part of this century. It is now the possession of James M'Call, Esq.

Riddell of Glenriddell.—This family sprang from one of the Normans who came to England with William the Conqueror. The first member of the family who settled in Scotland was Gervasius, Lord of Ridel, in the beginning of the 12th century. About the close of

the 17th century a descendant of the family acquired the lands of Glenriddell. The Riddells of Glenriddell are frequently mentioned by Burns. Robert Riddell was a patron and correspondent of Burns, and set several of Burns' songs to music. The song, "The Day Returns," was composed as a tribute of respect to Mr. Riddell and his wife on the anniversary of their marriage day. "At their fireside," says Burns, "I have enjoyed more pleasant evenings than at all the houses of fashionable people in this country put together, and to their kindness and hospitality I am indebted for many of the happiest hours of my life." In the ballad of "The Whistle," Burns calls him "The trusty Glenriddell, so versed in old coins." Robt. Riddell was an eminent antiquarian and author of several works. He died in 1794. The family have no longer any possessions in this parish. The site of the old house of Glenriddell is marked by a group of very fine old yew trees, close to the farm-house of Snaid.

Moffat of Loch Urr.—This family, which has still a representative, must once have been of considerable importance. The old castle of Loch Urr, whose ruins are still visible on the island of that loch, was a large and strong building. The lines of the walls of many different apartments, as well as of the outer wall, can be plainly traced.

The Collows of Auchenchain were an ancient family connected with this parish. They may be descended from Peter Collace, who is mentioned in the Kelso chartulary. It is there stated that the teinds of the

Church of Closeburn, which belonged to Kelso, were granted with the Church lands to Peter Collace by the Earl of Bothwell, Commendator of Kelso, in 1580, in order, as the charter states, that the lands may be cultivated and improved. The family is now extinct; but during many years, as we can see from the old Kirk-session records, the Collows occupied a leading position in this parish. The property has been inherited by Jas. Walter Ferrier Connell, Esq.

EMINENT MEN.

James Renwick, the last of the Covenanters who suffered martyrdom, was born in Glencairn. His parents were Andrew Renwick, a weaver, and Eliza Corson—a well-known name in Glencairn. He was born 15th February, 1662. In very early life he embraced the Covenanting principles. He studied in Holland, and was ordained to the ministry. On his return he soon became the accepted leader of the Covenanters. He was one of the most zealous preachers of his day. Often did he preach "with a fleet horse standing bridled beside him, on which he might mount and elude the troopers who pursued him ruthlessly." After many hairbreadth escapes, he was captured in Edinburgh, and executed at the Grassmarket in 1688, in the 26th year of his age. One of his judges testified of him "that he was one of the stiffest maintainers of his principles that ever came before him; others we used always to cause one time or other to waver, but him we

could never move. Where we left him, there we found him. We could never make him yield or waver in the least."

"There's nae Renwick noo, lassie,—
There's nae gude Cargill—
Nor holy Sabbath preaching,
Upon the martyr's hill."

Upon the hill on the farm of Kneese, where Renwick was born, stands a monument to his memory bearing the following inscription:—

In Memory of
the late
REV. JAMES RENWICK,
the last who
suffered to death
for
attachment to the Covenanted cause
of Christ
in Scotland.
Born
near this spot
15th February, 1662,
and executed
at the Grassmarket, Edinburgh,
17th February, 1688.
The righteous shall be held in everlasting remembrance.
Ps. cxii. 6.
Erected by subscription
A.D. 1828.

ECCLESIASTICAL HISTORY.

In the reign of David I., the "sair sanct to the Croon," all the churches in Dumfriesshire were granted

to the Bishopric of Glasgow. Pope Alexander, by his Bull in 1178, confirmed to Joceline, Bishop of Glasgow, "the several parishes in Eskdale, Ewesdale, Drivisdale, Annandale, Glenkarn, and Stranith." In the fifteenth century, the church of Glencairn was granted by Bishop Turnbull to the Chapter of Glasgow, and, out of gratitude for the gift, the Dean and Chapter erected, in 1450, a chaplaincy at the altar of St. Catherine in the Church of Glasgow, with a stipend of £10 yearly, payable from the revenues of the parish church of Glencairn to the chaplain, whose duty it should be to pray for "Bishop Turnbull, his father, and mother, for his predecessors and successors." The Church of Glencairn was a wealthy one, and the Dean and Chapter could well afford to manifest this gratitude. We read in Chalmers's *Caledonia* that "to the Church of Glencairn there belonged many lands." What these were we do not know. The only indication of them is given by the name "Kirkland," preserved in Kirkland village, "Kirkcudbright" property, and perhaps "Templand" in Ingleston.

At the Reformation the tithes of the Church of Glencairn were let by the Chapter of Glasgow to William Fergusson of Craigdarroch and other parishioners for payment of 400 merks yearly. William Fergusson and the other parishioners, however, never seem to have paid a single merk. In 1587 the tithes and the patronage of the church became invested in the King, and in January, 1591, were granted, along with those of other churches, by him to Sir James Douglas of Drumlanrig.

In 1810 the patronage descended to the Duke of Buccleuch. Besides the Church of Glencairn, there were other chapels in the parish. At Kirkcudbright farm there was a chapel dedicated to St. Cuthbert—Kirk-cuthbert. On the property of Breconside there was another, as the name of a field on the farm, "Chapel-yard," indicates. The remains of the foundation of some building said to have been a chapel were seen by the present proprietor. The existence of sacred places in the parish is indicated by such names as Glen-crosh, or the Glen of the Cross, and Cross-ford, the Ford of the Cross. Perhaps there was a cross on that knoll called the Court-knowe behind Crossford School.

The old parish church of Glencairn was in use till 1836. Its east and west walls still stand grown over with ivy, and form a picturesque object in the well-kept church-yard. In 1836 the present church was built. It is seated to hold 1,100. About two years ago the burial-ground was found to be insufficient, and a considerable addition was made to it, which is even already being fast occupied. The grave-stones in the church-yard are almost all of the same shape and colour, and, with a few recent exceptions, face the east. There are one or two interesting monuments. Of these the chief is the grave-stones of the martyrs who were shot on the farm of Ingleston, at a spot in the garden marked by a grave-stone. They are enclosed by an iron railing. The present stones are apparently copies of older ones that have, with one exception, perished.

The inscriptions on these stones tell the tale of the men they commemorate, and to which special reference is made hereafter. The first of these is on John Gibson, and is as follows :—

"My souls in heaven heres my dust
By wicked sentence and unjust
Shot dead convicted of no crime
But non-compliance with the time
When Babel's bastard had command
And monstrous tyrants ruled the land."

The second is on James Bennoch :—

"Here lyes a monument of Popish wrath
Because I'm not perjured I'm shot to death
By cruel hands—men Godless and unjust
Did sacrifice my blood to Babel's lust."

