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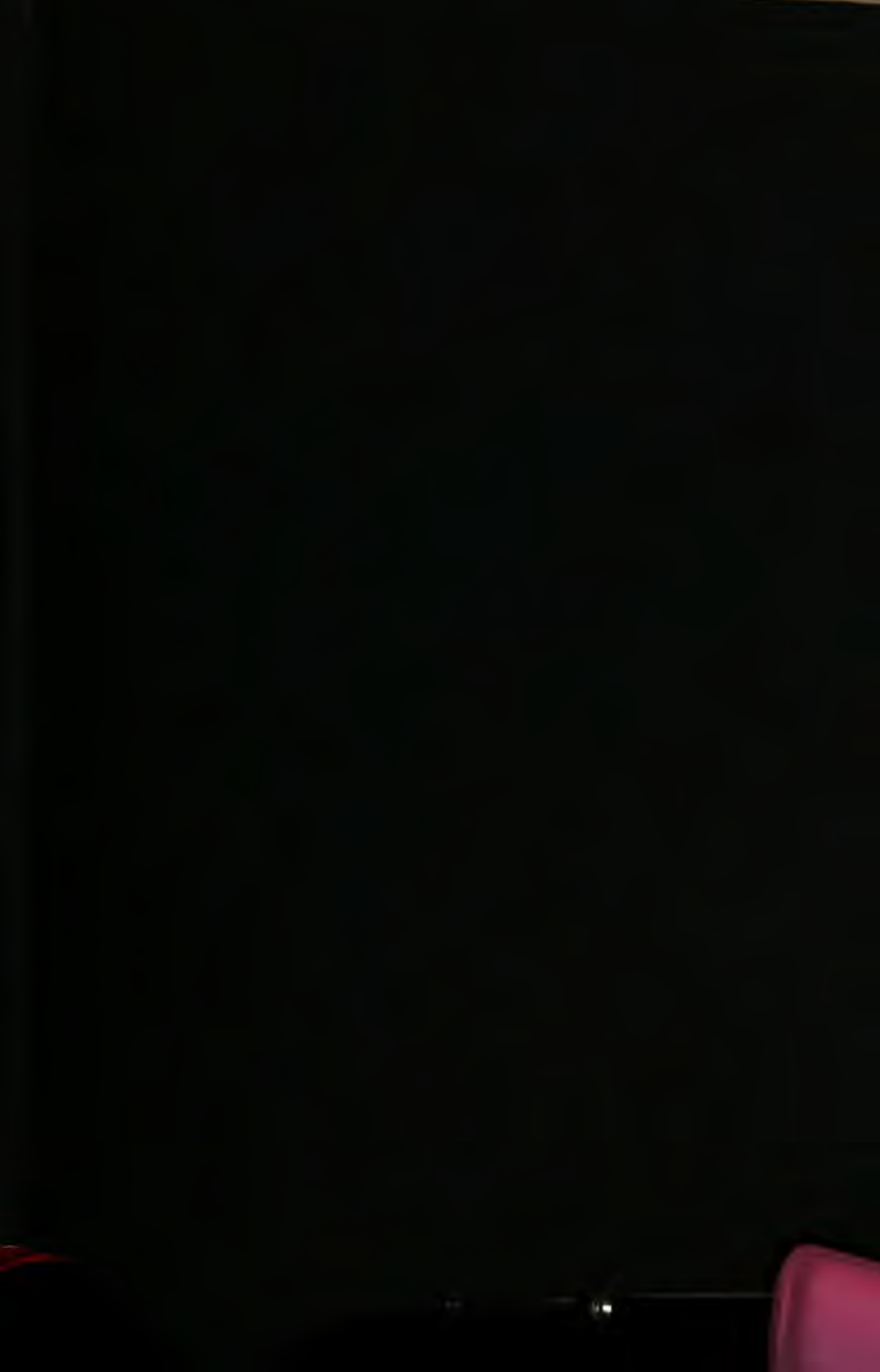
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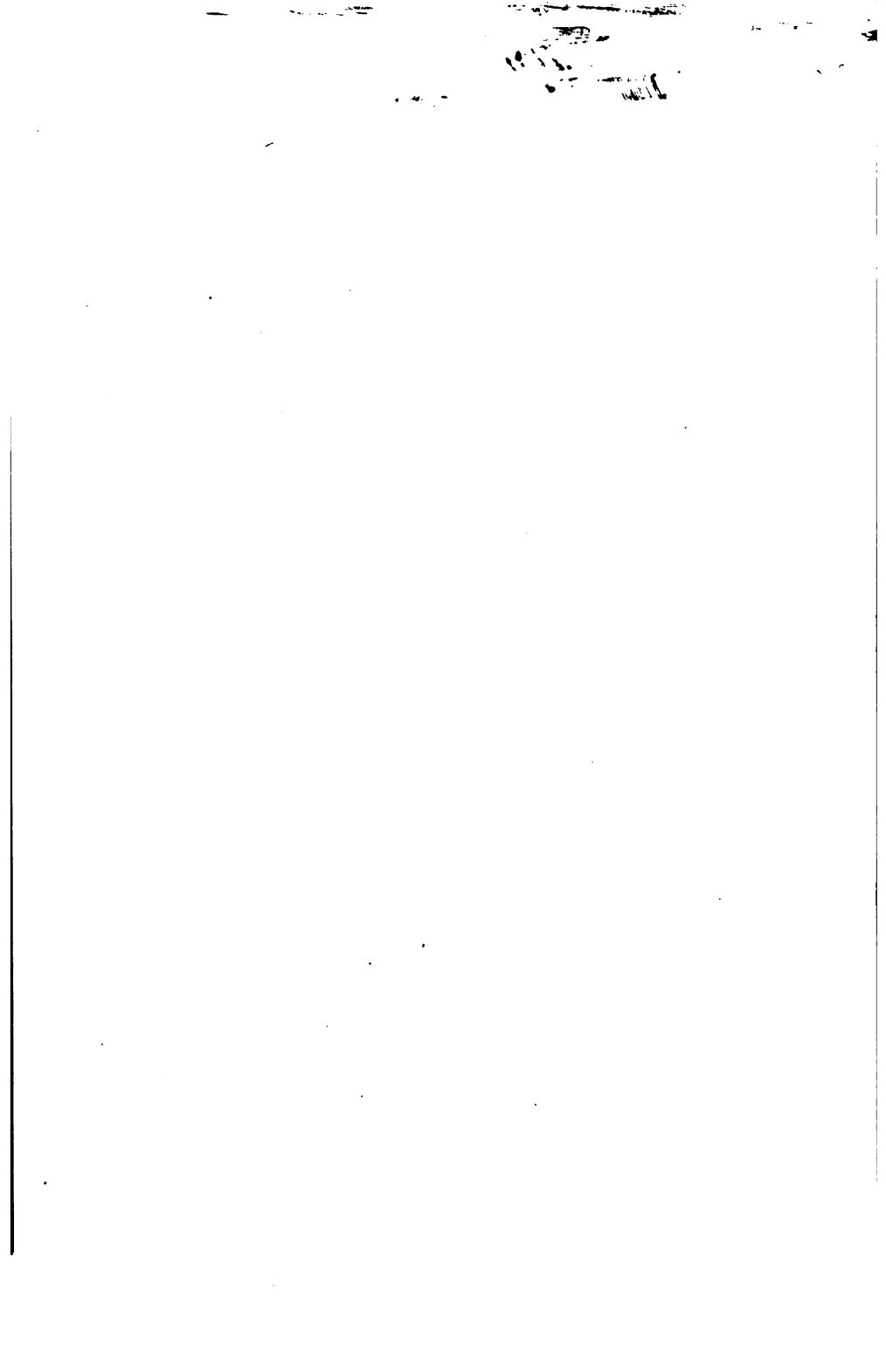
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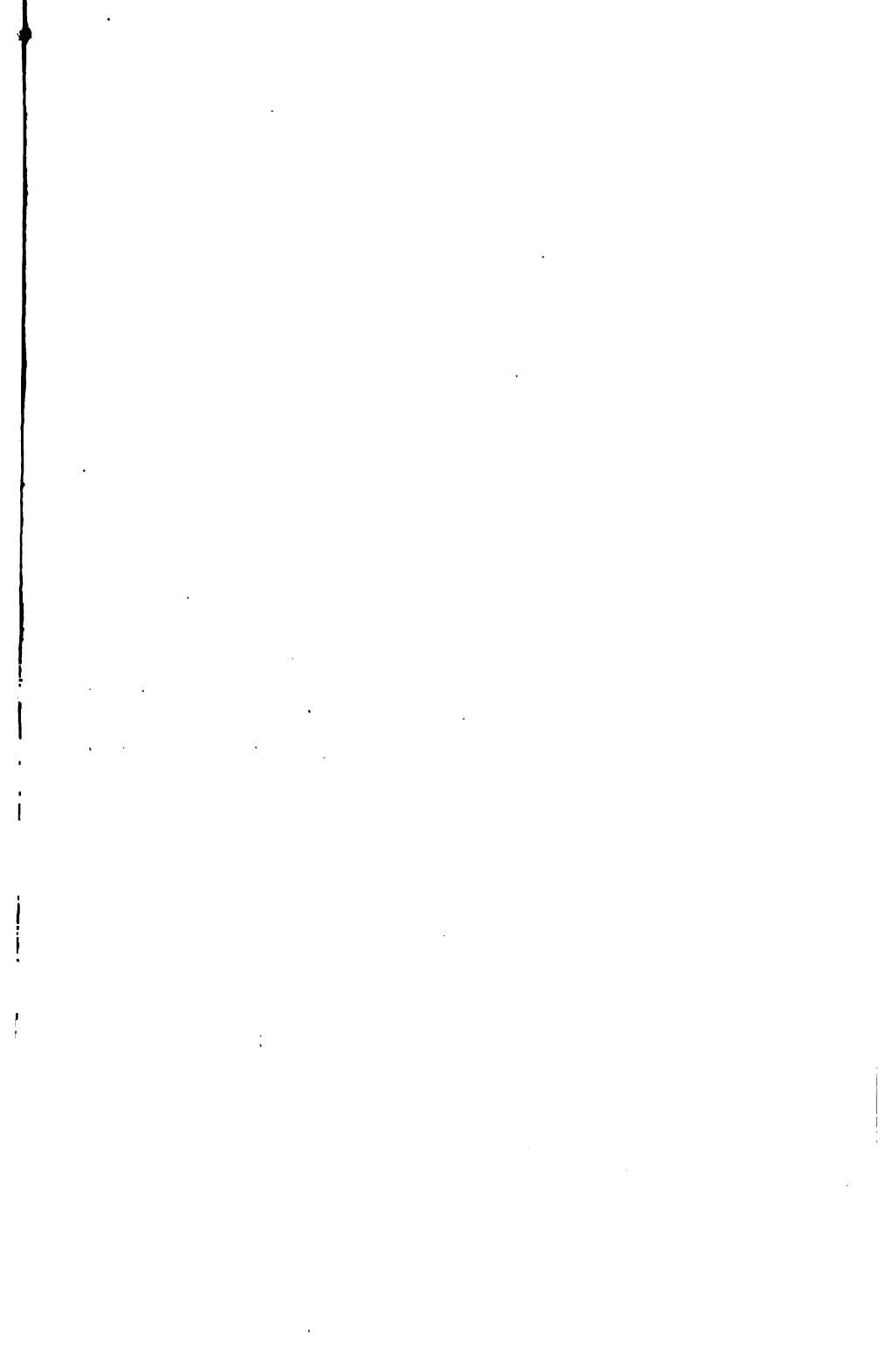
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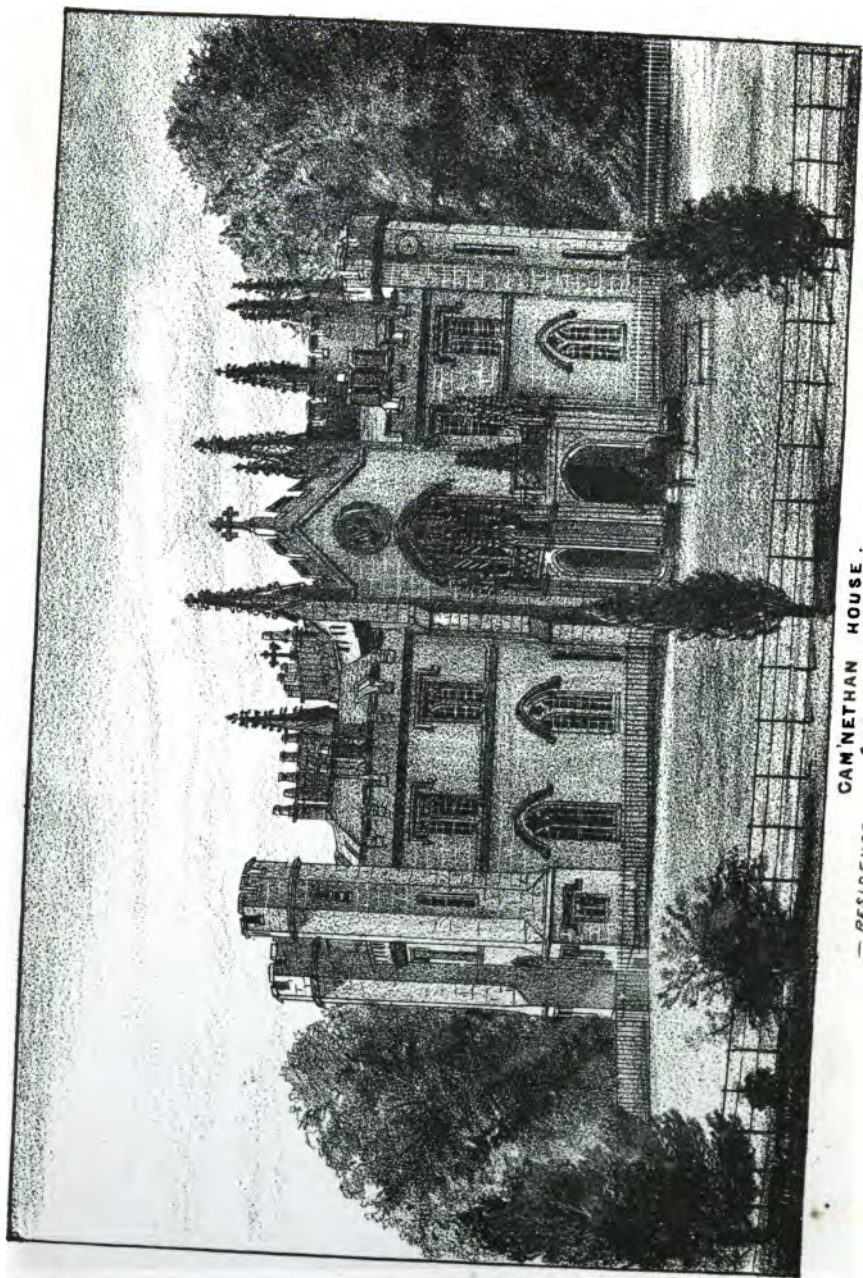
STONEHOUSE.











CAMNETHAN HOUSE.  
— RESIDENCE OF GENERAL LOCKHART C.B. —

# STONEHOUSE:

Historical and Traditional.

BY

ROBERT NAISMITH, J.P., F.S.A. SCOT.

AUTHOR OF "THE STORY OF THE KIRK,"  
ETC., ETC.



GLASGOW:

ROBERT FORRESTER, 1 ROYAL EXCHANGE SQUARE.

1885.

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TO

**Major-General Lockhart, C. B.,**

OF CASTLEHILL AND CAMBUSNETHAN,

LORD OF THE BARONY OF STONEHOUSE, AND DEPUTY-LIEUTENANT

OF THE COUNTY OF LANARK,

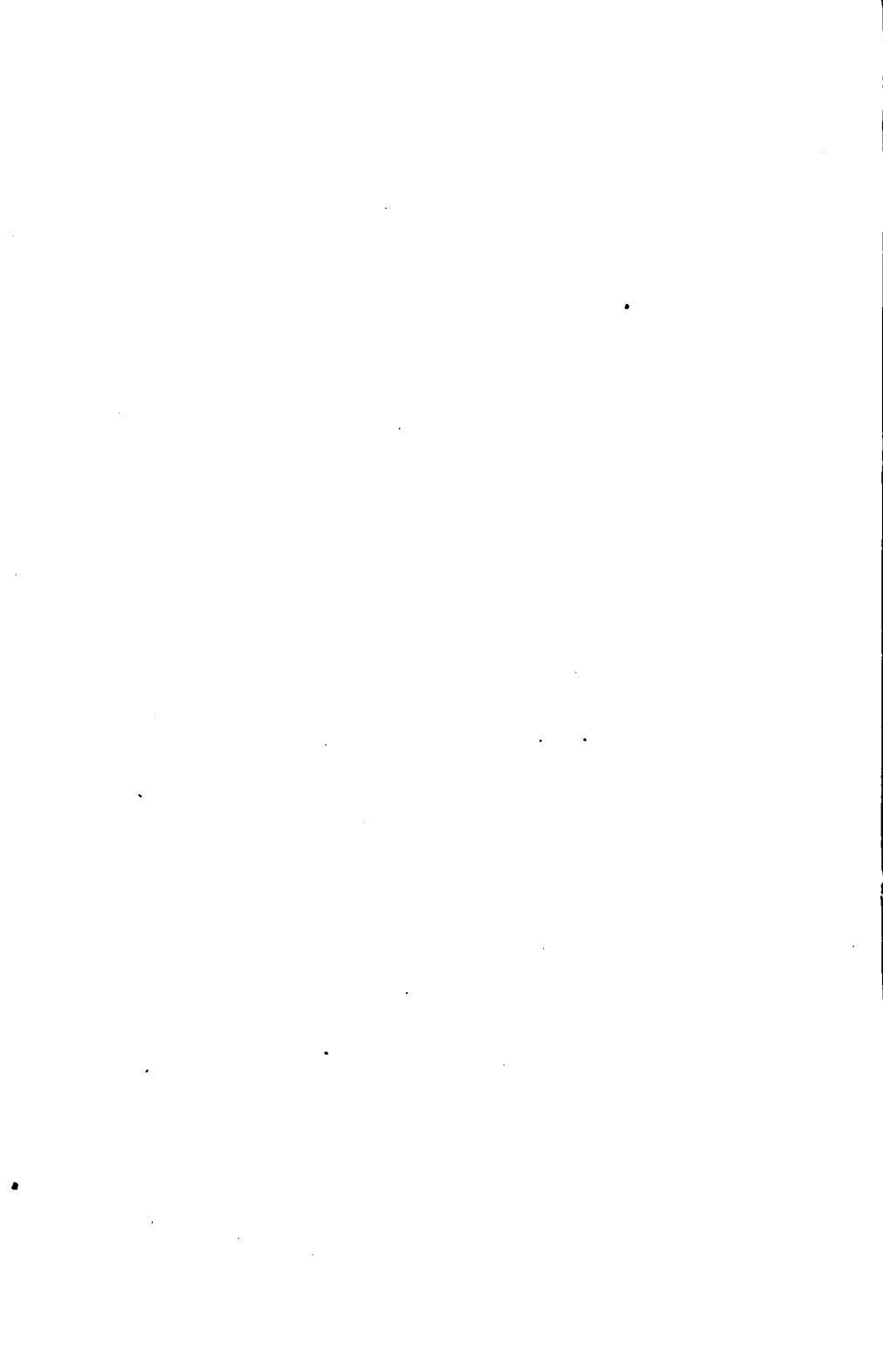
IN CONSIDERATION OF

HIS MANIFOLD INTEREST IN THE PARISH,

**This Volume,**

TREATING OF STONEHOUSE,

IS RESPECTFULLY INSCRIBED BY THE AUTHOR.



## P R E F A C E.

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IT is with some hesitation that I have acceded to the request of numerous friends to issue this volume on Stonehouse. Its compilation has been a source of pleasure during the leisure hours of business; and it is hoped that it may, at least, pioneer the way to something fuller in the future. I gratefully return thanks to all who have helped in any form.

The theory of the origin of the name of Stonehouse is, as far as I am aware, propounded here for the first time. It has been my endeavour to trace the Proprietors of the Barony from the earliest period down to the present time, taking notice of the principal early families who held considerable portions of land in the parish. The Ecclesiastical and Covenanting sketches, and the miscellaneous information in regard to a variety of other matters may be found interesting to a certain class of readers. The extracts from Parochial records tend to throw some light on the characteristic features of a bygone age. The "Avonside Rhymes" are taken from the original manuscript, written nearly half a century ago, which has been in the possession of the writer for many years.

The illustrations placed throughout the volume have been prepared with much care, and may convey pleasant recollections of familiar scenes. A sketch map, showing the boundaries of the Parish, reduced from the Ordnance Survey plans, has been appended.

To the natives of the Parish and others connected therewith in any way, I venture to look for some measure of acceptance to the volume launched upon the tide of time.

R. N.

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# STONEHOUSE.

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## EARLY HISTORY OF THE DISTRICT.

“Breathes there the man, with soul so dead,  
Who never to himself hath said,  
    This is my own, my native land !  
Whose heart hath ne'er within him burned,  
As home his footsteps he hath turned  
    From wandering on a foreign strand ?  
If such there breathe, go, mark him well ;  
For him no minstrel raptures swell ;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim ;  
Despite those titles, power, and pelf,  
The wretch, concentred all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust, from whence he sprung,  
Unwept, unhonoured, and unsung.”

**R**OME was the world's metropolis, the mistress of the nations, noted for the surpassing splendour of her institutions and the magnificence of her edifices. Everything that art could accomplish had been tried to adorn, beautify, and embellish the proud city of the Cæsars. Philanthropy and science endeavoured to raise the citizens to intellectual supremacy, and the martial spirit had triumphed in securing an unparalleled superiority over a large proportion of the nations of the earth. Though monuments of genius adorned the noble city ; though senators electrified her inhabitants, and sumptuous palaces were the abode of her luxurious rulers, yet the obscure and poor land of Britain was a coveted prize of these haughty, domineering Romans.



Curiously enough, among ancient nations the Romans stand conspicuous as almost the only people whose greatness and glory, whose wealth and power did not spring from commercial sources. War seemed to be their grand avocation, and the lust of conquest was fed by the treasures of the conquered kingdoms. With fascinating power they attracted the world's traders, enriching themselves with all the rich and rare products of the varied climes of earth, which were easily disbursed with the wealth of plundered princes.

The gigantic aim of the Romans was to subjugate the world; and the invasion of the southern portion of this island by Julius Cæsar paved the way for the subsequent advance of Agricola into North Britain. To this world-embracing scheme we are indebted for the earliest reliable information concerning our country.

Although Aristotle may have mentioned Albion, and certainly Julius Cæsar wrote of Britannia, yet the first writer to whom we are indebted for any tolerable account of the northern portion of this island—under the appellation of British Caledonia—is Cornelius Tacitus, who wrote the life of his son-in-law, Julius Agricola, a Roman officer who spent a considerable part of his active life in this isle. Being five years commander of the Roman army that invaded this country, he doubtless acquired a fair amount of knowledge of the resources of the land, of the manners and customs of the people, as well as of their avocations and pursuits; and Agricola would communicate to Tacitus all necessary information that would enable the historian to describe this country and its condition.

The parish of Stonehouse formed part of a large tract of land possessed at this period by one of the principal, if not the most powerful and civilized tribe in North Britain, called the *Damnii*, whose language may still be traced in the names of some of the localities and streams. This tribe, occupying a territory that might be said to comprise the shires of Lanark, Ayr, Renfrew, and Stirling, with a small part of Dumbarton and Perth, undoubtedly held one of the most important positions of the twenty-one tribes of Caledonia in respect to extent of land, fertility of soil, abundance of herds, general wealth, and popu-

lation. In endeavouring to subdue this tribe, the Romans did much to civilize them, by introducing the arts of industry; and they materially helped to beautify and enrich the country by the planting of those orchards for which Clydesdale has for ages been famous. Even Agricola found it difficult work to subdue this tribe. In his fourth campaign, in A.D. 81, with his 30,000 well-equipped, valorous Roman soldiers, he found it a stern task to vanquish the resolute foe.

Tall, strong, and well-proportioned, armed with spears, daggers, swords, helmets, shields, battle-axes, and bows, fighting for their hearths and homes, they struggled bravely against the overwhelming force of the Roman legions. After the departure of Agricola the natives regained their independence, and even carried on a sort of aggressive warfare on the Roman province in the south.

The Roman Emperor Adrian contented himself with maintaining his position south of the wall between the Tyne and Solway. Succeeding emperors endeavoured to recover what Agricola had primarily won, so that the country between the Forth and Solway, and between the Clyde and Tyne, became a source of continual strife, alternately in the hands of the Romans and the Caledonians.

When the Romans finally withdrew from Britain, the natives of this district rallied and resolutely defended themselves against the Saxon invaders, establishing the Cumbrian kingdom, with the five Romanized tribes of the Valentian province, from the Tyne to the Forth. This territory was sometimes known as Strathclyde—"Y-strad-cluyd"—the warm vale or strath, in which there appeared to be a continual conflict for superiority, where war was the rule and peace the exception.

We are informed that the Cymri of the Lowlands, after the departure of the Romans, were divided into independent principalities, ruled by *reguli* until the time of Rydderch Hael, the prince of Lanark, who became sovereign of the district in A.D. 573 and ruler of the kingdom of Strathclyde. It is interesting to learn that four bards flourished in this district in the sixth century—Merlin, Aneurin, Taliessir, and Llywarch Hen.

It is said that Rydderch Hael and his family embraced the Christian faith as proclaimed by the disciples of Columba. Kentigern was the friend and adviser of Rydderch, and the king appears to have appointed Kentigern bishop of Strathclyde. Columba, who seemed to be on intimate terms with the king, must have exercised a powerful influence for good, and sweetened the sway of the regal court. The king reigned at Alclyde till his death in A.D. 603, having survived Columba seven years.

The Cumbrian kingdom figures largely in Scottish history, and seems to have risen to some eminence under the romantic King Arthur and others. When Edwin assumed the Northumbrian sceptre in 617, he established himself for a time securely in the country by erecting a strong fortress on a rock not far from the estuary of the Forth, which was named after its founder, Edwin's-burgh, now Edinburgh, the metropolis of Scotland. After his discomfiture, a series of sanguinary struggles for victory fill up the annals of those times. The Cumbrians, though unable to resist certain encroachments on their ancient frontiers, and gradually diminishing in numbers and influence, still remained a distinct people within their paternal domains long after the extinction of the Pictish government. Party feuds and internal dissension sapped the vigour of its earlier history, until at length part of their territory was held as fief of England.

Upon the death of Malcolm II., king of Scotland, the first monarch who governed the whole extent of country which has since been included under the name of Scotland, his nephew Duncan, prince of the Strathclyde Britons, succeeded to the throne. His reign has been rendered famous by the immortal tragedy of Shakspeare. Macbeth's father, the chieftain of Ross, had been in some seditious quarrel in A.D. 1020, and the Highland duty of taking revenge devolved on his son. Macbeth's wife was Lady Gruoch, who had been previously married to the chieftain of Moray, who had been burned with fifty of his clan in his rath or fortress. Macbeth claimed to be the grandson of Malcolm II., and competed with Duncan for sovereignty. In the course of one of Duncan's customary circuits for the administration of justice amongst his subjects he came to Bethgowanan,

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near Elgin, in A.D. 1039, and being within the territory of Macbeth, Duncan was attacked and mortally wounded. His followers carried him to Elgin, where he died. Macbeth hastily marched to Scone, and was crowned. He reigned for a considerable time with vigour, till Siward, king of Northumberland, brother-in-law to Duncan, conducted a numerous army into the dominion of Macbeth in A.D. 1054, when a sanguinary conflict ensued near Dunsinane, in which Macbeth was defeated with a loss of 3000 men. He fled, and struggled to maintain the unequal contest, but was latterly killed in a skirmish by his inveterate foe, Macduff, in A.D. 1056. Shakspeare has coloured and interwoven these incidents into his glorious tragedy.

Upon the accession of Malcolm III. some important changes were effected in the administration of the affairs of the kingdom, and his estimable Queen, Margaret, had a powerful influence for good, through which a great impetus was given to education and religion in the realm. Ecclesiastics took every advantage of the improved condition of the country, and monasteries flourished into power and opulence; and as this parish comes into historic view about this period, our attention will henceforth be confined principally to men and events connected with our native place.

## ORIGIN OF THE NAME OF STONEHOUSE.

---

“ There is a land, of every land the pride,  
Beloved by Heaven o'er all the world beside ;  
Where brighter suns dispense serener light,  
And milder moons emparadise the night.  
A land of beauty, virtue, valour, truth,  
Time-tutor'd age, and love-exalted youth ;  
The wandering mariner, whose eye explores  
The wealthiest isles, the most enchanting shores,  
Views not a realm so bountiful and fair,  
Nor breathes the spirit of a purer air.  
In every clime the magnet of his soul,  
Touch'd by remembrance, trembles to that pole ;  
For in this land of Heaven's peculiar grace,  
The heritage of nature's noblest race,  
There is a spot of earth supremely blest—  
A dearer, sweeter spot than all the rest—  
Where man, creation's tyrant, casts aside  
His sword and sceptre, pageantry and pride,  
While in his softened looks benignly blend  
The sire, the son, the husband, brother, friend.  
Here woman reigns : the mother, daughter, wife,  
Strew with fresh flowers the narrow way of life !  
In the clear heaven of her delightful eye,  
An angel-guard of loves and graces lie ;  
Around her knees domestic duties meet,  
And fire-side pleasures gambol at her feet.  
Where shall that land, that spot of earth be found ?

“ Art thou a man—a patriot ? look around,  
O thou shalt find, how'er thy footsteps roam,  
That land thy country, and that spot thy home.

“ Man, through all ages of revolving time—  
Unchanging man, in every varying clime—  
Deems his own land of every land the pride,  
Beloved by Heaven o'er all the world beside ;  
His Home the spot of earth supremely blest,  
A dearer, sweeter spot than all the rest.”

THE usual way of accounting for the origin of the name has been to say that the parish obtained it from the town where the church

stood ; and that the town owed its name to the first stone house which was built at a place where there are now many stone houses. Probably the origin of the name reaches further back than this supposition. We know that this is one of the oldest parishes in Scotland, and of great ecclesiastical antiquity. The church and graveyard were dedicated to St. Ninian more than a thousand years ago, and this grand old home missionary and evangelist died four centuries prior to this dedication, evidently showing that the fragrance of his name had perfumed the intervening generations. Wherever he went he seems to have been gratefully remembered, and the nucleus of a Christian congregation often arose amongst the simple-minded cottars of this olden time. Wells were consecrated to his memory near the site of the primitive place of worship, and we find a nice little well near the old church preserving the preacher's honoured name in its vulgar form of Ringan Well, and abbreviated into Ringwell. It was customary to erect places of worship at that time, often but wattle structures, near the site of some former spot consecrated for worship.

The Druids were the predecessors in this country of these early preachers of the Gospel—St. Ninian and his successors ; and an erection of stones, in circular fashion, in some places still marks out the ancient heathen places of worship, as for example, Stonehenge, &c. Stones were also objects of worship in early times. These Christian evangelists referred to supplanted the Druids and erected new places of worship for the new faith they proclaimed, and it was the custom in these rude times for the common people to say to one another, when inviting to worship, " Let us go to the Stanes." This is a form of expression that was common up to recent times in some localities. It was the language of those who adhered to the new faith, and furnishes us with the original Saxon forms of Stanes, Stannas, Stanhus, Stanhous, and Stonehouse. The large old plane trees point to this conclusion, as the heathen sites of worship were usually in groves of trees. Now this district was formerly adorned with plane trees of immense size, towering aloft and stretching like a forest to the neighbouring parish. Strictly speaking, these are

not plane trees but sycamore trees (*Acer Pseudo-Platanus*, Nat. order, *Aceraceæ*; Linn. system, *Octandria, Monogynia*). The wood is compact, firm, and susceptible of a high polish, and esteemed by turners, cabinetmakers, and musical instrument makers, and specially desirable for making violins. As a fuel it is unsurpassed for the amount of heat and durability it possesses. These trees rival the famous sycamores at Kew. Cowper, an ever-observant admirer of nature, thus speaks of the sycamore :—

“ Nor unnoted pass  
The Sycamore, capricious in attire,  
Now green, now tawny, and, ere autumn yet  
Have changed the woods, in scarlet honours bright.”

At an early period all the way to Woodlands, as the name implies, was thickly wooded, and the precincts of the old well between the churchyard and Westmains indicate a most likely spot for the old Druids to perform their debasing ceremonies, characterised as worship. We premise that the name is far earlier than some fancy, who say that it had its origin from the mansion-house of some laird of Stonehouse, because they say his was the only stone house at that time. We have the name ere there is a record of any proprietor of the barony, or a notice of its erection into a barony. We have the name long ere this country was denominated Scotland, and we prefer to trace the origin of the name therefore to the ecclesiastical connection of a hoary antiquity. The Druid temples in North Britain were called, by the Scoto-Irish missionaries who propagated the Gospel here, “clachans,” which literally signified stones, hence the term “clachan” came to denote a place of worship from the rise of Christianity to the present times.

In all probability the first structure in these olden times of a stone building was the church, and possibly there were at that time a few clachans situated in different parts of the parish, with a few cottages, mere wattled structures, covered with heather, &c. One of these clusters of cottages would arise round the church, one at Kittymuir, one at Sandford, one near Hazeldean, one near Catcastle, one at Goslington, and others besides.

It is noticeable that these early sites were almost invariably

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admirably chosen, as if they endeavoured to make the temple's site beautiful for situation. It is worthy of observation that the graveyards in Scotland are frequently near the banks of a stream. May this have been to emblemize life's course by this picturesque object in nature? These Druidical priests settled down generally in the choicest portions of the district; they knew where to pitch their tents; wherever Nature was lavish of her gifts; wherever meadow, wood, and river—the constituents of a beautiful scene—were to be found gracefully blending, there would they choose a site, and a temple to the God of nature would arise.

“Also, it was the policy of the pioneers of Christianity in this country to reconcile the superstitions of a benighted people by respecting the groves made sacred by their priests, in converting them with all the associations of a national worship to the requirements of a true faith.”



## PROPRIETORS OF THE PARISH AND BARONY, &c.

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“ Be it a weakness, it deserves some praise,  
We love the play-place of our early days.  
This fond attachment to the well-known place,  
Whence first we started into life's long race,  
Maintains its hold with such unfailing sway,  
We feel it even in age and at our latest day.”

SIR WILLIAM THE FLEMING, “DE DOUGLAS,” I. OF STANHUS.

FURTHER than a mere notice that the parish of Stonehouse and the churchyard were dedicated in the ninth century to St. Ninian, of whom we shall hear more hereafter, there is nothing special to be found in history relative to this parish till the time of Theobald the Fleming, who obtained from Arnold, abbot of Kelso, a grant of the lands of Douglasdale, and became ancestor of the powerful and renowned house of Douglas. This monastic establishment at Kelso maintained a position of grandeur which dazzles and bewilders a student of history and of human nature. “The abbots were frequent ambassadors and special commissioners of the Royal Court and the first ecclesiastics on the roll of Parliament, taking precedence of all the other abbots in the kingdom.” The revenue of the establishment exceeded that of all the bishops in Scotland.

“In the reign of David I. the church and lands of Lesmahagow, with all their pertinents, were granted to the abbot and monks of Kelso, that they might hold the church as a cell of Kelso, constituting one of the thirty-three parish churches retained by them.”

It was during the eleventh, twelfth, and thirteenth centuries that the Anglo-Saxons from South Britain, the Flemings, and the Anglo-Romans chiefly settled in Scotland. Nearly coeval with the Anglo-Saxons were the colonies of the Flemings, a kindred race of the most enterprising men of their time, from

Flanders. Baldwin, a distinguished Flemish leader, settled with his followers at Biggar, under a grant from David I. He was sheriff of Lanark under Malcolm IV. and William I. In 1150 Baldwin witnessed the charter granted to Theobald the Fleming, of Douglasdale. Theobald's son, William the Fleming, is styled of Stanhus, and this is the earliest proprietor of whom we know anything.

William, the son of Theobald, married a sister of Freskin of Kerdal, in Moray, by whom she had at least six sons. Archenbald the Duglas was the eldest. Bricius, another son, was prior of Lesmahagow, in Duglasdale, a cell of Kelso, and dean of Moray; and he became the bishop of Moray on the death of Richard in 1203. The four brothers, Alexander, Henry, Hugh, and Freskin, having no provision, followed the worthy bishop of Moray, and settled under his protection. William de Duglas witnessed with Walter de Lyndsay a grant to the monks of Arbroath, by Thomas, the son of Tankard, a Fleming who settled in Clydesdale.

Tankard, a Flemish leader, received from Malcolm IV. a grant of lands in Clydesdale, where he settled with his followers, naming his seat Tankards-tun, from whence comes the name of the village of Thankerton.

Archibald, the eldest son of William de Duglas, was endued with great talents, and was in high favour with Alexander II. He married the daughter and co-heiress of John Craufurd, knight, with whom he obtained considerable possessions.

His eldest son, William, appears as witness to a charter by William Purveys, along with Archibald Douglas, in the reign of Alexander II., which must have been prior to 1249. This charter by Purveys referred to his granting a right of way through his lands to the monks of Melrose. The representative of the barony of Stanhus is mentioned at an inquest held at Dumbarton, in 1259, regarding a ploughgate of land called Polnegullane, in the barony of Lesmahagow, which was in dispute between Robert of Corehouse, his spouse Ellen, and Richard Clerk of Kilmanross, Dumbartonshire.

Although history has preserved little of the life of this early

proprietor of the parish, it is interesting to notice the fact that these are the first who designated themselves of Stanhus, and according to the custom of the age they were titled "de Douglas," from which we learn our connection at this distant date with the illustrious house of that age, "whose coronet" in after times "so often counterpoised the crown."

William, who succeeded to the Douglas estates prior to 1240, was undoubtedly an able man, and his family began to be ranked among the *magnates Scotiae*. He was enlisted in 1255 by Henry III. into the English faction against the Scottish party, composed of the Cumyns and their friends. He witnessed a charter of Alexander II. in 1240. In 1270, in consideration of his aid, counsel, and patronage, he received a considerable tract of land along the stream Pollenell, and near his own property, from Henry, abbot of Kelso. He is said to have died in 1270, leaving two sons, Hugh and William. Hugh died before 1288, and William succeeded to the estate.

In the year 1267 this parish again figures on the historic page, and we learn the name of the first regularly constituted ecclesiastic of the parish whose name has been preserved to posterity. Sir Roger, the rector of the church at Stanhus, witnessed a grant of five merks yearly, confirmed by Alexander de Vanse, knight, as compensation for some offence committed by his father against the church at Glasgow. It is necessary to bear in mind that the bishopric or see of Glasgow had been founded in 1116, which resulted in its being put in possession of many valuable manors scattered over the whole south of Scotland. Hence we find our parish situated in the diocese of Glasgow.

A noted warrior of the Douglas family was Sir William Douglas (already referred to as succeeding his brother), who was commander of Berwick Castle when Edward I. captured it, and made the streets of the ancient Border town—then one of the richest mercantile towns in the kingdom—literally to run with the blood of the slain. It is said that 17,000 then perished. The garrison was allowed to march out with military honours under Sir William Douglas, after taking an oath of fealty not to serve against England.

One of the first to join Wallace after he openly declared war against the English was Sir William, and through his powerful influence and the numerous retainers that followed him, Wallace was encouraged in his daring enterprises against the enemy. Sir William died in England about the year 1302. He is said to have been thrice married. When he was carried a prisoner into England, his son James was sent to France by his uncle, Robert de Keith, on his own charges. The infant James, who became so justly celebrated in Scottish history as the "Good Sir James," returned from France in 1303 upon hearing of his father's death.

The first great man of the house, however, was the "Good Sir James," who was the friend and companion of Robert the Bruce in his valorous efforts to achieve the independence of Scotland. His own castle of Douglas had been taken and garrisoned by the troops of Edward I., and he resolved to take it and at the same time inflict signal chastisement on the intruders. History tells us that a beautiful English maiden, named the Lady Augusta de Berkeley, had replied to her numerous suitors that her hand would be given to him who should have the courage and ability to hold the perilous castle of Douglas for a year and a day; and Sir John de Walton, anxious to win by his valour such a lovely prize, by the consent of Edward undertook the keeping of the castle. For several months he discharged his duty with honour and bravery, and the lady now deeming his probation accomplished, and not unwilling perhaps to unite her fortunes to one who had proved himself a true and valiant knight, wrote him an epistle recalling him. By this time, however, he had received a defiance from Douglas, who declared that despite all his bravery and vigilance the castle should be his own on Palm Sunday; and De Walton deemed it a point of honour to keep possession till the threatened day should pass over. On the day named Douglas, having assembled his followers, assailed the English as they retired from the church, and having overpowered them, took the castle. Sir John de Walton was slain in the conflict, and the letter of his lady love being found in his pocket, afflicted the generous and good Sir James

full sorely, a memorable instance of what the great poet afterwards embodied in his maxim, "The course of true love never yet ran smooth." James was the favourite companion of Robert Bruce, and after that monarch's death set out with his heart for the Holy Land, but engaging in battle against the Saracens in Spain, was killed on the 25th August, 1330.

Archibald, the third earl of Douglas, styled the "Grim," was a man of undoubted ability and great practical sagacity. He married Joanna, heiress of Sir Thomas Murray, lord of Bothwell and governor of Scotland, and so he succeeded to the estate and title of Bothwell. Being proprietor of the barony of Stonehouse and patron of the church, he annexed the church with its lands and tithes to the one at Bothwell, which he had converted into a collegiate church, rendering it one of the most richly endowed churches in Lanarkshire. Archibald was styled lord of Galloway and Bothwell, and erected this famous collegiate establishment about the year 1398. There was a provost and eight prebendaries, each having a manse and garden lying adjacent to the church at Bothwell. There were three of the prebends belonging to this parish—the prebend of Stonehouse, the prebend of Hesildeane, and the prebend of Kittiemuir.

At his death in 1401, he was succeeded by Archibald, the fourth earl, sometimes styled the "Tineman," in consequence of his unsuccessful battles. He married Margaret, daughter of Robert III. The earl, with his followers, went to France to assist Charles VII., and fell in battle in Normandy in 1424. His relict became the first wife of the first Lord Hamilton.

Upon the accession of James I. to the Scottish throne, several important changes were effected, according to a determination he made that, "if God gave him life, there should not be a spot in his dominions in which the key should not keep the castle, and the furze-bush the cow, even though he himself led the life of a dog to accomplish it."

A peculiarity in parliamentary business at this period was the election of Lords of the Articles, who prepared the Acts and Articles that were to be brought before Parliament. This election took place when the members met, and thereafter the

others returned home till they were summoned together for the transaction of business.

It was enacted about this period of James' reign that males of the age of fourteen should be provided with the arms of archery, and should practise regularly, under a penalty. On every ten pound land, especially in the neighbourhood of parish churches, bow-marks were ordered to be raised for the people.

GODFREY DE ROSS.

That part of the present parish lying on the left bank of the Avon seems not to have been anciently part of the barony which constituted the parish, but was attached to it long before the Reformation. The portion referred to appears at a very early period in the possession of Godfrey de Ross. In the year 1362 David II. confirmed a charter granted by Alexander Elphystone to Alexander, son of Sir Adam More, of the whole lands of Kittiemuir (in exchange for lands at Erthbeg), which Godfrey de Ross gave to Alexander, father of the said Alexander Elphystone.

The same king granted to William, son of Maurice Murray, Bothwell, the foraultrie of Godfrey de Ross within the barony of Stonehouse, proving that the family of Ross held at the time of the king's grant a portion of the barony.

In a charter to Gilchrist More in 1390 of these lands, the name Kittymuir is spelt Kintumber. Again, in a charter of confirmation to Alexander More of these lands in the barony of Stonehouse which Godfrey de Ross gave to Alexander Elphystone, father of the said Alexander, in excambion for a certain part of the lands of Erthbeg, the name is spelt Kychumber.

On 4th March, 1498, "The Lords' Auditors decreets that William of Dalyell hes done nae wrang in ye taking of ye maills of ye lands of Kittiemure, being in ward set to him be John Lord Somerville and yat ye said John sall restore and deliver again to Gauain Hamilton and yain beside ye twa horses quilk he gart tak for ye said maills frae yaim and yat he granted to do in presence of ye Lords without prejudice of any claims yat he hes

to any other persons anent ye said maills." (*Records of Parliament*. Note in *Memorie of the Sommervills*.)

Between 1519 and 1543 a charter was granted to Robert Dalziel of the lands of Kittymure, which went long by the name of Dalziel's Kittymure.

#### SIR JOHN MOWAT.

Mowat, a surname originally derived from the lands of Monteath in Flintshire, North Wales, was sometimes pronounced Monte-alto, but gradually it softened down into the permanent form of Mowat. This family, like hosts of others, migrated to Scotland in the reign of David I., and soon secured a settlement. The principal family of the name was Mowat of Balquillie, in Aberdeenshire, and Mowat of Stonehouse was his son.

On the 1st March, 1406, John Mowat, son and heir of Sir John I., is noticed as being in the service of Sir Thomas de Somerville; and in 1435 Sir John seems to have been still alive, for in this year he settled the fourth part of his estate on his daughter, Janet, who had been married to William, Lord Somerville, which part is likewise said to have continued in the family for several generations. The last male representative of the Mowats of Stonehouse was Sir Alexander, a favourite of King James II., who left an only daughter and heiress.

Margaret, daughter of Sir John Mowat II., married Sir Robert Hamilton II., who was the seventh representative of the Preston family, one of the most ancient cadets of the house of Hamilton. Her second son became founder of the Airdrie family, and her daughter Margaret was married to Sir Robert Dalzell of that ilk, ancestor of the earls of Carnwath. Her grandson, Sir James, was prematurely slain in the encounter between the partisans of the earls of Arran and Angus, in the High-street of Edinburgh, 30th April, 1520 ("Cleanse the causeway"). Her granddaughter Janet was married to John Hamilton of Broomhill, ancestor of the first Lord Belhaven. Her most illustrious grandson was Sir David, IX. of Preston, who had a charter of the lands of Priestgill and Langkype, within the lordship of Avondale, along with lands in the counties of Haddington, Linlithgow, and Ayr.

a confirmation of the church lands of Tranent, and the lands of Smestrum annexed to the queen's regality of Dunfermline. Sir David secured the union of Preston and Prestonpans into one burgh of barony, endowed with all the immunities and privileges thereunto belonging.

Sir David occupies a conspicuous place in Scottish history, and has been commended for his gallantry, wisdom, piety, and moderation. With his uncles David and James, and his brother, he accompanied James V. on his matrimonial voyage to France when that monarch espoused Magdalene, daughter of Francis I. (1537). When the earl of Hertford was sent to ravage Scotland the town and castle of Preston were burned by the invaders (1544), and it was probably in recompense for Sir David's services against the English in the subsequent war that he was created knight banneret and mareschal deputy of Scotland. An early and staunch friend of the Reformation doctrines, he sacrificed his own interests to promote and support the principles he had espoused; siding with the earl of Lennox and other friends of the Reformation against his kinsman the Regent Arran and the defenders of Popery (1543). He successfully employed his personal influence in dissuading the duke of Chatelherault from according the sanction of the civil magistrate to the trial and condemnation of the celebrated George Wishart (1545). He appears among those barons who bound themselves to defend the liberty of the evangel of Christ against all religious persecution, 27th April, 1560, and was a distinguished member of the parliament or convention by which the Reformation was accomplished in 1560. He was attainted for being at the battle of Langside in the cause of Queen Mary.

#### LORD HAMILTON.

The greater part of the lands of the parish seems to have been in the possession of four different branches of the house of Hamilton, viz., Kincavel, Raploch, Cander, and Silvertonhill. The Hamiltons of Scotland trace their descent to an Anglo-Norman stock. Roger and William, two younger sons of



Robert, the third earl of Leicester, and the grandson of Robert the first earl, who came over with the Conqueror, went to Scotland in the reign of William the Lion, to whom they were related by his mother, the Countess Ada. Roger, who preceded his brother, was made chancellor of Scotland in 1178, bishop of St. Andrews in 1189, and died in 1202. He was followed to Scotland by his younger brother, William, surnamed de Hambleton. He obtained lands in Scotland and became the ancestor of the dukes of Hamilton and other branches of the Hamilton family.

The Hamilton family appear to have acquired some of the lands of Stonehouse prior to the disgrace of the Douglasses; for in 1450 Sir James Hamilton of Cadzow, who afterwards became first Lord Hamilton, and who was descended in the fifth degree from Sir Walter de Hamilton, and who for a considerable time threw in his fortunes with the powerful family of Douglas, secured the sanction of Pope Sextus V., and erected the church of Hamilton into a collegiate church for a provost and eight prebendaries, which he endowed with various lands in the parishes of Hamilton, Dalsersf, and Stonehouse, and thereupon he built a new parish church in the Gothic style, dedicated to the Virgin Mary.

Lord Hamilton held extensive possessions in the shires of Lanark and Linlithgow, was created a Lord of Parliament by royal charter, and attained a position of great dignity in the kingdom. He was married first to the great grandchild of King Robert II., Lady Euphemia Graham, and widow of Archibald, fifth earl of Douglas, and always maintained an intimate friendship with the house of Douglas till their downfall. Lord Hamilton adhered to the powerful Earl William Douglas till he saw that resistance to the king was hopeless; and having been offered a free pardon for the past and promised great rewards for the future, he transferred his allegiance to his sovereign. Douglas was stubborn and obstinately refused to obey the mandate of the king to attend parliament in Edinburgh on the 17th November, and for his contumacy he was condemned to death, and all his lands, goods, and possessions were confiscated.

Honours and rewards seem now to have streamed in upon Lord Hamilton and his wife, the countess of Douglas. In the year 1455 he appears to have got possession of the half of the barony of Stonehouse in consequence of the forfeiture of the Douglasses. In this year he was made sheriff of the county of Lanark. A year or two after he held the lands of Draffan from the monks of Lesmahagow and Kelso, and was appointed by them heritable bailie over their barony of Lesmahagow. He appears to have stood uncommonly high in the estimation of King James II., and seems also to have been employed on important embassies during the reign of James III. In 1474 he married the Princess Mary, eldest daughter of James II., and widow of Thomas Boyd, earl of Arran. He was a benefactor of the University of Glasgow, and in the deed the masters and students are required daily, after dinner and after supper, to stand up and pray for the souls of his lordship and his spouse, of his ancestors and successors, and all from whom he has received any benefit for which he has not made a proper return. He died in 1479, leaving his successor, James second Lord Hamilton, who became earl of Arran. He was courtly and accomplished, and was employed to negotiate a marriage between the king and Margaret, the daughter of Henry IV. of England. For important services rendered he received the earldom of Arran, which had been forfeited by Boyd. He seems to have been thrice married.

He also left three natural sons, John Hamilton, who was styled of Brumehill, and became ancestor of the first lords of Belhaven; David Hamilton, who was educated for the Church, and became bishop of Argyle, and commendator of the abbeys of Glenluce and Dryburgh; and Sir Patrick of Kincavel and Stonehouse. His daughter, Elizabeth, was married to Matthew, second earl of Lennox, who succeeded his father, Sir John Stewart, first Lord Darnley, in 1494. He held the office of sheriff of Dumbartonshire, and fell on the fatal field of Flodden leading the men of Lennox in 1513. Matthew was succeeded by his son, John, third earl of Lennox, who played a conspicuous part during the unhappy period of the minority of James V. Lennox marched with 10,000 men from Stirling to Edinburgh for the purpose of

rescuing his sovereign. His uncle, the earl of Arran, at the head of the Hamiltons, was despatched by the earl of Angus to oppose him. The two armies met at Linlithgow, 4th September, 1526. Lennox led on his forces in gallant style, but lost the day. When Lennox, who was wounded, was being conveyed to a place of safety by one of the Hamiltons, he was met by Sir James Hamilton of Fynnart, who slew him in cold blood. The earl of Arran was found afterwards weeping over his dying nephew, Lennox, exclaiming, "The wisest, the best, the bravest man in Scotland has fallen this day." Finnart granted ten marks yearly to the preaching friars of Glasgow from his lands at Strathaven to say prayers and masses for the soul of the late earl of Lennox.

