EASTWOOD

Notes on the Ecclesiastical Antiquities of the Parish

BY THE

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"EX SYLVA VULGO DICTA ORIENTALI."

—*Jak's Onomasticon.*

PAISLEY: ALEXANDER GARDNER

Publisher to Her late Majesty Queen Victoria

1902

TO

Sir John Maxwell Stirling-Maxwell,

Baronet of Pollok, M.P.,

THIS WORK IS, BY PERMISSION,

Dedicated,

WITH EVERY SENTIMENT OF ESTEEM AND REGARD,

BY HIS OBLIGED AND FAITHFUL SERVANT,

THE AUTHOR.

INTRODUCTORY NOTE.

THE following work, like various others of its kind, originated in a desire, on the part of the Author, to make his parishioners acquainted with something of the ecclesiastical history of their parish. It accordingly originally took the form of lectures addressed to them; and while these have been greatly added to by subsequent research, the homely form of address, in which it was at first cast, has not been altogether abandoned.

It may be mentioned that a small portion of the contents of the following pages was read before the Aberdeen Ecclesiological Society some years ago, and subsequently appeared in their Transactions.

No one can be more sensible than he is of the great defect from which it suffers, in its not embracing an account of the civil, as well as the ecclesiastical, antiquities of an interesting parish. But he has refrained from touching that branch of the subject, not only from a sense of his own incompetence to deal with it, but from the knowledge and persuasion that a valued friend, and most com-

petent archæologist, will, it is hoped, before long, produce a work which will meet the highest expectations that can be formed of it.

The Author is very much gratified, at being able to prefix to this work, an interesting portrait of Mr. Wodrow. For this he is indebted to Mrs. Wodrow Thomson, of Buckingham Terrace, Edinburgh, who has kindly lent him a miniature of the historian, beautifully executed, it is believed by Tassie—which is here reproduced. The same lady has also, with singular kindness, bestowed upon the Author, some valued relics of Wodrow. Chief among these, is the remnant of a pen, bequeathed on his death-bed by Matthew Henry to the historian, it being the same with which that eminent commentator wrote the latter part of his celebrated work. The other remains are Wodrow's silver spectacles, and his pocket-knife. This work also contains two photographs of objects referred to in the text, and there sufficiently described.

1st MAY, 1902.

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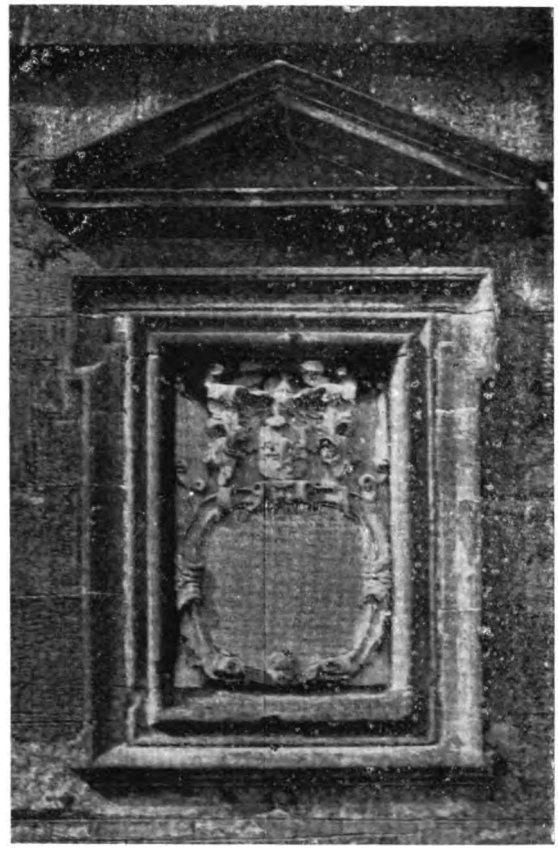
PARDOVAN'S MONUMENT

Eastwood Churchyard

MEMORIAL STONE OF EASTWOOD CHURCH

Anno 1577



Ecclesiastical Antiquities of Eastwood.

CHAPTER I.

PARISHES, as such—and they had an ecclesiastical origin, the word in Greek signifying a vicinity of houses, such as might be served by one church and clergyman, baptismal districts, as they were described — were not formed till about the twelfth century. But the light of Christianity had been more or less systematically disseminated in Scotland from, at any rate, the time of S. Ninian, in the end of the fourth and beginning of the fifth centuries; who, besides being the apostle of Galloway, zealously propagated the gospel in many parts of the country, and especially among the Southern Picts. He had, among other places, founded a Christian community at Cathures, subsequently called Glasgow, where the Cathedral now stands, but, as in many other cases, it had been dispersed; and when S. Kentigern a century later visited the spot with a view to settling upon it—led, as his biographers tell us, by divine direction—he found only a burial-ground. Here, however, he established himself, though afterwards for a time expelled by persecution; but to his day, earlier

or later, we are to trace the final entrance of our holy religion into our immediate district, probably about the middle or towards the close of the sixth century. He may be called the great light of this western district of Scotland, as, during his banishment, he was the evangeliser of Annandale, and of parts of Cumberland and Wales; while S. Columba, his great contemporary and friend, was still more the apostle of Argyleshire and the Isles, of the north and other parts of this ancient kingdom, and through his disciples of vast districts besides in Northumberland and elsewhere in England, and even on the Continent of Europe.

There is little reason to doubt that Eastwood owes this inestimable boon immediately to S. Conval, of whom we have various accounts. Among, not the great saints of these early days in Scotland, whose names have been just mentioned, but after them, there are notices of three—stars of lesser magnitude, but still conspicuous among the lights of the day—S. Conval or Connall, S. Baldred or Hebridius, and S. Dunstane or Drostan, "thre holy men of our natioun." There are indeed recorded several of the same, or nearly the same names as our saint, but there are good grounds for believing that some if not all of these are to be regarded as one and the same person.[1] His name is a Latin and a place-name, Convallis signifying

[1] Besides those referred to, the existing parish of Kirkconnel in Nithsdale, and the suppressed church of the same name in Annandale, with two others in the Stewartry of Kircud-

a valley shut in on every side; and he may very possibly have taken it from some Irish monastery so situated and so called, that in which he received his early Christian instruction, and at the hands in the first instance of S. Columba.

We find one of the name of Convallanus, called an abbot and also a confessor. Boethius says that he introduced into Scotland the Rogation or Gang-days, that he was abbot of Iona, and had the gift of prophecy. Eastwood and Pollok were under his patronage. Then, we have a second called Convallus, a confessor, at Inchinnan, as we shall afterwards see. He was also connected with Cumnock and Ochiltree. We find a third Convallus at Crossraguel; and a fourth Convallus, a king, who was celebrated for his piety and his respect for the clergy. He is said to have excited the commendation of Columba, and to have been connected with Dunkeld. Boethius says that he "buildit ane rich abbay" there, and gives an account of an alleged meeting of S. Mungo with S. Colme, when the former was "ravist in spreit be his divine wourdes"; but such a meeting is not confirmed by other accounts of the histories of these saints at this early date; nor can we suppose that

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bright, owe their foundation and name most probably to an Irish saint, Congal, corrupted into Connall, who was connected with Holywood. In the first of these parishes his tomb was pointed out. (See Chalmers' *Caledonia*.) These foundations appear to have been of later date, as the prefix of their name, *Kirk*, is of Saxon origin, not *Kil*, as it would have been if it had come down from Celtic times.

S. Conval, a disciple of S. Mungo, was already or at any time a king at Dunkeld. Although there are various instances of kings in these times among confessors and monks, and although the Convallus of Inchinnan was of princely blood, we may dismiss the idea that this royal Convallus is one with the others, as at least not supported by sufficient evidence.

But there is every probability that the first three are to be identified, although there are difficulties in reaching even this conclusion. Thus the Convallus of Inchinnan was a native of Ireland, while the Convallus of Crossraguel is said to have been trained from his earliest years in that Abbey. Then the Convallus of Eastwood is said to have been abbot of Iona. This of itself is not corroborated, as no one of that name occupied such a position; and were it so, it would not consist with his identity with the Convallus of Inchinnan.[1] Again his remains were honoured there, while a pre-Reformation will expresses the wish of the testators that his body might be deposited beside the dust of S. Conval at Cumnock.[2]

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[1] There is mention, however, of a Conval who, when the schism occurred at Iona at the beginning of the eighth century, was elected abbot of the Anti-Roman party.

[2] He is believed, besides, to have founded Ochiltree, and Oban or Dunstaffnage, if not also Rutherglen, where he certainly ministered. It may be assumed as beyond dispute that S. Conval propagated the Christian faith in another district of Ayrshire, that of Irvine. There his memory was honoured, and in the parish church of that very ancient burgh he had an altar, which was situated in the south aisle, and to which endowments were attached and certain specified gifts presented, including a silver cup and overlaid with gold, and a missal book to remain for ever at

Amidst such divers authorities in these dark ages, and the competing claims of different monasteries to the honours of having certain saints as abbots during their lifetime, and containing their relics after their departure, it is often impossible to decide; but there seems to be every reason to regard as one the Conval or Convallanus of Eastwood and the Convallus of Inchinnan, places in the same district on the south of the Clyde, both on the banks of the Cart and separated by no great distance. Upon this generally received assumption I shall accordingly proceed.[1]

The accounts which we have of S. Conval in his connection with Inchinnan are the fullest. He is described as an ornament of the primitive church of the Scots, and eminent among her saints, as Fordun says, "*miraculis et virtutibus praeclarus.*" These accounts are to the following effect—a mixture, we may suppose, of fact and fable.

He was, like S. Columba, the son of an Irish prince whose name is unknown, and he is described in the first lesson of the *Aberdeen Breviary* as "*Rex Hiberniensium.*" Seeking to leave his native

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that altar. There has also been preserved the "Rental of Saint Conwall, registered by Sir George Barton, chaplain of the said Altar," among the items of which are those arising "from the back tenement of Saint Conwall," the location of which is further described.—(From the *Muniments of the Royal Burgh of Irvine*, Vol. I.—The Ayrshire and Galloway Archæological Association.)

[1] Besides being patron of particular churches and of a district, S. Conval was also one of the tutelary saints of the nation of the Scots.

country through the desire of winning souls to God, "the stone on which he stood by the sea-shore became a skiff, whereon he was borne to the river Clyde, where he landed. The stone was thereafter called S. Conval's chariot, and by the touch of it men and cattle were healed; and many wonderful cures are attributed to the saint."[1] It was perhaps a fragment of this stone which stood in former times near the ancient ford of Inchinnan on the Renfrew side of the river, and called S. Conallie's stone.

It will be observed that our saint did not join his compatriots under S. Columba on their pilgrimage to Iona,[2] while according to all accounts he subsequently visited them there; but passed the region, and put himself under the discipline of S. Kentigern: and it is hence very probable that he was connected with a different family and faction from that of S. Columba. We are informed in the Acts of the Bollandists that S. Conval came "*ad Clodum flumen, cujus ager, propter omnia fructuum genera, aliasque amocintatas, Scotiæ paradisus habatur.*"[3] The spot was at Blythswood, formerly called

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[1] The story of the stone is mentioned in the second lesson of the *Aberdeen Breviary*. For this and other notices of the saint see *Lives of the Irish Saints*, by the Rev. John (later Canon) O'Hanlon, P.P., Irishtown, Dublin.

[2] He was thus not of the same company as Constantine, formerly King of Cornwall, who, having resigned his Crown, according to ancient chronicles, came to this country from Ireland in the train of S. Columba in the year 565, and became the first abbot of the monastery at Govan, which he had founded, and this although Govan on its two sides adjoin so closely both Inchinnan and Eastwood.

[3] Bollandists Acta SS. Maii, tom: iv., p. 182.

Renfield, beside Inchinnan, where all the streams of Renfrewshire may be said to discharge themselves into the great river of the west, a parish, however, which derives its name not from him, but from a saint, Inan, of a subsequent century, to whom the church there was dedicated, on an Inch, or island in the Clyde at its confluence with the Cart. That river up to a comparatively recent time, instead of being confined to one deepened channel as now, spread itself into various branches, forming islands, and hence the name Inch is retained by places, such as Abbotsinch, which is now entirely cut off from it.

Arrived here, he was without doubt in due time ordained by S. Kentigern, and employed by him to preach the faith, baptize converts, and found churches and monasteries in the district now bearing the name of Renfrewshire;[1] and not confining his labours to his first settlement, where indeed he is believed to have founded such, it is manifest that he sought and found an entrance into this our neighbourhood. The country around was peopled by some tribes of the Britons of the Kingdom of Strathclyde or Cumbria. A wild and warlike race our fathers were, finding a home in the

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[1] Besides the dedication to him of the church or churches at Pollok and Eastwood, he possessed, conjointly with S. Andrew and S. Ninian, a chapel in the parish church of Renfrew, founded by James Finlay or Moderwell, vicar of Eastwood, on the north side thereof, and under the foot of the cross, "*sub solio crucifixi*"; and there was a chapel dedicated to him at Fereneze, a village situated a little to the south-east of Paisley.

forest-land with which the country was covered, and thus obtaining a subsistence by hunting the deer, the boar, and other wild animals, and possibly by cultivating on a small scale the rich lands on the river side, or where a clearing had been effected round the fortress of some primitive church, Celtic, of course, like the people themselves. Nowhere does the nomenclature evince the wooded character of the country more clearly than in our parish, as will be hereafter shown; and the name of the church and barony is derived from the extensive *wood* lying *east* of the Roman station and the future church establishment at Paisley. It is to be remembered that some centuries prior to the times of which we speak the Romans had invaded Southern Scotland, and founded a station at Paisley. Their troops would make excursions to overawe the native inhabitants of the wilds, and possess their lands, while they intrenched themselves in camps, British we presume them to be from their circular form, and one of which is to be found in the Norwood of Pollok, and another, remarkably well defined and preserved, on the height of the estate, hence called Camphill, on the northern bounds of the parish, and now included in the Queen's Park of the city of Glasgow.

The one evidence of the presence of the Romans in this parish is found in the name Arden, where they presumably burned the valuable lime which is still so extensively used. The nationality of

the early inhabitants in this western district is attested very expressly by Taliessin, an early British poet, who says, "From Penryn Uleth," which has been identified with the Dovehill in Glasgow,

> "From Penryn Uleth to Loch Reon (Loch Ryan)
> The Cymry are of one mind, bold heroes."

Who these chieftains were, or what were the sites of their primitive fortresses, we know not; but probably *they* were first converted to the faith, when they would be a protection to the saint, and under their wing the people would be gathered into the Christian fold. One personal name remains in the immediate district, preserved in what is now a farm, Carwadric. Wadric, as a child may perceive from his name, was a Saxon, and we cannot be certain that he existed in the time of S. Conval. But we know that many parts of Southern Scotland were occupied by Angles, Jutes and Saxons in these early centuries, and that at this very time the Saxons were pushing, with various success, their conquests in the East and West. We have names of Teutonic or Scandinavian origin; and, for example, the final syllables of Busby and Drumby, on the very border of this parish, signifying in their northern language, a dwelling. Carwadric is on a site of natural strength; and its owner, whether Wadric, or some previous Celtic chief, may have been the patron of the saint; or he may have found such,—I am not yet speaking of Pollok,—in the pre-Norman

proprietor of the forest of Eastwood in his secluded castle, where, at the present Eastwood farm, still called in popular parlance "The Wood," an early fortalice may have stood before the age of the Norman Montgomeries, of whose castle only a mound remains in its picturesque situation, but one which it would be interesting to have excavated. Or, more likely than all, the residence of that early chief and benefactor of the Church would be at Auldhouse, in the near neighbourhood of S. Conval's settlement. The fortified part of the present mansion is without doubt the oldest inhabited house in the parish, and the whole place has every appearance of age, and long occupation and cultivation. But although, possibly, no stone now stands which goes back to the saint's time, it has a close historical association with the Church of Eastwood and the Abbey of Paisley, and its estate is still regarded as Kirk lands.

Although it is anticipating by some centuries, it may be here mentioned that in 1265 Roger, the son of Reginald de Aldhus, resigned all claims to these lands, which he described as the "dos" of S. Conval, which he and his father had in ferm. John, his son, again renounced his right in a most solemn manner in the year 1284, by taking a sacred oath on the subject, in the same frame of mind in which his father had said that he feared the divine vengeance if he should retain that land to the peril of his soul. It is worthy of note that Thomas de Polloc, chaplain, was

a witness to the first of these deeds, and Herbert de Maxwell to a convention founded on the second.[1]

The particular spot which the saint selected for his cell would be determined, as was so commonly the case, by the then remarkable spring which can still be traced in the lower part of what was the glebe before the excambion in 1854. Within the memory of man, even of my own, as I resided for a year in the old manse, before its removal from the early site, this well, as stated in the last Statistical Account, discharged about eleven imperial pints each minute, and was perennial, affected neither by drought nor rain. Up to that date the water was sufficiently abundant to supply the manse and all the families in what was still a bit of a hamlet, the remains of the Kirkton, as it was formerly called. But coincident with the removal of the last living remains of an ecclesiastical establishment from the spot, it has well nigh dried up, through disturbances caused, it is believed, by the working of pits and quarries in the neighbourhood; but it is confidently hoped that what remains of it may be preserved, and a memorial erected over it of the long-departed past, situated as it is within the enclosure of the now extended burial ground. There can be no doubt that in its waters our fathers were baptized when they renounced Druid-

[1] *Registrum Monasterii de Passelet*, pp. 63-67.

ism, or whatever was their pagan form of faith, and a sacredness would thus naturally attach to it in former times. It would be the well of the foundation planted here; and, to borrow the language which has been employed of another sacred well elsewhere, the humble and devout of many an age might be reminded on quenching their thirst at its brink, of that "fountain which has been opened in Israel, and of that stream which maketh glad the city of our God."[1]

We can somewhat imagine to ourselves the appearance which this early settlement would present; the cell of the saint beside the spring; and, hard-by, his humble wattled church on the highest knoll in the immediate vicinity of the well. Around would be clustered the equally lowly huts of the monks; the sacred burial-ground where our dead are still laid, beside the edifice in which for perhaps twelve hundred years, the voice of prayer and praise ascended to our Divine Lord; and what was till lately the glebe, almost without doubt in the possession of the Church for that long period, and even then under cultivation by the monks. They thus set an example to the inhabitants of the "forest primeval," in which it formed a clearing, flanked, as has been already suggested, to the right and left by strongholds at Auldhouse and

[1] *New Statistical Account*, Peebles-shire, p. 39.

Carwadric, if not also to the back by a castle at Eastwood, with its orchard, (the name is still preserved there), perhaps originally itself formed by the monks; while, not impossibly, the haughs in front, to this day liable to floods, formed a sheet of water which drained the surrounding heights, and overflowed into the Auldhouse burn on its way to the Cart, and it to the Clyde at Inchinnan, the site of the saint's first settlement. On the opposite side of the valley we have Bangor's hill, a name signifying, according to Chalmers,[1] the inner circle of a wattle-fence; and thus, secondarily, a place of retreat or security. Among various places which have received this name is that cathedral city in Wales which had its origin in those early times in a wattle-built monastery, containing no fewer than two thousand brethren, and that other great establishment on Belfast Lough. Our Bangor's hill may thus with the greatest probability go back to the days of our parochial saint, having been the site of such a monastic settlement, almost midway between Eastwood and Pollok. Here also it may be incidentally mentioned that the name Auldhouse is compounded of a Celtic and a Saxon word, Ald signifying a burn or rivulet, and accordingly the place itself signifying Burnhouse. In Auldhouseburn we have therefore a reduplication of sense, as we often find in words formed out of

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[1] *Caledonia*, Vol. I., p. 51.

more than one tongue, "mixed names compounded by grafting English words on Celtic roots." Not unconnected with this is probably the name Burnfield, the farm closely adjoining the ancient site and on the side of the same burn, for although in some old maps or documents it is called "Burntfield," and in 1621 the kirk land of Eastwood is named Broomfield, we know how little correct or uniform spelling was attended to in those times.

That a monastery was attached to S. Conval's settlement here is not only probable, inasmuch as such was so common an adjunct of these early missionary churches, but it is rendered certain by the fact that the saint, in the very records which describe him as the early light of Eastwood and Pollok, is called "Abbas" or abbot. These, of course, it is superfluous to say, did not resemble altogether the like institutions of later times. The monks, for example, did not vow or practise celibacy. They lived in their separate huts, most commonly with their families; but whatever may have been the case at Iona, with its Woman's Island, it can scarcely be doubted that in such a place as this they had their families by them if they were married; and certainly in many cases the humble monks would not add domestic burdens to their perilous and self-denying lot. They would observe all the primitive hours of worship by night and by day, and they would go boldly forth at the abbot's command to preach the faith

in other districts, of which this formed the centre or parent church.