The third, which refers to two martyrs—Robert Edgar and Robert Mitchell :—

"Halt passenger tell if thou ever saw
Men shot to death without process of law
We two of four who in this church-yard lye
Thus felt the rage of Popish tyranny."

Each of the inscriptions on the stones has, in addition to these verses, a short account of the death of each of the martyrs. We may here give one :—

"Here lyes Robert Edgar
and Robert Mitchell mar
tyrs shot to death by
Col. Duglas and Living
ston's Dragoons at Eng
liston for adhering to

the word of God Chr
ist's Kingly Government
in his house and the Cove
nanted work of Refor
mation against Tyranny
Perjury and Prelacy. Apryl
28, 1685. Rev. xii. 11."

The Colonel Douglas here referred to was brother of the Duke of Queensberry. He, along with Sir Robert Laurie of Maxwelton and a few others, were the chief colleagues of Claverhouse in his persecution of the Covenanters in this district. Colonel Douglas afterwards forsook the party, and is said to have lamented bitterly the cruelty of which he had been guilty. Lieutenant Livingston, whose name appears along with Douglas, was one of the fiercest and most relentless enemies of the Covenanters. We find his name in a tavern bill, of date 1687, entered in the Dumfries burgh accounts. The tavern was kept by a Mrs. Rose, and the bill runs:—"Spent with Lieut.-Colonel Windram, Captain Strundeller, Captain Bruce, Lieutenant Lauder, and Lieut. Livingstone. six pynts of wyne, with tobacco and pypes, £6 9s. 4d."

In a letter of Claverhouse's he makes reference to a burial, probably in this church-yard, and to Douglas of Stenhouse—the Colonel Douglas referred to. In the early part of 1681 Claverhouse wrote from New Galloway:—"The country hereabouts is in great dread. Upon our march yesterday most men were fled, not knowing against whom we designed, and without a fixed garrison in Kenmure instead of Dumfries. I am

now fully convinced we can never secure the peace of this country nor hunt these rogues (Covenanters) from their haunts. I sent yesterday two parties in search of those men your lordship gave me a list of—one of them to a burial in the Glencairn, the other to the fair at Thornhill, but Stenhouse tells me that the party at the burial miscarried; that he pointed out to them one of the men, and they took another for him, though I had chosen a man to command the party that was born thereabout."

It was to the church of Glencairn that the Covenanters who surprised Turner's soldiers in Dumfries came after that exploit in November, 1666.

The site of the present church and new piece of burial-ground were both taken from the glebe, and for the portion of the glebe thus taken, as also for the site of the old manse and garden, a piece of ground on Shancastle farm, belonging to Mrs. Laurie, was excambed. The glebe is valued in the Valuation Roll at £30. The stipend is a fixed stipend, and amounts to £271 9s. 2d., with an allowance of £8 6s. 8d. for communion elements. The last augmentation was made in 1821, and the teinds are exhausted. We see from the old ecclesiastical account that in 1792 the stipend amounted to £88 17s. 9¾d., including 100 merks for communion elements, all paid in money. It had been the same amount for about sixty or seventy years, and was valued, with the glebe, at "about 100 guineas per annum." The present manse was built about thirty years ago. The old manse being situated too near the

river—indeed being originally between two branches of the river—the new one was built on the rising ground on the opposite side of the public road. The situation is excellent, commanding a fine view both up and down the valley. There is not a prettier picture in the parish than that of the Church and Manse as seen from the Cairn Bridge.

The parish is greatly divided in its ecclesiastical opinions. Previous to the Disruption the Church of Scotland numbered amongst its adherents almost the entire population of the parish. For although even then there were some Dissenters, they did not, says the old ecclesiastical account, bear any proportion to those "who attend the Established Church." At the Disruption, however, the majority of the congregation of the Parish Church seceded with the minister to the Free Church. The United Presbyterian congregation has since increased, and lately an Episcopal Chapel has been erected at Maxwelton. At the present time there are more households in the parish connected with the Church of Scotland than with any other one church.

The following is a list of the ministers of this parish :—

1574—James Betoun. Dunscoir and Holywood having been also in charge.
1579—James Maxwell.
1586—William Tailzer. Translated from Penpont; translated to Tynron.
1589—John Broune, A.M.
1632—William Brown, A.M.

1653—James Brotherstone, A.M. Deprived by the Acts of Parliament and Privy Council, 1662.
1665—George Hunter, A.M. Ousted by the people in 1689.
1693—George Boyd, A.M. Demitted in 1700.
1704—John Pollock. He marched to Stirling in 1715 as a volunteer in support of the Royal cause against the claims of the Pretender.
1719—Robert Jardine. Translated from Cummertrees; translated to Lochmaben, 1732.
1733—William Moodie.
1774—William Grierson. Previously minister at Dort and Amsterdam.
1804—John Brown. Son of a tailor in the parish of Douglas, who, though his income did not exceed threepence a day, was enabled to bring up one son for the ministry, another ready for the ministry (was a schoolmaster), and one a laird, who left property which sold for £2,000.
1837—Patrick Borrowman. Joined the Free Church in 1843.
1843—John Park. Translated from Liverpool; translated to St. Andrews.
1855—William Burnside Dunbar, son of the minister of Applegarth; translated from Westerkirk.
1864—Robert Hume, A. & S. Translated to Swinton.
1869—John Monteith.

Free Church.—1843—Patrick Borrowman. Ordained 1837.

United Presbyterian Church, Moniaive.—The seceders in this parish, along with their brethren in Morton and Closeburn, were first organised as a congregation in 1755, under the designation of "The United Congregations of Glencairn and Closeburn," the latter being the place of meeting of the congregation. Shortly thereafter Closeburn was abandoned as the place of meeting, supply of sermons being given alternately at Moniaive and Thornhill, and the name of the congrega-

tion changed into that of "The United Congregation of Moniaive and Thornhill." These were disjoined and organised as separate congregations in 1805. The first church was built about 1775 on the farm of Kirkcudbright, a quarter of a mile from the village; the second church was built in the village about 1800; and the third was built in 1834 on the same site. It contains 478 sittings. Its ministers have been:—

1788—James Pattison. Ordained as minister of the United Congregation. At the disjunction of the congregations in 1805 he preferred Thornhill.
1805—James France.
1817—James M'Geoch.
1849—Robert Borwick. Demitted his charge in 1863, and became master of a boarding-school near Liverpool.
1864—Alexander W. Donaldson, A.B. Translated to Strathaven in 1870.
1871—Thomas Kidd, A.M.

The parish of Glencairn is within the Presbytery of Penpont and Synod of Dumfries.

KIRK-SESSION RECORDS.