This Sir James Hamilton, first of Evandale, was legitimised by a form under the Great Seal before 1513. He was well known in history as Hamilton of Finnart, and he became, under James V., superintendent of the royal residences, cupbearer, and steward of the household. He is reputed to have built Linlithgow and Falkland palaces, and improved the castles of Stirling, Rothesay, and Edinburgh. Craignethan is a lasting monument of his architectural skill, and was his favourite residence. Sir Walter Scott has rendered this spot famous in "Old Mortality" as Tillietudlem.

#### SIR PATRICK HAMILTON OF KINCAVEL AND STONEHOUSE.

Sir Patrick Hamilton was an illegitimate son of the first Lord Hamilton, by a daughter of Witherspoon of Brighouse. The barony of Kincavel is mentioned in a charter of King Robert II., October 24th, 1378, to Sir David Hamilton, as having belonged to William Douglas of Kincavel, from whom it had descended with other lands to James de Douglas of Dalkeith. Most likely it was forfeited to the king at the time of the fall of the Black Douglasses.

The charter to Sir Patrick Hamilton of the barony of Kincavel is dated Linlithgow, September 22nd, 1498. It seems to have been granted to him by the King for important services rendered

to the Crown. The charter of the lands of Stonehouse is dated Stirling, April 7th, 1498, and included also the lands of Wynelands, Tweedie, Watstown, Kittymuir, and others in the county of Lanark. James IV. granted to Sir Patrick Hamilton and his heirs the sherifffdom of Linlithgow and the captaincy of Blackness, and empowered him to establish salt works on the coast of the firth of Forth.

Sir Patrick was valiant and accomplished ; or, as the historian says, "a right noble and valiant man all his days." His exploits are recorded upon the celebration of the marriage of James IV. to the Princess Margaret of England, daughter of Henry VII. "In an age and during a reign when Scottish chivalry was in its zenith, Sir Patrick enjoyed the high reputation of being the first of Scottish knights." The Hamiltons bore a prominent and brilliant part in all the festivities of that auspicious and important occasion. Never had so much magnificence and luxury been displayed before at the Scottish court ; and so the earldom of Arran, with all its ample domains, was the reward of their generous loyalty and patriotism. Nor was it only at the Scottish court that Sir Patrick signalised his skill and courage as a soldier and man-at-arms. He was more than once employed by his sovereign on embassies to foreign princes, and his name became renowned at the courts of England and France. In the manuscript annals of the reign of Henry VII., it is said that "Sir Patrick, the renowned Scottish soldier, a man skilled in all the discipline of arms, carried off the honours of the lists from his rival, not only in one but all kinds of combat."

His brother, the earl of Arran, was one of the most influential, polished, and accomplished noblemen, with whom he was on the best of terms. Frequent intercourse was maintained between their families, as the earl's estate of Kinneil was near to Kincael, and the Hamilton mansion was not far from Sir Patrick's seat at Stonehouse.

On the 20th January, 1512-13, he obtained a letter of legitimation under the Great Seal ; and in a charter of the same year, settling a succession of the Hamilton estates, he was nominated by the earl of Arran next in succession (failing lawful issue of

the earl) after Sir James Hamilton of Fynnart, the earl's natural son.

The gallant Sir Patrick fell a victim to the factious struggles of the Hamiltons and Douglasses, and perished in the conflict in the High-street of Edinburgh, 30th April, 1520, known in history by the name of "Cleanse the causeway." Daring and bold, "ready, aye ready" for war if it was inevitable, he appears to have detested unnecessary broils, and opposed the causeless and reckless shedding of blood. Upon the arrival of armed bands of the followers of Angus, Gavin Douglas, the bishop of Dunkeld, hastened to the castle to beseech the earl of Arran, Angus' rival, to discountenance a quarrel; and Sir Patrick, with his noble and generous impulsive nature, seconded the prelate's request. However, the earl of Arran's natural son, Sir James Hamilton of Fynnart, who was of a violent and blood-thirsty temper, immediately insulted Sir Patrick by the taunt that he had no wish to fight in his friend's behalf though the quarrel were never so just. Sir Patrick was grieved, "and burnt with anger as the fire," and answered thus: "Bastard Smaik, thou liest falsely. I shall fight this day where thou darrest not be seen;" and rushing in rage to the High-street, he met the party of Angus, when a bloody encounter ensued, in which Sir Patrick was killed, being in the forefront of his men, of whom three score and twelve fell.

Sir Patrick was married to Catherine Stewart, daughter of the duke of Albany, and had issue—James his successor, Patrick the proto-martyr of Scotland, and Catherine.

"For many years after his marriage, and while his children were yet young, Sir Patrick was seldom unemployed in some service that concerned the interest and honour either of his own house or of his king and country. No sight would be so familiar to his children at Kincavel as their valiant father's armour hanging bright and ready for use against the wall. No tales would be so often told them as his own manifold adventures by flood and field, and the deeds of chivalry which he had seen in his time in many lands. Nor would any lessons be so often inculcated by the stalwart sire upon his two sons, James and Patrick,

as the virtues of true knighthood and nobility—to be brave, to be generous, to be true; to be pure in honour, high in spirit, courteous in manners, to fear God, and know no other fear.”

Such was the illustrious father of a much more illustrious son—the brightest, purest, and best the race of Hamilton ever produced; whose imperishable renown is a national treasure.

#### PATRICK HAMILTON, THE PROTO-MARTYR.

Patrick Hamilton, the first preacher and martyr of the Scottish Reformation, was a younger son of Sir Patrick Hamilton of Kincavel and Stonehouse, and of Catherine Stewart, daughter of Alexander, duke of Albany, second son of King James II.—consequently he was King James' great grandson. Stonehouse claims the high honour of having been the birthplace of this illustrious descendant of royalty, but inconceivably more illustrious from his own moral achievements than from his regal connection.

Little is known of his early boyhood, education, and training. Being destined for the Church, and having paternal and maternal uncles holding high offices in the Church, he would unquestionably receive the best ecclesiastical training the country could give. The germs of the noble and manly virtues that characterised his entire life were doubtless instilled into his mind in the home-circle and assiduously cultivated by a mother's tender solicitude. To the latest hour in life he cherished an affectionate attachment to his mother, and amidst the flames of the stake commended her with his last breath to the sympathy and care of friends and kindred—a most touching testimony to the affectionate solicitude with which she had watched over his early years, and how indelibly she had stamped her image and memory upon his heart.

It is reasonable to suppose that his intercourse with the Arran family had considerable influence in moulding the manners of the youthful aspirant to clerical honours. Mixing with noble and accomplished relatives, we are informed that he was himself “distinguished for high breeding and courtesy, for a strong sense

of honour, which made him scorn at the bidding of fear to desert the post of danger and duty, for a noble impatience and indignation at falsehood and hypocrisy, and for an intense love to all humane and liberal studies. With the best blood of Scotland in his veins, and with the most heroic and accomplished men in the kingdom to form the mind and manners of his early age, it was only natural that he should grow up to be, what he afterwards became when the endowments of divine grace had been added to the gifts of nature and the accomplishments of education, not only the most zealous but the most courteous of evangelists—a confessor of the truth as mild and modest and gentle in his bearing and manners as he was firm and impregnable in his spirit and principles—a martyr as learned and cultured as he was fervent and self-devoted—a master of all the new learning of the age, as well as instinct with all its religious zeal and ardour.” Born in 1504, his early youth was spent during an exciting period of national life—amid influences that must have made a deep impression on his sensitive soul. Chivalric deeds and heroic achievements were the grand attractions in the eyes of the youthful scions of nobility. The home-circle of young Hamilton abounded with all the requisites needed to foster and encourage resolute daring, high courage, and manly honour. His father stood foremost in his day for deeds of chivalry and heroism. Related to bishops and commendators, one of whom was the bishop of Dunkeld, Gavin Douglas, the most distinguished poet and scholar of his age, we contemplate him surrounded by all that was calculated to make him a learned ecclesiastic. Trained for the Church, he was made abbot of Ferne, in the diocese of Ross, when very young, according to a prevailing custom. The flagrant corruption of the clergy, and the debasing lives that many of them led, could not fail to arrest the keen observation of young Hamilton, but it is noticeable that he was withdrawn from such society at the very time when its deteriorating effects would have begun to be felt.

He went to the University of Paris about 1517, and entered upon his philosophical course of study, acquiring his degree of Master of Arts in 1520. Pursuing his studies till 1523, he returned

to his native country and continued his studies at St. Andrews, under John Marr, master of Knox and Buchanan. He also indulged his taste for music, composing a piece in parts arranged for nine voices. He became leader of the choir of St. Leonard's, proving that he must have possessed considerable skill in that department. Possessing naturally vigorous powers, combined with careful academical training, and mingling with the choicest men of that era—Erasmus, Luther, Melancthon, Lambert, and others—it is not suprising that this young and ardent student was regarded as one of the most brilliant students that Scotland had produced. The simple fact that he was suspected of heresy, and inquiry instituted regarding his views, throws a flood of light on his efforts to spread the doctrines of the Reformation, which were heaving the mighty, sluggish heart of Europe. Aware of his inability to contend with such opposition as assailed him in St. Andrews, he retired to the Continent in the spring of 1527. Tyndale's version of the New Testament had been imported into Scotland for a year or two, and was awakening a desire in many minds to consider the tenets of Luther, the "German Hercules." Passing into Wittenberg, where the Lord's Supper was first substituted for the Mass—a town poor in worldly wealth but rich in learning and religion, with Luther the soul of its pulpit and Melancthon the presiding genius of its university—Hamilton's faith received an impulse that quickened his whole spiritual being. The reforming spirit had given birth to Marburg University, founded in 1527 by Philip the Magnanimous, landgrave of Hesse, and it rapidly became one of the most flourishing in Europe. Among its earliest students were Patrick Hamilton and the renowned William Tyndale. These kindred spirits must have been mutually helpful in the great work on which their hearts were set. Here Tyndale composed the "Obedience of a Christian Man;" here the first portion of the Old Testament in English issued from his hands, and here public disputations on faith and works were first introduced by Hamilton. The little treatise, called "Patrick's Places," is said to contain the pith of all divinity. It is "the earliest doctrinal production of the Scottish Reformation, determining, with



primary authority, the theological type and the religious spirit which marked that Reformation in its earliest stage." We love to linger over the sweet intercourse that Hamilton enjoyed at Marburg, with Lambert as his sympathetic teacher and Tyndale and Frith as his companions and fellow-workers in the promotion of Biblical truth ; and we cherish the pleasant thought that Hamilton imparted his counsel and influence to his friend in translating the first books of the Bible for the use of Christendom.

In the graphic word-painting of his biographer we are told that "the six months he spent in Germany were spent amongst the most illustrious teachers and heroes of the reformed faith. His teachers were all evangelical doctors of the highest eminence, and they were all evangelical heroes as well as doctors. They were all men who had suffered and sacrificed much for the cause of Christ. It was impossible for a soul like his to be so long in communion with spirits like theirs without catching their spirit and being overmastered by their inspiration. Hamilton's stay at Marburg had inspired him with all the eagerness of an apostle to proclaim the glorious doctrines of free grace to his priest-ridden countrymen."

Arriving in his native land in the autumn of 1527, he began his ministry near his father's residence at Kincavel, Linlithgowshire. Brief as was his ministry, it was the most arousing preaching that the nobility had ever listened to ; and Beaton, archbishop of St. Andrews, determined to crush the intrepid heresiarch, the ardent disciple of Luther and the influential Scottish noble. Beaton sent for Hamilton to St. Andrews for friendly conference, but the wily Papist had planned a scheme to entrap the guileless and unsuspecting prey. Though entreated by near and dear friends to stay at home he nevertheless went, resolved to teach and vindicate and, if need be, die for the truth. In the midst of enemies cruel and unscrupulous, Hamilton presented a noble, manly, and gentle demeanour to all with whom he held converse in St. Andrews. One, Campbell, basely insinuated himself into the confidence of Hamilton that he might more effectually adduce evidence against him ; but

another antagonist named Alane, more honest and straightforward, soon after became a convert to the new views, and was the first biographer of the great martyr.

A council of theologians condemned Hamilton for such doctrines as—"It is lawful to all men to read the word of God, and especially the New Testament; it is not lawful to worship imagery; there is no mediator betwixt God and man but Jesus Christ His Son, and whosoever they be that call or pray to any saint departed, they spoil Christ Jesus of His office."

He was apprehended, arraigned before a grand tribunal of scowling bishops, abbots, priors, and doctors, with Primate Beaton at their head, and, surrounded by a concourse of spectators, early on the last day of February, 1528, he was condemned and delivered over for punishment to the secular power, but the priests themselves in a few hours had the stake prepared for their meek and unoffending victim. He was ready to seal his belief in the truth with his blood, and, at noon of the same day, he was led forth, lion-hearted yet gentle as a lamb, to death. Arrived at the stake, strong efforts were made to induce him to recant, but to all entreaties he maintained unswerving firmness.

Bound by an iron chain the martyr committed himself to God, and prayed for his malignant foes as his Divine Master did. The fire was kindled; some powder exploded and scorched him, but thrice the efforts failed to kindle the pile, till fresh materials were brought from the castle. Again he was offered life, with all its attractive prospects, if he would utter a few simple sentences implying his recantation.

In the midst of his agony he remembered his widowed mother, and commended her to God. When the hot chain that bound him had nearly burnt through his body, he was asked by a spectator to give some sign of his constancy, and he raised three fingers of his half-consumed hand with unshrinking firmness till he died, exclaiming, "How long, Lord, shall darkness overwhelm this kingdom? How long wilt Thou suffer this tyranny of men? Lord Jesus, receive my spirit!"

The odour of his sanctity, the rich perfume of heavenly grace which exhaled from his life, the sterling integrity and high-

souled courage that nerved him to proclaim, defend, and die for the truth of God, exerted a powerful influence on a few intelligent and moral monks, on various sections of the nobility, and on such of the common people who clung tenaciously to the principles of the Lollards. From 1528 on to 1543, when an Act of Parliament was passed permitting the people to read the Bible, the influence of the youthful reformer in his native country was so marked as to have caused it to be characterized as "The Hamilton period."

A halo of glory seems to encircle this heroic youth as, amid devouring flames, he breathed out his patriotic soul for his country's welfare. With his keen, penetrating intellect discerning the signs of the eventful times, he knew that a single martyrdom would accomplish more for the dissemination of the truth of God, and would more effectually vanquish the foes of righteousness and truth than all the diplomacy of politicians and the enthusiastic fire of warriors combined. His large, loving heart responded to the clear indications of an all-wise, all-gracious, over-ruling Providence that he was to teach the nation the lesson in the sacrifice of his life. The stake was not more ready for the martyr than the martyr for the stake. Fired with the love of truth and his country's welfare, he joyfully accepted the high mission in a noble, generous, loving spirit, with rare composure, unflinching courage, determined resolution, and soul-absorbing self-devotion. With a magnanimity unsurpassed, with a heroic constancy and noble-hearted gentleness unexcelled, he offered up his life in the prime of manhood a glorious sacrifice, in order to effect the religious emancipation of his beloved country.

#### SIR JAMES HAMILTON OF KINCAVEL AND STONEHOUSE.

Sir James Hamilton, son of Sir Patrick, and brother of the martyr, inherited the lands of Stanehouse at his father's decease; and afterwards conveyed them by charter to his kinsman, James Hamilton of Stanehouse, 7th December, 1529, and confirmed them by royal charter at Glasgow, 13th December, 1529.

Sir James appears to have warmly sympathised with the Lutheran views and scriptural principles enunciated and advocated by his brother, and he contemplated the collection of a force to rescue him from his persecutors. Along with Sir James and his retainers, the laird of Airdrie, a friend of the zealous proto-martyr and an enemy to the corruptions of the Church, attempted to deliver their youthful friend, but it was abortive. The Primate Beaton crushed the attempt by overwhelming squadrons, and immediately proceeded to institute a mock trial, which culminated in the bloody death of Patrick Hamilton. Sir James became an exile from country, kindred, and family on account of his adherence to the persecuted cause. He appealed to the king, his kinsman, for protection; but the king advised him to flee, and accordingly he fled. "He was condemned in absence, excommunicated and banished, and all his lands and goods confiscated to the crown; and his sentence bore that he incurred this severity as a relapsed, pertinacious, and impenitent heretic." Having fled to England he endeavoured to secure the intervention of Henry VIII. in his favour. However, the bluff king's intercession was fruitless, and Sir James was reduced to great distress in London. In the year 1543 he was enabled to return to his country and his home.

#### KATHARINE HAMILTON.

Katharine Hamilton was sister of the martyr, and seems to have been subjected to considerable annoyance on account of her opinions. "She appeared before the tribunal in the church at Holyrood, and pleaded her own cause with great spirit and courage. Questioned on the point of justification by works, she answered simply that she believed that no person could be saved by their works. Master John Spence the lawyer held a long discourse with her about that purpose, telling her that there were divers sorts of works,—works of congruity and works of condignity, in the application whereof he consumed a long time. The woman, growing thereupon into a chafe, cried out, 'Work here, work there; what kind of working is all this? I know

perfectly that no works can save me but the works of Christ my Saviour.' The king was sitting on the bench and laughed heartily at her answer, yet, taking the gentlewoman aside, he moved her to recant her opinions. Professing her submission to the authority of the Church, she was allowed to escape."

JAMES HAMILTON, I. OF STONEHOUSE, SCOTLAND'S  
HERO-CAPTAIN.

"Let laurels drench'd in pure Parnassian dews  
Reward his memory dear to every muse  
Who, with a courage of unshaken root  
In honour's field advancing his firm foot,  
Plants it upon the line that Justice draws,  
And will prevail or perish in her cause.  
'Tis to the virtues of such men man owes  
His portion in the good that Heaven bestows,  
And when recording History displays  
Feats of renown, though wrought in ancient days—  
Tells of a few stout hearts that fought and died  
Where duty placed them at their country's side—  
The man that is not moved with what he reads,  
That takes not fire at their heroic deeds,  
Unworthy of the blessings of the brave,  
Is base in kind and born to be a slave."

The founder of this family was descended from the Raploch branch of the Hamilton family. The founder of the Raploch family was James, eldest son of Thomas de Hamilton of Darn-gaber, who was third son of Sir John de Hamilton of Cadzow. His mother was Helen, daughter of Sir Henry Douglas of Lochleven, ancestor of the earl of Morton. He got a charter of the lands of Raploch from James, Lord Hamilton, wherein he is styled "*dilectus consanguineus suus*"—our dear cousin.

He was succeeded by his son William, the second of the Raploch branch, who married Margaret, daughter of Sir William Baillie of Lamington, and had issue James, his heir, and a daughter, Elizabeth. There was an agreement of date 30th September, 1492, betwixt William Hamilton of Raploch and William Hamilton, son of John Hamilton of Pryorhill, whereby the lands of Pryorhill were disposed to Raploch.

The third proprietor, James, succeeded his father about 1508. He had a charter from George, Lord St. John, preceptor of Torphichen, of the Temple lands, called the Wairds, near Hamilton, 10th February, 1517. He married Isabel Weir of Blackwood, by whom he had issue—James, the subject of our present sketch; Thomas of Raploch; Archibald, who succeeded Thomas; Gavin, commendator of Kilwinning; and John, first of Neilsland.

James Hamilton, eldest son of James of Raploch, became therefore the first of this branch of the Stonehouse Hamiltons. Having married Margaret, daughter and sole heiress of Alexander Mowat of Stonehouse, he resigned the fee of the lands of Raploch, with consent of his father, into the hands of the superior, James, earl of Arran, in favour of his brothers Thomas, Archibald, and Gavin, and the heirs male of their bodies respectively, upon which a charter was granted to them of date 27th November, 1521. He acquired therefore a considerable portion of the barony of Stonehouse by his wife, and another portion from his kinsman and namesake of Kincavel in 1529.

The lands of Wynelands or Hyndlands, Tweedie, Watstoun, Kittymuir, and others in the county of Lanark, were conveyed by Sir James Hamilton of Kincavel, son of Sir Patrick, December 7th, 1529, to his kinsman James Hamilton of Stonehouse, and this deed was confirmed by royal charter at Glasgow, December 13th, 1529.

A momentary glance at the condition of our country may help to throw light on the subject in hand. Education was mainly regarded as a matter that belonged to the clergy, and the nobility cared little for learning. From the time of James I., however, a gradual improvement was effected in this respect. The universities of St. Andrews, Glasgow, and Aberdeen had been founded, and a mighty impetus was thereby imparted to education. The Court of Session was remodelled by James V. in 1532 and made resident in Edinburgh, and its members raised from four to fifteen, eight of the judges being clergymen and seven of the laity, a fact bespeaking the vast power of the clergy even then. Strange it may appear to us now, but true

nevertheless, that this Court was actually modelled after the Parliament of Paris. As French manners became incorporated with our own in no inconsiderable degree, there were to be found some grotesque pictures of primitive rudeness side by side with luxurious living. The costume of the judges, copied from the Parisians, remains unchanged to this day. The civil law of France was largely adopted in this country. The very town councils named their functionaries the Provost and the Bailie from the French *Prevôt* and *Bailli*. The church architects copied their architecture, and the nobility adorned their castles with fac-similes of the turrets of continental aristocrats. So far and so minute in many respects was this imitation carried that it is said that our national dish, the Scotch haggis, and the black pudding were introduced from abroad.

Two men are pre-eminently conspicuous in the annals of our country at this juncture—the earl of Arran, who was installed as regent of the kingdom on the 22nd December, 1542, whose administration was weak, vacillating, irresolute, and unstatesman-like, and Cardinal Beaton, the bosom friend of King James V., bold, unscrupulous, persevering, daring and devil-driven, who actually forged a will of his deceased sovereign appointing himself regent. Baffled in this, however, Beaton succeeded in opposing the earl of Arran; and, by working on his fears, managed to alienate the earl from the great Protestant party now rising into power and influence, effecting a complete revolution in his political principles and in his avowed sentiments on religious questions. Here Beaton was more than a match for Arran. The very man that had so lately in his first parliament secured the Act by which the laity were permitted to read the Scriptures in their own tongue, and who had countenanced the advancement of Reformation principles, was now a renegade and publicly abjured the doctrines of the Reformers in the Franciscan church at Stirling, 15th September, 1543, and received due Popish absolution. The wily cardinal intimidated the regent to this action by reminding him that the divorce had been granted by the Pope in regard to his father's second wife; and as he was the son of the third wife, if he denied the Pope's infallibility he

subjected himself to the loss of his father's estates, and his claim as next heir to the crown would be repudiated.

A sudden change had been effected, and Parliament declared that, as complaints were daily made to the governor against heretics who were everywhere spreading opinions contrary to the true faith (*i.e.*, the Roman Catholic faith), all prelates were enjoined to make inquisition within their dioceses, and proceed against all who held such opinions according to the ecclesiastical laws. The political embarrassments hindered the projected persecution from being openly executed, but the bloodthirsty cardinal was irrepressible. In a visit to Perth, where the reformed opinions had made rapid progress, Beaton caused four men to be hanged—Lamb, Anderson, Ranald, and Hunter—because one interrupted the friar in his sermon, another denied the necessity of prayer to the saints, another treated an image of St. Francis with ridicule, and another took meat during Lent. The wife of one of the men was drowned because she refused during her labour to pray to the Virgin Mary.

In due time Beaton reaped the due reward of his deeds, and Sir David Lindsay of the Mount doubtless expresses pretty accurately the sentiments of the people regarding the murder of Beaton after his return from the marriage of his illegitimate daughter :—

“As for the Cardinal, I grant  
 He was the man we well might want—  
 God will forgive it soon.  
 But of a truth the sooth to say,  
 Although the loon be well away,  
 The deed was foully done.”

“Through the mists of three hundred years the form of Beaton looms upon us—the greatest and the last of Rome's champions in Scotland. He fell, and the Papacy fell with him. To laud him as a religious man were idle, for he was not even moral. Forbid by his Church the enjoyments of wedlock, he lived in concubinage with Marion Ogilvy, who was seen stealing from his room on the morning of his murder; and in the marriage contract of Margaret Beaton with the master of Crawford, Beaton did not hesitate to designate her as his daughter. But it were



equally idle to deny him the praise of being a great churchman and a great statesman. As either he reached to the highest position to which a subject might aspire. Like Wolsey, he was a cardinal, primate, and all but a king; and his government was characterized by an energy, resolution, and sagacity which overcame every difficulty, and made reluctant barons succumb before a haughty ecclesiastic. He was indeed ambitious, and unscrupulous in the attainment of the object of his ambition; but ambition is the sin of great minds. He was a persecutor, and spilt the blood of the innocent; but he did it in ignorance, believing that the safety of the Church of which he was the head required severe measures to be taken with the heretics who threatened its destruction."

Previous to the murder of Beaton, the ambitious political designs of Henry VIII. of England to gain the supremacy of Scotland through an alliance of his son Prince Edward with Mary, infant Queen of Scotland, were resisted by the majority of Scotchmen, but ultimately a compromise was effected during the summer of 1543, on condition that the young queen should remain in Scotland till she was ten years of age, and that then she should repair to the English Court, but that Henry should preserve peace and avoid interfering with the government of this country. After a series of interminable intrigues, in which Henry endeavoured to set one class of the nobility against another, thereby taking advantage of their deep-seated hatred and envy, and being foiled in diplomacy, his next resort was to arms. The bluff King Harry was determined to effect his long-cherished plan of securing the beautiful, but, alas, unfortunate queen of Scotland as his daughter-in-law, that thereby he might thoroughly and for ever reduce Scotland to a mere English dependency; and, therefore, in a sudden and surprising manner the earl of Hertford, with Admiral Viscount Lisle, arrived in the firth of Forth with a magnificent fleet of 200 ships, besides smaller craft, and an army of 20,000 men. When news of the sudden arrival of this formidable force reached the ears of the Scottish nobles they were terror-stricken, and after a hurried consultation they seemed to have become alarmed for their own safety. Neverthe-

less Hertford disembarked his troops and artillery, occupying four days, and it was only when the English army was on its way to Leith that the earl of Arran and the cardinal, with a few troops raised by themselves, and the earls of Huntly and Argyle, made any attempt to dispute their passage, but being immediately repulsed, these nobles made a hasty retreat to Linlithgow. The English entered Leith without further opposition, and the town was given to the army to plunder forthwith. The inhabitants of Edinburgh attempted to resist the invading foe, and barricaded their gates; meanwhile they despatched Provost Otterburn to negotiate an amicable arrangement of the differences between the two countries. Hertford indignantly replied that he came as a soldier and not as an ambassador, and that his commission was to burn and destroy. He stated that the one and only condition on which he would withdraw his army was that they would deliver up their young queen. This demand was sternly refused. The citizens prepared to resist, but at the critical moment they were deserted by their Provost, who possibly had been tampered with by the English commander. Notwithstanding this the inhabitants made a desperate resistance, keeping Hertford at bay till he brought up his heavy artillery from Leith. Night came on, and as further resistance was hopeless, the citizens carried off as much as they could and abandoned the city.

When Hertford returned next day he found Edinburgh deserted, except by the garrison, held by Captain Hamilton, laird of Stonehouse, a gentleman of great military skill and renown, one of the staunchest patriots, a valiant and courageous defender of his country from the ravages of the foreign invader.

The ruthless enemy became complete masters of the city, and they laid siege to the castle; but, notwithstanding their heavy artillery, Hamilton displayed such heroic skill and valour in defence of the garrison that the English found it impossible to capture the fortress. They constructed batteries and availed themselves of all the engineering skill at their command; but dauntless Hamilton kept up an incessant and harassing fire, which was directed with admirable precision so as to sweep away some of the principal officers of the besiegers, compelling

them to raise the siege, the English, in baffled rage and disappointment, wreaking out their vengeance on the defenceless city. They wantonly set fire to the metropolis and left it, and it is said to have burned for three days. They then returned to Leith and burned it. At length, weary of the work of destruction, they embarked and proceeded slowly along the coast, destroying the Scottish shipping, while Hertford, with his army, remorselessly wasted the country and burned the towns as he retreated homewards.

If it be one of the characteristics of a true hero to be cool and calm, to be brave and lion-hearted in the time of danger, holding no parley with unmanly fears, but wherever duty calls, confidently going to the front, though facing a thousand dangers at her call, then are we justified in asserting that Hamilton was a hero worthy of the best days of Scotland. Is heroism the firm resolve of virtue and of reason, the burning patriotism of the soul—that divine relation which at all times unites a great man to other men? then the heroism of Hamilton in the critical hour of danger shines bright, and is unsullied by a single detracting spot.

By his military skill and prowess, his heroic bravery, invincible courage, and unflinching patriotic valour, our country was delivered from the invading foe, and the castle of its famous capital, "Edina, Scotia's darling seat," rescued from the tyrant's grasp. Though history has not eulogised his name on her page, though no muse has sung in heroic couplets the brave defence of the old castle of Edwin, yet he deserves a place among the brave old defenders of our country in the days of yore, of a Wallace, a Bruce, or a Douglas. No monument records the valorous deeds of this illustrious Stonehousonian, but the world has not lost his name, and a grateful country ought to feel proud of his imperishable renown. His military ardour and invincible prowess would have had a record in Greek or Roman story. His self-devotion to his country was of the true Spartan type, having thoroughly imbibed the lesson of that brave race—never to flee from an enemy.

Should anyone fancy that we have placed the character of Captain Hamilton on too high a pedestal of fame, by asserting

that he was Scotland's hero-captain of his day, we are willing calmly to weigh the arguments and consider fairly the claims of any other military gentleman of that time. Till then, we feel warranted in affirming that Hamilton was worthy of the best days of Scottish chivalry. When deserted by the very nobles and ecclesiastics who placed him in the citadel—when the citizens fled before the invading foe in consternation, and when an overwhelming force, thirsting for blood, was battering at the gates of the castle, and no possibility of succour from any quarter could be expected—our hero with his brave comrades prepared to sell their lives as dearly as they could, and to maintain the honour of their country and the fame of their arms unsullied, amid desperate circumstances almost unparalleled in our history.

Brave Hamilton of Stonehouse,  
Stern captain of the fort,  
Against the English army  
Defended every port.

Right gallantly he held his ground,  
Hemmed in on every side,  
And poured destruction on the foe  
In a red streaming tide ;

Till the victor saw the vanquished  
Retreat, in proud disdain,  
Wreaking vengeance on the innocent,  
And plundering the slain.

Hamilton was held in great estimation by the duke of Chatelherault, the regent of the kingdom, who made him governor of Edinburgh Castle on the invasion referred to, in 1544. As a testimony of his valour in defending the castle, the citizens elected him provost of Edinburgh. In 1548, while a portion of the French auxiliary troops were quartered in the Canongate of Edinburgh, some of their number having entered the city, quarrelled with the inhabitants, and a desperate affray ensued. The provost, endeavouring to quell the tumult, was, together with his eldest son, James Hamilton, and several citizens of note, slain on the spot.

Besides the lands already mentioned, he had a charter to himself and son of half the barony of Brochtoun, in the county of

Peebles, united to the barony of Stonehouse, dated 21st September, 1543.

We cannot commend his action, when it is said he commanded the troops under the earl of Arran, governor of Scotland, and Cardinal Beaton, at the taking of the martyr George Wishart. He married first Margaret, daughter and sole heiress of Alexander Mowat, as has been stated, a son of Balquhyllie, and a favourite of King James II.

Issue of this marriage, two daughters—

1. Margaret, successively married to Robert Hamilton of Millburn; to Patrick, youngest son of Sir David Hamilton of Preston and captain of Arran; and to Paul Hamilton of Coates, who also became captain of that island.

2. Janet, married first to Inglis of Murdistoun, and afterwards to Baillie of Carfin.

James Hamilton married for his second wife Grizzel, eldest daughter of Robert, master of Sempill, afterwards third Lord Sempill, to whom the greater part of the parish of Glassford belonged. It is doubtful if he acquired any lands in the parish of Glassford with his wife. However, David Hamilton of Broomehill, who married her sister Margaret, obtained the lands of Muirburn and a perquisite of eight bolls of meal, as the following shows:—

“Obleidment, William, Lord Semple, to the said David and Margaret, his spouse, my lord's grandchildren, to relieve for their use the forty-shillings land of Muirburn and eight bolls of meal of the Miln of Glassford, dated at Dumfries, 7th October, 1548. Witnesses—Robert, master of Sempill her father, and Gabriel Sempill, her granduncle.”

Their son, John Hamilton of Broomehill, had a charter of the ecclesiastical lands of Stonehouse, 29th March, 1560; confirmed under the Great Seal, 1st May, 1565. This John Hamilton married Elizabeth, relict of John Hamilton of Neilsland, as the following rather singular extract testifies:—

“Upon the 2nd day of October, 1557, the above John Hamilton of Broomehill married Elspit, or Elizabeth, Hamilton, second wife and relict of John Hamilton of Neilsland, his brother-in-law. The marriage was solemnized about seven o'clock in the morning in the chapel of Broomehill, holding their sone, Claud Hamilton, under *spusits claught betwixt them*, as

the instrument of matrimony in the face of Holy Kirk, within the said chapel, taken therein by his above nephew, James Hamilton of Neilsland, in the hands of Sir Matthew Sandilands, notar and curate, Stanehouse, does testify."

This singular ceremony throws light on a peculiar custom of those times. "*Spusit claught*" refers to the spusit claiths, equivalent to the spousal or cair claith. It was a pall in universal use before the Reformation, in putting children under the claith who had been born of parents not at the time of their birth in lawful wedlock, but had *per subsequens matrimonium* legitimated the children. The children were legitimated by the marriage itself; and the use of the claith openly, and in presence of witnesses, was meant merely as a public symbol by the parents of the children whom they held as legitimated. The act was often attested by a notarial instrument at the time and recorded.

James Hamilton of Stonehouse and Grizzel Semple had issue—

1. James, his heir apparent captain of Edinburgh Castle, deputy under his father, and a director of chancery. He had a charter under the Great Seal, to James Hamilton and Elizabeth Tours his spouse, of the lands of Kittymuir, dated 21st February, 1546. As mentioned, he was slain at Edinburgh in 1548, along with his father and others, leaving a daughter and heiress named Barbara.

2. John, who succeeded to the estate.

3. Robert, who was denounced, along with his brother-in-law Patrick Hamilton, at the instance of George Hamilton of Preston, for the capture and detention of Thomas Inglis of Murdistoun, and his eschait given to John Hamilton of Airdrie in 1595. He appears to have been a churchman, for he had a grant of the abbacy of Failfurde, in the diocese of Glasgow, dated 1543, having previously been vicar of Kilmarnock.

4. Archibald. 5. Alexander. 6. Thomas.

He had a daughter Grizzel, who had a charter of her life-rent of the lands of Cassiltown and Castlewallis, in the county of Ayr, dated 1st March, 1556. Also, another daughter Janet. In a MS. pedigree (*Adv. Lib.*), he is said to have had five daughters, married respectively to Kilpatrick of Closeburn, Lockhart of Cleghorn, Cunningham of Robertland, Crawford of Ferne, and Hamilton of Silvertonhill. There is a charter under the Great Seal of the lands of Kittiemuir, on the 10th of March, 1539, as

follows: "Jacobi Hamilton de Stanehouse et Grizeldi Sempill ejus conjugii." The question might naturally arise, Could this be a marriage settlement of these lands on Grizzell Semple and her family, and were the farms now known by the names of Burnfoot, Corslet, Patrickholm, Glenavon, Kittymuirhill, the two Kittymuir, Crofthead, and Millholm all embraced in that general designation of Kittiemuir ?

As the greater part of the barony of Glassford belonged at that time to Lord Semple, perhaps our hero-captain obtained with Grizzell the lands of Burnside, East Quarter, Craighorn, Hunterlees, and Birks, etc., which all belonged to that family at that time, and one wonders if the Hamiltons of Burnside, of East Quarter, of Millholm, and James Hamilton, the martyr of Kitty-muir, are the descendants of the captain by Grizzell Semple.

#### LADY STONEHOUSE.

Lady Stonehouse (Grizzell Semple), widow of James Hamilton of Stonehouse, was married to, or at anyrate was the mistress of, John Hamilton, abbot of Paisley, and founder of the Blair family. He was a natural son of Thomas, the first earl of Arran, and was made abbot of Paisley in 1525, bishop of Dunkeld in 1546, and archbishop of St. Andrews in 1549. He obtained a legitimization under the Great Seal, 20th June, 1545; was keeper of the Privy Seal from January, 1542, till August, 1546; and treasurer of Scotland from 1543 till 1544, when his brother resigned the regency. He was taken prisoner at the surprise of Dumbarton Castle in 1571, and executed by the Regent Lennox at Stirling thereafter.

He is said to have been the first bishop in Scotland who died by the hands of the executioner. The high offices he enjoyed both in church and state ought to have exempted him from a punishment inflicted on the lowest criminals; but his zeal for the queen, his abilities and his profession rendered him odious and formidable to the king's adherents. Lennox hated him as the person by whose counsels the reputation and power of the house of Hamilton were supported. Party rage and personal

enmity dictated the sentence, and it was said that his execution was hastened lest Queen Elizabeth should interfere in his behalf. His death was the signal for the loyalists to fly to arms. The indignation of his kinsmen, the Hamiltons, was unbounded, and hostilities were renewed with a fierceness and animosity which had hardly a precedent. From this event a two years' war began, and the country was desolated with all the miseries of civil strife. "King's men" and "Queen's men," the names by which the two factions were distinguished, started up in almost every quarter; the inhabitants of the same town or village—the most intimate friends, nay, members of the same family—were frequently opposed in this unnatural warfare.

Lady Stonehouse had several children to the archbishop. Two of her sons, John and William, obtained legitimation under the Great Seal, 9th October, 1551. In Pitcairn's "Criminal Trials" she is styled, in addition to her usual designation, Lady Gilton, which was probably given her on account of some property she may have acquired of that name. A most remarkable notice of this lady occurs in the records of the town council of Edinburgh, 26th November, 1551. Which day the provost and members of council ordained "Actis to be sit furth charging Grizzell Sempill, Lady Stanehouse, adulterar, to remuif herself furth of the town betwix and Munanday next under the pains containit in the proclamation set furth again adulteraris." She appears to have acquired the lands of Blair, near Culross, and she is sometimes called "Lady Blair." She died in 1575, and in the confirmation of her testament-dative she is styled "ane honourabill Lady Grizzell Sempill, Lady Stanehouse." She was succeeded in the lordship of Blair by her son William, and the family ended in his grandson, Peter Hamilton, first minister of Cramond, afterwards at Leith, and sub-dean of the Chapel Royal. He was promoted by Charles II. to the episcopal see of Dunkeld, and died after the revolution without issue.

#### JOHN HAMILTON II. OF STONEHOUSE.

John Hamilton, second son of James, is designated tutor of Stanehouse, and married Joanne, second daughter of Sir David



Hamilton of Preston. They had a charter of the lands of Mekill Blackwood in Linlithgowshire, 26th November, 1554. He had a charter of apprysing, of the barony of Stanehouse, 3rd July, 1562. He was a faithful and constant adherent of Queen Mary, and followed her standard to the battle of Langside, for which the Regent Murray confiscated his lands. He left behind him two sons and two daughters :—

1. James his heir. 2. John.

His daughter, Jean, married Gilbert, son of Thomas Inglis of Murdistoun.

His daughter, Abigail, was married to Gavin Hamilton of Kype.

In a charter dated 27th September, 1561, there was granted to Margaret Hamilton, one of the two daughters of the deceased Archibald Hamilton of Raploch, the lands of Cummir, in the parish of Lesmahagow, with consent of John Hamilton of Stenhous, Sir Andrew Hamilton of Goslington, and James Weir of Blackwood, her curators, and also with consent of Margaret Hamilton, her mother.

#### JAMES HAMILTON III. OF STONEHOUSE.

James Hamilton, eldest son of John, seems not to have figured so prominently in public as his ancestors, as little is recorded concerning him. He had a charter, under the Great Seal, of the baronies of Stonehouse and Brochtoun, dated 16th February, 1578. He married Elizabeth Hamilton, by whom he had issue, James, his heir, and Robert, of Cassiltoun and Tweedie, who was infeft in the lands of Tweedie and Miln of the same on the 18th November, 1618, and was married to Janet Dempster. James Hamilton's only daughter was married to Mungo Lockhart of Cleghorn, who survived him, and married John Tweedie of Winkstoun.

#### JAMES HAMILTON IV. OF STONEHOUSE.

James Hamilton was served heir of John, his grandfather, in the lands of Over and Nether Braxfield, 29th July, 1602, in the lands of Threipwood in Beith, and baillery of Cunningham, 4th October, 1609; and served heir to his father in the lands of

Spittleshiels and the Mains of St. Leonard, near Lanark, on 6th August, 1611. He married Agnes, daughter of Sir James Maxwell of Calderwood, by whom he had a son and heir, named James. Agnes Maxwell, designated Ladie Stanehouse, survived her husband, and afterward married Cuthbert Hamilton of Cander, about 1624.

#### JAMES HAMILTON V. OF STONEHOUSE.

James Hamilton was under age at the time of his father's death. Gavin Hamilton of Raploch, and Robert Hamilton of Tweedie, nearest of kin on his father's side, with Sir James Maxwell of Calderwood, and John Maxwell of Aikenhead, on the mother's side, were appointed tutors and curators to him during his minority. He appears to have attained his majority in 1626. He was served heir to his grandfather, James, in the baronies of Stonehouse and Brochtoun, 3rd June, 1635.

In 1654 a James Hamilton, styled of Stanehouse, was mentioned in the "Inventair of the gudes and gear" in the registered testament of umquhill Robert Hamilton of Millburn, as having been indebted to him. The said Robert Hamilton had a charter in his favour of the barony of Stanehouse. From the charter it appears these lands, which had been apprysed from the late James Hamilton of Stanehouse, by David Mitchell of Edinburgh, on 8th July, 1636, were now purchased by Robert Hamilton of Millburn. It is difficult to trace this family further.

The arms of the Raploch family are: *Gules*, a man's heart, *or* betwixt three cinquefoils, *ermine*, as part of the maternal bearings of James Hamilton, who first got a grant of the lands of Raploch in 1440. Crest, a man's heart. *argent*, charged with a cinquefoil, *ermine*. Motto: "Fidelis in adversis."

Now it is worth noticing that the shield or escutcheon, charged with the heart, "between three cinquefoils," carved on one of the oldest tombstones in Stonehouse churchyard, commemorates the death of James, son of James Hamilton and Elizabeth Williamson, his spouse, in 1651, and that of Andrew Hamilton in 1663. This might be supposed to be a proof that these persons were

descendants of the house of Raploch, and probably cadets of the Stonehouse family. It is not likely that they were sons of the last mentioned James Hamilton, who sold the lands of Stonehouse at a valuation to Robert Hamilton of Millburn. The Millburn family appears to have had an interest in the lands of Stonehouse as early as 1581; and Robert Hamilton, third representative of that house, was on an inquest of retour of James Hamilton of Stanehouse, of date 26th May, 1602.

He was succeeded by his son Robert, who purchased the lands of Stonehouse aforementioned in 1636, and who married Isabella Hamilton, probably a sister of the last laird of the Stonehouse family. He died before 1659, as his son, Robert Hamilton of Millburn, was served heir in general of his father on the 12th February of that year. He was again served heir to his father of the lands and barony of Stanehouse, 5th January, 1666. He married Margaret, daughter of James Hamilton of Stanehouse.

I find a notice of one of the Stonehouse Hamiltons, in an "Inventerie of the voluntar contributions of the soums of money given or promised to be given for the building of a common librarie within the College of Glasgow, furnishing thair of with books and utherways enlarging the fabrick of the said College to the publick and private use of the students by the persons aftermentioned, according to their several tickets and subscriptions in this book." "On 14th September, 1632, James Hamilton of Stenhous subscribed 20 punds, and on 5th October, 1632, Dame Rachell Johnstoun, Ladie Stenhous, subscribing the same sum of 20 punds."

In 1637, Barbara Hamilton, relict of the deceased James Hamilton of Stonehouse, remitted to William Baillie of Carphin, her right of liferent in Stonehouse, on condition of receiving a bond securing an annuity of 640 merks Scots for herself, and the sum of 8000 merks for her fatherless children. "She duly enjoyed her annuity till 1650, when Carphin sold his right in Stonehouse to Sir William Baillie of Lamington, who was taken bound to relieve him of the obligation in the said bond. Since which time Sir William Baillie has most cruellie and unmerci-

fullie withholden her annuity, which cruel usage was occasioned by the production of her principal bond before the Lords of Council and Session, and the unjust away taking thereof of Sir William Baillie of Carphin and Sir William Baillie of Lamington, or by some of their advocates, or some other in their names, who, or some of them, hes had, or fraudulently hes put the same away, to the ruin and prejudice of her and her fatherless children, exposing them to a starving condition." Parliament ordered Sir William to pay the arrears of annuity, and to execute a new bond of the same tenor as that which had disappeared. This was in the year 1661.

In an old decret of locality of stipend to Mr. Francis Aird, minister of Dalsersf, of date 17th May, 1721, Robert Hamilton of Millburn is mentioned as one of the heritors of that parish. He was probably the son, perhaps the grandson, of the foresaid Robert and Margaret Hamilton, the latter being the daughter of the last James Hamilton of Stanehouse. He appears to have been the last of the Millburn family, as Millburn passed into the Dalsersf family. Captain James Hamilton Birnie of Broomhill married Margaret, only daughter and heiress of William Hamilton of Dalsersf about the middle of last century, who is afterwards designated of Broomhill, Dalsersf, and Millburn.

In the year 1699, John Hamilton of Bardowie, who married Joanno, daughter of James Hamilton, bailie of Hamilton, obtained a charter of the lands of Kittiemuir, dated 23rd July of that year. This Joanno appears to have been heiress to her father, and in addition to Kittiemuir succeeded to some of the haughs of Hamilton; for on the 17th November, 1685, she, with consent of her husband, granted to Andrew Littlejohn a charter of an acre of land in Hamilton Haugh called "The Old Walls." Who this James Hamilton, bailie of Hamilton, was, it is not very easy to determine; probably a member of the Stanehouse or Millburn family, as small portions of the barony appear to have been acquired by cadets of the family.

As an instance, in passing, of the prevalence of the Hamiltons in the parish in olden times, take the following:—

In a remission by Henry and Mary, king and queen of Scot-

land, dated 2nd May, 1565, to James, duke of Chatelherault, earl of Arran, and Lord Hamilton, John, David, and Claud, his sons; Gavin, commendator of Kilwinning; with the remaining persons of the name and others, retainers and vassals of this ancient house, on account of the treasonable detention of the castles of Hamilton and Draffan, there occur the following names in the parish of Stonehouse, viz., John Hamilton of Stanehouse; Robert Hamilton, Mr. Archibald Hamilton, and Mr. Thomas Hamilton, his brother; John Hamilton of Udston, and Patrick, his brother; Archibald Hamilton in Spittle, Alexander Hamilton in Kittiemuir, Adam Hamilton in Holm, Thomas Hamilton there, John Hamilton in Viccars, John Hamilton in Langrigg, Thomas Hamilton in Udstown, John Hamilton in Tweedieside, Matthew Hamilton in Stanehouse, and John Hamilton, his son.

#### HAMILTONS OF CANDER.

Although the principal lands of the Cander estate lay on the opposite side of the river Cander, in the parish of Dalserf, yet as part of Candermill now possessed by the duke of Hamilton is in the parish of Stonehouse, and as the fortalice of Cander stood so near the town, it may be interesting to note a few historical incidents in connection with that family:—

1. Their ancestor was John Hamilton of Whistleberry, third son of Sir James Hamilton, dominus de Cadzow, and brother of the first Lord Hamilton. He had a charter dated 14th June, 1449, of the lands of Whitehope and Kirkhope, in the lordship of Craufurd-Lindsay, in exchange for the lands of Wester Brithy, in the barony of Farne, Forfarshire. He was succeeded by his son,

2. William Hamilton of Cander, who in a charter of entail granted 23rd October, 1455, to James, Lord Hamilton, is called next in succession to the Hamilton estates to his uncle, Alexander Hamilton of Silvertonhill. He was succeeded by his son,

3. John Hamilton of Cander, who had a charter of confirmation under the Great Seal of the lands of Whitehope and Kirkhope, 18th February, 1487.

4. William, who, in a charter of the Hamilton estates granted by King James IV., 16th January, 1512-13, is called next in succession to James Hamilton of Silvertonhill. He was succeeded by his son,

5. John, who, in a charter of destination granted to the duke of Chatelherault, 15th September, 1540, is called in succession to the Hamilton estates after Andrew Hamilton of Newton.

6. Cuthbert Hamilton of Cander, mentioned in a list of the Hamiltons in 1570, married in 1544 Isabella, second daughter of John Hamilton of Broomhill. Upon the 10th September, 1547, David Hamilton of Broomhill, who was married to Margaret, sister of Grizzel Sempill, second daughter of Robert, third Lord Sempill, with his brother-in-law, Cuthbert Hamilton of Cander, was unfortunately slain at the battle of Pinkie in attempting to relieve his father-in-law, Lord Sempill, who was taken prisoner. Isabella, Cuthbert's widow, married Robert Hamilton of Dalsersf after Cuthbert's death, 15th June, 1549.

7. James Hamilton of Cander, who on the 8th of August, 1616, as tacksman of the teinds of Cambusnethan, obtained a decret against a number of the parishioners. He was succeeded by

8. Cuthbert Hamilton of Cander, who in May, 1629, appeared, from the sheriff records of Hamilton, to have been on the inquest of service of William, earl of Angus. In December, 1654, his name appears in a registered testament of Robert Hamilton of Millburn as indebted to him. He married Agnes Maxwell, relict of James Hamilton of Stanehouse, and daughter of Sir James Maxwell of Calderwood, and was alive in 1661. In 1721 there is a Cuthbert Hamilton of Cander mentioned as a heritor of that parish. Claud Hamilton of Broomhill had a charter of apprysing of the lands of Cander which belonged to Cuthbert Hamilton of Cander on the 17th May, 1632.

The old fortalice of Cander commanded an excellent position on the banks of the Cander water, and seems to have been in decay in 1700.

#### HAMILTONS OF GOSLINGTON.

This family sprang from the Silvertonhill family, whose ancestor was:—

1. Alexander de Hamilton, son of Sir James Hamilton, dominus de Cadzow. He had two sons, James, his heir, and William, ancestor of the Hamiltons of Westport.

2. James, who married a daughter of the family of Douglas, with whom he got the lands of Newton, in the barony of Drumsargard, near Cambuslang, by whom he had John, his heir, and a daughter.

3. John, designed of Newton, who obtained from Hugh, fifth Lord Sommerville, a charter of the lands of Tweedie, Catcastle, &c., in the barony of Stanehouse. Confirmed under the Great Seal 26th March, 1531. He

married a daughter of Sir John Sommerville of Quodquan and niece to Lord Sommerville, and probably by that means obtained the foresaid lands. It would be interesting to know how Lord Sommerville acquired them. Perhaps it might be through his marriage with Anna Hamilton, natural daughter of James, first earl of Arran, and sister to the celebrated Sir James Hamilton of Fynnart, sometimes called the "Bastard of Arran." The marriage is thus narrated in "The Memorie of the Sommervilles." "Hugh, fifth Lord Sommerville, confirms his former resolution to make interest at Court by some honourable marriage; Anna Hamilton, natural daughter of James, first earl of Arran, and full sister to Sir James Hamilton of Finhard, by being children of the same mother, the Lord Boid's daughter. This marriage was solemnized at the castle of Hamilton, upon the 2nd day of December, 1510, the earl being then a widower, or at least so esteemed by his divorce from Elizabeth Homme, sister to Alexander Lord Homme." By his wife, John Hamilton of Newton had issue—Andrew, his heir-apparent, and Margaret, married to Archibald Hamilton of Raploch. John Hamilton of Newton and Silvertonhill died in 1535, and was succeeded by his grandson,

4. Andrew Hamilton, who, on his father's resignation, had a charter, "To Andrew Hamilton, son and heir of John Hamilton of Newton, of the lands of Goslington, within the barony of Stonehouse," dated 17th September, 1528. He died before his father, and left issue, Andrew, his heir; Alexander, tutor of Silvertonhill, who carried on the line of the family; and John of Cubard.