But a different question here arises as to the saint's connection with Pollok, as well as with Eastwood. The same documents which describe him as abbot, and of Eastwood, equally mention the ancient name of Pollok; and in the deeds of the thirteenth century already mentioned, the land of Aldhus is expressly and repeatedly called the dowry of the church of S. Conval of Polloc, a significant circumstance as bearing upon this complicated question—that land, lying so near the church of Eastwood, being thus so studiously connected with Pollok. The names are not properly interchangeable. Pollok is the name of a large district (Cosmo Innes thinks originally a united estate), extending from the heights of Mearns, where is situated the Castle of Upper Pollok, as far as the Clyde, and including Pollokshields, as it would also of course embrace Eastwood. If we are to found an opinion upon the name, which is believed to signify a little pool or stagnant water, that district and estate must have received its denomination from Nether Pollok, where by far the richer land is found, fitly described by Hamilton of Wishaw, an old writer, as "in a fertile soil, ane great old house," and beside which legislative assemblies and courts would be convened at that most interesting spot in the park, called the Lawhill; while Upper Pollok is certainly a place of

commanding position and great strength. But without entering upon such questions, it must be said that everything points to a contemporaneous religious settlement under the same saint at both spots; and there was, apparently, for many centuries a chapel attached to the castle at Nether Pollok, if not a parish, for it ranks with the other kirks of the district in all the historic documents. "Before the end of the twelfth century," according to the great authority just mentioned, who regards Peter the son of Fulbert as the owner of both Upper and Nether Pollok, he "gave to the monks of Paisley the church of Pollok, with its pertinents in lands and waters, plains and pastures, which was confirmed to them for their own use and support by Bishop Joceline, who died in 1199. In 1227 at the general settlement of the allowances to the vicars of the Abbey churches, the vicar of Pollok was appointed to have the altar dues, and two chalders of meal, with five acres of land by the church, the rest of the church land remaining with the monks." He adds that "from the thirteenth century the parish of Eastwood has comprehended both the lands of Nether Pollok and Eastwood;" and after 1265 "Pollok disappears as a separate parish and parochial name. It is not known whether it included Upper Pollok, now a part of the parish of Mearns. Its ancient church probably stood beside the castle upon the banks of

the Cart. . . . . The old church may have continued to exist as a chapel."[1]

It is certain that Pollok is an older name than Eastwood, the one being Celtic, and the other Saxon, and Eastwood may have had an earlier name which is now lost;[2] but Sir William Fraser's idea is that when the parishes were united, probably about the fourteenth century, its name was changed to Eastwood, from the circumstances that the new church, which henceforth served both estates, was in proximity to the castle of that name. It is not, however, to be forgotten that Eastwood was recognised by name in a Papal Bull of the previous century.

Altogether it must be acknowledged that the question is surrounded with perplexity. In addition to the churches mentioned,

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[1] It seems to support the view that at a certain date this was a private chaplaincy, that in a confirmation by James IV. of a charter by John Maxwell of Nether Pollok in favour of John Lord Sempill of lands of Dykbar, etc., the following are the witnesses :—"Coram hic testibus, Johanne Simple, Niniane Marschall, Hugono Maxwell, et domino Jacobo Knox, capellano, cum diversis aliis." This is dated at "meum manerium de Nethir Pollock," 15th July, 1495: and the confirmation is signed at Glasgow on the same day. *(Collections of the County of Renfrew.)*

[2] In the *Chartulary of Paisley* (f. 57, p. 18), it is called the parish of Aldhouse, sometimes spelt Alchouse; and in the old register of Glasgow Cathedral it is described as "Eastwood, Eykwode, or Ligerwode." The second of these evidently denotes oak wood, as we have Aikenhead in the adjoining parish of Cathcart. As for the name Ligerwode, closely resembling, especially in some of its ancient forms, that of Legerwood in Berwickshire, it is believed apparently by Chalmers to signify, in Saxon, the hollow part of the wood. No word could better express the site of the ancient castle of Eastwood, which might give its name to the church in the immediate neigbourhood upon which that hollow site debouches. (For my authority as to the names in this old register, see *Scotimonasticon* : by Mackenzie E.C. Walcot, B.D., F.S.A., London, 1874.)

there seems to have been a chapel near Upper Pollok, the site of which was marked by a heap of stones almost within living memory. In proof of this we have ecclesiastical names in Capelrig, or the Chapelridge, as well as, near by, Deaconsbank, and Patterton, if that name is to be so regarded. Among other memorials of early Christianity in the vicinity, there was evidently a cross, for devotional or like purposes, which gave its name to the ancient property of Crosslee on the Eastwood barony, as there is a stone of the same kind on a farm on the estate of Capelrig; and the now populous district of Crosshill and Crossmyloof in the parish of Cathcart derived their names from similar erections.

We must now return to close in a few words the record of the career of S. Conval. In addition to his labours in propagating the gospel, and fostering his churches and monasteries, he was a man of public eminence, and a counsellor of kings, as well as a noted orator in his day, for he was selected to preach the sermon at the funeral of King Aidan, a warlike monarch, the most celebrated of the line of Dalriad Scots, who was crowned by Columba himself, when, according to Baring Gould in his life of that saint, and Smith in his *Dictionary of Christian Antiquities*, he was enthroned on the Stone of Destiny, afterwards taken to Dunstaffnage, thence to Scone, and finally carried away by Edward I. to Westminster. This function is specially interesting as being

the first on record of Coronation as a Christian rite. His interment took place in 605 (some years after S. Columba's death), according to Fordun at Kilkeran, the cell of S. Kieran, at Campbeltown, or, as others suppose, at Iona. S. Conval also preached at the coronation of Kenneth I., Aidan's grandson, in 621; and we are told on the authority of Leslie, that he took the occasion of the latter ceremonial sedulously to inculcate upon the ears and the minds of his hearers the excellence of the Christian religion and morals. We are further led to believe that our saint was an author, and wrote a life of his master, S. Kentigern (Lib. I.); a work (*Contra ritus Ethnicorum*, Lib. I.), in opposition to Pagan observances; and a third (*Ad clerum Scoticorum super Ecclesiæ Statutis*, Lib. I.), addressed to the Scottish clergy on the laws of the Church. Transcripts of these would be made by his monks, and we cannot but lament that his information regarding the apostle of Glasgow, and the usages and laws of the people and the Church at the time have not been preserved. We do not know the date of his death. Several Scottish authorities[1] give it as 18th May, 612;[2] but this is not consistent with his taking part in

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[1] See Canon O' Hanlon's *Lives of the Irish Saints.*

[2] In the *Calendar of Scottish Saints*, S. Conval's day is sometimes given as the 18th May, sometimes as the 28th September. It is noteworthy that on the former of these dates a fair with horse-races was annually held at Pollok for centuries until 1838, when it was discontinued.

the coronation of Kenneth in 621, and with another statement that when this king "came to the throne S. Conval first became conspicuous through his life of holiness."[1] But the place of his sepulture appears to have been Inchinnan, for we learn from Boece[2] that "he was buryit in Inchinnan, nocht far frae Glasgow, where his relics, preserved in a famous monument, were held in his day' (the early part of the sixteenth century), 'in great veneratioun of the pepill.'" His stone there has been already mentioned, and it was, "as appears from the records of the burgh of Paisley, the starting point for a horse-race for a silver bell, instituted by the bailies and council in the year 1628. According to the late Mr. Motherwell,[3] the above stone, now called Argyll's stone, and marking the spot where the Earl of Argyll was taken, was the pediment of a cross erected to the memory of S. Convallus, near to the site of his cell, and which cross might at once seem to indicate the ford, and remind the traveller to invoke the saint's protection, or to thank him for his preservation."[4]

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[1] It should be added that many prophetic announcements are mentioned as a further token of his spiritual gifts.

[2] *Bellenden's Boece*, Lib. ix. 17, and Fordun to the same effect, Scotichron., Tom. I., p. 134.

[3] See his notes to *Renfrewshire Characters and Scenery*, a Poem, Part I.

[4] For various particulars stated in the text, as well as for authorities, see the *New Statistical Account for Scotland*, Inchinnan, Renfrewshire, pp. 128, 129, and notes.

In many of the mediæval records S. Conval is styled Archdeacon of Glasgow, and the first of that order; and by his untiring labours he merited to be honoured as a second apostle of that now great city. It is recorded that he visited King Aidan of Dalriada, and was welcomed by that prince with the highest honours.[1] The purport of that visit was probably in part to secure the aid of that king for the religious works in which he was engaged to the south of the Clyde; and we are further told that at that pious monarch's request he passed into the Pictish territory, and there gained many souls to God. He also visited S. Columba, and seems for a time to have been associated with that great saint in his missionary labours. If he did not direct the inmates of the monastery at Iona, he set a noble example to the brethren in respec- of life and discipline.[2]

It remains to be stated that in the judgment of so high an authority as Chalmers, who seems, by the way, to have regarded Pollok as merely the ancient name of Eastwood, and their churches consequently as identical—while S. Conval had some kind of religious foundation at Inchinnan,—"the seat of his establishment was,

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[1] Camerarius, quoted in Stuart's *Sculptured Stones in Scotland.*

[2] A full notice of S. Conval, to which on several points the writer is indebted, will be found in *Irish Saints in Great Britain*, by the Right Rev. Patrick F. Moran, D.D., Bishop of Ossory, later of Kilkenny.

probably, Pollok, rather than Inchinnan, for the church of Pollok was certainly dedicated to Conval, and he was regarded as the tutelar saint of the place." The fact nevertheless remains that at Inchinnan he not only preached the gospel, but died, and was buried, and his name and shrine were for ages held in the utmost veneration at that spot.[1]

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[1] *Chalmers' Caledonia*, Vol. iii., pp. 834 and 849, 850 and notes and authorities.

CHAPTER II.

"FROM the seventh to the twelfth century," says Dr. Hill Burton, "almost total darkness prevails respecting Christianity in Scotland. If such an enormous blank in the annals of a nation's religion is somewhat astounding, it is certainly a matter of interest that during that long period of obscurity, Christianity lived on. And not only the faith itself, not perhaps in great purity, but it managed to engraft itself with substantial temporal institutions, which gave it solidity. In fact, when the church comes to light again, it is with a hierarchy and organization of its own, the origin and foundation of which have, however, defied inquiry." It may be added that few remains of art or of architecture, and no original MSS., have come down to us, with scarcely a name, or a literary composition. In this last respect, indeed, that age of our country, as in the case of others, stands in striking contrast with the period which went before, when there was quite a galaxy of saints, whose lives, written, in certain cases, at no remote period after their deaths, give us such a vivid picture of their work and its surroundings, and almost the only notices which we possess of the civil history of the times. The

period in question was that of Culdeeism, the form of religion in Scotland as well as in Ireland which succeeded to their primeval Christianity and preceded Romanism, but into whose forms of faith and government it behoves us not here to enter. There can be no doubt that in the course of time it suffered decadence, although it was free from, and strenuously resisted various of the errors of the Church of Rome; and when Malcolm Canmore, under the influence of his saintly consort, Queen Margaret, followed by their sons, suppressed Culdeeism in favour of Romish orders, assimilating the Scottish Church to the English, it involved a perfect revolution in religion and society. Nor can we doubt that when the time of the Reformation ultimately arrived, it took in great part the form of a national revolt against foreign ecclesiastical sway, and a reverting to principles which had from early times and for long conturies been dear to the Scottish mind. Never let us forget that it is the one Church of Scotland which has subsisted from its first establishment, although under different phases. The early Celtic Church may indeed be said to have existed for seven hundred years, say from the time, to go back no earlier, than the date of S. Ninian, about 400, to Queen Margaret's day, roughly speaking 1100. It was next under Romish influence for four hundred and sixty years, till 1560; while the same Church as Reformed has now subsisted for three hundred and forty. But our national Church is not the creation

of the Reformation. The old church was then *re-formed* or constituted anew; and even our uncompromising Reformers accepted as a matter of course the baptism and orders of their Romish predecessors.

In time the wooden or wattled church in this parish would give place to one of stone, but possibly not a vestige of it survives unless, it may be, in its foundations in our burial-ground, and it had to be rebuilt after the Reformation, as we shall show; while of those that served its cure for centuries, as of its worshippers, scarce a memorial remains.

When our parish emerges from the darkness into the dawning light of history, there was a regularly constituted church here, for it is mentioned, under the name of Hestwod, in the well-known Bull of Pope Clement IV. of date 1265, confirming to the Abbey of Paisley the churches and lands which they already enjoyed. It was thus already in their possession, by whomsoever or at whatever date it was bestowed. The Church of Pollok is also mentioned, though it is hard to say whether Upper or Nether Pollok is meant, most probably the latter. The date of the Bull is almost exactly contemporaneous with the appearance of a Maxwell as proprietor of Nether Pollok through his marriage with the heiress at the time.

Eastwood and its chaplains or vicars are frequently mentioned from this period. Gilesius or Giles of Eastwood appears as a

witness to deeds, one of which is of date 1294,[1] but he is described as a layman. In 1296 Giles of the Estwode swore fealty to Edward I.[2] John Gray of Eastwood signs as witness to a deed in 1371; Christopher Promfret as vicar perpetual of Eastwood in 1408,[3] and John Fenyson in 1469 and 1470.[4] John Goldsmit, Bachelor in Degrees, is vicar of Eastwood and Cathcart later in the century, and rector of the University of Glasgow in 1491.[5] Goldsmith appears to have died in 1507, whereupon a very pretty ecclesiastical squabble arose as to the appointment to the perpetual vicarage of Eastwood, with which had been conjoined in his time that of Cathcart. In the preface to the *Liber Protocollorum of Glasgow*, it is stated that "on the 12th May, 1507, a controversy commenced, in which the celebrated Patrick Pantar, secretary of James IV. and author of the earlier *Epistolæ Regum Scotorum* was involved. This ecclesiastic and Mr. Alexander Schaw, 'principal chanter of the Royal Chapel of Holyrood,' were presented by the Abbot and Convent of Paisley to the vacant vicarages of Eastwood and Cathcart; and, under a mandate directed to the Primate of Scotland, demanded collation to these benefices at the hands of Archbishop Blacader. The prelate declined, and retaining the man-

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[1] *Reg. Mon. Pas.*, pp. 96 and 237.
[2] Chalmers' *Caledonia*, Vol. III., p. 850, note. *Prynne*, 657.
[3] *Reg. Mon. Pas.*, p. 339. [4] *Ibid.*, pp. 323, 347. [5] *Ibid.*, p. 155.

date, refused to re-deliver it. He was successful in his opposition, for a month later Archibald Layng is named as 'Vicar of Eastwood.' Patrick Pantar was afterwards appointed Abbot of Cambuskenneth."

On this subject there are many entries, the Archbishop asserting his right of presentation "by virtue of his alternative granted to him by Pope Innocent VIII. of happy memory," as against the Abbot and Convent; and exhibiting as well the jealousy with which he regarded the interposition of the Archbishop of S. Andrews, the Primate of Scotland, when an appeal was taken to him on the subject. He urges that he had made his appointments in due time, whereas the Abbey of Paisley had failed to do so till six months had elapsed, whereby they fell from their right of presentation.

Layng, the successful presentee, in his position of rural dean, exercised his functions with no sparing hand, and attended carefully to his own interests, as we find him more than once "fulminating" his censures and decrees of excommunication, and on one occasion providing for his promotion to a rich benefice by exchange or otherwise.[1]

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[1] *Protocolla*, Nos. 362, 389, 544, etc., *Liber Protocollorum Glasgow*, p. 15; and Vol. II., 221, *et seq.*

In 1535,[1] Dominus Walter Dunselson, curate of Estwood, proclaimed the banns of marriage in the church there of John Maxwell of Cowglen and the heiress of Pollok, a circumstance which shows that Pollok was now merged in Eastwood; and as at this time James Houston was sub-dean of Glasgow and vicar of Eastwood, Dunselson was evidently his curate. Houston succeeded Roland Blackadder as sub-dean in 1527. He was the founder of the church of "the Lady Virgin Mary of Loretto and S. Anne, her mother," which was situated on the spot now occupied by the church of S. Mary, Tron, Glasgow. The original document of 1525, in which Gavin Dunbar, Archbishop of Glasgow, gave his consent to this foundation by Master James Houston, is, with the episcopal seal, in excellent preservation, in the archives of the city of Glasgow. Houston was also a Rector of Glasgow University in 1534, and filled the office by successive re-elections, until 1541. He died as vicar-general of the See about 1551, and was buried within his own collegiate church.[2] We have no further notices till after the Reformation, which, as is well known, was ratified in 1560.

In the Rental of the Abbey of Paisley in 1561, mention is made of the Chantor's lands at the Kirk stile of Eastwood, which, there-

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[1] At this date Eastwood seems to have been an important charge, as we find that a vicar and curate were attached to it, the former of whom was a sub-deacon, or deacon of Glasgow.

[2] *Articles and Correspondence in the Glasgow Herald*, June, 1894.

fore, went to maintain the musical service in the Abbey, to the loss of that in the parish from which they were derived.

I have mentioned some of those who served in the church here centuries ago, but they have gone from sight, leaving not a memory behind—a name only, and a handful of indistinguishable dust. They may have been lights in their day; they certainly must have exercised an influence, yet who can trace it? But there was one, a native of this parish, who in early life no doubt often served at its altar, of whom more is known, and who merits a kindly notice at our hands. This was Robert Maxwell, a member of the family of Pollok, born about 1470, and who managed the estates for many years during the minority of successive proprietors, with great credit to himself, and equal advantage to the interests of all concerned.[1] He added a tower to the old castle on the banks of the Cart, which indeed he almost rebuilt. He became Rector of Tarbolton; and as the Stewarts of Darnley were the patrons of that living, his appointment was no doubt a friendly act on the part of that family, the near neighbours of the Maxwells of Pollok. Its rector was a prebend or canon of the Cathedral of Glasgow, and, according to M'Ure, Mr. Maxwell was at the same time chancellor of the see of Moray, while, according to others, he was provost of a

[1] He is called in the protocols "the principal warden of the lands of Nethir Pollok."

Collegiate Church at Dumbarton. Then in 1526 he was appointed Bishop of Orkney, an office which he held with marked benefit to the inhabitants of that remote diocese till his death in 1540. He wrought various improvements upon the stately Cathedral of S. Magnus at Kirkwall, provided carved stalls for the choir, and placed in the tower a set of four very fine bells, with inscriptions bearing his name; bells which are still in use, and are greatly prized by the Orcadians. The bells were cast by one Borthwick, who was employed in founding artillery in Edinburgh Castle. It is said that the sound of the great bourdon could be heard in Caithness, booming across the stormy strait. His silver tankard is preserved at Pollok, and is considered by some to be one of the oldest pieces of silver plate in Scotland, and, possibly, before the Bishop's time, in use by Norwegian magnates.

CHAPTER III.

We have now reached the period of the Reformation of 1560, of which great event, as affecting this parish, we have, of course, no direct narrative. It would almost seem, however, contrary to the effect of its operation in Paisley, where the old faith for many a year retained a lingering hold on the hearts of the inhabitants, as if Eastwood took a leading place among surrounding parishes in an opposite direction, possibly through the adhesion of our chief family, although they were leading supporters of the unfortunate Queen; and, doubtless, in obedience to her summons, still preserved at Pollok, they sent a company to uphold her cause on the fatal field of Langside in this immediate neighbourhood. For the supply of charges ministers were, of course, at first scarce, but "Eistwod" not only secured a man of mark and scholarship, but, while it was his headquarters, he had also put under his charge "Ruthirglen and Cathcart." In the circumstances of the time, an office of reader was constituted, the duty of those holding it being the reading in the churches of the Holy Scriptures, and the Service in the Book of Common Order, commonly called John Knox's Liturgy, and which was more or less in use in the Reformed Church

for the greater part of a century from this date. From the Register of Ministers and Readers of date 1574, we find that Mr. Thomas Jak (Latine Jacchæus), was the first Protestant minister of these parishes, with a stipend of £66 13s. 4d., Scots, of course, and the kirk lands here; and his "reidare" at Eastwood, Thomas Knox, who, "in respect he was ane exhorter of auld, was to be pait out of the thrid of the Abbay of Paislay £26 13s. 4d," while "Archibald Eglintoun, reidare at Ruthirglen," and "Matthew Wylie, reidare at Cathcart," were each to have £16, and the kirk lands of these parishes.[1] It would indeed appear that the services in this church were first supplied by James Carruthers, exhorter, in 1567, who was, however, "deposit" in November, 1569, for what cause we do not know, as we are otherwise ignorant of his history.

Mr. Jak, the date of whose birth is unknown, was presented to the vicarage by James VI. on 1st September, 1570. He seems, as will appear from a subsequent extract, to have been well connected, but nothing is known as to his parentage, or as to his appointment to the Grammar School. He had been preceptor to Principal Rollok, a celebrated divine of the Reformation period—the first, and for a time the sole professor in the University of Edinburgh, as he was also its Principal.[2] Jack was later master of the Grammar School of

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[1] *Miscellany of the Wodrow Society*, Vol. I., p. 381.

[2] In the verses of Principal Rollok, Jack is described as "præceptor ille olim meus Jackæus."

Glasgow, and it was probably his zeal for the Reformed faith which led him to accept such an arduous and poorly-requited charge of several parishes. Carmunnock and Cambuslang were also at one time under his care, but these last apparently while he was still connected with the Grammar School.[1] "He was also quaestor of the University in 1577, in which year he presented to its library the works of Ambrose and Gregory. He was a member of the Assemblies of April, 1581, June, 1582, and August, 1590, and was one of the Commissioners appointed by the Council, 6th March, 1589, for the preservation of true religion in the bounds of Lennox and Renfrew. At some date before 1591, he had been imprisoned along with Mr. Patrick Melvile and others."