In connection with the ecclesiastical history of the parish the following extracts from the Kirk-Session records may be interesting. The Session records begin in 1693. They have been bound of recent date, but not carefully, as many of the pages are out of their proper order. The writing is not easily decipherable, and in some cases partly faded away. The first meeting of which the date is decipherable is recorded on the second page, and bears date 15th October, 1693. In

that year the Session consisted of George Boyd, moderator; James Gibson of Nether Ingleston; John Carson, in Lochqr; James Hunter, in Mains; Robert Smyth, in Shancastle; John ——, in Borland; ——, in Ewnston; and John Mathieson, in Burnfoot, elders; and —— Bennoch, Robert Bennoch, John Biggar, William Rorison, Andrew Rorison, and John Monteith, deacons—names, most of them, still familiar in the parish.

Anent Swearing.—Amongst the first cases recorded is one on January 28th, 1694, in which Gilbert Corson, a saddler, was brought before the Session for swearing. The saddler denied the words imputed to him, which are not repeatable; but he confessed "yt at ye curling on ye ize he did say 'the Devil tak him if ye get yt shot.' Gilbert was gravely and sharply rebuked by ye minister for ye sam."

Anent Sabbath Desecration.—At the same time John M'Conrik, in Tynron, is summoned to appear for "scandalous dryving an cow on ye Sabath out of ye parish of Glencarne." John appeared at a future meeting, when Alexr. M'Geachie of Dalquhat deponed that he "did see John M'Conrik on ye Sabath walking from Tynron throu Glencarne that sam day, and ye said John did return dryving a cow, and Alex. M'Geachie did speak to ye said John, and said to him, 'How would he be answerable to God or man for dryving ane cow on ye Sabbath.'" What was done to John for dryving ane cow does not appear.

Anent Witchcraft.—On Apryl nynth, 1694, Margt.

M'Ourick "gave in an wrytten list of ye names who had sclandered her by calling her an witch, earnestly desiring ye Session to put the same to —— [proof?] that she myght be free of ye scandal." Unfortunately there is a gap in the records here, 1694—1700, and the end of this case of imputed witchcraft does not appear. There is another charge of a similar nature which we might here quote referred to in a minute dated 14th November, 1707. Alex. Douart, gardener, at Maxwelton, is charged with having "brought back some stolen goods by charm or enchantment or some other pretended ocult quality in herbs, along with some mutterings and gestures as makes him so commonly reputed a charmer, that he is sought unto by persons from divers corners of the country to the great scandal of religion. The said Alex. being interrogated, primo—Did you bring back those things which was stolen from Maxwelton, vix., six pair sheets, ten [undecipherable], three aprons, at one time; a large silver tumbler at another time; and a book at a third time? Answer—Yes; I was the causer but had no hand in it myself. Secundo—Did you not take money for the bringing of them back? Ans.—I told them I could do such things if it was not injurious to any, and told that he took money for the bringing of them back. 3rd. How did you bring them back? Ans.—I cannot tell that, for I promised not to tell where I received my art. 4th. Did you not make use of herbs as it is reported of you in order to the bringing of them back? Ans.—I did make use of herbs in part, but not for the

bringing of them back. How did you make use of herbs that you might know where they were?—I laid them under my head and dreamed of them. What are the herbs which had that effect upon your sleep?—I will not tell that to any living if they should saw me asunder. How came the cloaths back?—I must cause some brother of trade who dwells near hand them to tell them who have them that they must be brought back and they should not be wronged. Why did you not tell of the people who took away these cloaths, seeing thieves ought to be discovered for the good of the country?—It doth not belong to me to put out any man, otherwise I should be in eternity this day eight days. (Q.) Did any person bring the things back, or how came they back? (A.) I brought them not back, but the people who took them away brought them back. (Q.) But how could the silver tumbler be brought back and put in a fast-locked room? (A.) The person who took it flung it in at the window upon one of the shelves. Notandum—Now it was told him that all the windows were fast snecked as the servants who went in to take up the tumbler declared. (Q.) Did you not say when the tumbler was got, I must have the hair that was in and about it, for it is the hair of a horse which belonged to a man who is shortly to be hanged for stealing? (A.) Yes. (Q.) Did you not say to Sir Walter Laurie, lock me ever so close in a room and I will cause all the cloaths that were taken away hang down upon the spouts of the tower upon the morrow morning? (A.) Yes. (Q.) Did you not say before me, the minister,

lock the cloaths again in as fast a room as you can, and I'll cause them for a little money, go all back in the place where they were? (A.) Yes. (Q.) Why did you not bring back the silver spoon that was lost? (A.) It was in Edinburgh and the name was scraped out, and I could not bring it back untill I went to Edinburgh. (Q.) Why did you not bring back the mattock and other things? (A.) It had been on fire. (Q.) Why did you not bring back all the aprons, for there is one of them awanting yet? (A.) I could not bring it back because it was burnt, and when a thing is hid beneath the ground or the like I can't get wott of that. (Q.) Did you not mutter some words when you used these charms? (A.) Yes. (Q.) What are they? (A.) Cloaths, cloaths, cloaths, and other things lost. (Q.) Whether did you use such charms afore Hallow-een as throwing nuts in the fire, sowing seeds up and down the house, and herbs to every corner, going backwards from the fire to the door, round the close backwards, up the stairs backward, and to your bed backward? (A.) Yes. (Q.) Being told by the minister that from what he had heard that there was either devolrie in it, or he was the thief himself. To which he replied, I shall make it out to be no devolrie; or if it be devolrie, it is unknown to me. (Q.) Did you not bring back a book of Mrs. Violet's? (A.) Yes. (Q.) Did you not say you could cause any woman in London come down to you if but told her name? (A.) I could do it, and I can. (Q.) Did you not say in the presence of Sir Walter Laurie, Bailie Corbet, in Dumfries, James Gordoun, wryter, yr.,

and me, that you could cause any of us dance naked? (A.) I did, if you would take what I give you; and also added that he could cause any woman follow him if she would take what he would give her. (Q.) Alexander, where learned you that art? (A.) I learned it from the gardener of Arnistoun, now dead, but was at my brothering. (Q.) But are they any alyve that was at your brothering? No. After all which, the Moderator said unto him—Sanders, did you not say to me when I was poseing you privately about these things, and telling you that from all I had heard from you that I was convinced that you were either a thief or a devol? and you replied, pursue me, sir, before either session or presbytery, and I shall show that I am neither. And now, Saunders, after all these interrogatories are considered, I think rather you did take these things yourself, and therefore you can get no testificat (certificate) until your business be further cognosed upon." Thus ends this trial for charming. Most readers will agree with the shrewd old moderator that Saunders should "rather be called a thief."

