

GLENCAIRN (DUMFRIESSHIRE)

THE ANNALS

OF

AN INLAND PARISH.

BY JOHN CORRIE.



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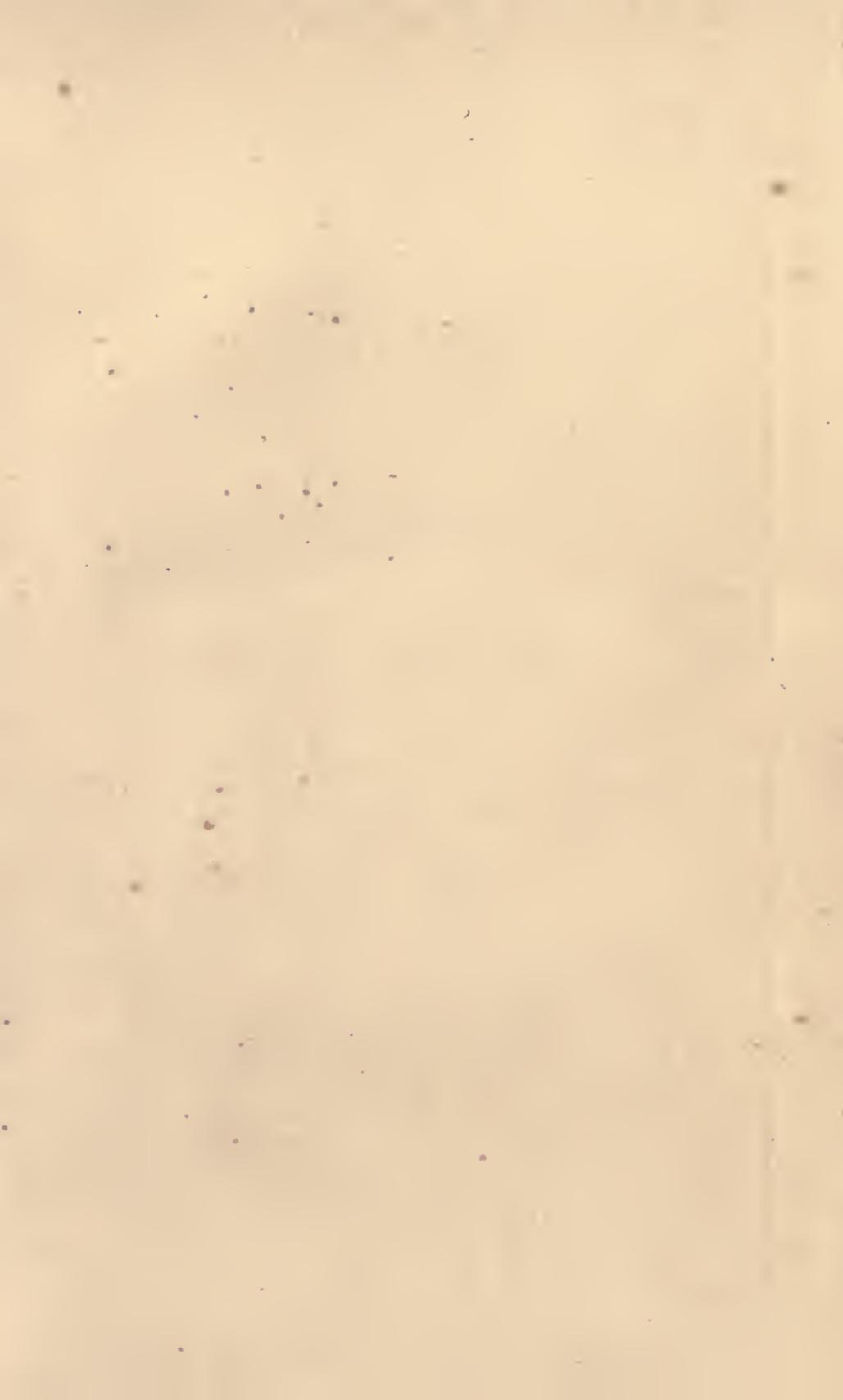
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(DUMFRIESSHIRE)

The Annals of an Inland Parish.

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BY

JOHN CORRIE.

Frontispiece by JAMES PATERSON, R.S.A.



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To
The Memory of
My Mother,

Who early instilled into me a love of Glencairn
and all that concerns its history, this volume is
affectionately dedicated.

“If I had my way I would have, as part of the teaching in every country school, a little book giving the story of the parish, mentioning the main changes, any historical facts connected with it, and the names of any distinguished natives. The people in our country parishes know nothing of the local history, and it is not good that they should be ignorant.”

British Weekly.

PREFACE.

IN the following pages I have attempted to sketch briefly the history of Glencairn from the earliest times. During recent years, and especially since the advent of the railway, enquiries for such a book have been frequent. It is true that an excellent little history of the parish was published in 1876 by the late Rev. John Monteith, but the book has long been out of print, and it is now difficult to procure copies even at a premium. In these circumstances I have attempted a task that I would willingly have left for abler hands to overtake.

I am free to confess that a considerable impetus to the writing of the history was imparted by the discovery of two Church Treasurer's Books in *MS.* containing much curious information illustrative of the social and religious life of the parish about the close of the eighteenth, and the beginning of the nineteenth century. Some of the items, it seemed to me, were of more than merely local interest, and through the courtesy of Glencairn Kirk-Session I have now the privilege of making the contents of the little volumes, together with other extracts from the Records, generally accessible.

To the Rev. R. G. Philip, M.A., United Free Church Manse, Glencairn, and to Mr G. W. Shirley, Librarian, Ewart Public Library, Dumfries, my thanks are gratefully offered for much valuable assistance and advice. In dealing with the Place-names many helpful suggestions have been received from the Rev. James B. Johnston, B.D., Falkirk, and Mr George Macdonald, Station House, Moniaive. Mr James Paterson, R.S.A., has conferred a signal honour upon my book by his picture of "Glencairn," which has been so beautifully reproduced in photogravure by Messrs T. & R. Annan & Co., of Glasgow. My acknowledgments are likewise due to the Rev.

Sir Emilius Laurie, Bart. of Maxwelton, for permission to reproduce the valuable and interesting paintings of Mr Alexander Fergusson and "Bonnie Annie Laurie"; to Mr William Macmath, Edinburgh, for the picture of Moniaive in 1790; to Messrs Valentine & Sons, Dundee, for two of the photographs; and to Messrs J. Maxwell & Son, Dumfries, for the drawing of the Craigdarroch Whistle.

I desire to express my thanks also to a number of other friends who, although not expressly named here, have none the less helped to make my work more complete.

Notwithstanding the limitations and imperfections of the book, I venture to hope that it will be received as a not unworthy contribution to the history of a parish that has long been famous alike for its natural beauty and for its rich historic interest.

J. C.

Burnbank,
Moniaive,
December, 1910.

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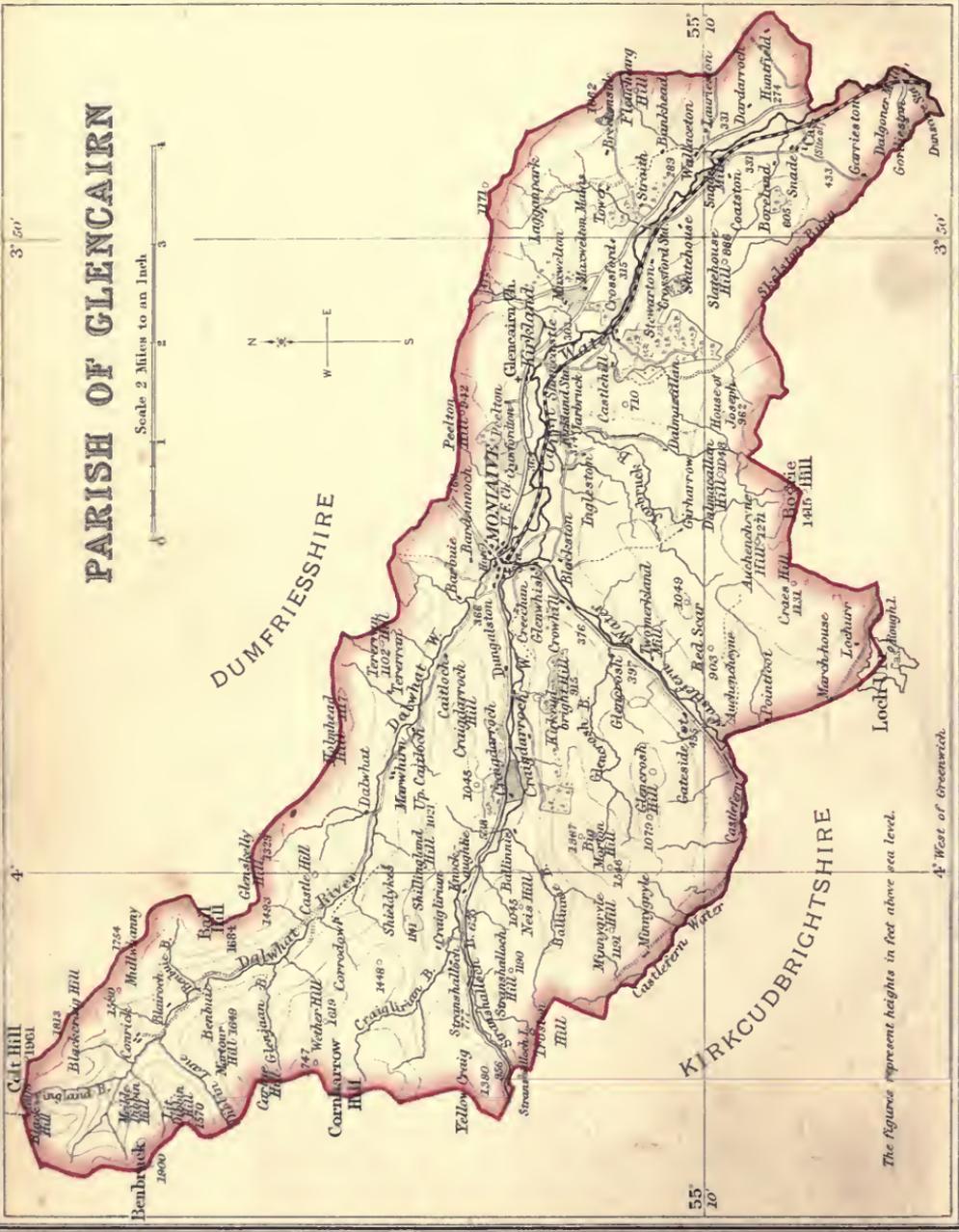


PARISH OF GLENCAIRN

Scale 2 Miles to an Inch.

DUMFRIESHIRE

KIRKCUDBRIGHTSHIRE



The figures represent heights in feet above sea level.

West of Greenwiche

CHAPTER I.—NAME AND TOPOGRAPHY.

THE name Glencairn—Celtic, *Gleann-carn*, glen of the cairn or heap of stones—may almost be regarded as explaining itself. Where the cairn that gave the parish its name was situated is no longer known with certainty. Large cairns formerly existed at Auchencheyne, at Crawfordton, and at Waulkmill, near Moniaive, but practically all traces of these have now disappeared. When the Waulkmill cairn was demolished, an urn of the usual cinerary type was found in the interior. So far as we are aware, not even a fragment of this interesting relic can be traced, but the known discovery of such an object is valuable, for it lends probability to the assumption that the large and important cairn at Waulkmill was the source from which the parish derived its name.

Glencairn lies on the western border of Dumfriesshire, close to the high mountain range that forms a natural boundary between that county and Kirkcudbrightshire. It is bounded on the north by the parish of Tynron, on the east by Keir, on the south by Dunscore and Balmaclellan, and on the west by Dalry.

The extreme length of the parish is fourteen and a half miles, and its greatest breadth a little more than five miles. The superficial area, according to information courteously furnished by the Director-General of the Ordnance Surveys, is 30,239·050 acres. Of this, by far the larger portion is pastoral, only about one-fifth being arable. The hills, with the exception of a somewhat rugged heath-clad range that stretches along the southern border, and forms a congenial haunt of the red grouse, are green and undulating. Owing probably to their bleached appearance in winter these grassy slopes are dis-

tinguished locally by the name "white ground." In the north and north-west especially, considerable altitudes are attained. Thus, Colt Hill in the north-west is 1961 feet, and Benbrack in the west 1900 feet. Bogrie on the south rises to 1416 feet, and Lagganpark on the east to 1171 feet. From all these eminences extensive and pleasing prospects are obtained.

The main valley is traversed by the river Cairn. This stream is formed out of three hill streams, named respectively the Dalwhat Water, the Craigarroch Water, and the Castle-fairn Water, which unite a short distance below the village of Moniaive. All these streams as well as the Cairn itself are well-stocked with trout, and afford good sport to the angler. The valley of the Cairn, although not wide, is highly fertile. Rich grass and corn lands border on the river, and extend far up the hillsides. Commodious farmhouses and tidy cottages peep out on every side, while here and there a stately mansion, embowered amid sheltering woods, imparts dignity to the scene.

The narrower glens that open at the head of the main valley are all beautiful. It is a beauty, however, that requires to be sought. The mere passer-by would never suspect the wealth of loveliness that lies hidden away amid these pastoral solitudes. He who would enjoy their charm to the full must take the stream for his guide and follow it in all its windings to the fountain-head far up among the hills. If this be done, we can promise him a feast of beauty that will linger long in the memory.

It is in this portion of the parish that the finest sheep-walks are to be found. The hills, even when they attain altitudes of between one and two thousand feet, are green from base to summit, and it is on these sloping pasture lands that the Black-face and Cheviot sheep, for which the district is famous, are reared. During the earlier portion of last century large numbers of black cattle were bred on the same hills to supply the English

meat markets, but as the trade was proving unprofitable they were supplanted by sheep, which have since maintained their supremacy.

Mineral springs of some local repute occur at several points in the parish, notably, near the sources of the Glenjaan and Dibbin burns, at Old Crawfordton, and at Hillhead in the neighbourhood of Moniaive. The Rev. Peter Rae, minister of Kirkbride (1703-27) and of Kirkconnel (1732-48), writing of the Old Crawfordton well, says:—"There is a physick well on Crawfordton, about half-a-mile from that place, found to be good for several diseases, as for pains in the stomach, heart-burn, &c." (*Rae MS.*)

The climate is moist but salubrious. Geologically, the parish is composed almost entirely of Silurian strata. Fossils have been obtained in considerable numbers from certain bands of black shales, and by means of these it has been found possible to demonstrate the true order of succession of the beds.¹ Traces of glacial action, in the form of striated rock surfaces and boulder clay, abound. Moraine heaps are likewise numerous along the sides of the valleys. No traces of coal have been found in the parish, although the black shales, already referred to, would seem to have been mistaken for members of the Carboniferous system. Thus, the Rev. William Grierson, when writing his account of the parish about 1792, says:—"Trials for coal have been made in several places . . . with a good prospect of success." Time, however, has shown the "good prospect" to be wholly illusory.

About a mile to the north of Moniaive there is a curious artificial excavation known as "Caitloch Cave." It is supposed to have been made in search of lead, but no record of the operations has come down to us. The presence of "jumper" marks

1. See *Geology of Dumfriesshire*, by Messrs Peach & Horne, in *The Flora of Dumfriesshire*, by G. F. Scott-Elliot, M.A., F.L.S., F.R.G.S., pp. xxvii. to xxxvi,

proves that it belongs to a period subsequent to the date when gunpowder was introduced for blasting purposes. As it was not till the beginning of the seventeenth century that any very active measures were taken to encourage the search for useful minerals, the excavation probably belongs to some part of that century. To-day the cave is chiefly famous as a reputed hiding-place of the Covenanters. It measures one hundred and fourteen feet in length, and opens on the Dalwhat stream, at a point of great natural beauty, about a quarter of a mile to the east of the mansion-house of Caitloch. When nearly opposite Caitloch the Dalwhat Glen contracts into a narrow gorge, and as the water frets and fumes in its rocky channel between banks clothed with natural wood and a profusion of ferns, the scene is one of remarkable beauty, and might well engage the brush of the painter or the pen of the poet.