5. Andrew, who had a charter under the Great Seal, "To Andrew Hamilton, grandson, heir, and successor of John Hamilton of Newton, of the lands of Maidenburn, Overton, etc., in the barony of Avondale, and county of Lanark, 9th November, 1541." He had another charter, of the same date, of the lands of Newton and superiority of Braconrig. He married a daughter of James Hamilton of Stonehouse, and died in the beginning of the reign of Queen Mary, leaving an infant son,

6. Andrew, who was carefully educated under the guardianship of his uncle, Alexander, hence called tutor of Silvertonhill. He married Elspitt, a daughter of Baillie of Carphin, by whom he had several children, but only one survived him, namely—

7. Francis, who is described as a very enthusiastic, wrong-headed man. He did not live long, having greatly squandered away the estate; and as he never was married, the representation devolved on the descendants of his granduncle, to whom we now return.

8. Alexander, tutor of Silvertonhill, got from his father the lands of Goslington, which for some time continued to be the title of the family. He had a charter under the Great Seal, "To Alexander Hamilton, tutor of Silvertonhill, of the lands of Lang Kype, etc., in the barony of Avondale, and county of Lanark, dated 16th January, 1545." He married Catherine Hamilton, by

whom he had Sir Andrew, his heir, and John, mentioned in a list of the Hamiltons about 1570. This John had a "respite to John Hamilton, brother of Sir Andrew Hamilton of Goslington, for slauchter of umquhile Gavin Semple, of Whitecraig, Glassford." Alexander's latter will and testament is dated at Newton, 31st August, 1547. Sir Andrew, his son, and Katherine, his spouse, were appointed his executors.

9. Sir Andrew of Goslington was a faithful and loyal subject of Queen Mary, who knighted him. He was at the battle of Langside, for which he was forfeited, but had his possessions restored by the treaty of Perth, 1572. Sir Andrew died in 1592, leaving issue, Sir Robert, his heir, and James, of Tweedieside, who, for his attachment to the Hamilton family, was obliged to fly into England with Lords John and Claud Hamilton, but returned with them in 1583. Andrew was the name of another son.

10. Sir Robert of Goslington had a charter under the Great Seal, "To Robert Hamilton, son and heir of Andrew Hamilton of Goslington, knight, of the lands of Tweedie, Goslington, Catcastle, etc., in the barony of Stanehouse, and county of Lanark," dated 31st May, 1581. He was served heir to Sir Andrew, his father, in the lands of Hesildeane, and St. Laurence's Chapel in the barony of Stanehouse, and the lands of Syde and Netherfield in the parish of Avondale, of date 9th April, 1608, and on the 16th July of the same year he was returned heir to his great-grandfather in the lands called Kittiemuir, in the barony of Stanehouse. He had likewise a charter under the Great Seal, "To Robert Hamilton of Goslington, knight, and Elisabeth Baillie, his spouse, and Francis Hamilton, their son, of the lands of Balanrick, alias Provan, with the miln," dated 15th November, 1599. He married Elisabeth Baillie, daughter, and at length heiress of Sir William Baillie of Provan, Lord President of the Court of Session, with whom he got a considerable accession to his estate, and by whom he had Francis, who died before his father; Edward, who succeeded to the estate; Robert; James, a merchant burghess in Glasgow, died 1655; and William; also, one daughter, who married Sir John Sommerville of Cambusnethan.

11. Edward, designed first of Balgray, afterward of Silvertownhill. He had a charter under the Great Seal, of the lands of Tweedie, Goslington, Provan, etc., containing an entail, first to himself and the heirs male of his body, which failing, to Robert Hamilton and the heirs male of his body, which failing, to his brother, James, etc. In this charter there are some lands mentioned which had been taken from Francis Hamilton of Silvertownhill, by John Crawford, and again acquired by Edward, all which are now confirmed to him, and he accordingly took the title of Silvertownhill, which afterwards continued to be that of the family. He married Marion, daughter of Mure of Caldwell, by whom he had Sir Robert, his heir; John, witness to his grandfather's will in 1641; Jean, married to the laird of Minto Stewart; and Christian. Sir Edward died in 1649, as appears by his will, registered by Sir Robert, his son, 30th July, 1657.



12. Sir Robert Hamilton, Bart. of Silvertonhill, a steady loyalist, and in great favour with Charles I., who created him a baronet about 1646. He was served heir in general to his uncle, William, of date December 1st, 1655; and to his father, Edward, in the lands of Catcastle, and the houses in Stonehouse, of date 18th October, 1666. He married the Honourable Ann Hamilton, second daughter of John, first Lord Belhaven, by whom he had issue Sir Robert, his heir; Thomas, who went to France; and Margaret, who married John Hamilton, eldest son of Robert Hamilton of Pressmannan. Her grandfather, Lord Belhaven, settled on them the estate of Biel, and resigned his title in favour of John Hamilton, who, of course, became second Lord Belhaven on the death of the first Lord Belhaven in 1679. Sir Robert left other daughters. He sold the lands and barony of Provan to the city of Glasgow, and having otherwise encumbered his fortune by his attachment to the royal family, left little of the paternal estate to his son and successor,

13. Sir Robert, second baronet, who had a charter to himself and his son of the lands of Goslington, of date 15th August, 1681. He embraced a military life, and rose to the rank of colonel in the army. He was also some time in the service of the States of Holland. He married, first, Aurelia Catherine Van Hetteringen, daughter of a man of distinction in Friesland, with whom he got a considerable fortune, and by whom he had James, who entered the army, and was killed in action while very young; Sir John, his successor; other two sons and a daughter. Sir Robert married, secondly, Isabel, daughter of John Hamilton of Boggs, by whom he had one daughter. He also greatly dilapidated the family estate, and probably the lands held by the family in the parish of Stonehouse were sold during his representation, as they are not mentioned in the history of his successors, so far as we know.

Sir John Hamilton, third baronet of Silvertonhill, succeeded his father, but as the family then apparently ceased to have connection with Stonehouse, it is needless to continue its history further.

The present representative is Sir Robert North Collie Hamilton, sixth baronet, and fifteenth in descent from Sir James of Cadzow. He was born in 1802, entered the civil service of the East Indian Company on the Bengal establishment, and was for some years Resident of the Court of Indore in Central India. In 1859 he received the thanks of Parliament for his services in the suppression of the Indian mutinies. He married in 1831, Constantia, third daughter of General Sir George Anson, G.C.B., by whom he had issue three sons and three daughters.

## HAMILTONS OF PATRICKHOLM AND KITTIEMUIR.

The family of the Hamiltons of Lethame, Avondale, appear to have acquired the lands of Patrickholme and the north half of the lands of Kittiemuir about the beginning of the seventeenth century. We find that Margaret, only daughter of Andrew Hamilton, III. of Lethame, who married Gavin Hamilton, IX. of Raploch, and great-grandson of Gavin Hamilton, commendator of Kilwinning, resigned her lands of Patrickholme in favour of her husband, 3rd September, 1623; and her brother Andrew, IV. of Lethame, had a charter of the north half of the lands of Kittiemuir, of date 21st March, 1626.

Patrickholme appears to have become after this the occasional residence of the Raploch family. Gavin, the eldest son of the above Gavin and Margaret Hamilton, succeeded to the Raploch estate in 1653, and was for many years sheriff-depute of Lanarkshire. He married Janet, daughter of Sir William Baillie of Lamington, and had a family of six sons and five daughters. His eldest son and heir, William Hamilton of Raploch, acquired much notoriety for his severity to the Covenanters during the persecution. Patrickholme appears to have been his favourite residence, and many traditions once current in the district amongst the peasantry about his wicked deeds might be gathered up. It is said that Claverhouse always made it his headquarters when he was in the neighbourhood.

Dr. Russell, the statist of Dalsersf parish, when speaking of the sufferings of some of the parishioners during the persecuting period, says: "The then laird of Raploch made himself notorious by his officious zeal in behalf of the Government and by his severity towards his Presbyterian neighbours. He survived for several years the Revolution of 1688, and lies buried in the churchyard of Dalsersf. His memory is still in bad odour in the parish, and his tomb is pointed out at this day as that of the persecuting Raploch."

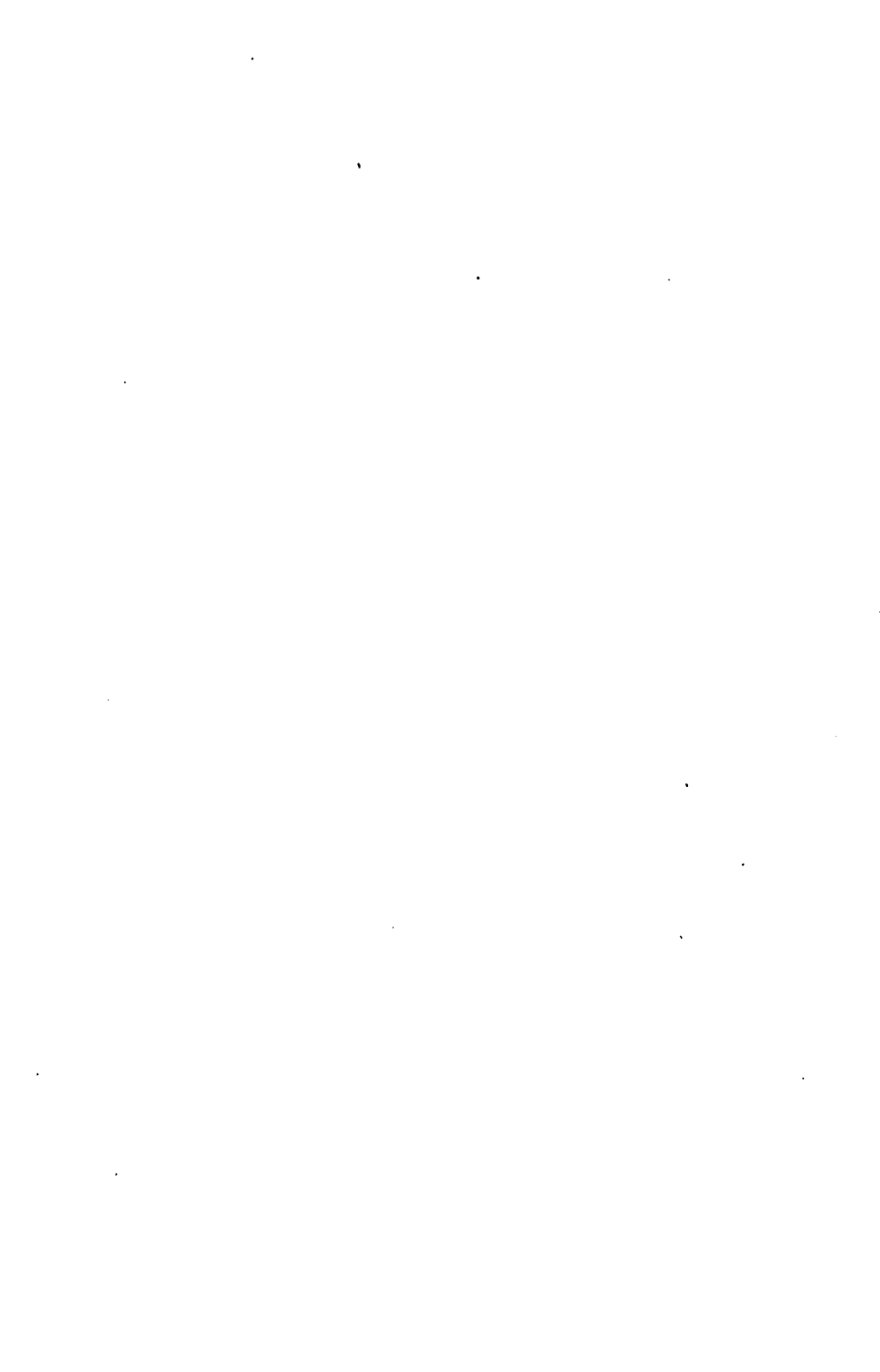
It is somewhat remarkable that two of his sisters, Margaret and Lilius, were married to two noted Covenanters; the former to Robert Hamilton of Monkland, and the latter to Patrick

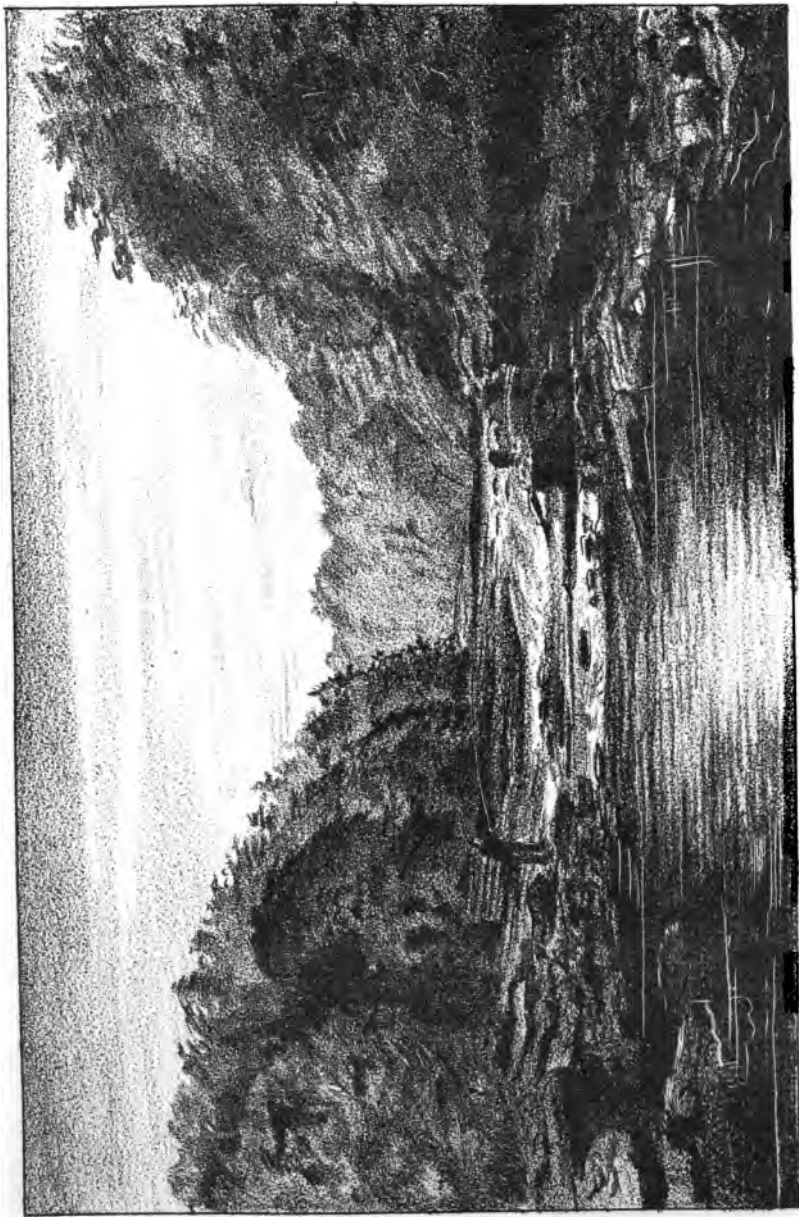
Hamilton of Neilsland, both of whom suffered greatly by fine and imprisonment, so much so that their successors were obliged to sell large portions of their respective estates.

William of Raploch was married to Jean, daughter of Sir John Kennedy of Culzean, also a noted persecutor, by whom he had three sons and a daughter, Anne, married to John Roberton of Earnock. He was succeeded by Gavin, his eldest son, a major in the army, who married, in 1697, Lady Margaret Keith, daughter of John, earl of Kintire, and he appears to have had two daughters: Elizabeth, married to Roger Macneil of Taynish, with whom he got the estate, and assumed in consequence the name of Hamilton; his descendants are now designated of Raploch; Anne, married to Thomas Aikman of Broomleton, of whom are descended the family of Aikman of Ross, near Hamilton.

One of the current stories handed down to posterity regarding William of Raploch is to the effect that the minister of Stonehouse was officiating at a sacrament in the neighbouring parish of Dalsersf, and being invited by Raploch to his house on the Monday, he was there treated to drugged wine, and was thereafter thrown out on the dungstead in an inhuman manner. A message was sent to Stonehouse for some of the people to come down and take home "their drunken minister." Tradition does not specify the name of the minister, but it is generally supposed to have been Mr. Oliphant, a godly minister of unblemished reputation. The only other persons that were ministers here about the period were the persecuting curate, whose vile treatment of the Nisbet family is noticed in the account furnished under the history of "Covenanters of the Parish," and Angus Macintosh, a curate also who was translated to Stonehouse from Symington. The strong probability therefore is that he was Mr. Oliphant, who was minister of the parish before the curate got possession, and, after they were dismissed, Mr. Oliphant again became pastor of the parish.

It is stated that "Colonel Richard Rumbold was taken at Lesmahagow, by Hamilton of Raploch and his militiamen. Rumbold was flying into England, conducted by one Turnbull,





SCENE AT THE JUNCTION OF THE AVON AND CANDER.

a man of Polwart." Regarding the encounter we are told: "He was bold, answering to his name, and killed one and wounded two in the capture; and if he (Hamilton) had not been wiser than the rest, by causing shoot his horse under him, he might have escaped them all." M'Crie says: "While Colonel Rumbold was bravely defending himself against a large party, a countryman came behind him with a pitchfork and turned his steel-cap off his head, upon which he said, 'Cruel (fellow) countryman to use me thus when my face is to mine enemy.'"

The accompanying illustration represents a favourite resort for visitors to this district, and shows the point of junction of the Avon and Cander, in the vicinity of Patrickholm. The lovely scenery reminds one of the beautiful lines of Moore:—

"There is not in the wide world a valley so sweet  
As the vale in whose bosom the bright waters meet.  
Oh! the last rays of feeling and life must depart  
Ere the bloom of that valley shall fade from my heart.

Sweet vale of Avoca, how calm could I rest  
In thy bosom of shade with the friends I love best,  
When the storms that we feel in this cold world shall cease,  
And our hearts, like thy waters, be mingled in peace."

#### LOCKHART FAMILY.

"The progenitors of the Lockharts were Stephen Lockard, and Simon Lockard, who settled in Lanarkshire, and in Ayrshire during the twelfth century. Stephen appears as a witness, with other vassals, to a charter of Richard de Moreville. Simon Lockard, who appears as early as the reign of Malcolm IV., is supposed by the genealogists to have been a son of Stephen. But this is doubtful, as they seem to have been contemporaries. Simon certainly settled in Upper Clydesdale, at a place which was named from him Simon town, and which gave its appellation to the parish. The parish kirk was then called Wude-kirch. Simon Lockard confirmed to the monks of Kelso the church named Wude-kirch, with the lands appertaining to it. This was confirmed by Josceline, the bishop of Glasgow, whose charter mentions that the parish of Wude-kirch comprehended the

manors of Simontown and Tankardstown. Simon Lockard was succeeded by his son, Malcolm, who held his lands in Kyle under the family of Stewart. Simon Lockard was the undoubted progenitor of the Lockharts of Lee, the stock whence sprung the whole Lockharts of North Britain."

Mungo Lockhart of Cleghorn, a descendant of one of the cadets of Lockhart of Lee, espoused the cause of the unfortunate Queen Mary, and was included in the indictment which was raised against so many of her adherents in the Upper Ward in 1572. His neighbour the laird of Jerviswood became bail for him in the sum of £2000. He was one of an assize which in 1580 acquitted Arthur Hamilton of Bothwellhaugh of the murder of the Regent Murray, a verdict which was afterwards challenged. He was knighted by James VI.

#### LOCKHARTS OF LEE.

The barony of Castlehill was formerly a portion of the lands of Lee. Sir James Lockhart of Lee was born in 1596, became a lord of the Court of Session in Scotland, and afterwards lord-justice-clerk as Lord Lee in the time of Charles I. He was twice married. By his first wife, Helen, daughter of Alexander Fairly of Braid, he had no issue. By his second wife, Martha, daughter of Sir George Douglas of Madington, and niece of Lord Torthorwald, and maid-of-honour to the Queen, he had four sons and two daughters. His eldest son, Sir William, became an eminent statesman. His second son, George, became ancestor of Sir Norman M'Donald Lockhart of Lee and Carnwath. His third son became Lord Castlehill. His fourth son, Robert, was killed.

"Sir James Lockhart of Lee obtained a charter on 23rd March, 1667, of the £20 lands and barony of Stonehouse with the advowson and donation of the prebendaries of Stonehouse in the collegiate church of Bothwell, and the right of patronage of the church of Stonehouse, and the lands called the vicar's lands. The charter was certified by Parliament in 1669. The barony and patronage of the church is said to have passed from Lockhart

of Lee to John Lockhart of Castlehill (his third son), [but there seems to be some discrepancy in connection with this statement.] Sir James appears to have annexed the barony of Symonton to that of Stonehouse, as in 1674 his son, Sir William Lockhart of Lee, the famous statesman and ambassador to the French Court, was served heir to him in the barony of Stonehouse and the lands of Symonton. Sir William was succeeded by his son, Cromwell, who was served heir to him in the same term, 9th November, 1675.

"In 1674 William Lockhart of Lee, knight, ambassador to France, was served heir to his father, among other church lands, in the templar lands of Woodlands, the templar lands of Cat-castle, the 3s 4d templar lands in Stonehouse, the half of the templar lands called Tofts, and in the 6s 8d templar lands on the west part of the village of Stonehouse."

#### LOCKHARTS OF CASTLEHILL.

Sir James Lockhart of Lee bestowed on his third son, John, who was Lockhart of Heads, in the parish of Carluke, the barony of Castlehill. He was one of the Committee of War for the County in 1648. He was admitted a member of the Faculty of Advocates by Cromwell's Commissioners for the Administration of Justice on the 4th January, 1656. He was re-admitted after the Restoration on the 7th June, 1662. Along with the other members of the bar who had qualified during the time of the usurpation, he was obliged to express his regret and take the oath of allegiance, "humbled upon his knees." He was appointed an ordinary lord of Session on the 28th August, 1665, and took his seat as Lord Castlehill on the 22nd November following. On the 2nd February, 1671, he was appointed one of the lords of Justiciary. He was removed from this office in 1678, but reinstated in 1683. The occasion of this treatment of Lord Castlehill was his refusal to concur with the lords of the Justiciary Court in reference to the condemnation of one of the prisoners, James Learmont, a chapman, who was executed for his presumed share in the death of a soldier. The proof of his innocence was



remarkably verified afterwards. "An aged and reverend minister yet alive assures me (Mr. Wodrow) that eight or nine years after this he was called to see a dying man, who told him, a very few hours before his death, he was one who was concerned in the death of that soldier that was killed at this time, and that it had been matter of the deepest exercise to him how to carry when he heard of James Learmont's sentence; and whether it was his duty to offer himself, as having in his own defence killed the man, in order to the preservation of the life of his neighbour, who indeed was not any ways concerned in it or present at it." The editor of Wodrow's "History" remarks: "As to the process against James Learmont, I have certain information which may be depended upon, that my Lord Castlehill, though his name be marked in the register, when that process came before the justiciary and he was present, yet his lordship was so dissatisfied with what he saw in design against that good man, that he left the justiciary court and went to the country. . . . The accounts of my lord's carriage in this affair were immediately sent up to Court, and my Lord Castlehill was straight turned out of his place in the justiciary, and was not restored for three or four years, when upon a turn in the ministry he was taken in again."

In 1690 he represented the county in Parliament, and also in 1693. He died prior to 4th May, 1694, when his son, James, was served heir to him. The latter died in 1696, and was succeeded by his sister Martha, the widow of her cousin, Cromwell Lockhart of Lee. Martha had, however, been married before 1696 to James Sinclair, younger of Steinstoune. The descendants of this marriage took the name of Lockhart and the designation of Castlehill, Stonehouse, and Cambusnethan. Cambusnethan appears to have been acquired by the Lockharts after the death of Sir John Harper, sheriff-depute of Lanark, who was alive in 1683.

#### SINCLAIR-LOCKHART FAMILY.

Having thus arrived at the period when, as we have seen, the barony came into possession of the present family, we may note

the following particulars regarding their ancestry: The Sinclairs of Stevenston, East Lothian, are descended from the "lordly line of high St. Clair," through the Longformacus branch in Berwickshire. Sir George St. Clair, third son of Sir William St. Clair of Roslin, was the first of the Longformacus family, and the Sinclairs of Stevenston are descended from George, second son of Matthew Sinclair of Longformacus, ninth in descent from the forementioned George, the founder of the family. Matthew's son, George, died about 1620, leaving a son, John, an eminent merchant in Edinburgh. This gentleman acquired a large fortune and purchased the lands of Stevenston, of which he got a charter dated June, 1624. He likewise acquired other lands in the counties of Haddington, Edinburgh, and Berwick. By Charles I. he was created a baronet of Nova Scotia, to him and his heirs whatsoever, dated 18th January, 1636. He died in 1648 or 1649. John, his only son, predeceased him, leaving two sons, Sir John, who succeeded his grandfather as second baronet, and Sir Robert, who, on his brother's death, became third baronet. The latter early gave his support to the Revolution, and was appointed in 1689, by King William, Sheriff of Haddingtonshire. In May he was sworn a Privy Councillor and admitted one of the lords of Exchequer. He was also named a lord of Session but declined the office. Queen Anne also made him a member of her Privy Council in 1703. He had six sons and three daughters. Sir John, the eldest son, fourth baronet, in his father's lifetime took an active part in the politics of the day. He was one of the representatives of Lanarkshire in the last Scots Parliament, and married Martha, daughter and heiress of John Lockhart of Castlehill. He died in 1726, and was succeeded by his eldest son, Sir Robert, who was fifth baronet, and John, the second son, succeeded to the estates of Castlehill, Stonehouse, and Cambusnethan, and assumed the name of Lockhart, in virtue of a settlement by his mother. He married Charlotte, daughter of John Bogle, Esq., clerk to the Signet, by whom he had three daughters. The third son, George Sinclair, advocate, was in 1747 appointed sheriff of Lanarkshire, and in 1751 was admitted a lord of Session, when he assumed the title of Lord Woodhall.

On the decease of his brother, John, without male issue, he succeeded him in the estates of Castlehill, &c. As Lord Woodhall died unmarried, Castlehill devolved on his nephew, James, second son of Sir Robert Sinclair, fifth baronet of Stevenston, his lordship's eldest brother.

In direct descent we come to the late Robert Lockhart, Esq. of Castlehill, who was first married on October 9th, 1804, to Eliza, daughter of Richard Newman, Esq. of Thornbury Park, Gloucestershire, who died in 1816. By her he had issue:—

James Sinclair, his heir; Robert Alexander, Major in 80th Regiment; John Hamilton, born in 1814; Mary Emilia; Eliza Anne, married in 1825 to John Henderson, Esq. of Foswell Bank, Perth; Susan; and Anne Nisbet.

Mr. Lockhart married, secondly, in 1817, Charlotte Simpson, daughter of Captain William Mercer, by whom he had issue:—

William Mercer, born 1818, and unfortunately drowned in 1849; Græme Alexander, C.B., now of Castlehill, born in 1820; George Douglas, born 1821; Charlotte, Eleanor Jane, Barbara Forbes, Frances Charlotte, Margaret Douglas, Louisa, and Roberta Emilia.

Mr. Lockhart died in 1850, and was succeeded by his eldest son, James Sinclair Lockhart, born 10th September, 1808, who was a J.P. and D.L. He held an appointment in the Stamp Office for a considerable time, and died in 1873.

Major-General Græme Alexander Lockhart, C.B. of Castlehill, fifth son of the late Robert Lockhart, Esq., was born 20th January, 1820, and entered the army in the year 1837; was colonel in the 78th Regiment, and spent a large portion of his active military service in India; was married in 1861 to Emily Udny, daughter of James Brebner, Esq., Aberdeen. He retired on full pay from the army as major-general in the year 1867, and succeeded his half-brother, James, in the year 1873. He is a J.P. and Deputy-Lieutenant for the county of Lanark, and lord of the barony of Castlehill and Stonehouse. Arms: a man's heart *gu.* within a fetter-lock *sa.*, on a chief, *az.* three boars' heads, erased, of the first. Crest, a boar's head; erased, *arg.* Motto: "Corda serata fero."

## ANTIQUITIES, TOPOGRAPHY, AGRICULTURE, BOTANY, GEOLOGY, &c.

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ALTHOUGH this parish cannot lay claim to anything special in these departments, yet it would not be proper wholly to overlook them. Imagination may conjure up the mail-clad warriors, the loud-sounding bugles, the "glimmering spears" and "Clydesdale bows," but as realities they are for ever gone,—

"For the loud bugle pealing high,  
The blackbird whistles down the vale;  
And sunk in ivied ruins lie  
The banner'd towers of Evandale."

### ANTIQUITIES.

CATCASTLE, once a fortification of considerable strength, as indicated from the remains of the walls, but now completely in ruins, is pleasantly situated on the banks of the Avon, about midway between Stonehouse and Strathaven. As its name indicates, it must have been the scene of a battle. The prefix in the British and Gaelic languages signifies a battle. It was also named Kemp Castle, and Bleau gives it this name in his map of the district.

Some fifty years ago the farmer in Westmains, Stonehouse, came upon what turned out to be an ancient Roman tumulus. In the process of draining he required to remove an artificial mound, and upon removing the stones forming the cairn he found a fine rich black mould, some yards deep, which is supposed to have been conveyed thither, there being nothing like it in the neighbourhood. At the bottom of the cairn, which was set round and covered with large flat stones, a great many urns were found in a fine state of preservation, ornamented and elegantly portrayed with flowers. Although the light-coloured clay appeared to have undergone the process of burning, it retained its colour

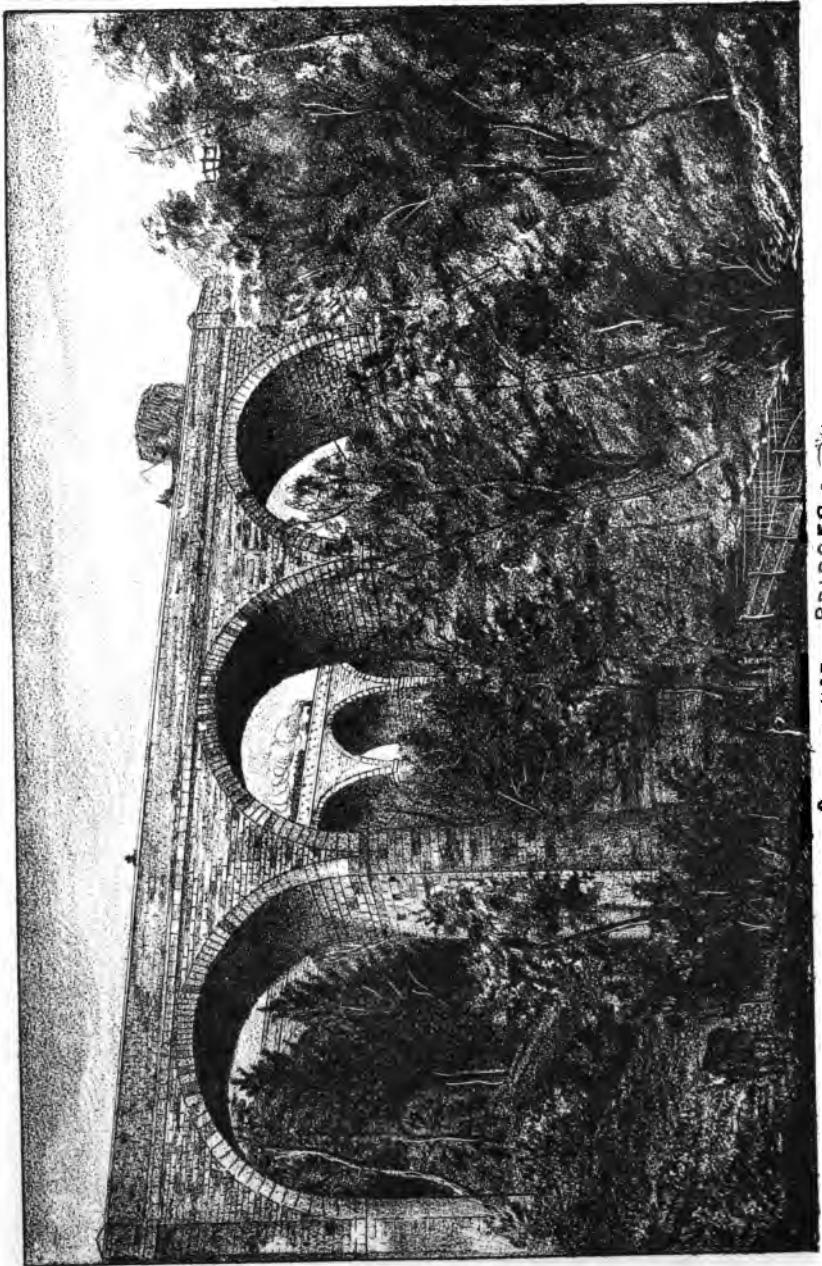
as well as its hardness and durability. Pieces of burnt bones, black ashes, and half-charred urns were also found therein. Earthen pots usually contained the remains of the ancient British, but urns contained the ashes of the Romans. The old Roman military road from Edinburgh to Ayr, which runs through the parish, familiarly known by the country people as the "Deil's Causey," is little more than a mile from the spot.

It is stated that other tumuli have been found in the upper end of the parish, which, when ransacked, contained a number of urns; but unfortunately none of these have been preserved. An unopened tumulus is said to exist on the farm of Tweedie.

The remains of a strong military encampment are still to be found near the junction of the Avon and Cander, known by the name of the "Double Dykes," comprising an extent of three or four acres of land, surrounded on all sides by high perpendicular rocks, except at one point where the two waters approach each other so near as to leave a space of some forty or fifty yards from rock to rock. This narrow neck of land had been strongly fortified by three high dykes or walls, curved like the segment of a circle, some thirty feet apart, making the position well nigh impregnable.

RINGSDALE CASTLE is an old ruin on a jutting precipitous rock near the romantic cottage at Glenavon. Tradition seems to have omitted to transmit anything of importance connected with it, although doubtless many strange deeds were enacted there as in almost all the Scottish keeps. The name, we think, is corrupted, and probably derives its true name from the word in the language of the ancient Britons, Rhyn, signifying a promontory or hill, and the point of anything. It is easy to see the import of the word in the situation; and from Rhynsdale or Rhinsdale, the pronunciation would very naturally glide into Ringsdale. The farm of Castlehill, near to Spittal, would doubtless, as its name implies, in early times have some sort of castle in the locality, but there does not appear to be any trace of it existing now. Being so near the old military road running through the parish, may it not have been originally a Roman fort?





STONEHOUSE BRIDGES

## TOPOGRAPHY.

The parish has only the one post town, of the same name, and one village called Sandford. In coming from any of the neighbouring parishes—Avondale, Glasgow, Lesmahagow, Dalserf, and Hamilton—into Stonehouse by any regular road, you must almost invariably cross some stream. The water of Kype flows along the south-western boundary of the parish, separating it from a portion of Avondale. The Avon, into which the Kype flows, runs along the north-western boundary, separating the parish from a portion of Avondale and Glassford, and then intersects the parish till it separates Dalserf on the north-eastern boundary. The Cander water divides the parish from Lesmahagow on the south-east and east, and Dalserf on the east and north-east till its junction with the Avon below the town, where the richly-wooded, beetling cliffs assume a romantic aspect, rendering the scene most picturesque at the confluence of the streams.

Our view of Stonehouse bridges shows first the bridge that was built in 1826 by Telford, when the Edinburgh and Ayr road was made. At a little distance is the railway viaduct, also spanning the Cander, built by Messrs. M'Naughton & Aiton, contractors for the Stonehouse section of the railway.

There is an utter absence of hills, but there is a gradual ascent from the centre both northward and southward. The soil is rich and fertile, and, with the recent improvements in draining and manuring, yields good returns. At the beginning of the century the parish had a bare appearance, but there are now some good plantations of Scotch fir, larch, elm, and ash, etc., to afford shelter and beautify the landscape. There used to be a moss of some extent called Hazeldean Moss, but it was brought into a state of high cultivation by the then proprietor, Mr. Smellie, so that it yields good crops. There was also a moor called Lagg's Moor, on the farm of Knowehead, but it has likewise been brought into a state of cultivation by the late tenants, Messrs. Thomson.

In the special service of the duke of Hamilton, to the dukedom



of Hamilton, we are informed of a singular statement about what seems to have been "the mure of Stenhouse or commonty of the same." "As also all and whole that part and portion of the lands called the mure of Stenhouse or commonty of the same, and whole pertinents whatsoever, as well below the ground as above, and the right of property of the same, lying within the said sheriffdom of Lanark and parish of Stenhouse, bounded as follows—viz. beginning at the Watstoun of Collingham, and frae Collingham march up by the Spittell and Spittell dyke to the Blackwood dyke, and frae the Blackwood dyke to the Blackwood burn, and from thence to the lands of Collingtoun, and therefrae west to the lands of Tweed to the Myresyke, and frae the Myresyke to the Hircelden dyke, and therefrae north-east to the Head dyke and Lanrigg, and therefrae marching by ane dyke to the lands of Watstoun." It would be an interesting inquiry to endeavour to find out to whom this commonty originally belonged, and who shared the property with the duke, as well as by whomsoever and by what laws the right of property was conferred. Probably the names of Hircelden dyke and Myresykes may refer to Hazeldean and Foulmire.

#### AGRICULTURE.

There are, according to the Ordnance Survey, 6311'424 acres of land in the parish, nearly all good arable land. Marked improvement has been effected in cultivating the soil within the present century, so that the crops are much larger than what they were formerly. Not less marked has been the improvement in the implements of husbandry, from the olden wooden plough to the prize-taking wheeled iron plough; from the ancient sickle to the reaping-machine; from the potato-graip to the modern potato-digger. The farm buildings also, with the requisite office-houses have undergone a vast change for the better, so that the same farms have been in a manner quite transformed from what they were in the days of our grandfathers.

Draining operations have been facilitated by two excellent tile-works in the parish, and the railway communication has enabled the farmer to avail himself of city manure to an unpre-

cedented extent. It may be, however, that we are just on the threshold of agricultural improvements, and should the system of ensilage become general there may be a "new departure" which will result in a greater transformation than any yet experienced. The leases are generally of nineteen years' duration, and renewals are granted on favourable terms in most cases.

Attention has been directed for a considerable time to the cultivation of hay, and large quantities are disposed of annually at remunerative rates. Wheat is not much cultivated, but there are good crops of oats, potatoes, turnips, and beans raised on nearly all the farms in the parish. There is much less cheese-making now than there was, owing to the railway facilities for the transmission of sweet-milk to Glasgow, and consequently there is a greater proportion of the land in grass.

Considerable attention is devoted to the rearing of stock, and to the breeding of cattle of good lineage, so that there are always some famous prize-takers in the parish. As an instance of the price and productiveness of the land during the French war, there was a field on Watstoun farm that yielded 11 bolls of wheat per acre, which was sold at £3 10s. per boll. Such a return as this, it is supposed, would nearly have purchased the land at that time. At that period there were only some four or five farms whose rents were between £60 and £80 of yearly value; the average was said to be between £30 and £40. The value of farms now is from three to five times higher than the value about the beginning of the century. The rent of one well-known farm is exactly five times higher than when the father of the present tenant took it first.

## BOTANY.

Botany is an interesting science and a healthful study. The early stages of its development are embraced under the Grecian, Roman, and Arabian periods, during which it was mainly a valuable helpmeet to medicine. The French and English contributions to the science were meagre compared with the achievements of the Swedish naturalist, Linnæus; but since his time a marked advance has been made in scientific classification.

It is not necessary to enumerate the various plants that are to be found in the parish; suffice it to say that the bulk of the plants specified as indigenous to Lanarkshire might be found by a diligent collector within the parish. From hillside, marsh and moor and bosky dell; from Scotch pine plantation, shaded braes and moist ravines; from hedgerows, glades, and pasture lands, an immense variety of plants can easily be culled. The writer has gathered many fine specimens, and some of them of considerable rarity. The Herb-Paris (*Paris quadrifolia*), according to the Linnæan system, *Octandria*, Order IV., *Tetragynia*, Genus VIII.; or according to the natural system of Hooker and Arnot, Order XCIII., *Trilliaceæ*, leaves ovate, 4-5 in a whorl, stem one foot high, flower single, terminal on a foot-stalk about two inches long; roots, purgative; berry, purplish black; considered poisonous (but is said to have been employed in curing inflammation of the eyes), was found on the shady banks of the Avon, near the Todstable.

A little further up the Avon braes the sweet *Pyrola minor* was found, named the Lesser Wintergreen (*Decandria*, Genus I. of Linnæus, and Order LI. of Hooker and Arnot), *Pyrolaceæ* leaves ovate-rotundate crenate; stamens erect, as long as the very short straight style which is included within the flower; stigma large, with five diagonal rays; flowers in a loose cluster, small, drooping, pale rose-coloured, on an angular peduncle about five inches high.

It would not be difficult to make a very fine herbarium of plants gathered in the parish, and it certainly is one of the most exhilarating and pleasurable of studies.

“ Not a flower

But shows some touch in freckle, streak, or stain

Of His unrivalled pencil. He inspires

Their balmy odours and imparts their hues,

And bathes their eyes with nectar, and includes

In grains as countless as the seaside sands

The forms with which He sprinkles all the earth.

Happy who walks with Him! when what he finds

Of flavour or of scent in fruit or flower,

Of what he views of beautiful or grand

In nature, from the broad majestic oak  
 To the green blade that twinkles in the sun,  
 Prompts with remembrance of a present God.  
 His presence, who made all so fair perceived,  
 Makes all still fairer."

Subjoined are a few names of plants found in the district :—

Common Mare's Tail (*Hippuris vulgaris*); Enchanter's Nightshade (*Circæa lutetiana*); Shop Speedwell (*Veronica officinalis*); Germander Speedwell (*Veronica chamædrys*). There are several species of the Speedwell, but it was the brilliant blue little blossom of the Germander that moved the philosopher to tears when, after thirty years, he returned to Geneva and found his early friends gone to the Spirit land. Common Butterwort (*Pinguicula vulgaris*)—the leaves are used to coagulate milk; Sweet-scented Vernal-grass (*Anthoxanthum odoratum*)—said to impart its fragrance to new-mown hay; Shop Valerian (*Valerian officinalis*); Garden Corn-salad (*Fedia olitoria*); Toothed Corn-salad (*Fedia dentata*); Water Fleur-de-luce (*Iris pseudacorus*)—said to produce a beverage similar to coffee, and derives its name from Louis, seventh King of France, who, when setting forth on his crusade to the Holy Land, adopted this flower as the emblem of eloquence. The Hottentots are said to live on its roots. White-headed Bog-rush (*Schænus albus*); Marsh Club-rush (*Schænus palustris*); Common Bent or Matgrass (*Nardus stricta*); Meadow Foxtail-grass (*Alopecurus pratensis*); Meadow Catstail or Timothy-grass (*Phleum pratense*).

It would be too tedious to enumerate the grasses.

Yellow Bed-straw (*Galium verum*); Sweet Woodruff (*Asperula odorata*)—it receives its name from growing in woods, and from a fancied resemblance the leaves have to Queen Elizabeth's ruff; it is said to make an infusion that excels tea; Common Lady's-mantle (*Alchemilla vulgaris*); Field Lady's-mantle (*Alchemilla arvensis*); Floating Pondweed (*Potamogeton natans*); Marsh Scorpion-grass or Forget-me-not (*Myosotis palustris*).

"Sweet fragile weed, while thus I view  
 Thy softened tint of constant blue,  
 I pray in life, whate'er my lot,  
 May those I love forget me not."

The legend of this flower is well known. A young couple who were on the eve of being united, whilst walking along the delightful bank of the famous river Danube, saw one of these lovely flowers floating on the waters, which seemed to carry it away. The affianced bride admired the beauty of the flower and regretted its fatal destiny. The lover was thus induced to precipitate himself into the water, where he sank into the flood, but making a last effort he threw the flower upon the bank of the river, and when about

to sink to rise no more in this world, he exclaimed, "Vergils mich nicht!" It is said that Henry of Lancaster gave its emblematical meaning as a symbol of remembrance.

Common Primrose (*Primula vulgaris*); Cowslip (*Primula veris*); Round-leaved Bellflower (*Campanula Rotundifolia*); the Blawart or Blue Bell of Scotland celebrated in Scottish song; the Hare-bell

" With drooping bells of clearest blue,  
Thou didst attract my childish view,  
Almost resembling  
The azure butterflies that flew  
Where on the heath the blossoms grew,  
So lightly trembling."

Yellow Balsam (*Impatiens noli-me-tangere*); Sweet-scented Violet (*Viola odorata*); Dog's Violet (*Viola canina*); Pansy or Heart's-ease (*Viola tricolor*); Yellow Violet (*Viola lutea*); Wild Carrot (*Daucus carrota*); Common Earth-nut (*Bunium bulbocastanum*); Common Hemlock (*Conium maculatum*); Wild Angelica (*Angelica sylvestris*); Water Hemlock or Cow bane (*Cicuta virosa*); Fool's Parsley (*Ethusa cynopium*); Common Anthriscus (*Anthriscus vulgaris*); Cow Parsley (*Cherophyllum temulentum*); Sweet Cicely (*Myrrhis odorata*); Burnet Saxifrage (*Pimpinella saxifrage*); Common Gout or Bishop's-weed (*Egopodium podagraria*); Guelder rose or Water Elder (*Viburnum opulus*); Common Elder (*Sambucus nigra*); Berbery-bush (*Berberis vulgaris*); White Snowdrop (*Golanthus nivalis*); Broad-leaved Garlic (*Allium ursinum*); Wild Tulip (*Tulipa sylvestris*); Star of Bethlehem (*Ornithogalum umbellatum*); Wild Hyacinth or Harebell (*Hyacinthus non-scriptus*); Lily of the Valley (*Convularia majolis*); Hard Rush (*Juncus glaucus*), with different species of rushes; Persian Willow-herb (*Epilobium angustifolium*); Blaeberry (*Vaccinium myrtillus*); Cranberry (*Vaccinium oxycoccus*); Fine-leaved Heath (*Erica cinerea*); Heather or Ling (*Calluna vulgaris*); Herb Paris (*Paris quadrifolia*); Lesser Wintergreen (*Pyrola minor*); Wood Stitchwort (*Stellaria nemorum*); Chickweed (*Stellaria media*); Hairy Stonecrop (*Sedum villosum*); Wood Sorrel (*Oxalis acetosella*); Ragged Robin (*Lychnis flos-cuculi*).

Specimens may be gathered from the classes *Icosandria*, *Polyandria*, *Didynamia*, *Tetradynamia*, *Monodelphia*, *Diadelphica*, *Polyadelphica*, *Syngenesia*, *Gynandria*, *Monœcia*, *Diœcia*, and *Polygamia*.

To train the youth to know the wild flowers of the district in which they reside would be an interesting, instructive, and beneficial method of imparting additional zest to their holiday rambles, and would leave sunny memories in their minds for all future time.

The experience of Cowper is that of most school-boys reared

in the country, rambling through braes and deep ravines and woody banks skirting the familiar stream :—

“ How oft, my slice of pocket store consumed,  
 Still hungering, penniless, and far from home,  
 I fed on scarlet hips and stony haws,  
 Or blushing crabs, or berries that emboos  
 The bramble, black as jet, or sloes austere;  
 Hard fare, but such as boyish appetite  
 Disdains not, nor the palate, undepraved  
 By culinary arts, unsavoury deems.”

### GEOLOGY AND MINERALOGY.

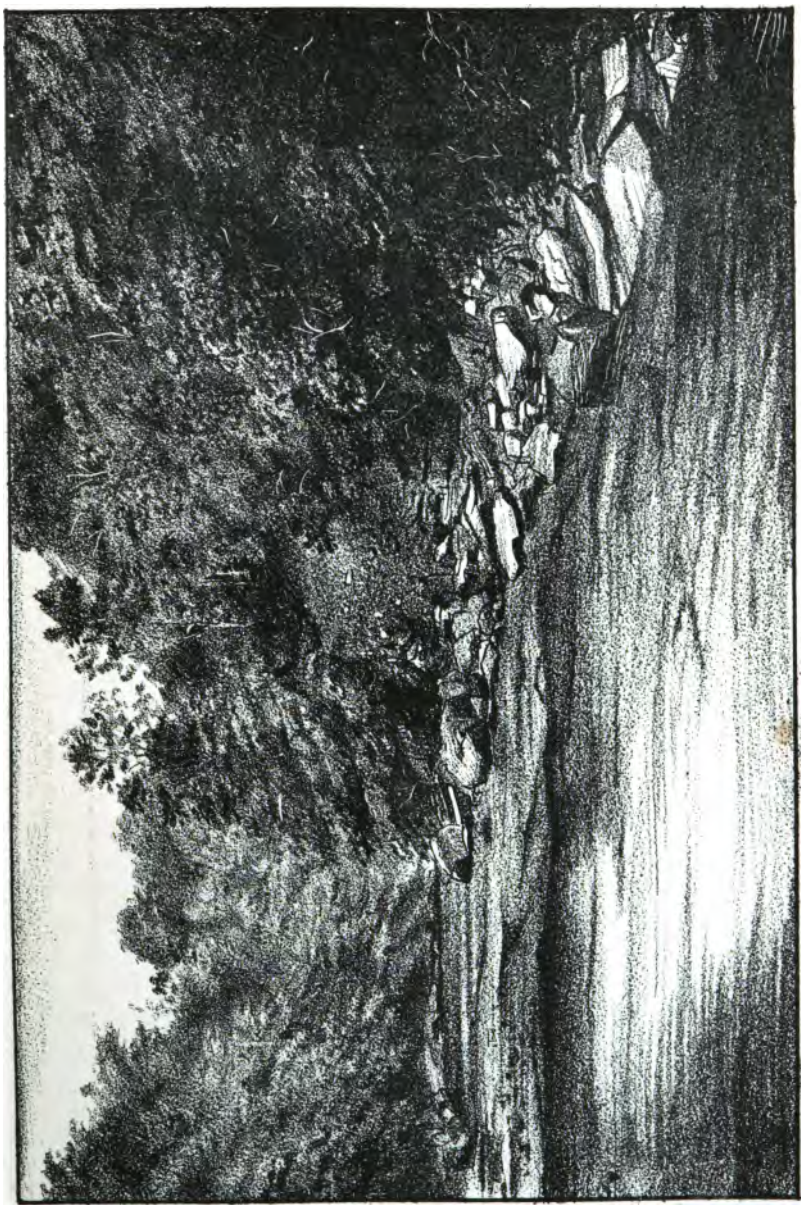
In common with the district west of the Clyde this parish has its coal-formation and subordinate strata of limestone, sandstone, basalt, tuff, etc. This formation runs along the west side of the Clyde, from below Glasgow to the Nethan, extending more or less through the parishes of Glassford, Stonehouse, Lesmahagow, and Douglas, all having their dip towards the Clyde. Grit, *cæsarenaria*, with freestone and sandstone, abounds in the parish. The whin or top rock is found in the parish, and makes excellent road metal. There is abundance of limestone to be had, although the only work in operation of that kind for a long time has been that near to Catcastle. It is allowed by geologists that limestone, quartz, felspar, mica, and hornblende are the most abundant minerals in nature. The coal strata in the immediate neighbourhood of the town of Stonehouse appear to be mostly of thin seams, abounding with “troubles,” and interrupted with dykes. Ironstone has been wrought in the district, but not to any great extent. The parish is rich in fossils. James Thomson, Esq., Glasgow, an eminent geologist, is well known to many here. At a scientific meeting, “Mr. Thomson exhibited a slab of carboniferous shale from Stonehouse, containing several bones of the head and numerous teeth of *Diplodus gibbosus*, supposed by Agassiz to offer the earliest example of the flat form of cartilaginous fishes, represented by the sting-rays of the present seas. The teeth of these plagiostomous fishes are very numerous, and being attached only by ligament to the membrane of the mouth, they soon fall off in the decomposition of the fish and get strewn

over the sea bottom and sink into the sediment. It is seldom, therefore, that many of them are got along with the cranial bones. In the Jermyn Street Museum there is a specimen with about 60 teeth, but the specimen now exhibited contains upwards of 100. The identity of *D. gibbosus* with *Pleuracanthus lævissimus*—a barbed fin spine of which species is figured by Hugh Miller in the 'Testimony of the Rocks'—has been established by Sir Philip Egerton."