Apart from this, and at a considerably earlier date, Mr. Jak suffered no little molestation and loss by an effort on the part of "Robert, Lord Sympill," to oust him from the charge, into which he, "regairding nather our Soverane Lord nor the Kirk of God," "intrusit Sir Johne Hamiltoun, a Papist preist, be the pretendit rycht the said lord allegis him to have as Abbot of Paslay, and so

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[1] There had been a Grammar School in Glasgow from an early period of the fourteenth century. It depended immediately upon the Cathedral, and was under the control of the chancellor. It also continued to be a distinct establishment after the foundation of the University. Jack, after his appointment to Eastwood, continued to maintain a close correspondence with its masters, and particularly with Melville, of whose services to the literature of Scotland he had the highest opinion. He even seems to have been succeeded in the School by Patrick Sharp, his grandson, subsequently mentioned in the text. (M'Crie's *Life of Melville*).

has bereft the said Maister Thomas of the dewiteis of his said vicarage evir sen the day and dait of his said gift thairof; continewalie boisting and schoring him that gif he insistit to persew his rycht, he has avowit to have his lyff alsu." Jak found it necessary to appeal to the Lords of the Privy Council, and their judgment in the case is set forth in a minute of date 6th May, 1573, quoted in the *Archaeological and Historical Collections relating to the County of Renfrew*,[1] Vol. II., p. 110. The judgment was to the effect that the said Lord and Sir John Hamiltoun should "personalie compeir befoir my Lord Regentis Grace and the Lordis of Sacreit Counsals at ane certain day. . . . Quhilkis being diverse tymes callit, and the saidis personis not compearand, my Lord Regentis Grace, with avise of the said Lordis, ordainis latters to be direct to denunce the saidis Robert Lord Sempill and Sir Johnne Hamiltoun our Soverane Lordis rebellis, and put thame to the horne, and to escheit," etc.[2]

Among other circumstances connected with this parish in relation to Mr. Jack, it may be mentioned that the Countess of Hugh, third Earl of Eglinton, left a legacy of 200 merks to the "pure depauperit hansel elders of Eistwade, to be distributit to thame, be avise of Mr. Thomas Jack, minister thairof, and Mr. Johnne Reid,

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[1] Paisley: Alexander Gardner, 1890.

[2] *The Register of the Privy Council of Scotland*, Vol. II., pp. 229, 30.

factors of Eistwade." This shows the continued connection with, and interest in the parish on the part of the Eglinton family.

His death took place in 1598, after a ministry of twenty-eight years. "His utencils, etc., were estimat at lxvj li xiiij s iiij d, and the Inventar and dettis uj m iij li xvij s iiij d. He left all his English books to Jane Maxwell, his oy, and the Latin and Greek buikis to be dividit, two part to Mr. Gabriel Maxwell, his oy, and one part to Mr. Sharp, his oy, at the direction of Mr. Patrick Sharp (Principal), and Mr. George Maxwell (minister of Mearns); and Marlorat on the New Testament to the Presbytery of Paisley." Euphame Wylie, his widow, died in 1608. He had a daughter, Elizabeth, who married Mr. Patrick Sharp, principal of the University of Glasgow.[1] He published a poem in Latin, *Onomasticon Poeticum; sive pro priorum quibus in suis monumentis usi sunt veteres Poetae, brevis descriptio Poetica, Edinburgi, Excudebat Robertus Waldegraue, Typographus Regiae Maiestatis, 1592.* Principal Sharp had been previously minister of Govan. Gabriel Maxwell, after being reader at Paisley and Inchinnan, was presented to the latter vicarage, and died in 1621.[2] It is a small book of 150 pages, and it is dated *Ex sylva vulgo dicta orientali.* It may be described as a versi-

[1] Euphame Wylie, his umquhil spouse, leaves a legacy to James Scharp, her oy, her only executor and intromitter.—(M'Crie's *Life of Melville.*)

[2] For the above particulars, and much minute information regarding subsequent incumbents, see Dr. Hew Scott's *Fasti Ecclesiæ Scoticanae.*

fied topographical dictionary of the localities of classical poetry, expressing in a brief sentence, seldom exceeding a couple of lines, some characteristic which may remind the student of the subject of his readings. His purpose did not admit of much elegance of treatment, and the chief merit of the author will be found to be in the perseverance which had amassed so many references to matters of classical research.

In the dedication, which is addressed to James, eldest son of Claud Hamilton, commendator of Paisley, a pupil of the author, Jack complacently mentions that he had been induced to publish by the recommendation of George Buchanan and Andrew Melville, and that the former had revised the work, and submitted to a counter review of works of his own.[1] The dedication is in the following terms:—*Magnae spei adolescenti Jacobo Hamiltonio Claudii pasletensis Domini filio Haereditalis iure natu maximo.* In the course of the same he commends Gabriel Maxwell to young Hamilton in the following terms:—*Gabrielem Maxvellum nepatem meum, qui mihi unici filii locus est, in gravascente hac nostra ætate tuo commendo patricinio.* This Gabriel appears to have been later minister of Inchinnan, as is noted above.

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[1] Chambers' *Scottish Biographical Dictionary.*

Mr. Jack's daughter Elizabeth appears to have been twice married, and both the *oys* of the name of Maxwell, and that one of the name of Sharpe were her children, for documents among the Pollok papers show that she was first the wife of Walter Maxwell of Cowglen,[1] of whom, by the way, it is recorded that he had left him by his brother George, "ane pair of gray breikis of the best sort of Scottis gray, a gray gown, ane pair of watt ledder new schone, four sarkis," and many other articles. He died before 11th June, 1593, and by his will appointed his wife Elizabeth to intermit with his books "to the weell of the bairns."

Before her marriage with Maxwell, she had an experience of a rough kind of wooing not uncommon in these days. There is preserved a complaint by John, fifth Earl of Athole, addressed to the laird of Minto, and accusing the kinsman of the latter, Ninian Stewart, and his "complices," of invading the manse, "reiving and taking away Elizabeth, the dochter of the Earl's cousing, Thomas Jack, Wiccar of Eastwood, in wiolent maner," "striking of him and his wyf in their awin hows," "causing them to abyd continewallie in his hows for fear of his life," as also "persewing his sone-in-law and his brethir, and hurting some of them on the calsay of Glasgow."

[1] Both Cowglen and Cowhill were properties held by branches of the Pollok family, and the latter is probably to be identified with a place described in the sixteenth century as the Mount house, and with the site of the present residence there, which is still by old people called "the Mount."

Another racy old document, a Declaration by Mr. David Wemyss, minister of Glasgow and others, bears that "upon the xix day of October last by past after the said Elizabeth was set at libertie, and brocht to her father's house, we convenit at the Colledge Hall, with sundrie vther gentlemen of the countrey at the desyir of the said Niniane and his father, and travelit to sie gif we culd perswade the said Elizabeth, with the consent of her said parentis, to mary the said Niniane, and perswadit her father, gif his dochter wold consent to mary the said Niniane, he suld not be for against the sam. Vpon the quhilk motive, ane pairt of ws. be mutual consent of parteis, was sent to the said Mr. Thomas' hous, quhair the said Elizabeth remainit, and vsit such kynde of perswasive reasonis as was possible to move hir to consent to the said Niniane's petition; quha on na wayis wald consent thairto. Thairaftir, supposing the said Niniane micht perswad hir mare nor we, we causit the s^{d} Niniane and Elizabeth enter the chalmer of dais at the Colledge Hall end, quhair the saidis Niniane and Elizabeth conferitt be the space of ane quartour houre or mare; and in end, quhan the said Elizabeth com in all our presens, sche affirmit that sche wald never mary the said Niniane, if thair war no mo. man in the world to be gottin, seeing he had laborit so far as in him lay to dishonour hir, and to put so sair trubill to hir parentis hartis as he had done. Eftir quhai's refusal, the said Niniane, being stomachit

and angrie, brustit forth with sum hard wordis agains the said Elizabethis fathir, avowing in all our presens that he suld have his lyf."[1]

It was in Mr. Jak's time, and through his influence that a new church was built in this parish to supply the place of the pre-Reformation church; and his was the last which had its historic site in the ancient burial-ground. The evidence of this is found in the preservation of its memorial stone, which is a tablet of some three to four feet in length, by fifteen inches in depth, and which bears the following inscription in large, raised, and very distinct old English or Gothic characters:—*Ecclesiæ (sic) Dei me construendam curauit, Tho. Jakaeus, 1577.*[2] The stone was preserved at the old manse, but in an unroofed outside wall, and when the house ceased to be the manse, and its speedy removal was inevitable, it was deemed better to have it secured in the wall of the new manse, where it now stands in a conspicuous but sheltered position. It might have been better, and it may still be practicable, to have it placed in the wall of the only building in the burial ground which is a survival of that old church. Certain other stones lie at the manse and at the new church which belonged to that edifice. Two, which form

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[1] See Pollok Papers, by Sir William Fraser.

[2] It certainly reads like *ecclesiæ*, but the illiteracy of stone cutters is proverbial.

the top of a small Gothic window, were preserved in the boundary wall of the church removed in 1862, and two others were found in the foundation of that church when it was taken down. Of these, one is a massive stone which had formed part of an arch; the other is the fluted lintel of a door bearing date 1606, of which more anon.

This church of 1577 was doubtless of Gothic architecture, for no other style, though debased, had then been thought of for ecclesiastical purposes; but it was, like the churches in this and other districts of the time, an imperfect cross in form, possessing a nave and transepts, but no chancel or choir. This omission was, from the period of the Reformation till recently, a great defect in our Scottish churches, there being thus no portion set apart for the more sacred offices of our religion, and even on æsthetic grounds a mistake, as presenting no vista to the eye, and showing to the congregation only a blank dead wall, broken by nothing more ornamental than an ugly pulpit with its stairs, and a lateran. In this church too, like others, there was no respect paid to orientation. The prior church would doubtless have the altar in the east end, but in this the pulpit and the Communion table were on the north side (with a door admitting to them, and some, myself among the number, can remember the corresponding door in the churchyard wall, by which the minister passed on his way from the manse), while transepts ran

to the east and west, and a nave, still standing, to the south. That this was its plan is evident from an old map of the Pollok estate, still in existence, from the foundation courses found when the ground is opened for interments, and from frequent references to the building in the records of the Presbytery. It is the belief of the writer that the prior church was cruciform, and that the burial vault formed its south transept. No doubt it had been the family burial place from a much earlier date, and it would on this account be carefully preserved, and embodied in the new church at its re-building; its substructure, therefore, may be of unknown antiquity. The present building has been outwardly cased in stone, and, on looking within, it can be observed that the lower part of the walls is thicker than the upper, indicating a second and later course of masonry; while the wall on the north side, put up to complete the enclosure of the vault when the church was taken down, is manifestly of a later date, as the nature of its basement shows.

This aisle was clearly, as in various other churches of the time, a burial vault below, with the family seat above, facing the pulpit. In a minute of a meeting of Heritors in 1732, there is an exact measurement of the area of the church, in all its parts, with a view to partition among the Heritors, and as the divisible subject was not found sufficient, it was unanimously agreed to build a "loft" in the east end, similar to one already existing in the

opposite transept. The portions assigned to the Duke of Montrose for Darnley, to the Earl of Eglinton for Eastwood, to John Govan of Mains, to Robert Sanders of Auldhouse, as representing the Merchant's House of Glasgow, and to Sir John Maxwell of Pollok, are severally designated, with the space for the pulpit and Communion Table, for the passages, etc., and one elsewhere described as an access for "the banqueting people;" and from this, and various minutes in the Session Book of seats let to parishioners, it would be possible to construct an exact ground plan of the church, and to show the very seats occupied in the course of that century by the Tassies, and Deans, and Finlays, and Kings, and Burnsides, and Kyles, and Jacksons of the day.

There is reference both in these, and in notices of lairs in the churchyard, to an outside stair leading up to Sir John Maxwell's gallery, and there was a door beneath it admitting to the lower part of the church at this aisle. The doorstep may still be seen in the wall immediately behind Mr. Logan's tombstone, and the old lintel which has been mentioned as lying at the manse is, from its size, manifestly that of this very door. Its fluting corresponds to that on the entrance to the vault, and hence it would probably be at its date, 1606, that the building would be encased, some thirty years after Jak's church was built. It is clear that

that casing had been broken for the admission of Pardovan's monument a century later.

This church of which I speak served the parish for two hundred years, and it was it in which Wodrow and various eminent men ministered. As the one which followed it, on the site of the present, only stood for eighty years, there were memories, even to my knowledge, which extended over these four score years, back to the old one. I knew an aged man, by name M'Howat, who in his youth had carted stones for the building of the church of 1782, and whose grandfather, if I recollect aright, had been precentor under Wodrow. But still more remarkable to relate, there was an interesting old man, William M'Laren, who lived to the age of ninety, and who remembered being taken in his childhood by his father to the old church in the burial ground, who lived through all the period of the intermediate church, and was present at the dedication services of the present in 1863, when, too, he was able to read the Bible without the aid of glasses. His childish memory recalled that church as being "a' hung roond wi' pictures," which can only have been the emblazonment of the arms of the noble families on the panels of the galleries which were appropriated to them. I have also heard a recollection on the part of some old person, of Sir James Maxwell walking to the church over the opposite hill, and crossing the burn by stepping stones, the bell dutifully waiting for the

approach of the respected ruling Elder. The "bell end of the kirk," was the eastern gable, that nearest the public road.

Of the next two ministers very little indeed is known, and for that little we are indebted, as in other matters, to the unwearied researches of the late Dr. Hew Scott of Anstruther preserved in his *Fasti Ecclesiæ Scoticanæ.*

Mr. John Gibson was promoted from being Regent in the University of Glasgow. He was proposed for Carmunnock in 1597, nominated to this charge in 1598, and settled in 1599. He was presented to Eckford in the same year, but the translation does not seem to have been proceeded with.

Next, Mr. William Wallace, son of William Wallace of Johnstoun, who attained his degree at the University of Glasgow in 1599. He was proposed for Leinzie, the old name of the parish of Kirkintilloch, in 1600, but he refused the invitation. We only further know of him that he died in December, 1617, aged about 39. He ordained "his buiks to be sauld altogidder to the use of his sone," who was probably a child. He also directed his widow, Isobell, daughter of Mr. James Grey, minister of Colmonell, to advise with Mr. James Grey, minister of Lowdoun, presumably her brother, as to her affairs. He had a daughter, Margaret, who at the age of 85, and reduced to great helplessness, was strongly recommended for charity.

CHAPTER IV.

THE next incumbent, the fourth from the Reformation, is one who, both from his family connection, and his checkered personal history in the troublous days in which his lot was cast, must awaken sympathetic interest. He was Mr. John Maxwell, eldest son of George Maxwell, minister of Mearns—"a parish of which (as of this) his ancestors had been chief proprietors"—of whom, the father, a word must first be said. He was the son of John Maxwell of Auldhouse, and is himself described as of the same. He was settled at Neilston in 1593, and translated to Mearns in the following year. He seems, so far, to have made Auldhouse his home, for we find that he was ordained by the Presbytery, 20th August, 1635, to reside in his parish that he may visit the sick, and perform the other incumbent duties. It may be that in accepting a parochial charge in addition to the responsibilities of his estate, it was in order to serve the church, as far as he could, in days when competent ministers were not readily to be found. We find him contributing forty merks towards rebuilding the Library of the University of Glasgow in 1632, and we know that the date of his death

was 1648. He married (1) Janet, daughter of John Miller of Newton, and had a son, John, the above-named minister of Eastwood, who was served heir to his father, 16th June, 1649, and whose descendants represent the ancient families of Pollok and Keir; (2) Jean, daughter of William Mure of Glanderston, and had by her, who died after 8th June, 1621, a son William, progenitor of the family of Heron Maxwell, Baronets of Springkell; (3) Janet, daughter of Douglas of Waterside, who survived him, and by whom he had five more sons, George, Hew (ancestor of the family of Dalswinton), Gabriel, David, and Robert. Besides these he had another son, Mr. James, who studied for the Church, and was presented by Charles I. to the Kirks of Holywood and Keir, 11th February, 1633, though he was not settled there. Thus far the minister of Mearns.

To return to John, who was his eldest son, laureated at the University of Glasgow in 1609, and settled at Eastwood after Mr. Wallace's death. He was recommended to the Archbishop by the Presbytery, 27th March, 1628, for Paisley (the Abbey), but instead was translated to the Parsonage of Glasgow, the High Church, in, according to Cleland, 1629. Though cousin to Sir John Maxwell of Pollok, it is stated that, probably on account of the unsettled state of Church affairs, he had served in this parish for three years "but (without) onie stipend."

In Glasgow Mr. Maxwell had for his charge the west quarter of the city, although *it* would now be considered pretty far east. He was a member of the Commission for the maintenance of Church Discipline in 1634; was elected Dean of Faculty of the University in 1632, and Lord Rector in 1636; and in the following year his friends had hopes that he would be promoted to the Bishopric of the Isles. But meantime the famous Assembly of 1638 was held at Glasgow, in which the principles of the Covenanting party obtained such a signal victory; and in the unsparing overthrow of the Bishops, and of those who would not go all lengths in support of the Covenants, he was deposed 1st May, 1639, for declining the jurisdiction of this most decidedly oppressive Assembly. Baillie in his "Letters," that most curious book, giving such a picture of the times, and such a vivid description of the Assembly in its meetings in the Cathedral, says of Mr. Maxwell, whom he describes as a non-Covenanter, "Mr. John Maxwell (then, be it remembered, minister of the High Church, in which the Assembly met) refused to lend his pulpit to any so long as the Commissioner staid, and craved of his Grace that none might come there but himself. So for the two first Sundays, before and after noon, Mr. John took the High Church, and preached after his fashion, nothing to the matter in hand, so ambiguously that himself knew best to which side he inclined."

Maxwell was evidently a moderate man, and we can readily conceive of such, true-hearted Presbyterians, who yet disapproved of the extreme measures of the Covenanting party; but to such in these fiery days no mercy was shown. However much we are indebted to the struggles and trials of the Covenanters for our civil and religious liberty, that toleration which afterwards came as a fruit of the Revolution, had no place in their system, and opposition to their policy was put down with a strong hand. Hence the sufferings of one who yet, as the sequel will show, finished his course in the ministry of the Church of Scotland. Finding his country, and even his paternal home at Auldhouse, too hot for him, and desiring to serve his Master where he might do so in peace, he passed to Ireland, and through the instrumentality of James, Viscount Claneboy, was made parson of Willyleagh,[1] where he continued till 1643, when, on account of the rebellion in that country, he was again constrained to return to Scotland, and, after residing for a time at Paisley, having modified his dislike to the Covenant, he was admitted to the charge of Eastwood once more. We defer the latter part of his history till we have noticed, that, after his removal to Glasgow,

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[1] For a statement of the relation which subsisted at this period between the Churches of Scotland and Ireland, see *The Church of Scotland, Past and Present:* article on the Ritual of the Church, by Thomas Leishman, D.D., Vol. v., p. 377.

Mr. Hew Blair was in 1630 appointed to this parish. He was son of Hew Blair, Commissary of Hamilton, graduated at the University of Glasgow in 1622, presented to Eastwood by James, Earl of Abercorn,[1] and ordained on first April of this year. We find that he also subscribed forty merks towards the erection of the University Library. He was run after by various parishes, and was a man of some mark. He was presented by his patron to Kilpatrick in 1639, a gift which, however, he declined. He was sought for Glasgow (Blackfriars Church), amidst great contention in 1641, but neither was this appointment carried into effect; and he was finally translated to the Church of S. Mary's, Tron, in 1643. There he had, like his predecessor, charge of the West Quarter till 1648, of the East in the three following years, and of the North from 1652. Here too, as when at Eastwood, he was twice presented to Kilpatrick by William, Lord Cochrane of Dundonald, but declined both calls. The districts and congregations in Glasgow seem then to have been altered and removed as suited convenience, and his quarter was appointed in 1649 to meet for worship in the Blackfriars. He joined the party of the Resolutioners in 1651, conformed to Episcopacy in 1662—he alone, with

[1] The patronage of this church and parish seems to have been at different dates, subsequently to the dissolution of Paisley Abbey, in various hands. It was finally acquired by Sir John Maxwell in 1743 from the trustees of the Earl of Dundonald.

George Young of Glasgow, and Gabriel Cunningham of Kilsyth, in that then small Presbytery, taking this step under Charles II. He died in the following year, in the sixty-second of his age, and the thirty-third of his ministry. He married Mary Muir, and had two sons, Mr. Hew, minister of Rutherglen, and John, his executor. He was the author of *A Sermon on the King's Return*, 1660, 4to, and of *God's Sovereignty, His Majesty's Supremacy*, a sermon preached before the Scots Parliament; Glasgow, 1661.

To return to Maxwell. In 1645, two years after Mr. Blair had been translated to Glasgow, and sixteen eventful years after he had been similarly removed, he was again, as has been said, settled in Eastwood, having been presented by John, Earl of Lauderdale; but a jealous suspicion of him in the minds of the opposing party continued to molest him. He had been desired in 1642 to subscribe the National Covenant, and after his return to Scotland he was complained against for preaching and administering ordinances at Paisley, in the absence of and without invitation from the minister, "in ignorance of his condition." He appears to have been afflicted with gout, and altogether to have had little enjoyment of his position. The Records of the Presbytery bear that on 21st March, 1650, "Ane lre come from Mr. John Maxwell, Minist: at Eastwood, regraiting his long absence from y^e^ prbie through infirmitie, and desyring that in respect of

y^e^ apparent continewance y^r^of, ye inhabilitie of his body, and y^e^ inlargement of y^e^ paroche of Eastwood by y^e^ addition of partes of y^e^ parish of Paisley y^r^to, be consavit many dewties of y^e^ ministeriall charge will be left undischarged by him, and that y^e^ people are in a very desolate condition, and y^r^fowr supplicatit a colleague to be joyned with him, who may undergoe y^e^ greatest burden of y^e^ charge, and he submitted his stipend in whole to be disposed upon be y^e^ pre^bie^ as they think fitt." It may be stated that report had just been made to the Presbytery that the Commission for the Plantation of Kirks had "dismembered all y^e^ lands belonging to ye Laird of Nether Pollok, and y^e^ Duke of Lennox, and Thomas Dunlop of Househill within y^e^ parish of Paisley lying beyond y^e^ water of Lavern on y^e^ east and south syd y^r^off from y^e^ parish of Paisley, and had added y^e^ same to y^e^ parish of Eastwood." At the next meeting Mr. Maxwell renewed his request, in which the Presbytery concurred, but "because of y^e^ scarcity of men, and y^e^ vacancy of places, and y^t^ y^e^ stipend of Eastwood was but mean, and could not well admit of a division, they did appoint y^e^ fors^d^ Mr. John Maxwell sould have y^e^ haill stipend of 1650, and y^r^after it sould be wholly given for y^e^ use of ane intrant, and it was decernit to y^e^ Session that there was there a place vacand for ane minister, and they are appointed to sett y^r^ eyis upon some fitt man for y^e^ charge."