The parish is well wooded. Even in the seventeenth century, when many parts of Scotland had been all but denuded of trees, Glencairn would seem to have retained considerable portions of its early forests. Thus, in Timothy Pont's Map of *Nythesdail*, supposed to have been completed between 1600 and 1610, although not published for nearly half a century later, woods are represented as occurring to the north and west and likewise to the south-east of "Dunrago" (Dunreggan). Since Pont's day large portions of waste or of semi-waste lands have been planted, and at the present time Glencairn is one of the most richly wooded parishes in the south of Scotland. Many of the individual trees are of large growth, and as a record of these may possess both a present and a future interest, a tabular list of the more notable trees, with their dimensions, has been printed as an addendum to the Flora. (See Appendix C.)

Pont's map is not only valuable as a guide to the sylvicultural condition of the parish during the first decade of the seventeenth century; it also affords us almost the only reliable in-

formation we possess regarding the distribution of the population. Altogether fifty-nine names of places in the parish are given by Pont, and the most of them, notwithstanding changes in spelling, can still be recognised without difficulty. As the names themselves are of interest, we append the full list, arranged, for convenience of reference, according to the natural divisions of the parish :—

1. MAIN VALLEY—Dunrago, Burnfoot, Mill, Hill, English-toun, Blackston, Larburgh, Castlehills, Peiltoun, Glenkairn K., Shancastel, Maxweltoun, Glenkairn Cast., Mains, Krafurd, Consford, Dardarroch.
2. DALWHAT GLEN—Bardonoch, Barbuy, Bardannoch Mill, Lagdaw, Kaitloch, N. Kaitloch, Tarrans, Dalwhat, Schatheir, Drumlof, Marwhurn, Benbuy, Blarick, Konrick, N. Dupein, O. Dupein, Marktowy, Scklait, Korbe Glenjan, Kordow.
3. CRAIGDARROCH GLEN—Xrichon, Dungalstoun, Kraigdarroch, Celdsyd, Ballundny, Nise, Knokachle, Kraiglenan, N. Stronshelach, Auchenstrowan, O. Stronshelach, Loshiningland, Chapelmark, O. Kraigleiran.
4. CASTLEFAIRN GLEN—Halfmarck, Kirkowbrik, Bortom, Linarklat, Glencroish, Kraignesta, Hil of Threerigs, Castelfurn.

A curious and yet on the whole exact description of Glencairn, from an account drawn up by the Rev. William Black, A.M., minister of Closeburn 1647-84, is contained in the *Sibbald MSS.* (Advocates' Library, Edinburgh).

“This parish is large and lyeth on both sides of a little river called Kairn, whence it hath its denomination, which runneth from 3 several fountains in Galloway, the first on the south side called Castlefairn Water, the second in the middle called Craigdaroch Water, upon the brink of which stands the House of Craigdarroch Fergusson: the third rivulet on the north side is called Dowhat Water where stands the dwelling place of

a lineage of the name of M'Gachen descended of one M'Gachen, a private standart-bearer in the Bruces Wars, and doth yet continue in the name. These 3 rivulets having run each of them severall miles do all three meet in one water at Moniaive,¹ a Burgh of Barony having a useful weekly mercat and some fairs. These three rivulets conjoined make the River Kairn. The parish by the running of the water running six miles downwards is divided into two parts, one in each side, and thereafter running on the east part of it, it divides Glenkairn from Dinscore, and thereafter running by the parish of Holywood, it divides Nidsdale from Galloway and continueth its course by the parishes of Irongray and Tereglis, in Galloway, till it come to the Colledge of Lincluden, where it falls in with Nith.

"A little beneath Moniaive in this parish stands the Church of Glencarne, situate at the foot of a high hill called the Dune of Shankcastle, near to which also stands the Castle of Glencarne, anciently the dwelling place of the noble family of the Cuningham's, Earles of Glencarne, who being superiour to the whole parish, excepting a barony or two, did divide the property amongst his Jackmen for the greater part of it, into several tenements bearing the name of the first occupants, which denominations, though the lands now be possessed by those of other names, yet they do still retain as at first as Blackstown, Stewartown, Gilmorestown, Gordonstown, Garrickstown, and some others more, and it is probable that other places had the like denomination, though now changed. At the Disposition of the Superiority of this Parish, the Earle of Glencarne did reserve the superiority of one room called Nether Kirkcudbright, which he yet retains, and at the Disposition of his own

1. In a map of the shire of Dumfries or Nithsdale by H. Moll, Geographer, dated 1725, the Craigdarroch and Dalwhat streams (the latter prematurely wearing the name of "Kairn") are shown as uniting near "Burnfoot," while the "C. Fairne" runs apart until nearly opposite "Glencairn," or Kirkland.

property a little know near the Castle of Glencarne, which castle with a considerable part of the parish doth now pertain to Robert Laurie of Maxweltoun Baron of Straith, which makes him capable of electing and being elected a Commissioner for the Parliament.’’

Further references to the topography of Glencairn will be found in Camden’s *Britannia*, Chalmers’s *Caledonia*, Sir John Sinclair’s *Statistical Account of Scotland*, and the *New Statistical Account of Scotland*. The following idealised description of the parish is from the late Rev. Dr Walter C. Smith’s poem of *Borland Hall*, published in 1874 :—

“ As you come over the hill, a little way down, the road
 Suddenly sweeps to the right, and lo! a green valley and broad;
 Through it a river runs swift, its water broken by rocks
 And boulders, cleaving its way as by rapidest bounds and
 shocks;
 Now with a clear rush on, and now recoiling again
 To wheel round the barrier huge it has hammered for ages in
 vain,
 Only dinting deep holes in its ribs, and chafing itself into foam,
 Then swirling away to the bank to bite at the softer loam.
 Yonder an old peel tower, hid in clumps of the ivy green,
 Perched on its crag like an eyrie, and there the whole valley is
 seen;
 Not an approach south or north, east or west, but the watch-
 man’s eye
 Would catch the sheen of the spears, and the banners would
 well descry,
 And sound the alarm in time for hoisting the drawbridge high.
 * * * * * * *
 Far at the end of the valley, open three narrow glens,
 Each with its own marked features, charactered clear as men’s,
 Each with its own fair water finding its fitting way,

Rough o'er the rocky channel, or still by the broomy brae.
That to the left is rugged; one side a bare bleak hill
With a cataract, rugged, of stones down-rushing as if they would
fill

The glen with grey desolation; and half way down a thorn
Seems as it stayed the torrent, and was bent with the weight and
worn.

Only that thorn on the hillside grapples the stones with its root,
Only some scraggy hazel bushes straggle about its foot,
Only the curlew wails there, and the grouse-cock crows at morn:
Only the goat and the coney poise on those stony heaps,
Only the parsley fern along their barren spaces creeps.
And far below in the hollow the stream goes plunging on
From the rocky steep to the rocky pool, and the rumbling
boulder stone.

The middle glen is wooded; there the ancient lords of the land,
Leaving their high-pitched eyrie, built a stately house and grand
Right under the Murrough-crag, pine-clad up to the top,
And they belted the woods all round them, and bade the high-
ways stop,

And they made them a goodly forest, stocked with the wild red
deer,

And they drew the stream into fishponds, and swept with their
nets the mere.

* * * * *

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

Truly, Glencairn is a land of romance and of beauty, a land to reverence and to love. Its green pastoral hills and wooded valleys may lack some of the grander aspects of Scottish scenery, yet no fitter example could be found of the power of Nature, as Wordsworth puts it,

“ To impress
With quietness and beauty, and so feed
With lofty thoughts.”

Surely there must be few parishes that awaken in the heart of their children a more tender or a more enduring attachment to the soil that gave them birth, and the scenes that kindled the imagination of their youth.



CHAPTER II.—EARLY TIMES.

Our knowledge of the early history of Glencairn is extremely meagre. That the district was early occupied by a rude and warlike race is evidenced by the numerous cairns, camps, and forts that lie scattered over our hills and valleys; but who the first settlers were, and by whom they were supplanted—for there seems to have been a succession of peoples—we cannot say with certainty. We know, however, that at the period of the Roman invasion of Scotland, a Celtic people called the Selgovæ was established in the South, and it is to the place-names left by this people that we owe nearly all the knowledge we possess of our parish as it existed in early times.

The predominance of Celtic place-names in Glencairn is very marked, not more than one-tenth being of Norse or Saxon extraction. This probably implies that the hold of the invader was less firm in Glencairn than it appears to have been in some of the more accessible portions of Dumfriesshire to the south and east. The four commonest Celtic prefixes in the parish are—*Glen*, *Craig*, *Bal*, and *Knock*. These are closely followed by *Auchen* and *Dal*, while *Bar*, *Ben*, *Mar*, and *Minnie* or *Mony* are all frequent.

Some of these prefixes are full of interest. Thus, the *Auchens* and the *Dals* tell us where the cultivated lands of the parish were originally situated. In Glencairn we have three *Auchens* and three *Dals*, namely—Auchencheyne, Auchenfedrig, Auchenstroan, Dalwhat, Dalmacallan, and Daltammie; all of them places, it may be observed, situated at moderate elevations, such as would be adapted to cultivation at a time when the land was covered, for the most part, with swamp and natural

forest. *Bal* from *baile*, a town, farm, hamlet, or home, is found in such names as Bellyboucht, Balinnie, Baltonne, Balmacane, etc., and indicates the situation of early dwellings. Coming to the prefix *Glen*, we meet with an interesting word in Glenwhisk. This is just the Gaelic *gleann*, a small valley, and *uisge*, water; a name as truly descriptive to-day as when it was first bestowed, perhaps two thousand years ago. Some place-names testify to the presence of certain forms of animal life now extinct in the district. Thus, Knockbrock is the badger's knoll, and Dalwhat the field of the wild cat. Among other names derived from the animal kingdom we have Craignee, the craig of the deer, and Knockchouk, the knoll of the hawk. Calmonel is probably reminiscent of St Colmanela, friend of Columba, and Lochanbennet of St. Benedict. The name Cloan, which we now find applied to a hill in Glencairn, is the Gaelic *cluain*, a meadow. It affords a curious example of the transference of a name to an object of an entirely different character, for it has nothing to do with the hill near Shancastle, but belongs to the meadow in the same neighbourhood.

We shall have occasion to refer to other place-names later on. Meanwhile we pass to a particular account of the more outstanding names, including a number that are now little known, but that add to the record an interest of their own.

ALPHABETICAL LIST OF THE MORE INTERESTING PLACE-NAMES
OF GLENCAIRN, WITH SUGGESTIONS AS TO THEIR MEANING.

ABBREVIATIONS.

A.S., Anglo-Saxon; G., Gaelic. O.N., Old Norse.

Sc., Scots. W., Welsh.

AUCHENCHEYNE.—1511, Auchincane; 1549, Auchenyean; 1710, Auchenchenne; 1725, Auchenchean; 1856, Auchenchain. Probably G., *achadh-an-chain* (*e*), field of the rent or tribute.

- AUCHENFEDDRICK.—1671, Auchenfedrig. Probably, field of Patrick; G., *achadh*, a field, and *Phadruig*, Patrick.
- AUCHENSTROAN.—Pont, 1610, Auchenstrowan; G., *achadh*, a field, and *struan*, streamlet=The field of the little stream.
- BALINNIE.—G., *baile*, hamlet or dwelling, and G., *linne*, a pool.
- BALMAKANE.—G., *baile*, hamlet or dwelling, + personal name = Dwelling of the M'Kanes.
- BALTONNE.—G., *baile-duin*, hamlet on the hill.
- BARBUIE.—G., *barr-buidhe*, yellow height or extremity.
- BARDANNOCH.—1593, Bardannoch; 1610, Barsedannoche; 1610, Pont, Bardonoch; 1720, Bardennoch. G., *barr*, a height or hill. Suffix doubtful.
- BELLYBOUCHT.—G., *baile-bochd*, poor town.
- BELWINNOC.—Perh. G., *baile*, hamlet or dwelling + personal name = hamlet of St. Winnoc.
- BENBRACK.—G., *beinn*, hill or mountain + G., *breac*, speckled = The speckled hill.
- BENBUIE.—G., *beinn-buidhe*, The yellow hill.
- BLAIROCH.—Perh. fr. G., *blar*, a plain, a place of peat mosses.
- BLAWPLAIN.—An example of tautology. G., *blar*, a plain.
- BORLAND.—Board or Mensal land—a form of tenure.
- BRECONSIDE.—Prob. hybrid; W., *brycin*, a brake or forest.
- CAITLOCH.—1559, Cadhelaucht; 1587, Catloche; Camden, *circa*, 1600, Castloch; Pont, 1610, Kaitloch; 1624, Cadzelauch. The earliest spelling suggests G., *cadhal-ach*, place of sleep.
- CALMONEL.—1671, Camanell. Prob. derived from St. Colmanella.
- CALSIDE.—1687, Causlyde. Possibly from G. *cul*, back, therefore, back-lying place.
- CAMBUSCAIRN.—G., *camus*, a bend, a crook, sig. bend or crook of the Cairn (river).

- CORSMOLLOCH.—W., *cors*, bog, fen + G. *mullach*, the top, summit, or, alt., *mollach*, rough, shaggy.
- CASTLEFAIRN.—G., *caisteal*, a castle, a tower, and *fearna*, the alder tree = The castle or fortified tower by the alder trees.
- CLOAN.—G., *cluain*, a meadow.
- CONRICK.—1506, Conranche; 1580, Conrach; 1587, Comrik; Pont., 1610, Konrick; 1671, Conrike; 1722, Conrig. Doubtful. Perh. G. *comar-ach*, place of confluence.
- CORANBAE.—1727, Coranbay. G., *coran-beith*, bend or crescent of the birches.
- CORRIEDOW.—G., *coire*, circular hollow, a mountain dell, and *dubh*, dark.
- CRAGGANOCH.—G., *creagan*, rocks, sig. place full of little crags.
- CRAIGDARROCH.—G., *creag*, a rock, a crag, and *darach*, an oak = The rock of the oak wood.
- CRAIGENBEAST.—G., *creag-an-biast*, the serpent's crag, or the monster's crag.
- CRAIGLEARAN.—1621, Craiglerian; 1725, Moll's *Map*, Kraigleiran. Prob. G. *creag* + *ladhar* [pron. *lear* in the North] with the diminutive *an* = crag of the little fork.
- CRAIGNEE.—Craig of the deer. G., *creag-dn-fiadh* (*fh* lost by aspiration).
- CRAIGNESTON.—Possibly G. *creag-an-easain*, crag of the little waterfall.
- CRAWFORDTON.—Crawford's town or enclosure, from Saxon *tun*, an enclosure, a dwelling, a termination frequent in the parish.
- CRECHAN.—A little boundary, or boundaries, fr. G. *crioch*, a boundary.
- CROSSFORD.—Corsford (17th century). Perh. G. *cors*, a bog, a fen + ford.

CUBBOCKS.—Bent or hollowed place. G., *cubach*, bent, hollowed.

DALMACALLAN.—G., *dail*, a field + personal name = field of Macallan.

DALTAMMIE.—Field of James; G., *t' Seamais*.