### HYDROGRAPHY.

At one time there existed a large marsh at Goslington, which, as the name implies, was the resort of wild geese, ducks, and other water-fowls, but the process of drainage has turned it into good meadow ground.

The AVON, the only river that flows through the parish, "rises on the south of Distinctthorn-hill, in the north-east corner of Kyle, at an elevation of about 800 feet above the sea level, and in its course receives several small rivulets. About a mile or so to the south of Strathaven it receives its largest tributary, the Kype, which flows from the south and precipitates itself near its mouth over a cascade about 50 feet in height." In the olden time the district through which it flows, comprising portions of Avondale, Stonehouse, Glassford, Dalserf, and Hamilton, till its junction with the Clyde, was probably termed and known as Evandale. "Its banks along most of the lower part of its course are alternately bold and precipitous, knolly and broken, softly green and wildly wooded, and at length they become a stupendous tumbling gorge of similar character to the glen of the Esk at Roslin, but on a grander scale, and superior to any other celebrated sylvan Scottish defile in combinations of romance and power." The grandeur of the scenery begins below the town of Stonehouse, and continues till the town of Hamilton is reached—as Wordsworth has described it, "a fertile region, green with wood." Our engraving shows the banks of the river near Glenavon, towards the extremity of the parish, and gives a good view of the characteristic features of the scenery there—



SCENE NEAR GLEN-AVON.





“ Where the rude torrent's brawling course  
Was shagg'd with thorn and tangling sloe.”

The Avon is considered one of the best trouting streams in Scotland, and multitudes of anglers are found plying the wily art in the fishing season. Salmon used to be common in the Avon till the raising of the mill dam at Millheugh, when they were unable to overleap the barrier. The *Salmo salvelinus torgoch orchar* was taken from an Alpine lake by Duchess Anne of Hamilton and naturalised in the familiar Avon, and was known as “Duchess Anne's trout.”

KYPE, a stream rising near the boundary of Ayrshire, runs five miles between Lesmahagow and Avondale, and some three miles on the boundary between Avondale and Stonehouse. Though a bleak moorland stream, it sometimes swells into a torrent, and at last leaps in a fine waterfall before it merges in the Avon.

CANDER, a stream rising in the parish of Lesmahagow, runs some six miles in a northerly direction till it joins the Avon, fully a mile north-east of Stonehouse.

WATSTOUN BURN rises at St. Lawrence Chapel, whence it flows in the direction of the Cander till it joins it at Candermill bridge.

FAIRY BURN flows into the Avon between Tweedie and Shawhead, and, as its name indicates, points to the time when fairies were supposed to preside over fountains and streams. It is singular that anyone should have designated it “Pharaoh's Burn,” as if it ever could have had an Egyptian origin.

CATCASTLE BURN also flows into the Avon down a gorge on the east side of the old castle.

MANSE BURN is a rivulet that flows through the bogs, and reaches the Avon opposite the Holm Farm.

## METEOROLOGY.

Occupying the centre of the narrowest part of our island, this parish has an equable temperature; and, being equidistant from the east and west coasts, enjoys a degree of mildness and

exemption from severe storms coming from either direction that can only be enjoyed by places similarly favourably situated. The thorough draining of the surrounding district has exercised a beneficial influence upon the climate; and, with the attention now given to sanitary improvements, combines to render the town one of the cleanliest, airiest, and healthiest in the Middle Ward of Lanarkshire. Our heaviest storms are generally from the west and south-west; but their violence, together with the heavy rain-clouds, are partially abated and dissipated ere they reach us.

### MANSIONS.

**DYKEHEAD HOUSE.**—This mansion, situated about two miles from the town of Stonehouse, was planned and erected under the superintendence of the late proprietor, Dr. Mitchell, a gentleman well versed in antiquarian matters as well as general literature. During his residence in the parish he took a deep interest in the welfare of the inhabitants. He exerted his acknowledged medical skill and ability in the most generous manner to all who sought his advice. To the writer he was an esteemed and faithful friend. His son, Dr. John Mitchell, Barnard Castle, is proprietor of the estate, and his youngest daughter resides at Dykehead House.

**TWEEDIE HOUSE.**—A fine modern structure, has been erected on the estate of Tweedie by the present proprietor, Thomas Whyte, Esq., J.P.

**NEWFIELD HOUSE.**—This house was greatly improved and modernised by the present proprietor, Robert L. Alston, Esq. of Spittal and Tanhill.

**SPITTAL HOUSE.**—This residence has been allowed to retain all its old-fashioned characteristics, and belongs to the Misses Gibson, Rothesay.

**PATRICKHOLM HOUSE.**—This is one of the oldest mansions in the parish, situated on the banks of the Avon, and has a romantic interest in connection with the Raploch family and estate.

# STATISTICAL NOTES : POPULATION, EDUCATION, WEAVING, SOCIETIES, &c.

## POPULATION.

“ Time rolls his ceaseless course. The race of yore,  
Who danced our infancy upon their knee,  
And told our marvelling boyhood legends store  
Of their strange ventures happ'd by land and sea,  
How are they blotted from the things that be ! ”

IT would appear that the earliest accounts of the population of the parish dates from 1690, and the subjoined statistics will be found interesting :—

In the year 1690 the population of the village was	- - 272
And that of the rest of the parish, - - - -	- - 600
In all - - - - -	- — 872

(This, I apprehend, is the Rev. Mr. Foyer's list.)

In the year 1755 there appears to have been a decrease, as we find the numbers stated at 823.

In the year 1790 or 1791 a considerable increase had taken place, especially in the village, where there were	- 593 or 596
And in the rest of the parish, - - - - -	- 467
	— 1063

(Majority of females, 80. Farmers, 56; weavers, 131; masons, 9; shoemakers, 15; wrights, 6; miners, 6; smiths, 4; tailors, 6; coopers, 2.)

In 1801 the whole population numbered	- - - - - 1259
In 1811 do., do.	- - - - - 1655
In 1821 the village contained	- - - - - 1500
And the rest of the parish,	- - - - - 538
	— 2038
In 1831 the whole population amounted to	- - - - - 2359
(Of these 1147 were males, and 1182 females.)	
In 1841 the village contained	- - - - - 1794
And the rest of the parish,	- - - - - 677
	— 2471

(Of that number there were 116 in Sandford.)

In 1851 the town contained	-	-	-	-	-	-	2086
And the rest of the parish	-	-	-	-	-	-	695
							<u>2781</u>
In 1861 the town contained	-	-	-	-	-	-	2585
And the rest of the parish	-	-	-	-	-	-	682
							<u>3267</u>
In 1871 there were in town	-	-	-	-	-	-	2623
In rest of parish	-	-	-	-	-	-	554
							<u>3177</u>
(Of these 1611 were males, and 1566 females.)							
In 1881 there were in town	-	-	-	-	-	-	2613
In rest of parish	-	-	-	-	-	-	559
							<u>3172</u>
(Of these 1611 were males, and 1561 females.)							

The disease that was considered most fatal in the parish a century ago was small-pox, which seemed to return every four or five years. In 1778 eighteen children were carried off in the course of a few weeks. Some seem to have begun to try vaccination. In every instance where tried it is said to have been successful, but the prejudice against the innovation rendered its general acceptance a slow process.

The average number of births from 1696 to 1790 was 25, and the average deaths for twenty years at this time 17 yearly.

From 1761 to 1790 there were 282 marriages. In 133 instances both parties resided in the parish; in 75 the men only; and in 71 the women only.

There were 18 heritors, and the valued rent was £2721 Scots.

The stated poor on the list were 13, their expenses being given at £37 12s. Of this amount £4 or £5 were obtained from charity; collections, £14; interest of £120, viz. £6; mortcloth money, £4; proclamations, £4. In order to make up the sum the difference was laid upon the parish, half being payable by the heritors and half by the inhabitants.

There were 4 Cameronians, 5 Antiburghers, 21 Presbytery of Relief, and 5 Burghers. We are not informed of the exact year to which this refers, and it is probable that families were meant.

In the year 1836 it is said that the poor on the list were generally between 30 and 40, and were maintained partly by the collections made at the church door and partly by a regular

assessment laid upon the parish, one-half payable by heritors and the other half by tenants and householders: the first according to value, the second according to rent, and the last according to their means and circumstances. None of the poor were either allowed or known to beg, and their monthly allowance was liberal, with house rent often paid. The collections amounted to £13; the legal assessment to £168. Interest of £50 was applied to the education of the poor.

In 1831 there were 412 inhabited houses, with an equal number of families; houses building, 3; houses uninhabited, 4; all other families, 67. The occupations of the inhabitants were as follow:—8 blacksmiths, 14 lime-burners, 2 plasterers, 7 masons, 3 butchers, 11 carpenters, 10 carters, 2 surgeons, 1 cooper, 1 corn-dealer, 17 grocers and drapers, 2 millers, 7 publicans, 12 shoemakers, 4 straw-hat makers, 9 tailors, and above 400 weavers.

The average marriages for ten years from 1836 were 20 yearly.

A short time ago the parish contained 10 shoemakers, 6 tailors, 4 smiths, 16 masons, 10 joiners, 2 tinsmiths, 6 dairies, 6 bakers, 6 fleshers, 11 licensed houses, 2 barbers, 3 twisters, 6 weaving agents, 6 manufacturers, 16 drapers (about half of them travelling drapers), 18 grocers, 4 china merchants, 1 surgeon, and 1 druggist.

## REGISTRATION RETURNS.

		Births.	Deaths.	Marriages.
In the year	1872,	124	59	31
"	1873,	144	59	26
"	1874,	142	85	32
"	1875,	135	57	22
"	1876,	126	70	29
"	1877,	123	67	27
"	1878,	108	42	18
"	1879,	110	62	19
"	1880,	105	43	21
"	1881,	123	53	27
"	1882,	105	54	29
"	1883,	119	66	21

Since the new system of registration came into operation

till 1882, a period of twenty-eight years, there have been registered respectively 3610 births, 1757 deaths, and 708 marriages; giving an average of nearly 129 births, 63 deaths, and 25 marriages yearly.

### LONGEVITY.

We are not aware of any place of the same size that has had a larger proportion of old people, natives and residents. The oldest person within our memory died aged 96 years. Two natives died elsewhere in their 95th year, and a number have died here above 90 years. Lately the united ages of eleven people amounted to 978 years, and at present the oldest eleven persons number 956 years. A goodly proportion of these are hale, hearty men and women, who can walk considerable distances without fatigue.

During one year nine people died whose united ages reached 771 years, showing an average of 85·6 years to each.

### EDUCATION.

In early times there was little provision for the promotion of education. Previous to the Reformation the three universities of St. Andrews, Glasgow, and Aberdeen had been established. Some of the principal towns also had grammar schools, and the monastic institutions in many cases were more or less nurseries of learning. James IV. compelled barons and freeholders to send their eldest sons to school to be instructed in law, Latin, and the arts. The education of the mass of the people was neglected, and although the clergy were the best educated of the land, it is clear that many of them could not write, and were very ignorant to boot. An admirable scheme was adopted by Knox and his coadjutors in the "First Book of Discipline" at the Reformation, wherein every church should have a school attached to it; that every notable town should have a college; and that the existing universities should be liberally endowed. The greed of the nobles prevented the scheme from being carried into effect, and with them rests the sin and shame of keeping Scotland for

many years longer in gross ignorance. The readers that were appointed at the Reformation to read the lessons and lead the devotions on Sabbath in the churches where there was no minister were the pioneers of our parochial schools and schoolmasters. They instructed the peasantry and their children during the week in the Bible and Catechism, imparting such information as they could in the circumstances. The Privy Council of 1616 enacted a law to furnish every parish with a school and schoolmaster, and in 1633 this was ratified by parliament. Meanwhile the presbyteries had been using diligence in the promotion of education, and the further step was taken after the Revolution of 1688 of compelling the proprietors of every parish to furnish the means of education to every child. Acts of Parliament for the promotion of education were passed in 1696, 1803, and 1861.

In the absence of authentic record it is difficult to say when the first parish school was established here. At the beginning of the century the schoolmaster's dwelling-house was the present small house No. 44 King-street, and the school was the house further up the street. A goodly number of children attended, but what would we think now-a-days if our children were compelled to attend such a low-roofed, ill-ventilated, earth-paved educational establishment as then existed. This was probably the first school built for the parish, and it appears that prior to this the school was merely rented. This building was erected in 1781, and school and schoolmaster's house cost £40. The next parish school was built about 1808, in Boghall-street, with room and kitchen above for the schoolmaster.

The emoluments of the parochial schoolmaster amounted to about £71 per annum. The salary was £28; the fees averaged about £30; and he derived about £13 from other sources. This might probably in some cases reach a higher sum; but in the year 1861 the salary was increased to £50, and at the time of the transference of the management of the parochial schools to the school board of the parish the annual income would be about £200. About the year 1836 we are informed that there were about 300 scholars at school, or about one-eighth of the whole



population of the parish. A new parish school was erected at a short distance from the old one in the year 1853, and it was enlarged in the year 1870 and enclosed with a neat wall. A nice house was built for the teacher, in an airy situation near the Free Manse, and called Sauchrie Cottage. A subscription school was erected about the year 1806, and a new one erected near it about 1856. This school is now Greenside Infant School. A Free Church school was erected in Hill-road and opened in the year 1851, and was continued by the congregation till the year 1880, when it was disposed of under the Free Church of Scotland School Properties Act, 1878, and became private property.

The new Education Act of 1872 introduced quite a revolution in the educational affairs of parishes. The School Board of Stonehouse acquired Greenside School, formerly the Subscription School, and converted it into an infant school. The Board also rented Hill School from the proprietor for one year, intending to build a new school, but their lease expired ere they built it, and they rented the E.U. Church till the new school was erected in Townhead-street in 1881, at a cost, including site, of upwards of £2000. A new subscription school was erected in the village of Sandford. It was made a joint-school by the Boards of Strathaven and Stonehouse, and enlarged so as to render it an excellent school for the locality.

SCHOOL BOARD.—The members of the first School Board of Stonehouse were—Rev. H. A. Paterson, M.A., chairman; Rev. James Dunn, Rev. W. K. Hamilton, Mr. James Hamilton of Bog-side, Mr. Gavin Muter, Mr. Thomas Whyte of Tweediehall, and Mr. Robert Naismith. During the currency of the second Board the Rev. W. K. Hamilton was chairman until he resigned through ill-health, whereupon the Rev. Mr. Dunn was elected chairman. The present Board consists of—Major-General Lockhart, C.B., chairman; Rev. James Dunn, Rev. H. A. Paterson, M.A., Mr. James Thomson, Mr. John Muir, Mr. Robert Millar, jun., and Mr. George Cuthbertson. The present head-teachers are—Mr. R. S. Wotherspoon, Cam'nethan-street School; Mr. A. M'Intosh, Townhead School; Miss Roddick, Greenside Infant School; and Miss Nisbet, Sandford Joint School.

*Attendance at Schools in the Parish.*

JULY 2nd, 1883.		JULY 7th, 1884.	
	Average since February.		Average since February.
Cam'nethan street School, - -	137	Cam'nethan street School, -	133'9
Townhead School, - - -	200	Townhead School, - - -	196
Greenside School, - - -	98	Greenside School, - - -	93'7
Sandford School, - - -	77	Sandford School, - - -	77
	512		500'6
Number on roll, - - -	599	Number on roll, - - -	589

## HANDLOOM WEAVING TRADE.

From the earliest notices of this village in reference to trade, it appears that handloom weaving has been the staple trade, giving employment to a large proportion of the families resident here. The particular character of the fabrics manufactured and the style of weaving have undergone various alterations, from the early home-made customer work, through all the variations of linen, cotton, muslin, gingham, woollen and mixed materials, suitable for sheetings, blankets, dresses, shirtings, handkerchiefs, skirtings, scarfs, and costumes for the home trade, as well as an endless variety of fabrics for the foreign trade, down to the present beautiful descriptions of silk manufacture woven by the improved Jacquard loom adapted for the home and foreign market. Nearly the entire weaving population, numbering upwards of 500 weavers, may be said to be employed in the production of silk goods, some of the classes being rich, chaste, artistic, and expensive.

At one time the most beautiful specimens of hand-sewing were turned out by the needles of the females, and a large amount of money sometimes came into the town as the result of this description of handicraft, which, however, is a thing of the past.

During the time that lint was largely employed to manufacture goods here, the females were noted for fine spinning; and it is recorded that a woman span ten spindles out of one pound.

The village then was supposed to draw £500 annually for that article.

As an instance of the quantity of silk goods turned out here at present, it has been stated that one day there was taken into the premises of the manufacturer upwards of 7000 yards of cloth, which, roughly speaking, may be said to be four miles long.

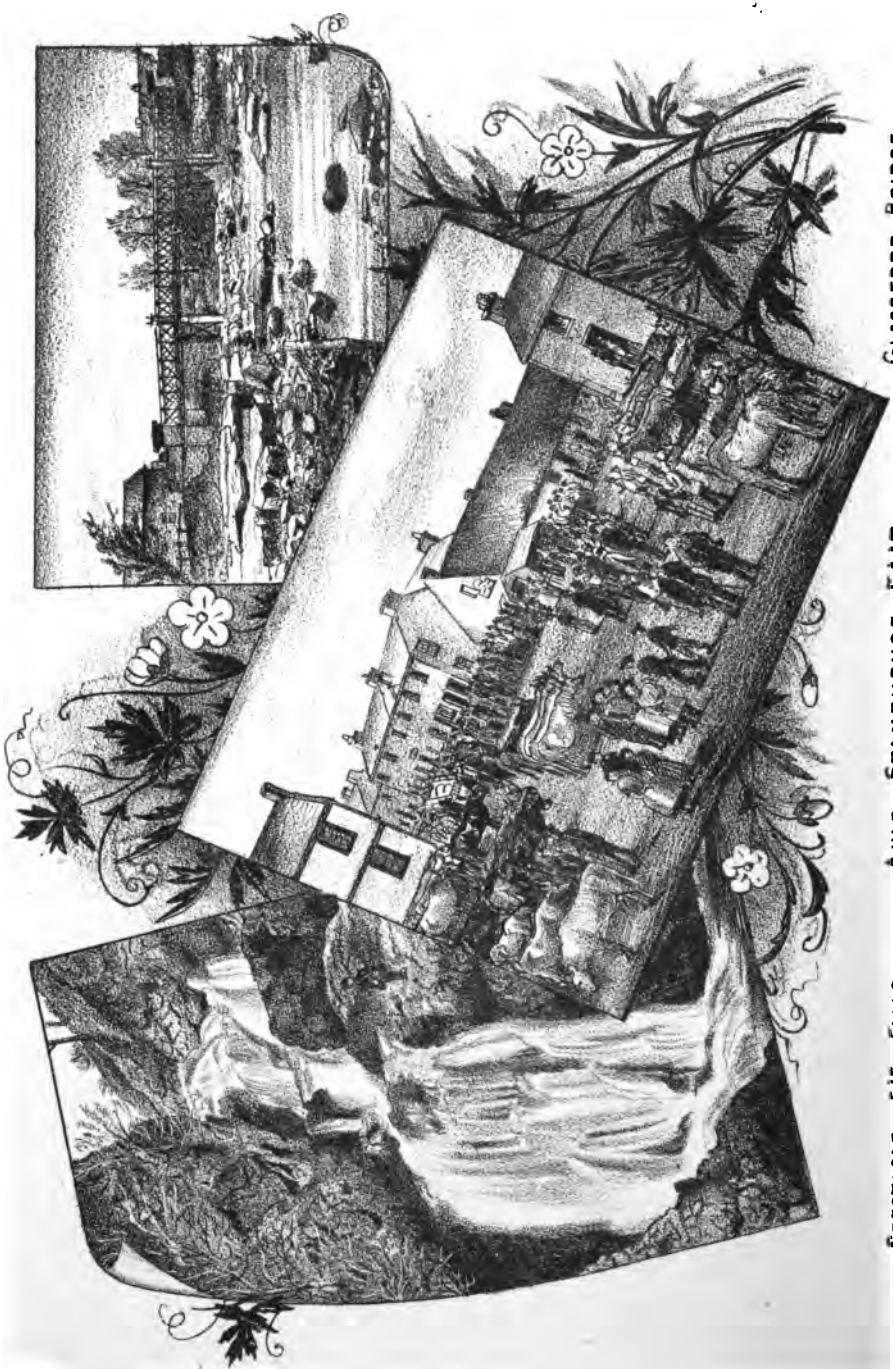
In general, prices are considered low at present, ranging from 3½d. to 10d. per ell; whereas a few years ago some classes were paid double these prices.

### F A I R S.

The Scottish fair is an institution that originated in early times from the circumstances of the people. It was a periodical meeting for the purpose of buying and selling, and derives its name from *feriæ*, holidays, and fairs were generally held on holidays in ancient times. During the reign of Popery in Scotland the Sabbath was not observed with any great degree of sanctity; and after church service it was customary to hold markets and fairs, so that "the rustic, after hearing mass at the altar, retired to the ale-house to sell his meal or haggle about the price of a horse. In other cases the parson followed his parishioners to the church-yard to witness their skill in archery, or join in their laughter at the frolics of Robin Hood and Little John. Shops, hostelries, and places of amusement were open; and it was nothing unusual for the courts of law to sit upon a Sunday. Festival days would seem to have been very generally set apart for fairs, and thus a prudent compromise was made between religion and business." Acts of Parliament prior to the Reformation, and even afterwards, prohibiting markets and fairs to be held upon holidays or within kirks and kirk-yards, seemed powerless to put an end to the custom.

The three fairs connected with this parish took place on the last Wednesday of May and November, and the third Wednesday of July. Formerly the May and November fairs were largely attended for the sale of cattle. Tradition has it that the fairs were held on the common at Crossy et Knowe, and in early times the fairs continued several days. The July fair was also





SPECTACLE E'E FALLS. — AULD STANEHOUSE FAIR. — GLASSFORD BRIDGE.

a cattle market, but principally a wool market, and was one of the largest at that period in this part of the country. It was a ruling market for the price of wool annually. These things have passed away in the ever-changing circumstances of the people, so that those fairs have dwindled away, "becoming small by degrees and beautifully less."

A writer in "Hogg's Instructor" of 1846 relates a tragic story in connection with the visit of two upland farmers to this fair. The farmers' names were Andrew Middlemas, known as Holm-side, and Thomas Paterson.

In the triple combination view given in our illustration, the centre one represents Stonehouse fair in the olden time, with the old corner house on the right, familiarly known as the "Old Ship," and having the cattle market and sweetie stands in the foreground. The right hand view is the tasteful iron bridge that unites Stonehouse and Glassford parishes. On the left is a view of the "Spectacle E'e Falls" on the Kype, a romantic waterfall that ought to be better known.

## J A I L.

There was usually a jail connected with the baron court in a burgh of barony with a baron bailie; and the jail of Stonehouse in the olden time stood on the site of the present buildings, near the Cross of Stonehouse. John Millar, joiner, used to ring the old bell on the old jail, to which there was an outside stair and on which there was a clock. The bell was taken to the church when it was built in the village, and the clock was removed and put in the new steeple. As long as the worthy old beadle, Alexander Hutchison, lived, the old clock could come up to time; but, alas! it died with old "Saunders," and although a new bell was got to replace the old one, we have never managed to get a public clock to ornament the old kirk steeple. However, the town is now well served in this respect by the illuminated clock presented to the town by Mr. Gray of London, which adorns the tower of the new United Presbyterian Church.

According to an old Scottish Act the window of the baron

jail was required to open to the street, in order that the prisoners might not be forgotten and starved to death. The baron bailie seems to have had great power, and often exercised it, in ecclesiastical matters, apprehending and imprisoning parties who would not submit to the discipline of the Church, and frequently putting out of the parish those incomers who could not give a satisfactory account of themselves or lacked the proper credentials to satisfy the bailie.

### RACE-COURSE.

A race-course appears to have been an early appendage to burghs both in Scotland and England; and we had it from the lips of a venerable and highly respected heritor of the parish that he had good recollection of Stonehouse having races annually at Millholm, a place that seems every way suitable for the purpose. In various places it was the custom to run for a prize of a silver bell, and thus arose the familiar expression of a winner "bearing the bell." There is also a tradition that there was a race-course at one time from Woodlands out through the half-acre and through the town.

### SOCIETIES, &c.

#### BIBLE SOCIETY.

The first society of this kind in Stonehouse was originated by the Rev. Daniel Wilkie, near the close of the year 1813. We append a list of the office-bearers for that year, and the subscribers to the funds of the society:—

*Office Bearers and Members of the Committee.*—The Rev. William Taylor; president; Rev. Daniel Wilkie, secretary; Mr. Scott, treasurer. Committee—Messrs. James Hamilton, John Scott, Thomas Miller, William Craig, John Craig, Thomas Whyte, John Cooper, Thomas Walker, George Hamilton, James Walker, Robert Leiper, and Andrew Hamilton.

*List of Subscribers for the Year 1813.*—Rev. W. Taylor, Rev. D. Wilkie, Mrs. Wilkie; Archibald Keir, Avonholm; John Craig, Dykehead; Thomas Whyte, Tweedie; Thomas Miller, weaver; Alexander Haddow, Spittal; Thomas Scott, schoolmaster; Thomas Scott, junior; Thomas Scott, West Mains; John Cooper, tanner; John Miller, agent; Andrew Thomson, weaver;

James Thomson; Robert Russel, Crofthead; William M'Gowan, Catcastle; James Hamilton, carrier; William Shearer; John Train, Westoun; William Wilson; Andrew Baxter, Lonsdale; John Muter, Watstoun; John Gray, weaver; Thomas Weir, weaver; William Hamilton; Robert Somerville, Watstoun; James Hamilton; Gavin Hamilton, Linthaugh; John Hamilton, John Thomson, joiner; Margaret Millar, Mary Millar; James Craig, innkeeper; James Whitelaw, James Watson, William Hamilton, senior; Archibald Paterson, innkeeper; George Anderson, innkeeper; Archibald Miller, shoemaker; William Gray; Adam Fleming, Neuk; William Wardrop, roadman; Archibald Ingram, tailor; Thomas Walker, heckler; Thomas Hamilton; Robert Howison, mason; James Weir, Andrew Thomson, John Miller, Susan Curr, Isabel Hamilton, Alexander Hamilton, James Hamilton, Andrew Hamilton, John Hamilton, James Meikle; Thomas Fleming, Udston; John Scott; Alexander Young, Kittymuir; William Stewart, James Thomson, George Riddel, John Hamilton; Thomas Alston, Corslet; John Alston, weaver; William Craig; John Letham, Eastmains; Thomas Russel, miller; James Mather, weaver; Janet Hamilton, Euphan Shearer, Robert Wilson, Robert Mather, John Jackson, Mrs. Craig; David White, Overhall; Adam Gibson, John Millar; James Allison, Goslington; John Wilson; Richard Hall, Sandford; James Wilson; Matthew Thomson, Law; Robert Paterson, Elizabeth Wiseman, Robert Hamilton, Thomas Brown, William Craig, Robert Dunlop; John Fallow, tailor; John Paterson, Bridgeholm; Samuel Barr, William Stewart, Matthew Thomson, junior, William Frew, Archibald M'Cog, Robert Craig; Gavin Lawrie, Sidehead; George Hamilton, merchant; Alexander Naismith, James Cochrane, William Wilson, James Neilson; Thomas Aiton, Shawhead; William Sandilands, cooper; Andrew Hamilton, mason; James Hamilton, Marion Hamilton; George Blythe, weaver; Andrew Jack; James Humble, baker; Robert Yuille, Margaret Hamilton, Helen Kirkland, Gavin Lawrie; George Ritchie, thatcher; William Cleland, surgeon; Archibald Sinclair, William Hamilton, Andrew Hamilton; James Jamieson, carter; John Duncan, Goslington; Andrew Paterson, George Peat; James Lawson, Dykehead; James Walker, Agnes Slater, Andrew Shearer, Thomas Burns, Thomas Wilson, George Meikle, Gavin Brown, James Walker, senior, John Stewart, James Millar, William Renwick; John Walker, Watstoun; James Muter; Michael Curr, tailor; Margaret Law, Elizabeth Nicol, James Curr, Thomas Duncan, John Stewart, James Stobbo, Alexander Stobbo; Robert Leiper, Chapel; Lillias Scott; John Muter, carter; Archibald Cooper, William Shearer, Gavin Miller; Hugh Colquhoun, shoemaker; Gavin Brown, junior, James Hamilton, Helen Naismith; John Crow, smith; William Waddel, carter; Marion M'Dugald, Marion Dykes; Archibald Stark, Patrickholm; Jean Hamilton, Janet Ritchie, Allan Frame, William Thomson; James Paterson, Spittal; John Millar, Alexander Govan, Sarah Jackson, Robert Henderson, Alexander Gibb, John Cochrane, Andrew Hill, John Torrance, Robert Thomson, Mrs. Mackay, Daniel Neil, Ann Hogg; David Millar,



shoemaker; James Meikle; Andrew Thomson, surgeon; William Lawrie, James Frame, Hugh Sandilands, and Robert Stobbo.

#### AUXILIARY BIBLE SOCIETY.

The formation of the present Auxiliary Bible Society took place on the 17th October, 1866, in the parish church vestry. From the minutes I extract the following:—

“The National Bible Society of Scotland, being desirous of having an auxiliary in Stonehouse, requested the three ministers in the parish to make arrangements for receiving a deputation from the parent society. The ministers did as requested, and a deputation consisting of the Rev. A. N. Sommerville, Glasgow, and Mr. William J. Slowan, one of the secretaries of the society, addressed a meeting in the Parish Church on the evening of Wednesday, June 20th, 1866. At the close of their addresses it was resolved unanimously that an auxiliary be formed, with the Rev. James Dunn, minister of the parish for president, the Rev. H. A. Paterson, of the United Presbyterian Church, for secretary, and Mr. Robert Naismith for treasurer, during the current year; and that steps should be taken as soon as convenient to bring it into full working order. In accordance with this resolution a deputation from each of the sessions met in the Parish Church vestry on the 17th October, 1866, when there were present, besides the above-mentioned office-bearers, Messrs. Robert Wotherspoon, James Meikle, William Burns, Wm. Jackson, James Gray, and Andrew Millar. It was intimated that the Rev. W. K. Hamilton, of the Free Church, could not be present owing to his absence from home. After prayer it was proposed, and unanimously agreed, that a public meeting should be held in the Subscription School on Monday first, at eight o'clock, when draft rules for the auxiliary should be submitted for approval, the names of members be enrolled, a full committee of management be appointed, and the society be fully organised. Intimation of this meeting to be given from the three pulpits on the Sabbath. Closed with prayer.”

*First Committee.*—Rev. James Dunn, president; Rev. H. A. Paterson, M.A., secretary; Mr. Robert Naismith, treasurer; Rev. W. K. Hamilton, Mr. R. Wotherspoon; James Hamilton, Esq. of Bogside; Lockhart Millar, Esq. of Newfield; Mr. A. Millar, King-street; Mr. James Thomson, Lockhart-street; Mr. James Thomson, Dykehead; Mr. William Leiper, Chapel; Mr. James Meikle, Lockhart-street; Mr. James Thomson, Laurie-street; Mr. Alexander Smith, Avon Cottage; and Mr. David Cuthbertson, New-street.

The present office-bearers are:—Rev. H. A. Paterson, M.A., President; Dr. Rae, treasurer; and Mr. A. M'Intosh, secretary. The sums remitted to the parent Society in Glasgow up to 1882 amount to £356 8s. 3d.

## AGRICULTURAL SOCIETY.

The two parishes of Stonehouse and Dalsersf had combined to hold an agricultural show annually, but in the year 1858 this parish formed a society for itself, which is still in considerable vigour, and at which good stock is exhibited. The committee was the following :—

Messrs. John Paterson, preses; James Hutchison, treasurer and secretary; James Baird, J. Laurie, A. Letham, R. Allan, J. Scott, and W. Hamilton.

General Lockhart is president of the society at present.

## BUILDING SOCIETIES.

There have been fifteen building societies formed in the town, each containing from ten or twelve up to twenty members, and consequently a large proportion of the houses are in the possession of the proprietors, and occupied by them. Through the operation of a recent Act of Parliament this mode of combining to erect houses has been found unworkable, and no new societies are being formed; but persons desirous of building or purchasing a house, secure a bond on the property to about two-thirds of the value, and thereby save all the trouble and expense of conducting the business of a society.

The various societies are being gradually broken up, and as the affairs of each society are wound up, each person becomes sole proprietor of his own house. Formerly the buildings were principally built so as to contain a kitchen and four or six-loomed weaving shop; but now the houses have mostly a nice room attached, which is a decided improvement.

## PUBLIC LIBRARY.

On the 15th March, 1871, a public meeting of the inhabitants of Stonehouse was convened within the Subscription School, to take into consideration the desirability of having a public library established. Rev. James Dunn occupied the chair, and the following committee was chosen to carry out the views then expressed :—

Rev. James Dunn, Rev. W. K. Hamilton, Rev. H. A. Paterson; Messrs.

R. S. Wotherspoon, Robert Naismith, P. Girdwood, Gavin Muter, weaving agent; John Brown, merchant; William Fleming, William Gilmour, David Cuthbertson, John Thomson, John Gibson, John Hamilton, grocer; William Hamilton, F.C. Manse; Thos. Millar, baker; Robt. Millar, weaving agent; John Millar, merchant; and Dr. James Mitchell, Dykehead.

A constitution was drawn up and subscriptions gathered, and the following formed the first committee of management:—

Rev. W. K. Hamilton, chairman; Messrs. R. Naismith, treasurer; R. S. Wotherspoon, secretary; R. Hamilton, librarian.

On the 7th June, 1872, it appeared that the amount received was £210 17s., and the amount expended £99 7s. 4d., shewing a balance in hand of £111 9s. 8d. At the annual meeting in June, 1883, it appeared there were 48 members, and that 2756 volumes had been issued, comprising works chiefly of biography, history, fiction, and travels.

The amount at the credit of the institution is upwards of £73. The number of volumes now in the library will be about 1400, and it is the endeavour of the committee to select books of first-class character, which cannot but beneficially influence the community.

The present office-bearers are Messrs. Robert Naismith, president; Robert Thomson, treasurer; and Alex. M'Intosh, secretary.

#### CLOTHING SOCIETY.

This society was instituted by Mrs. Lockhart, Cambusnethan House, in the year 1874. During the years it has been in existence a considerable number of deserving poor have been greatly benefitted, and the committee have striven to administer the funds entrusted to them in the most judicious manner. The amount expended up to this time is from £35 to £40 per annum. The following ladies formed the original acting committee:—

Her Grace the Duchess of Hamilton, president; Mrs. Lockhart of Castlehill, vice-president and secretary; Mrs. Naismith, treasurer; Miss Dunn, Miss Mitchell, Mrs. Barrowman, Mrs. Hamilton, Mrs. J. Gray, Miss J. Mitchell, and Mrs. Rae.

#### ANGLING CLUB.

This club was formed in the year 1870, and has several angling

competitions on the Avon and Clyde annually. The office-bearers are :—

Mr. Adam Sorbie, president; Mr. Matthew Stewart, secretary and treasurer.

#### BICYCLE CLUB.

This club consists of about a dozen members. Office-bearers:—

Messrs. William Baird, captain; A. Vallance, treasurer; J. S. Loudon, secretary; and J. Whitton, bugler.

#### KYLE CLUB.

This ancient game is still practised by a considerable number. The office-bearers are :—

Messrs. John MacKay, president; Donald Summers, treasurer; and Thomas Summers, secretary.

#### BOWLING CLUB.

This club was originated about the year 1857, and although the green is not considered one of the best, the players generally stand well in competition with neighbouring parishes. The present office-bearers are :—

Messrs. Matthew Hamilton, president; H. D. Burns, vice-president; H. M'Intosh, treasurer; and R. Thomson, secretary.

#### CURLING CLUB.

It may not be easy to discover where and when this favourite Scottish pastime originated, but it has attained its present high state of perfection in Scotland. Originally it may have been simply throwing stones on ice, shaped like quoits, there being old stones with niches for the finger and thumb; but if this was the case the game must have undergone a marvellous improvement since then. When the game was instituted in the parish it is hard to say, but it must have been practised by this and surrounding parishes for a long period. A fresh impetus was imparted to the game when a club was formed in connection with the Royal Caledonian Curling Club of Scotland. The system formerly was to play with eight persons on each side, one stone each, but since then there are only four on each side with two stones each. Subjoined are a few of the matches :—

*Curling Match between Stonehouse and Chapelton Club, played on  
Strathaven Loch, December 26th, 1874.*

STONEHOUSE.				CHAPELTON.			
Skips.				Skips.			
A. Shearer,	-	-	22	R. Forsyth,	-	-	18
A. Leith,	-	-	17	W. Allan,	-	-	24
A. Wilson,	-	-	20	J. Dickie,	-	-	21
G. Meikle,	-	-	27	A. Dalglish,	-	-	10
			<u>86</u>				<u>73</u>

Majority for Stonehouse, - - 13.

*Match between Stonehouse and Hamilton Clubs, on Skellyton Pond,  
December 28th, 1874.*

STONEHOUSE.				HAMILTON.			
Skips.				Skips.			
G. Meikle,	-	-	15	W. Hinshaw,	-	-	23
A. Wilson,	-	-	30	— Gowans,	-	-	18
A. Smith,	-	-	23	J. Clark,	-	-	24
A. Leith,	-	-	31	J. Forrest,	-	-	10
G. Laurie,	-	-	23	J. Ballantyne,	-	-	21
			<u>122</u>				<u>96</u>

Majority for Stonehouse, - - 26.

*Match between Stonehouse and Larkhall Clubs, on Swinehill Loch,  
December 24th, 1874.*

STONEHOUSE.				LARKHALL.			
Skips.				Skips.			
A. Smith,	-	-	15	D. Frame,	-	-	21
G. Meikle,	-	-	23	J. Boyd,	-	-	15
R. Paterson,	-	-	13	A. Brown,	-	-	26
A. Leith,	-	-	20	A. Beveridge,	-	-	25
G. Laurie,	-	-	24	J. Rennie,	-	-	19
			<u>95</u>				<u>106</u>

Majority for Larkhall, - - 11.

*Match between Stonehouse and Lesmahagow Clubs, on Blackwood Pond,  
December 29th, 1874.*

STONEHOUSE.				LESMAHAGOW.			
Skips.				Skips.			
G. Laurie,	-	-	25	A. Gillies,	-	-	17
A. Smith,	-	-	21	W. Pate,	-	-	27
G. Meikle,	-	-	25	A. Hamilton,	-	-	21
A. Leith,	-	-	16	J. Lamb,	-	-	27
A. Wilson,	-	-	20	W. Blackwood,	-	-	17
			<u>107</u>				<u>109</u>

Majority for Lesmahagow, - - 2.

Match between Stonehouse and Lesmahagow, December 16th, 1878, on Blackwood Pond:—Stonehouse, 115. Lesmahagow, 124. Majority for Lesmahagow, 9.

Match between Stonehouse and Lesmahagow Junior Clubs, on December 17th, 1878, on Skellyton Pond, for cups:—Stonehouse, 88. Lesmahagow Junior, 71. Majority for Stonehouse, 17.

Match between Stonehouse and Avondale Clubs, on December 18th, 1878, on Strathaven Loch:—Stonehouse, 120. Avondale, 101. Majority for Stonehouse, 19.

Match between Stonehouse and Lesmahagow Senior Clubs, December 25th, 1878, on Blackwood Pond:—Stonehouse, 111. Lesmahagow Senior, 101. Majority for Stonehouse, 10.

Match between Stonehouse and Larkhall Clubs, December 26th, 1878, on Skellyton Pond:—Stonehouse, 117. Larkhall, 90. Majority for Stonehouse, 27.

Stonehouse and Chapelton Clubs met on Strathaven Pond on January 6th, 1879, and scored 87 shots each.

Match between Stonehouse and Kilbride Clubs, January 7th, 1879, on Strathaven Pond:—Stonehouse, 125. Kilbride, 99. Majority for Stonehouse, 26.

Match between Stonehouse and Blackwood Clubs, on Blackwood Pond, January 10th, 1879, when the latter won by three shots.

Stonehouse and Blackwood met again January 20th, 1880, when the latter won by eleven shots.

Stonehouse and Chapelton met on Strathaven Pond, December 11th, 1879, when the former won by twelve shots.

Stonehouse and Kilbride met on December 12th, 1879, on Strathaven Pond, when Kilbride gained by sixteen shots.

Stonehouse and Blackwood Clubs met on January 10th, 1881, on Blackwood Pond, when the former won by eleven shots.

Stonehouse and Chapelton Clubs met on Strathaven Pond, January 13th, 1881, when the latter won by five shots.

Stonehouse and Kilbride Clubs met at Chapelton on January 14th, 1881, when the former won by seven shots.

Stonehouse and Avondale Clubs met at Glassford Bridge, January 15th, 1881, when the former won by three shots.

Stonehouse and Heather Avondale Clubs met at Glassford Bridge, January 18th, 1881, when the former won by forty-four shots.

Stonehouse and Lesmahagow Senior Clubs met on Blackwood Pond, January 22nd, 1881, when the former gained by twenty-five shots.

Stonehouse and Blackwood Clubs met on Blackwood Pond, January 25th, 1881, when the latter gained by eighteen shots.

Stonehouse and Blackwood Clubs met on December 15th, 1882, on Blackwood Pond, when the former gained by twenty-nine shots.

The office-bearers of the club are :—

General Lockhart, C.B., honorary president; Messrs. H. D. Burns, president; James Muir, vice-president; and Robert Thomson, secretary and treasurer.

#### CRICKET CLUB.

The present is the third cricket club that has been formed in the place. The cricket ground is situated at Newfield, and the office-bearers are :—

Messrs. William Russell, captain; R. W. Weir, vice-captain; A. Hamilton, treasurer; and T. Wilson, secretary.

#### LAWN TENNIS.

This interesting amusement has been introduced for the first time here, and the members meet on a field belonging to Mr. Shearer, Holm. Mrs. Dr. Jackson, Hill Cottage, first patroness of the society, has striven to make it a success.

#### QUOITING CLUB.

The favourite game of quoiting is still practised in the parish. The office-bearers of the club are :—

Messrs. R. Small, president; J. Frame, vice-president; D. Speedy, treasurer; and J. Summers, secretary.

#### HORTICULTURAL SOCIETY.

A society for the cultivation of flowers, fruits, and vegetables was formed fully twenty years ago, and did good service in its day. A new society was formed in 1883. The following are the office-bearers for 1884 :—

Major-General Lockhart, C.B., honorary president; John Gray, Esq., Avon Cottage, president; Messrs. John Weir, vice-president; John Sorbie, treasurer; William Gray, secretary; and John Jamieson, assistant secretary.

#### ORNITHOLOGICAL SOCIETY.

This society was formed several years ago, and its sixth exhibition was held on 3rd January, 1883, in the Hill School. The present office-bearers are Messrs. William Millar, president; Matthew Stewart, secretary; and John Sorbie, treasurer.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

The first association of the kind was started here in August, 1855. The first president was Mr. Andrew Thomson, now teacher in New Zealand. A considerable number of years after it was given up another was started, and continued to be successfully conducted for some time.

In the year 1878 another association was inaugurated, under the presidency of the Rev. James Laing, M.A., and during its continuance the present street lamps were furnished to the town by the association.

A fourth association made a beginning in 1883, having the following office-bearers:—

General Lockhart, C.B., honorary president; Messrs. R. Naismith, president; T. Millar, vice-president; J. S. Loudon, secretary; J. Thomson, treasurer. Committee—Messrs. Thomson, Smellie, Sorbie, Ferguson, and J. S. Naismith.

## U.P. CHURCH YOUNG MEN'S CHRISTIAN ASSOCIATION.

This association was formed in 1883, and has a large and vigorous membership. The following are the office-bearers:—

Rev. H. A. Paterson, M.A., and Mr. William Thomson, M.A., honorary presidents; Messrs. William Gray, M.A., president; George Hamilton, vice-president; John Thomson, treasurer; George Gray, secretary; Wm. Jackson, leader of psalmody; and J. H. Gardiner, for supply of chairmen. Committee—Messrs. Archibald Hamilton (convener), John Small, George Leiper, William Jackson, John Wardrop, William Mather, and J. Small.

## GAS-LIGHT COMPANY.

It would appear that this company was formed in the autumn of 1844, as the first general meeting of the shareholders to elect directors was held on the 16th October of that year. The whole of the works within the gate were contracted for by Messrs. Leister & Robertson, Victoria Foundry, Glasgow, in the summer of 1845, and by the end of the year they must have nearly completed their work, as Thomas Bryce was elected gasmaker on 1st December, and on 6th January, 1846, the committee fixed the price of gas at a medium price between what was charged at Larkhall and Strathaven. Originally it was intended to raise



stock to the amount of £700, but ultimately it was found necessary to take powers to increase it to £1200, and afterwards to £1500. Alexander Lindsay, baker, was appointed manager.

It appears from the balance on 4th June, 1847, that the erection of the works and inside fittings cost £2102 4s. 1d.; that the shares and sundries amounted to £1170 7s. 5½d.; the borrowed money being £931 16s. 7½d.; and that no more shares were to be sold. In 1848 the debt was stated to be £796 1s. 5d.; while in 1882 it was £500. In 1883 the debt had been reduced to £300.

In the manufacturing of gas for the year ending June, 1883, there were used 229 tons of coal, at the average price of 12s. 4d. per ton, which yielded a return from gas of £498 16s. 9d., and other residual products brought up the amount considerably.

The dividend declared in June was 5 per cent., and the price of gas was reduced from 6s. to 5s. 10d. per 1000 feet. It was arranged to pay £100 of the debt, leaving the balance, as has been stated, at £300.

In June, 1884, Mr. William Craig being chairman, the dividend declared was 10 per cent. The price was reduced to 5s. per 1000 feet. It was also agreed that the street lamps be supplied with gas free, and the debt reduced to £225.

#### PRINCE CONSORT LODGE OF I.O.G.T., No. 112.

This society was inaugurated on the 25th August, 1870, and the following were the first office-bearers of the Lodge:—

Messrs. John Thomson, W.C.T.; Alexander Torrance, W.V.T.; Robert Jeffrey, W.Chap.; Gavin Ferguson, W.S.; John Hamilton, W.F.S.; James Shearer, W.T.; William Fleming, W.M.; Gavin Shearer, W.I.G.; David M'Millan, W.O.G.; Andrew Leiper, W.R.H.S.; William Mather, W.L.H.S.; Thomas Sorbie, P.W.C.T.; and James Thomson, L.D.

During the first year of the society's existence it made such rapid progress that the members numbered about 300, and its prosperity continued for four or five years. Dissensions arising it began to wane, and has never since regained its early popularity. The membership at present is between 60 and 70.

At the quarterly meeting on Friday, 1st August, 1884, the following office-bearers were elected:—

Messrs. Gavin Hutcheson, W.C.T.; John Tudhope, W.V.T.; David

Brown, W.S.; Joseph Whitton, W.F.S.; John Johnstone, W.T.; James M'Cheyne, sen., W.Chap.; James M'Cheyne, jun., W.M.; James Hamilton, W.G.; Alex. Sorbie, W.S.; William Mather, sen., P.W.C.T.

ST. JOHN'S UNION LODGE OF STONEHOUSE FREEMASONS, No. 320.

This Lodge was formed on 4th May in the year 1812, and the year of masonry 5812. The original charter is in a fine state of preservation and beautifully written on vellum. It was granted to the applicants—

Messrs. William Wilson, master; James Laurie, depute master; George Mickell (Meikle), substitute master; Robt. Howison, senior warden; Andrew Hamilton, junior warden; Arch. Cooper, secretary; and James Craig, clerk.

The institution continued to flourish for a long period, and the friendly society that was inaugurated in connection with it was a benefit to the members requiring its aid. In its palmy days there was an annual procession on St. John's day, which was held as a gala-day by the community. Gradually the interest began to decline, and after the cessation of the friendly society in connection with the lodge it seemed to decline more rapidly, till it is at present threatened with natural dissolution.

#### LIBERAL ASSOCIATION.

A Senior Liberal Association was formed in the spring of this year, and a Junior Liberal Association in July. The former has been amalgamated with the latter, and at present there is some change pending amongst the office-bearers.

The assessor's list of voters for the parish stood thus on the 30th August:—Dead or disqualified, 19; new voters, 27; in last year's register, 292; at present enrolled, 300.

#### FUNERAL SOCIETY.

This society has been in existence for a long period, and has been of considerable benefit to the members. The society was registered under the "Friendly Societies Act" in the year 1860, its affairs being managed by a preses, treasurer, clerk, and seven managers, and all the rules and regulations are published.

The following are its office-bearers:—

Messrs. Gavin Shearer, president; Alex. Torrance, treasurer; Robert Mather, secretary.

PAROCHIAL BOARD, VALUATION ROLLS, AND  
MISCELLANEOUS NOTICES.

PAROCHIAL BOARD.

IT may be of interest to some to note a few of the particulars in connection with this board :—

There appears to have been drawn from assessment for relief and management of the poor for the year ending 14th May, 1883,		£636 18 9
Received medical relief grant,	£13 0 0	
„ pauper lunacy grant,	31 14 8	
„ from relatives,	29 19 6	
Maintenance of registered poor (without deduction of sum received from grant for lunatics),		573 14 0
Casual poor,		21 0 9
Medical relief (without deduction of grant),		33 2 8
Management, including collection of rates,		142 3 11
Miscellaneous,		0 3 6
Total ordinary expenditure,		£770 4 10
Collection of poor-rate,	£19 9 2	
„ school-rate,	10 4 9	

LUNATIC POOR :—

Maintenance of lunatics in asylums,	£83 0 1	
„ in poorhouses (licensed),	36 7 2	
„ in private dwellings,	39 16 5	
Cost of management of lunatic poor in private dwellings,	8 0 0	
Other expenditure connected therewith,	9 19 5	
Total cost of lunatic poor,		£177 3 1

	Males.	Females.	Total.	Dependants.
Number of registered poor chargeable in the } course of the year, - - - - }	20	48	68	41
Number who ceased to be chargeable, -	4	8	12	6
Number chargeable at 14th May, - - -	16	40	56	35

The number of registered poor, however, seems to be decreasing annually.

Outstanding debt (borrowed),	£39 13 4
Gross rental, per valuation roll,	12,725 14 0
Annual value, per assessment,	11,067 0 0

BALANCE SHEET OF THE FUNDS OF THE PAROCHIAL BOARD OF STONEHOUSE,  
FOR YEAR ENDING 14TH MAY, 1883.

To Drawn from bank, &c.,	- £709 13 1	By Balance due inspector at 15th	
„ Received from medical and lunacy grants, - - -	44 14 8	May, 1882, - - -	£26 10 10
„ Received from other parishes,	125 14 4	„ Cash paid for registered poor,	543 11 1½
„ „ „ relatives, -	29 19 6	„ „ casual poor, -	21 0 9
		„ „ miscellaneous, -	0 3 6½
		„ „ collection of school rate, -	10 4 9
		„ „ management, -	81 10 2
		„ „ poorhouse, -	89 1 5
		„ „ education under Education Act,	3 19 11
		„ „ medical relief, -	24 15 2
		„ „ out parish poor, per ledger, -	109 3 11
			<u>£910 1 7</u>
	<u>£910 1 7</u>		<u>£910 1 7</u>

FOR YEAR ENDING 14TH MAY, 1884.