They were not, however, very successful in their search, for on "9 Jan., 1651, compeared y^e^ prochners of Eastwood regraiting y^t^ they had long been^e^ w^t^out doctrine and discipline, and y^t^ they had been using meanes to have a minist: among them, but y^e^ consaivit that Mr. John Maxwell his being there did much lye in y^r^ waye and stop any man's entry to y^e^ charge. Mr. John Maxwell being prnt. declaired he sould not be any impediment, but sould by all means pswaid any fitt man for y^e^ charge." Renewed intimations of the vacancy were accordingly made. We also find that on 6th November of the same year Commission was given to John Govan of Mains to uplift the first end of the stipend, and to repair the manse, "which being done to y^e^ pr^bie's^ satisfaction, and report made y^r^off, they appoint y^e^ remainder of y^e^ stipend to be given to Mr. Jo^n^ Maxwell, laitlie serving y^e^ cure, and appoint y^e^ s^d^ John Govan of Mains to be accountabill to y^e^ prbrie." After much further procedure, it was found that on account of great sums of money expended by Mr. John Maxwell on the manse, 620 merks Scots money should be refunded to him.

It is worthy of notice as an illustration of contemporary events that, at one of the above-mentioned meetings, a solemn thanksgiving for the overthrow of James Graham, (they do not give their gallant but unfortunate countryman his title of Marquis of Montrose), "according to app^t^m^t^ of y^e^ commission, was fixed for

Wednesday come 8 days;" and the new Paraphrases of the Psalms in Metre from the Commission on Assembly, was distributed among the brethren. This refers to the present metrical version, which took the place of the old Scottish version after the then recent Westminster Assembly. In Mr. Maxwell's later ministry at Eastwood, the change had taken place from our old Scottish Standards and Liturgy to the Westminster Confession, Catechism, and Directory, and the narrower Puritanism of England had denationalised much in our forms of faith and worship. The year before, his royal master's blood had flowed on the scaffold at Whitehall; and Cromwell, after routing the Scottish army at Dunbar, was in Glasgow bullying our clergy; while—it is a mere local circumstance, but a persistent tradition—his sumpter mules were pastured in the woods of this parish at Robslea, where their shoes have frequently been turned up by the plough.

In reference to Mr. Maxwell's retirement, there is evidence that he demitted by the advice of his eldest son, who had in 1647 succeeded to the estate of Pollok by a settlement, whereby the family of Auldhouse, a collateral branch, came into the possession of the principal estate. The fact that it was conveyed to the son in his father's lifetime has been explained by the pecuniary difficulties of the latter; and if we consider that in early life he laboured without stipend, that throughout his whole career he

was the sport of fortune, and that he only succeeded to the estate of Auldhouse, such as it was, late in life, his circumstances need cause no surprise. He might have been elevated to a bishopric at the Restoration in 1661, but he declined on account of his age, and died about 1666, at the age of seventy-seven. He had married in 1621, Elizabeth, second daughter of James Stewart, tutor of Blackhall, who died in 1622, leaving two sons, Mr. George, who took orders in the Episcopal Church of Ireland, got a conveyance of the estate of Nether Pollok, was created a knight by Charles II., and died in 1677, his son succeeding him in the estate; and Zacharias, of Blawarthill, whose descendants also subsequently succeeded, and are represented in the present Baronet.

In this connection a very interesting stone at Auldhouse must be mentioned. It forms the lintel over the fireplace of an apartment now used as the kitchen, and bearing the following inscription very distinctly cut in large Roman characters :—

" The bodie for the saul was framed,
This house the bodie for,
In Heaven for both any place is named,
In bliss my God t'ador."

1631.

The sentiment is more pious than the versification is poetic, the production evidently of the Minister of Mearns, and he one who was more used to compose sermons than to write verse. But it

contains manifest allusion to the building of the house; and the addition of this block with its crow-step gable to the original and ancient castellated tower, to the south of which it stands, was his work at that date, and just four years before he was instructed by the Presbytery to reside in his parish. He may have found his manse in a ruinous state in those disordered times, and his patrimonial manor house, lying so pleasantly to the sun, with the surrounding trees, some of them probably planted by himself, a more desirable home than the manse on the edge of Mearns Muir.

CHAPTER V.

Mr. Maxwell was succeeded by Mr. Hugh Smith, who was probably a native of the county, for he was licensed at Paisley, 19th February, 1652. The following extract from the proceedings of the Presbytery on that day evinces the lawless state of this province under Cromwell. It reads like a page from Woodstock:—

"This day some of y^e^ inglische soldiers quartered in Paisley under y^e^ comand of Captaine robesone came in upon y^e^ prbie in a furious, tumultuous, and violent waye, with many horrid oaths and execrations, menacing and threatening them for keeping courtie, and commanding them to ryse; and y^r^after, being in a calm and modest waye dealt with, they pswaidit to withdraw. And report being made by Mr. Alex^r^ Dunlope of y^e^ tumultuous behaviour of some of y^r^ said inglische sojouris before ye Sessioun of Paslay and of y^r^ insolent and disorderlie carriage in y^e^ face of y^e^ congregation of Paisley upon y^e^ Lord's day, the Prbie appointed the Moderator and y^e^ s^d^ Mr. Alex^r^ Dunlop to represent to y^r^ comander in Paslaye."

In the month immediately after being licensed, the parishioners both of Kilmalcolm and of Eastwood requested that Mr. Smith might be appointed to preach in the vacant pulpits. This was done, and at the following meeting "the parishioners of Eastwood compearing, having given to y^{e} s^{d} Mr. Hew a heartie and harmonious call, inviting him to be their minister, and did supplicat that y^{e} prbie would concur with them in y^{e} said call and invitation, the prbie duly considering y^{e} same concurred y^{r}in, and appointed his trialls." The call having been further pressed by the people on account of their distress and the distraction of the times, he was ordained on 27th May, which was kept as a day of solemn fasting and humiliation, one minister lecturing and another preaching; and after the induction, a third preaching in the afternoon. In the month following a fast was ordered for the great fire which occurred at this time in Glasgow, one of which there are various accounts, as well as for the great drought over the country. Contributions for the sufferers by the fire were afterwards raised. The manse here was afterwards visited and repaired.

It may be mentioned that the elder brother of Mr. Hew Smith, Mr. William, who took his degree in 1639, and had been schoolmaster of Irvine, was ordained Minister of Largs in 1644, and died by the pestilence in September, 1647, aged about twenty-eight. He was somewhat lame in one of his feet, but is said in

the quaint language of the day to have been "a choice man for piety," who had "an excellent gift of preaching," and was "most taking with the people." The disease was caught whilst visiting his parishioners. In compliance with his wishes (such is one version of the tradition), he was buried in the valley of the Noddle, about two miles from Largs, and hard by the farmhouse of Middletown, the place of his death. What are believed to be the hollies which mark his chosen resting place, and connected with which is an alleged prophetic utterance of the dying man, still mark the spot, as well as a tombstone, with a highly eulogistic inscription in Latin verses, very inartistically carved.[1] Of his inventory it is said that "being ane young man unmarried, he had no cornes, cattel, nor vther movable gudis, except allenarlie certane small insycht and plenishing in his chalmeris, with his buikis and abuilzements of his body."

The brother Hew, who was Minister of this parish, seems to have been altogether a like-minded man, entirely devoted to the cause of the Covenant, and a sufferer in its cause. He was deprived of his charge by the Acts of Parliament of June and October, 1662. Having been summoned for holding Conventicles,

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[1] A representation of this tombstone is to be found at the close of the First Volume of the *Muniments of the Royal Burgh of Irvine*, referred to in a previous note.

he was ordained by the Privy Council in the following year to obey the Acts at his peril. He opposed the Indulgence, and boldly continued his ministerial duties in the immediate vicinity of his former church and in other places. Law tells us in his "Memorial": "April, 1676, did a Committee of the King's Counsell sitt at Glasgow. . . . . Some were summoned, sic as Mr. Hugh Smith; (he and) several others did not compear, for which they were denounced as rebels, and put to the horn, and letters of horn raised against them, and sought after." Crawford in his *County History* says that in that year he was fined and imprisoned for holding Conventicles.

We shall have occasion to make further reference to Mr. Smith when we come to speak more specially of the times of the persecution, as well as of the dark days of witchcraft, in its manifestations in this parish. But it may here be stated that he seems to have employed his pen in defence of those who suffered with himself for conscience' sake. Wodrow,[1] writing of Mr. Jamieson of Govan, who was "justly reckoned one of the acutest philosophers and most solid divines at this time in Scotland," says that "he had no small share with my worthy predecessor, Mr. Hugh Smith, in the 'Apology for persecuted Ministers.'" Mr. Jamieson's

[1] See life of his father, Professor James Wodrow.

wife, he adds, "sister to that fine gentleman and excellent Christian, Sir George Maxwell of Nether Pollok, was a near relation of my mother's." This lady, Grizell Maxwell, was relict of Robert Hutcheson of Auchengray, when she married Mr. Jamieson. She survived her husband, and died in February, 1689, leaving, as part of her inventory, according to Dr. Scott, "ane dussan auld silver spoons, ane auld copper cauldrone, and ane brass kettle."

CHAPTER VI.

It has been mentioned that Mr Hew Smith, who was ordained here in 1652, cast in his lot with the Covenanters, and was deprived of his charge in 1662, and some notice has been taken of his trials and imprisonment. We have now to record certain names of "curates" who filled this charge, for we know little more of those who successively were incumbents under Episcopacy, of whom the first was—

Robert Hume. On the recommendation of the Archbishop he passed his trials before the Presbytery, which in 1663 had been constituted under authority of him and of the Synod. He was in turn recommended to the Archbishop by the Presbytery for ordination in 1664. In the following year a visitation was appointed at Eastwood for viewing the church and manse. Mr. Hume was ordained to seek reparation of the sums from the parish, either by consent or by law, and two of the brethren were appointed to aid him thereanent, who soon after reported diligence. He died in March, 1679, leaving some insicht, etc., "valued at xxli." He

had a brother, James, a merchant in Edinburgh, but this is the sum of our knowledge of him.

Next, Mr. HECTOR M'LAINE, evidently of a Highland family, was presented and inducted in the year of his predecessor's death. In the following year he was promoted to the bishopric of Argyll, and is believed to have died in 1687.

Follows him Mr. WILLIAM FISHER, instituted early in 1681. He is said to have deserted his charge in 1689 "from fear." That of course was the period of the happy Revolution of 1688, when Presbyterianism was re-established, along with the restoration of our national liberties under William of Orange. Fisher must have had some special occasion for fear. Very possibly he was one of the two hundred who were "rabbled" out of their kirks and manses by the rising of the mob in the West country at this time.[1] Apart from this exceptional circumstance, it is an authentic fact that any Episcopal incumbents who conformed to Presbyterian government were allowed to retain their charges through the exercise of a worthy toleration on the part of the now triumphant party, and there were such still filling their places as late as 1720. But there is one very pleasing and interesting incident related of Fisher, namely, that "having been the means of shelteriug and perhaps

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[1] Cunningham's *Church History*, Vol. II., p. 261.

preserving the life of Sir John Maxwell, afterwards Lord Justice Clerk, when under proscription for his adherence to Presbytery, his Lordship gratefully acknowledged his kindness by procuring for him the office of domestic chaplain to the noble family of Montrose, by whom he was subsequently protected while intruding at Aberfoyle"[1]—an instance, perhaps rare, of the interchange of offices of humanity and grateful requital between the beneficed clergyman and the persecuted laird.

During the dominance of Episcopacy, Mr. Smith was in secret carrying on his outed ministry, with, evidently, no little support from his parishioners, both high and low; yet we find in 1673 there were four hundred Communicants in the Parish Church, under the ministry of the "curate," a very large proportion to the then small population of the parish. It would seem that Eastwood was supplied with competent ministers under Episcopacy, if we may judge from the fact that two out of the three were University graduates, and that at a time when, through the numerous vacancies created, many most unqualified youths were promoted to charges, Sir Walter Scott telling us that "they had, according to the historians of the period, as little morality as learning, and still less devotion than either."

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[1] Scott's *Fasti*.

Whatever leanings towards the Episcopal form of Church government may have been evinced by Mr. John Maxwell of Auldhouse, who was once and again minister of this parish, it is beyond doubt that his son, Sir George Maxwell, who succeeded to the family honours and estate of Pollok, and his grandson (Sir George's son), who was in 1682 created a Baronet, and after the Revolution a senator of the College of Justice, and Lord Justice Clerk, under the title of Lord Pollock,[1] were both devout adherents of the Covenants, and suffered severely in the cause. Sir George himself held orders in the Irish Church, assumed no doubt at the time when his father served a cure in it. For some time after the Reformation there was a much closer relation than now subsists between the National Churches of England and Scotland, which continued until exasperating causes of separation came into force in the times of Puritanism and the Covenants, and which, even in those days, did not affect moderately-minded men like the saintly Leighton. It is highly probable that some of the Maxwells were of that order.

[1] Besides other offices and honours, Sir John was appointed a Privy Councillor by William III., after his accession, and a Lord of the Scottish Treasury. He represented Renfrewshire in the Scots Parliament at two different periods, and he was later one of the Commissioners on the subject of the Union between England and Scotland.

Wodrow informs us that in 1665 Sir George with other West country lairds, who "were living peaceably at Home, expecting no such Treatment," were, without reason given, and apparently at the instigation of Archbishop Burnet, imprisoned, and "continued under confinement when others got out upon the Bond of Peace, 1668." Towards the end of that year they gave in a supplication to Lauderdale, which is embodied in the history. The author justly remarks upon "the Caution and Faithfulness," as well as "the Duty and Loyalty" of "these honourable and excellent Confessors for the Truth and Presbytery"; and they were liberated from Stirling Castle, where he says, "I think all the Three were."[1] Living so very shortly after the time, and on a footing of close intimacy with Sir George's son, Wodrow must have had correct information as to the place and circumstances of his imprisonment.[2]

Previously to this, Sir George's name is included in the "List of Fines imposed by Middleton in Parliament, 1662," for £4000, as John Govan in Mains is for £300, a list of which the total

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[1] *Wodrow's History*, Vol. I., pp. 315, 316.

[2] He appears according to other authorities to have been, in August, 1688, in confinement in the Tolbooth of Kirkcaldy.

amounted to upwards of £1,000,000.[1] Subsequently, in 1676, at the sitting of a Commission of Council at Glasgow (before which Mr. Hugh Smith was also summoned, as before mentioned), Sir George and his son were cited, along with others, whose names it would be interesting to mention, "to declare upon oath what Conventicles they had been at since the year 1674, and whether they had reset or harboured intercommuned persons." Wodrow adds that "The Lairds of Pollock, elder and younger, got happily off without swearing, by the Favour of some Members of the Committee."[2] This was indeed fortunate for both of them and for those whom they had protected, for to many was their kindly aid extended. And only in the previous year "Mr. Alexander Jamieson, Minister at Govan (Sir George's brother-in-law as has been noted), "and Mr. Hugh Smith, gave the Sacrament in the House of the Haggs, within Two Miles of Glasgow, with very much Power and Liveliness." "And if I mistake it not (adds Wodrow) Mr. Jamieson did not again drink of the Fruit of the Vine, till he drank it new in the Father's Kingdom, at least it was some Time this Year, that excellent Person died. . . . The Supper

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[1] *Wodrow's History*, Vol. I., p. 121, and Appendix No. xxxiii. The late Sir John Maxwell was of opinion, as stated to myself, that the sale of the estate of Mearns by the Maxwells was rendered necessary by the severity of these and other fines.

[2] *Ibid.*, Vol. I., p. 417.

was likewise dispensed by Mr. Hugh Smith to his own Parishioners of Eastwood, in a Barn at Kennyshead. . . . The Lord very much owned these Communions, and these sweet sealing Times are not forgot by several yet alive. Those Proceedings, last Year and this, very much galled the Bishops." Indeed, the steps soon after taken by the Council manifestly arose out of them.[1]

It may be mentioned that the late Mr. Lawrence Hill, in a letter to the author, mentioned that his grandfather, Ninian Hill, with the Baronet of Pollok, and Hamilton of Barnes, were sent to prison for attending the Sacrament at one or other of these places; and it is stated accordingly that Mr. Ninian Hill of Lambhill was one of those summoned with the Maxwells to this Council, and that he was fined in 1000 merks.

Wodrow relates in his life of his father, that the latter, who often preached in those troublous days both in houses and in the fields, was once holding a service in the Hags wood, when "there was a false alarm of soldiers, it proving the Lady Ross, with servants and horses. The people were dispersed for a time, and when recovered, he had lost his text, after which," says his son naively, "he always had a leaf folded down at the place."

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[1] *Wodrow's History*, Vol. I., p. 416.

Local tradition for long bore witness to the benevolence of Sir George towards the persecuted Covenanters, and the substance of it has been embodied by Galt in his stirring story, *Ringan Gilhaize*, when he puts the following narrative into the lips of a poor refugee:—

"I found myself, I cannot tell how, on the heights to the South of Castlemilk. He pointed out to me Nether Pollok in the midst of a skirting of trees, the seat and castle of that godly and much persecuted Christian and true Covenanter, Sir George Maxwell, the savour of whose piety was spread far and wide. Being then hungered and very cold, . . . I resolved to bend my way towards Nether Pollok in the confident faith that the master thereof, having suffered so much himself, would know how to compassionate a persecuted brother. . . . Just, however, as I parted from the herd, he cried after me, and pointed to a man coming up the hill at some distance, with a gun in his hand, and a bird-bag at his side, saying, 'You'er's Sir George Maxwell himsel' ganging to the moors. Eh! but he has had his ain luck to fill his pock so weel already.' Whereupon I turned myself towards Sir George, and on approaching him, beseeched him to have some compassion on a poor famished fugitive from the Pentlands. . . . The worthy gentleman opened his bag, which, instead of being filled with game, as the marvelling stripling had supposed, contained a store of

provisions. "I came not for pastime to the moor this morning," said he, "presenting to me something to eat, but because last night I learned that many of the outcasts had been seen yesterday lurking about these hills, and as I could not give them harbour, nor even let them have any among my tenants, I have come out with some of my men, as it were to the shooting, in order to succour them. But we must not remain long together. Take with you what you may require, and go quickly away."[1]

Sir George's devoutness of character and spirit are attested by his diary, still preserved at Pollok, in which his religious experiences and aspirations, and his conscientious endeavours to follow the path of duty, are humbly recorded.

Sir John Maxwell, who succeeded his father, Sir George, in 1677, entertained the same views and experienced the like sufferings in the cause of our national religion. And it is not to be conceived that one who proved himself a distinguished lawyer and judge considered that he was acting contrary to the just rights and liberties of the

[1] Another incident may be noted. It is to the effect that Sir George Maxwell, himself in straits, sent a purse of rare old coins to the widow of the martyr Guthrie, but a friend redeemed them. Guthrie's death occurred in 1661. It is pertinent here to remark that Professor Wodrow, father of the historian, informed his son that, being in Edinburgh at the time of Mr. Guthrie's execution, he was, though then but a student, admitted by favour of a minister of his acquaintance, to see Mr. Guthrie in prison, the day before his execution. For a notice of this interview, and the remarks of the dying man, see Wodrow's *Life* of his father, subsequently referred to, pp. 32-34.

people when he opposed the autocratic rule of Charles II. and his minions in Church and State. Not only had he suffered along with his father, but he succeeded to his heritage of persecution along with his rank and possessions. I may not be enumerating all that he was called to endure—it is noted before that which now follows that he had "met with many small attacks from the Sheriff-Depute, for Irregularities Ecclesiastical, and keeping suffering ministers in his house," etc.,[1]—but we find from the historian, who, by the way, knew him most intimately to the last, Sir John having survived almost to the close of Wodrow's life and ministry in this parish,—that in 1683 he was, to use the words of the indictment, accused of "Resetting Rebels in so far as Stevenson, Shoemaker in Pollocktoun, Robert Jackson in Carnwatherick, Arthur Cuningham there, Robert Taylor there, Archibald Barr in Pollocktoun, and several other of your Servants and Tenants being actually in the Rebellion 1679, were," upon various dates condescended on, "reset, harboured, intercommuned, aided, assisted, and did Favours, or had Favours done by them to you, or you otherwise supplied them. . . . As also the said Sir John Maxwell is guilty of high Treason, as the said Rebels and Traitors were supplied and furnished with Meat, Drink and other Provisions, reset and entertained in his House, by order of him, his

[1] Wodrow's *History*, Vol. II., pp. 423.

Lady, or other Persons." In the list of witnesses adduced against him are some in Pollokshaws and Ardenhead, and Sir John's own Gardener, Groom, and Cook.