Anent Ale-houses and Drinking.—In 1704 (June 4) is the following minute:—"The Session, considering that several enormities have been committed in this place on the Lord's Day, they therefore appoint that two elders go amongst the houses each Sabbath, both forenoon and afternoon, to search if there be any keeping company and drinking in ale-houses, etc., in ye time of sermon," which the elders did. At this same diet, the Session appoint the officer "to cite

George Richardson, Margaret Bennet, his spouse, Thos. Hunter, and James Grierson, in Glenjaan, with Wm. Kirk, in Pieltoun, for scandalous drinking, and, in particular, George Richardson, for giving the guilty people drink in his house till they were intoxicate. The guilty parties appear on the 30th June. William Rorison, a witness, being interrogated 'where and how much they drank, and when they went away,' declared that they 'went out of George his house about the sun-rising.' George his wife, for her share in the offence, is 'exhorted not to suffer drink to be given to any in her house at snch times when people should be at their rest. Withal that she beware of rash ordinar swearing and cursing unto which she had been too much addicted.'" This same George seems to have been a troublesome character to the Session. On another occasion (20th May, 1715) we read that George Richardson of Minyhive (this is the first appearance of Moniaive in the record) "is cited for keeping up people all night in his house playing and dancing to minstrels. Being interrogated confessed they were up till 3 in the morning, but drank no more than five pints ale in whole; but, being rebuked by the Session, said there was no offence done. After which the Session, endeavouring to make him understand wherein the offence lay, the said George expressed himself foolishly and impertinently, saying that they, to wit the Session, began with smaller matters and overlooked greater offenders, reflected upon the Session, calling them partial, and that some of them seemed to have a pick at him, and wished that other

things in the parish were also looked into. The Moderator certifying that he should go to the Presbytery for his impertinent talk before such adjucatory."

George's insinuation against the Session seems to have been unwarrantable. We find from the following minute that the Session did not overlook the great any more than the small offenders:—"It was reported that all or some of the persons underwritten appeared lately to have had more drink than enough in the house of —— (a leading gentleman's house). The Session, therefore, for removing and preventing of scandale, thought fit to show their dislike by giving all or any of them lyable a private rebuke and admonition, and to that end appointed the minister to speak to ———— (the gentleman in whose house the offence was committed), to Robert Herries and Samuel Kirk. Robert Ferguson and James Hunter, elders, to speak to

and Robert Rorison of Marshalloch, and John Mathison to speak to ." From a subsequent minute it appears that the elders—after their manner—contrived to throw their share of the "discoursing" and rebuking on the minister's shoulders. We read that "the minister went several times to the house of Robert Rorison 'for to discourse to him,' but found him not at home"—as was likely. It is curious to observe that it is almost always ale or brandy, not whisky, that was drank in the alehouses.

Anent Vagrant Persons taking up their abode in this Parish as Servants, etc.—5th February, 1705. "The Session are credibly informed that there are several

such persons entertained and encouraged, to the great offence of many and contrar to the laudable acts and customs of the Church, therefore the Session appoints that public intimation be made to each master of family and householder of this parish, and it is expected that they will evidence so much respect for good order now when people are provyding themselves with servants and taking houses as not to allow servants and others under them the benefit of service or constant abode with them until first they produce certificates to the Session from the place of their former residence." "Benefits of service and constant abode" are benefits not understood in these days.

Anent Relief of the Poor.—"9th May, 1705. Whosoever of this parish continues to depend on the poor-box hereafter shall subscribe a bond, thereby binding and obliging themselves to make the kirk their heir." The poor's-box, on 3d Nov., 1704, contained £63 16s. 6d. Scots, which was the half-year's collection. On 11th May, 1705, it amounted to £80 1s. 6d. Scots for the other half-year. This seems to have been about the average yearly collection for the poor—say £150 Scots, that is £12 10s. stg. The present amount of parochial assessments is £600. Occasionally the poor's-box collection was increased by donations from parties marrying. Craigdarroch on his marriage (21st August, 1710, minute) gives £6; Collow of Auchenchain 14s. on his, etc. Also when the marriage was *not* in the kirk. On 9th May, 1705, "it was unanimously and deliberately approved of as reasonable and enacted, that all parties

who shall happen to make application for the benefit of being wedded in any place whatsomever, excepting the Kirk only, be lyable in the sum of 40s. Scots money, to be payed by the said parties to be wedded to the Session for relief of the poor." Yet it is now held an innovation to marry in the kirk! On 27th May, 1722, is the following most strange order regarding pauper funerals:—"The Session appoints to the funeral of each poor person within ye parish 4 pence for tobacco, 6 pence for pipes, 5 groats for ale. For an sheet 2s. etc.; but 1s. in case of an young one."

There are many other curious things referred to in these old records. In 1710 there is a long protest from the elders and deacons against keeping a Thanksgiving Day appointed by the Government for the victories of the Confederate Allies in Spain, on the ground that it was *ultra vires* of the civil powers to appoint such observances. There are trials for slander, for removing of landmarks, for "horrid swearing," for "swearing at the minister's gate," for "cursing and swearing," for a sin indicated by such a statement as this—"Janet ——— stood in sackcloth for the sixth time in the public place of repentance." "For breaking of the Sabbath day" by unnecessary handling of corn (by Robt. Ferguson of Moniaive) which his horse had been eating of. In which case the said Robert affirmed that all "he did was to put the loose corn that his horse had pulled off the sheaf in passing together and throw it towards the stucke." This affair is continued until the minister and Inglestown do enquire further into it. "For ye

breaking of the Sabbath day by baking," in which case the offender pleaded that she did not know it was the Sabbath day. There are occasional notices that in the absence of the minister an elder preached, regulations for dealing with parents whose boys are not at school, etc.

It is interesting also to observe from these old records that the same names of tenants are still connected with some of the farms in the parish.

VALUATION.

The earliest notice of the valuation of the lands of this parish is in the "Tax Roll, 1554, of Nithsdail," the twelfth year of Queen Mary. We find then the Barony of Glencairn valued in Scots money at £120 = £10 stg., being equal to the highest valuation in Nithsdale. The baronies of Holywood, Sanquhar, and Drumlanrig are all valued at the same sum. The Barony of Crawfordston is valued at £28, and Snaid at £20 Scots money. In the "Taxt Roll" of 1613 the same valuation continues. The next valuation of the parish that is preserved is that of 1671, and then we find it to have been 12,056 merks—that is £670 sterling. The rental in 1835 is said in the last *Statistical Account* to have been £11,175. The valuation in 1855-6 was £12,608 11s. 2d., and in 1873-4 it amounted to £17,121 18s.

AGRICULTURE.

[This and following section by Wm. Smith, Esq.]