To Drawn from bank, - - -	£689 8 4	By Paid registered poor, - - -	£538 17 5½
„ Received from medical and lunacy grants, - - -	62 15 4	„ „ casual poor, - - -	9 18 0
„ Received from relatives, -	19 5 10	„ „ miscellaneous, - - -	16 16 5½
„ „ „ other parishes, 134 2 6		„ „ collecting school rate, -	10 5 0
„ Balance due inspector, -	12 11 4	„ „ management, - - -	85 17 11½
		„ „ poorhouse, - - -	100 4 6
		„ „ education, - - -	2 8 9
		„ „ medical relief, - - -	20 0 0
		„ „ out parish poor, - - -	33 15 2½
			<u>£918 3 4</u>
	<u>£918 3 4</u>		<u>£918 3 4</u>

On 5th August, 1884, the assessment for relief of the poor, etc., was fixed at 1s. 3d. per £1; for public health, 1d; and for education, 9d. per £1. Drainage assessment, 3d. per £1.

Major-General Lockhart of Cambusnethan House, chairman of the Board, 1884-5. Representatives at Hamilton Combination Poorhouse—Major-General Lockhart and Mr. R. Naismith. Committee—Major-General Lockhart; Messrs. James Thomson,\* Sweetbriar Cottage; William Leiper, Chapel; Walter Borland;\* James Thomson, Lockhart-street; Jas. Barr, George Cuthbertson,\* W. Gilmour, John Craig, Archibald Shearer, and R. Naismith.

\* The names with an asterisk are elected to represent those voters not qualified as members in their own right.

## OLD SCOTS VALUATION ROLL FOR STONEHOUSE.

The valuation was made in the year 1696, but the names appear here as indicated in 1865-6.

James S. Lockhart, Esq. of Castlehill, - - - -	£1455	1	4
Captain W. A. M'Neil Hamilton of Raploch, - - - -	496	0	0
James Whyte, Esq. of Tweediehall, - - - -	138	5	0
His Grace the Duke of Hamilton, - - - -	136	3	0
Robert Reid, Esq. of Peel park, - - - -	68	0	0
The heirs of Dr. Gibson of Spittal, - - - -	38	16	0
The heirs of William Gebbie, Esq. of Burn, - - - -	75	0	0
John Leiper, Esq. of Chapel, - - - -	36	0	0
James Whyte, Esq. of Overhall, - - - -	33	0	0
Gavin Sandilands, Esq. of Low Longridge, - - - -	22	13	6
D. M'Callum, Esq. of Over Tweedieside, - - - -	22	13	0
Matthew Thomson, Esq. of Law, - - - -	11	0	0
John Anderson, Esq. of Hosnet, - - - -	11	0	0
Lockhart Millar, Esq. of Newfield, - - - -	13	0	0
W. & J. Walker, merchants, Glasgow, - - - -	6	10	0
William Hamilton, Esq. of Tofts, - - - -	3	5	0
Rev. Dr. Hamilton, London, - - - -	38	10	0
James Hamilton, Esq. of Longridge, - - - -	30	4	0
John Meikle, Esq. of Lonsdale, - - - -	16	0	0
Dr. James Mitchell of Dykehead, - - - -	£39	19	or 40
James Hamilton, Esq. of Bogside, - - - -	30	4	0

## VALUATION OF STONEHOUSE PARISH FROM 1843 TO 1884.

1843, - - -	£7,079	1	7	1870-71, - - -	£12,813	8	0
1855-56, - - -	8,845	15	11	1871-72, - - -	12,622	5	0
1856-57, - - -	8,826	4	10	1872-73, - - -	13,090	5	0
1857-58, - - -	9,299	1	4	1873-74, - - -	12,654	5	0
1858-59, - - -	9,311	10	1	1874-75, - - -	12,557	5	0
1859-60, - - -	10,727	13	2	1875-76, - - -	12,832	18	0
1860-61, - - -	10,307	0	4	1876-77, - - -	13,549	11	0
1861-62, - - -	11,139	10	0	1877-78, - - -	13,304	5	0
1862-63, - - -	10,885	1	0	1878-79, - - -	13,483	3	0
1863-64, - - -	10,354	9	6	1879-80, - - -	13,070	10	0
1864-65, - - -	12,049	11	0	1880-81, - - -	12,664	9	0
1865-66, - - -	14,518	9	0	1881-82, - - -	12,804	2	0
1866-67, - - -	14,401	16	0	1882-83, - - -	12,725	14	0
1867-68, - - -	14,322	16	0	1883-84, - - -	13,014	18	0
1868-69, - - -	14,194	4	0	1884-85, - - -	13,301	1	0
1869-70, - - -	12,963	17	0				

LIST OF PROPRIETORS OF LANDS, WITH NAMES OF OCCUPIERS,  
FROM THE VALUATION ROLL OF 1882-83.

Name of Farm.	Proprietor.	Occupier.	£	s.	d.
Newfield, - - -	R. L. Alston, - - -	R. L. Alston, - - -	61	14	0
Spittal, - - -	Do., - - -	Gavin Lawrie, - - -	90	0	0
Tofts, - - -	Do., - - -	Robert Davidson, - - -	37	0	0
House, - - -	Do., - - -	A. M'Intosh, - - -	25	0	0
Hosnet, - - -	James Anderson, - - -	Mrs. A., - - -	50	0	0
Old Walkmill, - - -	Eliza L. Wilson or Brown, - - -	Thomas Brown, - - -	24	3	0
House and land, } Glassford Bridge, }	Mrs. H. Brown, - - -	J. Blackwood, - - -	14	0	0
Manse and glebe, - - -	Rev. James Dunn, - - -	- - - - -	47	0	0
Castlehill and } Westtown, - }	Misses Gibson, - - -	J. Torrance, - - -	140	0	0
Hazeldean, - - -	Thomas Glen, - - -	Samuel Barr, - - -	280	0	0
House, £14; Plan- } tations, £18, }	- - - - -	- - - - -	32	0	0
Longridge, - - -	James A. Hamilton, - - -	A. Pollock, - - -	110	0	0
Bogside and house, - - -	John Hamilton, - - -	Proprietor, - - -	135	0	0
West Watston, - - -	Duke of Hamilton, - - -	Alexander Reid, - - -	140	0	0
East Watston, - - -	Do., - - -	W. Muter, - - -	120	0	0
Part of Overwood, - - -	Do., - - -	J. & J. Wilson, - - -	36	0	0
Shawhead and } Bridgeholm, }	Capt. M'Neil Hamilton, - - -	R. Paterson, - - -	128	0	0
Plantations, - - -	- - - - -	- - - - -	5	0	0
Corslet, Kittymuir, } and Patrickholm, }	Capt. M'Neil Hamilton, - - -	{ Messrs. Hamilton & } Son, - - - }	700	0	0
Foulmyre, - - -	Do. do., - - -	J. Anderson, - - -	60	0	0
Kittymuirhill, - - -	Do. do., - - -	J. Hamilton, - - -	80	0	0
Glenavon (Wood- } lands, £12), }	Do. do., - - -	J. Paterson, - - -	50	0	0
Stonehouse estate } (Plantations), }	Major-General G. A. } Lockhart, C.B., }	- - - - -	54	1	0
West Mains, - - -	Do. do., - - -	J. Allan, - - -	279	9	0
East Mains, - - -	Do. do., - - -	J. Letham, - - -	232	0	0
Holm, - - -	Do. do., - - -	J. Shearer, - - -	260	0	0
Crofthead and } Linthaugh, - }	Do. do., - - -	A. Letham, - - -	300	18	0
Kittymuir, - - -	Do. do., - - -	James Struthers, - - -	273	17	0
Neuk, - - -	Do. do., - - -	Andrew Hamilton, - - -	120	0	0
Udston, - - -	Do. do., - - -	A. Wilson, - - -	170	0	0
Hazeldean, - - -	Do. do., - - -	R. Stobo, - - -	155	0	0
Crumhaugh, - - -	Do. do., - - -	D. Hamilton, - - -	260	0	0
Catcastle, - - -	Do. do., - - -	D. Hamilton, - - -	130	0	0
Sidehead, - - -	Do. do., - - -	J. Lawrie, - - -	160	0	0
Burncrooks, - - -	Do. do., - - -	Mrs. Cooper, - - -	87	4	0

Name of Farm.	Proprietor.	Occupier.	£	s.	d.
Dykehead, - -	Maj.-Gen. Lockhart, C.B.,	J. & T. Thomson,	-	90	0 0
Yards, - - -	Do. do.,	James Shearer, -	-	115	0 0
Townend, - -	Do. do.,	A. M'Neil, -	-	190	0 0
Goslington, - -	Do. do.,	A. Allison, -	-	158	0 0
East and West Boag,	Do. do.,	James Stobo, -	-	180	0 0
Tweedieside, Black- croft, &c., - }	Do. do.,	W. Lawrie, -	-	184	0 0
Tweedie Mill, - -	Do. do.,	J. Scoular, -	-	25	0 0
Hamilton Farm, -	Do. do.,	R. Hamilton, -	-	250	0 0
Land at Sandford, -	Do. do.,	J. Davidson, -	-	15	5 0
Do. do., -	Do. do.,	J. Shearer, -	-	9	6 0
Land at Stonehouse,	Do. do.,	J. Letham, -	-	3	0 0
Candermill & Braes,	Do. do.,	W. Thomson, -	-	68	0 0
Land at Stonehouse,	Do. do.,	R. Hamilton, -	-	63	0 0
Do. do.,	Do. do.,	J. Muir, -	-	12	0 0
Do. do.,	Do. do.,	M. Hamilton, -	-	8	0 0
Do. do.,	Do. do.,	J. Paterson, -	-	6	14 0
Do. do.,	Do. do.,	J. Weir, -	-	4	0 0
Do. do.,	Do. do.,	Andrew Shearer,	-	92	10 0
Do. do.,	Do. do.,	R. Cooper, -	-	1	18 0
Do. do.,	Do. do.,	W. Brown, -	-	2	8 0
Do. do.,	Do. do.,	J. Cochrane, -	-	5	2 0
Do. do.,	Do. do.,	Archibald Shearer,	-	48	4 0
Do. do.,	Do. do.,	A. Biggar, -	-	3	0 0
Do. do.,	Do. do.,	W. Loudon, -	-	16	10 0
Do. do.,	Do. do.,	J. Archer, -	-	0	10 0
Tilework, - -	Do. do.,	J. Borland, -	-	30	0 0
Limework, Catcastle,	Do. do.,	A. Thomson, -	-	35	0 0
Park, Blackcroft, -	Do. do.,	W. Tait, -	-	8	0 0
St. Lawrence Chapel,	John Leiper, -	-	-	110	0 0
Dykehead, - - -	Dr. Mitchell, -	-	-	140	0 0
Couplaw, - - -	Do., -	-	-	70	0 0
Land, Cowfold, -	R. Munro, -	-	-	1	10 0
Police Station, -	-	-	-	18	0 0
Old Tweedieside, -	M. M'Callum, -	-	-	90	0 0
Overhall (house and mill), - }	J. M'Culloch, -	-	-	25	0 0
Greenburn Farm, -	Mrs. Reid, -	-	-	160	0 0
Plantations, £6, Tilework, £35, }	-	-	-	41	0 0
Low Longridge, -	G. Sandilands, -	-	-	93	15 0
Hill School, part of Parkhall, }	A. Shearer, -	-	-	30	0 0
Farm Law, - - -	M. Thomson, -	-	-	50	0 0
Tweediehall and Burnhead, - }	Thomas Whyte, -	-	-	350	0 0

Name of Farm.	Proprietor.	Occupier.	£	s.	d.
House, - - -	Thomas Whyte, - -	- - - - -	35	0	0
Overhall, - -	D. Whyte, - - -	- - - - -	90	0	0
Woodlands, -	Thomas Walker, -	J. Davidson, - -	27	0	0
Plantation, -	- - - - -	- - - - -	2	0	0
Farm and lands, Knowetop, - }	C. & J. Wiseman, -	J. Harvie, - - -	80	0	0
Parkhall, - -	Christina Wiseman, -	M. Hamilton, - -	13	0	0
Stonehouse Branch,	Caledonian Railway, -	- - - - -	1080	0	0

## MISCELLANEOUS NOTICES.

Wonderful has been the improvement in the means of communication with distant cities since the time when a weaver has tramped to Glasgow and tramped back with his web on his back. Occasionally a chance "lift" was obtained from the carrier's cart. It was a great stride when the Strathaven coach, with Alexander M'Ewan as driver, passed through Stonehouse to Glasgow in the morning and back in the evening; starting from the Tontine about five o'clock, it reached Stonehouse about 7.30.

A marked advance was made when a coach direct to Glasgow started from the Black Bull every morning for Glasgow, returning in the evening. When the Edinburgh and Ayr coaches passed through Stonehouse in the middle of the day there was quite a stir created, as the two coaches often met at the Buckshead Inn here. All these are things of the past; and since railway communication has been established, with five trains each day to and from Glasgow, the number of daily travellers has been vastly increased. There are few places of the size better accommodated than we are now. Our postal and telegraph service is also in a satisfactory state, conferring a great boon on the community.

Rather a curious episode in the history of this quiet village was the starting of the *Stonehouse Lantern*. It was during the general election of 1868 that Major Hamilton and Sir Norman M'Donald Lockhart stood as candidates for South Lanarkshire. This newspaper continued for some months and was evidently a sort of electioneering "lark" in the interest of Major Hamilton. The subjoined is a specimen of the poetic ebullitions of the *Lantern*:—



ORATION SUPPOSED TO BE SPOKEN AT THE COMMITTEE MEETING AT STONEHOUSE  
ON SATURDAY, 22ND AUGUST, 1868.

Scots, tenants, serfs—no countrymen of mine  
(Thank God)—your ears, I pray you. I have come  
To praise your duke, and then to bury him.

He is my friend—my very noblest friend;  
And, though I have him *cheap*, he holds me *dear*.  
You hear, I, Padwick, call your duke my friend,  
And surely that for him is praise enough.  
If there be one who thinks he more deserves,  
I, Padwick, give him leave to praise him more.

Now let us bury him. Be good enough,  
Ye tenant serfs, to think your duke is dead.  
For to the vault of dull nonentity  
I here consign him. Hamilton is gone!  
The Premier Peer of Scotland is no more!  
And, in his shoes I, Padwick, stand and rule.

Shall we be friends? Of course we will. Shall I  
Sit in your hearts and of your thoughts be duke,  
As well as of your farms? Of course I shall,  
And all the envious world will look at us.  
But let us understand each other well;  
Let there be no mistaking of the terms—  
The *only* terms—on which we can be friends.  
In things political I am to be  
Your sole dictator. None of you shall dare  
To have opinions save as I permit.  
You understand me? Am I plain enough?  
If save as I command you dare to do,  
I, Padwick, will not have you for my friends.  
You comprehend? I, Padwick, cast you off.

\* \* \* \* \*

But if you come not when I bid you come,  
And if you vote not as I bid you vote,  
And if you cheer not when I bid you cheer,  
And if you dare but whisper among yourselves  
“The major is by far the better man,”  
I say to you: “Be ready with your rents,”  
“And no new leases need.” I, Padwick, swear  
It would be better if the blight  
Fell on your fields and left not ear nor root—  
It would be better if the plague should fall  
On all your cattle and upon yourselves  
Than that I, Padwick, should not be your friend.

Shout then, my friends, for sage Sir Norman shout!  
Again “Sir Norman.” Thank you; thank you, friends.

## ECCLESIASTICAL NOTICES.

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“ Heaven doth with us as we with torches do,  
Not light them for ourselves ; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touch'd,  
But to fine issues.”

### PRIOR TO THE REFORMATION.

FROM the fact that the church and churchyard of Stonehouse were dedicated to St. Ninian in the ninth century, we infer that as this celebrated ecclesiastic travelled over a great part of Scotland preaching, teaching, and converting the primitive inhabitants from their Druidical and superstitious forms of worship to a purer faith, he probably preached in this neighbourhood ; and on the occasion of the first Christian church being erected the people as a traditional memorial of his labours may have succeeded in getting the church consecrated to his honoured name. A small well, situated a little to the west of the churchyard, still retains his name, though corrupted and abbreviated from St. Ninian to Ringan, and lastly to Ringwell, where it may have been that converts were baptized and cures said to be effected, as was commonly the case where healing virtues were attributed to such holy wells in these superstitious times. This early and noble reformer was born about the year 360, of noble parentage, in the country of the Novantes, near the Leucophibia of Ptolemy. He was ordained at Rome, instructed in monastic discipline by Martin of Tours ; and was found ere the close of the century proclaiming most important truths for the well-being of men, and striving to reclaim his countrymen from their degrading errors. He founded a monastery at Whithorn and erected the first stone church there, which was termed “Candida Casa.” Teachers from his monastery appear to have gone up and down the country. He died on the 16th September, 432, and on that

day a festival was for ages celebrated in remembrance of the life and labours of this worthy man.

This eminent preacher had numerous fellow-labourers in this great home-missionary work, and traces of his influence are still to be found in the Shetland Isles, in Mull, in Bute, etc.; while St. Ninian's Parish, near Stirling, still retains his honoured name. He might not inappropriately be styled the first who truly performed the requisite duties of a pioneer minister of Christ in Scotland. His name is indelibly engraven on many a hallowed spot, and he stands pre-eminent in his day and generation for the scriptural doctrines he taught, the impressive life he led, and the arduous labours he underwent for the temporal and eternal good of his fellow-men and the glory of his heavenly Master. Like all who have ever pioneered a good cause he encountered powerful opposition, which culminated in cruel persecution. He nobly finished the work of his brief life-day, having left his country a vast deal better than he found it.

There followed in his wake Servanus, Gildas, and Kentigern, the latter familiarly known as St. Mungo, who planted an infant church on the banks of the Molendinar burn, then in a forest district, the very spot where the time-hallowed Cathedral of Glasgow now stands. From him, it is said, originated the motto, "Let Glasgow flourish by the preaching of the Word." Columba and his coadjutors originated, developed, and prosecuted a glorious work for the evangelisation of Scotland. From the parent college of Iona, the grand luminary of the western world, there sprang Abernethy, Dunkeld, Dunblane, Kirkcaldy, St. Andrews, Brechin, Melrose, Cramond, Kirkcudbright, and Monimusk.

Baithné, Laisren, Fergner, and Segennius carried on the work of religious instruction incessantly, labouring for the good of the community and training evangelists for home and foreign spheres of usefulness. Cormac and Aidan were labourers in the same fields. The latter stands out conspicuous for his virtuous and apostolic character. Abstemious and austere in his own conduct, he was indulgent to others, generous to the poor, and humble towards all. He was wont to traverse town and country on foot and invite every passer-by to embrace the faith that saves the

soul. He kept all around him diligently employed in reading the Scriptures, in learning psalms, and in storing their minds with valuable information.

King Oswald, whose memory ought to be held in sacred remembrance, fell in battle when repelling an invasion of the idolatrous Mercians in 642. His dying exclamation, brimful of affection and Christian patriotism, "Lord, have mercy on the souls of my people," was a fitting close to the impressive life he led. Finan succeeded Aidan, and it is said through his means the Mercians and East Saxons were partially won to the faith and hope of Christianity. These preachers were the heralds of the Cross to the then comparatively Pagan England, and it is asserted that York, Durham, Lichfield, and London were supplied with Scottish preachers.

Augustin and his successors from Rome, by their insinuating, persevering, and enthusiastic efforts, undermined the blessed work of the northern evangelists, overthrew the ecclesiastical liberty of the kirk that then existed in Scotland, and bound her in the chains of Popish error and superstition. Many were compelled to leave their native land and labour abroad.

Clement, Sampson, and Virgil were valiant for the faith; the latter of whom, it is supposed, anticipated Galileo in regard to the spherical nature of the earth; and for having asserted that there were other men and another world beneath our feet, he was condemned for heresy. Cuthbert of Melrose also carried the glad tidings of salvation to the shielings on the Cheviot hills.

Although the tide of Papal superstition swept over the country, itinerant Culdee preachers laboured as best they could in remote parts to disseminate the truth they loved so dearly and prized so highly. Onward from the time of Malcolm and his amiable Queen Margaret and their son David I, the introduction of English customs, the adoption of the Anglo-Saxon language, and the influx of Norman noblemen to the Scottish Court, an entirely new aspect of affairs appeared in this country. The latter king was called a "sair sanct to the Crown," because he sadly impoverished the royal treasury by his lavish gifts to the Romish clergy. But he was the direct enemy of the Culdees and

the preachers of the primitive faith, suppressing their institutions and appropriating their revenues to the class he so highly favoured.

Doubtless this parish benefitted from the itinerant labours of the Scottish missionaries referred to, but no authentic account seems to be extant on the matter. What we are sure of is, that a work of evangelisation must have preceded the erection and dedication of a church in this locality. More than a thousand years ago, therefore, we picture the uprising of a church on the height overlooking the romantic Avon.

As already mentioned, the first regularly constituted ecclesiastic of this parish whose name figures on the historic page was Sir Roger, the rector of the church at Stanhous, who witnessed a grant of five merks yearly, confirmed by Alexander de Vanse, knight, as compensation for some offence committed by his father against the church at Glasgow. The bishopric of Glasgow being founded in 1116 possessed many valuable manors throughout the South of Scotland, and this parish seems to have continued for centuries in the diocese of Glasgow.

With the introduction of Christianity seems to have arisen the practice of sepulture and the proximity of the church and graveyard. The burning of the dead was a Pagan custom, and was relinquished as Christianity prevailed. Hence the Christianised Britons and the converted Saxons alike dedicated their churchyards for the burial of their deceased friends.

The patronage of the church appears to have belonged to the proprietor of the barony of Stonehouse till the reign of Robert III., when the church with its lands and tithes were annexed to the collegiate church of Bothwell by the founder, Archibald the Grim Douglas, in 1398. The value of the rectory as divided amongst the "stallers" or prebendaries of Bothwell is stated in the roll of Bagimonte, the Pope's legate to Scotland, to uplift a tenth from Church property, at £53 6s. 8d. The vicarage, to which belonged a manse and glebe, was of small value. The vicar's lands lay between the village and Avon, and were known by the name of Viccars. They were of two marks old extent. The whole vicarage was given up by the provost of Bothwell in 1561, at ten marks.

## NOTICES AT THE REFORMATION.

The rectorial revenues of Stonehouse Church were shared by the prebendaries of Bothwell Collegiate Church, and the cure was served by a vicar. Three of these prebends were called Stanehouse, Hesildene, and Kittiemure. The name of Matthew Sandilands, notar and curate of Stanehouse, has been already referred to as taking the instrument of matrimony in the face of holy kirk within the chapel of Brumehill in 1557. He appears to have combined the offices of curate and notary, which was common before the Reformation, and dispensed both law and gospel to the parishioners of Stonehouse and surrounding district. As the office of provost of Bothwell Church was held for a considerable time before the Reformation by the Hamiltons of Orbieston, ancestors of the Dalzell family, it is likely that the prebendaries would be of that name also, when qualified and eligible persons could be secured.

At the Reformation, John Hamilton of Brumehill had a lease of the manse and glebe lands for four merks yearly, and the tithe of lambs' wool with other small tithes produced about six merks yearly, making in all ten merks, or £6 13s. 4d. The church lands of the vicarage, consisting of two merk lands of old extent, with their pertinents, were granted in fee-farm to John Hamilton of Brumehill by Sir Thomas Wilson, the vicar of the parish of Stonehouse, with consent of the provost and prebends of the collegiate church of Bothwell. Andrew Hamilton obtained confirmation of this grant under the Great Seal, 1st February, 1565-66.

At the Reformation the prebend of Stanehouse was held by William Tailzifer, and produced £30 13s. 4d., from which he paid £16 to a substitute who officiated for him in the collegiate church of Bothwell. The prebend of Hezildeane was held by Robert Hamilton, and let on a lease for 50 bolls of meal yearly. He also held the rectory of Torrens, and appears to have been a friend of Knox, whom he accompanied to Berwick in the year 1559, and was appointed first minister of Hamilton by the General Assembly in 1562.

It is singular that John Hamilton II. of Brumehill is stated

to have had a charter of the church lands of Stonehouse, 29th March, 1560, confirmed under the Great Seal, 1st May, 1565. These lands are mentioned in a contract of marriage between John's grandson, James Hamilton of Brumehill, and Margaret, eldest daughter of John Hamilton of Udston, which contract runs thus:—

*“Contract of Marriage.*—The said James Hamilton of Brumehill, about 16 years of age, with the consent of John Hamilton in Muirhouse, Thomas Hamilton, his uncle, and Robert Hamilton, wrytar in Hamilton, his curators on the one part, and Margaret Hamilton, eldest daughter of John Hamilton of Udston, and with his consent, whereby she was to be infest in the lands of Brumehill, and her heirs male or female not to be defrauded thereof, nor of the vicarage lands of Stanehouse, nor of the kindly rights of the lands of Birkenshaw, for which Udston was to pay of tocher 2000 merks Scots. Witnesses: John Hamilton, younger of Preston; William Baillie, son to John Baillie of Park; and Robert Hamilton, called of Brumehill. Dated at Hamilton, 19th February, 1606.”

The foresaid James and Margaret Hamilton had three sons: John, afterwards first Lord Belhaven; James, minister of Cambusnethan, who after the Restoration, having conformed to Episcopacy, was made bishop of Galloway, and ultimately succeeded to the Broomhill estate; their third son, Thomas, appears to have inherited the ecclesiastical lands of Stonehouse, as he was designed of Viccars. Like his brother James, he was bred to the Church, and went to Ireland and died there dean of Raphoe. He married Margaret, eldest daughter of Gavin Hamilton of Raploch. It is likely that Viccars is a corruption of vicarage, the residence of the vicar. It is within the recollection of some persons now living that some old houses were situated at the corner angle in the park on the opposite side of the Free Manse, but nearer the railway bridge, evidently the remaining portion of the vicarage buildings at that time.

#### NOTICES AFTER THE REFORMATION.

After the establishment of the Reformed religion in 1560 Scotland was divided into five districts, over which were placed superintendents to look after the spiritual interests of the people. John Willock was appointed for Glasgow and the west. A number of

parishes were combined and placed under the charge of a minister, and under him a class of probationers styled readers or exhorters, one being appointed to each parish to read the common prayers and Scriptures until such times as a suitable minister could be had. The first reader in this parish was William Hamilton, in 1560. In 1567 a register of ministers and their stipends was drawn up, which was superseded in 1574 by the Book of the Assignations of Stipends. In it Strathaven, Stonehouse, and Glassford, with a stipend of £51 15s. 6<sup>3</sup>/<sub>4</sub>d. are combined, with kirk land. John Andersoune, reader at Strathaven, who was curate of St. Mary's before the Reformation, had a stipend of £22 13s. 4d. Maister Alexander Hamilton, reader at Stonehouse, had 20 merks and kirk land. He supplied Anderson's place in 1576, and was the first regularly ordained minister at Strathaven, with a stipend of £41 2s. 2d. In 1580 he went to Glassford. Thomas Macasky, reader at Glassford, had £13 6s. 8d. and kirk land.

A considerable time after the Reformation the patronage of Stonehouse Church was again connected with the barony of Stonehouse, and about 1649 it appears to have belonged to the duke of Hamilton. After passing through several hands it was acquired by Sir James Lockhart of Lee, who obtained a charter on 20th March, 1667, of the twenty pund lands and barony of Stonehouse, with the advowson and donation of the prebendaries of Stonehouse in the collegiate church of Bothwell and the right of patronage of the church of Stonehouse and the lands called the vicar's lands. The charter was ratified by parliament in 1669. The barony and patronage of the church passed from Lockhart of Lee to John Lockhart of Castlehill, a younger son of the family.

Hamilton of Wishaw states that the duke of Hamilton was patron in 1702. The duke may have kept up the claim, but it had been long vested in a different proprietor. In Chalmers's "Caledonia," it is stated that at a place still called Chapel, in the parish of Stonehouse, there was in former times a chapel dedicated to St. Lawrence, whereto belonged a 10s. land of the old extent, that passed into lay hands after the Reformation.



Tradition reports that Laurie's fair, now held at Hamilton, was originally held at Chapel, Stonehouse.

#### READERS AND MINISTERS AFTER THE REFORMATION.

1560.—The first reader set apart to the office in this parish was Mr. William Hamilton.

1571.—We find Mr. John Rankine reader at this date.

1574.—In this year we find Mr. Alexander Hamilton occupying the office of reader here; and, as referred to, supplied Mr. Anderson's place in Strathaven in 1576, and became the first regularly ordained Protestant minister there, with a stipend of £41 2s. 2d. Then in 1580 he was translated to Glassford.

1579.—Andrew Hamilton, A.M., was reader at Dalsersf from 1567 to 1579, and appears to have come to Stonehouse in 1579, and thereafter returned to Dalsersf, for he is found officiating there from 1588 to 1591.

1585.—Robert Darroch, A.M., seems to have been the first regularly ordained Protestant minister of the parish of Stonehouse, and was translated from Kilmarnock in the year 1585. According to Wodrow he was a regent in Glasgow University while holding this charge. He was translated to Kilbride in 1586, on a presentation by James VI., and admitted 22nd July, 1586. He continued regent in Glasgow University till 1589, and was presented to the rectory of Torrance in 1599.

1586.—Archibald Normand, A.M., obtained his degree at the University of Glasgow in 1583, and was ordained to the charge of Stonehouse in 1586. When engaged in official duty on 23rd August, 1587, he was "struck on the face by Sir James Hamilton of Craufordjohn, for which on confession Hamilton had to ask pardon before the congregation." He was translated to Strathaven after 1589. He gave £20 5s. towards erecting the library in the University of Glasgow, 1st May, 1634; and he seems to have attained a ripe old age, as he died in February, 1644, aged 81 years.

1591.—Andrew Law, A.M., probably brother of James Law of Kirkliston, afterwards archbishop of Glasgow, graduated at

the University of Glasgow in 1591, and was admitted in the same year to the charge of Stonehouse. He was translated to Glassford in 1593, thence to Neilston in 1594, where he was admitted on 15th July, and inaugurated on 20th July, 1595. He died before 21st March, 1639, when his son and successor was served heir. John Law, A.M., son of the preceding, was the father of William Law, goldsmith, Edinburgh, and John Law, well known for his commercial and banking enterprise. Rev. Thomas Law, son of Mr. James Law, archbishop of Glasgow, was ordained minister of Inchinnan in 1623; and married Jean Hamilton, daughter of Sir Robert Hamilton of Silvertonhill, in 1620. He had sasines with others of the town and barony of Stonehouse, and of the lands of Silvertonhill, 1st June, 1635. He was deposed in 1648 for malignancy and other scandals, and died in May, 1649. His wife survived him, and had Mr. Robert Law, minister of New Kilpatrick, served heir, 4th February, 1657. It appears that James, Thomas, and John, minister of Campsie, Robert Hamilton of Silvertonhill, James Hamilton of Milntown, and George Law, his brother, were named overseers to his relict and family. A question arises here: Is it possible that Margaret Law, wife of John Nisbet of Hardhill, could be a descendant of or related to the foregoing family? She was buried in Stonehouse churchyard in 1678, and appears to have had some connection with the parish.

1593.—Luke Stirling, A.M., most likely a member of the family of Keir, attained his degree at the University of Glasgow in 1591; presented to Baldernock by Sir Archibald Stirling of Keir in July, 1591. He was ordered by the presbytery to teach there only and in Blackfriars' kirk. On the 1st October following he was translated to Dalzell, and thence to Stonehouse in 1593.

1595.—Alexander Thomson became minister of Stonehouse, and seems to have continued till 1630. He was perpetual prebendary of Hezildene in this parish, connected with the collegiate church of Bothwell. He died before 26th November, 1641, when his son, William, was admitted a bursar to the University of Edinburgh. Anna Duncan, his relict, died before 16th March, 1684. He had a daughter named Susanna.

1625.—James Johnstone had a degree from the University of Glasgow in 1618, was admitted to Stonehouse, probably in the capacity of helper and successor to Mr. Thomson, in 1625, translated to Monkland (sub-deanery of Glasgow) on a presentation by Sir James Cleland in 1626. He returned to Stonehouse, on Sir James' right of patronage not being sustained, in 1630. He gave ten merks for the library of Glasgow University in 1632. He was a member of Assembly in 1638, and continued in 1639. He died prior to 1659; and on 4th June, 1661, Helen Hamilton, his widow, had warrant from parliament of 1000 pounds scots on behalf of herself and children. James Johnstone, W.S., son of the above (1660 and 1680), married Anna Hamilton, third lawful daughter of Quintin Hamilton of Barncluth. He had a son, Robert Johnstone of Straiton, near Edinburgh. So late as 1824 a family of the name of Johnstone possessed Straiton.

1652.—Thomas Charteris, A.M., laureated at the University of Edinburgh, 30th July, 1646, and joined the protesting party in 1651. He was inducted to Stonehouse in 1652, and translated to Kilbride in 1654. Being under the patronage of the English faction he was placed in Kilbride, as it was the best stipend in the west. He appears to have formed a congregation of Independents or Anabaptists, and made a trade of "couping horses," being a dealer in horses as well as a dabbler in theology. He received his death in connection with his horse-couping proclivities, for he was struck on the chest by a horse pasturing in the churchyard (Kilbride evidently) on Saturday evening, and died next day, June, 1656, aged about 30. He left books estimated to be valued at £200, and free gear worth £396 15s. 4d. His relict was Anna Hamilton, and they had a daughter named Anna, who was served heir to her father, 12th June, 1669, and infeft in life-rent in a portion of land in Mains of Blantyre, called the "Orchard Neuk," 20th November, 1675.

1656.—John Oliphant became minister of Stonehouse in 1656, but was deprived of his living by Acts of Parliament, 11th June, and Privy Council, 1st October, 1662. He was named tutor in the testament of Mr. Francis Auld, minister at Dalsersf, 1659. "By the Act of Glasgow (1662) more than a third part of the

ministers of the Church of Scotland were cast out of their charges merely for conscience' sake. Scotland was never witness to such a Sabbath as the last those ministers preached—a day not only of weeping, but howling—like 'the weeping of Jazer as when a besieged city is sacked.' The ejecting near four hundred such worthy ministers was the greater hardship that, generally speaking, they were persons of remarkable grace and eminent gifts. They were pious, prayerful, and a great many of them learned and able ministers of the Gospel, and all of them singularly dear to their people. They were not only deprived of their livings in time to come but of the last year's stipend for which they had served, and in the winter season obliged with sorrowful hearts and empty pockets to wander, I know not how many miles, with their numerous and small families, many of them scarce knew whither."

In the presbytery of Hamilton there was only one minister who conformed; all the rest were ejected from their pulpits and parishes, among whom was John Oliphant, minister of Stonehouse. Throughout the western and southern shires, parish churches were desolate, and often without sermon—the saddest ecclesiastical event that had befallen the Church since the Reformation. "The brighter and sweeter the light had been formerly, the blacker and more intolerable the sudden and general darkness. The common people now had leisure as well as ground enough to heighten their former aversion at the bishops, the authors of all this calamity. In many places they had twenty miles to run before they heard a sermon or got the spiritual manna which of late fell so thick about their tents. Many frequented the family worship, etc., of the younger ministers, now evicted of their churches; and so great were the numbers that some ministers were constrained to preach without doors, and at length betook themselves to the open fields. Thus originated the field meetings in Scotland, which meetings were soon forbidden upon pain of death. This winter (1662) and following spring the bishops were busied in levying a crew of those curates to fill up the new multitude of vacant parishes. They were mostly young men from the northern shires, raw and without any stock of

reading or gifts; these were brought west in a year or two after they had gone through their philosophy in the college, and, having nothing to subsist upon, were greedily gaping after benefices. They came in such numbers from the north that it is said a gentleman of that country cursed the Presbyterian ministers lustily, for, said he, 'since they have been turned out we cannot have a lad to keep our cows.' " Before the introduction of prelacy every parish in Scotland had a minister, every village a school, and in most places each person had a Bible; the children were all taught to read, and furnished with the Holy Scriptures, either at their parents' or the parish charge. One might have lived a good while in many congregations and rode through much of Scotland without hearing an oath. You could scarce have lodged in a house where God was not worshipped by singing, reading the Word, and prayer."

John Oliphant was indulged by the Privy Council 27th July, 1669. He refused to read the proclamation regarding the deliverance of his Majesty and the duke of York from the Rye-house plot. With his spouse, Jean Campbell, he was infert in the annual rent of 4000 merks scots, of principal from the lands of Kilncadzow, Carluke, and a similar sum from the lands of Overmains of Stonehouse. On September 3, 1672, he was indulged to Stonehouse, by Act of Privy Council, along with Matthew Meikle. This was a custom observed to pair them. Most likely his refusal to read the proclamation referred to led to the Privy Council declaring the indulgence void 8th October, 1684.

1685.—Angus Macintosh, one of the "crew of northern curates," was translated from Symington to Stonehouse after 1st April, 1685. Could he be the curate of Stonehouse referred to in the case of Margaret Law, a violent persecutor of a sanguinary type? He could not be much more than two years in Stonehouse. May he not have had possession of Stonehouse although his formal translation may not have been recorded till 1685? We next hear of him as being accused by the kirk session of the Canongate, Edinburgh, for celebrating irregular marriages.

1687.—John Oliphant returned, on indulgence being granted to Presbyterians before 6th September, 1687, and was restored

by Act of Parliament, 25th April, 1690. He was appointed by Parliament one of the visitors of universities, etc., 4th July, 1690, and became a member of Assembly the same year. In the records (August, 1687,) of the Synod of Glasgow and Ayr we find the following :—

“Produced a letter by Alexander Smith, commissioner from the parish of Stonehouse, desiring that this Synod might interpose its authority with Mr. John Oliphant to return to that his paroch and reside amongst them as their minister. Recommended that Hamilton Presbytery deal with him as to his return as soon as convenience and health allow.”

“In March, 1688, Mr. John Oliphant called by town of Hamilton, and paroch of Carlouk; non-appearance at Synod; appears in Hamilton Presbytery at meeting of Synod, 1690. Glasgow, Oct. 7.”

Translated to Carlouk, and admitted before 23rd October, 1691, he was afterwards translated to Carstairs, 25th January, 1693. In November, 1694, he married a second wife, Jean Hamilton, who survived him, and left to the poor of the parish £36 13s. 4d. He died on 3rd March, 1698. The furniture of his house, etc., was estimated at £200; the expenses of his funeral, medications and drugs, amounted to £333 6s. 8d.; and his free gear was valued at £223 18s. 10d. He desired his Latin books to be divided between Mr. David Shaw and Mr. James Thomson, and his English books were left to his wife. He bequeathed £100 to the poor of the parishes of Stonehouse and Carstairs; also 500 merks to the latter parish for pious uses, buying “ane mortclaith and casting a bell for the parish.”

1696.—Archibald Foyer studied and held a bursary in the University of Glasgow in 1696; called and ordained to Stonehouse on 30th July, 1696. Censured by the Synod of Glasgow and Ayr for injurious reflections on some of his brethren. One of his co-presbyters was so highly displeased with his conduct that he declined to sit in presbytery with him. He died on 8th December, 1710, in the 42nd year of his age and the 15th of his ministry. His relict, Agnes Goodlet, received £3 as charity, from session of Shotts, 27th March, 1726. She died on 30th September, 1734, in her 66th year. The inscription on the gravestone in the churchyard runs thus :—

“Here lies interred Rev. Archibald Foyer, minister of the gospel, Stone-

house, who died 18th December, 1710, being of his age the 42nd (his last text, Acts xiii. 36, 'For David, after he had served his generation, by the will of God, fell on sleep'), and of his ministry the 15th year.

"Under this stone he lies interred who was an enemy to sloth and carnal ease. Preaching and study were his works, so they his pleasure and delight were night and day. He sin and duty did most tell, feared neither wrath of man nor rage of hell. A Knox for courage, Phinehas for zeal, Job for affliction, where is his parallel?"

"As also of Agnes Goodlet, his relict, who died 30th September, 1734, aged 66 years."

1713.—John Scott, chaplain to Sir Robert Sinclair of Stevenston, was licensed by the Presbytery of Haddington, 10th June, 1710; called and ordained to Stonehouse, 22nd July, 1713. Died 27th August, 1759, in the 76th year of his age and 47th of his ministry. Ann Sommerville, his widow, died 2nd Sept., 1774.

1760.—James Morehead, licensed by presbytery 24th December, 1759; presented by John Lockhart, Esq. of Castlehill, in February, and ordained 26th September, 1760. Died 2nd April, 1800, aged 68, and the 40th year of his ministry. The account of the parish in Sinclair's "Statistical Account of Scotland" was probably furnished by him. His relative is the Free Church minister of Kippen.

1801.—William Stark, son of Richard Stark of Auchtermuchty, born 18th October, 1772, was licensed by Presbytery of Cupar, 4th August, 1795, as assistant to the Rev. John Ewan of Whittingham; was elected to Airdrie chapel-of-ease, 11th May, and ordained 23rd August, 1798. Presented to Stonehouse by John Lockhart, Esq. of Castlehill, September, 1800, and admitted 5th February, 1801. He was translated to Dirleton, 27th November, 1805.

1806.—Daniel Wilkie, son of James Wilkie, Esq. of Gilkreston, born at Haddington, where he was educated; completed his course at the University of Edinburgh; licensed by the Presbytery of Haddington, 25th March, 1806. Presented by his relation, James Lockhart, Esq. of Castlehill, in June, and ordained 25th August, 1806. Translated to Yester, 18th October, 1821, and after eight years' labour he was transferred to New Greyfriars', Edinburgh, where he died in 1838. An incidental tribute to the

noble character of Mr. Wilkie is afforded us in the following extract from a letter written by the late Dr. Hamilton of London, to his uncle, while Mr. Hamilton was a student, in the year 1837 :—

“ Amongst all the societies that are organising, would it not be worth while to try a Peace Society, of which all should be members who thought Christianity more important than the mode of its propagation, and who would allow men to differ from them about the need of Establishments without treating them as enemies and Antichrists? If all were of Mr. Wilkie's spirit, there would be no difference between Churchmen and Dissenters, and they would have something else to do than backbite and devour one another. While they are displaying their zeal on platforms and gathering applause due to their heroic speeches, he is procuring to himself a better recompense in the closes and dens of the Grassmarket ; and when he emerges to the light again, he has a kind word for the theoretical Churchman who has been getting cheered for his church extension harangues, as for the Voluntary champion who has been abusing the bloated ecclesiastics for allowing their flocks to perish whilst clothing themselves with the wool.”

Referring to his work in the Grassmarket Sabbath School, he says :—

“ The Grassmarket has its attractions, and last Sabbath night, when Mr. Wilkie looked in, I was delighted with the answers of the bairns.”

He originated the first Stonehouse Auxiliary Bible Society near the close of the year 1813, and the first report was issued in March, 1815. The following epitaph is inscribed by the hand of affection in Greyfriars' Churchyard, Edinburgh :—

“ This monument is erected by the elders and congregation of the New Greyfriars', and a few private friends, to the memory of the Rev. Daniel Wilkie, late minister of the church, who departed this life on the 27th November, 1838, in the 57th year of his age—a bright example of every ministerial virtue, and in whom the graces of the Christian and the accomplishments of the gentleman were attractively blended. He was minister of Stonehouse, in the county of Lanark, fifteen years, and Yester, in the county of East Lothian, for eight years ; and when called from these remote parishes to a wider sphere of duty in the metropolis, he gave ample proof in the cause of his unwearied labours that the same Gospel, when carried from house to house, and urged with simplicity, affection, and faithfulness, will earn the same moral triumphs in every class of society—will tell with like effect on the families of a city and on those of a country population. The unction and deep earnestness of his pulpit were only equalled by the assiduity of his parochial ministrations. The favourite, the daily home-walk



of this man of piety and prayer was among the habitations of his people. In their service he lived, and when he died the regrets and lamentations of his parishioners followed him to his grave.

‘The memory of the just is blessed.’—Prov. x. 7.”

1822.—Hugh Dewar, licensed by the Presbytery of Stirling 3rd May, 1820; presented by Robert Lockhart, Esq. of Castlehill, 25th January, and ordained 2nd May, 1822. Died 21st May, 1861, in the 67th year of his age and 39th of his ministry. He married 23rd July, 1822, Jessie, youngest daughter of James Henderson of Enoch-bank, who died suddenly 6th December, 1858. Issue: Jessie, who married Rev. Thomas Jardine; Mary, who resides in the neighbourhood of Edinburgh; James died in opening manhood; and Margaret Thomson died 1st August, 1852, aged 25 years. Hugh, the youngest son, and Elizabeth, the youngest daughter, died in early life.

1861.—Rev. James Dunn was born at Doune, Perthshire, and studied at Glasgow University. He began missionary work at Renton, in the vale of Leven, Dumbartonshire; was ordained at Wishaw in 1852; and presented to Stonehouse by James Sinclair Lockhart, Esq. of Castlehill, being inducted in 1861.

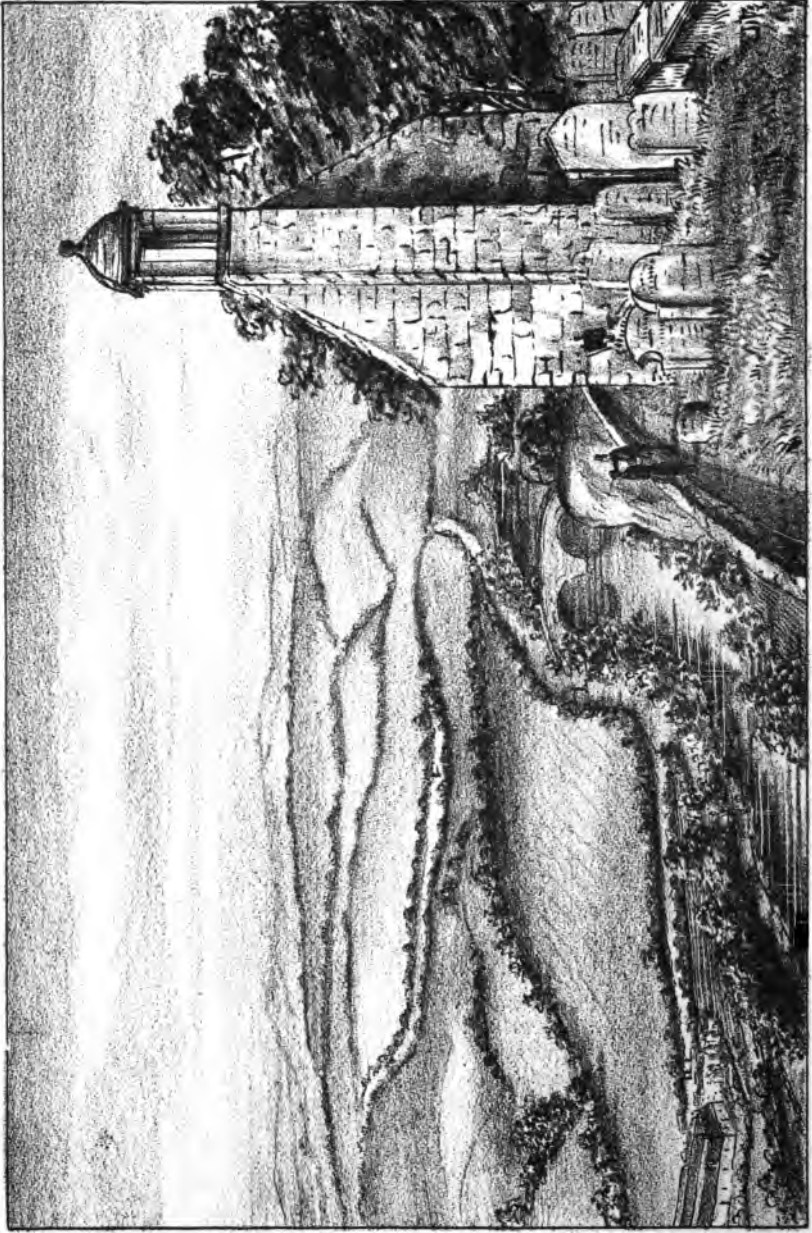
The elders of the parish church in 1884 are:—

Messrs. James Thomson, Lockhart-street; R. S. Wotherspoon, Sauchrie cottage; William Leiper, Chapel; James Meikle, Lockhart-street; Robert Hamilton, Kirk-street; Alexander Shearer, Townhead; Thomas Millar, Cam'nethan-street; William Peacock, Townhead; Robert Borland, Glenburn; James Baxter, New-street; Matthew Stewart, New-street; Thomas Forrest, Laurie-street.

#### ST. NINIAN'S CHURCHYARD.

It may almost be taken for granted that this was the earliest place of sepulture for the locality; and without doubt it lays claim to a hoary antiquity and a venerable patron. The old church and churchyard were dedicated to St. Ninian a thousand years ago. Being one of the first Christian evangelists of historic celebrity in Scotland, the hallowed associations that cluster round his name have enshrined his memory in the heart of a grateful people that will outlast aught that granite or marble can record. The old belfry is all that remains of the old church,





STONEHOUSE CHURCHYARD AND RIVER AVON.

so pleasantly situated on a height commanding an extensive view of the surrounding country. The silvery stream that meanders through the vale far below gives an animating and picturesque feature to the landscape. The old majestic trees in the churchyard lend a charm to the hallowed spot of sad, sweet memories, where "each in his narrow cell for ever laid, the rude forefathers of the hamlet sleep." A scene such as this reminds one of the beautiful lines of Don Jorge Manrique, translated by Longfellow:—

" Our lives are rivers, gliding free  
To that unfathomed, boundless sea,  
The silent grave !  
Thither all earthly pomp and boast  
Roll, to be swallowed up and lost  
In one dark wave.

" Thither the mighty torrents stray,  
Thither the brook pursues its way,  
And tinkling rill.  
There all are equal. Side by side  
The poor man and the son of pride  
Lie calm and still."

The old church-tower suggests an ever-varying train of ideas and reflections, according to the time, temper, and tendency of the mind that meditates on the grim old relic of a bygone age.

Our engraving of St. Ninian's churchyard, with the river Avon, the Holm farm and haugh, Linthaugh bridge, and the heights in the distance, will be prized by all who have been charmed by the picturesque scenery of the locality.

THE OLD CHURCH TOWER IN STONEHOUSE CHURCHYARD.

" Hail ! ruined remnant of a Church,  
Old silent belfry, grey  
With scars of age, the tooth of time  
Has gnawed all else away.

" Thy voice speaks to the thoughtful mind ;  
This ancient house of prayer,  
Revives anew those hallowed scenes  
Of beauty, rich and rare.

" Our fathers worshipp'd in this house ;  
Their weekly toiling o'er,  
They met within this porch of Heaven  
God's mercy to implore.

“ Hark ! Hear resounding prayer and praise,  
 From earnest hearts and true ;  
 The faithful pastor reads the Word,  
 And souls are born anew.

“ The father, mother, with the child,  
 All of the family fold,  
 The motley train of villagers,  
 See, present as of old.

“ This silent throng have left the fane,  
 And others fill their seat,  
 Thus on the vast procession moves,  
 To moulder 'neath our feet.

“ Time changes all : with keen-edged scythe  
 Mows sullenly ahead,  
 Sweeping the field of men into  
 The 'city of the dead.' ”

#### PARISH CHURCH AND MANSE.

Half a century ago the present parish church was considered a fine, light, handsome modern building with a neat spire, capable of accommodating about 900 sitters. It appears to have been built in 1772, and cost between four and five hundred pounds. The interior of the church has been beautified of late years, and a fine harmonium is used to lead the psalmody. The manse was built in 1761 and cost £153 ; the old one was valued at £20. It seems to have received considerable additions about 1816, and was enlarged and modernised several years ago, while the surroundings have been much improved during the past year by a nice wall enclosing the garden.