He was again, in the following year, along with various other gentlemen of the West country, charged with having kept and been present at divers house and field conventicles within the five preceding years. For the offences previously mentioned he suffered imprisonment; for the latter he was fined £8000 Sterling, and ordered "to be committed Prisoner to the Tolbooth of Edinburgh till payment be made." "He refusing to pay this extravagant and arbitrary Fine, continued Sixteen Months in close Prison. Afterwards he got a Composition made, and paid a great Sum, and gave bond for a greater, and was at vast charges before Matters could be brought even this length."[1]

A touching entry appears in the History under date May (March) 17, 1685. "Sir John Maxwell of Nethir Pollok petitions the Council to be liberate that he may attend the Funerals of his only sister the Lady Calderwood. They grant him till 2 April, under a bond of Ten Thousand Pounds to re-enter that Day."

His kinsman Zacharias Maxwell of Blawarthill, from whom the present family is descended, besides being fined twenty thousand

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[1] Wodrow's *History*, Vol. II., pp. 316-7.

merks, was among those ordained to continue prisoner for life.[1] It further appears that in this and certain neighbouring parishes one hundred and five of what was called the "common people" are included in the rolls of implicated; and that the fines imposed upon this parish, not of course including the Pollok family and others, amounted to £650. Neither does this include losses of "Horses, Kine, Sheep, and whole Year's Crops."[2] At the time of Argyll's disastrous rising in 1686, he had followers in Renfrewshire, and among them some who afterwards held and concealed the arms that they had used, in spite of proclamations requiring them to be delivered up. George Cochran in Ardenhead was prosecuted before the Sheriff for thus retaining arms, and was, in absence, sentenced to fine and imprisonment until payment, and delivery of the arms.[3]

Let us here give Wodrow's account of the sufferings of one of our parishioners, which I relate in the words of his history, under date 1685[4]:—

"Thomas Jackson of the parish of Eastwood, of whom before, was in the year 1683, apprehended near Hamilton, and, for mere

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1 Wodrow's *History*, Vol. II., pp. 423-425.
2 Wodrow's *History*, Vol. II., p. 317, and Preface, pp. vi. and vii.
3 Hector's *Records of Renfrewshire Civil Courts*, p. 21
4 Wodrow's *History*, Vol. II., pp. 340 and 511.

nonconformity, banished to West Flanders. There he was sold as a slave, and engaged in the war against the Spaniards. He took the first opportunity that offered, and left the service, and got into a French ship coming home, and from France got over again to his native country. Towards the beginning of this year, in a close search at Glasgow, he was taken by Major Balfour and Colonel Buchan. When seized he made some struggle to defend himself and escape, in which he was fearfully wounded in the head and terribly mangled. Upon examination they found he had been banished, and broke his act of banishment, and they threatened him with present death. Accordingly he was carried down to the Green, and ordered to be shot. This did neither damp nor confuse him; he was ready for his change, and no way discouraged. When the soldiers were drawn out to fire upon him, and he set before them, and in some measure had tasted the bitterness of death, somewhat or other made them alter their resolution, if it was settled before; and he was sent back to prison to endure greater hardships. In a few days he was sent into Edinburgh, where he lay in the thieves' hole with irons upon him two and thirty weeks. All that time he was never free of the irons, both upon his legs and arms, except once for a few hours, when he was brought before some committee or other; who remitted him to

the irons again for seventeen weeks more; at length he was banished to New Jersey, and died in the voyage."

But the darkest tale remains to be told. On the 1st February, 1685, being Sunday, information was sent to Paisley, by one who bore resentment to them, against John Park and James Algie, joint tenants of a bit of land at Kennishead. Wodrow has his information on the subject from his predecessor, Mr. Matthew Crawford, who was Presbyterian minister of the parish at the date of these events, and as they occurred less than twenty years before the historian's own settlement in Eastwood, the facts must be regarded as beyond dispute.

The *History* states:—"The bearer of the Letter was put in close Custody until the Forenoon's Sermon was over, and then a Party of Soldiers were ordered out, and the Two Men were seized in their own House, just when about Family Worship, and carried down to Paisley that Night, and examined there upon the common Interrogatories. In which they not giving full satisfaction, were left in Prison. And the Commissioners having a Justiciary Power for that shire, met on Tuesday, and sentenced them in the Forenoon, and they were executed that same day about Two of the Clock.

"When they were in Prison, after some pains taken upon them" with a minister who conversed with them, "they came to be satisfied to take the Abjuration Oath. But it seems their Death was resolved on, whatever condescensions they should make. And when an

Offer was made, in their Name, in open Court, that they would swear the Oath required in the Council's Proclamation, the Laird of Orbistoun, who now managed Matters here and in Dumbartonshire, according to the bloody imposing Spirit of the Times, answered, directing himself to the two Pannels, The Abjuration Oath shall not save you; unless you take the Test, you shall hang presently.

"The Two plain good Men, having a just Abhorrence at the Test, replied, If to save our Lives we must take the Test, and the Abjuration will not save us, we will take no Oath at all. And upon this qualified Refusal of the Abjuration, they were sentenced to die presently. Had the poor men peremptorily demanded the Benefit of the Abjuration, even by the then Laws they could not have taken their Life, for they had no facts at all against them, and the Test could not in Law be required of them; but they had neither Skill nor Courage to plead before Courts, and no Lawyers were allowed to argue for them."

They were buried (near the place of execution) outside of the town, not at Eastwood, as stated in the *Cloud of Witnesses;* and a monument has in later times been erected to their memory in the Cemetery behind the hence-called Martyrs' Church.[1]

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[1] Wodrow's *History*, Vol. II., pp. 461, 2.

Such is, without comment, the historical account of this cruel and most unwarrantable proceeding, and with the omission, it may be added, of some coarse and offensive expressions on the part of the Judges.

Another case from this parish, which happily had not such a tragic ending, came up on the same day. Robert King, miller at Pollokshaws, who lived, with his wife, to give the account to Wodrow himself, had several times been severely fined, and had suffered further unjust exactions on the part of the military. His wife, Janet Scoular, is oddly described as "an excellent woman, far beyond the common Size of Country People, for good Sense and solid Knowledge," as well as religious experience. She had seen the soldiers rifling her house, and looked on with Christian "Gravity and Cheerfulness," as she beheld from her door her horses and cows driven along the Shaw bridge, at the end of which the mill stood. Her poor husband at the time of his examination was called to look from the window upon the two forenamed young Men, his Neighbours and Acquaintances, hanging upon the Gibbet, before the Tolbooth of Paisley, where the Court sat, "and assured (the Threatening was illegal as well as barbarous), that if he took not the Test immediately, he would be Knit up with them. He refused for a good while. To fright him the more, they shut him up in a Corner of the Prison, permitting no Body but his Guard of Soldiers to be near

him, and told him he had but one Hour more to live, and the Trumpet was to be sounded thrice, and if he sat the third Summons at the expiry of the Hour, there was no Mercy for him. When he was sent off the first Blast was given, and in less than Half an Hour the next. The poor Man, brought to this Pinch, just from his Work, was much frighted, and no great Wonder, and fell into very great confusion, and as he himself used to express it, was perfect out of himself; and in his Fright, when warned before the last Sound of the Trumpet, he complied, and took the Test. This was Matter of heavy Vexation to him for many a year."[1]

There is preserved at the house of Eastwood Mains, a banner of the Covenant, in white silk, one and a quarter yards long, by two yards in depth, having emblazoned upon it in red and gold, to the right the Scottish thistle, crown and motto, with date 1689: to the left, an open Bible, and beneath, in large, gilt letters, slightly effaced: "For Reformation In Church and State Ac^{c}ording (*sic*) to the Word of God And our Covenants." From its date it manifestly is to be connected with the rising which terminated with the battle of Killiecrankie, and although there is no evidence to show by whom it was borne, it will be remembered that in 1662 John Govan of Mains was severely fined for adherence to the Covenant.

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[1] Wodrow's *History*, Vol. II., pp. 462, 3.

CHAPTER VII.

FROM this record of cruelty and oppression we are called to pass in review another, not less revolting and deplorable, not less discreditable to our common humanity. It fills a page which we would fain have passed over; but although not directly connected with our subject, it touches so closely the religious opinions of the times, and its notable manifestation in this parish is interwoven with the histories of the persons of whom mention has just been made, that no faithful chronicler could fail to notice it. We refer, of course, to the alleged outbreak of witchcraft in the very midst of these eventful years.

This extraordinary delusion reflects upon the intelligence, the toleration, and the humanity, alike of rulers and people, philosophers and statesmen, scientists and jurists, and the clergy at once of the Romish and the Reformed Churches. It came to a height in the century before, and that after the Reformation; and the clerical and popular demand for the extermination of these wretched persons seems to have exhausted itself during the reign of Puritanism, and the first period after the Restoration,—that of the other persecutions. It is difficult to account for the strange sequence of events which

marked the time, nor for the concurrence of different states of thought and feeling in the public mind which produced them. It was, for one thing, a time of great tension and excitement, one which lent itself to all bordering on the marvellous, so that it need not surprise us to find an annalist recording among the portents occurring everywhere in the midst of the winter whose story is about to be told, that "there was an apparition of a man clothed in rid, on a hill above Eastwood Moor, crying, 'Wo, wo, to this land.'" Various accounts state that the manifestations at Pollok formed a new outburst; and in the dismal tragedies which ensued, Renfrewshire shows an unenviable pre-eminence, beginning with the case of Inverkip, and perhaps others in 1661-2, and culminating in that of Bargarran in 1696, while that of Pollok is about midway between. That last excited great attention at the time, and the account which follows is brought together from various contemporary authorities.

In the very circumstantial account of the case given by Sir John Maxwell[1]—and it is characteristic of the times that this man of highest ability and character, who subsequently became supreme criminal Judge in Scotland, was entirely carried away by the prevailing deception in regard to this class of cases; and his letter

[1] See Crawford's *History of Renfrewshire.*

on the subject is addressed to George Sinclair,[1] Professor of Philosophy in the College of Glasgow;—his father was seized when spending the night of 14th October, 1676, in that city "with a hot and fiery distemper; and coming home next day suffered for seven weeks from great pain, chiefly in his right side." There appears on the scene a vagrant girl of thirteen, apparently deaf and dumb, but who six months later so far recovered her speech, and showed that she understood various languages. She was a strange, unaccountable creature, idle and dissolute, but supposed to be "haunted by a familiar." She seems to have conceived a sincere regard for the Pollok family, and she greatly frequented the house, where, by signs, she gave the ladies of it to understand that it had been revealed to her in vision that Sir George's illness was to be attributed to *uncanny* work going on in a cottage

[1] George Sinclair, a well-known mathematical writer, and Professor both of Mental and Natural Philosophy, was admitted in 1654 and ejected from office in 1662, for declining to conform to Episcopal jurisdiction. After his ejection he followed the business of a mineral surveyor and practical engineer. His best-remembered book, *Satan's Invisible World*, was for long a constituent part of every cottage library in Scotland. It is curious to find science and superstition so mixed in the life of this extraordinary person. He was recalled at the Revolution to his Chair, which had been suppressed for want of funds, and died in 1696.—Chamber's *Biographical Dictionary*. This singular book was printed at Edinburgh in 1685, and the title-page indicates that it was by "Mr. George Sinclair, *late* Professor," etc. It must therefore have been the work of the period during which he was ejected from his Chair. Copies of the first edition are exceedingly rare. In a note to Sir Walter Scott's Letters on Demonology and Witchcraft, he is said to have been after his ejection from his Chair Minister of Eastwood in Renfrewshire; but with the utmost deference to such an eminent authority, I must say that I have found nothing to confirm this statement.

at Polloktoun, the village on the estate before the existence of Pollokshaws, and which stood on the opposite side of the river from the castle, where are now the roofless dovecot, and a number of old trees. Sir John in his account says: "At first they hardly understood her, till she went to one of the gentlewoman's closets, and bringing thence a little beeswax, she plyed it before the fire," to explain that effigies of Sir George were being used with a malicious purpose. Lady Maxwell, it is said, "not being inclined to superstition, would have declined the girl's request" to have a search made, but through the importunity of the other gentlewomen, she consented. The girl insisted on taking with her for her protection two man-servants, whose names with their after-evidence are given, and in the house to which they went she took the opportunity of a momentary absence from it of Janet Mathie, "a woman of evil fame," to whom it belonged, to put her hand up the chimney, and take from it a wax figure, with "two *prins* stuck in the right syd of it, and one on the shoulder." "That night the laird had good rest, and mended afterward, though slowly, for he was sorely brought down in body." "But upon the 4th of January following, his sickness recurred with that violence, that for four or five days his friends and relations had no great confidence of his life.[1] But they

[1] According to another account, "his face and body turned all like the clay, and near unto death."

were more amazed on the 7th January, being the Sabbath day, when they had an express from the dumb girl, who was at Polloktown, but could not get over the water to the house, the river being so swelled at that time, signifying that John Stewart, Mathie's eldest son," (she being by this time in jail), "had four days since, formed an effigy of clay, for taking away Sir George's life. And when she was called for, she declared it was in the house, beneath the bolster, among the bed-straw." From the evidence it appears that this effigy he and certain hags had kept turning and roasting before the fire. It was next day found where the girl had indicated, "with two pins in it, one in each side, but that in the right side so long as to pierce through to the other;" and on the same day Stewart was apprehended, along with his sister Anaple, just entered her fourteenth year, and who afterwards proved a "key to the detection of making both the pictures." Sir George again recovered, but died in the course of the year, "of that sweating sickness," as we learn from a different account. According to yet a third, the girl reported that there was "another picture made of him in Killbryd, and offered to discover it, but they slighted the notion. However, Sir George dies, being worn to a shadow." And, according to this last report, it may be here stated that "she detects another effigy of Mr. Hugh Smith, minister of Eastwood; and she, being assisted by his brother, Mr. James, finds it in a house near to Renfrew, the said Mr. Hugh at

this tyme, being very unwell, and near to death. . . . Mr. Hugh Smith dyes of his disease."[1] Law says that in this month (Feb. 1677), "did the said dumb lass in Pollok place goe, and six men with her to a witch-woman's house in Carmonnock Parish, and got an effigie of clay, which was said to be Mr. Hugh Smith's, Minister at Eastwood, having in it a prin stuck in the head of it, two in the sydes of it, and one in the breast. Before this tyme Mr. Hugh was much afflicted with pain and sweating, to the changing of half a dusson of shirts some days, and was brought very low; and after this discovery, and the effigie gotten, and those prins taken out, he grew well again." Indeed the poor man had then a hot time of it, as he had been in the previous year fined and imprisoned for holding Conventicles.

Nor was this all. According to Law another "image" found was supposed to be made "to kill the daughter-in-law of the said Sir George, who was an active gentlewoman in the detection of the foresaid effigies; the ground of the presumption was that she fell sick at the same tyme." "This portrait was found on the 17th January in the prison-house of Paisley;" from which it appears that the wretched woman did not desist from her attention to the

[1] Mr. Smith's death seems to have occurred in May, 1677; that of Sir George earlier in the year.

objects of her dislike even after her incarceration. And once more, he states that there was "ground of suspicion to some that the same witch had wronged Mr. Jamieson, Minister at Govan, the laird's good-brother, especially considering that he himself suspected he was witched, though he knew not by whom, for he had a great pain betwixt his navill and his back, which the physician could not well understand, and continued with him a long tyme, and brought him very low, and at lenth ended his days."[1]

The only occasion which Sir John can suggest for Janet Mathie's ill-will to his father was that on the day before he was taken ill in Glasgow it was reported to him that one of her sons had taken part in breaking into his orchard; but he had taken no measures against him—nay, had allowed him to remain in his mother's house after her arrest, and during his own illness. He and his lady had been very courteous to the mother, and "had rebuked some for spreading bad reports upon her name, as not appearing sufficiently well founded to a conviction." But they seem to have been what would be called *a bad lot;* and further disclosures revealed the names, besides her and her son and daughter, of three other women who were alleged to have been "fellow-sisters in the aforesaid sorcery." Some of them confessed

[1] Law's *Memoriall.*

to paction with the Evil One, who was present and assisted at the making of the effigies, and the usual horrible declarations were emitted; witch marks in abundance were found upon the persons of the accused, and all the proof obtained of guilt which was considered satisfactory in these days. In consequence, the Lords of H.M. Privy Council appointed a Commission for their trial, which was gone into in a very solemn manner. With the exception of Anaple, the rest of the accused, four women and the young man, were condemned, and suffered death at Paisley on the 20th February. Janet Mathie continued to deny her guilt to the last, though entreated by her two children to confess, as they did. She was first hanged for a time, then cast into a fire; and along with her the images of wax and clay, wrapped in a napkin, were dashed in pieces in the fire. Marjory Craig and Bessie Weir also refused to confess; and when the latter, who was also the last to be hanged, and whom her Master, the Enemy of Man, had previously managed to save from the gibbet in Ireland, "was cast off the gallows, there appears a raven and approaches the hangman, within an ell of him, and flyes away again." Nothing very remarkable surely, but "all the people observed it, and cried out at the sight of it."

As for the girl Douglas we find the following in the Fountainhall M.S.:—"In June, 1677, the secret Councell caused bring in the dumb lass, now speaking, calling herself Janet Douglas (but she lyed

as to her parentage[1]), to the Cannogate tolbooth, where I spake with her. The Councell ordained her to be banishet the King's dominions, and transported in some ship: but there is no master can yet be persuaded to take her with them, they are so feared, and some choice rather to hazard away without a pass, as to go in such bad company, as they think."[2]

Such is one of the many dreadful tragedies of these times. But still these persons were in many cases at least would-be dabblers in the black art, who had given themselves over to evil, neither fearing God nor regarding man. They took part in unholy rites and obscene practices, corrupting youth and innocence,—evidence of which we have in this very case,—besides showing malevolence to their neighbours, and doing what they could to injure both their property and their good name. "With all the compassion," says Mr. C. Kirkpatrick Sharpe, "which the fate of so many unfortunate victims is calculated to excite, it ought not to be forgotten that many of these persons made a boast of their supposed art, in order to intimidate and extort from their neighbours whatever they desired; that they were fre-

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[1] Law says that she was a gentleman's daughter from the north.

[2] Sir Walter Scott in his letters on Demonology, etc., already referred to, remarks—"As this girl's imposture was afterwards discovered and herself punished, it is reasonably to be concluded that she had herself formed the picture or image of Sir George, and had hid it, where it was afterwards found, in consequence of her own information."

quently of an abandoned life, addicted to horrible oaths and imprecations; and in some cases vendors of downright poison, by which they gratified their customers in their darkest purposes of avarice or revenge." Apart from this it would be unintelligible how so many good and great men of all ages, countries, and creeds, should have gone in for this prosecution.

CHAPTER VIII.

Mr. Hew Smith, the outed minister at Eastwood, having, like Sir George Maxwell and Mr. Jamieson, died soon after the alleged bewitching, the Presbyterian party in the parish were left without one under whom they could worship according to their conscience. For although they had neither church nor benefice to offer, they desired the comfort of such ministrations as opportunity allowed them to enjoy. They found a spiritual guide in Mr. Matthew Crawford, who is described in the history of the County as being of the family of Carse or Kerse, and a native of Greenock. Prefixed to his MS. History of the Church, presently to be noticed, there is a short sketch of his life, from which, and other sources of information, it appears that he was laureated at the University of Edinburgh in 1662, that he studied at Utrecht for two years, where he wrote several treatises, chiefly controversial, and maintained some public theses, according to the usage of University life in these times. Returning, he was called to be chaplain to Dame Margaret Maxwell, the Dowager Lady Houston. In 1668 he was sent, apparently for the second time, to Utrecht with Mr. William Carstairs, and

there he was much grieved to see the general profanation of the Lord's Day, and was stirred to write a treatise on the subject of its obligation, to be hereafter mentioned. He was licensed at Glasgow at a meeting held, for fear of penalties, in private, in 1671: was complained against as keeping conventicles to the Diocesan Synod in October, 1674, and denounced rebel, in April, 1676, by the afore-mentioned Glasgow Committee of Privy Council; but, though eagerly searched for, he was not apprehended. Being privately called by the parishioners of Eastwood, with the consent of Sir John Maxwell, he was secretly ordained at Paisley for the ministry here in 1679. Enjoying the friendship of the family of Pollok, he frequently in those perilous times preached to such persons as ventured to assemble in the house of his patron, who was subjected to severe distress on account of the protection he afforded him. For two years, 1683-4, he had to wander up and down to hide himself. Thereafter he received a new call and invitation from the elders and parishioners of Eastwood, warmly supported by Sir John Maxwell and his lady, by which he was encouraged to resume his labours here. He entered upon the living at the Revolution Settlement, and is understood to have afterwards borne a principal part in arranging and settling the affairs of the Church at the critical period when Presbyterianism was re-established, for he was many times sent to Edinburgh to assist in arranging matters

regarding that re-establisment. He began the work, afterwards completed by the Wodrows, father and son, and others, of putting into shape the Church's procedure in cases of discipline, and the Form of Process, which dates from this early period.

The occasion of Mr. Crawford's settlement was taken for putting the church and manse in a state of repair. Accordingly at a visitation on 16th July, 1690, "The Presbytery having considered y^e^ cure of the church and manse of Eastwood, they find the church needs some reparatione. And the manse is both ruinous and insufficient. And therefore the Brethren recommended it to the Heritors to take some speedy course to putt the manse in a sufficient care. And appoints Mr. Pat. Simsone to speak to Sir John Maxwell thereanent; and to signifie, that in case it be not repaired that we cannot but excuse Mr. Math. Crawford to remove his family to some convenient dwelling."