[The parish of Glencairn is a varied one: it embraces hill and dale, and may be termed both agri-

cultural and pastoral, comprehending as it does good arable land in the valley of the Cairn, which is rich and fertile; while on the hills, principally in the upper end of the parish, there are some fine sheep walks. The extent of land under cultivation is now much less than formerly, owing to the high rate of labour and the increased price of artificial manures, etc. Indeed, in the upland districts, such as Dalmacallan, where there are the remains of a corn-mill, Glenjan, Drumloff, etc., land has been cropped where it would now be reckoned the height of folly to attempt to grow grain. About the beginning of the present century the arable farms were more numerous, and consequently smaller in area than they now are; there were also a larger number of cottages than are now to be found. The system of husbandry which is followed is similar to that which generally prevails in the south of Scotland, oats and turnips being the two principal crops, for which the soil being early and sure is well adapted. The impoverishing plan of taking two white crops in succession—the second being called an *aval* crop—has long since been abandoned. Barley used to be extensively cultivated, but, as will be seen from the returns given below, it is now little grown: the same remark applies to wheat, which is a rare crop to be seen now-a-days, tending as it does very quickly to impoverish the land—a marked contrast to the primeval soil in the far west, where successive crops can be taken without detriment. Altogether, the arable farming of Glencairn is conducted with great skill and enterprise, and will

bear favourable comparison with that of any district in the south of Scotland.

A complete change has taken place in the kind of sheep kept in the parish. Long ago, what were termed "short" or blackfaced sheep were the only sort reared, with the exception, perhaps, of a few mugs or pets which were kept for the sake of their wool: this was at a time when the gudewife did not think it beneath her dignity to use the spinning wheel, and knit her gudeman's socks. Now, we believe, Mr. Blacklock, Blackstone, an enterprising tenant in this parish, is the only person who retains a blackfaced breeding stock, all the others being Cheviots, which are preferred as being more remunerative. From the latter, pure Cheviots are bred on the higher sheep walks, and on the lower lands half-breds (between Leicester and Cheviot) are reared, the late Mr. Paterson, Wood, Kirkmichael, being, we believe, the first to introduce the latter, thirty-five or forty years ago, into the district.

Upwards of half a century ago, Galloway cattle and Highlanders were kept in large numbers in the parish. Indeed, so late as forty years ago, almost one half of the profits of the farmers of Glencairn was drawn from cattle, as will be seen from the subjoined estimate quoted from the *Statistical Account* of 1835. The rental of the parish was then estimated at £11,175, derived from the following sources in the proportions specified :—

Cattle produce, ...	£4,575
Sheep, ...	2,800
Crop, ...	2,100

Horses, ...	700
Pork and pigs, ...	400
Wood, ...	200
Houses and feus, ...	400
	£11,175

By comparing the above extract with the Inland Revenue returns, which are given below, our readers will perceive how little profit, relatively, the farmers of Glencairn derive now from cattle compared with what was the case at the time of which we speak. The parish was then intimately associated with the "droving" trade, which was a prominent feature of the district. The late Mr. James Smith of Jarbruck was the principal partner of a firm of four brothers who were engaged in that business; he was an intelligent and enterprising business man; for a long series of years the trade was a prosperous one, but after the peace of 1815 things took an adverse turn and heavy losses were sustained. It is now many years since they went to their rest, and though adversity clouded their latter days, their memory is still held in respect by the old residenters in the district. In the Stewartry the well-known and respected firm of the Hopes of Glenlee carried on the same droving trade.

There are now some well-managed dairies in the parish which will bear favourable comparison with those of their western neighbours, such as Stewarton, Nether-Kirkcudbright, etc. Many Irish cattle are grazed, as also a few shorthorns, which are eventually fed for the fat market.

There are about forty proprietors of land in the parish —the principal being Colonel Walker of Crawfordton, Mrs. Laurie of Maxwelton, and R. C. Fergusson, Esq. of Craigdarroch, whose home farms are a model and example to all. The land in general is not rack-rented, and seldom has the right of hypothec been applied—the tenantry as a whole being well to do in the world. Many gentlemen, besides their property or farms in Glencairn, have large holdings in the north of Scotland.

The following are the Inland Revenue returns for 1872:—

Number of occupiers of land,		82
,,	(Imperial) acres of oats,	1,104
,,	,, ,, barley,	36
,,	,, ,, potatoes,	101
,,	,, ,, turnips,	486
,,	,, ,, grass on land under rotation,	898
,,	,, ,, grass not under rotation,	1,582
,,	,, ,, meadow,	444
,,	Horses,	210
,,	Cows or heifers in calf or milk,	474
,,	Other cattle,	1,327
,,	Sheep about one-year-old,	18,656
,,	Lambs,	14,184
,,	Pigs,	528

MEANS OF COMMUNICATION.

It is only within the last forty years that Glencairn has had the benefit of any public conveyance to connect it with the outer world. In the

year 1833 the "Craigengillan Gastle" coach commenced running from Dumfries to Ayr—by Moniaive—leaving the former town every Monday, Wednesday, and Friday, returning from Ayr on alternate days. It was an object of much attraction and curiosity not only to youngsters, but to older people, who came long distances to see the coach, while it stopped at the village inn to change horses. A few years afterwards it ran daily, but eventually had to give way before the "iron horse," when the Glasgow and South-Western Railway opened up Nithsdale. Moniaive and surrounding district after that was worse off than ever as to locomotion. However, an omnibus was started weekly from the Craigdarroch Arms, Moniaive, on Wednesdays. This continued to run many years until 1865, when an omnibus commenced running between Moniaive and Thornhill railway station, and still continues to do so. Last year another 'bus started direct between Moniaive and Dumfries, on Wednesdays and Saturdays, by Dunscore Kirk. In 1872 an Act of Parliament was passed for the construction of a branch railway, from Moniaive to a junction of the Glasgow and South-Western Railway near to Auldgirth station, to be called the "Glencairn Railway," but owing to the high price of iron, labour, etc., no further steps have been taken as yet for its completion.]

POPULATION.

In 1755	the population	was	1,794
„ 1791	„	„	1,600

In 1801	the population	was	1,403
,, 1811	,,	,,	1,666
,, 1821	,,	,,	1,881
,, 1831	,,	,,	2,068
,, 1861	,,	,,	1,867
,, 1871	,,	,,	1,749

In 1871 there were 399 inhabited houses, containing 444 separate families. The population comprised 800 males and 949 females. 97 families lived in houses with only one room. Of the 1,749 persons in the parish, 767 lived in the village of Moniaive, and 982 in the other parts of the parish.

From 1855 to 1874 the average of births, deaths, and marriages yearly is—births, 53; deaths, 35; and marriages, 13.

EDUCATION.

There are five schools in the parish—two in the village, one at Crossford, another in the Dalwhat valley, and the fifth at Craigmuie. The school rate for this year is 3d. per £.

POOR.

The total average amount raised for the poor annually is about £600, and the poor rate 9d. per £. There were in 1872, 83 paupers on the roll, with 55 dependants, of whom 5 were insane or fatuous.

At the close of last century it is stated in Sir John Sinclair's statistical account that public collections in particular cases of great distress were sometimes made,

but that the interest of £120 sterling and the common weekly collections on Sundays were all the stated supplies for the ordinary poor of the parish. "For these eight or ten years past (viz., from 1780-90) £30 has been annually expended on the poor from these sources one year with another."