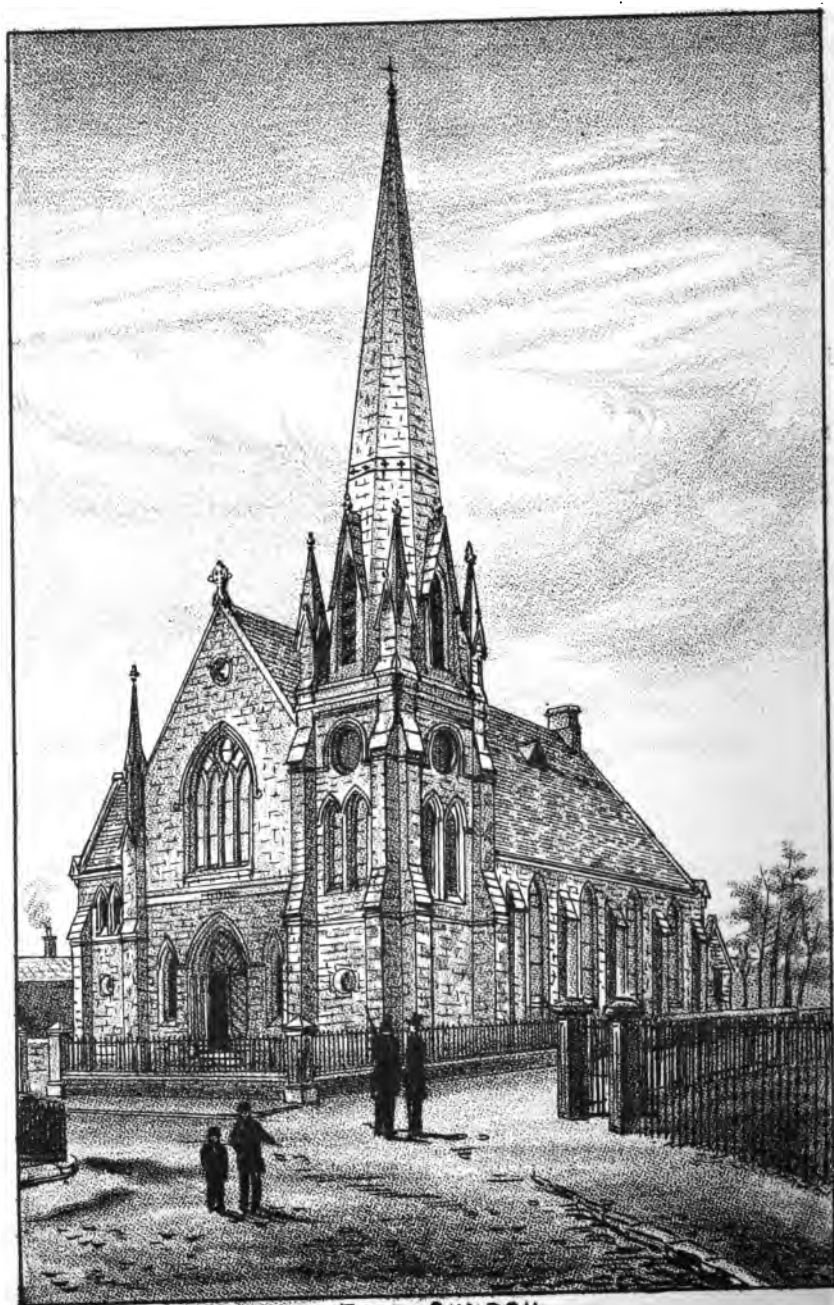
#### FREE CHURCH.

The formation of the Free Church, under the title of “ The Stonehouse Free Presbyterian Church Association,” took place on the 28th March, 1843. Dr. Paterson of Glasgow, and Rev. Mr. Buchan of Hamilton addressed the meeting, and the following committee was appointed :—

Messrs. John Scott, merchant, president ; John Paterson, Tofts, treasurer ; \*Andrew Millar, secretary ; \* Thomas Walker, Spittal ; \* John Hamilton of Bogside ; \* John Muter Watson ; \* John Thomson, Stonehouse ; \* Alexander

\* These six were all Disruption elders.





FREE CHURCH.

Tudhope, Stonehouse ; Jas. Hamilton, Bogside ; Jas. Thomson, Dykehead ; John Thomson, Sweetbriar, Stonehouse ; Archibald Millar, Stonehouse ; James Thomson, Stonehouse ; and Alexander Hamilton, Stonehouse.

Next day the parish was divided into districts, and collectors appointed to each for the purpose of raising funds for the support of the Free Church. A building fund was started and a site for a church procured, and thereafter contracts were entered into for the erection of a church. On the 30th August, 1843, a call was moderated in to the Rev. W. K. Hamilton, and largely subscribed. He was ordained on the 12th October by the Presbytery of Hamilton; and on the 16th was inducted to his charge by the Rev. Dr. Candlish, Edinburgh, the ceremony taking place by the burn side in the open air. The first sacrament was dispensed on the same sweet spot by the Revs. Messrs. Buchan, Hamilton; Anderson, Blantyre; and A. N. Sommerville of Glasgow. The church was opened on 3rd December, 1843, when the minister preached from Ps. ii. 6.

On the 1st January, 1844, six deacons were elected, namely, Messrs. John Scott, James Hamilton, John Paterson, James Thomson (Dykehead), William Caldwell, and Archibald Millar. It appears that the cost of the church was £480 18s. 3½d., and the debt at 1st April, 1844, was £20 9s. 11½d.

Our engraving represents the Free Church, with its elegant spire, forming a striking feature in the landscape when the town is viewed from a neighbouring height.

In the spring of 1873 a handsome new church with spire was commenced, and in the autumn of 1874 was opened by the Rev. Dr. Buchanan, Glasgow, in the forenoon, and Rev. Mr. Howie, Glasgow, in the afternoon. It is seated for 620, with space for a considerable number more if found necessary. The total cost of the structure was £3570; and with additions that did not pass through the books, being gifts, etc., to the congregation, the sum may be said to be little short of £4000 in all. In the autumn of 1876 the Rev. W. K. Hamilton, the pastor of the congregation, was laid aside through severe illness, which continued to be of a protracted nature, whereupon he requested a colleague and successor to be appointed. He went to reside in



London, and still enjoys the status and emoluments of senior pastor. Mr. Hamilton is author of "The City of Refuge" and "The Pool of Bethesda."

The Rev. James Laing, M.A., London, formerly of Lesmahagow, and author of the "S'kelly-hill Sermons," was elected as Mr. Hamilton's successor with great cordiality and unanimity. He was inducted on 26th September, 1878, the Rev. John Dickson, Coatbridge, presiding.

The present elders (1884) are :—

Messrs. Robert Millar, Boghall; Thomas Shearer, Union-street; Thomas Brown, Queen-street; James Thomson, Sweetbriar; Robt. Thomson, Hill-road; Allan Struthers, Broomfield; Andrew Maclean, Whin-knowe cottage; William Tait, Sandford; William Jamieson, Victoria cottage; and Robert Naismith, Cross.

#### UNITED PRESBYTERIAN CHURCH.

In the annals of the U.P. Church it is stated that :—

"Certain persons resident in Stonehouse applied for and obtained supply of sermon from the Associate (Burgher) Presbytery of Glasgow about the year 1783. These persons ceasing soon after to take interest in the cause which they professed to have espoused, the supply was withdrawn. Other persons belonging to the Established Church, who had attended the station during its existence and thereby acquired a relish for evangelical preaching, were led to attend the Secession Church at Cambusnethan. These ere long petitioned the presbytery (1790) to revive the station at Stonehouse, which was accordingly done. Shortly after this step was taken several persons resident in Chapeltown, a village five miles north-west of Stonehouse, petitioned the presbytery for supply of sermon there on alternate Sabbaths with Stonehouse. Their wishes were also complied with. A place of worship was built at Chapeltown, and sermon being more frequent there, the station at Stonehouse was consequently given up, and Chapeltown became the only place of meeting. The adherents of the cause resident in Stonehouse were persuaded, however, that their own village was better fitted to be the seat of the congregation, and requested the presbytery again to grant them sermon. This was done, and the cause so prospered there as to bring all parties to the conviction that it should be preferred. Accordingly, the place of worship at Chapeltown was taken down, the materials being removed and rebuilt at Stonehouse, 1796; sittings 360."

The church first erected in the village for the Associate Secession or Burgher denomination was built in 1796, and seated and roofed with the wood-work of the old Chapeltown church





UNITED PRESBYTERIAN CHURCH.

where the congregation originally worshipped on alternative Sabbaths. After undergoing several alterations it was taken down in 1878 in order that the present handsome structure (of which we annex an engraving) might be erected. The style of architecture claims to be the Gothic of the twelfth century, with a tower and spirelets, but the spire has in the meantime been departed from. It is seated for 600 persons, with a platform for the minister, and a choir apse behind the minister and over the vestry. The cost of the whole was upwards of £3500.

The first minister (Associate Secession) was the Rev. William Taylor from Falkirk, who was ordained 4th December, 1798, and resigned his charge 28th January, 1817. He emigrated to Canada, and died in 1837.

The second minister (United Secession) was the Rev. William Fraser from Dunning. He was ordained in 1820, and emigrated to Canada, where he died in 1835.

The third minister (United Secession) was the Rev. Matthew M'Gavin, M.A., from Irvine, ordained in 1831; translated to Airdrie in 1841; afterwards emigrated to Queensland, and died in 1874.

The fourth minister (United Presbyterian) is the Rev. Henry Angus Paterson, M.A., from Midmar, Aberdeenshire, ordained 18th August, 1842, and still prosecuting the ministerial duties of his calling. He began with a stipend of £70, which during the course of his ministry has been at least doubled. The denomination upon being united with the Relief body assumed the name of the United Presbyterian Church in 1847. The present pastor gifted a splendid bell to the congregation, which is placed in the church tower, and is of a rich and powerful tone. Mr. Paterson tendered his resignation in 1878, intending to go to Nova Scotia, but withdrew it at the request of his congregation and presbytery. He is author of a "Sketch of Life of Rev. Andrew Scott of Bunkle."

The names of the original elders, about the time of the Rev. Mr. Taylor's induction, were:—

Messrs. William Craig, Linthaugh; Thomas Russell, Milnholm; Robert Hamilton, Chapeltown; William Cooper, Townend; and John Cooper, shoemaker.

The present elders (1884) are :—

Messrs. William Jackson, Townend ; John Jackson, Cam'nethan-street ; George Wilson, Greenside ; John Gray, Cross ; John Brown, King-street ; John Crow, Easton cottage ; George Hamilton, Townhead ; Thos. Walker, Cam'nethan-street ; and William Gilmour, Kirk-street.

It may not be inappropriate to make the following extract from an obituary notice of the late worthy beadle of the church :—

“ From our village has passed away a man who has seen more days, and been more in the eye of the community than any other of the male inhabitants. No person in the place beyond the years of infancy needed to be told his name as he passed. Everybody, young and old, was familiar with the form, the gait, the voice, the name of John Small as he walked about on common days, and everyone watched his movements on the Sabbath day, and if any Sabbath, for more than half a century, he was not seen in church, numerous were the inquiries as to the cause of his absence. But not ten times, perhaps, in all that long period did he give occasion for these inquiries, and, whoever wearied of the service, he never wished it were over. Fifty-seven years ago he was appointed beadle of the United Secession, now the United Presbyterian Church, an office he retained to his dying day, and the duties of which he discharged in such a manner as to give entire satisfaction to the congregation and win the confidence of the three ministers under whom he served, all of whom had a high respect for him, as had also the ministers round and round who were accustomed to assist them on sacramental and other occasions. Of course he has seen the membership of the congregation all but entirely renewed since he entered on office, and he has left in it only one member of greater age than himself. She has entered her 90th year ; he had all but completed his 87th year. His partner, with whom he has lived three score and ten years, survives him, and so do ten of his eleven children ; and these ten have so branched out that before his decease he had welcomed into the world no fewer than 130 grand and great grand-children, of whom 111 are still alive, and 28 gone. A very large company met on Wednesday to carry him to the grave, and every mark of respect was paid him by the congregation he had served so long and so faithfully.”

## PAROCHIAL RECORDS.

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UNFORTUNATELY the session records of this parish do not reach very far back. The first notice is the induction of the Rev. Mr. Foyer in 1696. In the troublous times that preceded the Revolution it is quite possible that the earliest session records might be lost. Our extracts are consequently of more recent times, and are only such as tend to throw some little light on the events that were occurring ecclesiastically in the parish and on the men who figured in those transactions. A large portion of the records is mainly occupied with the exercise of discipline, while the administration of ecclesiastical law had considerable influence over the magistrate in the exercise of his civil jurisdiction. We live in totally different times, when there is no such thing as a person requiring to appear before the congregation twice and thrice, and sometimes even six times, to be publicly rebuked, and fines also imposed, for misdemeanours and aggravated offences. In some parishes there were fixed a pair of "jougs," that is, an iron collar, near the door of the kirk, to punish those who were not able to pay fines. No notice of this can be found in the records of this parish. The drinking habits of the people were carefully attended to, and punishment inflicted on delinquents in this respect. The drink was principally home-brewed ale and beer. In aggravated crimes, such as incest, the parties had to stand at the kirk door, bare foot and bare legged, from the ringing of the second bell to the last, and in this manner to appear at every kirk in the presbytery.

It will be seen that the extract regarding base money throws light on the prevalence of corrupt coin, mainly called "doyts."

The minister and session exercised a praiseworthy diligence in attending to the education of the youth; but the contrast in respect of the educational advantages possessed in those times, compared with these we now enjoy, is of a very striking character. If this generation is not immensely better, from the superior

advantages enjoyed beyond those of any former generation, the responsibility is incalculably augmented.

It is necessary to remember a fact in connection with dates in history, that the reckoning was according to old style, and that the change took place by Act of Parliament ordering the 3rd of September, 1752, to be reckoned as the 14th of that month. It would appear that the kirk was made to do duty in early times as a school likewise, until a building could be secured. The internal accommodation of the kirk was of a very primitive character, showing little appreciation of bodily health and comfort. There was great strictness observed in the keeping of the Sabbath, and stringent rules enforced in reference to profanity. There also appears to have been a wholesome dread on the part of the people in regard to the power of excommunication exercised by the session. It is to be regretted that there are no session records extant from 17th May, 1761, till 15th February, 1801.

*July 30, 1696.*—"Mr. Archibald Foyer was ordained minister of the Gospel in Stonehouse by laying-on of hands of the presbytery. Mr. Robert Muir, minister of Kilbryde, preached the sermon from 1st Tim. iv. 16, and presided in the action."

*August 2, 1696.*—"Sederunt: the ministers and elders following—James Mutter, James Millar, John Sherar, Thomas Sherar, Andrew Craig, Hew Riddell, Thomas Robertson, and James Laurie, being all the elders in the congregation. James Millar is appointed clerk for the time." The kirk officer was James Renwick.

*September 6, 1696.*—"The session unanimously appoint that no persons within the congregation be married out of the church, unless a fourteen pence be given to the poor, the minister giving it to such as he judges most needy for the time."

*October 4, 1696.*—"Which day Thomas Robertson, ruling elder, was appointed to attend the presbytery and the next synod."

*November 1, 1696.*—"Complaint being made that some servants wander up and down among their friends on the Lord's day, to the dishonour of God and offence of people, It is judged expedient that both masters and servants be warned against

such an evil publicly, with certification of censure to be inflicted upon the disobedient. . . . The session, considering that some persons going to Ireland, clandestinely remove themselves in the night season, to the defrauding of their creditors, do prohibit any subscribed testimonials to be given them, unless intimation be made three Lords' days before, that if any have anything to object against them, they may be heard. . . . Which day the session, considering the need of more elders to inspect the manners of people in the congregation, and to assist in the exercise of discipline, do resolve upon a new election of fit persons to be elders; and, after serious consideration, they unanimously agreed to nominate James Mutter, younger, in town of Stonehouse; Gavin Hamilton, in Vicars; Andrew Hamilton, in Dykehead; and Richard Meikle, portioner in Tweedyside, which persons are to be discoursed with by the minister and members of session, in private, to dispose them to accept of the office of elders."

*December 23, 1696.*—"Which day an account was taken of James Millar, his receiving of proclamation money and collections for the year, and of his out-giving at the session's appointment, and his faithfulness commended. The said day Thomas Robertson was chosen kirk treasurer."

*March 7, 1697.*—"The session being constituted before sermon, the bedall was appointed to call at the church door, three several times, If any had objections why the fornamed persons might not be received as elders they would instantly repair to the session at the manse, which being done accordingly, and none appearing, it was appointed to proceed to their ordination, and accordingly the minister preached upon the office of ruling elders from 1st Tim. v. 17, and did set apart by prayer, James Mutter, Gavin Hamilton, Richard Meikle, and Andrew Hamilton—the minister and the former elders taking them by the hand; after which they were exhorted to faithfulness and diligence."

*March 24, 1697.*—"Which day, after the heritors were called, they, with the session, did unanimously elect and make choice of John Hamilton in Crofthead, an heritor in the parish, as their kirk magistrate to execute the laws against prophaneness, to



which election he submitted. The extract of this is ordered to be sent to the sheriff-depute for his deputation."

*March 28, 1697.*—"Which day was read publickly Act of the General Assembly, January 11th, 1697, entitled 'An Act against prophaneness.' Also read the same day, Act of the Presbytery of Hamilton, February 23rd, 1697, against prophaneness, with an abstract of the penalties imposed by Act of Parliament. The last was ordered by the session, after sermon, to be kept *in retentis*, till some printed abstract could be had. James Clerk was nominated for session clerk. James Lawrie was desired to speak to him and acquaint him that he is to speak with the session at their next meeting."

*April 21, 1697.*—"James Clerk in Patrickholme was chosen session clerk, and was exhorted to be faithful and discourse nothing abroad, which he promised. . . . Which day James Renwick gave in a petition to the session, craving a settled allowance for his being kirk-officer, which was heard, and three pound Scots allowed him to be payed yearly, in the month of August or at a communion."

*April 26, 1697.*—"Compeared John Wood of Corslet, and insisted against Archibald Boyd, who also compeared and denied the accusation. The witnesses, James Cowper and John Cowper, Robert Boyd, James Lawrie, John Sherar, Thomas Craig, and Margaret Granger, compeared, and being sworn and purged of partial counsel, all deponed negative as to the libel except James Cowper, who declared he heard him (A. B.) say it was a fault to make him (J. W.) an elder, who was perjured. The session delayed their sentence till afterward. . . . The said day a draught of an act against profaning the Sabbath day was read and approven, and appointed the 2nd of May to be read publickly."

*May 9, 1697.*—"The minister proposed to the session that they should meet monthly with him for prayer and conference about the Confession of Faith, which was agreed unto."

*June 8, 1697.*—"Thomas Robertson, kirk treasurer, declared that he had got a sentence against some who had not paid their fines for their fornication; but the session, in regard of their extreme poverty, delayed to exact anything for the time."

*July 13, 1697.*—"Which day complaint being given in against William Law, in Udstoun, that he used vilifying expressions against the session for their partiality in distributing the poor's money; this he had refused to accept of what the session had sent to the relict of his half-sister (not compos-mentis) because not enough as he alleged. The session desired the minister to admonish him with his first convenience."

*August 3, 1697.*—"Which day intimation was made in behalf of John Watson, precentor and schoolmaster, that his circumstances were very straitened; whereupon the session ordered a letter to be sent to Stevenstoun (Laird) for ten pound Scots of present supply to him out of the vacant stipends in the said Stevenstoun's hands."

*September 5, 1697.*—"Which day Colin Campbell, indweller in town of Stonehouse, gave in a complaint against Janet Lawrie, spouse to Archibald Fleming, carrier in Heazlden, for using horrid imprecations against him; and gave up Thomas Scott, in Highhouse, and William Pillans, smith, in Heazlden, for his witnesses. The session ordered the said Janet Lawrie and the witnesses to be summoned the Lord's day following."

*January 29, 1698.*—"John Fleming and Robert Wilson being called, acknowledged their playing at cards, for which they professed their sorrow. The session rebuked them both. Both of them promised amendment, and Robert Wilson engaged himself to burn the cards when he went home."

*January 23, 1698.*—"Which day the edict was served publickly of the persons chosen for deacons, viz., Robert Renwick, Alexander Cairns, Andrew Sherar, Robert Marshall, Thomas Millar in Bogs, Thomas Millar in town of Stonehouse, William Killan, yr."

*August 17, 1698.*—"A discharge from Mr. William Christie, presbytery bursar, from Martinmas, 1696 to 1697, was produced . . . . The session do appoint in all time coming, that the elder who waits upon the presbytery shall at the end of the half-year wait upon the Synod also, and that half-a-crown be allowed out of the session box for defraying his expenses."

*October 16, 1698.*—"Which day Gavin Hamilton in Vicars

was chosen ruling elder to attend the presbytery this ensuing half-year. . . . Produced a receipt of 20 marks Scots of collection for the bridge of Lanark. Produced a discharge from Mr. William Fleming, presbytery bursar of this session, their proportion from Martinmas, 1697 to 1698. . . . Alexander Cochrane of Avondale was chosen schoolmaster and precentor."

*August 9, 1699.*—"The minister presented an Act of the Synod of Glasgow and Ayr, which was read. (Eleven sections.) . . . 4th. Minister and kirk sessions take particular notice of schools and the Christian education of youth, and that they suffer no parents to neglect the keeping of their children at school till they be able at least to read the Scriptures distinctly. The children of the poor being to be taught gratis. . . . 5th. That presbyteries take special care to get magistrates chosen to execute the laws against prophaneness, and that this be done in vacant parishes as well as in those that are planted. . . . 7th. That ministers be allowed to employ probationers who reside within their parish in catechising and visiting the sick, the presbytrie being acquainted therewith before and allowing the same. . . . 8th. That ministers and kirk sessions be well acquainted with the Acts of Parliament and Acts of General Assembly against prophaneness, and that the Act of the General Assembly, 1697, against prophaneness, be read before the congregation, as also the (Acts of) Parliament containing the abridgement of the laws as is therein respectively appointed."

*April 30, 1699.*—"The session, considering that there was a fellowship (meeting) in town of Stonehouse, recommended to the elders in the head of the parish to get up one among themselves, which they promised to essay. The minister pressed them to use great caution and watchfulness in those meetings that their end might not be perverted."

*October 30, 1699.*—"Which day, a list of the poor was of a new taken in presence of the session, with the heritors, indwellers in Stonehouse. Their number was 104, their several quotas of charity adjusted, which, according to the present tein, will amount in one year to the sum of 1352 pound Scots. . . . The minister desired that they would proceed to the election of their kirk

magistrate, which, being done accordingly, and Andrew Hamilton was unanimously chosen by all present; and the minister promised to procure his deputation from her grace the duchess of Hamilton as principal sheriff. They also appointed William Killin, yr., one of the deacons, as collector; and appointed a committee to lay on the poor's money upon the parish, according to the people's ability. The minister desired that the accounts of the imposed stent might be kept distinct from the account of the collections, and that those concerned would keep their own distinct minutes, it not being convenient to insert anything further about the poor in the session book: to which all agreed."

*July 23, 1701.*—"Which day, Thomas Millar and William Killan laid before the session an account of all that had been expended on the mortcloathe, which is as follows:—

Imprimis, 9 ells of velvet at 12 lib and half a mark Scots per ell,	£102	0	0
Five pound of silk at 14 lib, 17 shillings the pound,	-	-	74 5 0
12 ell of bastinet at 16 sh. the ell,	-	-	9 12 0
4 oz. of silk,	-	-	3 12 0
For working of the fringe,	-	-	3 17 0
For silk for lining the cloathe,	-	-	0 8 10
For three men that went to Glasgow two days,	-	-	4 0 0
For making of it to taylors,	-	-	2 6 0

£200 0 10

The session appointed William Killan, yr., to keep the mortcloathe. The price without the parish is three pound for the cloathe and sixpence to the keeper; three pound and four shillings within the parish, of which the odd groat is the keeper's. The keeper is always to account with the session when called to it."

*November 9, 1701.*—"Sederunt: Minister and elders. Which day, the heritors being present, Mr. Richard Steil produced a recommendation from the presbytrie of Hamilton, to be schoolmaster and precentor, and no objections being made against him, he was accordingly made choice of to be schoolmaster, precentor, and clerk of the session, and promised all faithfulness."

*May 13, 1702.*—"In regard there is no settled fund for the communion elements, it was agreed upon to make application to Stevenson to deal with her grace the duchess of Hamilton, as

titular of the teinds, to settle fifty mark yearly to buy communion elements."

*November 3, 1702.*—"Which day, the session, with some heritors present, did agree upon the following resolution, viz.:— 'That there should be three schools in the parish, one in Kittie-muir, the teacher of which is to have forty marks of the sellary allowed him ; another at Tweedyside, the teacher of which is to have twenty marks of the sellary ; and the principal school to continue in town of Stonehouse, as before. And that this may be the more effectual it is appointed that no new schoolmaster be admitted till he subscribe an obligation to quit voluntarily, with the ten marks to the forsaid schools. Only in case there be no schools in the fornamed places in the winter quarter at least, then the whole sellary is to be given for the principal schoolmaster as before. . . . Said day, Mr. Richard Steill, schoolmaster, did, in presence of the heritors, ministers, and elders, quit the school, and desired them to provide for another. William Walker, in town of Stonehouse, was chosen in his stead, and appointed to get the presbytrie's approbation at their next meeting.'"

*May 6, 1703.*—"Which day, compeared before the session, Thomas Mutter in town of Stonehouse, Thomas Mutter in West-mains, Alexander Cairns in Spittal, Andrew Sherar in Nook, Robert Marshall in Chappell, Thomas Millar in Stonehouse, William Killan, yr., there, and, after mutual conference, the forenamed persons submitted to be nominated for elders."

*January 2, 1703.*—"Hanse Millar in East Mains, gave in fifty mark scots to the session, according to the will of his deceased father : the session gave him his discharge of it."

*January 19, 1707.*—"Heritors, elders, and heads of families having met after sermon, were acquainted that James Hamilton, son to Gavin Hamilton in Vicars, was chosen to teach the school."

*May, 1708.*—The school was being held in the kirk till a fit place could be had. The committee appear to have latterly got a schoolhouse from Thomas Cure.

1710.—James Hamilton, session clerk and treasurer ; succeeded by Thomas Mutter as session clerk, and Robert Marshall as treasurer.

*July 22, 1713.*—"Mr. John Scott was ordained minister at Stonehouse by imposition of the hands of the presbytrie. Mr. Robert Law, minister at Shotts, preached from Zech. iii. 17, and presided in the action."

*November 18, 1715.*—"This day the session spent some time in prayer, as they had done several times before, since the present rebellion broke out."

*December 11, 1715.*—"This day the session appointed half-a-crown to be given in to the minister for the relief of old Mrs. Burnet, relict of the deceased Mr. Burnet, minister of Kilbryd."

*July 17, 1716.*—"This day the session took into their consideration the ill condition of their schoolhouse, and finding that all the money is expended which was laid on for building it, do appoint Robert Marshall to cause pull sixtie threive of heather (for thatching it, and allows William Cullan to give him five shillings and sixpence out of the mortcloath money to pay the person that pulls it."

*October 29, 1716.*—"The session finding that severals of their number do not duly attend in their course to receive the collections for the poor on the Sabbath days, do hereby enact that, whoever fails to attend in his course for that end shall pay half a mark Scots to his quoties."

*May 17, 1718.*—"William Walker's resolution to demit the office of schoolmaster. There was produced a letter from my lady Stevenstoun, recommending Walter Weir, a young man, now at the college of Edinburgh, to be schoolmaster, if the heritors and session should think fit."

*June 22, 1718.*—"This day the session nominated Walter Weir their clerk and treasurer."

*October 16, 1720.*—"The session agree for their part that Gavin Mutter in Stonehouse and James Hamilton in Millholm shall put up a seat in the quire of the church, on the north side, betwixt the stair and the Stonehouse seat, providing they obtain the consent of Sir John Sinclair, to whom that ground belongs."

*August 29, 1722.*—"The same day, in pursuance of an intimation from the pulpit, Sabbath last, to the heritors, elders, and heads of families, to meet this day to fix on a schoolmaster,

There were present: Mr. James Sinclair for Sir John Sinclair of Stevenson, and my Lady Castlehill, Baillie Thomas Mutter, John Wood of Corslet, Thomas Craig, portioner in Hazeldean, together with the kirk session and several heads of families, who, considering the vacancie of the school, and having had a good account of Thomas Clark, who now teaches a school at Longniddrie in East Lothian, they did unanimously fix on him, and appointed the minister to write to him that they have chosen him for schoolmaster, and expect he will enter at Martinmas next."

*December 30, 1722.*—"Thos. Craig, Hazeldean; James Walker, Tweedymiln; and John Hamilton, Vicars, were this day ordained deacons."

*December 9, 1733.*—"This day, Thomas Craig in Hazeldean, John Hamilton in Vicars, were admitted ruling elders, and James Hamilton, John Sherar in Watstoun, John Walker in Hazeldean, and John Walker in Tweedy-mill, were admitted as deacons in presence of the congregation."

*December 23, 1733.*—"John Lawrie in Kittiemuir was admitted member of session."

*August 27, 1738.*—"Sold of the bad copper amongst the poor's money, amounting to 27 pounds 5 shill. Scots, for the sum of 8 pounds 14 shill. of current money."

*April 28, 1745.*—"This day, in consequence of a former nomination the session had made of John Craig of Chapel, James Torrance in Tweedie-hall, James Stobo in Bog, and John Nicol in Goslingtoun, to be added to their number as elders. Agreed also to ordain John Shearer in Watstoun and James Hamilton in Holm, who are now deacons, to the office of elders."

*March 8, 1752.*—"John Mutter of Spittal, Thomas and Robert Miller in Stonehouse, and James Lawrie in Kittymuir, admitted elders in presence of the congregation."

*November 10, 1756.*—"There having been intimation made on Sabbath last to the heritors and kirk session of this parish to meet at the church this day to choose a beddal, grave-maker, and kirk-officer in room of James Meikle, now deceased, there were present Gavin Wood of Corslet, George Hamilton of Parkhall, Thomas Millar in Stank, John Mutter of Spittal,

James Lawrie, John Shearer, and John Hamilton, elders; Mr. John Scott chosen preses, and Robert Denovan, clerk. Before electing a person to these offices, it was agreed that the said offices be given to one man only, in regard the fees belonging to them are but small. It was also agreed that in time coming the grave-maker shall have eight shillings Scots for making every grave to a person above eight years of age, and fourpence for every one under that age, but in time of frost he shall have a third more; that he shall have three shillings Scots yearly for every chair standing in the church, and shall set them in order every Sabbath morning and remove them and take them in again on Saturday before and Monday after giving the Sacrament, but shall have no power of bringing in new chairs into the church, or taking out any that are standing in it, without authority from a meeting of the parish; that he shall be removable from the said offices, or any one of them, upon a month's advertisement by the heritors or session; that he shall have half a merk Scots for every proclamation of bans, and two shillings Scots for every baptism, whether in the church or out of it; that he shall keep the floors of the church and lofts in tolerable clearness, and sweep them as often as there be occasion for it; that he shall make, without demanding any wages, the graves of such as have been maintained before their death upon the charity of the session or parish, but at liberty to take what their surviving relations shall give him. Thereafter Robert Watson was unanimously elected to all the above offices, and he being called upon, the election and the conditions upon which he was elected were intimated to him, which he promised to observe."

*Stonehouse Churchyard, September 25, 1760.*—"Being the day of Mr. James Muirhead, his ordination. Mr. James Baily, minister in Shotts, preached the sermon from Gal. i. 10, and presided in the action."

*February 25, 1801.*—"The Rev. Wm. Stark, formerly minister of the chapel of ease in Airdrie, was admitted to the pastoral charge of this parish. The Rev. John Robertson of Cambuslang preached from Gen. iv. 26, and presided upon the occasion."



*July 6, 1801.*—"The session unanimously agreed to affirm a law which some time ago had been proposed, that those persons who wish to have private baptism for their children shall be under the necessity of paying five shillings in behalf of the poor."

*August 28, 1806.*—"Daniel Wilkie was admitted to the pastoral charge of this parish. The Rev. Mr. Craig of Dalsersf preached and presided on the occasion."

*October 5, 1806.*—"Sedrt. : Messrs. Wilkie, J. Walker, Scott, Hamilton, Shearer, and Thomas Walker."

*February 10, 1811.*—"Mr. Scott had discharged the offices of precentor and session clerk up till this date without any salary."

*January 18, 1818.*—"Same day, after sermon, John Duncan, Gozlington; George Hamilton, Stonehouse; and John Hamilton, Bogside, having been solemnly ordained ruling elders, received the right hand of fellowship, and were admitted members of the kirk session of Stonehouse."

*May 2, 1822.*—"Hugh Dewar was ordained minister of this parish; the Rev. Dr. Russell, minister of Dalsersf, preached and presided on the occasion."

*August 3, 1823.*—"Same day, the session took into consideration the application of Thomas Aiton to be admitted a member of the Church. But considering the peculiarity of his case, he having been formerly a lay preacher, they put off coming to any conclusion with respect to him for some time."

*September 21, 1823.*—"The which day the session being met and constituted, compeared Thomas Aiton, whose request to be admitted a member of the Church the session had formerly delayed till the minister should have made enquiry what were the laws of the Church in a case like his. . . . The minister put the following questions to him : 1st, Are you now sensible that lay preaching is a very improper thing, and has no tendency to edification? 2nd. Are you now sorry that you engaged in it? 3rd. Are you now resolved and determined never to engage in it again? 4th. Do you approve of the Church as it is presently established by law, and are you resolved in future to continue in it? To all which questions having given satisfactory answers, he was again received into communion with the Church."

## LIST OF NAMES OF PERSONS RESIDENT IN THE PARISH.

*(Extracted from Minutes of Kirk Session.)*

- Prior to 1709. { John Shearer in Kittymuir.  
Robert Weir in Linthaugh.
1700. John Mitchell in Crumhaugh.  
Thomas Hamilton, shoemaker,  
Stonehouse.  
John Miller, yr., shoemaker,  
Stonehouse.  
William Cochrane in Overhall.  
James Lawrie, schoolmaster  
and precentor.
1701. James Young of Netherfield.
1702. Andrew Barrie, smith in Stone-  
house.
1703. John Nummo in Tweediehall.
1705. Jas. Craig, student of divinity,  
teacher in Stonehouse.
1706. James Shearer in Watstoun.  
Thomas Millar, mealman,  
Stonehouse.
1707. Andrew Hamilton, Goslington.  
James Scot in Hesldean.
1711. William Walker, schoolmaster.
1713. John Alston, heritor, Overhall.  
John Barr in Watstoun.
1714. George Auchinleck, portioner,  
in Heasldaine.  
Gavin Stobo in Kittiemuir.
1715. John Hamilton, younger, in  
Bridgeholm.
1718. Thomas Craig in Hazeldean.
1719. Thomas Millar in Dykehead.
1720. Richard Meikle, portioner, in  
Tweedieside.  
John Wiseman of Law.  
James Lawrie in Kittymuir.  
James Hamilton in Milnholm.
1722. John Stewart, Tweedieyardfoot.  
Jas. Hamilton, Tweediemains.
1723. William Barr in Watstone.
1724. Robert Marshall in Chapel.
1728. John Hamilton lately of Crum-  
haugh.
1731. Thomas Mutter of Spittall.  
Thomas Stobo in Hazeldean.  
Robert Mutter, merchant, in  
Stonehouse.  
Robert Stobo, yarn merchant,  
in Stonehouse.  
John Leggate in Goslington.  
Jas. Toes, tailor, Stonehouse.
1741. William Currie in Kittymuir.
1742. Robert Millar in Tweedie.
1745. John Fleming in Kittymuir.
1746. James Mitchell in Crumhaugh.
1748. James Dikes in Couplaw.  
William Frame, Hazeldean.  
William Findlay, Do.  
Thomas Robertson, Do.  
Andrew Craig, Do.  
John Hastie in Chapel.  
John Jackson in Yards.  
James Thomson in Tanhill.
1749. Ralph Simpson in Kittymuir.  
Robert Mutter in West Mains.  
William Alston in Kittymuir.
1755. Andrew Hamilton, East Mains.
1756. Alexander Dixon in Burnfoot.  
Hugh Hamilton, miller, in  
Milnholm.
1758. William Taylor, Patrickholm.  
James Thomson, tenant, in  
Kittymuir.  
John Hamilton in Crofthead.
1804. Robert Russell in Crofthead.  
Thomas Scott in West Mains.  
William Downie, Kittymuir.
1810. George Peat, Greenburn.
1816. John Stewart, farmer, in  
Tweedieside.

## THE COVENANTERS.

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- “ Vain thought for him who strays alone o'er this wild martyr land—  
I feel a spell upon me here I may not understand—  
If on these scenes that stretch around mine eye unmoved should look,  
The murmuring streams would speak to me with sadly mild rebuke.
- “ For still they seem to whisper, as they sweep their pebbled bed,  
The names of those who here of old for Jesus lived and bled ;  
And still they seem to image, in their pure and peaceful flow,  
The holy lives of those who dwelt beside them long ago.
- “ Each rock and cave, each woody holm, preserves their memory still ;  
There stands for them a monument in every rugged hill ;  
And yet along the mountain side a lingering echo floats,  
Where oft of old their song of praise sent up its joyful notes.”

THROUGH the long invidious policy of James VI. of Scotland, the Church began to languish, and had not the courageous Melville worthily followed in the steps of Knox, and resisted with indomitable energy every encroachment of king-craft, the Church would have been little more than a tool in the sovereign's hand. When the Scottish king fell heir to and ascended the English throne, he endeavoured with might and main to introduce into this country his secretly cherished system of Episcopacy. He sowed during his lifetime the seed that produced a harvest of bitter fruit in his successors' reigns ; furnishing us with the strongest proof of the unexampled folly of his conduct, and the utter falsity of his favourite dogma, “ No bishop, no king.” When Charles I. assumed the reins of government he inaugurated a career of high-handed tyranny and treachery. From the time that this country was emancipated from Popery under the lion-hearted Knox, the nation as a whole began to flourish. Education received a mighty impetus, the Reformed Church energetically prosecuted the work of evangelization among the people, and grand foundation principles of civil and ecclesiastical polity were then laid deep in the national character ; which principles are to this day a cause of glory to our land.

Charles, in his rashness and wickedness, sent down his Book of Canons to Scotland, condemning private prayer meetings and conventicles, yea, even forbidding ministers to pray extempore. Deep discontent rankled in the hearts of Scotsmen by this ungenerous treatment; but in 1637 he put the copestone on his Episcopalian erection, planned by despotism and executed by tyranny, when he ordered the liturgy, concocted by Laud and West from the Popish mass-book, to be introduced into all the places of worship in Scotland.

The nation awoke as from a dream, and refused to be coerced in this unconstitutional manner. The rude resistance of Jenny Geddes in the church of St. Giles to the reading of the liturgy was simply the indication of the feeling of the community against the then loathsome form of prelacy. A crisis had come. An immense concourse of Scotsmen assembled in Edinburgh to vindicate the cause of liberty and religion. All classes were represented; nobles, gentry, ministers, and burgesses had their respective representatives, who met and consulted about the affairs of the kingdom, becoming popularly known as the Tables.

The four Tables led the van in the memorable spring of 1638, in subscribing with enthusiastic ardour the National Covenant, while almost the whole nation followed in the grand demonstration in behalf of their civil and religious freedom. This noble document, drawn up by Henderson, and circulated throughout every parish, and subscribed with enthusiasm, may be styled the foundation stone on which was reared the noble structure of our present precious civil and ecclesiastical rights and liberties.

The national mind nearly a century prior to this had embraced the Presbyterian form of church polity immediately upon its becoming Protestant; and now under Alexander Henderson the Church had for the time so thoroughly vanquished Episcopacy, that this period has been characterized as the Second Reformation.

A few years afterwards the Solemn League and Covenant was entered into between the Scottish Parliament and the English Commissioners, and the standards of the Church were formally ratified and settled. Charles having paid the penalty of his tyranny with the loss of his head, his son, after vainly endeav-

ouring to ascend the throne, fled to the continent. During the protectorate of Cromwell this country enjoyed a season of great spiritual prosperity. The restoration of Charles II. to the throne was an event brimful of misery to Scotland. When he thought himself secure, he strove to bring the Church into a bondage tenfold more oppressive than his predecessors. The marquis of Argyle, the representative man of Scotland and her best interests, was brought to the scaffold. A host of victims followed in quick succession. It was painfully evident that some dire calamity was awaiting the true servants of God, and that some desperate effort would be made to extinguish vital religion in the land. With terrific violence the devastating storm commenced. On the 1st October, 1662, the Privy Council met at Glasgow, presided over by Middleton, the king's commissioner, and there and then issued a command to the Presbyterian ministers, which virtually compelled them to renounce Presbyterianism and avow Episcopacy. All who refused submission were to be ejected in the most summary manner; they were to remove themselves and families out of their parishes by the 1st of November, and forfeit the stipend of the past year. As the council were reported to be under the influence of drink, this cruel decree was called the Drunken Act of Glasgow. Nearly 400 of the best sons of the Church manfully and heroically determined to resist the dastardly enactment, and so left their manes and possessions in the opening winter, to submit to severities and sufferings from their persecutors which tongue cannot utter nor pen describe. The Court of High Commission, with Archbishop Sharpe at their head, performed the bloody work of the Scottish Inquisition. It is not to be wondered at that some of the Covenanters became exasperated by the relentless infliction of maddening tortures. An old man who lived near Dalry was seized by callous-hearted dragoons, bound, and laid upon the ground, while his property was carried off. Remonstrance was in vain, for he was instantly threatened that he would be stripped naked and roasted on a gridiron. Some villagers heard the threat, and, being nettled at the inhuman treatment, rescued their aged fellow-man. A scuffle ensued; the soldiers

were defeated; but to be revenged they procured reinforcements. The villagers saw their danger and armed themselves. With Colonel Wallace at their head they started for the metropolis. Old ruffianly Dalziel with 3000 troopers pursued with revengeful fury the raw undisciplined recruits, and on overtaking them at Rullion Green a bloody massacre was the result. This was the origin of the Pentland Rising in 1666, for which so many had to suffer unheard-of barbarities; women were burned to death by placing lighted matches between their fingers, men were suspended upon trees by the thumbs.

Ten thousand marauding troops were let loose upon the country. When these were withdrawn, almost the last public act of Sharpe was to execute the draft of a plan to kill without form of law or justice every armed conventicler. Claverhouse, of bloody memory, attacked a congregation of hillmen who had met to worship God on a lovely Sabbath morn near Drumclog. He experienced a disastrous defeat, making a narrow escape with his life. Three weeks after, the fatal battle of Bothwell Bridge sealed the fate of the Covenanters. Onward from this time the persecution waxed hotter. Confined in miry dungeons, hunted as partridges on the mountains and in the glens, sold as slaves to herd with negroes in the West Indian plantations, our godly and industrious forefathers were subjected to heart-sickening atrocities.

#### JAMES THOMSON.

James Thomson was farmer of Tanhill, on the west side of Lesmahagow parish, bordering on Stonehouse parish, from which farm the family departed about 1780, having, it is said, possessed it as "kindlie tenants" for about 350 years. Few particulars are known respecting this martyr, except that he fell at the battle of Drumclog and was interred in the churchyard of Stonehouse, where the Thomson family of Tanhill have their burying-ground. On his tombstone is the following inscription:—

"Vive memor lethi, fugit hora."

"Here lies James Thomson, who was shot in a rencounter at Drumclog, June 1st, 1679, by bloody Graham of Claverhouse, for his adherence to the Word of God and Scotland's covenanted work of Reformation. Rev. xii. 11. Erected 1734. Memento mori."

“ This hero brave, who doth lie here,  
 In truth's defence he did appear,  
 And to Christ's cause he firmly stood,  
 Until he sealed it with his blood ;  
 With sword in hand upon the field  
 He lost his life, yet did not yield.  
 His days did end in great renown,  
 And he obtained the martyr's crown.”

His descendants have been very numerous ; many of them have been ruling elders in the Church of Scotland, and proud of their descent from

“ Parents passed into the skies.”

They have caused their ancestor's tomb to be renewed at their mutual expense, and the ancient inscription which had been much effaced to be restored.

John Thomson, farmer in Tanhill, the only child of James the martyr, was, along with his wife, imprisoned for his religion in the castle of Blackness. The Rev. Charles Thomson, author of “ Notices of the Martyrs and Confessors of Lesmahagow,” was a lineal descendant of the martyr, and was the widely known and highly respected Free Church minister of Wick. The families of Thomson, farmers, Dykehead, and others in the town of Stonehouse, are also lineal descendants of the martyr.

The family of the martyr was in early times located in a place called Cunningair or Collingair, in the parish of Stonehouse, opposite Dovesdale, from whence they seem to have gone to Tanhill, in the parish of Lesmahagow.

#### JAMES HAMILTON OF KITTIEMUIR.

Among the early champions and martyrs for Christ's crown and covenant was James Hamilton of Kittiemuir, one of the ten who were executed on one gibbet in Edinburgh, December 7th, 1666. Their heads and right arms were struck off, and affixed in the public parts of towns throughout the country. He appears to have been a substantial yeoman, as he is described in the public records as having been mounted and armed with a sword and pistols. He, along with Gavin Hamilton of Mauldslie Mains (probably his brother, and who suffered with him), were

members of Maclellan of Barscobe's troops, and appear to have joined the rebels, as they were termed, at Lanark, where the covenant was sworn.

Robert Findlay, from this parish, along with a number of others from the parishes of Glassford and Avondale, were murdered in cold blood on the road near Hamilton by the king's soldiers after the battle of Bothwell Bridge. They were on their way to hear a sermon in the camp when they were thus barbarously murdered.

#### JAMES ROBERTSON.

This eminent Christian was a travelling merchant, and appears to have resided chiefly at Hazeldean in the parish of Stonehouse. In those days the travelling merchant was an important personage, when there were few large towns, and when the hamlets scattered up and down the country were far more numerous than they are now. The details of his life are exceedingly scanty ; but what have been preserved enable us to picture him as a man of unimpeachable character, sterling integrity, clear intellect, vigorous understanding, and sound judgment ; warm-hearted, affectionate, truthful and sincere ; a faithful and devoted friend, pious and courageous, and a staunch, uncompromising adherent and defender of the strict Covenanters. He detested the curates who had been thrust into the pulpits of those who were preaching in the lonely glens, on mountain sides, or moorland retreats. He was possessed of considerable talent, and wrote a paper against the abominable and ridiculous test, proving from their own standpoint how grievously they erred in building such a structure upon the foundation they assumed, which shows, said he, "they are ill builders, the building being so far off the foundation." This paper was affixed, with the consent and advice of his friends, on the parish kirk door of Stonehouse ; part of the building still remains, the old gable that stands like a hoary sentry in our pleasantly-situated old kirkyard. He had so thoroughly beat them in argument, and so boldly announced his convictions to the whole community, that his enemies were mad with rage, "being like a wild bull caught in their own net." Earnest,



zealous, and stern in his views of duty, he on one occasion heard a minister preach whom he judged deficient, faulty, and unfaithful, he thereupon drew up a paper expressing his mind upon the subject that then engrossed the attention of all Christians, entitled "Some few grievances set down by way of query;" but although we have got no trace of it, or of the other paper already referred to, we know that he left a clear and strong testimony against all unfaithfulness of ministers; against their dark and ambiguous manner of preaching, in not giving free, full, and faithful warning of the duty and dangers of the time; against their dilatoriness in not preaching in season and out of season. He complained of them turning the edge of their doctrine against the most faithful in the land, and taking the faults and failings of the saints in Scripture, to defend themselves in their sinful, defective, conniving, and complying courses, thus wresting the Scriptures to their own destruction.

Thus nobly did he raise his voice against those time-servers, the tested curates, that abounded in the country, many of whom were the implacable enemies and relentless persecutors of the Covenanters. It is not to be wondered at that such a bold champion of the truth was a doomed man when the fitting opportunity presented itself. In October, 1682, he had occasion to visit Kilmarnock on business, and while there he learned that his acquaintance, John Finlay, was imprisoned for his adherence to the truth of his Lord and Master. He immediately repaired to the prison and had an interview with his companion. Such a favourable opportunity of securing Robertson was not to be lost, so he was instantly apprehended before he could leave the prison, and without the slightest justifiable plea brought before Major White, who was the principal authority in command in the locality at the time. Being subjected to an examination of an inquisitorial character, the tendency of which was to criminate himself, he declined answering such ensnaring questions. The inhuman major thereupon seized him by the nose and wrung it till the blood gushed forth in a crimson stream. After this brutal treatment he was conducted to prison, closely guarded and watched. During his imprisonment in Kilmarnock he attempted

to join with his fellow-prisoner in worshipping God. However, the captain of the guard upon seeing him draw out his Bible for this purpose, was determined to prevent him, and rushing forward tore the book violently from his hands. Robertson was shortly thereafter despatched to Edinburgh to undergo a final examination. During their progress to the metropolis they required to stay a night at Linlithgow, and the soldiers who had charge of him endeavouring to extract merriment out of his painful position, in mockery commanded him to drink the king's health. Upon his stern and indignant refusal they revenged themselves by tying him head and feet together, and then left him in this sad plight upon a damp floor all night. On the following morning he was tied on the bare back of a horse, and hurried off to Edinburgh. After his arrival there, he was sisted before the council, and subjected to an ensnaring examination. He conducted his defence with great caution, propriety, and ability, nevertheless he was charged with the *crime* of holding the opinion that the insurgents at Pentland and Bothwell were *not* rebels. The detestable meanness of a council sitting in grave judgment upon a humble country pedlar, and endeavouring to extort a confession to implicate him in treason, was clearly brought out in his trial.

During the time he lay in prison, which does not appear to have been long, he wrote out a very elaborate testimony, which has been preserved, and which evidences him to have been a superior man. He was conveyed to the Grassmarket along with his friends Finlay and Cochran, and the three were executed on the 15th December, 1682. Robertson tried to speak while upon the scaffold, but his murderers immediately drowned his voice by the beating of drums. He complained of this to the town major, who was in attendance in his official capacity, but this officer beat him with his cane in a barbarous manner. This piece of wanton cruelty to a fellow-creature about to be launched into eternity was such a striking contrast to the patience and cheerfulness of the good man in this hour of great trial and suffering, that it deeply convinced some of the spectators of the evils of prelacy and the Satanic nature of such spiteful persecution.

It is refreshing at this distant day to survey the life of one like Robertson, who stood so manfully forward in the heat of the conflict against high-handed injustice and oppressive tyranny; who sealed a noble testimony with his life's-blood; a brave defender of the faith, a champion of civil and religious freedom, and of the just and lawful exercise of regal authority.

We can never estimate aright the precious privileges we enjoy in this land of light and liberty, unless we have a thorough conception of the vast expenditure of suffering and blood it cost our ancestors to bequeath to us those priceless blessings in their fulness and purity.

Robertson had a peculiar relish for the fellowship meetings of the Lord's people, and prized highly the preaching days and communion Sabbaths as seasons of rich spiritual blessing to his tempest-tossed soul. In a special manner he refers to a great gathering at Auchengelloch, a wild locality, and then quite inaccessible to troopers; a place ever memorable for its Covenanting associations, where many a Scottish

" Veteran heard the word of God,  
By Cameron thundered, or by Cargill poured in gentle stream."

" In solitudes like these  
Thy persecuted children, Scotia, foiled  
A tyrant's and a bigot's bloody laws."

Contrasting the days in which Robertson lived with our own happier times, well may we with the poet of the Sabbath exclaim—

" Oh, blissful days  
When all men worship God as conscience wills,  
Far other times our fathers' grandsires knew,  
A virtuous race to godliness devote.  
What though the sceptre's scorn hath dared to soil  
The record of their fame! What though the men  
Of worldly minds have dared to stigmatize  
The sister-cause—Religion and the Law—  
With superstition's name! Yet, yet their deeds—  
Their constancy in torture and in death—  
These on tradition's tongue still live; these shall  
On history's honest page be pictured bright  
To latest times."

“ I knelt by the wild and lonely spot  
 Where moulders the heart of one  
 That bled and died, but blanched not,  
 At the tyrant's chain or the soldiers' shot,  
 Till life's last sands had run.

“ And the vision of other days came back,  
 When the dark and bloody band,  
 With the might of a living cataract,  
 Essayed to sweep in their fiery track  
 The godly from the land.”