On 3rd June, 1691, upon a desire from Mr. Matthew Crawford, several of the brethren were appointed to meet at the kirk "to sight y^e^ s^d^ kirk and manse," taking the advice of skilful tradesmen; whereupon,

"25th June, 1692.—Reported by y^e^ brethren appointed for y^e^ visiting y^e^ Kirk and Manse of Eastwood that they had met there on y^e^ day appointed, and intimãcon having been given of y^e^ s^d^ meeting, and were convened Jo: Penman from Sir Jo: Maxwell of Pollock

who was not then at home, with another Heritour and all y^e^ elders present. And having called two tradesmen skilled in mason and wright work and sclatting to take a view of y^e^ s^d^ kirk and manse, and to give y^r^ verdict accordingly, viz., Jo: Mure in Sclates and James Biggar in Kennishead, the s^d^ two workmen having taken a particular view of y^e^ Kirk of Eastwood in order to y^e^ necessary reparãcon y^r^of, do give verdict as follows, viz.—y^t^ it will need 500 sclates estimat to ten marks Scots, 20 dals for sarking estimat at eighteen pounds, 8 bols of lime two pound for workmanship fiftie marks for glasse and a on y^e^ west end of y^e^ kirk ten pounds, item for glasse furnished to y^e^ kirk already by the Session ten marks, for hinging y^e^ bell thirtie shillings, besides what is payed out by Sir Jo: Maxwell at several times for pointing y^e^ kirk and mending y^e^ glasse windows a hundred forty-three pound eleven shillings six pennies conform to y^e^ particular stated accounts y^r^of, the whole of all y^e^ afores^d^ accõmpts amounts to two hundred twenty one pound fourteen shillings ten pennies Scots: y^e^ s^d^ workmen having also visited y^e^ minister's manse do Give y^r^ Verdict as follows, viz., it having but one chamber and a little study y^t^ to make it sufficient it will be requisit y^r^ be a jam built at y^e^ back of y^e^ hoose sixteen feet square house height, y^e^ second storie being equal at y^e^ q^ch^ they estimat y^e^ charge of two hundred pounds, and for repairing y^e^ office houses thirtie thrie

pound six shilling eight pennies, beside q^t is laid out already for reparãcon of y^e house by Sir Jo. Maxwell, viz., nineti nine pound one shilling six pennies and by Robert Saunders of Old House five threave of thack sheaves at eighteen shillings per threave four pound ten shillings amounting in whole to three hundred thirty-six pound eighteen shilling two pennies for y^e whole expense for both kirk and manse according to y^e fors^d calculation will amount to five hundred fifty eight pound thirteen shillings Scots money of q^{ch} soume It is Judged reasonable y^t q^t is laid out already by y^e s^d Sir Jo: Maxwell and Robert Saunders in y^e fors^d reparãcone should be allowed to them in laying on y^e s^d sume upon y^e whole Heritõrs of the parish proportionately conform to y^r respective valuation y^t y^e rest of y^e Heritors may bear y^r proportionable equal part of y^e whole burden accordingly.

The Presbytrie having considered this report as to y^e whole of it does approve of y^e same, and doe judge y^t y^e kirk and manse ought to be repaired accordingly."

"Agoust 23, 1693.—Mr. D. Brown, P. Simpsone, Jo. Stirling, Jo. Paisley, are appoynted to wait upon Sir Jo: Maxwell of Pollock and Mr. Matthew Crawford at y^e Church of Eastwood on thursday come 4 night for adjusting some things relating to y^e church and manse y^r, and relating to y^e elderschipp."

"23 Sept., 1693.—Reported that the same adjusted."

"Mar. 15, 1699.—The Lord Justice Clerk to be seen at Pollok about witches."[1]

Several subsequent entries show Mr. Crawford's health to be becoming frail. "December 6, 1693—The Presbytrie thought fit to appoint that in respect of Mr. Matthew Crawford's inabilitie of bodie his parish of Eastwood should be supplyed for some time ance a fourth night by tourns." It is also noticeable that there are few Session minutes at this time. He is present at meetings of Presbytery in October, 1698, and again in July, 1699. The last meeting of Session at which he presided was on 2 June, 1700.

This leads me to remark that the Kirk Session records of this parish begin with May, 1689, a date which was thus immediately after the Revolution; and thirty-three folio pages are occupied with the remaining eleven years of Mr. Crawford's ministry. It appears, however, from an entry so late as 1727, that the minutes at first had only been kept in scroll by Thomas Lock, the then Schoolmaster and Session Clerk, and that a minute book was now got by Mr. Wodrow, and the minutes engrossed.

The minutes, with the exception of a few entries relating to disbursements for the poor and the education of the children of indigent

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[1] *Presbytery Records of Paisley.*

parents,[1] are taken up with offences against morality. Considering, however, that the Session in these times took notice of all known delinquencies, it cannot be said that there was much to be complained of amongst the parishioners. At several periods in Wodrow's time there is not an entry for fully two years together except the half-yearly appointment of a representative elder to the Presbytery and Synod. Besides graver matters, there are charges of desecration of the Lord's day and of the fast day by "*vaging*" in the fields, "nutting, and sic like;" as also, on various occasions, of swearing, scolding, and flyting; as well as of drunkenness, sometimes not proved, as of a man "at the old lady Pollock's burial," and a woman using charms at Hallowe'en, which may appear to us to have been innocent enough sport, but was regarded then as occasion for subjecting herself to the snare of the devil. Irregular and clandestine marriages were also frequently the occasion of Church discipline.

In the Record of Kirk Session, under minute of June 26, 1752, there is notice of eight volumes folio of Acts of Assembly, etc., which had become the property of the Kirk Session, at a cost of "Six pounds, five shillings, and six pence sterling, and the Moderator hath

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[1] "Intimation being made by the Schoolmaster that several poor scholars were so far advanced in learning that they could read in the bible, but were like to lose their learning for want of Bibles, whereupon the Session appointed six Bibles and two New Testaments to be bought for them, which accordingly was done. Also they appointed to pay the Schoolmaster for four poor scholaris."—Extract Minute, 10 Nov., 1692.

added to the collection of the forsaid Acts, Pardovan's *Collection* in 4to. as a present to the Kirk Session and their successors in office, for which he might have charged five shillings ster. The Session unanimously agree that these eight folio volumes with the indexes and Pardovan's *Collection* shall be kept by their Moderator in his closet, and not to be lent to any to prevent their being lost." The writer has also heard a vague tradition of a small library having been left for the use of the ministers of this charge. We can only ask, Where are these now?

In the minutes of that period both the Shaws and Pollok toun are mentioned, and among other place-names, Roucan and Sclates of Roucan, Hillfield, Caunticraiges, Lintockwood, Boglesbrig, Broadbar, Shawmilne, Sclates, Damshot, Bowes of Pollok, etc. And among family names still or lately found in the parish, Tassie, Giffin, Fauls, Biggart, Jackson, Urrie, Sproull, Hart, Deans, Finlayson, etc.[1]

Mr. Crawford was a laborious student and writer. He published in 1669 an 8vo. volume, as has been already mentioned, on the perpetual obligation of the Fourth Commandment. This was before his being licensed; and thereafter, in 1672, *A Brief Discourse of the Bloody and Treasonable Practices of the Papists;* and also an answer

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[1] I am desirous not to traverse any future history of the not strictly ecclesiastical affairs of the parish, a circumstance which must account for any omission of family names, and the like.

to another book on the subject. But the great effort of his later years was the compilation of a *History of the Church of Scotland* from the introduction of Christianity down to the year 1680. It has never been published, though his son contemplated doing so;[1] but it is preserved in its original form in the Library of the Church. It consists of two volumes folio, of upwards of 1400 pages, "all writ in a fairly legible character . . . of his own composure, collected from several rare MSS. . . . He hath given an account of a great many transactions, from the year 1638 to the year 1662, from original papers."[2] In this writer's time it was in the hands of the author's son, and at the date of the first Statistical Account it was in the possession of the Church, but it seems to have subsequently gone amissing, as we find that a writer under the signature of Jonathan Oldbuck in the *Edinburgh Christian Instructor*, Vol. XXV., states that Principal Lee had lately been so fortunate as to discover it.

Mr. Crawford died in December, 1700, when scarcely sixty years of age, and in the twenty-second of his ministry. He left a widow, Margaret Houston,[3] who survived till February, 1727; and two sons, one of whom, Mr. Matthew, was, up to 1710, librarian in the Uni-

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[1] Wodrow's *Correspondence*, Vol. I., pp. 98-103, 112, 113, and II., 311.

[2] Crawford's *History of Renfrewshire.*

[3] She was daughter to John Houston of that ilk. It would almost appear that he had formed an earlier marriage with a lady who died while he was yet young.

versity of Glasgow, but was in that year ordained to Inchinnan, from which he was translated in 1721 to the chair of Ecclesiastical History in the University of Edinburgh, a preferment which seems to indicate that he inherited, with his father's name, his historical taste. He died in June, 1736.

CHAPTER IX.

We are brought by Mr. Crawford's death to the beginning of the eighteenth century, a period so comparatively recent as hardly to demand the researches of the antiquarian. And although we must notice the ministry and labours of Mr. Wodrow (and just mention subsequent incumbents and events), so much has been published regarding him that there is less occasion to dwell upon his life, eminent as he was among all the ministers of the parish.

Three years elapsed before the vacancy was filled, owing, no doubt, to the great demand for preachers at the time; but Mr. Robert Wodrow, having received license 6th January, 1703, was some months later elected minister by the heritors and elders, with consent of the congregation, such being the mode of appointment between the Revolution and the reimposition of patronage in 1711; and he was ordained on 28th October, Mr. James Mackdougal, as the minute of session bears, preaching upon Acts xx. 28, "Take heed to thyself, and to the flock, etc."

Mr. Wodrow belonged to a family which, according to tradition, had come originally from England, and had possessed the

Hill of Eaglesham or other lands there for between three and four hundred years. Shortly before the Reformation Mr. Patrick Wodrow was Vicar of Eaglesham, a man of scholarship, who, embracing the Protestant faith, married Agnes Hamilton, daughter to a member of the house of Abercorn.[1] His grandson, Robert, was the trusted chamberlain of Alexander, Earl of Eglinton, commonly called "Greysteel," and left six sons, one of whom succeeded his father in office; and the second, John, a merchant in Glasgow, and a singularly intelligent and pious man, being taken prisoner at Pentland, suffered martyrdom at Edinburgh, along with Hugh M'Kail and others, 22nd December, 1666, as briefly related in his nephew's history, and more fully elsewhere[2]; while of *his* sons, Francis was taken at Bothwell, and was lost with the other prisoners at Orkney in 1679. The fourth of the family above mentioned was James, the father of the historian, who studied divinity under both Archbishop Fairfoul and Principal Baillie; was admitted to see Guthrie in the prison before his execution, and was privately licensed at Glasgow in 1672, and preached as he had opportunity

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[1] Wodrow's father told him that one of the family killed a man of the name of Hamilton in the churchyard of Eaglesham on a Sabbath, and he adds "The Lord seems to have been pleading a controversy with all his posterity."

[2] Wodrow's *History*, Vol. I. p. 261; and *Last Words and Dying Testimonies of the Scots Worthies*, pp. 115-118.

during "the killing times." Enjoying a patrimony, he lived a good deal in retirement at Eaglesham, and married Margaret, daughter of William Hair of Pennell, in Kilbarchan, a very remarkable woman, of whom her affectionate son had most tender recollections. Her mother, Janet Stewart, was daughter to James Stewart, tutor of Blackhall, as he was described, who was thus the common ancestor of the laird of Pollok, and the minister of Eastwood, they thus counting kin together. It would be interesting but too tedious for these pages, to follow further the connection with the founders of Hutcheson's Hospital, with Stewart of Pardovan and other families, and we must also refrain from dwelling upon the character and career of Wodrow's father, he having left a memoir of him, which contains some most interesting and tender passages. Induced to return to Glasgow, he both ministered there in what was called the Merkdaily or South Meeting-house, where he had been ordained,[1] and he privately instructed young men for the ministry, while after the Revolution he was first appointed to the

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[1] These meeting-houses were erected, or rather adapted from older buildings—(the erection of special edifices not being allowed)—under proclamations by James VII. in February and April, 1687. Although this indulgence was mainly intended by the King for his co-religionists, the Roman Catholics, it permitted the hitherto proscribed Presbyterians the liberty of meeting for worship. According to M'Ure, a large number of the people flocked to the indulged ministers,—the churches being still in the hands of the Episcopal clergy,—and large sums of money were subscribed for providing such accommodation, as well as in the name of seat-rents. Through the researches of William George Black, Esq., writer, Glasgow, and of Robert

High Church, and, on the subsequent settlement of the colleges, to be Professor of Divinity; and he conducted that chair with great learning and faithfulness till his death in 1707. Never did one in such a position show more fidelity in not only instructing the minds, but edifying the souls of his students, whom he regarded as his very flock and family. His attached and admiring son seems to be incapable of expressing all his worth.

It may be allowable to quote two passages from the little work just noticed, as illustrating the character of both the parents, and giving a vivid picture of the times.

"Whilst living at Glasgow, my father was denounced, and forced to go out of the way for some days. In his absence, a Presbyterian minister, a friend of his, came to see my mother. An information

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Renwick, Esq., Town Clerk Depute of the City, it has been ascertained that the site of Merkdaily was part of the lands of Conclud, being one of the endowments of the Rector of Eaglesham, and that it was situated between the Gallowgate and the Green. I shall not further refer to the site, nor to the origin of the name, as this information is likely to appear, in one form or other, under the name and authority of one or other of these learned gentlemen. Besides this, there are notices of the north meeting-house, and of the Wynd Church, said by Cleland to have been built in the year 1687, "by a party of privileged Presbyterians during the time of Episcopacy," and by Scott as having been "received as a city church in 1691"; and it having been condemned as insufficient, the minister and congregation removed to St. Andrews Church (which had been founded in 1739, though only finished in 1756) before November, 1761. On its being vacated by the St. Andrew's Congregation, it seems, after lying several years in ruins, to have been "rebuilt in 1761, and constituted the west parish, but on St. George's Church being built in 1807, the minister and congregation removed there." This last was in the later days of the ministry of the venerable Dr. Porteous.

had been lodged against him, and a party of soldiers had a Commission to apprehend him. He had been observed by one who was dogging him to come up to my father's house: immediately the soldiers were acquainted, and five or six came and found him with my mother, and told him he was their prisoner. They were in the hall, the children were out, and only a servant within. Mrs. Wodrow put on a very cheerful countenance, and desired them to sit down till her friend went into another room and put on clean linens, since he must go to prison; while she ordered the servant to the cellar to bring up some ale to the gentlemen; giving her orders, as secretly as possible, to put the key into the door as she came up, and after she had set down the ale, to go out again. My mother entertained the soldiers as best she could, with meat and drink, till her friend came out of his room; and when she had got him near the door, she quickly shut him out, she following, shutting the door behind her, turning the key, and locking the party in. The soldiers, too late, found themselves fairly tricked, and bawled out at the windows terribly, threatening bloodily. Meantime Mr. Hay got fairly off, and my mother sent up one of the neighbours to open the door, and let out the prisoners. They searched for her in the neighbourhood, but found her not; and not thinking it proper to propale the trick put upon them, she met with no further trouble at that time."

"A pretty strange passage happened at my birth, which will at once give some view of the violence of the time, and what my mother was trysted with in so critical a juncture, and also a remarkable preservation of my father. He was intercommuned, if I remember, and forced to leave his family and hide. He had a secret chamber at Glasgow, provided by, and known only to a friend of my mother's. When my mother fell ill of travail of me (April, or as others Sept., 1679), she was in very hard labour. I was her last child, and I have heard towards 51 years, and in very dangerous circumstances. After long labour she fell into violent bleeding at the nose, and Dr. Thomas Davidson, a worthy physician, waited on her. He was under no small fear of her death, as all about her were. She herself was easy, and perfectly resigned to the divine will, yet desired to see my father, and take leave of him. She then lived in her own land at the close at the east end of the guard-house in the Trongate. My father came about the dark of the evening, well muffled up, not to be known. Yet coming to the guard-house he was observed, and in a little time a party of the guards came to the house to seize him. He concealed himself the best way he could behind the bed in my mother's room. The party searched all the rooms in the house, and at length came to it. It pleased the Lord, Whose opportunity is His people's extremity, that at the very instant when the commander came into the room, she was in her last pangs, and at the very point

of delivery. The captain was told it, and retired; but, to make all sure, he set two sentries at the outer door to let no one go out of the house, and also at the windows, and the close, head and foot. The doctor had a man-servant, with a lanthorn carrying before him, it being now night: and after my mother was delivered, he proposed that my father should change coats with his servant, a pretty large man, and put on his bonnet, and briskly take up the lanthorn, and go out before him, which he did with all assurance. The thing took, and the soldiers let him pass. In a little the captain returned, and searched the whole house and my mother's room with the greatest care: so that they stugged with their swords the very bed my mother was lying on, jealousing he might be concealed there. My mother was now easy, do as they would, and told them with much cheerfulness the bird was flown."

Such was the entrance upon life, in not inappropriate circumstances, of the future historian of the persecutions.

Wodrow tells us how he was, when little more than a child, with this affectionate mother in church, when she was struck with apoplexy, which carried her off in the course of the same night.

Another incident of his childhood was his being sent by his father on a Sunday afternoon with a note conveying to a friend, then on his death-bed, the tidings that the Prince of Orange had landed at Torbay. The dying man said: "I bless the Lord I have lived to

hear the long-looked for news. Were there need to tell them in the place I hope I am going to, I would gladly be the messenger of them thither." And turning to his wife he said, "My heart, see what you have to give Robin for bringing them."

He also describes the great joy when the full liberty came. "When my father preached in his own barn at Eaglesham, I mind I was going about the yard and fields, and heard the sound of weeping and supplication between sermons, and wondered what could ail them: my father preached sometimes in the old castle of Merns, and in other places up and down."

This little book, only once printed, upwards of seventy years ago,[1] and now rare, is rich in such interesting and touching passages, with many particulars regarding old Glasgow families, and is very full upon his father's labours and his later life.

Wodrow took his degree in 1697, having a year or two previously commenced the study of Divinity under his father. In the intervals between college sessions, he spent two summers in the family of his kinsman, Sir John Maxwell, acting probably as chaplain, as was at that time not uncommon:[2] and thereafter he was for six years librarian to the University. In the one position he

[1] Blackwood, 1828.

[2] Wodrow's *Correspondence*, II. 243, note.

cultivated a taste for natural history and mineralogy, then but little studied; and in a letter in after years to a friend at Oxford,[1] he remarked that his parochial duties left him little time for "the subterranean studies" which he had pursued with him in what was now his parish, when they had gone "lithoscoping" beside the "Aldhouse Burn," from which it would seem that our quarries had already been opened. In the other position he acquired his great knowledge of books, and was thrown into literary society: and there also without doubt he imbibed the taste which he afterwards matured for antiquities in coins, medals, and the like, of which he made an extensive and valuable collection.[2] Tradition says that he gathered mussel-pearls from—where we shall now look for such long enough in vain—the Auldhouse burn.[3] A century later, it may be remarked, Thomas Campbell, our Scottish poet, was in his early and feeble infancy deriving his first conceptions of beauty from the window of a cottar's house which looked across that burn from what must have been the neighbourhood of Auldhouse bridge.

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[1] Letter to Mr. Edward Lhuyd, keeper of the Ashmolean Closet at Oxford.—*Correspondence*, I., 32.

[2] See letter to Sir Robert Sibbald, Doctor in Medicine.—*Correspondence*, I., 171, etc.

[3] Crawford, in his *History of Renfrewshire*, says in his quaint way of Aldhouse, that it is "situate upon a rivulet of the same denomination, where there are found a great many fossil shells, collected by the Rev. Mr. Robert Woodrow, minister of the Gospel at Eastwood, (my very worthy friend), a gentleman well seen in the curious natural products of this country."

At the same time Wodrow devoted himself to the work of the pulpit and the ministry with the most conscientious assiduity. On his father's advice he composed his sermons with studious care, so carefully avoiding mere extemporaneous utterance that, as he confesses in later years, he found he had become too "much tied down by custom thereto." He had felt very anxious before entering upon his life-work, to study for a winter in Holland and elsewhere, but, probably on account of the exigencies of the times, he was prevailed upon to abandon this design.

He became one of the most attractive pulpit orators of the day, and his lively preaching and engaging manner made him everywhere admired.[1] He was in consequence much sought after by vacant parishes; and Glasgow in 1712, and Stirling, first in 1717,[2] and again in 1726, and finally Renfrew in 1703,[3] earnestly solicited his translation. The first of these, a call from what was known as the South quarter of the City, led to the "Eastwood case" in the Church Courts. The Synod deemed it inexpedient to translate, and although an appeal was taken, it was not followed

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[1] "His countenance and appearance in the pulpit was manly and dignified; his voice clear and commanding; his manner serious and animated; and the whole impression on the minds of his hearers was heightened and sweetened by the complete consciousness of his perfect sincerity."—Dr. Burns' *Biographical Sketch.*

[2] *Correspondence*, II., 281. [3] *Correspondence*, III., 459.

out. Lord Pollok and the parishioners were opposed to his removal, and he was himself much attached to his charge, which being then a comparatively light one, although he did not take it easily, afforded him leisure for the prosecution of his favourite and important studies. There are extract letters from him to Lord Pollok, anxiously entreating him to use his influence with the Magistrates of Glasgow to crush the movement in the bud.