DALWHAT.—Field or dale of the wild cat. G., *dail*, a field, and *chat*, a cat.

DARDARROCH.—Oak grove. G., *doire*, a grove, and *darach*, an oak.

DARNANGILL.—1580, Darnagillie. Grove of the church or churchyard. G., *doire*, a grove, and G. *cille*, church or churchyard.

DIBBIN.—1506, Divane; 1579, Dovane; 1610; Pont, and 1725, Moll's *Map*, Dupein. G., *dubh-bheinn*, dark hill.

DRUMLOFF.—Perhaps G. *druim*, a ridge, and *lobhtach*, having lofts or storeys.

DUNGALSTON.—Personal name + *ton*, place or dwelling.

DUNREGGAN.—1581, Drumreggane. G., *druim chreagan* (*ch* lost by aspiration), the craggy ridge, or ridge of the crags.

FLEUHLARG.—Wet hill-side. G., *fleuch*, wet, and *learg*, a hill, a sloping hill.

GAPS MILL.—1511, Colliegawpoch; 1776, Capach Mill; 1827, Gillygappoch Mill. G., *coille ceapach*, wood full of tree stumps.

GIRHARROW.—1856, Gairharrow. Doubtful. Perhaps G., *garbh-airidh*, rough sheiling or hill pasture.

GLENCROSH.—1610, Pont's *Map*, Glenkroish. The glen of the cross, fr. G., *gleann*, a glen, and *crois*, a cross.

GLENGAIR.—The short glen. G., *gleann-gearr*.

GLENJAAN.—Probably the deep glen. G., *gleann-domhain*.

GLENRIDDLER.—From G., *gleann*, a glen, and Riddle, an ancient family name.

- GLENWHISK.—G., *gleann*, a glen, and *uisge*, water.
- GOTAL (BURN).—Prob. fr. the old verb *gothele* (1290, *Oxford Dict.*), sig. a low mumbling noise.
- GRAYNES OR GRAINS.—Prob. fr. O.N., *greni*, a branch; sig. branches of the valley.
- INGLESTON.—Homestead of Inglis, or of the Englishmen.
- JARBRUCK.—Jargbruch (14th century). Prob. rough bank, edge, or brim; G., *garbh bruach*.
- KILNKNOW.—Old name of Hastings Hall. A kiln formerly existed in the neighbourhood.
- KIRKCUDBRIGHT.—Church of St. Cuthbert. A. S. *Cudberct*.
- KIRKLAND.—Lands pertaining to the Church.
- KNOCKAUCHLEY.—1579, Knockhachill; 1608, Knockauchy; Pont, 1610, Knockachle. May be G., *cnoc*, a knoll, and *eachlaich*, of the groom, or *eachleighe*, of the farrier.
- KNOCKBROCK.—The badger's knoll. G., *cnoc*, a hillock, a knoll, and *broc*, a badger.
- KNOCKCHOUK.—The hawk's knoll. G., *cnoc*, a knoll, and *seabhaic* [shouk], a hawk.
- KNOCKMALLIE.—Prob. G., *cnoc*, a hillock or knoll, and G., *maol*, bald, bare.
- KNOCKSTRONY.—G., *cnoc*, hillock, and *sron*, nose, or *sruan*, stream.
- LAGDOW.—The black hollow. G., *lag*, a hollow, and *dubh*, dark or black.
- LAGGANPARK.—Park or field of the little hollow. G. *laggan*, diminutive form of *lag*, a hollow.
- LAIRMORE.—G., *learg*, a plain, or side of a hill, and *mor*, big.
- LOCHANBENNET.—Lochlet of St. Benedict.
- MARWHIRN.—Plain of the cairn. G. *machair-a-chuirn*.
- MARGARDY.—Perh. plain of the garden or of the gardener, fr. G. *magh*, a plain, and *garadh*, a garden.
- MAXWELTON.—Personal name + *ton* (A.S.), a dwelling.

MINNYGRILE OR MONYGRILE.—1511, Minnigryll; 1549, Mynneisgeill; 1671, Minnygrill. Prefix G., *monadh*, a moor, or *moine*, a moss; suffix doubtful, perh. G. *griomail* (*m* lost by aspiration), grim, rugged, or barren.

MOATIE.—Prob. fr. G. *mod*, a court, an assembly.

MONIAIVE.—Many variants (see chap. xvi.) Prob. G. *monadh-abh*, moor of the water or stream.

MULLWHANNY.—G., *meall*, lump, a hill or eminence, and *uaine*, green, or *bhan*, white.

NEISS OR NIESS.—1610, Pont, Nise. A.S., *nesse*; Sc., *nease*, nose.

NYPES (THE).—Little rocky hills. G., *cnap*, knob, knot, button.

PEELTON.—G., *peel*, a stronghold.

PENTOOT.—Head of the rising ground. Welsh, *penn-towt*.

POWRAN.—1580, Powrane. Accent not known. May be Pictish, grazing land (Johnston), or G., *poll* (Sc. *pow*), a pool, and *rinn*, a point. Less probably G., *raineach*, fern.

SCLENERS OR SCHLENDERS.—Shingle on the face of a declivity. Sc., *Sclithers*. (Jamieson's *Dict.*.)

SHANCASTLE.—Old castle. G., *sean*, old, and *caisteal*, a castle, a stone fort.

SHAW.—A thicket, a wood. A.S., *scaga*.

SHIELDYKES.—Probably from Sc., *shieling*, shelter.

SHILLINGLAND.—Derived from old valuation.

SHINWALIE.—Old township or dwelling. G., *sean*, old, and *bhaile*, dwelling.

SNADE.—Probably G., *snathad*, a needle.

STRAITH.—G., *srath*, a valley.

STRANSHALLOCH.—Pont, 1610, Stronshelach; 1635, Stronshalloch. G., *sron*, nose or point, and *seileach*, willow = point of the willows. Perh. *sron*, point, and *sealladh*, prospect.

TEMPLAND.—Lands formerly owned by the Knights Templars.

TERERRAN.—1511, Trofarane; 1610, Pont, Tarrans; 1671, Terraren; 1747, Rae *MS.*, Tarroran; Terorane. Prefix prob. *G. tir*, land; suffix doubtful, perh. derived from St. Ciaran.

THREERIGGS.—Sc., *rig*, ridge.

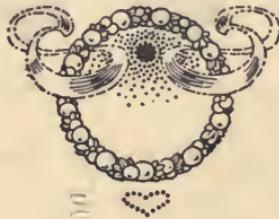
TWOMERKLAND.—Derived from old valuation.

URR.—Pre-Celtic word sig. water.

WAULKMILL.—Sc., *wauk*, to full or dress cloth.

WAAS.—Prob. A.S., *waes*, a moist meadow, hence applied to places situated on low lands.

It must, unfortunately, be admitted, that through changes in spelling and other causes, many of the meanings assigned to these old place-names are more or less conjectural. There are names, however, that have undergone few or no changes, and it is a never-failing source of interest to observe the suitability of these to the places upon which, in the far distant past, they were bestowed.



CHAPTER III.—ANTIQUITIES.

Apart from place-names there is very little we are able to glean concerning the early conditions of life in the parish. No doubt the Wild Ox, the Bear, the Badger, the Boar, the Wolf, the Red Deer, and the Beaver abounded in Glencairn as in other parts of Britain; but out of the seven animals named it is of two only that undoubted remains have been found. In 1886 a horn of the Wild Ox (*Bos primigenius*) was found embedded in a peat moss not far from the north-western border of the parish,¹ and in 1908 an antler of a large species of Red Deer was exposed in the bed of the Craigdarroch stream. Various weapons and implements of stone have likewise been discovered in the parish. Such remains are of the greatest possible interest, for they tell us of a time when our parish was



STONE HAMMERS FOUND IN GLENCAIRN.

inhabited by a people who lived a nomadic life, and depended for sustenance on their skill with bow and spear. It must, however, be confessed that the number of such relics actually found in the parish is by no means large. An annotated list of what may be called portable relics will be found at the end

1. The Specimen is now in the possession of Mr Richard Hodgson, Beverley.

of the present chapter. Meanwhile we propose to describe somewhat fully the more important remains of human occupancy that are still to be met with *in situ* within the parish boundaries.

CRANNOG AT LOCH URR.

Insulation on a natural or an artificial island in a lake seems to have been the favourite means of defence in the days when people had not learned to enclose themselves within stone walls. Down to between forty and fifty years ago very little was known about crannogs or lake-dwellings in Scotland, but since that time a mass of information has accumulated which enables us to form an idea, not only of the mode of their construction, but also of the degree of civilisation that had been attained at the period when they were in use. In view of the importance that attaches to such structures, it is of interest to know that the remains of a lake-dwelling are to be found at Loch Urr, close to the southern border of the parish. During the autumn of 1902 the writer had the honour of being associated with Mr James Barbour, F.S.A. (Scot.), in conducting a series of investigations into the character of the Loch Urr lake-dwelling, on behalf of the Dumfriesshire and Galloway Natural History and Antiquarian Society. The results, as embodied in a report to the Society (see *Transactions*, 1902-3, pp. 242-6), may be summarised as follows:—

Loch Urr, according to the O.S. Map, is 623·9 feet above sea-level. Its area is 137·765 acres, of which 33·741 are in Balmaclellan, Kirkcubrightshire; 33·125 in Glencairn, Dumfriesshire; and 50·899 in Dunscore, Dumfriesshire. The place that it fills in history is not large. It is mentioned in Chalmers's *Caledonia* (Vol. II., p. 217), where the author lays Symson's *MS. Account of Galloway*, 1684, under contribution; in the *Old* and also in the *New Statistical Account*; in various

Gazetteers, notably Fullarton's (Vol. II., p. 789); and in Munro's *Ancient Scottish Lake Dwellings*.¹

So far as ascertained by the investigations the remains at Loch Urr consist of—

- (1) A gangway of stone 114 feet in length, entirely submerged, and running in an oblique line from the shore to a small island in the loch.
- (2) An island, 66 feet in length by 33 feet in breadth, on the line of the gangway.
- (3) A second gangway of stone 56 feet in length, partially submerged, and communicating with a second and larger island.
- (4) The principal island, 180 feet by 64 feet, with ruins of an encircling wall and four walled dwellings.

The excavations were almost entirely confined to the larger island. Two workmen, acting under directions, opened a trench about four feet wide along the entire length of the island. Portions of the walls that mark the four buildings erected on the north side of the interior area were exposed to the foundation. All the walls gave clear evidence of care in construction, but no traces of mortar were visible. The amount of debris found in the neighbourhood of the walls was not large, and it is therefore probable that they had not been carried to any great height, perhaps not more than three feet at the most. The thickness is about two feet three inches. All the material lying within one of the enclosures was removed, without revealing, however, any features of special interest. An outer wall, built of dry stone without mortar, like the inner enclosures already mentioned, would appear to have encircled the island. A fragment of this wall, still standing, measures

1. In addition to these references, an account of *An Excursion to Lough Urr in 1787 by Doctor Clapperton, M.D.*, is contained in the *Riddell Coll. of MSS.*, preserved in the Library of the Society of Antiquaries, Edinburgh.

four feet in height and six feet in thickness. Near the entrance to the island additional stone-work, in the form of what may have been rude buttresses, is found. This part of the defences seems to have been carefully constructed, and must have formed a formidable obstacle to an enemy attacking the stronghold from the direction of the gangway.

EARTHWORK.

In addition to the island remains, there is an earthwork on the mainland to the south. It consists of a well-defined ditch and rampart thrown across the neck of a peninsula, and appears to have been a work of importance. The length of the rampart may be stated approximately at five hundred feet. On the west, where it is most entire, it rises above the present level of the trench in front to a height of between eleven and twelve feet. In the rear of the rampart a rough stone pavement ten feet in width is found. As the stones composing this pavement lie near the surface, they have the effect of altering the character of the vegetation, and in this way the pavement can be traced along the greater part of the line of rampart. The trench in front of the rampart is silted up to a depth of nearly six feet. This fact is important, for it proves almost conclusively that the point of land which we now know as a peninsula was at one time an island, hence in all probability the name "White Isle," which it still retains. There can be little doubt, we think, that an intimate connection existed between the earthwork and the lake-dwelling. The two are little more than three hundred yards apart, and we know that fortifications on land, adjacent to lake-dwellings, are a more or less constant feature of such remains elsewhere. The relics found during the progress of the excavations were very few. It is therefore difficult to fix with certainty the period to which the Loch Urr Crannog belongs. Dr Anderson, of the National Museum of Antiquities, Edinburgh, founding upon certain fragments of

pottery, is disposed to think it may have been near the close of the Roman occupation (410 A.D.), or perhaps a little later. In view of this opinion, it is interesting to recall a legend, still current in the district, that here a Roman cohort was surrounded and starved into submission by a body of early Britons. It need only be said that no one familiar with the ground will be disposed to doubt the feasibility of the exploit.

CAMPS.

Two "camps" are marked on the 1-inch O.S. Map as occurring in Glencairn, namely, "Snade Camp" and "Castle Hill Camp." As the area of both entrenchments is small, some might prefer to call them "forts." It will, however, be convenient to adhere to the 1-inch Survey Map.

CAMP AT SNADE.

This circular, or nearly circular, entrenchment lies on the western bank of the river Cairn, about three hundred yards above the ford that crosses from Cambuscairn to Snade. It presents several features of structural interest, and has been described as "one of the most perfect examples of a British camp to be found in the district." The Rev. Richard Simpson, B.D., Dunscore, in reporting upon the camp to the "Dumfriesshire and Galloway Natural History and Antiquarian Society" says:—"Here no natural points of strength have been seized and skilfully adapted for defence, but everything has been laboriously constructed by the hand of man. . . . We found the form of the fort to be elliptical, or perhaps it would be more correct to say that it is an irregular circle. The longer diameter—259 feet over all—runs nearly north and south; and the shorter diameter—253 feet—nearly east and west. . . . The outer trench is both wide and deep. It varies in width from 32 feet on the eastern side to 43 feet on

the west—the narrowest part being nearest the river, and the widest where the ground rises slightly above and overlooks the entrenchment. Other measurements gave 38 and 39 feet on the north and on the south. On these sides the depth does not exceed a couple of feet, but the ground was too soft to make sure. On the west we measured 10 feet 10 inches in depth, not at the deepest part. On the east it appears to be deeper still. . . . The rampart within this outer trench, with its curved upper surface, measures 16 feet across on the north, 15 feet on the west, 14 feet on the south, and 13 feet on the east. It varies considerably in height, being loftiest on the east and west. Within this rampart there is a second trench, varying in width from 20 feet on the south and east to 24 feet on the north and 30 feet on the west. The depth of this ditch will be about 5 feet, and less than that in some places. . . . The level area so thoroughly defended is not of great extent. It measures 108 feet from north to south, and barely 100 feet (a measurement taken by the writer gave 98 feet) from east to west.”

CAMP AT CASTLE HILL (DALWHAT GLEN).

Castle Hill camp or fort is situated near Drumloff, about four and a half miles north of Moniaive, on an eminence 1081 feet above sea-level. It measures upwards of 1000 feet in circumference, and is the largest as well as the loftiest defensive work in the parish. The central area is flat, and measures 281 feet in length by 173 in breadth. The defences consist of two lines of trenches with ramparts formed out of the excavated soil. On the north and north-west both the ditches and the ramparts are well defined, but at other points on the south and east they are far from distinct. The form of the work is quasi-rectangular, and in all probability that is the reason why it has been ascribed to the Romans (see Monteith's *The Parish of*

Glencairn, pp. 7-8). So far as we are aware, no Roman remains have been found on the site of the earthwork, and, although a fragment of a reputed Roman roadway exists in the neighbourhood, the evidence connecting the position with occupation by the legions is extremely slight.