The night of persecution grew darker, the schemes of the oppressors bolder and more unscrupulous, and the troubles and trials of the persecuted became hotter. As the attempt was made to stamp out the very manifestation of liberty of conscience, excessive and exorbitant fines were imposed; barbarities by a rude soldiery were inflicted, foul plots laid to involve friends and sympathisers in the condemnation of beloved ones near and dear to them; and terrible sufferings endured by those who remained steadfast to the truth, which they held dearer than life itself. Persons supposed to know something about delinquents were summoned to appear and become informers against all whom they knew were Covenanters or connected with them and showed them any favour.

The following is a list of persons thus cited from this parish in May, 1683:—

“ List of persons cited to compeir at Glasgow, the three, fourth, and fifth dayes of May next, befor the clerks ane or mare of his Maties. Justiciare, within the Netherward of the shyre of Lanark, there to give up indigtment agt. delinquents, etc.:—James Stobo in Kittiemuir; John Hamilton in Milneholm; John Gillies Milner, yr.; Thomas Weir in Crumhaugh; John Hamilton in Brigholm; James Reid in Tweedie-mylne; John Wilson in Sandford; Archibald Fleming, yr.; James Miller in Boig; Hans Miller in Dykehead; Thomas and James Scott in Hisledane; Thomas Miller in Stainhou; Thomas Hamilton, yr.; John Hamilton, Lentoch; James Hamilton, officer, called Slapps; James Kinnock, beddell; the Clerk to the Session waiting; James Mutter, yr. in Stanehouse; and Gavin Wood of Corslett.”

In the fugitive roll for 1679 these two names appear as belonging to Stonehouse:—

“ Alexander Hamilton, Langrigg, Stonehouse, and Thomas Doicks in ye town of Stonehouse.”

Upon the 26th day of August, 1679, William Richardson in Stonehouse, with others, was indicted for treason, in joining with the rebels in June last. They appear to have been lodged in the Tolbooth, Edinburgh, but no account of Richardson's execution appears in the register.

December 19th, 1683, John Douglas of Stonehouse, and others, were ordered to Edinburgh prison. In the Porteous roll 29 seem to have been charged with reset and converse or not keeping the Church; the vast trouble, and the exorbitant sums of money filched from the community, cannot be stated.

In the fugitive list, May 5th, 1684, there appears the name of John Walker in Stonehouse.

On the 26th July, 1685, John Hamilton in Millholm, prisoner in Dunnottar castle, having taken the oath of allegiance, was liberated under a bond of 5000 marks.

"In 1685, an inoffensive man was at work in the fields, and one day upon perceiving the soldiers coming in his direction, he quietly withdrew out of the way, unwilling to fall into their hands. Seeing this they quickly pursued him, shot at him, and overtaking him at length, without asking him one question, knocked him down with their muskets and wounded him with their swords so severely that they left him for dead upon the spot. They then went to his house at no great distance and took away two horses, leaving some of their number in his house to see his corn thrashed out. Without any reason assigned these inhuman troopers unmercifully turned out his wife and several small children from their home in the night time, during a violent storm of frost and snow, enough to have caused their death through the piercing cold." It is not easy to conceive the utter degradation of men so wholly lost to every kindly feeling and emotion of humanity, so utterly destitute of the milk of human kindness, that they could thus trample down with relentless fury the innocent, the helpless, and the sorrow-laden.

"In the month of January, 1686, a party of soldiers searching the country, for which they never wanted pretexts, came to the parish of Stonehouse in Lanarkshire and carried away eight men and two women prisoners for alleged hearing an outed minister

The two women had each of them sucking infants on their breasts, and so savage were the soldiers that when the mothers were carried away by no means would they suffer them to take their infants with them; so they were left to the care of Providence and charitable neighbours."

An important and instructive chapter in Covenanting history might be written, dealing with the sufferings of the martyrs' wives and families—true heroines in obscurity—who bore their terrible trials with meekness, courage, and patience, with unflinching devotion to the cause of Christianity, and unswerving faithfulness to the adherents of the persecuted band who were driven by relentless enemies to "wander in deserts, and in mountains, and in dens and caves of the earth."

" For the sunless cave was the martyr's home,  
 And the damp cold earth his bed;  
 And the thousand lights of the starry dome  
 Were the suns of his path while doomed to roam  
 O'er the wilds where his brothers bled."

#### MRS. JOHN NISBET.

Margaret Law was the maiden name of Mrs. John Nisbet of Hardhill, who undoubtedly proved herself to be a true heroine of the Covenant. The Nisbets had a noteworthy history. They could trace their descent to ancestors of noble and heroic deeds, who dwelt in the parish of Loudon in Ayrshire. Murdoch Nisbet was an enlightened follower of the Saviour when Popery was rampant in this country, and having renounced the tenets of this superstitious form of worship, he joined himself to the Lollards; though stigmatised as heretics, they were the true exemplars of British Protestantism. Murdoch became a marked man, and ultimately had to flee from his native land along with others of a like persuasion. He had in his possession a copy of the New Testament in writing. As two of his companions on their return to this country were burned at Glasgow, Murdoch on going home prepared a vault at the bottom of his house, to which he retired for safety and devotion. He studied his New Testament in this safe retreat, and instructed others as he had

opportunity. When an old man he came out more openly to help in opposing the idolatry of Rome and furthering the cause of the oppressed. He left a son apparently like-minded, Alexander; and he again left a son, James, a man of a meek, religious spirit, but who did not figure in the public so much. However, James's wife, Janet Gibson, was pre-eminently a woman of superior attainments, religious, and public-spirited. She died in early womanhood, leaving a son, John, and a daughter, Mary. This John, therefore, inherited all the eminent piety of his parents with the special feature of heroic public spirit that characterised his mother. He inherited the valued New Testament, an heirloom of the family. He joined the military, went abroad, fought under Gustavus Adolphus, and thereby acquired some skill in this department, which was helpful to him afterwards.

On his return home he married Margaret Law, who thoroughly sympathised with him, and proved a true and valuable helpmeet to him during all her chequered life. They lived quietly and happily together till the year 1661. He came out boldly against the persecuting party after the burning of the Covenant, witnessing against them on all suitable occasions. In the year 1664, the Rev. John Blackader, an outed minister, baptized one of his children, and this gave mortal offence to the Episcopal curate, who in wrath declared he would excommunicate him from the pulpit next Lord's-day; but the curate was suddenly snatched away by the hand of death ere he had accomplished his threat. After the renewal of the Covenant in 1666, John was threatened with death, and consequently he was under the necessity of keeping himself armed and consorting with those who were maintaining an attitude of defence in behalf of their principles. At Pentland encounter he received seventeen wounds, was stripped naked and left on the field as dead, but during the night he so rallied as to be able to make his escape; but it was a twelvemonth ere he recovered from the effects of that night. At the battle of Drumclog, Nisbet saw the mistake of Claverhouse in advancing too far into the morass; and while the ranks of the enemy were getting into confusion, he cried, "Out owre the bog and at them, lads," an order that was so promptly obeyed that

the troopers got bewildered; and when Burley at the head of the horsemen, and Clelland leading on the foot, dashed across the swamp, shouting "God and our country," the enemy grew desperate and the two parties fought with the energy of despair, till the bloody Claverhouse had to sound a retreat, and, swordless, helmetless, vanquished, galloped off to save his own life. The sun shone on a company of simple-hearted worshippers of God on the morning of the first Sabbath in June, 1679, and that same sun set over a bloody field of battle, strewn with the dying and the slain.

At the battle of Bothwell Bridge Nisbet was captain of a troop, and fought with great skill and bravery, but through the fault of the leaders of the Covenanters themselves, the issue was disastrous, and Nisbet only fled when the day was irretrievably lost. Next day the enemy came and searched his home for him, but found him not; however, they compelled his wife and four children to leave their home and face the misery and wretchedness of homeless wanderers. A proclamation was issued offering 3000 merks for his apprehension, while those who harboured him were threatened with punishment and the confiscation of their property.

Thus hunted and hounded to death, as if they were demons, these men unflinchingly persevered in pleading against the sinful courses of their persecutors, and uplifted their banner for the Crown rights of their Saviour, and their own religious, social, and political rights, maintaining an unswerving testimony to the truth as they conceived it to be laid down for them in the Scriptures; and it reveals the hideous character of the men who trampled those meek, unoffending patriots and their rights in the dust, and with relentless fury massacred them in cold blood, and brought them to the scaffold, under a pretext of law that outraged every dictate of justice, righteousness, and truth.

Notwithstanding these cruel hardships, and in full view of severe and protracted sufferings that might well make stout hearts to quail, Mrs. Nisbet maintained a calm, contented spirit; ever manifesting the tenderest sympathy with her husband in his painful trials, comforting and encouraging him in his



steadfastness, and that amid the keenest anguish of heart in the distressing circumstances in which she was now placed. The ruffianly crew were not content with rifling her house, and carrying off her goods several times, but after the battle of Bothwell Bridge turned her and her helpless children adrift upon the cold world to beg, starve, or die. The exact time when she came to Stonehouse parish cannot perhaps be ascertained; but probably it was soon after being thus mercilessly driven from her loved home of Hardhill. The poor cothouse she inhabited in this parish was a dreadful contrast to her former home. As time rolled on, the effects of privation and suffering told upon her frame. Worn out and weary, anguish-stricken and bereft of all that constituted the comforts of family and home, she fell sick in the beginning of December, 1683, and on the eighth day of her illness she succumbed to the disease. It was necessary to keep it a secret who the family were; and the poor woman had to be buried at dead of night by those who dared not be seen through the day. As it was about two miles from the churchyard, it may have been about Hazeldean where she lived.

An effort was made to acquaint the husband of her death, and having learned the sad fact he hastened to the place where she died, and arrived eight days after, to find sympathising friends laying his daughter in her coffin, she also having sickened and died. He went forward and kissed the dead form of his departed daughter, saying, "Religion doth not make void natural affection; but we should be sure it run in the channel of sanctified submission to the will of God, of whom we have our being." Then in an agony of spirit he turned round to behold two of his sons in the height of a raging fever. He spoke to them, but they knew him not, and with a groan he exclaimed, "Naked came I into this world, and naked must I go out; the Lord is making my passage easy." A remark was made to him, "I hope you know who hath done this." He replied, "I know He hath done it that makes all work together for the good of them that love Him and keep His way, even He who first loved us, and this is my comfort. Also it doth comfort me much that my wife, whom ye have

already buried out of my sight, bears the mouth that never bade me do that that might hurt my conscience, notwithstanding of all the trouble she met with on my account; but on the contrary, when I was telling her at any time I dared not do such a thing, she would have said, 'Well, then, see you do it not, come of me and my bairns what will. God lives; we need not be afraid; and if ye, they, and I were once fairly in Immanuel's land, we shall be richly made up.'" And then he said, "I bless God who gave such a wife, and I bless Him who hath taken her again." That night, about eleven o'clock, the small company carried his daughter to Stonehouse churchyard, and buried her beside her mother, the father carrying the head all the way. Immediately thereafter he departed and was under hiding, for there was a vigorous search instituted for him, but he managed to escape.

The curate of Stonehouse, having had some knowledge of the circumstances, threatened to take up the bodies and burn them, or cast them to the dogs; but some of the persecuted party sent him a letter, assuring him that if he touched these graves they would burn him and his family and all that he had. This had the desired effect of silencing the cowardly wolf in sheep's clothing—the villain clothed in the garb and assuming the position of a messenger of the meek and lowly Jesus. What a lurid light is thrown on the curates at this period; and what a dreadful injury to the cause of Christ ministers inflict when they become mere minions of any civil government.

As an instance of his nobility of character, Mr. Nisbet was travelling through a muir on a snowy day, and one of his old neighbours, who was seeking sheep, met him and cried out, "Oh, Hardhill, are you yet alive? I was told you were going in a pilgrim's habit, and that your bairns were begging; and yet I see you look as well as ever." Then taking out a rix-dollar, he offered it to him. John seeing this, took out a ducat and offered it to him, saying, "I will have none of yours, but will give you, if you please; for you may see that nothing is wanting to him that fears the Lord; and I would never have thought that you would have gone so far with the enemies of God as to sell your conscience to save your gear, etc. Take warning, H. Go

home and mourn for that and all your other sins before God; for if mercy do not prevent you will certainly perish." The poor man thanked him, put up his money, and went home.

Amid his direst and sorest trials his strong faith waxes stronger, his love grows more ardent, and his hope brightens onwards to the close of his earthly career. He exclaims: "Since I was a prisoner, God has always waited on to supply me with all consolation and strength as my necessity required; and now, when I cannot lay down my own head nor lift it without help, yet of all the cases I ever was in, I had never more contentment. I can now give the cross of Christ a noble commendation. It was always sweet and pleasant, but never so sweet and pleasant as now. Under all my wanderings and all my toilings a prison was still so terrifying to me that I never could have been so sure as I would have been. But immediately at my taking He so shined on me, and ever since, that He and His cross are to me far beyond whatever He was before. Therefore let none scare or stand at a distance from their duty for fear of the cross; for now I can say from experience, that it is as easy, yea, and more sweet to lie in prison in irons, than it is to be at liberty." He was captured while at a prayer meeting on a Saturday night at Midland, in Fenwick, taken to Kilmarnock, thence to Ayr, and finally to Edinburgh, tried and condemned, and on the 4th of December, 1685, he was hanged at the Grass-market, another of the noble army of martyrs for Christ's crown and cause in Scotland.

JOHN BOYD.

There is a scarce book entitled "A Collection of the Dying Testimonies of some holy and pious Christians, who lived in Scotland before and since the Revolution, that appear to be the only persons who, in a public manner have witnessed against the present corruptions, and honestly handed down the true state of the Martyrs' testimony and of a Christian exercise, since the Revolution to the present time." From this book I have culled the following notices of Mr. John Boyd, who is therein described thus: "The dying testimony of that tender Christian and old

Covenanter for truth, John Boyd, who lived in the parish of Stonehouse, and died in Craig-bank in the parish of Dalserf, February 2nd, 1718." John Boyd appears to have been well versed in the Scriptures, and an able defender of the position taken up by a small section of the Christian community, who condemned the defections of the Church established by law at the Revolution; and thereafter separated from the Reformed Presbyterians on the ground of the sinful compliance and defection of that body from the true Scriptural, Covenanted, Reformation doctrine held by the martyrs of the Covenant. He appears to have been an ardent admirer of Mr. James Renwick, and enjoyed his ministry with great delight. He states that he was a commissioned officer in Major Henderson's company. He went to Ireland with his wife and family because he "could not comply with the sinful impositions of the land." While in Ireland he buried six of his children, and his wife being deceased he returned with his only remaining son to Scotland. He suffered considerable hardships rather than yield to what he deemed the overturning of the work of Reformation. He accounted it an honour to suffer in defence of Christ's rights, crown, and dignity, leaving his testimony against all erroneous systems in the following strain: "I die a Protestant, and that after the strictest sort; a Covenanted true Presbyterian, in opposition to Popery, Prelacy, Erastianism, Socinianism, Arminianism, Quakerism, Sectarianism, indulgency, and toleration, and whatsoever is contrary to sound doctrine and the power of godliness." In concluding, he says: "Now farewell all earthly pleasures, comforts, and delights, mutual relations and Christian friends. And sometimes sweet fellowships and other meetings of the Lord's people. Farewell, henceforth, all griefs, sorrow and troubles, and wrestlings against an evil heart, the world, sin, and Satan. Welcome, Father, Son, and Holy Ghost, at Thy right hand are pleasures evermore." The position taken up by Boyd and his companions is well-nigh a forgotten chapter in our ecclesiastical history, and consequently little known by the present generation.

## HOLY WELLS.

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AMONG the primeval forms of nature-worship wells and sources of water were deemed holy. The holy wells of Scotland are of hoary antiquity, and in all probability of pagan origin. Like many other things, they were adopted and incorporated with a primitive phase of Christianity as it manifested itself in this country. Carlyle says: "It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for 'holy' in the German language—heilig—also means 'healthy.' And so Heilbronn means 'holy-well' or 'healthy well.' We have in the Scotch 'hale,' and I suppose our English word 'whole'—with 'w'—all of one piece, without any hole in it—is the same word. I find that you get no better definition of what 'holy' really is than 'healthy, completely healthy.'"

*"Mens sana in corpore sano."*

ST. NINIAN'S WELL.—Ninian stands conspicuous as one of the earliest preachers of a comparatively pure faith, and doubtless his labours were blessed in this region; and as the stream of tradition would carry down the ages the grateful record of his works of faith and labours of love, this gratitude was embodied in the dedication of the first Christian place of worship to his revered memory, while not far from the same spot a well also bore his honoured name. The church, the well, the churchyard, and finally the parish, all became dedicated to this zealous evangelist. It is easy to conceive how this well would be used to administer the rite of Christian baptism; and in those superstitious times virtues would be attributed to the water of a healing character that would cause such wells to be regarded as holy, and pilgrims from the surrounding country would flock to try the healing properties of the famous wells. This well between the churchyard and the farm of Eastmains is well known as St. Ninian's well, the Ringan well, and often shortened into the Ring well.

**ST. PATRICK'S WELL.**—Whether Patrick was a Scotchman or not, it is indisputable that he has left an indelible impression on Scotland, and his name is fragrant in many places to this day, and his character deeply venerated after all the miraculous surroundings have been stripped from his life and labours. The one place in this parish that bears his name is this well, and probably the neighbouring lands of Patrickholm. Romantically situated on the banks of the Avon, it has been from time immemorial famous for its healing properties in curing scrofula and other skin diseases. Amid scenery so picturesque and romantic as to be styled the “Hawthornden of Lanarkshire,” this sulphurous spring trickles through a stratum of rock and huge overhanging cliff. As no care has been taken to improve the appearance of this valuable spring, it is to be seen in its natural state dripping along the face of the rock. All along the banks of the Avon upward till the Cander joins it, the bold, precipitous and richly wooded slopes present a charming appearance. Stretching down the stream till the Avon joins the Clyde, the grandeur of the scenery is rarely surpassed in Scotland. Patrick's memory still lives in the neighbouring parish of Dalserf, where he is said to have preached; and a grateful people in due time erected a chapel and dedicated it to him at Dalpatrick, endowing it with some land, and where tradition says he at one time resided.

**ST. ANTHONY'S WELL.**—This well bearing the saint's name was of considerable note at one time, having been a chalybeate spring, but owing to improvements on the lands of Castlehill, it is nearly obliterated. It was known as Brackenhill well. Spittal, as its name implies, was formerly an hospital, and endowed with the lands of Spittal, Spittal Gill, Head-dykes, and Langrigs in the neighbourhood. This hospital and the well, which was at no great distance, were dedicated to St. Anthony, who was the institutor of monastic life. His parents, who were wealthy, taught him only his native Coptic tongue. Understanding some of our Saviour's precepts in a strictly literal sense, he distributed his property amongst his neighbours and partly among the poor, and retired to lead a solitary life in a desert region near the place of his nativity. He began to erect a monastery at Phairon, near

Aphroditopolis; and as he soon got a large number of followers, other monasteries soon sprang up. He lived a life of severe self-mortification, and many legends are circulated of his terrible encounters with the Devil. Anthony was the patron and protector of the lower animals. According to tradition, this well was famous for its cure of diseases to which horses are subject, particularly the "staggers," a disease arising from an overloaded stomach. It was customary in the olden time to take horses to it to drink of its water, and sometimes the water was carried a considerable distance in order to be used for the same purpose. As Anthony was born in 251 and died in 356, he must have been 105 years of age. Among the miracles supposed to have been wrought by his intervention was the cure of the sacred fire, since that time called "St. Anthony's fire," and named in modern times erysipelas, and vulgarly termed "rose."

ST. LAURENCE'S WELL.—There is a fine spring of water at Chapel, from which rises the Watston burn, and as an ancient chapel was erected here and dedicated to St. Laurence, so he would be the tutelary saint of this well. Tradition has not preserved any memorials of its medicinal or curative powers. Sixtus was one of the early sufferers in the persecution of Valerian. Four of his deacons suffered also, amongst them the celebrated Laurentius, known as St. Laurence, one of the small number, comparatively speaking, of the historical saints that Rome has selected for her doubtful honours. When Sixtus was led to execution, Laurence, his chief deacon, followed him weeping. "Whither goest thou, O father," cried he, "without thy son." Upon this the martyr said, "Thou shalt follow me in three days." Laurence was summoned before the prefect of the city and ordered to deliver up the treasures of the Church. "Grant me a little time to set them in order." Three days were allowed, when he presented himself before the prefect, saying, "Come and behold the riches of our God; you shall see a large court filled with golden vessels." Anticipating great treasure, he was shown a vast court filled with the lame, the halt, and the blind, old men, destitute widows, and little helpless orphan children—all, in fact, who were maintained by the charity of the Church.

## NOTEWORTHY NATIVES.

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IN introducing a few distinguished natives, the youth of the present generation are furnished with examples of diligence, perseverance, earnestness, uprightness, intellectual force, and moral power. The genuine Scottish pluck that makes Scotsmen rise is eminently characteristic of those whose names we revere, and their fragrant memories will be fresh in the far-off future. Doubtless there are many now living who will live as worthily as those we have mentioned, and be as highly esteemed in the time to come. Such are nature's true nobility, who know and feel that

“Honour and shame from no condition rise,”

and therefore they

“Act well their part, there all the honour lies.”

### REV. WILLIAM HAMILTON, D.D., STRATHBLANE.

Rev. William Hamilton, D.D., Strathblane, was born at Longridge, Stonehouse, on 4th February, 1780. Of himself in his autobiography he says, “The Bible was my class-book, and my mother was my tutor.” He received the elements of his education in Stonehouse parish school (under Mr. Smellie, afterwards the Rev. James Smellie, St. Andrew's, Orkney), and entered the University of Edinburgh, November, 1796; was licensed by the Presbytery of Hamilton in December, 1804; he became assistant respectively in the parishes of Broughton and New Kilpatrick, and was ordained minister of St. Andrew's Chapel, Dundee, in December, 1807. Two years thereafter he was ordained to the parish of Strathblane in Stirling. After serving God faithfully and with abundant evidence of success, he was suddenly called to his rest in 1835. Of his father the son says:—

“In that manse the animating presence was a house-mother, who filled every corner with her kindly, cheerful influence; but somewhat awfully



enshrined in his studious sanctuary sat, with brief interval, the Rev. William Hamilton, D.D. August in an altitude of six feet two, with raven locks brushed down on his high brow, with the darkest of eyes flashing terrible disdain on all shabbiness, as well as indignation at all sin, he was an object of uneasy respect to 'Moderate' and temporising co-presbyters, and to some of the more jovial spirits amongst his own parishioners was so formidable that, rather than encounter him, they would escape from his approach by a retreat more rapid than dignified. At the same time his affections were so warm, his heart so tender, his standard of Christian attainment so lofty, his spirituality of mind was in such grand harmony with his intellectual majesty, his whole nature was so noble, that it was with an admiring, uplooking affection that he was beloved by those who sufficiently knew him. His greatest failing was a morbid sense of time's preciousness. Every moment was grudged which he did not give to his parish or his library; and what with forced journeys, and rising excessively early, and the absence of all recreation, he may be said to have shortened his days in redeeming the time. For in regard to this, as well as other talents, the maxim holds true, 'There is that scattereth, and yet increaseth.' Even the snatches surrendered to his family and friends were given with a grudge; and forgetful of the good which, through his vast acquirements and conversational powers, he could confer on others, it seemed never to strike him that in this form of beneficence he might, after all, be lending to the Lord, and fulfilling an important ministry. Even now, and recalling it over an interval of thirty years, it is affecting to remember the work which that faithful pastor did for his little flock of a thousand people, the sermons which he prepared for a congregation of ploughmen and calico-printers, as carefully as if they had been the most learned in the land; the classes, the libraries, the savings banks, which he established; the innumerable lectures on popular science with which he enlivened their winter evenings, and the good books with which he furnished their homes. And as his image rises again in that rustic pulpit, with its green-baize drapery and the western sun shining in through the plane-trees surrounding the little sanctuary—whilst with eyes suffused, and a countenance radiant with unutterable rapture, he expatiated on the love of God and the glories of the great Redemption, we do not wonder that it was often felt to be heaven on earth; nor do we wonder that from the neighbouring city many came out into the wilderness to see."

The wife of our sketch was Jane King, daughter of Mr. William King, of Lonend, Paisley; and it appears Mr. King had the honour of being the first to erect a cotton-spinning factory in Scotland. It so happened that while temporarily residing with her father at Lonend that James Hamilton, afterwards the Rev. Dr. Hamilton, London, was born on the 27th November,

1814. A dangerous illness through which he passed is thus described by his father :—

“On the Lord’s day, August 6th, 1815, my eldest child, who was little more than eight months, and who had been seriously ill for many days, seemed in the morning to be growing worse. As the case was not desperate I went to the church, and went through the forenoon service, in the hope that his complaint would take a favourable turn by the time it was over. On my return I found him worse. I had left the people in the expectation of sermon in the afternoon, and therefore was again obliged, though with a painful heart, to ascend the pulpit. On the close of the last service he appeared to be rapidly sinking; and on asking the surgeon his opinion of the case, he declared the child could not long survive sunset. This confirmed all my fears; but since my dear child’s decease was so near, I rejoiced that I had received warning of its approach; requested the surgeon to withdraw, and fell on my knees, with my wife by my side, by the bed of our infant. I cried to God that we would not contend with Him; that our child and ourselves were wholly His; that we gave our infant as a free-will offering; that we were thankful that He had given us warning of His pleasure, and were glad since such was His holy will to have the privilege of surrendering voluntarily such a child into His hands. Again and again I cried, ‘Father, *glorify* thy name.’ My ambition was that His name should be glorified. And like a God of infinite grace, He speedily glorified His blessed name far beyond all that we could expect. He guided the skill of the surgeon, and within forty-five minutes we saw decided symptoms of the abatement of inflammatory attack.”

Dr. Hamilton strove to maintain in the highest efficiency every institution that could be originated and developed in connection with the parochial system of a National Church. He introduced and encouraged Sabbath schools and classes for grown-up young people. He instituted a parish library, Bible and missionary societies, a temperance society, and a course of plain philosophical lectures, which were of immense benefit to the parishioners. Amid his multifarious labours he never forgot his own highest spiritual interests. Of the Bible he said: “It has been my guide in perplexity and my comfort in trouble. It has roused me when declining, and animated me when in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the words of a stranger or a servant; in

the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread; the Bible presents me with real manna, and feeds me with the Bread of Life." In the spring of 1833 Dr. Hamilton was seized with a dangerous illness, and after recovery he had to abstain from severe labour. From this period, however, he felt his end was drawing near. One day, when visiting a dying parishioner, he remarked, "I can now lie down every night and feel no anxiety whether I am in this world or in the world of spirits." The last time he was walking with Mrs. Hamilton, looking at the stream which runs through the valley, he said, "What a beautiful rivulet it is! We shall soon look no more on it; but it will flow on as it does now, long after our eyes are closed in death." About the end of March, 1835, some of his own family were unwell. He preached in his own pulpit on Sabbath, 12th April, and on Monday felt unwell, but went three miles to visit a dying woman. He felt worse in the evening, and gradually succumbed till he expired near midnight. His closing words to his family were: "God will bless you all and make you blessings. Amen. I cannot speak to you. I am tired, very tired. Glorious Gospel," again and again repeating the words "Glorious Gospel." His writings, which have been highly appreciated, are a "Treatise on Assurance," "Young Communicant's Remembrancer," and the "Mourner in Zion Comforted."

REV. ROBERT MUTER, D.D.

Three brothers of the name of Mutter came from Midlothian and settled in the farms of Spittal and Westmains, in the parish of Stonehouse, from whom there sprang several families of the name, changed in 1772 to Muter; and the subject of this notice was born in the house called Well-brae, in the village of Stonehouse, in 1772. He was connected with the General Associate (Anti-burgher) Church in Strathaven. "He was called to Leslie and Glasgow, ordained as third minister of Duke-street Congregation, 14th August, 1800. Had the degree of D.D. conferred upon him by an American college. Died 5th May, 1842, in the

71st year of his age." His son, Dr. Andrew Muter, J.P., Milton, Dumbartonshire, still survives. In the *Weekly Christian Teacher* of 1839, the Rev. Robert Muter, D.D., has a sermon which he preached on the 9th September, 1808, entitled "Messiah contemplating His spiritual offspring." Isaiah liii. 10: "He shall see his seed." In this sermon there are four heads. First—"He shall see them all brought in." Second—"He shall see them all educated and brought up." Third—"He shall see them all supported and brought through." Fourth—"He shall see them all perfected and brought home." The following is a passage in this sermon:—

"Nor is this all; arrived at home, their ineffable and inconceivable felicity in their Father's house is to be absolutely without mutation and without end. To the Lamb's honour, their fruition of that felicity will be through His mediation, but it will also be through means of their own sustained and living faith and hope. It is long since, in my own mind, I questioned the logical accuracy of the sentiment that in heaven 'faith will be swallowed up in vision and hope in fruition.' Not only do I believe that in their habits faith and hope, like all their sister graces, will exist for ever; but I believe there will be ample scope—shall I say *need*?—for that exercise in heaven. What! will not the promise of eternal life always be fulfilling, but never fulfilled so as to be exhausted. Evermore therefore it will be a forthcoming truth to be believed—evermore it will be a forthcoming good to be hoped for. So that the bard whose original and exquisite genius hath won immortality for itself, as opposed to mere poetic fiction, only gives utterance to the sober certainty of truth in these sublimely seraphic lines:—

" 'Eternal Hope! when yonder spheres sublime  
Pealed their first notes to sound the march of Time,  
Thy joyous youth began—but not to fade.  
When all the sister-planets have decayed,  
When rapt in fire the realms of ether glow,  
And heaven's last thunder shakes the world below,  
Thou, undismayed, shalt o'er the ruins smile,  
And light thy torch at nature's funeral pile.' "

It is stated that a William Mutter, in 1719, planted the first field of potatoes in Scotland in the farm of Liberton Mains, near Edinburgh, and got the earl of Melville's gardener to assist him; and he is said to have supplied King George I. with meal.

There was a Rev. Dr. Muter, dean of the Chapel Royal in Edinburgh to George IV. He had two brothers, one was named

the Honourable, and seems to have resided in the island of St. Lucia; and another, Sir Joseph Muter, distinguished himself in the Peninsular war.

A grandson of the above Rev. Dr. Muter, dean of the Chapel Royal, is Colonel D. D. Muter. From records of the 60th Royal Rifles, it appears that Colonel Dunbar Douglas Muter served in the Punjaub campaign in 1848-49, and also in the campaign of 1857-58 against the mutineers in India. He also served with distinction in the Chinese war of 1860-61.

#### THOMAS HAMILTON, LONDON.

A long, eventful, and successful career terminated by the demise of Mr. Thomas Hamilton, Clapham Common, London. He was born at Longridge, Stonehouse, Lanarkshire, 4th February, 1783, and was therefore bordering on 95 years of age. Of an enterprising nature, coupled with indomitable perseverance, he left the plodding occupation of a farmer when about twenty-one years of age, and learned the bookseller trade in Edinburgh. From thence, about the age of twenty-four, he removed to London, and in due time became the originator and head of the eminent publishing firm of Hamilton, Adams & Co. A considerable number of years ago he retired from business, having made an ample fortune. Although trained in the most economical fashion of those bygone days, he combined, with an exactitude and carefulness unexcelled, a large-hearted but discriminating liberality. Of his abounding works of beneficence his native parish has had ample proofs. The Free Church school and schoolmaster's house, a fine building, was built almost wholly at his own expense, and presented to the Free Church congregation, of which his nephew, the Rev. W. K. Hamilton, is pastor, now however, retired to London. Thomas Hamilton had an only son, who became rector of Beddington, in Surrey, a most amiable minister, and died several years ago. Of him his cousin, the late Dr. Hamilton, Regent-square, London, thus wrote:—

“His passion for the olden time was strengthened, if not enkindled, by a visit which he paid to Scotland in 1829. He then had the opportunity of visiting many of those scenes which the mighty minstrel has made so famous,

and, during his sojourn in Stonehouse, the Lanarkshire home of his ancestors, to his great delight, in the family burying-ground, and on the oldest monuments of that churchyard, he found the *fleur-de-lis* of the Raploch Hamiltons, and with characteristic ardour completing the links of the pedigree, he got back to that orthodox starting point of heraldry, the Norman Conquest. But the most interesting fact in his lineage was then scarcely known to our young genealogist. The accomplished and high-hearted Patrick Hamilton was the son of Sir Patrick Hamilton of Kincavel and Stonehouse, and for Stonehouse the honour is claimed of having given birth to the first of the Scottish martyrs."

Dr. Hamilton of Strathblane was an elder brother of the deceased publisher, and made his mark in the Church of Scotland. Their mother came of an Avondale family, which suffered much in person and property from the incursions of the rebels in 1745.

There used to be a story current in the Row, that Hamilton was the first to introduce the courteous words, "please" and "thank you." He was eminently kind, gentle, polite, and judicious, of sterling principle, and indomitable perseverance. His sterling worth was exemplified in a transaction which he had with the winding-up of an eminent bookseller's business. Having received a catalogue, he made up a modest order of some £300 or £400. Soon there came the representative of the firm, and asked Mr. Hamilton what he meant by such an order. Not quite catching his meaning, Mr. Hamilton replied, "I have ordered no more books than I can pay for, and I have ordered as many books as I can pay for;" but the conversation ended in an order being given for £7000 worth of books, to be paid for at the rate of £50 a month. This is said to have been the turning point in Mr. Hamilton's career. His progress was not speedy and brilliant as many nowadays, in dashing speculations, but a steady rise, by strenuous exertion, to the goal of success.

ROBERT MUTER, KERRO-NE-GLOUGH, ISLE OF MAN.

The father of the subject of this notice was born on the farm of Westmains. He and a younger brother succeeded their father, who died when they were young. They left the farm when the lease expired, and Mr. Muter's father removed, about four years after he was married, to a farm in the parish of Hamilton,

where Mr. Robert Muter was born. Mr. James Muter and some other members of the family were born in this parish; and Mr. William, who rose to distinction as a Rio de Janeiro merchant, was born in Glasgow. James still survives, having been trained in early life in a merchant's office in Liverpool, and afterwards in Glasgow, then to a shipper's office in Manchester, after which he started business on his own account. He now lives at Saleon-Mersey, enjoying his well-earned retirement.

An interesting notice of Robert is given in the *English Presbyterian Messenger* for August, 1869:—

“On the 30th June, at his residence, Kerro-ne-Glough, in the Isle of Man, Mr. Robert Muter departed this life, in the 71st year of his age. The Rev. James Fettes, minister of the Presbyterian Church of Douglas, of which Mr. Muter was a member, concluded his morning discourse on the Sabbath following with the following remarks:—

“So far as man can judge, grace was signally triumphant over sin, disease, and death in the departure of our friend. None but those experimentally acquainted with spiritual things can form any idea of his happiness in the prospect of his departing to be with Christ. . . . Naturally calm and enduring, amiable and peace-loving, his natural qualities were renewed and strengthened by a gracious experience in life; during his illness they shone out more brightly, and as the hour of his change drew nigh they seemed to reach a higher perfection than we poor mortals can well understand or declare. Calmly and joyfully he saw his hour approach: “Come, Lord Jesus, come quickly!” was his frequent utterance. “I rest solely upon the righteousness of Jesus Christ,” said he one day to myself; “His blood alone cleanseth from all sin.”

‘Through my Saviour's blood alone  
I look for mercy at the throne.’

“With his characteristic quiet but earnest manner he gave directions for his interment, etc. While things were to be done decently and in order, there was to be no display. To his wife and the members of his family he gave loving but faithful and solemn charges; and, having finished his work on earth, he took his departure to that Saviour whose cross he honoured, whose truth he confessed, and whose cause it was his desire, prayer, and labour to advance. His heart was singularly set upon building up Christ's kingdom in connection with our Presbyterian Church both in England and in this island, and generously did he give of his substance to promote this desire of his heart. By his death his wife has lost a tender and careful husband, his children a loving father, and the Church of Christ at large, and this congregation in particular, a liberal but modest and unpretending friend

and helper. His course on earth is finished, and he is gone. We are left to mourn his loss, and learn the lesson our God would teach us by it."

WILLIAM MUTER, ASHTON-ON-MERSEY, MANCHESTER.

Although Mr. William Muter happened not to be born in Stonehouse, yet the connection of the family with this parish for a long period, and the deep interest manifested by the three brothers—Robert, William, and James—may warrant us in introducing Mr. William Muter to the notice of our readers. It is worthy of note that though his parents went to reside in Glasgow, they sent their eldest son, Robert, whom we have already noticed, to Stonehouse, and apprenticed him to learn the weaving trade, which he found of inestimable service in his business in after life. After completing his apprenticeship he went to a situation in Rio de Janeiro, and by strict attention to business ultimately became a partner of the firm. In course of time William, the subject of our present sketch, joined his brother Robert; and by industry, economy, and assiduous attention to the development of the business, he became a partner also. The two brothers then became the sole partners of the largely increased business, with a branch in London, which Robert managed, while William had charge of the business abroad. Perhaps the best idea may be got of the life and character of Mr. William Muter by the following extract from the *London Guardian*, that appears to have been taken from the *Weekly Review* :—

"In many respects Mr. Muter was a remarkable man—a man of gentlemanly demeanour, high honour, and undoubted integrity; and one who was manifestly ever actuated by genuine Christian principle, a spirit of self-sacrifice, and, in relation to his means, a spirit of great liberality. After having received a good education he was trained for business, for which from his youth he showed great aptitude. After having acquired considerable experience in Glasgow and Liverpool, he went out to South America, and became partner in his elder brother's firm in Rio Janeiro. Here he remained for about twenty years, and acquired the means of which he became possessed. Although always of severe business habits and activity, he 'lived in Rio,' to use his own words, 'in the full and pleasurable enjoyment of the so-called good things of this life.' So engrossed, however, was he in business at this time, that very often the whole seven days of the week



were devoted to it. As he himself said : 'The God of providence, whom I knew not, heaped upon me such pleasure and plenty, that the difficulty was not how to make money, but how to avoid making it.' These were the days of his careless indifference to all that pertained to religion. Business, money, and pleasure constituted then his chief good. He was diligent in business, and 'the hand of the diligent maketh rich.' But this prosperity was not to last always ; for in the midst of his prosperity God laid His hand upon him, and his health began to fail, when he visited his native land in the hope of restoring his health, with but little effect. This he did a second time to as little purpose, when he became convinced that he must return to Rio, wind up his business, come again to England and spend the remainder of his days. By this time he was becoming impressed with the vanity of earthly things, and longed for a rest to which he was as yet a stranger. In this state of mind he one day entered a Church of England, where he heard a sermon from the words in St. John xvii. 17, 'Sanctify them through thy truth ; thy word is truth,' which was blessed as the means of bringing him to the knowledge of the truth. This naturally formed a new starting-point in his experience and life. As regards his health he had, in fact, 'spent' not all, but much of 'his living upon physicians, neither could be healed of any.' As a last resort his attention was directed to hydropathic treatment, and the effect soon became apparent, and gradually he was restored to perfect health. During this period a new world seemed to open up before him. He had received the knowledge of the truth, and with that decision which characterised him, he had ultimately taken his stand. 'The past had been, so far as religion was concerned, a blank—all sin and spiritual loss. The future shall,' said he, 'God helping me, be truth and duty.' To this resolve he with steadfastness adhered to the end. In this course of action he brooked no temporising ; but took up his cross, denied himself, and cheerfully followed his Master's lead, despising alike the malignity and misrepresentation of men.

"Although a staunch Presbyterian in Church polity and doctrine, he was broad in his sympathies, a great lover of Gospel truth, could worship with any denomination of Christians, and enjoy a Gospel sermon of whomsoever preached. On the other hand, however learned or eloquent the preacher might be, if it had not in it the substance of saving knowledge, it had but small attractions for him. Mr. Muter took a great interest in home and foreign missions, and contributed liberally in support of them. In the Manchester City Mission he took a deep interest, attended its meetings without fail ; always took the lowest seat, but was amongst the foremost in the list of contributors. He loved his Bible, read it morning and evening at family worship, and always after the mid-day meal, and engaged shortly in prayer with those at table, that the blessings received might be sanctified by the Word and prayer. In social life he was affable and genial, modest in putting forward his opinions, as he was firm in holding them. He was

extremely unselfish, and willing to serve others in the most humble offices for their good, and did not consider trouble if only he could be of service. In liberality he was most unostentatious, but being a strict man of business, very speedily noticed and checked anything that indicated looseness of conduct in money transactions. At one time he held strongly that Christian giving ought to be in secret, that the 'right hand should not know what the left did.' Of a liberal spirit himself to every good cause, he instinctively shrank from meanness or any covert attempt on the part of others to roll their own legitimate share of a burden on to him. There were many evidences that he had most enlightened views of the motive of his stewardship towards God, and that he exercised it with great care. The vast majority and chief of his acts of charity were entirely unsolicited, and were the results of his own prayerful consideration of his duty. No Christian agent ever came to him with a good cause and received a discourteous reception. He has been known to meet expressions of gratitude for liberal donations with counter declarations that he was the obliged party. In the work of Church extension he took a lively interest, and gave most liberally in support of it. He contributed £1000 to the Church Building Fund raised by Dr. Hamilton, and gave, by his liberality, the first impulse to Church extension in the English Presbyterian Church, after a period of over twenty years in which nothing had been done to increase the number of their churches. He first guaranteed £100 per annum, if required, to maintain ordinances at Withington, and gave over £1000 towards erecting the church there. He guaranteed the amount needful to begin the movement at Sale, and contributed £2000 towards the erection of the beautiful church there. He offered £1000 conditionally to begin the movement at Whalley Range, but as the condition was not accepted the gift could not be claimed. He also contributed liberally to most of the other new churches there; and to many throughout England, but especially in Manchester, was the effect of his liberality felt. His last gift to the Church of an important kind before his death was that of £2500 to found three scholarships in connection with the Presbyterian College in London. And now, after a few small bequests and an annuity, he has bequeathed 'the residue' of his estate (over £50,000) to be equally divided between the Sustentation Funds of the Presbyterian Church of England and the Free Church of Scotland. Thus has passed away one of the truest benefactors and the staunchest of friends the Presbyterian Church of England ever had. 'He rests from his labours and his works do follow him.' He died on the 26th December, 1877, in the 71st year of his age."

Of his gifts to Stonehouse, £100 was given by the brothers, Robert and William, as a nest-egg, through his cousin, Mr. John Muter, Watstoun, whose names were not to be revealed, to start the Free Church school buildings; and £50 was given by himself

to aid in erecting Greenside Subscription School, and he gave £200 to help to erect the new Free Church. Many lesser benefits were conveyed privately to deserving parishioners.

REV. JAMES HAMILTON, D.D., LONDON.

Although we do not claim the late Dr. Hamilton, London, as a native, yet he was intimately connected with the parish, being a landed proprietor in the parish, and his brother being Free Church minister, he ever manifested the deepest interest in the welfare of the place, and spent many of his summer holidays amid the scenes where his father and his paternal ancestors were reared. As the "Life of Dr. Hamilton" is published, the reader is referred to a full account of the life and labours of one of the brightest sons of the Church. The writer may be pardoned for here introducing a few personal reminiscences contributed by him to the *Christian Leader* some time ago:—

"To know Dr. James Hamilton was to love him; to be intimate with him was sufficient of itself to redeem one's life from its commonplace character, henceforth to feel the powerfully attractive influence of a life consecrated to the glory of God and the good of men. Radiant as with Heaven's own sunshine, love beaming in his eye and lighting up his countenance, modulating the musical accents of his voice, imparting elasticity to his tall and slender frame; happy in himself and all his surroundings, and ever trying to make all with whom he came into contact partakers of his happiness, we expect to look awhile

'Ere we behold his like again.'

Wealth, titles, and possessions can confer but an ephemeral glory at best on their possessors; but a character built up of purity, truth, and goodness, invests its possessor with a halo of imperishable renown, and a life consecrated to the well-being of others leaves a deep imprint on the sands of time.

"What Dr. Hamilton said of his father we emphasize in regard to himself: 'His affections were so warm, his standard of Christian attainments so lofty, his spirituality of mind was in such grand harmony with his intellectual majesty, his whole nature was so noble, that it was with an admiring, up-looking affection that he was beloved by those who sufficiently knew him.' We will not soon forget the impressions made by the Rev. James Hamilton of London, the distinguished preacher and author, while he was on a visit to the parish of Stonehouse, in the Middle Ward of Lanarkshire, whence sprung all his paternal ancestors for many centuries. The scene was one not soon to be forgotten by any of the devout worshippers who listened to

him there during the summer of 1843. It has been said that 'of all natural objects there is none for which we acquire so real an affection as the "burn" or rivulet of running water on whose banks we may have been born, through whose pure wavelets we may have "paidled" in childhood, or beside which we may have rambled in maturer years. Each "gleaming pool" and "gushing swirl" become endeared to us, each stone that dapples its surface, each bush or tree that fringes or shades its margin. The firm hold on the heart and imagination which these streamlets take is shown in almost every page of our truest poets.' On a lovely Sabbath morning a large company, who had left the church of their fathers, assembled in a grassy angle of a field that gently sloped up to a brae, around the base of which there wimpled a rippling burn. A cart was planted in the plain by a neighbouring farmer, a desk was erected in the cart by some zealous elder, and an awning stretched overhead. From this primitive pulpit did the accomplished minister of Regent-square speak, with thrilling power and pathos, the words of eternal life to the large body of eager listeners that clad the slopes of the verdant hill. Graved on many a heart is this sequestered nook, round which the Watstoun burn meanders, and the retrospective scene has a loveliness far surpassing aught that Nature can bestow. The introductory service of praise and prayer being ended, the preacher gave out for his text Ezek. xxxiv. 29, 'And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.' With his ardent love of botany he illustrated his theme in the most enchanting manner, imparting unprecedented freshness to his subject, and exhibiting it in new and strikingly varied aspects. Forenoon service being ended, groups of the villagers might be seen wending their way homeward intensely interested in animated conversation. After partaking of some refreshment similar groups were observed walking in solemn conclave to the burn side, absorbed discussing some all-engrossing subject. By drawing near to the devout company it was at once apparent that the topic that seemed to light up the countenance with joyous animation was the glory of the 'Plant of Renown.'

"In the afternoon the preacher again ascended his primitive pulpit, and the eyes of the whole audience were fastened on him as he announced Isaiah xlii. 21, 'The Lord is well pleased for his righteousness sake.' The young, the middle-aged, and the hoary were alike rivetted to the spot while he told the simple and beautiful story in his characteristic style, the very tones of his voice bespeaking the large loving heart that yearned to bring his hearers to the knowledge of a living, loving Saviour. A farmer from a neighbouring parish, wending his way homeward after the sermon, remarked to his friend accompanying him, 'Hech man, I thoct the wee fellow wi' his pairtly-broken pitcher wad get in, but it wadna' do.'"

## AULD STANEHOUSE.

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THE ancient names of the places in and around the village are well-nigh forgotten, and it may be interesting to some to preserve these as far as it is possible now. Many of these names speak of their origin, and others are extremely difficult to trace.

*Hillocks o' Bent.*—This is a field in which the Townhead Toll was situated, extending partially on the Strathaven and on the Sidehead roads.

*Kittyfell.*—This is a park on the Sidehead-road, immediately beyond the Townhead Public School.

*Willowlea* is a park adjoining the first house in Townhead-street.

*Calfauld.*—This place extends from Wellbrae to the present schoolmaster's house, Sauchrie Cottage.

*Wellbrae* is the vacant piece of ground through which the pipes conduct the new well water to the spout. It is fenced and laid down as a bleaching green.

*Parkhall* is that piece of ground which extends from opposite the U.P. Manse to Queen-street.

*Mount Pisgah.*—The field on Westmains where a tumulus was found.

*Sandbed.*—Adjoins Parkhall in Queen-street.

*Puddock-lane* was where the smithy in Queen-street is situated, and the reason it got that name was that a barber in the olden time was coming home from Strathaven, half-seas-over, and fell into a pond that was infested with frogs. After this misadventure he was sometimes styled the "Flemington Frog," and his place of abode got the name of Puddock-lane.

*Provost's-slap* was where that garden is now situated which was formerly in part an old road to Spittal; and the famed Provost's Well is in an adjoining garden in Union-street. The provost whose name is associated with this place was one of the best types of a worthy old Scotsman, an elder of the kirk, and a man the fragrance of whose character remains to this day.

*Herring Neuk* was where the stable of Hamilton farm now stands; and the old building near where Mr. Hamilton's house now stands was Cam'nethan Inn.

*Snail-street*.—The present Union-street, which was termed Spittal-street, as it is the road leading to Spittal; in former times the old road to Spittal abounded with snails in the gutters and ditches on the sides of the road. Snail-raising is a source of considerable profit in Burgundy.

*Kye's Craft*.—This is likely a corruption of Cow's Croft, a park to the south of the gardens off Argyle-street, near Hamilton farm.

*Stank*.—This was originally a farm steading that was taken down within the recollection of those living, which stood at the back of the gardens on the left-side of Angle-street, and faced the Cross, with an immense dungstead right in front of the house.

*Dub*.—This seems originally to have been a farm house, but latterly was a marshy place, and often a stagnant pool of water, on the right hand of the farther end of Angle-street.

*Boghall* still retains its original name.

*Doghillock Well*.—This was a well on the march between two properties, on the left-hand side of New-street.

*Elbow*.—This was the place that is now near the beginning of Lockhart-street, on the left-hand side.

*Wassocks*.—This was the park that is now right below the quarry road, and in which Meadowbank Cottage is now built.

*Langsyke park* is the park opposite the tilework.

*Gallowhill, No. 1*, is the park beyond Watstoun burn on the left, belonging to Burncrooks.

*Jellisbutts* is the park next to the small plantation at the head of the hill, on the left hand side of the road, near to what is known as Crossyett knowe.

*Gallowhill, No. 2*.—There is a field on the farm of Kittymuir stretching up from the "Doo-flicht" that bears this name.

*Sodom hill*, overlooking the Cander and Avon.

*Geordieflit brae*, *Girzel knowe*, and *Pennisten knowe*, are the brae and the hill round which the road winds in ascending the road to Crofthead.

*Swallow brae* is the steep brae that descends from the park near the Ringwell park, till it reaches the Avon at the Clovers hole.

*Kobars*.—The high land on Holm farm that goes by this name.

*Slaeholm*.—The field in which the oil-work was started. The braes were filled with sloe bushes at one time.