MISCELLANEOUS OBSERVATIONS.

Under this heading the late Rev. Mr. Grierson has the following remarks in the old *Statistical Account*:—"The people," he says, "are in general healthy, and several now alive, as well as others lately dead, have arrived at the age of 80 years and upwards. The diseases which prevail most are rheumatism and pains in the stomach and breast, owing, perhaps, to the low and damp situation of many of their houses. The manners of the people, in general, are very agreeable, mild, courteous, and obliging, and they are distinguished for their hospitality and natural civility to strangers." He adds:—"The charge of hiring, and the hire of labourers, and servants of every denomination, continually increases. A common labourer gets £6 or £8, and some £10, in the year, besides bed, board, and washing, and 8d., or, indeed, at some employments 1s. per day, besides victuals. They are however, as yet, but few who get as much as £10 a-year; but if things go on as they have done for some years past, such high wages will doubtless become more frequent. All these circumstances bear very hard on those who

have but a limited income, such as was barely sufficient for a decent support in their respective situations sixty or seventy years ago."

THE VILLAGE OF MONIAIVE, OR MINNYHIVE.

The name is either derived from Monadh-abh or Minny-abh, signifiying respectively hill-streams and marsh-streams. Either word would describe the situation of the village. It is situate between streams flowing from three ranges of hills, and flowing, when the name was given, probably into a marsh. The name is written in many different ways in the Kirk-Session records, which date from 1694. It is there met with spelt—Minyve, Minnyive, Miniaive, Minniaive, Minnyhive, Minniehive, but never, until recent days, Moniaive, as far as I have observed.

The origin of the village is not known. It is not mentioned in any of the old charters of Glencairn. I am inclined to think that it was not in early times the chief village of the parish. There may have been one or two houses there, but probably the largest number would be at the Kirkland. By the 17th century, however, Minnyhive had grown into importance. King Charles I., by his charter of Erection, dated at Edinburgh, 4th July, 1636, "erects the village and lands of Minnyhive into a free burgh of baronie, to be called the *Barony* in favor of William, Earl of Dumfries, Visct. Ayr, Lord Sanquhar, &c., his heirs and successors, &c., in the burgh of Barony of Glencarne, there, and in all

time coming, with free power to make baillies, &c., with a weekly market every Tuesday, and two fairs in the year—viz., 16th June, called the Midsummer Fair, and 30th September, called Michaelmas Fair—each to last three days." The whole land on which the village stood was, as I conceive, the property of Ferguson of Craigdarroch, and shortly after this time he built a bridge over the Dalwhat stream to connect Minniehive with Dunreggan. On 3rd Aug., 1661, he obtained an Act of Parliament at Edinburgh empowering him to levy pontage dues. Towards the middle and close of last century, Ferguson of Craigdarroch increased the size of the village by feuing large portions of his estate. At that time Dunreggan or Dunregan, which was built on Mr. Ferguson of Caitloch's land, was, it is said, little inferior to Minnyhive in extent or number of houses.

In 1792 Minnyhive and Dunreggan contained 98 families. The people seem to have been employed as the inhabitants of the village still are. About that time considerable advantage was expected to accrue to the village from the opening of the coach-road between Ayr and Dumfries, then nearly completed. The reference to the village in the kirk-session records throw little light on its condition. The only notice of any importance is the formation of a parish library to be kept at Minnihive. In June 4, 1732, it is noted, "The Moderator informed the Session that Mr. Ninian Crichton, sometime in this parish, now of London, hath sent down a complement of books to be the beginning

of a parochial library for the use of this parish, to be kept at Minnihive, and lent out to any in this parish under such rules and instructions as Craigdarroch and the Moderator of ye Session shall judge proper, and that the said books are now lodged in the hands of Thomas Gracie, at Nether Waukmiln, one of the deacons of the parish." Then follows a list of said books, almost entirely theological. In August of the same year a further donation from the same gentleman of 88 books was made, and the Session record of that date contains a list of the rules of the library, one of which was that once a year the books were to be specially called in by an intimation from the pulpit. A visitation was made once in the year by certain curators, and an intimation was then made from the pulpit that all books be returned. Beyond the farther reference in these records to the "change" and "ale-houses" of Minnihive, we have no knowledge of its condition.

The village now must present a much improved aspect. It no longer indeed possesses the glory of bailies, and the fairs which used to last three days have shrunk into a single afternoon, while the old jowgs which were formerly fixed to the cross have passed into the category of museum curiosities. But, notwithstanding these losses, Moniaive has prospered with the advance of the country generally. It now boasts of a bank, two hotels, a public hall, two schools, a post and telegraph office, a public clock, many shops, a bowling green, two libraries, and about 190 households.

In the village in 1871 there were 211 inhabited

houses containing 245 families. Population—336 males and 431 females; total, 767. The population in 1861 was 817.

ANTIQUITIES.

Of the antiquities of Moniaive, the only one known to us is the ancient cross, still standing in the centre of the village, dated 1638. It was to this cross that the young son of Mr. Blackadder fled when his father's house at Barndennoch was entered and plundered by the body of troopers in search of Blackadder. The incident is thus related in Blackadder's life:—"About this time, 1666, Turner and a party of sodgers from Galloway came to search for my father. These rascally ruffians beset our house round about two o'clock in the morning. Then gave the cry, 'Damm'd Whigs, open the door.' Upon which we all got up, young and old, except my sister, with the nurse and the child at her breast. When they came in the fire was out. They roared out again, 'Light a candle immediately, and on with a fire quickly, or els we'll roast nurse and bairn and all in the fire, and mak' a braw bleeze.' When the candle was lighted, they drew out their swords and went to the stools and chairs and clove them down to make fire withal, and they made me hold the candle to them, trembling all along and fearing every moment to be thrown quick into the fire. Then they went to search the house for my father, running their swords down through the bed and bed-clothes, and among the rest they came where my sister was, then a child and yet

fast asleep, and with their swords stabbed down through the bed where she was lying, crying, 'Come out rebel dog.' They made narrow search for him in all corners of the house, ransacking presses, chests, and drawers. Then they went and threw down all his books from the press upon the floor, and caused poor me hold the candle all the while till they had examined his books, and all they thought Whiggish, as they termed it, and brave judges they were, they put into a great horse-creel and took away. Then they ordered one of their ruffians to climb up to the hen-loft where the cocks and hens were, and as they came to one threw about its neck and then down to the floor with it, and so on till they had destroyed them all. Then they went to the meat ambry and took out what was there; then to the meal and beef barrels, and left little or nothing there. All this I was an eye-witness to, trembling and shivering all the while, having nothing but my short shirt on. So soon as I was relieved of my office, I begins to think, if possible, of making my escape rather than to be burnt quick, as I thought and they threatened. I goes to the door, where there was a sentry on every side standing with their swords drawn, for watches were set round to prevent escape. I approached nearer and nearer by small degrees, making as if I were playing myself. At last, I gets out there, making still as if I were playing, till I came to the gate of the house; then, with all the little speed I had (looking behind me now and then to see if they were pursuing after me) I run the length of a half mile in the dark night naked to the shirt. I got to