In the 6-inch O.S. map, which contains details not to be found in the 1-inch map, three other works of a defensive character are recorded, viz. :—

- (1) "Earthwork," near Birkshaw.
- (2) "Mote," near Shancastle.
- (3) "Mote and Bow-Butts," near Jarbruck.

The earthwork at Birkshaw has suffered so much from natural decay that it is now difficult to form an opinion as to its size and character. We propose, therefore, to confine our attention to the motes at Shancastle and Jarbruck, both of which are in a good state of preservation.

MOTE AT SHANCASTLE.

This small mote is situated on the right-hand side of the road from Moniaive to Dumfries, directly opposite the entrance to the farmhouse of Shancastle. It occupies a natural knoll, and is strengthened on the north, where nature is weakest, by two trenches backed by earthen ramparts. The summit is level and measures 74 feet by 64 feet. From this platform the ground slopes abruptly to the trenches, which are about 15 feet in width and $2\frac{3}{4}$ feet in depth. Stones protrude from a tree-planted ridge on the west, but it is difficult to ascertain the significance of these owing to the presence of a network of roots. The position overlooks a wide expanse of country, especially to the north and west, and—what is of interest to note—commands the Cloan pass as it opens on Glencairn from the Valley of the Shinnel.

JARBRUCK MOTE.

Jarbruck mote or mound, known also as the "Bow-butts of Ingleston," forms a prominent feature in the landscape about a mile and a-half to the east of Moniaive. It is of an oblong form, and has at each end an earthen turret cut off from the main body by a deep trench. The length of the central portion is 220 feet, and the height 34 feet. The breadth varies from 40 feet at the eastern end to 90 feet at the western. The eastern turret is not more than 30 feet in height, but the western turret rises to a height of 44 feet with a diameter at the top of 32 feet. On the south-west there is a well-defined roadway giving access to the mound. It is about 150 feet in length by 12 feet in breadth, and has ridges of from 2-3 feet in height along each side.

Numerous conjectures have been made as to the original design of the mound. Grose, the antiquary, writing in 1789, adopts an opinion apparently current in his day, that the mote had been raised to serve as an arena for the practice of archery. The late Mr William Bennet, a native of Glencairn, falls foul of Grose for this, and contends that it marks the last resting place of an Arch-Druid. The late Rev. John Monteith ascribes the mound to the Romans (see *The Parish of Glencairn*, p 8), while a recent writer, the Rev. Dr J. King Hewison, of Rothesay, believes it to have been formed by the Normans. So far as the tradition adopted by Grose is concerned, it is by no means improbable that the mound may have been resorted to in feudal times for the practice of archery. We know that the Scottish Parliament was extremely anxious to encourage the use of the bow, and that an Act was passed providing for the erection of bow-butts in the neighbourhood of parish churches, to which all men between the ages of sixteen and sixty were required to repair at stated intervals. It is unlikely, however, that the mound was originally designed for such a use. We

think it is a natural mound adapted to a defensive rather than a recreative purpose, but in the absence of an exhaustive survey accompanied by excavation it is impossible to speak with certainty. Dr David Christison, writing of this class of remains, says:—

“The study of Scottish motes has yet to be made from the foundation. History is silent concerning their use, and no general account of their nature, number, and distribution exists. An unfortunate complication is the difficulty of distinguishing between motes, or fortresses, and moot-hills, or meeting places. Not only is the resemblance between the words mote and moot very close, although they are derived from very different roots—the one signifying ‘dust’ and the other ‘an assembly’—but it extends to the objects themselves, both consisting essentially in little eminences, natural or artificial. . . . It may well be that as far as structure goes the motes and forts pass into each other by insensible gradations.”

The mound stands on a part of the Crawfordton estate. From the top the turrets of Crawfordton mansion-house may be seen about half a mile to the northward, and the old and the new are thus brought into intimate relationship.

OTHER DEFENSIVE WORKS.

Two other works, which are not marked on either the 1-inch or the 6-inch O.S. Map, call for notice. The larger of these is situated about a quarter of a mile to the east of Maxwellton House. It occupies the south-east corner of what is called the “Horse Park,” and lies close to the roadway that connects the Cloan road with the Dumfries road. The work is elliptical in form, and measures 198 feet in length by 144 feet in breadth. The defences consist of two lines of rampart composed partly of earth and partly of stone. The area within the inner rampart is small, measuring only 26 feet by 24 feet.

An interesting feature of this part of the defences is that stone has been used to a much larger extent than is usual in works of a similar kind in other parts of the parish. The entrance has probably been from the south-west, but this cannot be stated with certainty, as the outlines of the work are obscured at this particular point by a plantation of young trees and a rank undergrowth of herbage.

The smaller work is situated on the opposite bank of the river Cairn about one-eighth of a mile to the east of Old Crawfordton. Both its position and its appearance suggest a defensive purpose. It is circular in form and has a diameter of sixty-six feet. The single rampart by which it is inclosed is composed of earth and stone, and is well-defined, although it does not rise to more than two feet above the present level of the ground forming the interior. An opening to the south probably marks the point of entrance. The central area, except for slight inequalities due to the presence of small heaps of stones, is flat. It is noteworthy that this work is situated almost midway between Maxwellton fort on the east and Shancastle mote on the north, and that all three positions command the important Cloan pass.

The Rev. Peter Rae (1671-1748) thinks it probable that the Doon of Shancastle, which rises in the same neighbourhood, was a Roman Castellum or Out Camp, "designed to keep the highway leading to Tibbers (Penpont parish) from the lower parts of Nithsdale and Galloway." But this may be regarded as largely conjectural. Certainly if the Doon ever possessed features to justify such an opinion they have now entirely disappeared.

Belonging to a comparatively recent period we find in Glencairn the remains of a number of "keeps" or fortified towers such as were possessed by nearly every feudal baron. Eight of these may be counted within as many miles. Five are in ruins, viz., at Snade, Breconside, Old Crawfordton, Peelton,

and Jarbruck. Happily, a kinder fate has attended the keeps of Maxwelton, Caitloch, and Craigdarroch, all of which have been transformed into handsome modern mansion-houses.

CAIRNS.

In addition to the large cairns mentioned in an earlier chapter, a number of small cairns—if we may apply that name to mounds often partly composed of earth—are to be found scattered here and there over the more hilly portions of the parish. The largest congeries of these—certainly upwards of a hundred—is to be found at Girharrow. Smaller groups occur near Auchencheyne, Craiglearn, Castlehill, Crossford, Dalwhat, Lochurr, Jarbruck, and Woodhead. Kistvaens have been found, probably on sites formerly occupied by cairns, at Meikle Stewarton (see *Riddell MSS.*, 1790) and at Girharrow (circa 1854).

That the small cairns, like the large cairns and tumuli, were places of sepulture can scarcely be doubted, and the frequency with which such remains occur in Glencairn testifies to the presence of a numerous population long prior to the introduction of Christianity.

ANNOTATED LIST OF PORTABLE RELICS.

SMOOTHING AND IRONING STONE.—Of heavy spar, quadrangular in shape, $5\frac{1}{4}$ inches long, from Glencairn. (This specimen is figured in the Catalogue and Proceedings of the Society of Antiquaries.)—National Collection, Edinburgh.

BALL OF GREENSTONE.— $3\frac{1}{8}$ inches in diameter, found in Glencairn.—Grierson Museum Collection.

STONE WHORLS.—Two, one ornamented, found in Glencairn.—Grierson Museum Collection.

QUERN STONE.—Under-stone of a quern found in a field near Minnyhive. Presented by Mr Samuel Proudfoot, Waulk-mill, February, 1869.—Grierson Museum Collection.

UPPER PORTION OF ANCIENT STONE CROSS.—Found in Glen-cairn.—Grierson Museum Collection.

SCULPTURED STONE PILLAR.—Supposed to have been removed from near Stroanfreggan, Kirkcudbrightshire; now standing in garden grounds at Hastings Hall, Moniaive.—Proprietor, James A. Mather, Esq.

STONE HAMMER.—Small perforated, $4\frac{1}{8}$ by $2\frac{11}{16}$ inches, found near Auchenstroan, Glencairn, May, 1907.—The property of Mr Augustus Hislop.

FLINT FLAKES, showing traces of secondary working, found near Moniaive, 1910.—Mr John M. Corrie, Dumfries.

OTHERS (IN THE POSSESSION OF THE AUTHOR).

STONE HAMMER.—Perforated, found at Moniaive, 1909. Length, $5\frac{1}{2}$ inches; breadth, $3\frac{1}{4}$; thickness, $1\frac{3}{4}$. The perforation is $1\frac{5}{8}$ inches at the surface, narrowing to $\frac{1}{16}$ inches.

STONE HAMMER.—Large perforated, found near Castlehill, Glencairn, in 1896. Length, 7 inches; breadth, $3\frac{1}{2}$ inches; thickness, 3 inches; weight, 4 lbs. $1\frac{3}{4}$ ozs.

BUTT-END OF PERFORATED STONE HAMMER.— $4\frac{1}{2}$ inches in breadth, found near Benbuie, Glencairn, 1904.

OVOID STONE.— $3\frac{3}{4}$ by $2\frac{3}{8}$ inches, grooved longitudinally on both sides, presumably from use as a point-sharpener. 1895.

ANVIL STONE.—Found near Gaps Mill, Glencairn, 1904.

ADDER BEAD.—Found in Glencairn.

HOLED CHARM STONES.—Two, Glencairn.

HAMMER STONES.—Various types, found in Glencairn.

STONE WHORLS.—Various, found in Glencairn.

QUERNS.—Several, found in Glencairn.

TRIPOD EWER.—Found near the south-western border of the parish in 1885.

ANTLER OF RED DEER.—Found in bed of Craigdarroch stream, near Moniaive, 1908.



TRIPOD EWER.

CHAPTER IV.—VALUATION.

Of the civil history of the parish prior to the sixteenth century very little information is available. In the Tax Roll of 1554 the "Barony of Glencairn" is valued at £120 pounds Scots (£10 sterling). Other properties in the district are entered at equally low valuations. It is probable, however, that the figures given do not represent the actual yearly value of the lands mentioned, but merely the ratable value placed upon them by their owners. The first serious attempt to prepare a reliable Roll of the Shire of Dumfries appears to have been made in 1667. Great pains, we are told, were taken to render the Roll of 1667 as complete as possible. Notwithstanding this, it was soon discovered to be extremely erroneous and defective. A special Act authorising corrections was accordingly passed by the Privy Council, and on the 7th May, 1671, the Commissioners of Supply made up and certified a new Valuation Roll, differing materially from the former one. As this early roll contains much that is of interest to present-day residents in the parish we print it *in extenso* side by side with the modern roll of 1827.

ANCIENT VALUATION.

PARISH OF GLENCAIRNE.

Maxweltoune's lands, viz.:—The Four merk and halfe merkland of Auchenstrowan, The Three merkland of Baltonne, The Twa merkland of Craiglirian, The Twa merke halfe merkland of Mairtour, The Twa merkland of Drumloaff, The Twa merk halfe merkland of Burnfoot, The Three merkland of Hill, The Fyftie shillingland of Peilstoune, The Three merkland of Shankistoun, The Fyve merkland of Maxwelltoun, The Three poundland of Belliboucht and Corsfoord, The Threttie shillingland of Braikensyd, The Fourtie shillingland of Straithhead, The Fourtie shillingland

	Mks.	s.	d.
of Auchenfedrig, The Fourtie shillingland of Dar- darroch, The halfe merkland of Clanstoune, The Twa merkland of Castlefairne, The Milne, The merkland of Little Laggan, The merkland of Meikle Laggan, The Twa merkland of Gordiestoune	3,400	0	0
The Lands pertaining to Robert Fergusson of Craig- darroch, The Four merkland of Jedburghe, Lochan- bennet, and Damacullen, Craigdarroch Milne and Lag Dow, The Twa merkland of Moss and Graynes and Coatmantack, The land called the Twentie shillingland, The Three merk halfe merkland of Chapelmark and Corrodow, The Twa merk halfe merkland of Cornbie, The Twa merk halfe merkland of Conrike, The Twa merk halfe merkland of Blairoh, The Twa merk halfe merkland of Benbowie, The Twa merk halfe merkland of Barnbowrie, The Threttie-twa shillingland of Craigdarroch, The Twentie shillingland of Neise, The Fyve merkland of Barndarroche, Over Caitloch, Camanell, and merk- land of Dungalstoune	1,500	0	0
The Lands pertaining to John M'Gachan, The Twa merk halfe merkland of Dalwhat head, The merkland of The Mayns of Dalwhat, The Twa merk halfe merkland of Mairwhairne	562	0	0
The Lands pertaining to Inglestoune, The merkland of Kirkland, The merklands of Gilmourstoune, The Twa merkland of Mid Inglestoune, The halfe merk- land pertaining to him, The Milne of Twa merkland	657	6	8
The Over merkland of Kirkland	90	0	0
The Twa merkland of Birkshaw	122	6	8
The Fourtie shilling land of Freuchlarg... ..	200	0	0
The Twa Merkland of Nether Inglestoune	300	0	0
The land pertaining to James Craik, The Threttie shilling land of Compstoune, The Milne of Snaid, The Twa merkland of Coatstoune, The Twa merkland of Keulstun, The merkland of Gaitsyd and merkland of Mossettstoun, The merkland of the Twa merkland and merkland of Stuartoune	775	0	0
The Twa merkland of Cleughsyd and Lairmore, The Twa Merkland of Claak, Kidstoune, and Brattle- stoune	250	0	0
The merkland of Netherclaak, pertaining to Bogrie ...	20	0	0
The Laird of Crawfordtoun's hail lands besyd his lands purchased from Stuartoun	600	0	0

	Mks.	s.	d.
The Twa merkland of Blackstoune	150	0	0
The Three poundland of Auchencheyne	300	0	0
The merke halfe merkland of Dibbin	150	0	0
The merkland of Lochwhir	180	0	0
The Twa merkland of Minnygryll, and Twa Merkland of Kirkcudbright, Nether Caitloch, and Twa merk halfe merkland of Dunreggin	475	0	0
The Twa merkland of Craignestin, and Twa merkland of Threerigs	337	0	0
The Twa merkland of Glencrosh	165	0	0
The merkland of Nether Kirkcudbright	135	0	0
The Threttie shilling land of Creichen and Boddom ...	300	0	0
The Threttie shilling land of Braickensyd	90	0	0
The Threttie shillingland of Calsyd	187	6	8
The Twa merk halfe merkland of Glengaer	200	0	0
The Fyve merkland of Terraren	312	6	8
The lands of Snaid, Borland, Gerristoune, and Shaw...	447	0	0
The merk land of Knockauchley	150	0	0
Suma	12,056	0	0

Twelve Thousand and fyftie-six merks.

MODERN VALUATION.