CHAPTER X.

WODROW seems to have received from his father the recommendation and the impulse to commemorate the dealings of God towards the Church in the prior century, he himself regretting that he had not noted down much that he had heard from old ministers and others. Without doubt many of these have been recovered by his son, and preserved in one form or other in his works. He was himself brought into contact with many who, like his patron, had come through the stormy Caroline period, and his researches in libraries and among State papers were endless. There is abundant evidence of the care and diligence with which, after he had somewhat reluctantly undertaken the work, he addressed himself to every source of reliable information, and laboured to improve it to the utmost. He was also sensible of the imperfections of his style, and its unsuitableness for English readers; for although he wrote in the Augustan age of our literature, its influence was as yet little perceptible upon the learned, though perhaps somewhat uncultured clergy of the northern part of the island; and he was certainly not in advance of his day in respect of composition and

orthography. But he appears to have rewritten and amended the most, if not the whole of his history, and he shows a great modesty in his estimate of its merits; while the preparing of such a work for, and conducting it through the press, as well as securing subscribers to it, cost him infinite pains.[1]

The fruit of many arduous years, for it was in his mind in 1710, and was commenced as early as 1714, at length appeared in two folio volumes in 1721 and 1722. It was printed at Edinburgh by James Watson, His Majesty's Printer, and the names of subscribers to the number of seven hundred or thereby are given, itself an interesting list, containing a large proportion of ministers, together with noblemen and country gentlemen, burgesses of Edinburgh, Glasgow, and other cities; indeed the most notable men of the time in Scotland, along with others in England and America, in Ireland and in Holland. Among local names are My Lord Pollock, Thomas Burnside, wright in Pollokshaws; John Macarter, cordiner in Pollokshaws; William Niven, smith in Pollokshaws; Andrew Shiels in Pollok-shiels, and John Shiels, farmer in Titwood.

The work was dedicated to the King, George I.—and the composition of the introductory letter to His Majesty, seems to have

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[1] In evidence of these statements, see Wodrow's *Correspondence*, Vol. II., and especially the second part of the volume, *passim*.

exercised the author not a little. Wodrow was naturally a warm supporter of the House of Hanover, and he mentions with satisfaction that the Prince and Princess of Wales, the future George II. and his Queen, who had accepted copies from him, had read through the first volume, and meant to read the second.[1] It surely says something for the royal industry and perseverance. He received from H.M. Exchequer a grant of a hundred guineas;[2] but it cannot be supposed that he was enriched by the work, if he was not indeed a loser by it. It is impossible to observe the minute care with which the author has examined the multitudinous cases and events whose history he relates, without reaching the conclusion that the pains taken in expiscating facts and collecting and sifting information was such as could not be surpassed. The Kirk-Sessions in the various parts of the country concerned in the doings of those years were communicated with, depositions taken down and recorded, and handed in through the Presbyteries, which thus authenticated them. Then we have in the lengthy Appendices, amounting to hundreds of folio pages of small type, a vast collection of public documents corroborating the narrative, in the form of Acts, Proclamations, Declarations, Petitions, Minutes, Letters; with processes, indictments, examinations, lists

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[1] *Correspondence*, Vol. III., 3, 18.

[2] For the order on the Treasury for payment, see *Correspondence*, Vol. III., Appendix.

and records, all forming the material of history. In the well-known words of Charles James Fox, in his historical work on the reign of James II., and I offer no further judgment of Wodrow's *Magnum opus.* "No historical facts are better ascertained than the accounts of those which are to be found in Wodrow. In every instance where there has been an opportunity of comparing these accounts with the records and other authentic muniments, they appear to be quite correct." On the crucial subject of the Wigton Martyrs it is now admitted that his narrative is indisputable. The work has consequently long been an authority with historical inquirers, and has been much read by all in Scotland who have desired to be informed of the facts of the case, though of course it is for these very reasons too ponderous to have taken such a place in the popular taste as books of the type of *The Cloud of Witnesses.* There are others who are of opinion that it is a rather undigested store of such materials as came to the compiler's hand, an opinion thus put by the late Sir William Stirling Maxwell, in his characteristically happy and kindly style. "The good corn of the history of the Kirk seems to owe quite as much to the winnowing it received from Scott, as to the painful garnerings of honest Wodrow, in whose husbandry, flail and fanner were unknown."[1]

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[1] *Works*, Vol. VI., p. 392.

The history was republished in 1829-30[1] in four volumes 8vo., under the editorship of the late Dr. Robert Burns of Paisley, and, it is said, the superintendence of Principal Lee, with a biographical notice of the author; but that edition is not equal in interest to the original and antique volumes which issued under the author's eye from his old manse at Eastwood. It is from the original edition that I invariably quote.

Wodrow was by no means a narrow or bigoted partisan, as is abundantly clear; and to the extreme party, such as the Cameronians, his history was not quite acceptable, which may be taken as an evidence of its reasonableness and impartiality. In October, 1713, we find Mr. Macmillan and others preaching at Darnley, and Sir John Maxwell remonstrating with them for coming into a parish where the minister and people were so united.

In addition to his *History*, Wodrow made a *Collection*, as it is called, upon the lives of the Reformers, etc., which was published in two volumes 4to. in Glasgow, 1834-5; and, much more recently, the New Spalding Club has issued a handsome volume entitled *Selections from Wodrow's Biographical Collections: Divines of the North-East of Scotland.* These collections are of much interest; and confirm the other evidence we have of the historian's indefati-

[1] Glasgow: Blackie, Fullarton & Co.

gable industry, and genius for historical research. Within the last sixty years three volumes of extracts from his correspondence were issued by a society, called, after him, the "Wodrow Society," partly composed of correspondence with learned men in England, and on the European and American continents, and also of letters to his wife during his frequent absences, and at the General Assembly, and giving her the most detailed accounts of its proceedings, and even the intrigues of party, with not a little of trifle and gossip, interesting enough; as well as, in the absence of newspapers, much of the foreign and domestic news of the day. They were designed not only for her eye, but for the perusal of her father, of Lord Pollok, and others prevented from being present at the Assembly: but they afford, nevertheless, evidence of her high intelligence, and interest in public affairs. He has sometimes a private note to his "dearest Peggy," inquiring tenderly for her health, or that of the children, and assuring her of his own, and his not overtasking himself, as to which she had evidently much anxiety. He has also his little commissions from her, buying a "caligoe" for Mary, seeing to the dyeing of his wife's hood, or getting patterns for her (which he spells *patrons*), but "Miss Aiken is very throng"; as well as ascertaining the price of lemons, and reporting on his own supply of *stokins*. The series sometimes ends with a direction that his pack-horse should be sent by Johnny, to meet him on a certain

day at the Grassmarket, for the purpose of bringing him back to Eastwood. When at home he directs his correspondents to address to him to the care of the post-master at Glasgow, and in this he shows the presumption of suspicion that in these times letters were opened by the authorities, or did not come to hand.

In one of his letters to an American divine, speaking of the Holy Communion, he says: "We have many irregularities in the celebration of that holy ordinance that cannot yet be rectified, at least not soon, especially here. Though in the neighbourhood of the city of Glasgow, we have confluences and multitudes. Perhaps I may have about three hundred of my own charge who are allowed to partake, and yet we will have 1000, sometimes 1100 or 1200 at our tables. I am obliged to preach in the fields a Sabbath, or more sometimes, before our Sacrament, and a Sabbath after it. We must bear what we cannot help, and amidst our irregularities we want not a mixture of good tokens."[1] He had his own troubles too with private baptism.[2]

There is a curious reference in the *Analecta* to ministers going about the congregation on the Communion Sunday, urging persons to go forward to the table; and mention is made of two lads of thirteen and fourteen, as communicants, Matthew Keyl of Cowglen being one.

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[1] *Correspondence*, III., p. 452. [2] *Correspondence*, II., p. 367-9.

There remains to be noticed this other work of Mr. Wodrow's, his *Analecta*, or "Materialls for a History of Remarkable Providences." This is a collection of notes made by himself between 1701 and 1723, and is of a most miscellaneous character,—jottings made from day to day of curious circumstances in the past which had come to his knowledge, but for the truth of which he expressly says that he does not vouch, the author merely giving the narratives on the authority of his informants, and also apologising for defects of style, etc. This note will be found under date January, 1728. Of course they were never intended for publication, especially in their crude and unverified form, and they were only printed by the Maitland Club in recent times. They contain a great deal of interesting information regarding divines and public men of previous centuries, and wherever the hand of the historian comes in, they are as valuable, as memoranda of the periods, as anything that has come down to us. There is another class of readers who will find satisfaction in the notices of the lives and deaths of eminent saints in all ranks of life, their experiences, their deliverances, their traits of character, and their last words. He refers repeatedly to several persons of remarkable devoutness in humble life in his own parish, their holy walk, communion with God in the fields, and in sweetest visions, their experience of divine interposition on their behalf, their wrestling in prayer for their families to the latest generations, for the Church, and for the country. He re-

lates that the Highlanders, returning from Ayrshire in 1678, had "ravaged Eastwood parish, taking away pots, pans, and everything portable, when Mat: Jamieson, Elder, hid a new cloak in clean straw in the dunghill, heaping it with ashes," etc. Jonat Ferguson prayed, and had the assurance, "no evil shall come nigh thy dwelling"; and though there was pilfering on every hand, she escaped. But beyond this, there is a great mass of material of a very different description. In these the other part of his nature comes out, showing a credulity, and a love of the marvellous, which betokens the weak side of a strong mind; and, in the region of the invisible world, the exact reverse of the faithful chronicler of historical occurrences. Thus we find notices of monsters and prodigies, dreams, miracles, apparitions, prophecies, cures, judgments, *et hoc genus omne*, bordering on the ridiculous, and only raising in us the wonder that a highly intelligent man, not two centuries ago, should think it worth while to note them down, even for verification. The book is altogether a Scottish *Pepys' Diary*, yet with a difference. Its almost unwarrantable publication has done much in these later times to damage Wodrow's credit as a historian, but unjustly. Although there were no cases of witchcraft in the parish in his time, and he was thus not brought personally into contact with it, he undoubtedly believed in this phenomenon, and in the reality of spectral appearances, and he approved of King James' work on Demonology. It is

to be remembered that capital punishment for witchcraft was not abolished by law till after his death, and that such a body as the Associate Synod continued to protest against the abolition of prosecution for witchcraft till a late date in the eighteenth century. So lingering was the faith and feeling on the subject in the minds of good and wise men.

CHAPTER XI.

Mr. Wodrow married in November, 1708, and the union proved a singularly happy one, Mrs. Wodrow being "a lady remarkable at once for personal accomplishments and exalted piety."[1] As both he and his wife were well connected, and possessed of private substance, he wanted neither the influence nor the means to carry out the inquiries, and produce the works, in which he was fitted to excel.

Mrs. Wodrow was Margaret Warner by birth. Her father was Mr. Patrick Warner, minister of Irvine, who acquired the estate of Ardeer, and is described as a man of great learning, seriousness, and prayer. He had suffered in the cause of the Covenant, and had taken refuge in Holland, where in 1687 he had a remarkable interview with the Prince of Orange, whose sentiments, then expressed prior to his coming to England in the following year, are of the utmost historic interest.[2] Mrs. Wodrow's mother was a daughter of Mr. William Guthrie of Pitforthy, minister of Fenwick, a kinsman of the martyr, and author of a book on practical religion, entitled, *The*

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[1] Dr. Burns' *Biographical Sketch.*

[2] *Vide* Wodrow's *History*, II., 624-5.

Christian's Great Interest, held in the highest estimation by such divines as Owen and Chalmers; and of the school of Samuel Rutherford, whose pupil and bosom friend the author had been. She had been previously married to Mr. Ebenezer Vetch, one of the ministers of Ayr, described as a singularly devout young man, who died at Edinburgh, while attending the Commission of Assembly, 13th December, 1706. It is related that for some time previously his thoughts had turned much on death, and that when engaged in prayer, whether in the family or in public, he appeared more like a person in heaven than on earth. Mr. and Mrs. Wodrow had no fewer than ten sons and six daughters, all but one half of whom, however, died before their father. Their family life was thus a mingled experience of joy and sorrow in close succession, and the father's private notices of these events are a testimony at once to his affection and his worth; while he trained those spared to him in the love and service of God, by the remembrance, as he records, of "their being descended from such forefathers as Mr. James Wodrow, Mr. Patrick Warner, and Mr. William Guthrie."

Mrs. Wodrow, after her husband's death, removed to Glasgow, and there lived till 1759, surviving her husband twenty-five years. It is said that his daughters increased their patrimony by the manufacture of thread. Of his sons, three became ministers; of Eastwood, Tarbolton, and Stevenston, respectively. One of the

daughters married Mr. Matthew Biggar, minister of Kirkoswald; and of those who remained unmarried, one was devoted to works of benevolence,—a very Mrs. Fry in Glasgow,—while another had a literary turn, contributing to magazines, and writing Scotch songs.[1] No descendant of the historian's name is now alive, the late Miss Wodrow of Mauchline having been the last; though there are some on the female side, the last representative of whom known to me being the late estimable Mr. Charles W. Wodrow Thomson, C.A., Edinburgh, who presented to the Advocates' Library a number of the historian's MSS.; while many more of these, the fruits of Wodrow's indefatigable labours and research, have long been preserved in the same library, and in that of the College of Glasgow.

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[1] Of the former of these it is related that she devoted every leisure moment to charitable objects, and even sat up all night, unknown to the family, preparing delicacies for the sick poor, and that she went about the city with her dark lantern in her hand visiting and distributing to them. By those benevolent labours she is believed to have shortened her life, as she died about forty. Her funeral was attended by a greater and more afflicted crowd than had often been witnessed in Glasgow. Marion, the other daughter mentioned in the text, "wrote some popular songs well known to the groups of female choristers who then assembled with their spinning wheel, and made vocal every hut and hamlet. Two of these songs began:—

'The man that's made for love and me;'

and

'It's no very lang since syne
That I had a lad o' my ain.'

She left a collection of Scots poems in manuscript, long preserved." It would be interesting to know whether the collection is still in existence, and whether any of her poems have lingered in popular memory.

From Miss Wodrow the present writer received before her death a very interesting relic in the form of Wodrow's copy of the Shorter Catechism, with proofs, used by him at visitations in the parish,—a small edition printed at Edinburgh in 1702. Attached to it are some sixty pages of MS., containing the names and residences of all his parishioners, in three lists, dated respectively 1708, 1713, and 1722. The names of persons of examinable age are all included, and as the rolls had been used in successive years there are many deletions. They afford evidence of habitual use, and great ministerial diligence. Many marks, intelligible only to the writer, accompany the names; perhaps if these could be made out, they would show how the parties acquitted themselves in examination. Among the place-names, besides those still in use, are Kirkhouse, Holehouse, Upper and Nether Davieland, Roucan Mils, Brocklees, Akenside, Over Darnley, Clogg-hills, Maidlands, Brokenbriggs, Blindman's-weel. Polloktoun is populous, and Shawes more so. Among family names are Maxwell, Keil, Govan, Tassy, Finlay, Biggart, Roxburgh, which, with full names, such as Allan Cunningham, and Gavin Livingstone, are to be found among us still, while Allan Kirkwood appears in other documents even one or two centuries earlier. There are very few Celtic or Irish names. Where the former appear, they are commonly female servants. For safer preservation the writer, after

taking a careful copy, deposited this valuable relic in the Glasgow University Library, where are so many of Wodrow's remains, and where it is easy of access to parishioners and others who may be interested in it.

Among the incidents in the Session Records in Wodrow's time are the ordinations of Lord Pollok as elder in 1704, and of his successor in 1729, and there is reference to the re-institution in this parish of the order of Deacons. In 1732 all persons are discharged from selling of liquors or keeping company in their houses after the drum is beat at ten of the clock at night (with the approbation of Sir John Maxwell who was present at the meeting), especially in "the town of the Shawes where there are the greatest temptations this way." In 1727 there is the presentation by Lord Pollok, "out of his regard for the congregation and session, whereof he hath been ane usefull member these twenty-two years," of four handsome silver Communion cups, "with a box of wainscot for keeping them." The cost of the cups appears to have been £292 4s. Scots. The inscription on the cups as recorded in the minutes of session is as follows:—DEO ET ECCLESIÆ DE EASTWOOD SACRAVIT DOMINUS JOANNES MAXWELL, 1727. These cups were highly prized, and were in constant use till most unfortunately they were carried off in 1855 by a gang of housebreakers. The loss was at once replaced by the late Sir John Maxwell in the gift of four still

larger cups. Five years after the gift of Lord Pollock, Wodrow refers to him as attending the Communion, and being regularly at church in wonderful health in his 84th year, and he survived for two years more.

It would have been interesting here to trace from these and other records the erection of successive parochial schools on various sites, but as the subject is rather wide, and is foreign to the purpose of these memorials, I have deemed it preferable to omit such. It may, however, be mentioned that when the Session Record opens in 1689, Mr. Thomas Lock was schoolmaster and Session Clerk, which offices he held till his death in 1727. In the following year the minister along with the heritors "mett and modifyed a Sallary for a Schulemaster in this place of one Hundred Merks Scots money." They also found that "there ought to be a convenient Schoolhouse built," and they left it to the minister and Session "to look out for a person fitt to keep school in this place." They accordingly appointed James Jack in Mains of Pollock. In 1741 we have mention of "Mr. John Gibson, Student of Divinity and present Schoolmaster." On his removal in 1747, John Buchanan was appointed Schoolmaster and Session Clerk, who in 1776 declares that "by reason of his age and his broken voice he was unable to sing or present in the church." He received one pound sterling yearly for an assistant to him in precenting; and in 1769 the heritors increased

his salary as schoolmaster from a hundred merks to a hundred pounds. Mr. Buchanan died late in 1789, and early in the following year Mr. Alexander Loudon, schoolmaster at Cathcart, was appointed on trial for a year, and it was resolved to erect a new school and schoolhouse on the lands of Cartcraigs. Mr. Loudon seems to have had but a short career, although in the course of it he won golden opinions, as is attested by a small marble tablet, placed in the school, and removed in 1856 to the present ample building. That memorial, perhaps rather uncommon at the time, and still only too rare, bears, so far as I can decipher it, that he died on the 5th June, 1799, in the thirty-first year of his age, and that it was erected by his scholars, "as a testimony of their sense of his worth, and as an affectionate memorial of their gratitude to him as an able, kind, and devoted teacher." Such a record should not be allowed quite to die, although every personal memory of his worth and early death has perished. I may say, however, that I had, in long past years, the pleasure of the acquaintance of Mr. Andrew Galbraith, who had by that time risen to the highest civic honours in Glasgow, and who repeatedly acknowledged to me his obligations to a schoolmaster of Eastwood, who, I am persuaded, and so far as my memory serves me, must have been Mr. Loudon, and in whose school, and, I think, in whose family, he had been trained.

I have not later records before me, but Mr. Loudon must have been immediately followed by Mr. Macintyre, who again was succeeded by one of his sons, while another, Duncan, became in 1844, minister of the parish.

A Minute of Session of 10th June, 1751, bears that—

"John Buchanan, Schoolm^{r}, entred a complaint ag^{t} Alex^{r} Vay in Shaws for teaching a school in said place contrary to the call of said John Buchanan, when Sir John Maxwell as Patron, did enjoin Mr. Wodrow to go to said Vay, and discharge him from teaching any further as being expressly contrary to the said Schoolm^{r}, his call, which accordingly was done, and his teaching disannulled."

The death of Walter Stewart of Pardovan occurred at Pollok in 1719, in the time of Wodrow, when he was on a visit to Lord Pollok, and he was a kinsman of both. His remains, as afterwards those of his loving widow, were interred in the Pollok vault; and on its wall she placed a beautiful memorial marble, still in excellent preservation. It would appear, from a letter of Wodrow to "Lady Pardovan," as he styles her, that this monument was ordered from Holland, and that it is placed in that part of the wall of the vault which is immediately opposite to the spot where the good man lies.[1] He left £100 Scots to the poor of

[1] *Correspondence*, Vol. III. 86. The inscription on the memorial tablet will be found in the *New Statistical Account of Scotland*, Vol. VII., p. 38, note, *sub* Eastwood.

this parish, to which bequest she also added a like sum, and her correspondence with Mr. Wodrow on the subject is contained in the minutes of session. Pardovan's "Collections," as his work is called, is, in an inscription interesting on various grounds, dedicated to Lord Pollok. It may be said to be the earliest, as it is an unquestioned, authority on Church government in Scotland, and on rules of procedure in the Church Courts; but, besides this, it gives such a view as is nowhere else to be found of the attitude of the Reformed Church to various usages, rites, and services. Wodrow himself says of it that it gives "the fullest view of our discipline and practice of anything I could think upon."[1] It affords evidence of a breadth and catholicity in Church matters of which many in the present age have little idea, and the enquiring student will never consult it without satisfaction.

We have now reached the period of Wodrow's decline and death, and on this subject I may adopt the words of Dr. Burns:—

"It need not surprise us that labours so numerous and severe should have told upon his bodily health, and even shortened his days, and that though his constitution was naturally good.[2] In

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[1] *Correspondence*, Vol. II., 463.

[2] In the summer of 1725 he suffered greatly from "a fit of the sciatick," and he was laid aside from duty thereby both at that time and throughout the following winter. —*Correspondence*, Vol. III., 215, 228.