a neighbouring toune, called the Bridgend of Mennihyvie, where, thinking to creep into some house to save my life, I found all the doors shut and the people sleeping. Upon which I went to the cross of the toune and got up to the uppermost step of it, and there I set me doun and fell fast asleep till the morning. Between five and six a door opens, and an old woman comes out, and seeing a white thing upon the cross comes near it, and when she found it was a little boy, cries out, 'Jesus, save us! What art thou?' With that I awakened, and answered her, 'I'm Mr. Blackadder's son.' 'O, my puir bairn, what brought thee here?' I answers, 'There's a hantle of fearful men with red coats has burnt all our house, my brother and sister, and all the family.' 'O, puir thing,' says she, 'come in and lie doun in my warm bed,' which I did, and it was the sweetest bed that I ever met with."

GEOLOGY.

The rocks in the parish of Glencairn belong almost entirely to the great Silurian formation, and resemble in general character the representatives of this period in other parts of Scotland. Excellent sections are exposed in the Dalwhat water and its tributaries, which cut more or less obliquely across the strike of the beds. In the northern portion of the parish, the rocks consist for the most part of felspathic flagstones and shales, which dip underneath a trough of black anthracitic shales with associated flinty mudstones and greywackes.

In the neighboorhood of Moniaive, the rocks are somewhat different. To the north-east and south-west of the village, the beds have undergone considerable alteration, as is evident from the schistose character of the strata. These beds have been thrown into a series of folds, and the actual thickness of the strata is thus considerably diminished. Fossils have been obtained from several bands in the high-lying districts. In the soft felspathic shales in the neighbourhood of Benbrach Hill, worm tracks have been met with, and the black shales in Dibbin Lane and the hills to the east of Conrick have yielded excellent specimens of Graptolites.

The igneous rocks met with in the parish are all intrusive, and occur in the form of dykes. Though some of these dykes cut across the line of strike of the Silurian rocks, they usually run along the lines of bedding. Pink supersilicated felstone is the commonest type of igneous rock, but instances of hornblendic porphyry and basalt have also been found.

There are no representatives of the Carboniferous formation, which has proved such a source of wealth in other parts of Scotland. The black anthracitic shales are apt to be mistaken for members of this series, and have elsewhere led credulous people to spend money in a fruitless search for coal.

The general configuration of the parish affords proof of extensive glaciation. This is evident from the polished and striated surfaces which abound everywhere, as well as from the well-marked deposits, which

point to the existence of ice. Many of the valleys in the northern portion of the parish have a considerable thickness of stiff till or boulder clay. This deposit is being rapidly denuded by the action of streams, so that what is now left is but a remnant of a once widespread deposit. In the upper reaches of the Dalwhat water and its tributaries small moraine heaps may be seen, with large subangular blocks perched on their sides. These indicate the shrinkage of the ice back into the high grounds, and likewise point to a gradual change of climatic conditions when the cold was only able to nourish a series of valley glaciers.

Below Moniaive and onwards along the valley of the Cairn till it joins the Nith, numerous gravel mounds occur, which attain a great development north of Dunscore. These are partly due to river action, and also belong in part to the time of the great submergence.

FOLK LORE.

There are some stories and incidents connected with some of the properties in this parish which ought perhaps to be noticed. In the *Dumfries Magazine*, 1825, there is a story told about the tenant of the farm of Dibbin, then the property of Sir Robert Laurie, to the following effect:—

On one occasion Sir Robert was visited by his tenant. Sir Robert introduced his guest into the parlour, where sat his lady and several of her female friends. The parlour carpet was of much scantier dimensions than

the floor, so that between the edge and the wall a bare space of considerable breadth extended round the room, on which the chairs stood. Dibbin perceived this the moment the door was opened, and advancing to the chair which stood nearest him, he lifted it carefully on to the carpet and passed along the open space to the second, which he removed in the same manner—then he passed to a third, and so on, until he at length reached the middle of the room exactly opposite the ladies, who, by this time, were staring some times at him, some times at Sir Robert, and some times at each other in the utmost astonishment. Dibbin was dressed in hodden grey and nailed shoes, and stood bowing most profoundly on the bare floor. "Allow me," said Sir Robert to the ladies, "to introduce to you an old and very decent tenant of mine, Mr. M'Kinna, in Dibbin, and, Mr. M'Kinna, I beg to introduce you to Lady Laurie. Pray, advance on the carpet, for you must shake hands with her." Dibbin, bowing till his chin touched his breast, answered, "I'm hopin' ye're gey weel my leddy." Then, taking his bonnet in the left hand, he held out his right over the edge of the carpet and motioned the lady to approach and receive his welcome. "I mauna step on that braw thing," said he, carefully avoiding the carpet, "it was na made for my dirty shoon to tramp on. The bare wud's ower gude for my feet, let alane claiths o' that kind." Dibbin stuck to his word, and Lady Laurie had to come to him. He took her hand and said, "A fine saft han', a fine saft han', an unco

odds atween this and my Grizzy's." Then, letting it go, added, "I welcome ye heartily (it was shortly after her marriage), I welcome ye heartily, mem. Ye'll fin' Sir Robert a kin' man if ye tak' the richt gait o' him. There's a great deal in kennin' the richt gait o' a man, as our Grizzy says." "And is Mrs. M'Kinna sufficiently versed in your humour to take you always npon the right side you talk of?" asked her Ladyship. "Atweel, as to that, my leddy," replied Dibbin, with a significant grin, "it's no vera easy to tell about it whiles. Ye'll ken yersel, if ye were married a wee langer, that the best o' frien's maun differ at times. But what ser's a cankert word or twa? When there's love in baith hearts they're aye sure to grow thegither again."

Several other quaint stories are told of Dibbin in this magazine, which are too long for insertion here. In another article in this same book there is a story entitled "The Tailor of Craigknee," whose introduction is worth quoting:—"Scotland is full of traditionary stories, and no place throughout its whole extent is more so than the parish of Glencairn. Its romantic but isolated situation deprives it of that intercourse with the world which is necessary to brush up the manners and to enlarge the understanding, and hence more of our old national prejudices and superstitions, but mingled, at the same time, with their contemporary virtues, prevail amongst its inhabitants than are to be found, perhaps, in all the Lowlands besides."