	Particular Val.	Total.
Robt. Cutlar Fergusson of Orroland and Craigdarroch.		
Craigdarroch Mains, Dungalston, and Ewanston	242 6 8	
Thirty-shillingland of Creechan and Boddam	273 0 0	
Thirty-shillingland of Callside ...	187 6 8	
Marwhirn	154 0 0	
Craigdarroch Parks, being Chappel- merk and Twenty-shillingland of Camonel	112 6 8	
Nether Tack	27 0 0	
Upper Caitloch and Caitlochpark	20 0 0	
Part of Marwhirn	20 0 0	
	<hr/>	1,036 6 8

	Particular Val.	Total.
Jas. Walker of Crawfordton.		
The Laird of C.'s hail Lands, exclusive of the Lands purchased from Stewarton	600 0 0	
Two merkland of Cleughside and Lairmore, and Two-merkland of Claak, Kidston, and Brattleston	250 0 0	
Stewarton, holden of Duke of Buccleuch and Queensberry ...	89 0 0	
Westside of Merkland of Kirkland	20 0 0	
Eastside thereof	20 0 0	
	<hr/>	979 0 0
Rear-Admiral Sir Robt. Laurie of Maxwelton, Bart.		
Maxwelton	259 6 8	
Shancastle or Shankieston	151 6 8	
Bankhead or Auchenfeddricks ...	151 3 4	
Straith or Straithhead	131 0 0	
Bellybuchts	121 0 0	
Corseford	111 0 0	
Walliston	50 5 4	
	<hr/>	975 8 8
Society for Propagating Christian Know. Twomerkland, Gateside, Moffats- toun, Keulston, Coatstoun, Compstoun, and Miln of Snaid, holden of the Crown		
	686 0 0	
Borland, and remainder of Snaid	235 0 0	
	<hr/>	921 0 0
Jno. Barber of Terraran.		
Five-merkland of Terraran ...	312 6 8	
Benbuie and Cornbie	212 0 0	
Martour and Little Dibbon ...	175 0 0	
	<hr/>	699 6 8
Trustees of Wm. Forbes of Callander.		
Auchenstroan and Stranshalloch...	282 6 8	
Castlefairn	252 0 0	
Neiss and Ballinnie	151 6 8	
	<hr/>	686 0 0
Wm. Collow of Auchenchain.		
Three-merkland of Auchenchain ...	300 0 0	
Two-merkland of Craigneston ...	200 0 0	
Two-merkland and Miln thereof ...	129 6 8	
Half-merkland	50 0 0	
	<hr/>	679 6 8

	Particular Val.	Total.
Trustees of Robt. Gillespie of Peelton.		
Hill or Gillygappock, with Miln and Miln Lands of Gillygappock	290 0 0	
Part of Peelton	151 10 8	
Half of Dunreggan, called Burn- foot, and the whole of Templand Meadow	131 1 0	
	<hr/>	572 11 8
Robt. Kennedy of Craigshiel.		
Mains of Dalwhat and Dalwhathead	268 0 0	
Drumloff	151 0 0	
	<hr/>	419 0 0
Robt. Welsh of Collin.		
Shaw, Gairriston, and part of Snaid	212 0 0	
Gilmerstoun	138 0 0	
	<hr/>	350 0 0
Rev. Thos. Gibson of Glencrosh.		
Twomerkland of Glencrosh... ..	165 0 0	
Merkland of Threerigs	137 0 0	
	<hr/>	302 0 0
Rev. Dr Alex. Scot of Over Ingleston.		
Mid and Over Ingleston ... ..	...	300 0 0
Mrs Smith.		
Twomerkland of Nether Ingleston	...	300 0 0
Gilbert Collow of Blackstone.		
Blackstone	150 0 0	
Over Kirkcudbright	135 0 0	
	<hr/>	285 0 0
Arch. Wallace of Conrick.		
Conrick	138 0 0	
Meikle Dibbon, and Holm of Little Dibbon	138 0 0	
	<hr/>	276 0 0
Wm. Smith of Glenjaan.		
Two-merk Half-merkland of Glenjaan ... ..	...	200 0 0
Heirs of Jas. and D. Wallace.		
Forty-shillingland of Fleuchlarg ... ..	...	200 0 0
Alex. Smith and W. M'Call.		
Nether Caitloch and Dunreggan ... ..	...	186 0 0
Robt. Kirk of Craiglirian.		
Craiglirian ... ..	...	181 10 0

	Particular Val.	Total.
Heirs of Wm. Martin of Dardarroch.		
Dardarroch	180	11 0
Alex. Moffat of Lochurr.		
Merkland of Lochurr	180	0 0
Heirs of Wm. Niccol of Laggan.		
Meikle and Little Laggan	176	6 8
Miss Dobie of Breconside.		
Breckonside	171	6 0
Walter Stewart of Graynes.		
Part of Neisekiln, Damhouse, Neise Parks, Craigdarroch Miln Lands, Waulkmiln and Feu Duties of Minyhive	109 5 8	
Part of Graynes, and Feu Duties of Minyhive	56 6 8	
	165	12 4
Alex. Smith of Land.		
Two-merkland of Minnygryle	154	0 0
Jas. Smith of Jedburgh.		
Over-merkland of Kirkland	90	0 0
Jerburgh	63	0 0
	153	0 0
Jas. Goldie of Knockauchly.		
Merkland of Knockauchly	150	0 0
David Hastings of Corrodow.		
Corrodow	140	0 0
Heirs of Mrs Wilson.		
Merkland of Nether Kirkeudbright	135	0 0
Alex. Moffat of Barbuie.		
Two-merk Half-merkland of Bar- buie or Benbuie	102 6 8	
Part of Barndannoch	23	0 0
Part of Kilnknow	3 3 4	
	128	10 0
John Waugh.		
Part of Dalwhat, called Holmhead	120	0 0
John Wallace.		
Blairoch	110	0 0
Jas. Corson of Peelton		
Part of Peelton	110	2 8

	Particular Val.	Total.
Thos. Moffat.		
Barndannoch 		93 6 8
Jas. Anderson of Stroquhan.		
Gordiestoun 		90 10 0
Jas. Hastings.		
Part of Neisekiln, Damhouse, Neise Parks, Craigdarroch Miln Lands, Waulkmiln, and Feu duties of Minyhive 63 4 4		
Part of Kilnknow 10 6 8		
		73 11 0
John Caven. \		
Part of Two-merkland of Birkshaw 		47 6 8
Thos. Johnstone.		
Another part thereof 		42 3 4
Thos. Black.		
Clarenston 		40 0 0
Jas. Niven.		
Part of Two-merkland of Birkshaw 		32 10 0
John and Jas. Haining.		
Merkland of Nether Claak, pertaining to Bogrie		20 0 0

Total valuation of the Parish of Glencairn 12,056 0 0

Twelve Thousand and fifty-six merks.*

Minister's stipend, £272 0s 4d, and £8 6s 8d for Communion elements. The Teinds are exhausted.

Last augmentation dated 24th Jany., 1821.

School salary, 600 merks.

* Merk, equal to 13s 4d Scots, or 13½d sterling.

As Rolls of later date are easily accessible, they do not call for notice here. Suffice it to say that the valuation of the parish according to the returns for 1909-10, is £14,506 8s 7d. Value of railways, etc., £201. Total, £14,707 8s 7d.

CHAPTER V.—THE CHURCH BEFORE THE REFORMATION.

Although Christianity is believed to have been introduced into the South of Scotland in 397 A.D., the condition of anarchy that followed the withdrawal of the Roman power early in the fifth century had all but extinguished the light of Gospel truth when Cuthbert, a devout monk of Melrose, appeared (A.D. 635-87) to fan the flickering flame. "This zealous missionary," says Bede, "sought out those remote villages which were situated far from the world in wild mountain places and fearful to behold, and which as well by their poverty as by their distance up the country prevented intercourse between them and such as could instruct their inhabitants." In the course of his arduous and self-denying labours Cuthbert penetrated into the country of the Picts of Galloway, and it is certainly a matter of no little interest that, despite the lapse of more than twelve hundred years, our parish still retains distinct traces of his presence. In the Castlefairn valley, about a mile south-west of Moniaive, may be seen the site of Saint Cuthbert's chapel, or cell (see O.S. map), and the associations of the spot with that early apostle are further emphasised by the place-names "Kirkcudbright" (Church of Saint Cuthbert) and "Glencrosh" (Glen of the Cross), which occur in the near neighbourhood. In all probability these names mark the place of the first Christian church in the parish, and thus point to the permanent establishment of Christianity. From time immemorial the Castlefairn valley must have been the natural line of communication in passing from Dumfriesshire to Galloway;¹

1. In a document of the thirteenth century (*Lib. de Melros*) reference is made to the "king's highway" (*regia via*) leading from Dercongall on to Glencairn, and thence, it may be presumed, into Galloway.

and it may well be that at this particular spot Saint Cuthbert rested in the course of his journeyings, and that the place was afterwards consecrated by devoted followers to his memory. About three miles further westward, just beyond where Glencairn marches with the parish of Dalry, another early chapel must have existed, for a portion of the lands of Lochrennie bears the name "Chapelrig," and in the neighbourhood of a perforated standing-stone—itsself, in all probability, a memorial of a still earlier form of worship—there was until recently a heap of debris, to which tradition points as marking the site that the chapel occupied.

For several centuries subsequent to the death of Saint Cuthbert we know very little about the history of our own country in general and absolutely nothing about what we now call Glencairn. "It is somewhat astounding," as Hill Burton observes, "to reflect on so enormous a blank in the annals of a nation's religion, but it is perhaps reassuring—it is certainly a matter of great interest in itself—that during that long period of obscurity Christianity lived on." In the twelfth century light begins to break through the darkness, and it is then that Glencairn emerges to take a place in the national annals.

About the year 1116 David I. of Scotland caused an inquisition to be made by "the older and wiser men of Cambria" respecting the ancient possessions of the See of Glasgow, when it was found that certain churches in Dumfriesshire belonged by right to that See. The authority of the Episcopate of Glasgow over the parishes of Eskdale, Ewisdale, Drivesdale, Annandale, Glencarn, and Stranith, with a part of Cumberland, was accordingly confirmed in Pope Alexander's bull to Joceline, the Bishop of Glasgow, during the year 1178, and it was reconfirmed by Pope Lucius in 1181, and by Pope Urban in 1186. David's benefactions to the Church procured for him canonization as a saint, but this did not save him from the reproach of a suc-

THE ANNALS OF GLENCAIRN.

cessor, who, on discovering the impoverished condition of the royal exchequer, declared that he was "ane sair sanct for the crown." It was during the reign of David I. that the celebrated order of the Templars or Red Friars acquired possessions in the south-west districts of Scotland. Their presence and influence in Glencairn is attested by references in old records to "the Temple-lands of Ingleston," and "the Acres of the Templeland meadow." It is of interest to find that the latter description still lingers in an attenuated form in the field-name "The Acres," as applied to a portion of land on the Crawfordton estate, situated to the north-east of Dunreggan.

Generally speaking, very little is known concerning the Catholic clergy who officiated in particular parishes in pre-Reformation days. In many instances not even their names have been preserved. Glencairn, happily, has been more fortunate. On the 19th of July, 1319, we find "Glencarne" mentioned as receiving a presentee from King Edward II. (Bain's *Calendar of Documents Relating to Scotland*, vol. iii.), and in the *Calendar of Entries in the Papal Registers* we meet with frequent references to men who celebrated the rites of religion in our parish more than 500 years ago. All the entries in the Papal Registers are full of interest.

"To John de Peblis, M.A., Provision of a canonry of Glasgow, with expectation of a prebend, notwithstanding that he has the church of Glenqwym (identified with Glencairn, Co. Dumfries, in index) in the same diocese."—*Letters*, Vol. III. (Innocent VI.) 1355. 4 Non. Sept.

"Brice Ker, M.A., and S.C.L., for the church of Glencarne, in the diocese of Glasgow, value 30*l*, void by reason that William de Houdesay has held it for many years without receiving holy orders, notwithstanding that Brice has the vicarage of Gamerin, in the diocese of Aberdeen, distant one hundred and sixty leagues from his birthplace, which he is ready to

resign, and has papal provision of a canonry of Glasgow, with expectation of a prebend."—*Petitions*, Vol. I. 1363. (Pope Urban V.) Granted Avignon, 15 Kal. Feb.

"The university of Paris. On behalf of John de Trebrona, M.A., of the Scottish nation, for the canonry and prebend of Inchemacgrany in Dunkeld, value 6 merks, void by the death of Robert de Den, notwithstanding that he has provision of the church of Glenkaryn, in the diocese of Glasgow, of which he has not yet possession."—1364. *Petitions*, Vol. XL. (Pope Urban V.) Granted Avignon, 4 Kal. May.

"William de Trebron, M.A., bachelor of theology of the third year, envoy from the king of France to the king of Scotland. For a canonry of Glasgow, with expectation of a prebend, notwithstanding that he has the church of Glenkarne, in the same diocese, value 20*l*, which he is ready to resign."—1378. *Petitions*. (Clement VII., Anti-Pope.) From the Roll of the University of Paris. Granted Fondi, 3 Kal. Dec.

(The Roll of Masters of the College of the Sorbonne, Paris, describes him as "priest," and "prior in the Sorbonne," and gives the date 11 Kal. Dec.)

"William de Glendonvin, of the diocese of Glasgow, M.A., bachelor of canon law, kinsman of Simon de Mundavilla. For the archdeaconry of Glasgow and annexed prebend, value 200*l*, void by the death of Simon de Mundavilla at the Roman court, notwithstanding that he has the church of Glencarn, in the said diocese, and the canonry and prebend of Renfrew in the same, value together 140*l*. He is ready to resign the canonry and prebend."—1409. *Petitions*. (Benedict XIII., Anti-Pope.) Granted a disposition to William to hold the archdeaconry, together with the said church. Barcelona, 3 Id. Nov. an 16.

"To William de Glendonwyne, rector of Glencarne in the diocese of Glasgow, licentiate of civil law. Dispensation to him (who is licentiate of civil law by examination, M.A., and

bachelor of canon law, and is of noble birth, and holds besides Glencarne, Aberdeen and Tours, value together not exceeding £80 sterling) to hold for life together with the said church any other benefice with cure, etc., as before, f. 11, *mutatis mutandis*. *Nobilitas generis, litterarum*, etc.”—1423. (Martin V.) 2 Non. Jan. St. Peter’s, Rome.

In the fifteenth century the church of Glencairn was granted to the chapter of Glasgow by Bishop Turnbull. Chalmers in his *Caledonia* says:—“The gratitude of dean Myrton and the chapter, erected in 1450, a chaplainry at the altar of St. Catherine in the church of Glasgow, with a stipend of £10 yearly from the revenues of the parish church of Glencairn, to the chaplain, whose duty it should be to pray for bishop Turnbull, his father and mother, and for his predecessors and successors (*Chart. Glasgow*).”

At this period, and even for some considerable time prior to it, the Church in Scotland had become completely subservient to the Church of Rome. Taylor, writing of the religious condition of the people towards the close of the fourteenth and the beginning of the fifteenth century, says:—“The notions and usages prevalent in Scotland at this period were not of an enlightened or elevating character. The virtue of the mass, and of the relics of saints, the adoration of images and of the cross, the efficacy of indulgences and the importance of confession, of processions, and of pilgrimages, were zealously inculcated by the priests, and credulously believed by the people.” “Immense numbers of pilgrims,” he says, “travelled to the various shrines of saints and martyrs, not only in Scotland and England but even on the Continent,” and he quotes a contemporary writer to prove that the motive of such pilgrimages was “worldly and fleshly,” rather than “to have friendship of God and of his saints in heaven.” In Scotland the most noted place of pilgrimage appears to have been Whit-

horn, in Galloway. Thither journeyed James IV., by way of Glencairn, in 1508, and the books of the "Lord High Treasurer" furnish us with details of some curious outlays that were incurred in the course of the journey. The King entered Glencairn by way of the Cloan pass, the only depression in the range of hills by which it is possible to cross with comfort from Nithsdale into the valley of the Cairn, and he appears to have rested at Penpont, and again at "Castell Fern" (Castle-fairn), in Glencairn. It is at the latter place that the following outlay is recorded:—"Item, for ane sark to the French boy, vs." Among other curious payments we find:—"Item, to ane woman that sang to the King, xxvii.s." "Item, for soling of ane pair schune to the King, xv.d."