1726 he seems first to have seriously complained, when we find his friends and correspondents advising him to abridge his studies, and take horseback exercise, as also to visit Bath, or some other mineral well. It is interesting to see the affectionate sympathy of his friends in this his period of distress. A species of gout or rheumatism seems to have given him great uneasiness, while the recommendation of friends to avoid giving way to melancholy appears to point to a tendency in that direction. In the latter end of 1731,[1] a small swelling appeared on his breast, which gradually increased till April, 1732, when an unsuccessful attempt was made to remove it by caustic.[2] The effect on his bodily frame was very injurious. He became greatly emaciated, and gradually declined till his death, which occurred on 21st March, 1734, in his fifty-fifth year. He bore this long-continued distress with admirable fortitude, aud unabated piety. The faith of the gospel supported his mind in perfect peace, and his dying scene was truly edifying. The day before, he gathered his children around his bed, and gave each his

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[1] Just a year before, he had lost his eldest son, a young man of much promise, after a lingering illness.—*Correspondence*, Vol. III., 413, 472.

[2] A curiously minute account of the symptoms and treatment of his illness is given in a narrative in the handwriting of his son, Dr. Patrick Wodrow, appended to the original MS. of Professor James Wodrow's life, preserved in the Advocates' Library. It is added, "Dr. Wodrow has writt the case to Mr. Monro"—presumably the celebrated Monro *primus*, of the University of Edinburgh.

parting blessing, with counsel suitable to the age of each. The two youngest, under four, were incapable of understanding, but he laid his hands upon their heads, and devoutly prayed, bestowing the blessing of the aged patriarch.

"He carried with him to the grave the affectionate regrets of a strongly attached people, and of a large circle of friends. His death was felt as a public loss, though he had been withdrawn for some time from the disputes of the day, including the origin of the Secession, his thoughts being fixed on a better country."[1]

Mr. Wodrow was buried among the ministers, and beside his children, in a spot near to Pardovan's memorial slab. When a handsome monument was raised to him by subscription upwards of sixty years ago, it was placed in a more prominent position a very little to the eastward of his grave, and this is kept in preservation by the affectionate care of his descendants.

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[1] *Biographical Sketch.*

CHAPTER XII.

THE historian was succeeded in this charge by his eldest surviving son, who bore his father's christian name. He was ordained in February, 1735, when he was scarcely more than twenty-three years of age. Very little is known of him or his ministry, and the Session Records are destitute of interest. In 1732, and again in 1743, they had under their most serious consideration the increasing profanity, debauchery, and disorder amongst the parishioners. This state of matters marks the change from a quiet rural parish to the manufacturing one which it was now becoming, and we find a notice in 1744 of a "Caligo" (*sic*) printer near Pollokshaws, and in 1751 of a printfield; and of a pottery at Potterfield. Pollokshaws having not yet been erected into a burgh, Sir John Maxwell is appealed to, "to prohibit all drinking at unseasonable hours, and the Session appoint one of the elders in the Shawes, with any they shall please to take with them, to visit the public-houses after ten of the clock at night to require the company to dismiss, which if they do not they are to inform the Session of their contumacy." This minute has been frequently printed. By the time of the later minute, there seems to have been a constable in

the village. As far back as 1711 there was evidently the working of coal at Nitshill, a man named Maxwell, at Slates of Darnley, having been killed going down the hutch, when a piece of ice fell upon him,—"a good man," says old Wodrow, "with a shrewish wife."

The only indication of the son having inherited his father's tastes is his having written an account of the life and writings of Mr. Hugh Binning, minister of Govan, prefixed to his sermons. He resigned his charge in 1757 on account of bad health and other infirmities, and retired to the Little Cumbrae, where he died in 1784, after having been twice married. Some of his children emigrated to America.[1]

The next minister was Mr. James Simpson, who was ordained in 1758. He cannot then have been quite young (indeed, he appears to have been licensed for upwards of twenty years), and he had previously been resident in the parish, it may be as chaplain at Pollok, for he had been admitted as far back as 1744 a member of Session, it being then not uncommon to ordain probationers as elders. In

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[1] "A son and successor of the historian Wodrow, in the parish of Eastwood, spent his latter days in this sequestered island, where he died, and was interred in a tomb which had some time before been constructed for the sepulture of one of his daughters, who had died here in early life of consumption. This romantic burial-place is situated on the brink of a high precipice, overlooking the ocean near the south-west corner of the island; a spot to which it is said the young lady during her illness had become peculiarly attached, and where before her death, as stated on her tombstone, she requested she might be laid."—*New Statistical Account*, Vol. V., pp. 272-3.

connection with his appointment to the parish, there appears in the Session minutes an evidence of the existence of the old staunch Presbyterian leaven, in the form of a protest, dated from Bogle's Bridge, and signed by one elder and six other parishioners. They express themselves averse to leave the Church of Scotland, or to deprive themselves of the ministry of Mr. Simpson, whom they believe, "to do him all manner of justice, to be a minister sound in the faith, and of a holy life and conversation." But they feel bound, "not with pleasure, but very afflicting to us," to testify against his conduct in "receiving a presentation from the Patron without their knowledge or consent, or without the call of the Christian people, or at most but a few of them." They add that they did not desire to "tie down Mr. Simpson's conscience," and he allowed for the sake of peace that this unprecedented step of theirs should be recorded, but declaring himself unconscious of having acted a censurable part. Notwithstanding this unfortunate step at the outset of his ministry, he proved a much respected man, and discharged his ministry with acceptance till his death in 1790.

It was in the later years of his life, as well as of that of Sir James Maxwell, that the church was removed from its ancient site to that of the present one, a magnificent position, and highly convenient for the population. It was doubtless the growth of Pollokshaws which led to the change, and the village of Thornliebank,

lying nearer to the old church, on the other side, was then in its earliest infancy. It is said that, on the Eglinton family expressing a desire to have the new church, like the old, on their estate, Sir James gracefully waived his claim to the same effect as regarded his property, and it was placed on the extreme corner to the north of the Eastwood lands. That barony has since been divided among various holders, and the portion which includes the site of the church is now in the hands of the proprietor of Pollok.

The building then erected, though admired at that time of corrupt taste, had nothing to commend it, and it came to the end of its existence in 1862 unlamented, when the beautiful, spacious, and church-like building, one comparing favourably with many later and even more costly erections, and since then adorned with some beautiful painted glass windows, was built for the parish by the late Sir John Maxwell, Bart., in the tenth year of the ministry of the present incumbent. The church is cruciform, of the early Gothic period of architecture, and it is not only chaste and pleasing in its lines and ornamentation, but singularly well-balanced in all its parts and arrangements, so as to "combine elegance of architectural composition, the sentiment of a place set apart for worship, and complete adaptability to Scottish forms." At its west end are placed a tower and spire, together rising to a height of 136 feet, and from the nature of the site it has the appearance of a yet greater elevation.

A large and finely-toned bell in the tower was the gift of the late Walter Crum, Esq., of Thornliebank, for whom, like the other members of that family, the parishioners have always entertained feelings of the utmost pride and esteem. Mr. Crum himself laid the foundation-stone with Masonic honours on the 15th November, 1862; and the church was opened for public worship on 6th September, 1863. The heritors have since erected a spacious Session Hall, with a new vestry, and ladies' rooms. The original architects of the building were the late Charles Wilson, Esq., with David Thomson, Esq., his coadjutor and partner, and the whole structure was erected under the superintendence of the latter. The building, embosomed among ancient trees, can be seen from every side, and from a great part of the west end of Glasgow.[1]

A manse, too, built on the old site in 1791, the former having been condemned in the previous year, had even a shorter history. It was constructed in a very insufficient manner, and when it was found necessary, in 1853, to build it anew, it was deemed preferable to remove it also, by an excambion of the glebe, to the neighbour-

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[1] Nothing has been said in the text of the great munificence of the late Sir John Maxwell in building and maintaining schools, rendered necessary by the increase of the population. The like course has been followed by the succeeding members of the family, and by the landowners of the parish; and I gratefully acknowledge the unfailing generosity and public spirit of all the heritors in every matter respecting both church and school.

hood of the church, and for the convenience of the great body of the population.

When the old manse was removed for the extension of the burying ground, there was unearthed a small but elegant earthenware jar, somewhat resembling one figured in Sir Daniel Wilson's *Archæology and Prehistoric Annals of Scotland*, at p. 678. It was handed to the late Alexander Crum, Esq., of Thornliebank, as Chairman of the Parochial Board, at whose instance the last addition to the Cemetery was formed.

It may here be mentioned that there has long been kept at Pollok, among many interesting documents and remains, the original of the first Solemn League or King's Covenant, of 1587, as noticed in both the Old and New Statistical Accounts of this parish, and in a note in the volume which contains "The Confession of Faith," etc.

Mr. Simpson, feeling the infirmities of age, had latterly an assistant and successor conjoined with him, the only occasion in the history of the charge when such a measure has been adopted. The parish was fortunate in securing the services of Mr. John M'Caig, though he was not long spared to it. He was licensed by the Presbytery of Stirling in 1780, and ordained here in 1786, but died in 1791, having survived Mr. Simpson and occupied the full charge for only eleven months, as his tombstone records; and he is one of the few ministers of this parish who has such a memorial, at

least in preservation. He was deeply lamented, and his memory fondly cherished.

He was followed in the same year by Mr. Stevenson MacGill, one of the more eminent of the incumbents of this parish. He was the son of a ship-builder at Port-Glasgow. While pursuing his studies at College, he was tutor for a time in the family of the Hon. Henry Erskine of Almondell, Lord Advocate of Scotland, a distinguished lawyer and politician of the period. He was licensed in 1790, and filled the pulpit of Eastwood from 1791 till 1797 with promise and power, when he was translated to the Tron Church, Glasgow, and thence to the Chair of Divinity in the University in 1814, after having the degree of D.D. conferred upon him by Marischal College, Aberdeen, in 1803. He lived till 1840, and his life was written by Dr. Burns. Dr. MacGill was a truly amiable and estimable man.

There next falls to be mentioned Mr. Robert Anderson, who was translated from the parish of Symington, Lanarkshire, in 1798, but who only remained till 1802, when he was removed to Trinity College parish, Edinburgh, and he was subsequently promoted to the historic charge of Old Greyfriars. When that Church was restored under Dr. Robert Lee, after having been destroyed by fire, a memorial window was placed in it by his son. The late Principal M'Farlane informed the writer that Mr. Anderson was

a florid, but by no means profound evangelical preacher, and he had a class of admirers who used to follow him from one church to another in Glasgow, even on Communion Sundays, to hear him preach and serve tables. But he spoke in a very depreciatory manner of his style of preaching, and said that he had earned for himself the soubriquet of *Boss Bob.*

Through this rapid succession of ministers here in the close of the eighteenth century, there were old persons alive after the settlement of the present incumbent in 1853, who informed him that he was the seventh within their recollection, and he has even seen one or two very aged persons who were baptised by the younger Wodrow. This is the more remarkable as the two ministers who are next to be mentioned filled the charge between them for upwards of fifty years; and to have lived in the days of four, or especially five, prior to these, makes up an unusually lengthened record.

Mr. George Logan, who is still remembered by a few parishioners, was born at Calton, Glasgow, in, it is believed, 1759. He was sent to College, strange to say, in his eleventh year. He never attained to great bodily stature, but *then* he must have been a very small person indeed. He got from Dr. Moore, the somewhat eccentric Professor of Greek, the epithet of Gigas, but in scholarship he was no stripling, and the Professor used to get the little

man to stand beside him on the rostrum, and declaim before the class. He spent fully ten years at College, and was licensed at the age of twenty-one, having been transferred, on account of the number of Candidates before them, from the Presbytery of Glasgow to that of Paisley, within which so much of his future life was to be spent. He first laboured for eight years in a Scotch Church at Newcastle, where his emoluments were so small that to make up an income he had to engage in private teaching. He was again for eight years minister of the Chapel of Ardoch in Perthshire, in which he used to say that he spent his happiest days. He is also reported to have been the first to establish Sunday Schools within the Presbytery of Auchterarder. In that charge he attracted the attention of Dr. Balfour, minister of Lecropt, who, when later in life in the charge of the High Church, Glasgow, brought him under the notice of the Pollok family, with a view to his appointment to Eastwood. Two members of the family—Mrs. Montgomery of Auldhouse, and Mrs. Greville Ewing of Glasgow—took an opportunity of hearing him when assisting at a Communion in Glasgow, and this led to his being presented. He was inducted in 1802, and remained till his death in July, 1843. This event was coincident with the Secession of that year; and, having cast in his lot with the Free Church party, he was most desirous to append his name to the Deed of Demission, but was pre-

vented by his last illness. When the late Lady Matilda Maxwell visited him on his deathbed, she found him, sad to say, in the wanderings of his mind, through senile debility, imagining that he was cast out of his manse and left to die on the wayside. He had a large family, none of whom are now alive; one daughter, who died comparatively recently, attained to nearly the age of one hundred. Two sons were licensed, and, though they assisted in their father's church and other places, they never obtained charges. One son became Mathematical Master in Perth Academy; another, Thomas, was settled in Glasgow, and was one of the most humorous and genial of men. He was the only member of the Glasgow Society of the Sons of the Clergy who, in seceding from the Church in 1843, did not, at the same time, abandon the Society. A meeting with him, much desired by me, was to have taken place in the autumn of 1854. On reaching the house I found that, through the prevalence of cholera, not one of the guests appeared save myself, and on leaving the house the kindly host informed me that Mr. Logan had been that morning cut off by the fatal epidemic.

Mr. Logan kept up his scholarship to the last, and in clerical society was very apt in classical quotation, having especially the Greek Testament, to use a familiar expression, at his fingers' ends. But he does not seem to have devoted himself to preparation for

the pulpit, nor to have shone as a preacher. He was much exercised by the prevalence of infidelity in his parish—the fruit of the French Revolution; and he had not perhaps the happiest way of meeting those imbued with such principles. He was severe in discipline to a fault, and left in his parish an exceptional number of the young unbaptized.

The following anecdote, applicable no doubt to some minister, has been told of him, but his relation to it is not vouched for. The minister in question was at once very strict in his admission to sealing ordinances, and in his personal habits somewhat stingy. He was visited one evening by a farmer, who, anticipating difficulty in obtaining what he desired—baptism for an infant—resolved to play off one of the minister's characteristic qualities against the other. As the examination proceeded, a suspicion crossed the mind of the minister and he became very uneasy, looking out now at one window of his study and then at another. He then put the question, "By the bye, Mr. Smith, how did you come over this evening?" "Oh, I brought the powny," said the farmer. "Yes, yes, and what did you do with it?" asked the minister in some agitation, and got the reply, "I just tied it to your hay-stack." The interrogator started to his feet, bade his parishioner good-night, and hastened him to the door saying—"Well, Mr. Smith, you have answered my ques-

tions most satisfactorily. You may bring your child for baptism next Sabbath."

The vacancy was supplied by the appointment of Mr. Duncan M'Intyre, whose father and brother, as has been mentioned, had filled the office of parochial teacher here. He had to encounter another kind of difficulty from Mr. Logan in a church almost absolutely deserted of its congregation by the Free Church Secession, and in these disastrous days for the Church he had not much made up the leeway by the date of his death in 1853, when he who now tells the tale of his predecessors was ordained on the 17th November, his being, including the Episcopal incumbencies, and reckoning Mr. John Maxwell's different periods of services as two, the twentieth ministry since the Reformation, and now quite the longest since that era. It, too, has witnessed many changes, some of which have been already referred to; and very especially in respect of church extension, two new places of worship having been built, and three new parishes *quoad sacra* having been disjoined out of this entirely, and two others partially.

The author has felt that he could not presume to include in this record the history of other Christian bodies in the parish, or to notice ministers of the highest respectability and worth who have filled their pulpits, the more so as he is not possessed of the requisite information in a complete or satisfactory form.

Mention has been made of both Sir John and Lady Matilda Maxwell, and it is impossible to close without a loving reference to a couple who made Pollok for a number of happy years a fountainhead of tender beneficence to the estate and parish, and the centre and home of such a cultured and refined social circle as will live for ever in the affectionate memory of its survivors, although these, alas, are becoming sadly reduced in number. Sir John was the perfect ideal of the chivalrous knight of other days, and Lady Matilda was possessed of such singular ability, grace and goodness, as gave her a remarkable influence in her day. She was not the least of many eminent saints who have adorned the house of Pollok. In addition to some who have been mentioned in these pages, D'Arcy Brisbane, Lady Maxwell, in the century before last, whose memoir was published after her death, should here be named. Lady Matilda felt honoured, in her great humility, to fill her place, and she treasured, with her memory, some of her napery and other belongings. An old traditional saying has it that that house has never been in any age without one such eminent servant of God. When one happened to repeat it to the late Sir John, he remarked with like characteristic modesty—"Yes, there have been many such among the *ladies* of this family."

I have studiously sought in these pages to bear in mind the limitations of my subject, namely, to the ecclesiastical antiquities of

this parish, and I have therefore neither brought down my notices to quite recent dates, nor have I referred to families who have, even in earlier times, filled an important place, though not always strictly ecclesiastical, in the history of the parish, and the representatives of some of whom are happily among us still. Those, for example, of the ancient family of Tassie, are with us no longer in the parish, but that family have left a distinguished record in the fine arts, which is not likely to be soon forgotten; while various other families, which might be named, have greatly contributed to the industrial interests of the population, and its educational, moral, and social advancement. I am most anxiously desirous not even to seem to trench upon the ground soon, I hope, to be occupied by a most competent authority. It is for such reasons that I have not said one-half of what I have felt impelled to say of the dear and venerated baronet, and his inestimable lady, who filled the highest place in this parish, when I first came to it, nor yet of his gifted and much esteemed successor, Sir William Stirling-Maxwell, and his beloved partner, Lady Anna, who next followed; more especially as I have otherwise endeavoured to pay my humble tribute to their never-to-be-forgotten memory. But as it pertains more to earlier times, I may be allowed to go back for a moment to Darcy Brisbane, wife and widow of Sir Walter Maxwell. She belonged to the ancient family of Brisbane in the parish of Largs, but her domestic happiness was of brief duration,

as, within two years, she was deprived not only of her husband, but, in a few weeks later, of her infant son—for a brief time, Baronet of Pollok—and he, it would appear, through a fatal accident, and she was thus left a childless widow at nineteen years of age. On receiving tidings of her last bereavement she is reported, after a short struggle with natural feeling, to have said, "I see that my Lord requires my whole heart, *and He shall have it.*" From this time, retiring from the world, and refusing all other proposals of marriage which came to her, as she was possessed not only of high character and gifts, but of a most attractive appearance and manner, she lived in seclusion in Edinburgh, devoting herself to every good work, though making many visits to England and elsewhere, to look after her religious and charitable schemes. She was led to adopt the views of Wesley, with whom she was personally and intimately acquainted; although she continued to frequent her Parish Church, and to the last to receive and value the visits of the city clergy. She was also a personal friend of Lady Glenorchy, after whose death she acted as the trustee of her beneficence. She died at Edinburgh in 1810, and was interred in the Greyfriars Churchyard, where a monument marks her grave. Various memorials of her life and experience have been written; the latest form of which is a memorial by the Rev. J. Gilchrist Wilson, published by John Mason, London, 1852.

I must further make mention of another lady of the Pollok family whose life has been written.[1] She was a daughter of Sir James Maxwell, of whom mention has been already made, and she was early brought under deep religious impressions. Lady Maxwell formed a second marriage, with Sir John Shaw Stewart, Baronet, of Ardgowan; and thereafter her daughter, making that place the home of her youthful years, used every means to promote evangelical religion in the neighbouring village. It is somewhat amusing to read that when she spoke to some of the people there as sinners needing salvation, "they assured me that they were not sinners: but some of them excused me for speaking so to them, as they knew that in Pollokshaws there were very bad characters." She was afterwards married to the Rev. Greville Ewing, the excellent minister of a Congregational Church in Glasgow, with whom she spent a most useful and happy wedded life of twenty-six years. It was, however, sadly terminated by her death, resulting from a lamentable carriage accident at the falls of Clyde, in September, 1828. By the kind permission of her brother, the then Sir John Maxwell, her body was interred in the Pollok vault in Eastwood churchyard, where,

[1] *Memoir of Barbara Ewing*, by her husband, Greville Ewing. Glasgow: Gallie, 1829. In its earlier pages mention is made of various eminent Christians of the Pollok family, and of the gratitude which she felt for the goodness of God in thus signally honouring the race of which she sprang.

later, her husband was laid by her side. That vault and the surrounding burying ground hold the remains, I venture to say, of no common number of great and good souls, for a country churchyard, who, through so many Christian centuries, have run their godly race, and now rest in the joyful hope of a blessed resurrection, through the merits of the one Saviour to Whom, under differing forms of faith, and in various ages of Christian enlightenment and earthly conditions and circumstances, they humbly looked in life, and departed in peace when their hour was come.

THE END.

ADDENDA ET CORRIGENDA.

Note on page 19.—There has lately been found on an old map of the estate of Auldhouse an indication of a well, marked S. Ninian's well, in close proximity to the foundation of S. Conval, near to the parish burial-ground.

Note on page 27.—The double date of S. Conval's day may suggest to some the possibility of two saints of the name.

Page 14, line 16—*for* "amocintatas" *read* "amoenitates."
„ 24, note, line 3—*for* "*hic testibus*" *read* "*his testibus.*"
„ 42, line 19—*for* "hansel elders" *read* "householders."
„ 43, „ 13—*for* "pro priorum" *read* "propriorum."
„ 44, „ 17—*for* "nepatem" *read* "nepotem."
„ 46, „ 9—*for* "for" *read* "far."
„ 59, „ 3—*for* "be" *read* "he."