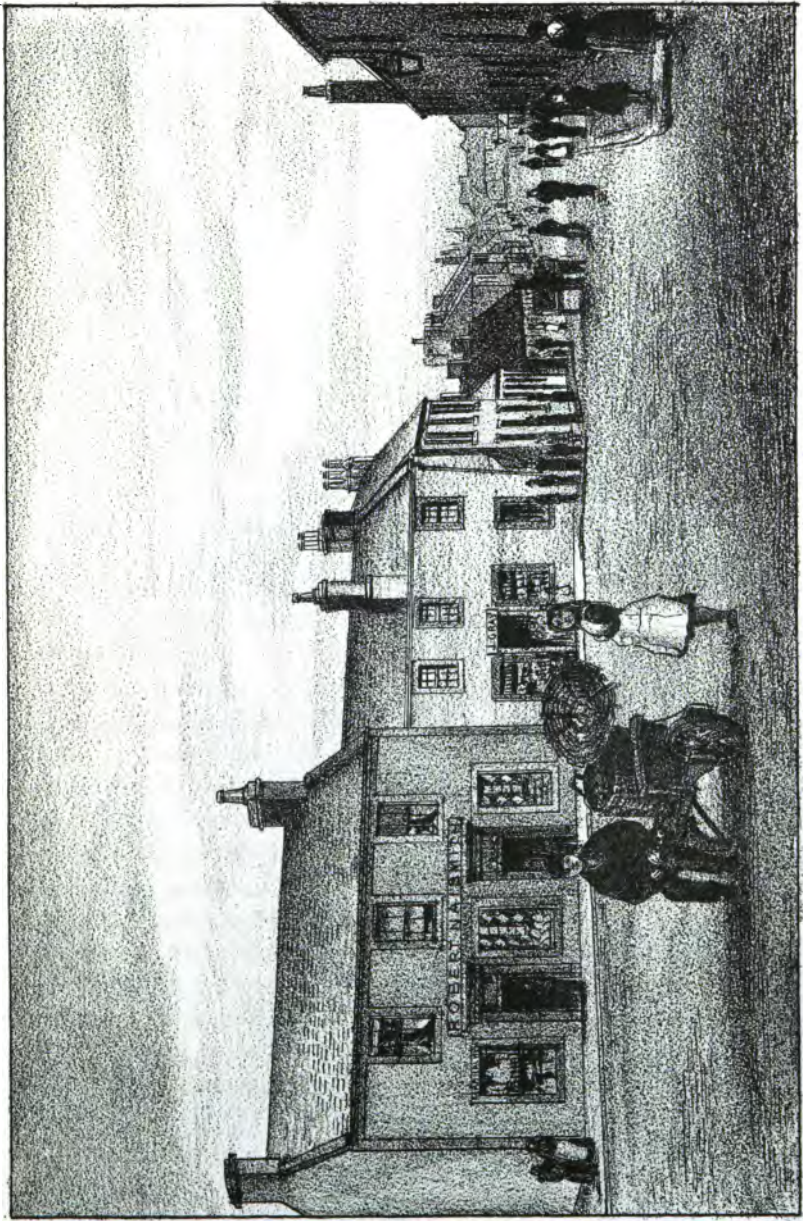
Almost every pool in the Avon has a name; and beginning at the junction of the Avon and Cander, we will take the names in order till we reach Glassford bridge:—

1, Horsedub; 2, Ramsraig and Todstable; 3, Tammis Millar's hole; 4, Ritchie's dam; 5, Parr's hole or stream; 6, Doo-flicht; 7, Tod-i-willin; 8, Sandwheel and Boiling pat; 9, Riding stane; 10, Brig hole; 11, Hazel hole; 12, Secaurin; 13, Clovers hole; 14, Ford; 15, Birk's burn; 16, Milnholm dam; 17, Horse pool; 18, Keir's steps and Keir's hole; 19, Catcastle hole; and 20, Glassford mill dam.

#### MODERN STONEHOUSE.

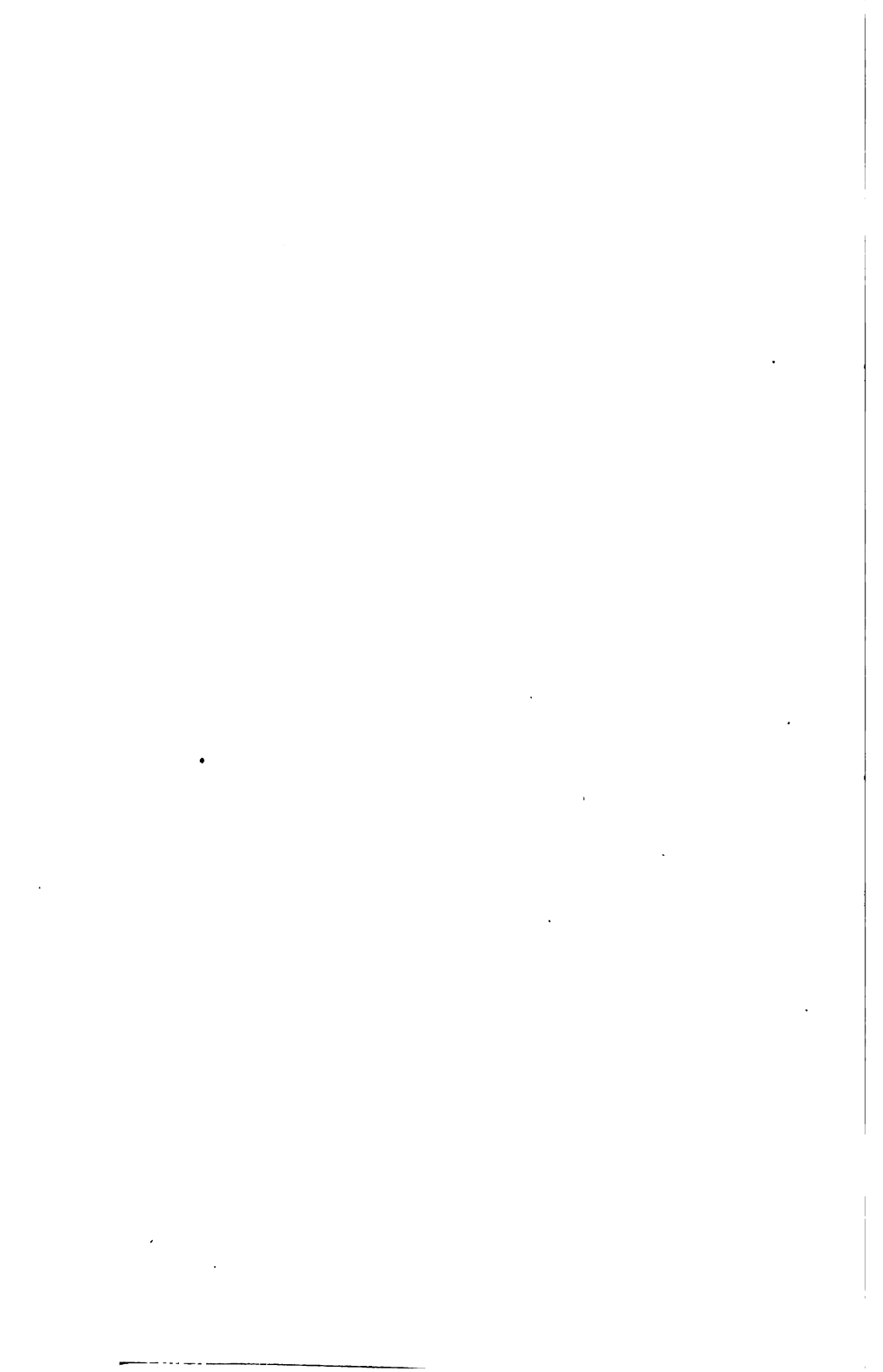
To those natives who have reached the allotted threescore years and ten the appearance of the town is now in striking contrast to what it was in their early years. Large numbers of the one-storeyed low thatched houses have given place to one and two-storeyed houses with slated roofs. The Cross has undergone quite a transformation. The new buildings erected where the old smithy and the "Old Ship" stood, with the handsome corner buildings on the opposite side round to Anglestreet and Hamilton farm on the site of the old Cam'nethan Inn, have effected a vast improvement. The new Free and U.P. churches, with the various fine schools and the new cottages in Cam'nethan-street, Hill-road, and Parkhall, all tend to enhance the appearance of the town, while the comfort and wellbeing of the inhabitants, who are in general sober, intelligent, and industrious, are greatly improved from the days of yore.

We here present a view of Stonehouse Cross and King-street in 1884.



STONEHOUSE CROSS AND KING STREET.





## STONEHOUSIANA.

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A FEW current anecdotes are here introduced out of a large number afloat:—

*"The Road to Heeven."*—J. H. was sorely annoyed with people going through her garden when they went to worship on Sabbaths at the tent that was placed at the foot of the town, where the Secession preachers discoursed to the congregation that met there ere there was a church built. So one day seeing some people taking a short cut to the tent through her garden, she came out in great wrath and accosted them, crying out, "Is there nae road tae Heeven but through my kail-yard?"

*"Barndoges."*—J. C. was one Sunday at the church hearing a probationer as a candidate after the former minister had left the place, and being greatly charmed with his thundering eloquence, burst out with the exclamation whenever she reached home, "We've had a rale Barndoges the day." (Boanerges of course she meant.)

*"I shall die in my nest."*—On another occasion J. was asked when she came from sermon by Mr. W., styled Provost W., what was the minister's text. J. replied, "I shall die in my nest." "Hoot toot," says the provost, who was well versed in Scripture, "there's no such a word in all the book." But J. maintained her point, although she could not quote verse, chapter, nor book. However, to get her statement confirmed, she went to C.'s wife and asked her on the subject, and the text was pointed out in Job. J. marched triumphantly back to the provost and showed him the passage, and the provost, a little discomfited, said, "Weel, J., unless I had seen it wi' my ain een, I wadna hae believed it."

*Burns in the Pulpit.*—It was a dangerous thing in those times to quote Burns in the pulpit. One of the probationers that was standing as a candidate for a vacant church happened to quote the lines of Burns: "The snowfall in the river, a moment

white, then melts for ever ;” and although in every other respect an acceptable preacher, yet quoting from Burns in the pulpit sealed his rejection.

“*Come, Happy Souls.*”—An old soldier was extremely desirous to be allowed to lead the psalmody in the church, and accordingly he repaired to the precentor and asked if he might get precenting for him one day. The precentor said, “Well, G., what tunes can you sing?” and brightening up with great energy, he replied, “I can sing, ‘Come, happy souls;’ but I’m gran’ at ‘Ye richteous.’”

“*The Intention o’t.*”—A. H. was in the habit of trying his hand at the preaching occasionally, and one of his acquaintances asked him if he was going to have a collection at his next preaching? “Of coorse,” says Andrew, “that’s the intention o’t.”

“*If the hert be richt.*”—A certain well-known character was found appropriating for his own use what did not belong to him, and being questioned on the point, naively remarked, “It’s nae maiter what the haun’s be daein’ if the hert be richt.”

*The Loch, the Dub, and the Stank.*—The three principal houses in the village in ancient times were farm steadings that were known by these three names. An old blind woman was annoyed by the custom of taking beggars from one place to another, and declared, “She never kenn’d the like o’t; she was ta’en tae the Loch and then tae the Dub and then tae the Stank.”

*Caught by the Fairies.*—Old J. C., who was bellringer for a time when the bell was on the jail, was a great believer in the presence and power of witches in the night time, and he used positively to affirm that he was often caught by the legs when he went up the stairs to ring the bell at night. He died at the advanced age of ninety-three.

*A Day’s Shooting.*—D. M. was a shoemaker, who had been an old soldier. Cogitating one day over the conduct of some of his customers who were deep in his debt, and, getting into a furious passion, he said to his apprentice, “Jemmy, I’m going to get a gun and have a day’s shooting at these customers.”

“*The Old Man Over the Way.*”—The same person was in the habit of taking family worship at times, and one day he was praying for a person who lived on the opposite side of the street

from him, and, after naming him, G. S., he said, "O Lord, you well know who I mean; it's the old man over the way."

"*Solomon but a Child.*"—Sometimes he got into such a state of elevation that he fancied he was endowed with extraordinary wisdom; and, when in one of these strains, he says to his apprentice, "Jemmy, Solomon was but a child to me."

*A Wonderful Flute.*—A musician was one night returning from an excursion, a little top-heavy, and there being a heavy fall of snow, he tumbled into a snow-wreath and lay still for some time. Taking out his flute he tried to play a number of tunes, but all in vain—he could produce no sound, although he played over the tunes. After a time he got up and wended his way home. Upon arriving at his house he took out his flute and laid it down by the fireside, and went to bed. He had not lain long till the flute began to emit music, and, to his astonishment, every tune was distinctly gone through that he had tried to play when in the snow-wreath. He was always credited with a powerful imagination.

"*The hour of my departure's come.*"—D. M. had an apprentice who had been found guilty of stealing apples from a neighbouring garden, and some of his shopmates determined to give him a fright, so they arranged that they would get some parties to personate the beagles. A waggish fellow then told the offender to hide at once, as the beagles were in search of him, and suggested as a proper place a barrel in the garret. After he was ensconced in the barrel the supposed beagles came tramping up the stair, with considerable noise, and even came knocking against the barrel, but never removed the lid. Of course, the lad was in fearful consternation, and after the beagles were on their way down stairs the wag whispered into the barrel, "Pray, sir; pray, sir;" and the lad said, "What shall I say?" and he said, "Say 'The hour of my departure's come.'" It was a cure of the thieving propensity.

"*Leaving this weary warl.*"—Old B. was often boasting about his readiness to quit this world, and some of his companions thought they would try his faith, and so over their cups they prepared a drink for him which they said would rid him of all

the ills to which this mortal flesh is heir. Of course, B. did not know that it only contained a little magnesia, but he was quite equal to the occasion. "Weel," says he, "I wad think naethin' tae leeve this weary warl, but I wad hate for it tae be said that I was hurrit away wi' Jamie Lochore."

"*Well done, noble resolution.*"—On one occasion he was determined to pass the public-house without going in, and after passing it some distance he suddenly turned round and exclaimed, "Well done, noble resolution, come back and I'll gie ye a gill for that."

"*Baltic fleet.*"—There used to be a company of jolly toppers who frequented the public-house that stood in the olden time at the Cross, well-known as the "Old Ship," and from their frequent meetings and carousals, at which there were elicited flashes of wit, humour, and fun, they became familiarly known as the "Baltic fleet."

"*Keep on your hat, sir.*"—The minister was one day calling upon J. W., and after entering the house he took off his hat, and began to make enquiries as to the welfare of the inmates of the house, when J. W., who had a great deal of humour about him, said, "Keep on your hat, sir; keep on your hat, sir. I was aince a puir man like yersel'."

"*Drowned with the minister.*"—T. H. was playing at the ice one day, and the minister happened to be playing on the occasion. The ice was weak and it gave way, and the players got a ducking. T., who was a very little man, was afterwards asked what he would have done if he had been drowned. "Oh," says T., "I wad just hae gaen wi' the minister."

"*Lame a' my days.*"—J. G. had got married, and next morning was sitting musing when his wife stepped across the floor, and to her husband's astonishment he discovered she was lame. "Marion," says he, "ye're lame, woman." Mrs. G. replied with evident unconcern, "Tuts, Johnny, I was that a' my days."

"*The kirk a theatre.*"—A worthy old beadle, A. H., was asked by the minister to light the church on Monday evening, as he was going to give a series of views with the magic lantern. "Na, na," says Alec; "if ye're gaen tae mak' the kirk a theatre, ye

may licht it yersel'." So the minister had no other resource than get a deacon to perform the duty.

"*Aboon the stars.*"—T. D. was talking about the minister and his lectures on astronomy, and not being quite sure of their beneficial tendency, says Tammas, "The minister has a great faucht amang the stars, but my great faucht is tae get aboon them."

"*The wicked fleeth.*"—Old M. J. was a noted scold, and nearly everybody was frightened for her tongue. She was blind of an eye, and had a masculine voice, which she sometimes used with great power. The minister was very unfond of meeting her, and one day seeing her coming, he instantly evaded meeting her by changing his route. M. roared at the pitch of her voice, as she saw the minister disappearing round a corner, "Ah, the wicked fleeth when no man pursueth, but the righteous are bold as a lion."

"*The Garfa.*"—M.'s husband was a worthy man and much respected, and somewhat of a character also. In his younger days he went to call upon a companion whom he had heard was ailing, and having asked at the young man's mother how he was, she replied, "No very weel, and no very ill." "Ah," says Bauldy, "it 'ill be the garfa." "Ah," says the mother, "what's that? I never heard o' that afore." "Oh," says B., "its an inclination to eat, but nane to work." Upon hearing the definition of this strange disease, the young fellow roared out of his bed, "If I was out at ye, sir, I wad dae for ye;" but B. soon made himself scarce, enjoying the joke.

"*The nearer the morning the waur.*"—Happening to be harvesting one season, and getting over-fatigued, he was determined to have a rest for a day. In the early morning he was wakened up to start work; but B. told his neighbour "he hadna been weel a' nicht, and aye the nearer the morning the waur."

*A Clear Delivery of a Bull.*—T. F., farmer, had purchased a bull from another farmer beyond the Clyde, and when about to cross the river on his way home, the rope was attached to the nose and feet of the bull, and T. F. then waded across the river with another rope attached to the bull to guide it over. How-

ever, the bull got clear of the rope and went down the stream till it reached a deep pool, and being bound nose and feet together, was unable to extricate itself, and so was drowned. T. F. cried over to the farmer, who was on the opposite bank watching the course of events, "That's to say, Billy, I have nae got a clear delivery o' the bull."

*Raising the Affliction.*—One person describing to another the manner in which he used the acid cure for his son's back, and showing a small brush that was used to raise a friction on the skin, "Ye see," he said, "this brush is used to raise the affliction."

*Better than Daylight.*—T. B. was overjoyed at the introduction of gas into the village, and as some were praising its superiority to lamp-oil light, "Ay," said this worthy, "or daylight either."

*Cannel Licht or Daylight.*—G. B. had two apprentices, and one evening they were expressing their disapproval of lighting at night, in order to work, when one of them remarked, "I wunner wha made cannel licht!" "Ay, or daylight either," said the other.

*"Come to lauch at folk."*—When the minister held one of his meetings for catechising grown-up persons, the beadle, T. W., was asked how many sacraments there were, and T. answered, "Ten;" whereupon some women smiled at the answer. Next day Mrs. S. said to T., "I was sorry for you at the meeting last night," and he replied, "A when jades just come yonner to lauch at folk."

*"Ye wad say sae, sir."*—The minister was sorely tickled with the invariable answer of an old woman, H. B. When the question was asked if there were ten commandments, or any question similarly put, she invariably replied, "Ye wad say sae, sir."

*"Baith cauld and wet."*—A person who did not appear to know very much about agricultural matters was told that his stacks were het, whereupon he exclaimed, "That was impossible, as when they were put in, they were baith cauld and wet."

*"He wadna keep her lang."*—A young woman, who seemed to have been somewhat of a termagant, had gone out to bring in a raking coal for the fire, but did not return in due time, and some one suggested that perhaps the deil had run away with her; but

her brother soon settled that point by saying that, "If she was nae better wi' him than she was wi' them, he wadna keep her lang."

"*I needed the hale road mysel'.*"—A young man being out at a "rocking" one night arrived home somewhat late, and a little elevated with the good cheer, after all the family were in bed. When he came in he began to wind-up the clock, as was his custom, and this wakened his mother, who remarked, "Ye wadna meet mony folk on the road at this time o' nicht." "Deed, no," says he, "there wadna tholed to hae been mony, for I needed the hale road tae mysel'."

"*Speak, dame, or I'll burst.*"—Two women were quarrelling at work, and the one being somewhat of a scold raged furiously, but the other maintained an exasperating silence; at length the scold burst out, "Speak, dame, or I'll burst."

"*Let the saw seek the sair.*"—Old C. W. was possessed of a considerable amount of genuine Scottish humour. One day he had got his leg hurt, and a person ran and procured some whisky, which he brought and was about to apply it to the injured leg, but he was immediately arrested by the exclamation, "Hoots, man, gie me't, and I'll put it in the inside, and 'let the saw seek the sair.'"

"*I hadna ane.*"—A boy from Larkhall called upon an agent here, who was particular in regard to all who came into his warehouse taking off their caps and showing due respect. One day this boy came bluntly in and never dreamed of taking off his cap. The agent was annoyed and asked him, "What was the first thing you learnt at school?" The boy replied, "The A B C." The agent asked, "Did the master not tell you to take off your cap?" "No." "Why that?" said the agent. "Because," says the boy, "I hadna ane."

A LOCAL POET.—Mr. John M. Walker for a considerable period followed the occupation of a tailor. Being possessed of good natural abilities he applied himself to photography and the repairing of watches and clocks. He issued a volume of his prose and poetical effusions in 1867, entitled "Songs and Poems,



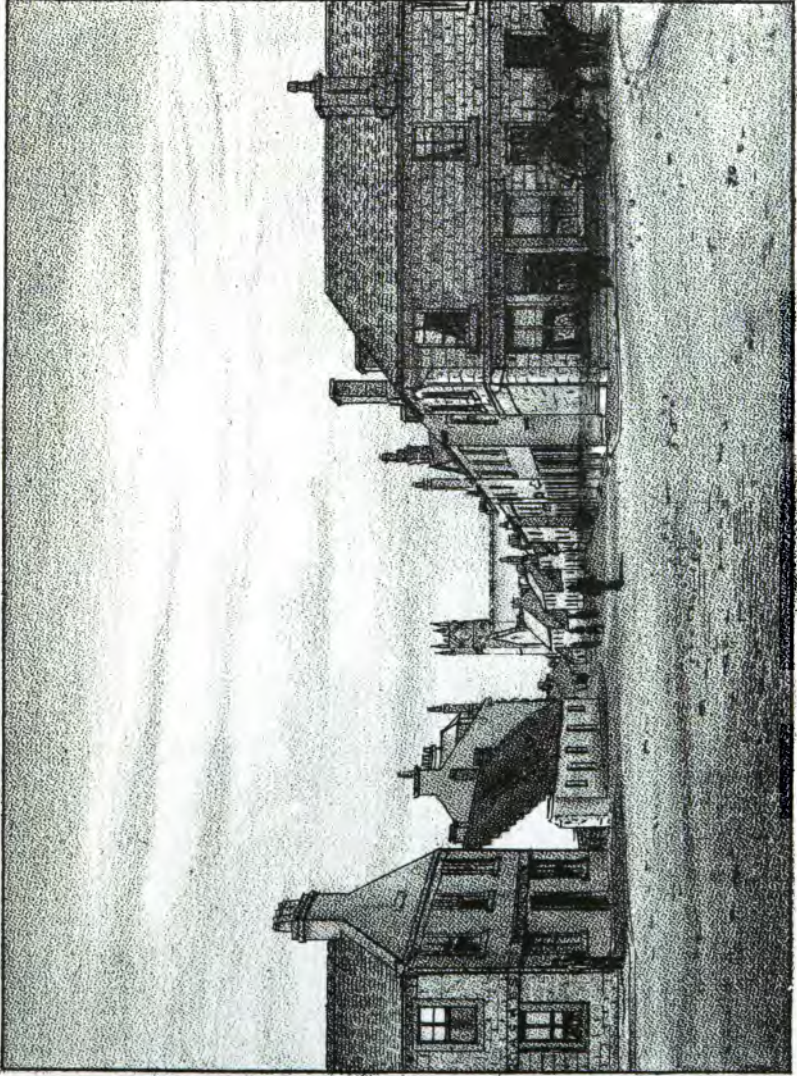
with Remarks and Reveries on various subjects." As a specimen of his verse we quote the "Elegy on Mrs. S., Stonehouse," who died 13th February, 1863:—

" From youth to age, without a stain she passed,  
 In maidhood, wife, and widowhood at last;  
 Tho' ne'er among the flaunting idly classed,  
 Yet all her life was with abundance blessed.  
 To stay at home on Sabbath ne'er would yield,  
 Tho', soldier-like, she'd fall upon the field;  
 So in the church the fatal wound did come,  
 She felt the hint, and left to get her home;  
 Her friends alarmed, she was got quick to bed,  
 And calmly sunk till her brave spirit fled.  
 Who could object to part at such an hour,  
 When she had seen of years fourscore and four?  
 Her graveclothes made, lay ready many a year,  
 Paid all she bought, to keep the coast aye clear.  
 She made her will, to banish future strife,  
 For she prepared for death as well as life.  
 With her lot now we may not interfere,  
 But she's left much for imitation here.  
 Again with him she loved she's side by side,  
 Who, sixty-six years back, made her his bride."

He was always ready to relate some racy anecdote. We subjoin one that he gives in his book, entitled—

"*Anecdote of a Stonehouse Laird.*—He was very rich, and was hurrying his workers a little, when one of them said, 'I'm sure you needna be in sic a hurry; ye ha'e far mair than ever ye'll need.' 'Ah, but ye ken we should work as if we were gaun to leeve for ever, but leeve as if we were tae dee the morn.' If the Irish were to try that way at home they might soon be as happy as the children of Israel."

Of his book he says: "If you miss fancy, you'll be sure o' facts. As Daft Will said when they were shanking in the moss, 'If they miss coals, they'll be sure o' peats.'"



STONEHOUSE CROSS AND TONGATE.



## STONEHOUSE WITCHES.

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THE subject of witches is one that throws a peculiar light on a certain phase of human history. All down the ages in Egyptian, Jewish, Grecian, Roman, and British history the subject has attracted observation, and influenced belief and conduct in some considerable degree, till enlightenment dispelled in a great measure the illusions that were inwoven with superstition. Scotland shared largely in the witch ideas, and, although the belief has been exploded for upwards of 200 years, still lingering traces of it were found in rural districts up till comparatively recent times. Although Stonehouse renounced the superstitious notions regarding witches earlier than most of the surrounding parishes, it is curious to observe that the epithet "Stonehouse Witches" has been perpetuated by the other parishes referred to. This is accounted for in the following manner:—The inhabitants of neighbouring parishes attributed various calamities that befell them to the witches that had been repudiated and set aside by the parishioners of Stonehouse. When passing through the village it was customary for outsiders to carry branches of the rowan tree (mountain ash)—supposed to act as a charm against witches—in order to protect themselves from the injuries that might be inflicted by the vicious and revengeful witches. At the annual games held in the parish the neighbouring combatants were afraid of these malignant spirits, and carried portions of this tree as a safeguard.

The credulity of the ice-players was sometimes taken advantage of by a noted character, who used to take a small box under his arm and march to the Millholm Dam where a *honspiel* was being played. When the ice-players, from a distance, saw the old weird-like man approaching, they got frightened, and as the opinion was freely circulated of his having connection with the witch tribe, the men were usually put off their play and lost the game. In order to increase their terror, he usually opened his

box at some distance and let out some small white creatures that ran about for some time. After he had accomplished his design of diverting attention and inspiring terror he decamped. Of course the box contained only a few white mice.

As illustrating the prevalent notions on the subject of witches fully two centuries ago in this country, we are informed that "Mr. Gideon Penman, curate at Creighton, was well-known to be a witch. Divers eye-witnesses deponed they had many times seen him at the witches' meetings, and that the Devil called him ordinarily 'Penman, my chaplain.' Also, upon a time when Satan administered his communion to his congregation, Penman sat next the Devil's elbow, and that when their deacon had served their table with wafers, in the Popish fashion, when there remained two wafers more than served the company, the deacon laid down his two wafers before the Devil, which two the Devil gave to Penman, and bade him go carry these to the Papists in winter." It was affirmed that Penman was a chief hand in beating up the slow ones at the witches' dances. He denied all, and was liberated on caution. Such were the times when "any decrepit, envious, or avaricious old woman could transform herself into a hare or a cat; sail the seas in a sieve or an egg-shell; transport herself through the air upon a broom; collect at her pleasure, and by invisible means, all the milk in her neighbourhood; or, by a few knitted straws and a misshapen image of clay, stuck full of pins, destroy the cattle of a neighbour."

Nearly everything that was shrouded in mystery was surrounded with superstitious notions. The carefully paved Roman roads were something quite out of the ordinary way, and the idea was quite common that they were the work of wizards, and, in fact, they were popularly termed the "Devil's Causeway."

## AVONSIDE RHYMES.

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THOMAS SCOTT, author of the effusions here introduced, was son of Thomas Scott, carpenter, Bellshill, and born in the year 1775. He attended the Grammar School, in which he distinguished himself, and enjoyed the pre-eminence amongst his classmates of being the best Latin scholar. In due time he went to College, in the expectation of being a minister, but just when within one year of completing his curriculum at the Divinity Hall he discovered that he was not adapted for public speaking; and being exceedingly diffident, he relinquished the idea of entering the sacred office and betook himself to teaching. He was appointed parish schoolmaster at Blantyre, and while there was married to Janet Johnstone, daughter of Mr. William Johnstone, Minyigip, in December, 1797. In the course of this year he removed to Hamilton, where he had a considerable amount of work in the form of private tuition. In the year 1801 a vacancy occurred in Stonehouse, and he was selected out of a list of fourteen applicants. Mr. Scott became session-clerk, and he was likewise appointed inspector of poor and collector of poor's money, at the modest salary of two pounds annually. He laboured in the parish for the space of forty-five years, although latterly he retired from active school work, and on the 25th December, 1846, passed peacefully away, in the hope of a blessed resurrection, at the age of 71.

These fugitive pieces, taken at random from an MS. volume, were never intended to pass beyond the family circle, far less for publication, so that the Editor takes all the responsibility in connection with their appearance here and now. No one had a richer store of original anecdotes than Mr. Scott, and his visits to the families of the district were highly appreciated, as the certain result was an evening's pleasant entertainment. His grandson, Thomas Scott, Hamilton, published a small volume of poetry of some merit when about 16 years of age, but he died shortly after entering the Divinity Hall.

### A Mother's Feelings.

THE flaming sun had sunk to rest  
Beyond the ocean water,  
But ah ! for thee no rest is found,  
My daughter, oh, my daughter !

How sad the lonely hours of night  
To me again returning,  
While by thy couch I sit and sigh,  
To hear my baby mourning.

For thee, my love, my very heart  
Within me sinks with sighing ;  
Thy mother's feelings who can paint,  
To see her baby dying.

Oh rest thy weary head, my love,  
Upon this downy pillow,  
While sad the mourning mother weeps  
Like yonder weeping willow.

Wan, wan that cheek, and dim that eye  
With joy that used to glisten ;  
And dull those ears so quick to hear,  
And to my voice to listen.

And nerveless now that snow-white arm,  
Oh, how it seems to wither ;  
Thy falt'ring tongue can feebly cry,  
" My mother, oh, my mother."

Alas, these lips once coral red,  
Now pale—see how they quiver ;  
Ah, fled—my Jeanie's spirit's fled  
For ever and for ever !

My babe is gone, for ever gone ;  
My hopes were false and hollow ;  
But, Jeanie dear, soon, very soon,  
Thee to the grave I'll follow.

There side by side we'll quietly sleep,  
My dearest child, together,  
Till the last trump awake us both—  
My child, and me thy mother.

Thence raised in glory we shall live  
 With Christ in heaven for ever,  
 Nor time nor cruel death again  
 Me from my Jane shall sever.

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### The Butterfly.

THOU pretty little fluttering thing,  
 For ever sporting on the wing,  
     In robes of brightest hue ;  
 From flow'ry shrub or fragrant rose,  
 Or bean whence balmy odour flows,  
     Thou sipp'st the silver dew.

Devoid of fear, devoid of care,  
 Thou wing'st the fragrant balmy air,  
     Whilst shines the sun so bright ;  
 And when his beams set in the west,  
 Thou to some rose retir'st to rest  
     Until the morning light.

Thy life's a life of pleasure sure,  
 But ah, alas ! not to endure—  
     A moment seals thy doom.  
 A swallow twittering through the air,  
 Espied thee sporting, void of care,  
     From scented bloom to bloom ;

And with his bill as with a knife  
 He cut thy tender thread of life,  
     And without more delay,  
 Pursued his swift and airy tour  
 More of thy kindred to devour—  
     Poor creatures of a day.

And man, fool man, dost thou suppose  
 Thy life secure from mortal foes  
     Unlike this butterfly ?  
 When thou dost think no danger near,  
 All unsuspecting, void of fear,  
     Death lets his arrow fly.



Not as the swallow to its nest,  
 At evening cool retires to rest,  
     Till morning deck the east ;  
 Then thro' the ample air doth skim,  
 Or near the river's wat'ry brim,  
     Luxuriantly to feast.

No ; death—remorseless death—doth slay  
 As well by night as in the day,  
     Nor heeds the infant's cries ;  
 The high, the low, the rich, the poor,  
 Alike he steps into their door,  
     And carries off his prize.

May, then, our years and months and days  
 Alone be spent in wisdom's ways,  
     And in the paths of peace ;  
 That when our life comes to an end  
 Our souls may up to heaven ascend,  
     From trouble there to cease.

There we shall stray in fields of bliss,  
 Within that heavenly paradise,  
     No fear of mortal foe ;  
 And drink of joys unmix'd and pure,  
 Which ever, ever shall endure,  
     And from God's presence flow.

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### Retrospect.

WHEN I look back upon the past,  
 On days of former years,  
 My mind with gloom is overcast,  
 My eyes suffused with tears:

To think how many my compeers  
 In youth are dead and gone,  
 Whilst I, now furrowed o'er with years,  
 Am standing left alone ;

Like some lone tree upon the heath,  
 Exposed to every blast,  
 Whose sapless trunk must sink beneath  
 The winter storm at last.

O then the solemn hour I'll wait,  
 With joy, with hope, and fear,  
 When I shall quit this mortal state,  
 Before Christ to appear.

### The Robins and Wrens.

Down in a woody, winding glen,  
 Removed from busy haunts of men,  
 Two little robins—cock and hen—  
     Did chaunt their lays.  
 And near them, too, a cutty wren  
     Its notes did raise.

These little warblers of the spring  
 Made all the rocks around them ring,  
 While loud responsive they did sing  
     Their sang sae sweet,  
 Whiles hopping round, whiles on the wing,  
     Whiles gathering meat.

When summer suns did warm the year,  
 And skies did shine serene and clear,  
 And peach and plum and juicy pear  
     In blossoms drest,  
 These little birds, to other dear,  
     Did build their nest

In a remote and cosy nook,  
 Beneath a low, projecting rock,  
 O'erhung with ivy, as a cloak  
     Wide o'er them spread ;  
 Above them grew a spreading oak,  
     With kindly shade.

With softest moss that they could find,  
 The little fabric firm they bind,  
 And soft with downy feathers lined,  
     To keep it warm,  
 And save their infant care from wind,  
     Or other harm.

The wren, their neighbour and their guest,  
Beside them, too, did build her nest,  
In which she might repose and rest,  
    And rear her brood,  
And keep from dangers that infest  
    The waving wood.

With fond parental love and care,  
These little birds their task did share,  
To rear their tender offspring fair,  
    And them supply,  
Till fledged and nearly ready were  
    The air to try.

But in a sad and luckless day,  
Two truant boys, bent on their play,  
Straight down the glen did shape their way,  
    In wanton mood,  
And robb'd each nest came in their way  
    With infant brood.

These wanton boys, in mischief joined,  
The little nests by chance did find,  
And with a heart to vice inclined,  
    Did take away,  
Without the least remorse of mind,  
    Their little prey.

With drooping wings and mournful cry,  
The parents round about did fly,  
As if they'd say,—O why ! O why !  
    Thus rob and slay ?  
He who, majestic, rules on high  
    Will you repay.

He who does ravens daily feed,  
Doth also for the robin heed,  
And will repay each wanton deed,  
    Even to a wren,  
By any of the wicked seed  
    Of fallen men.

Ye who to Nature's voice are deaf,  
O now reflect on your mischief

That rends our little hearts wi' grief  
 Ye little feel ;  
 Who come, just like the midnight thief,  
 To rob and steal.

If e'er the time shall come when ye  
 Shall both of you fond parents be,  
 And some untimely fate shall see  
     Approaching near,  
 That will destroy all that e'er ye  
     Did prize so dear ;

The robin redbreasts in the glen,  
 And their near friend, the cutty wren,  
 Ye may come to remember then  
     With fell remorse,  
 When Heaven doth grief and sorrow send  
     T'ye as a curse.

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### Gloamin'.

SCARCE had the sun his fulgent head  
 In mammy Thetis' lap down laid,  
 As down the burnie roamin',  
 I met a lass in shining green,  
 And knew her by her modest mien,  
 'Twas sweetly smiling Gloamin'.

Says I, " My bonnie lass, will ye  
 Down to yon glen come on wi' me,  
     For thither I am roamin',  
 To taste the sweets and calm delight  
 Before the dew-distilling night"—  
 " Oh yes," replied the Gloamin'.

So hand in hand down by the linn,  
 Whose waters fall with roarin' din,  
 And rise below white foamin',  
 We sweetly on conversing strayed,  
 Down in the low sequestered glade,  
 Both I and smiling Gloamin'.

But hearing something lightly tread,  
 I turnèd round about my head,  
     To see who there was roamin';  
 When lo ! before me silent stood,  
 Dark sable Night in cheerless mood,  
     And fled was smiling Gloamin'.

Says I unto the sullen dame,  
 "Pray, madam, what may be your name?  
     Why come ye hither roamin'?"  
 "My name is Night," she sternly said,  
 When from her dark embrace I fled,  
     And followed smiling Gloamin'.

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### Willie Shaw.

ONCE on a time, when frost and snaw  
 Did fiercely frae Benlomond blaw,  
 And clothed the hills and valleys a'  
     On every side;  
 On sic a time gaed Willie Shaw  
     Out ow'r the Clyde.

Sent by the Stonehouse Curling Club  
 Wi' challenge baith to play and drub,  
 Upon the spacious frozen dub—  
     Baith braid and wide,  
 Cam'nethan lads, or Wishaw Club  
     Ayont the Clyde.

As soon's he had his message gi'en,  
 Quo' he, "I'm glad to see a frien';  
 Will ye go wi' me ow'r the green—  
     I winna bide;  
 In truth I must be hame at e'en  
     Back ow'r the Clyde.

"We'se hae ae gill or maybe twa,  
 I'm cauld wi' tramping thro' the snaw;  
 A wee drap in, I'll drive awa'  
     'Gainst wind and tide,  
 And brave the fiercest wind can blaw  
     Across the Clyde."

But ance set down, ae gill forsooth  
 Or twa could scarcely weet his mouth,  
 So terrible was Willie's drouth,  
     And sair to bide,  
 He ne'er ance thought upon the south  
     Side of the Clyde.

But first ae gill and syne anither  
 He cried, bring ben without a swither;  
 "Here's to you, frien', my trusty brither,  
     We'll weet our hide;  
 We'se hae ae hearty boose thegither,  
     When ow'r the Clyde."

The time went on wi' jokes and clatter,  
 The whisky aye was growing better,  
 The storm without did roar and batter  
     The biggin' side,  
 But Willie ne'er did mind the matter,  
     While ow'r the Clyde.

They carried on till, getting late,  
 The whisky reaming in their pate,  
 And glorious was poor Willie's state,  
     The time did glide.  
 But Willie noo maun tak' the gate,  
     And hame ow'r Clyde.

They drew the string and rang the bell,  
 And ben came tripping bonny Nell;  
 But oh, what news hae I to tell,  
     And sair beside;  
 What black mischanter him befell  
     When ow'r the Clyde.

"What is to pay?" quo' Willie Shaw,  
 "It surely canna break us a';"  
 When out their purses they did draw,  
     Baith lang and wide,  
 To settle, or he gaed awa'  
     To cross the Clyde.

Twa shillings fell to Willie's share,  
 Which made the body glow'r and stare,

For oh, poor Willie's pouch was bare  
 And hole't beside ;  
 Says he, " I've lost my silverware  
 In crossing Clyde."

They ane and a' did Willie curse,  
 And said he never had a purse,  
 And if his share he'd not disburse  
     They'd thrash his hide,  
 Or lash him like an auld cart horse,  
     When ow'r the Clyde.

At last, when better couldna be,  
 They a' as ae man did agree  
 To roup poor Willie for a spree,  
     And mak' him bide,  
 To cause them fun and mirth and glee,  
     Out ow'r the Clyde.

They roupit Willie, halfins silly,  
 Just as they would do ony filly—  
 The body never look't sae silly,  
     And queer beside ;  
 His face was white as ony lily  
     E'er grew on Clyde.

" Tippence for him," cried a chiel.  
 " Ow'r muckle for him, tae atweel;  
 His mouth is like a fishing creel—  
     At least as wide—  
 'Twad haud the biggest trout or eel  
     In a' the Clyde."

" A groat for Willie," cried anither;  
 " A shilling," bawl'd out Jock, his brither;  
 While some did hanker sair and swither,  
     Bade ill betide  
 The day that ever brought him hither,  
     Out ow'r the Clyde.

They said it was a shame at least,  
 To see a man, just like a beast,  
 Set up to roup, and made a jest  
     And scorn beside ;  
 The like was never heard, at least  
     Upon the Clyde.

At last the poor wight, Willie Shaw,  
Into the landlord's hand did fa',  
Who over Willie's fate did crow,  
    Wi' wanton pride ;  
So Willie couldna win awa'  
    Out ow'r the Clyde.

Poor Willie stood right sair aghast,  
While they him locket, hard and fast,  
Into a room frae wind or blast,  
    Nae ane beside,  
To comfort Willie at the last,  
    Ayont the Clyde.

In vain did Willie bum and greet,  
In vain did stamp with baith his feet,  
In vain their mercy did entreat  
    Or wi' them chide,  
For out, alas ! he couldna get  
    Out ow'r the Clyde.

At last he grew quite melancholy,  
And sair did rue his drunken folly ;  
The thought o' a' his mirth, sae jolly,  
    He couldna bide ;  
To be abused like ony colly,  
    Ayont the Clyde.

At length, when a' were fast asleep,  
As Willie sair did whine and weep,  
Some glimpse of hope did on him peep  
    And cross him glide,  
Out at the window he might creep  
    And ow'r the Clyde.

Then instantly he to it flies,  
While hope did glisten in his eyes,  
And to his joy and great surprise  
    He forced it wide ;  
So out he comes, and homeward hies  
    Him ow'r the Clyde.

Or ere the peep of dawn was seen  
Blythe Willie hame cam to his Jean,

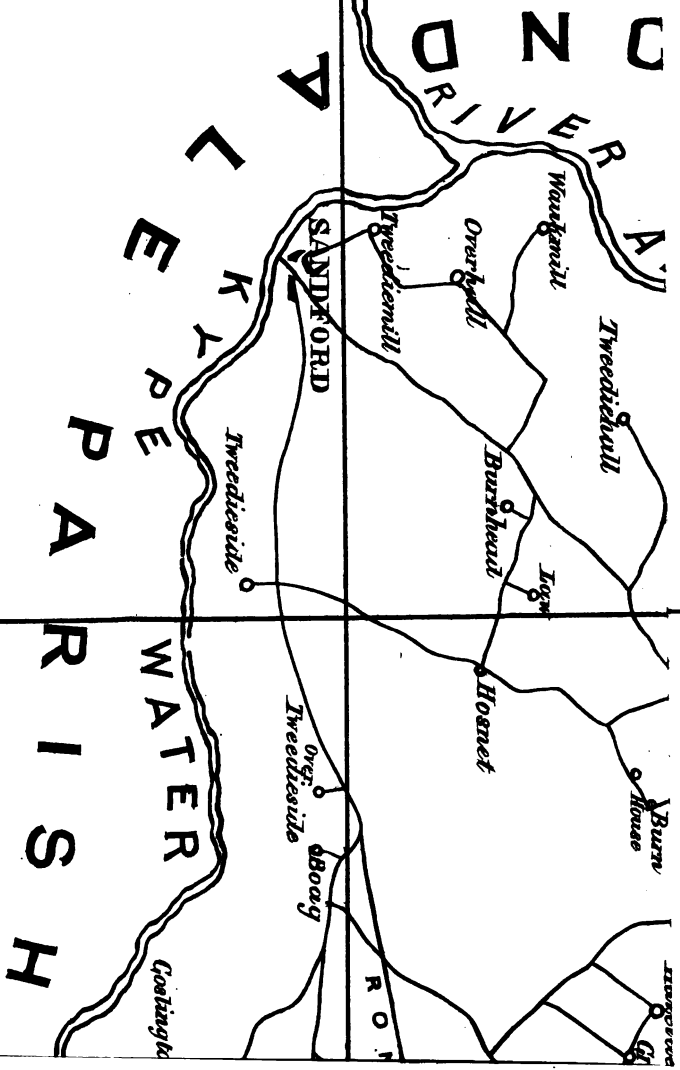


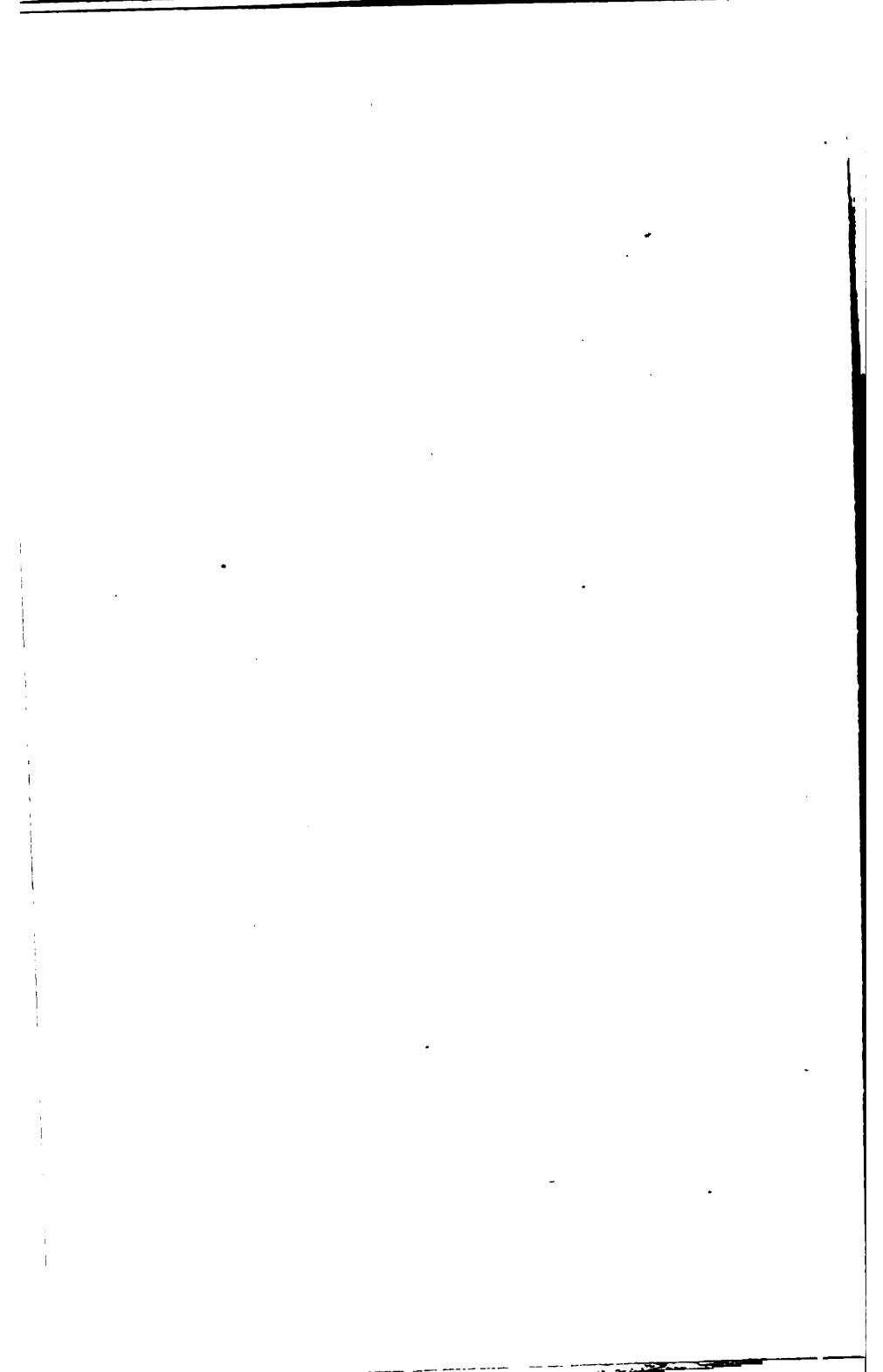
And in below the blankets clean  
 His head did hide,  
 And took a sleep, to clear his een,  
 By Jeanie's side.

TO W. W.

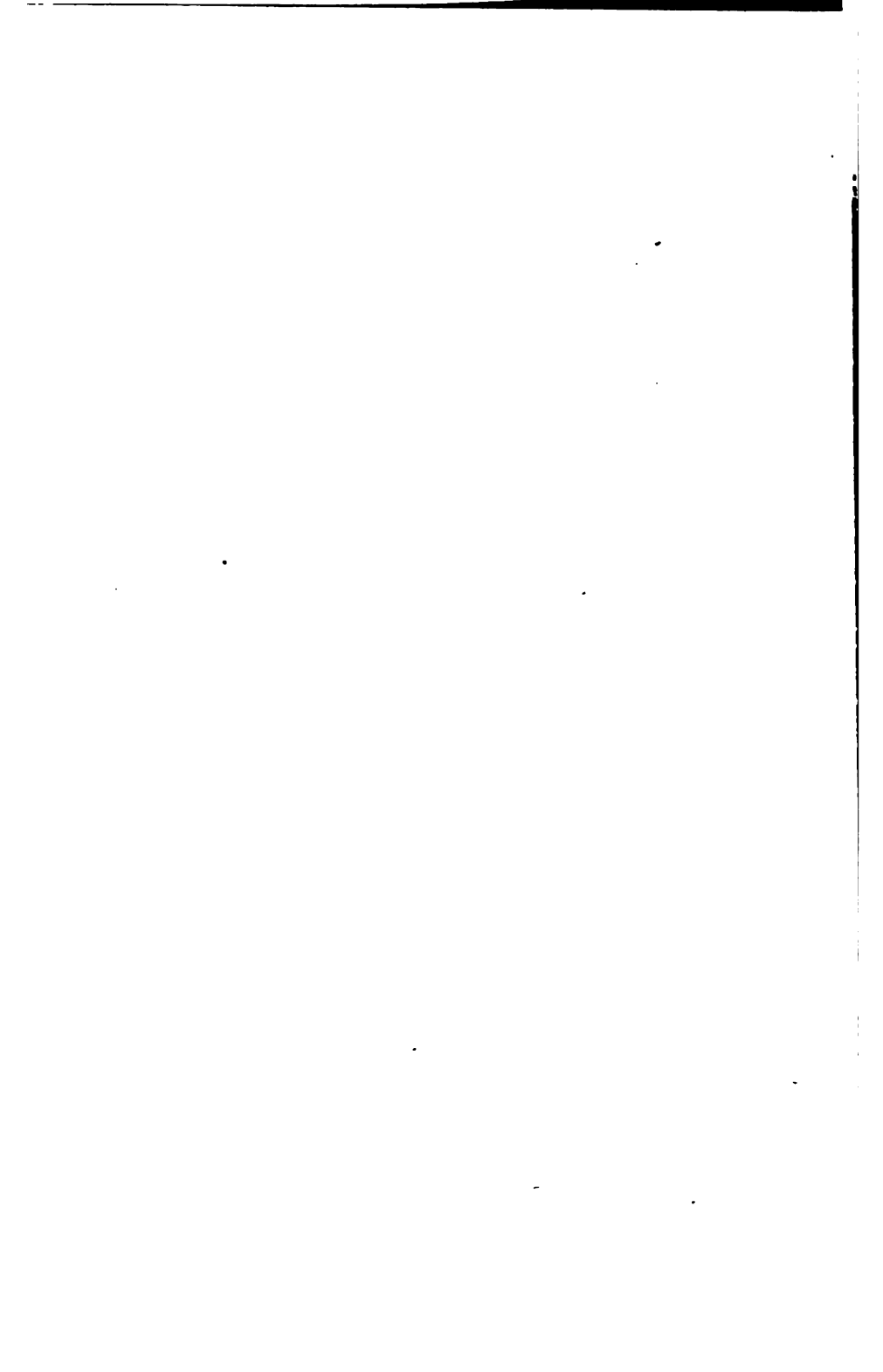
MY auld boot legs to you I send,  
 As I foresaw they wouldna mend ;  
 The vamps sae rotten are an' cloutet,  
 Their masterpiece ye wad ha'e doubted ;  
 And then wi' nails and tacks, the soles  
 Were like a riddle fu' o' holes ;  
 The heel could not keep on the trinket,  
 Tho' e'er so firmly roov'd and clinket ;  
 In short, they were sae dune and rotten  
 They were na worth a single button.  
 Noo, a' I'm wanting to be dune  
 Is you to make a pair of shoon,  
 After cutting up and slitting  
 The auld boot legs as ye think fitting,  
 And wi' your skill find out a plan  
 To make them uppers if you can ;  
 If of them there should be eneuch,  
 I think they look baith firm and teuch.  
 Now, William, list to what I say,  
 And make them sharpish at the tae ;  
 Your trowel-nebbit trash I hate,  
 Though some may think them unco nate,  
 I never thocht they were becoming  
 The feet of either man or woman.  
 And, William, see ye take due care  
 To make them just a little mair  
 Than what ye did the last ; for truth  
 They're wide enough about the mouth,  
 But just a little short, and so  
 They greatly pinch my muckle toe.  
 And oh, be sure to make them soon,  
 And when they're ready send them down ;  
 These few commands ye'll no neglect—  
 I'm yours, dear sir, wi' a respect.

Map of, Parish of









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