We can imagine the stir that the passing of the King's gay cavalcade would create in the quiet valley of the Cairn. No doubt tokens of loyalty and even of affection were forthcoming, and we may well believe that with these the King was well pleased. But it is not for long that we are permitted to linger over the picture. Five short years later the genial but unfortunate monarch had to "dree his weird" on Flodden's fatal field.

During the reign of James V. the principles of the Reformation, championed by William, Earl of Glencairn, his son Alexander (Lord Kilmaurs), Henry Balnaves, and other zealous Reformers, made rapid progress. Alarm seized the Popish Church. On the one hand, the statutes against heresy were made more severe; on the other, the clergy were enjoined "to reform themselves, their obedienciaries, and kirkmen under them, in habit and manner to God and man." The attempt at reform from within may have been well meant, but it came too late. On the 19th of August, 1560, the Estates ratified the new Confession drawn up by the Reformers, and on the 24th they abolished in all time coming the Pope's authority within the realm of Scotland.

CHAPTER VI.—THE CHURCH AFTER THE REFORMATION.

For many years after the Reformation there was a great scarcity of ministers throughout Scotland. "Kirks," we are told, "lacked ministers, and ministers lacked stipends." In the emergency readers and exhorters were appointed in many parishes, and it is on record that Glencairn was supplied by John Jamieson, "exhorter," in 1567. We learn, further, from a royal warrant dated 21st of October, 1578, which is preserved in the *Records of the Sheriff Court of Dumfries*, that the stipend paid to the "unplacit Reidar" at Glencairn was "£20 ilk yeir" = £1 13s 4d sterling. A reader was required to read the Scriptures in the Church morning and evening, and to offer up the public prayers contained in the *Book of Common Order*, but he was forbidden to administer the rite of Baptism, or perform the Marriage ceremony, or celebrate the Communion. Readers of approved capacity were frequently admitted to the office of the ministry. The succession of fully ordained ministers from 1574 onwards is as follows:—¹

1574. James Betoun, fourth son of John Betoun, of Balfour, Dunscore and Holywood having been also in his charge.
1579. James Maxwell, formerly of Lochmaben, Reader at Traqueir in 1578; he continued 3rd March, 1584, and was presented to the Vicarage Pensionary of Haliwod by James VI., 29th Jany., 1582.
1586. William Tailzer (or Tailzeour), a convert from Popery. He was translated from Penpont, continued in 1588, and was afterwards translated to Tynron.

1, *Scott's Fasti Ecclesie Scotice*.

1589. John Broune, A.M., studied at St. Salvator's College, and had his degree from the University of St. Andrews 10th December, 1586; he continued 14th Jany., 1643.
1632. William Brown, A.M., probably son of the preceding, was laureated at the University of Edinburgh 27th July, 1622. He married Marione Corsane, who survived him, and had a son John, who succeeded him in the lands of Inglistoun, and was served heir 2nd July, 1656. By his last will, dated 27th October, 1636, he left "to the man-
tenanse of ane scoole at the Kirk 100 merks."
1653. James Brotherstone, A.M., attained his degree at the University of Edinburgh 15th April, 1645; was deprived by the Acts of Parliament 11th June and 1st October, 1662; and died before 26th May, 1679.
1665. George Hunter, A.M., was laureated at the University of Glasgow in 1651; ousted by the people in 1689; and died 25th Jany.; 1697, aged about 66.
1692. George Boyd, A.M., graduated at the University of Edinburgh 30th April, 1689; was called in August, 1691, and ordained 1st February, succeeding; demitted 30th October, 1700.
1704. John Pollock studied at the University of Glasgow, and had a bursary of theology 28th October, 1695; was licensed by the Presbytery there 29th January, 1701; called 4th April, and ordained 26th May, 1704; he demitted, having been called to Roxburgh, 1718.
1719. Robert Jardine, translated from Cummertrees, called 23rd July, admitted 5th November following; translated to Lochmaben 10th October, 1732. (The dates have been obtained from the Kirk-Session Records of Glencairn. No dates are given in Scott's *Fasti*.)
1733. William Moodie, called 28th February, and ordained 26th April; died 23rd January, 1772, in his 72nd year and the 39th of his ministry.

1774. William Grierson, son of a small farmer in the parish of Kirkpatrick-Fleming, where he was born 3rd May, 1733, studied and had a gift of a bursary from the Exchequer 20th July, 1749, at the University of Edinburgh; became tutor successively in three different families; was licensed in May, 1758; he was assistant successively in Tinwald, Moffat, Inch, and Kirkcudbright parishes; called to the Scottish congregation at Dort, and ordained by the Presbytery of Kirkcudbright 4th August, 1763; translated to the English Presbyterian Church, Amsterdam, in 1765; presented to this parish by Charles, Duke of Queensberry and Dover, 16th May, 1772; admitted 3rd November, 1774; died 31st May, 1803, in his 71st year and the 40th of his ministry.
1804. John Brown, son of William Brown, tailor, Dundrivan, parish of Douglas. Born 6th January, 1752; licensed by the Presbytery 1st July, 1778; presented by William, Duke of Queensberry, in November, 1803, and ordained 26th April thereafter; died 27th February, 1837, in his 86th year and the 33rd of his ministry.
1837. Patrick Borrowman, licensed by the Presbytery of Meigle 31st August, 1836; presented by Walter Francis, Duke of Buccleuch and Queensberry, in June, and ordained 25th August, 1837. Demitted at the Disruption in 1843.
1843. John Park, translated from Liverpool; translated to St. Andrews in 1854.
1855. William Burnside Dunbar, translated from Westerkirk.
1864. Robert Hume, assistant and successor, translated to Swinton.
1869. John Monteith studied at the University of Glasgow. Became assistant at Kilbarchan, Renfrewshire, whence he was called in 1867 to the Barony Chapel, Glasgow, under the late Rev. Dr Norman Macleod. Was ordained

minister of Glencairn 1st July, 1869. Died 20th February, 1886.

1886. Patrick Macdonald Playfair, M.A., (now D.D.), translated to St. Andrews, 1899.

1900. George G. D. S. Duncan, M.A., B.D., translated to Inveresk, May, 1907.

1907. Charles William Gray Taylor, M.A.

“At the Reformation,” says Chalmers in his *Caledonia* (Vol. v., p. 166, 1890 ed.), “the tithes of the Church of Glencairn were let by the chapter of Glasgow to William Fergusson of Craighdarroch and other parishioners for payment of 400 merks yearly, of which nothing has been paid for four years then passed, when the rental of the chapter of Glasgow was given up, in 1562, as we learn from the rental book. To the church of Glencairn there belonged many lands, a part whereof were appropriated to the vicar. After the Reformation the whole passed into lay hands. The patronage and tithes of the church of Glencairn were vested in the King in 1587. They were granted in January, 1591-2, to Sir James Douglas of Drumlanrig, in whose family they continued. On the death of William, Duke of Queensberry, in 1810, the patronage of the church of Glencairn went to the Duke of Buccleuch and Queensberry.”

The old parish church of Glencairn was in use till 1836. Externally it measured one hundred and ten feet in length by twenty-nine feet in width. The disproportionate length is explained by the fact that a school was accommodated under the same roof. Two gable walls, overgrown with ivy, are the only portions of the building now standing. These walls measure no less than six feet in thickness. A bell, which hung on the eastern gable, was removed to the new church in 1836. The inscription on this interesting relic is as follows:—“SOLI DEO GLORIA, Charles Hog, Glencarn, 1611. John Taylor, Whitehaven, made

me 1789." This probably means that the bell was originally made in 1611, but was re-cast by John Taylor, of Whitehaven, in 1789. No references to the re-casting of the bell are to be found in the Kirk-Session Records, but in the Kirk Treasurer's book, afterwards referred to, certain interesting details connected with the bell appear under dates June 15th and November 12th, 1789, June 29th, 1791, and April 27th, 1794; and these entries go far to establish what we have stated. An aged



GLENCAIRN CHURCH TOKENS, 1721 AND 1748.

parishioner says that the old church was an extremely plain building. It was entered by a low arched doorway facing south, and had one or two steps down into the interior. The floor was of earth, and in some places very uneven. A moderately wide passage ran throughout the church. The pulpit was placed against the south wall, and a low gallery occupied each end of the building. We learn from the Records of the Penpont Presbytery that in 1742 the door of the church was changed from the north to the south side of the building. Two other doors, described as "East" and "West" doors, are mentioned. The dimensions of the passages with which they communicated—7 feet in length and 3 feet 7 inches in breadth—imply that they were connected with the two galleries, entrance to which is said to have been obtained by means of outside stairs. Simultaneously with the change in the position of the principal door of the church, a new window was opened in the west "gavel" and an existing window enlarged. The only other fact respecting the church that we have been able to glean, is that a passage

in the area was paved with small white stones. A former gravedigger directed our attention to the existence of this pavement, but we have had no opportunity of ascertaining the extent or character of the work.

The churchyard was greatly enlarged by the Heritors in 1870-71. It has since been handed over to the control of the Parish Council in accordance with Section 30 (6) of the *Local Government (Scotland) Act, 1894*. Even in the older portion of the churchyard comparatively few monuments of historic interest are to be found. The earliest date that can be deciphered on any of the stones is 1637. There are fragments of stones that may be older, but their history is unknown. One interesting fragment has been built into the wall that separates the churchyard from the manse garden. It measures thirty-four inches in length by twenty-two inches in depth, and is inscribed :—

THERE · IS · NO · OBTA
 INING · THE · PRIZE
 OF · HAPPINESS · WIT
 HOUT · RUNNING ———
 THE · RACE · OF · HOLINESS.

The present parish church, dedicated like its predecessors to Saint Cuthbert, was built upon a portion of the glebe, immediately adjoining the churchyard, in 1836. The design was by Mr M'Candlish, Dalry, and the cost amounted to close upon £2000. Although placed near the centre of the parish, it is about two miles distant from Moniaive, the principal centre of population. To obviate the many inconveniences arising from this, an additional church, now named Saint Ninian's, was erected in the village of Moniaive in 1887. Both churches have recently undergone important structural improvements. In 1902 extensive internal changes were made in St. Cuthbert's in connection with the introduction of a pipe organ, and in 1906

St. Ninian's was greatly improved in appearance, both externally and internally, by the addition of Gothic windows.

The old manse of the parish, built from a plan dated 1775, is now occupied as a dwelling-house under the name "Cairnside." The new manse was erected in 1840, according to a plan prepared by Mr Walter Newall, Architect, Dumfries. It is built on a low ridge facing south, and overlooks a beautiful reach of the Cairn river. It has been called the queen of Scottish manses.

UNITED PRESBYTERIAN CHURCH.

This congregation was first organised in connection with the General Associate Synod under the designation "The United Congregation of Glencairn and Closeburn," afterwards changed to "The United Congregation of Moniaive and Thornhill." The first church was built on the farm of Kirkcudbright at a point, still marked by several ash trees, on the old line of roadway from Moniaive into Galloway. In 1800 the congregation built a new church on a site within the village of Moniaive. This second church was replaced in 1834 by a third church, built on the same site. While the new church was in course of erection the congregation worshipped in the old parish church of Glencairn.



TOKEN. MINNIBIVE ASSOCIATE CONGREGATION.

It may be of interest to mention that the original lead communion tokens, issued in 1778, are still used by the Moniaive congregation. The tokens are in the form of an irregular

octagon, and bear the inscription, "Minnihive Assoc. Con. Mr I. P., (the initials of James Pattison, first minister), 1778." In the other two congregations of the parish the metal token has now been superseded by a printed card.

The following are the names of the ministers:—

1778. James Pattison, ordained 30th July, 1778; translated to Thornhill at the disjunction of the two congregations in 1804.
1805. James France, ordained 22nd August, 1805.
1817. James M'Geoch, ordained 26th August, 1817.
1849. Robert Borwick, ordained 26th June, 1849; demitted May, 1863.
1864. Alexander W. Donaldson, B.A., ordained 25th October, 1864; translated to Strathaven 1870.
1871. Thomas Kidd, M.A., ordained 31st October, 1871.

FREE CHURCH OF SCOTLAND.

The Free Church of Glencairn originated at the Disruption. The Rev. Patrick Borrowman, minister of the parish, warmly espoused the cause of the Evangelicals, and he was among those who signed the Protest and Deed of Demission on the 18th of May, 1843. With him no fewer than 531 persons in full communion left the Church of Scotland. This was no hasty decision. At a largely attended meeting held in the manse, a month prior to the sitting of the famous Assembly in Edinburgh, it was solemnly and deliberately resolved to appoint a committee "to look out a site for a new church, acquire titles to the same, and generally to transact all business connected with the Free Protestant Church."

The first service after the Disruption was held in the open air in a field near Broomfield. Accommodation for worship was subsequently afforded by the managers of the United

Secession Church in Moniaive, the Free Church congregation assembling at two o'clock in the afternoon. Meanwhile the committee appointed to look out a site for a new church had not been idle. A field belonging to Mr Hepburn, Dunreggan, was selected, and as negotiations proved satisfactory, building operations were at once begun. So expeditiously was the work carried out that by December, 1843, the church was available for public worship. A tablet setting forth the occasion of its erection was inserted in the front wall of the building. The inscription on this tablet is as follows:—"The people of Glencairn, aided by the Central Fund, built this house for the worship of God, when for adhering to her old standards and the testimony of the martyrs on behalf of Christ as King of Zion, the Church of Scotland was severed from the State. MDCCCXLIII. Patrick Borrowman, minister." The erection of a manse and of a school successively claimed attention, and in a short time the congregation had the satisfaction of seeing both schemes crowned with success.

Naturally, much embittered feeling lingered in the wake of the Disruption, but with the rise of a new generation this has entirely disappeared, and there is now cordial co-operation between members of the different communions in all matters affecting the well-being of the parish and district.

In 1888 important structural improvements were effected upon the first Free Church at a cost of £800. During recent years the beauty of the building has been further enhanced by the addition of three stained-glass windows, the gift of the late Robert Mackill, Glasgow; and a handsome Estey organ, gifted to the congregation by Mr and Mrs MacRae of Stenhouse, in May, 1900. More recently a bronze bust to the memory of the Rev. Patrick Borrowman, modelled by James Paterson Esq.,

A.R.S.A., has been inserted in the vestibule of the church. It bears the inscription:—

Born 1813.	|	Nec
Ordained 1837.	|	Tamen
Died 1899.	|	Consumebatur.

In affectionate memory of the Reverend Patrick Borrowman, first minister of the Free Church of Scotland in Glencairn.

MCM: A.D.

In March, 1893, the old Free Church school in Ayr Street was purchased back from the School Board by an anonymous friend, and presented to the congregation for use as a hall, a purpose which it has amply fulfilled.

MINISTERS.

1843. Patrick Borrowman, ordained 1837; died 1899.
 1886. John Telfer, colleague and successor, ordained November, 1886; translated to Lyon Street F.C., Glasgow, 1891.
 1891. David Fyffe, M.A., colleague and successor, ordained July, 1891; translated to Fairfield English Presbyterian Church, Liverpool, 1896.
 1896. Robert G. Philip, M.A., colleague and successor, ordained 10th September, 1896.

UNITED FREE CHURCH OF SCOTLAND.

Since the union of the two non-Established Churches in 1900, Glencairn Free Church has become known as Glencairn United Free Church, and Moniaive United Presbyterian Church as Moniaive United Free Church. Both congregations are within the Presbytery of Dumfries and Penpont, and the Synod of Dumfries and Galloway.

CHAPTER VII.—THE COVENANTERS.

Although the annals of Glencairn are mostly of the quiet and unassuming kind, such as naturally belong to a district far removed from the great centres of life, we have now to speak of a period in which Glencairn was called upon to play a part that has earned for her a distinctive and honoured place in the national annals. We need scarcely say that we refer to the period of that great struggle for civil and religious liberty which culminated in the Revolution of 1688.