A story is told of Lord Brougham in connection with

Glencairn. On one occasion he was paying a visit to Ferguson of Craigdarroch. During his visit a public dinner took place at the inn at Moniaive. After dinner, he took out a cigar, which he was about to light, when one of the company objected to his smoking at the table. He persisted. Thereupon the objector seized a wine glass and shied it at his head. Brougham sent another tumbler back at Dr. ———. Then followed a decanter from each combatant, and in a short time the table might have been cleared of every available missile had not one of the company, a tall and powerful man, at this stage of the conflict risen from his seat, gone up to Brougham, lifted him as if he had been a child, carried him down stairs out of the house, and deposited him safely in the courtyard. I don't suppose Brougham was ever so put down. I was told this anecdote by a nephew of the gentleman who carried him out.

Burns was frequently in Glencairn. The song

> "O Willie brew'd a peck o' maut,
> And Rob and Allan cam' to pree;
> Three blither hearts that lee-lang night
> Ye wadna find in Christendie;"

refers, says Dr. Currie, to a meeting that took place at Laggan, in Glencairn. William Nicol, the "Willie" of the poem, was the proprietor of that farm. [Dr. Currie says "it was purchased on the recommendation of Burns." Nicol does not appear to have purchased Laggan till after the date of the song. The disposition is granted

by Wm. Riddell of Commieston, W.S., to Wm. Nicol, one of the masters of the High School, Edinburgh, of the lands of Meikle and Little Laggan, lying in the barony of Snaid, parish of Glencairn, and shire of Dumfries, dated 26th March, 1790, and registered in the books of Council and Session, 2d April, 1790. In an advertisement announcing the intended sale of parts of the estates of Maxwelton, which appears in an Edinburgh newspaper of 21st November, 1786, we read, "Lot VII. is composed of the lands of Craiglyrian, about 740 acres, whereof 17 are arable, and the lands of Meikle and Little Laggan, consisting of about 284 acres, whereof 69 are arable and 9 meadow ground; the remainder is good pasture land, and there is some wood upon these lands." It is stated that the lands of this lot are let together under a current lease till 1797, at the annual rent of £121 18s. It is said Nicol paid about £1,500 for Laggan.]

Again, the story of "The Whistle" refers to Glencairn. It is given thus by Burns:—"In the train of Anne of Denmark, when she came to Scotland with our James VI., there came also over a Danish gentleman of gigantic stature and great prowess, and a matchless champion of Bacchus. He had a little ebony whistle which at the commencement of the orgies he laid on the table, and whoever was the last able to blow it, everybody else being disabled by the potency of the bottle, was to carry off the whistle as a trophy of victory. The Dane produced credentials of his victories, without a single defeat, at the Courts of Copenhagen, Stockholm, Mos-

cow, Warsaw, and several of the petty courts in Germany, and challenged the Scot Bacchanalians to the alternative of trying his prowess, or also acknowledging their infirmity. After many overthrows on the part of the Scots, the Dane was encountered by Sir Robert Laurie of Maxwelton, ancestor of the present worthy baronet of that name, who after three days' and nights' hard contest left the Scandinavian under the table—

'And blew on the whistle his requiem shrill.'

Sir Walter, son to Sir Robert before mentioned, afterwards lent the whistle to Walter Riddell of Glenriddell, who had married a sister of Sir Walter."

Burns has blundered in this narrative. There was no Sir Robert Laurie, as will be seen from the pedigree we have given till long after the reign of James VI. Nor is the whistle a small ebony one. It is the largest whistle I ever blew, and of a yellowish colour. The whistle after it fell to Glenriddell was submitted to another contest between Captain Riddell, Mr. Ferguson of Craigdarroch, and Sir Robert Laurie, which took place at Friars' Carse on 16th October, 1789, and which the song commemorates :—

"I sing of a whistle—a whistle of worth ;
I sing of a whistle—the pride of the north—
Was brought to the court of our good Scottish king,
And lang with this whistle all Scotland shall ring.

Old Loda, still rueing the arm of Fingal,
The God of the bottle sends down from his hall—

'This whistle's your challenge—to Scotland get o'er,
And drink them to ——, sir; or ne'er see me more.'

Old poets have sung, and old chronicles tell,
What champions ventured, what champions fell;
The son of great Loda was conqueror still,
And blew on the whistle his requiem shrill,

Till Robert, the Laird of the Cairn and the Skarr,
Unmatched at the bottle, unconquered in war,
He drank his poor godship as deep in the sea,
No tide of the Baltic e'er drunker than he.

Thus, Robert victorious, the trophy has gained,
Which now in his house has for ages remained:
Till three noble chieftains, and all of his blood,
The jovial contest again have renewed.

Three joyous good fellows, with hearts clear of flaw:
Craigdarroch, so famous for wit, worth, and law;
And trusty Glenriddell, so skilled in old coins;
And gallant Sir Robert, deep-read in old wines.

Craigdarroch began, with a tongue smooth as oil,
Desiring Glenriddell to yield up the spoil,
Or else he would muster the heads of his clan,
And once more in claret try which was the man.

'By the gods of the ancients,' Glenriddell replies,
'Before I surrender so glorious a prize,
I'll conjure the ghost of the great Rory More,
And bumper his horn with him twenty times o'er.'

Sir Robert, a soldier, no speech would pretend,
But he ne'er turned his back on his foe or his friend,
Said, 'Toss down the whistle, the prize of the field,
And knee-deep in claret, he'd die, or he'd yield.'

To the board of Glenriddell our heroes repair,
So noted for drowning of sorrow and care;
But for wine and for welcome not more known to fame
Than the sense, wit, and taste of a sweet, lovely dame.

A bard was selected to witness the fray,
And tell future ages the feats of the day;
A bard who detested all sadness and spleen,
And wished that Parnassus a vineyard had been.

The dinner being over—the claret they ply,
And every new cork is a new spring of joy
In the bands of old friendship and kindred so set,
And the bands grew the tighter the more they were wet.

Gay pleasure ran riot as bumper ran o'er,
Bright Phæbus ne'er witnessed so joyous a core;
And vowed that to leave them he was quite forlorn,
Till Cynthia hinted he'd see them next morn.

Six bottles a-piece had well worn out the night,
When gallant Sir Robert, to finish the fight,
Turned o'er in one bumper a bottle of red,
And swore 'twas the way that their ancestors did.

The worthy Glenriddell, so cautious and sage,
No longer the warfare ungodly would wage;
A high-ruling elder, to wallow in wine!
He left the foul business to folks less divine.

The gallant Sir Robert fought hard to the end,
But who can with fate and quart bumpers contend?
Tho' fate said, 'a hero shall perish in light,'
So up ran bright Phæbus, and down fell the knight.

Next, up rose our bard, like a prophet in drink,
'Craigdarroch, thou'lt soar when creation shall sink;
But if thou would flourish immortal in rhyme,
Come, one bottle more, and have at the sublime.

Thy line that has struggled for freedom with Bruce,
Shall heroes and patriots ever produce;
So thine be the laurel, and mine be the bay,
The field thou hast won, by yon bright god of day.'"

With the following verse from Burns' "Lament for

the Earl of Glencairn" we may conclude our account of this parish:—

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

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THE END.

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