In 1662 the Prelatic party, in their efforts to impose Episcopacy upon Scotland, issued a proclamation banishing from their parishes all ministers that had not received a presentation from the bishops of the diocese. Between three and four hundred ministers, of whom James Brotherstone, minister of Glencairn, was one, resigned their livings rather than submit to this enactment. To fill the empty pulpits an army of raw recruits called curates was enrolled, but the great body of the people refused to attend upon the ministrations of these intruders, and the parish churches were almost deserted. At this juncture some of the ejected ministers opened their houses for worship, and the privilege was so largely taken advantage of that it became necessary to meet in the fields. This was the beginning of the open-air meetings, called conventicles, which were destined to become so famous in Covenanting history. An Act was immediately passed providing that all ministers preaching without the sanction of the bishops should be punished for sedition, and that certain pains and penalties should be inflicted on those who absented themselves from their parish church. In 1662 the fines levied for nonconformity in the county of Dumfries alone amounted to £164,200 Scots. Of this sum no

less than £3600 was exacted from John Laurie of Maxwelton, Glencairn. These and other tyrannical enactments stung the Covenanters beyond endurance. It was in Dalry, a neighbouring parish to Glencairn, that the storm first broke. A small company of Turner's dragoons, quartered in what was then called the Clachan of Dalry, had seized an old man named Grier, and were threatening to roast him on a gridiron because he could not pay his church fines.¹ Certain sympathisers interfered, with the result that four dragoons were made prisoners. News of this exploit soon reached Balmacellan, where a larger number of Covenanters seized sixteen more of Sir James Turner's men. The contagion rapidly spread, and it was resolved to proceed to Dumfries for the purpose of seizing Turner himself. On the morning of Thursday, 15th November, 1666, this bold project was carried into execution. The insurgents, with Turner a prisoner in their hands, returned from Dumfries by way of Glencairn Kirk and Castlefairn, at both of which places they rested for refreshment, and on the following day they re-entered Dalry. Even the more moderate of the party now saw that they had gone too far to turn back. It was accordingly resolved to march upon Edinburgh. The disastrous ending of the ill-starred enterprise is matter of history. Pelted by wind and rain, weary with marching, and disheartened by defections at the moment of attack, they were offered battle on the 28th November, at a spot called Rullion Green, on the side of the Pentlands, near Edinburgh, and after a gallant resistance were put to the rout. Many surrendered on receiving a promise that their lives would be spared, but the scaffold was at once set up and the grim work of death begun. According to the *Records of the Justiciary Courts*, ten were hanged in Edinburgh on the 7th December, 1666, six on the 14th, and nine on the 22nd, and in the same month four were

1. Wodrow,

hanged in Glasgow, and twelve in Ayr and Dumfries. In the following August a still larger number of absent men were found guilty of taking part in the rising, and were sentenced to be hanged whenever they were found, and all their property was confiscated.

The years of systematic oppression that followed are among the darkest in Scottish history. "No part of modern history," says the historian Hallam, "can be compared for the wickedness of government to the Scots administration of this reign." Towards the close of December, 1678, John Graham of Claverhouse was sent into Dumfriesshire to punish all disorders and church irregularities throughout the disaffected districts. He was a man well-fitted for the task. Early in 1681 he wrote from New-Galloway:—

"The country hereabouts is in great dread. Upon our march yesterday most men were fled, not knowing against whom we designed. . . . My humble opinion is that it should be unlawful for the donators to compound with anybody for behoof of the rebel till once he hath made his peace. For I would have all footing in this country taken from them that will stand out. And for securing the rents to the donators and the Crown, it is absolutely necessary there be a fixed garrison in Kenmure, instead of Dumfries; for without it, I am now fully convinced, we can never secure the peace of this country, nor hunt these rogues from their haunts. . . . I sent yesterday two parties in search of those men your lordship gave me a list of—one of them to a burial in the Glencairn, the other to the fair at Thornhill. Neither of them are yet returned: but Stenhouse (Colonel James Douglas, brother of the Duke of Queensberry) tells me that the party at the burial miscarried; that he pointed out to them one of the men, and they took another for him, though I had chosen a man to command the party that was born hereabouts. They shall not stay in this country but I shall have them."

In Glencairn Claverhouse's chief coadjutors in the work of repression were Sir Robert Grierson of Lag, Sir Robert Laurie of Maxwelton, and Colonel James Douglas, Stenhouse. Of their activity and zeal our hillsides, unhappily, afford witness that is only too eloquent.

MARTYR MEMORIALS.

1. STONE, INSCRIBED "W. SMITH," IN FIELD ABOUT A QUARTER OF A MILE TO THE EAST OF MONIAIVE.

This stone, a rough block of whinstone, with the name "W. Smith" rudely inscribed upon it, lies on ground that was formerly part of "Minnyhive Moss," or, as it is elsewhere called, the "Race-muir." According to tradition it marks the spot where William Smith fell when he was shot by order of Douglas of Stenhouse and Laurie of Maxwelton. The martyr's final resting place is to be found in Tynron Churchyard, where a flat stone raised on supports bears the inscription:—

HERE LYETH WILLIAM
SMITH SON TO WILLIAM
SMITH IN HILL¹ WHO FOR
HIS ADHERING TO THE COVE-
NANTED WORK OF REFOR-
MATION WAS SHOT AT
MINNYHIVE MOSS THE 29TH
DAY OF MARCH 1685 HIS AGE
19 YEARS. THIS DEED WAS
NOT DONE BY A COUNCIL
OF WAR BUT BY COUNTRYMEN
WITHOUT SYSE.²

1. Now gardener's house, Crawfordton. 2. Assize.

Also, at right angles to the foregoing:—

I, WILLIAM SMITH, NOW HERE DO LY,
 ONCE MARTYR'D FOR CHRIST'S VERITY.
 DOUGLAS OF STENHOUSE, LAURIE OF MAXWELTON,
 CAUSED CORNET BAILIE GIVE ME MARTYRDOM;
 WHAT CRUELTY THEY TO MY CORPS THEN US'D,
 LIVING MAY JUDGE: ME BURIAL THEY REFUS'D

This inscription, like many more of its class, is poor enough doggerel, but, as some one has said, "The doggerel of heroes must always command the respect of ordinary men." The statement that burial was refused is borne out by tradition, and attests the insatiable cruelty of the times.¹

1. See also *A Cloud of Witnesses*, edited by the Rev. John H. Thomson, Edinburgh, 1871. p. 551.

2. STONE IN GARDEN AT INGLESTON.

The stone at Ingleston is hewn, but unpretentious in character. It measures two feet seven inches in height by two feet nine inches in breadth, and is inscribed:—

IN THIS YARD WERE SHOT JOHN GIBSON
 JAMES BENNOCH ROBERT EDGAR
 ROBERT MITCHELL AND ROBERT GRIER
 SON APRIL 29 1685 BY COLONEL
 DOUGLAS AND LIVINGSTONNS DRA
 GOONS FOR ADHERING TO CHRISTS KING
 LY GOVERNMENT IN HIS CHURCH AGAINST
 TYRANNIE PERJURIE AND PRELACIE

The story of the death of these men is sickening in its brutality. One Andrew Watson, an informer, having got wind of their retreat, sold his information to the authorities, who forthwith deputed Colonel James Douglas and Lieutenant Livingstone to surprise the fugitives. Their cave or "hidie-hole" was accordingly surrounded, and the whole five made prisoners. It is said that the soldiers shot in on the cave, wounded one, and then rushed in. Without any examination or the slightest form of trial, Colonel Douglas ordered them to be shot. John Gibson was the first to suffer. According to Wodrow, "his sister got in to him by the compassion of some of the soldiers."¹ His mother, too, managed to get to him, and he charged her not to give way to grief, but to bless the Lord upon his account, who had made him both willing and ready to suffer for His cause and interest. After singing part of Ps. xvii., and engaging in prayer, he was dispatched. An effort was then made to dispose of the others all at once. The volley killed three of their number, while the fourth was left sorely wounded but conscious. One Ferguson, a renegade, observing this drew his sword and thrust him through the body—fit climax to a tragedy which for

1. *Sufferings*, Vol. IV., p. 243,

cold-blooded cruelty is almost without a parallel in Covenanting literature.

3. STONES IN GLENCAIRN CHURCHYARD.

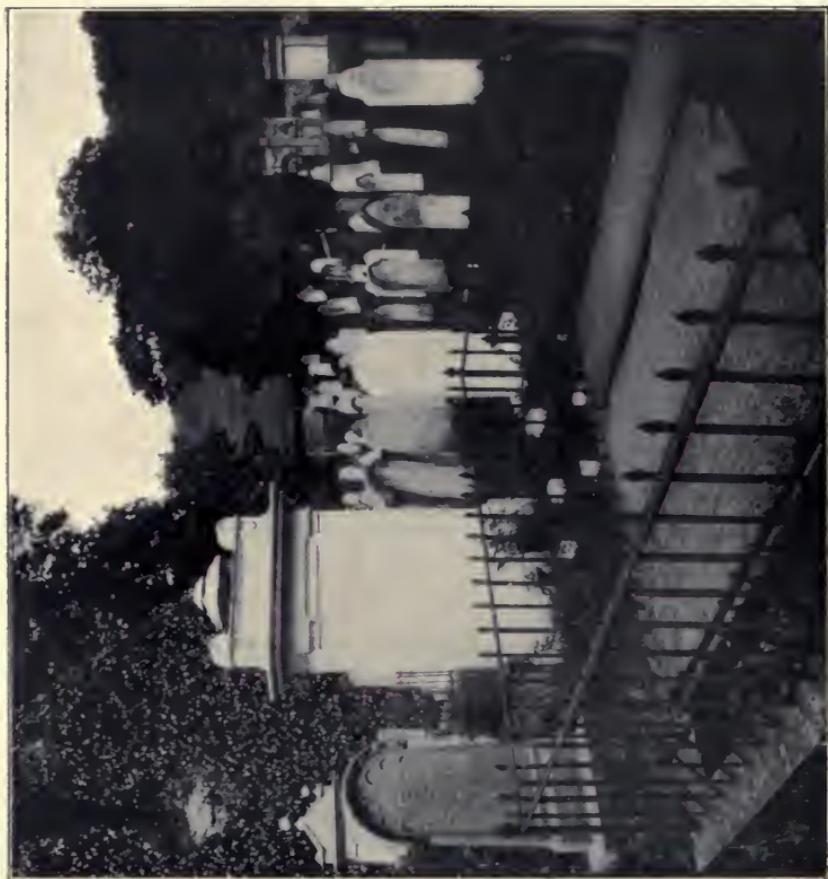
The stones commemorate the men who died at Ingleston, and are four in number. One of them being a replica, it is of three only that we require to speak.

(a) STONE TO JAMES BENNOCH.

HERE LYES JAMES
 BENNOCH SHOT DE-
 -AD BY COL: DUGLAS
 AND LIVINGSTONS
 DRAGOONS AT ENG-
 -LSTON FOR ADHE-
 -REING TO THE WORD
 OF GOD CHRISTS KI-
 -NGLY GOVERMENT
 IN HIS HOUSE AND
 THE COVENTED WO-
 -RK OF REFORMATION
 AGAINST TYRANNY
 PERJURY AND PRELA-
 -CY APR: 28: 1685 REV.

12: 11

HERE LYES A MONUMENT
 OF POPISH WRATH
 BECAUSE I'M NOT PERJUR'D
 I'M SHOT TO DEATH
 BY CERUEL HANDS MEN
 GODLES AND UNJUST
 DID SACRIFICE MY BLOOD
 TO BABELS LUST



*Photo, Valentine & Sons, Dundee.
Martyr Stones, Glencairn Churchyard.*



(b) STONE TO JOHN GIBSON.

HERE LYES JOHN GIBS-
 -ON MARTYR SHOT
 TO DEATH BY COL: DO-
 -UGLAS AND LIVINGS-
 -STONS DRAGOONS · AT
 ENGLSTON IN GLEN-
 -CAIRN · FOR ADHERING
 TO THE WORD OF GOD
 CHRISTS KINGLY GOV-
 -ERMENT IN HIS HOU-
 -SE: AND THE COVENA-
 -NTED WORK OF REFO-
 -RMATION AGAINST
 TYRANY PERJURY AND
 PRELACY APRYL 28
 1685 REV. 12 : 11.

MY SOULS IN HEAVEN
 HERES MY DUST,
 BY WICKED SENTANCE,
 AND UNJUST
 SHOT DEAD CONVICTED
 OF NO CRIME
 BUT NON-COMPLIANCE
 WITH THE TIME
 WHEN BABELS BASTARD
 HAD COMMAND
 AND MONSTEROUS TYRRA-
 NTS RULD THE LAND.

(c) STONE TO ROBERT EDGER AND ROBERT MITCHEL.

HERE LYES ROBERT EDGER
 AND ROBERT MITCHEL MAR
 -TYRS SHOT TO DEATH BY
 COL DUGLAS AND LIVING-
 STONS DRAGOONS AT ENG
 LISTON FOR ADHERING TO
 THE WORD OF GOD CHR
 ISTS KINGLY GOVERMENT
 IN HIS HOUSE & THE COVE
 NANTED WORK OF REFOR
 MATION AGAINST TYRANY
 PERJURY & PRELACY APRIL
 28 . 1685. REV. 12. 11.

*HALT PASSENGER TELL IF
 THOU EVER SAW
 MEN SHOT TO DEATH
 WITHOUT PROCESS OF LAW
 WE TWO OF FOUR WHO IN
 THIS CHURCH-YARD LY
 THUS FELT THE RAGE OF
 POPISH TYRANY.*

Robert Grierson, the remaining sufferer at Ingleston, belonged to the parish of Balmaclellan, and in the churchyard there a fitting monument has been reared to his memory.

4. MONUMENT TO JAMES RENWICK AT MONIAIVE.

Although the resting-place of James Renwick is in the north-east corner of Greyfriars' Churchyard, Edinburgh, his name has never ceased to be regarded with peculiar veneration in Glencairn, the parish of his birth, and in 1828 a handsome monument was erected to his memory on a commanding position on the farm of Neise. The monument bears the inscription:—

IN MEMORY OF

the late

REV^d. JAMES RENWICK,

the last who

Suffered to Death

for

Attachment to the Covenanted Cause

of CHRIST

in SCOTLAND ;

BORN

Near this Spot,

15th Feby. 1662 ;

and Executed

at the Grassmarket, Edinburgh,

— 17th Feby. 1688 —

“The Righteous shall be in

Everlasting Remembrance.”

== Psal cxii. = 6 ==

Erected by Subscription

A.: D. MDCCCXXVIII.

It is, however, not only by the number or the importance of the monuments in Glencairn, commemorative of the martyrs, that we learn the extent to which the parish was identified with the struggle for civil and religious liberty in Scotland. History has also preserved the names of many who bore faithful witness in other parts of the country; who suffered banishment; who were subjected to fines and penalties; or who endured hardships

and extremities rather than imperil the safety of loved ones, or the triumph of the cause they held dear.

1662. Wm. Ferguson, Ketloch, fined £1000 Scots and forfeited in life and goods.

Jas. Hunter, Townhead, fined £600 Scots.

Jno. Laurie of Maxwelston fined £3600 Scots.

James Brotherstone, minister of Glencairn, deprived of Church living.

1679. Nine Covenanters from Glencairn, who had fought at Bothwell Brig, condemned to banishment. Five of the number—David Mackervail, John Ferguson, Robert Milligan, James Colvil, and Thomas Rosper—were drowned by shipwreck near Orkney. The fate of the remaining four, who escaped—John Milligan, John Murdoch, John Smith, and William Fergusson—is unknown.

1680. John Gibson, in Auchenchain, forfeited in life and goods.
— Gibson, younger of Ingleston, forfeited in life and goods.

William Grierson of Loch Urr, who was condemned to death, but had sentence commuted to imprisonment.

1684. Fugitive rebels at the horn¹ :—

Archibald Hunter in Terreran.

Dr John Corsan, Gapsmill.

Alexander Muirhead, Glencorse.

James Corsan, Jedburgh.

William Corsan, Jedburgh.

William Harris, Kirkcudbright.

Alexander M'Cubin in Marwhan.

Robert Ferguson, Ketloch.

John Grier, Glencairn.

1. It was long the custom to use the horn for public proclamations, and these men would doubtless be proclaimed outlaws by a legally empowered Messenger at the Mercat Cross, Dumfries.

- William Wilson, Burnfoot.
 Thomas M'Murdy, Barbuy.
 William Ferguson, Threerigs.
 Robert Cunningham, Ketloch.
 John Gibson in Ingleston.
 Robert M'Ewan, tailor in Creichan.
 James Crosbie, Glencairn Kirk.
 John Matthison, in Shankerton.
 John Ker, in Monygryle.
1685. Andrew Ferguson of Glencairn, imprisoned in Glasgow, who died of disease.
 Elizabeth Hunter, lady of Caitloch, exiled to Holland, where she died.
1684. James Macmichael, shot by Claverhouse.
 Robert Smith, executed in Kirkcudbright.
 Samuel M'Ewan, Glencairn, hanged in the Grassmarket.
1685. William Heron, Glencairn, shot at Lochenkit.
 Alexander M'Cubin, Glencairn, hanged at Irongray.
 Daniel M'Michael, Glencairn, shot at Dalveen.

JAMES RENWICK.

Although the outstanding incidents in the life of James Renwick are well known, we must needs linger for a little over the career of one who has shed such undying lustre on the parish.

James Renwick was born in a cottage on the lands of Neise, near Moniaive, on the 15th day of February, 1662. No trace of the cottage itself remains, but an aged gean tree is said to occupy what was once a corner of the garden plot, and almost within living memory some of the gooseberry bushes still occupied the ground. The cottage was, no doubt, one of several which, tradition tells us, stood near the old line of roadway on the side of the Schlenders Hill (see Place-names, p. 16).

His father, Andrew Renwick, a weaver by trade, and his

mother, Elizabeth Corsan, were both persons of fervent piety. Several of their children had died in infancy, and James, we are told, was the child of many prayers. In 1676 Andrew Renwick died. By the assistance of kind friends the widowed mother was enabled to send her boy to the University of Edinburgh. His college course was marked by great diligence, and "he was one of twenty-six students who, in the summer of 1681, publicly took their degrees."¹

On 27th July, in the same year, Renwick was an eye-witness of the execution of Donald Cargill, and from that time his mind seems to have been made up to throw in his lot with those who were fighting the battle of civil and religious liberty.

He continued in Edinburgh for some time after his laurea-tion, frequenting the meetings of the United Societies, formed for mutual protection and advice, and holding fellowship with the non-conformist ministers and others who attended such gatherings. Towards the close of 1682, he was selected by the United Societies as a worthy candidate for the ministry, and sent to complete his studies at the University of Groningen, in Holland. Having shown "approven proficiency," he was ordained by the "Classis" or Presbytery of Groningen on the 10th May, 1683. His thoughts now turned to his friends in Scotland. In a letter written about this time he says:—"My longings and earnest desire to be in that land, and with that pleasant remnant, are very great. I cannot tell what may be in it, but I hope the Lord hath either some work to work, or else is minded presently to call for a testimony at my hand; and if he give frame and furniture, I desire to welcome either of them."

The opportunity soon came. Returning to Scotland in September, 1683, he was "called" with unanimity by the people, and on the 23rd day of November he began his public

1. See *The Covenanters*, by James King Hewison, Vol. II., p. 414.

ministry by preaching to a great gathering assembled at the Moss of Darnead, in the parish of Cambusnethan.

The revival of field-preaching at this time was peculiarly distasteful to the Government. In the beginning of 1684 Renwick was proclaimed a traitor and rebel, and in September of the same year Letters of Intercommuning (i.e., of civil excommunication) were issued against him. "We command and charge all and sundry, our leiges and subjects," ran this barbarous edict, "that they, nor none of them presume, nor take upon hand, to reset, supply or intercommune with the said Mr James Renwick, rebel foresaid; nor furnish him with meat, drink, house, harbour, victual, nor no other thing useful or comfortable to him; or to have intelligence with him by word, writ, or message, or any other manner of way whatsoever, under the pain of being esteemed art and part with him in the crimes foresaid, and pursued therefore with all rigor, to the terror of others. And we hereby require all our Sheriffs, etc., to apprehend and commit to prison, the person of the said Mr James Renwick, wherever they can find or apprehend him."

The amount of work that he accomplished in the face of such opposition is amazing. During the first twelve months of his ministry he is said to have baptized no fewer than six hundred children, a record that is almost incredible when we think of the time that must have been required for preaching, for correspondence, and for catechising. Notwithstanding hardships and trials his faith never wavered. In one of his letters he says:—"The Lord suffers not my work, however unsupportable to flesh and blood, to be burdensome unto me, for, though the world think my case most miserable, yet I think it is so happy that I know not a man this day upon the face of the earth with whom I would exchange my lot."

On the 28th May, 1685, three months after the accession of James, Duke of York, an avowed Papist, to the throne, Renwick, accompanied by about two hundred men, some of

whom were, no doubt, drawn from our own parish, marched to the town of Sanquhar, and there, after praise and prayer, affixed to the Market Cross a declaration disowning James as King. At the moment this bold step did not attract the amount of attention that might have been expected, probably because the Government was fully occupied with an attack upon its authority from another quarter, but, in the following year, a reward of one hundred pounds sterling was offered to any one who should bring Renwick in dead or alive. It is sad to find that during those days of trial and persecution Renwick's life was embittered by the calumnies of brethren who had separated from him. Even the Rev. Alexander Peden, his co-worker and friend, was temporarily estranged; but when Peden was lying on his death-bed he sent for Renwick, and taking him by the hand, he said:—"I find you a faithful servant to your Master; go on in single dependence upon the Lord, and you will win honestly through and cleanly off the stage when many others that hold their head high will fall and lie in the mire, and make foul hands and garments."

These persistent attempts at misrepresentation were the immediate occasion of the issue of what is known as the Informatory Vindication, a defensive document approved by the Societies at a general meeting held at Friarminion, in the early part of 1687. During a considerable part of this year Renwick was occupied in testifying against the Toleration, permitting men to worship *in their own houses* but forbidding them to do so *in the open fields*, proclaimed by James on 12th February, and also renewed with slight alterations in June and October. As the woeful effects of this ensnaring proclamation became more and more apparent, Renwick formed the resolution of proceeding to Edinburgh that he might place in the hands of the Moderator of the Presbytery a formal protest against the Toleration. During the journey to Edinburgh he proposed to preach at Peebles, but, his intention becoming known, he had

to flee the town. A week later, however, he was able to preside at two conventicles on the Braid Hills under the very shadow of the capital. Other conventicles were held in Fife on the 22nd and 24th January, and at Bo'ness on the 29th. On the 31st he returned to Edinburgh, where he lodged in the house of a friend, John Luckup by name, who lived in the Castlehill. That evening his voice was overheard in prayer and recognised. Next morning the house was surrounded. He essayed to escape by discharging a pistol over the heads of those who had come to take him, but after running a short distance in the direction of the Cowgate, he was seized and committed a close prisoner in irons to the Tolbooth. On the 8th February he was tried before the High Court of Justiciary on an indictment which charged him with disowning the King's authority, refusing to pay the cess, and maintaining the lawfulness of defensive arms.

He objected to the terms of the indictment, but as "he openly and constantly adhered to all that he had said before," he was found guilty and condemned to be executed in the Grassmarket, Edinburgh, on the 10th day of February. The date was afterwards altered to the 17th, but the delay was not of Renwick's seeking, for, when a reprieve was suggested to him, he answered that his Master's time was the best. In the interval between his sentence and his execution he was visited by many who tried to induce him to recant, but all their blandishments were in vain. He was likewise visited by his mother and sisters, and to them he talked composedly of his approaching death. "I have many times counted the cost of following Christ," he said, "but never expected it would have been so easy. . . . Now I am near the end of time. I desire to bless the Lord; it is inexpressibly sweet and satisfying peace to me that He hath kept me from complying in the least with enemies."

On the morning of the 17th he was led forth to execution.

Around the scaffold a great multitude had assembled. The authorities, well knowing how anxious the people were to hear him speak, gave orders for the drums to beat while the awful tragedy was being enacted. Among the last words that were heard from his lips were these:—" Lord, I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy Witnesses the seed of Thy Church, and return again and be glorious in our Land."

Honour to the memory of the Covenanters! That they were guilty of excesses no one who is not blinded by prejudice will be disposed altogether to deny. But when all has been said, their faults were trifling in comparison with their excellencies. When we remember that many of those who suffered were plain country people, nothing is more remarkable than the heights of true eloquence to which they attained. In his dying testimony Samuel M'Ewan, a Glencairn lad of seventeen, who was taken at Closeburn, and executed at Edinburgh August 15th, 1684, spoke thus:—" I am heartily content with my lot. It was my desire, though most unworthy, to die a martyr, and I bless the Lord who has granted me my desire. Now this is the most joyful day ever I saw with mine eyes. Farewell, all earthly enjoyments and friends, in our sweet Lord Jesus Christ; and farewell, Glencairn, my native parish. Welcome, my sweet Saviour; into Thy hands I commit my spirit, for Thou art He, O Jehovah, God of Truth, who hast redeemed me."¹ The same cheerful and pious spirit was shown by Daniel M'Michael when shot at Dalveen. After the napkin had been put over his face he said, " Lord, Thou broughtest Daniel through many straits, and hast brought me, Thy servant, hither, to witness for Thee and Thy cause. Into Thy hands I commit my spirit; and hope to praise Thee through all eternity."² Glance now at Alexander M'Cubiñ, another of Glencairn's peasant martyrs, and see how

1. Wodrow, Vol. IV., p. 69. 2. Wodrow, Vol. IV., p. 240.

he bore himself at Irongray. An acquaintance asked him, when about to be hanged, if he had any word to send to his wife. "I leave her," he replied, "and the two babes upon the Lord, and to His promise; a Father to the fatherless, and Husband to the widow, is the Lord in His holy habitation."¹ Finally, think again of James Renwick, who perhaps more than any other embodied the genius of the Covenant. When the drums beat for the guard to take him to execution, he exclaimed joyfully, "It is the welcome warning to my marriage; the Bridegroom is coming. I am ready. I am ready. . . . Lord, into Thy hands I commit my spirit, for Thou hast redeemed me, O God of truth."²

Thus the men that lived and died "for Christ's Crown and Covenant" have shed such lustre on the story of the parish that we recognise the fitness of the poet's words:—

"Hail, green Glencairn! a glory is round ye,
Land where our Covenant forefathers trod;
Mist of the moorland! my spirit hath found ye
Bright with the smile of our Covenant God."

On the 23rd December, 1688, James, fearful of the gathering storm which his misgovernment had induced, fled to the Continent. A Convention met and declared that by his abuse of power he had forfeited the crown; and they proceeded to elect the Prince and Princess of Orange to the vacant throne. The restoration of Presbytery followed. At first it was impossible to find ministers for all the churches, and Presbyteries had difficulty in dealing with the numerous applications for supply. Among others who officiated in Glencairn at this time we find the names of Mr Gabriel Semple, of Kirkpatrick-Durham, and Mr John Hepburn, of Urr.³ In 1692 the Rev. George Boyd, A.M., was inducted as minister of the parish, and the people, after long years of stress and turmoil, settled down to worship God according to approved Presbyterian rites and forms.

1. Wodrow, Vol. IV., p. 240. 2. Wodrow, Vol. IV., p. 452.

3. *Dumfries Presbytery Records*,

CHAPTER VIII.—KIRK-SESSION RECORDS.

The Kirk-Session Records of Glencairn date back to 1693, and afford some curious glimpses of the social and religious life of the parish. Nothing is more remarkable than the power of the Kirk-Session in all matters affecting Church order and morals. The procedure in cases of discipline seems to have been inquisitorial to a degree, and even harsh, although it should be remembered that the times were rough and called for decisive and thorough methods. Among the offences dealt with are:—Adultery and Fornication, Irregular Marriages, Witchcraft, Drunkenness, Sabbath-breaking, Fast-day Desecration, Altering of land marks, Speaking disrespectfully of Elders, Scolding, Cursing and Swearing. In a minute dated January 28th, 1694, a parishioner is solemnly rebuked for “swearing at ye curling on ye ice.” At the same sederunt John M’Conrick, in Tynron, is charged with “dryving ane cow on ye Sabath out of ye parish of Glencarne,” and at a subsequent meeting the said John appears to answer for the offence. Two cases of reputed witchcraft are mentioned in the Records, the first under date “Apryl nynth,” 1694, the second in a minute dated 14th Nov., 1707. The earlier case promises to be interesting, but, owing to a somewhat lengthy break in the Records—15th April, 1694, to 1st June, 1701—curiosity remains ungratified. From a deliverance anent “Drinking in Ale-houses,” dated 18th June, 1704, we learn that “two elders *per vices* (in turn) were appointed to go amongst the Houses each Sabbath both forenoon and afternoon to search if there be any keeping company and drinking in tyme of sermon.” At the same diet the Church officer was instructed to cite four men and one woman to appear in answer to a charge of “scandalous drinking.”

From a minute of 21st June, 1702, we extract the

following anent persons desiring to be proclaimed in order to marriage:—"The Session considering that they are many times all slighted by either not laying down the dollars or takeing cautionie for them when persons are giveing up their names to be proclaimed in order to marriage —— (enacts?) therefore and Appoints that no proclamation henceforth be allowed in this paroch untill first one dollar at least be consign'd to the Session or in the hands of any whom they shall appoint." On 4th February, 1705, we find the Session recording their disapproval of "vagrant persons and strangers coming from oyr places and takeing up there residence and abode in the paroch," and "people provyding themselves with servants" are enjoined not to allow servants and others under them the benefit of service and constant abode until first they produce certificates to the Session from the place of their former residence."

Under date 27th May, 1722, we meet with the following curious entry anent pauper funerals:—"The Session appoints to the funeral of each poor person within ye parish 4 pence for tobacco, 6 pence for pipes, 5 groats for ale." At a meeting held on January 4th, 1741, the straits of the poor, consequent upon a dearth of meal, engaged the attention of the Session. The minute reads:—"The Session having taken into their consideration the present straits of the poor through the present dearth and the Meal-sellers either carrying it out of the Country or refusing to sell it in Small quantities as the poor can buy it, and having Draught of a Complaint to the Justices of the Peace laid before them they caused the same to be read, Approved yrof, and appointed their Modr. to subscribe it in their name, and present it to the Justices for their consideration."

Valuable supplementary references to poor relief, and other matters of Sessional control, are contained in two small *MS.* volumes, which the writer of this short history was fortunate enough to discover among a miscellaneous collection of books

recently sold by auction in the parish. The earlier of the two volumes covers a period of fifteen years—1783 to 1798—and is entitled *Book of Collections of Glencairn*. The second volume, although bearing a different title, is identical in character with the first. Both books are divided into three sections:—(1) A record of Church-door collections; (2) An account of proclamations, fines, etc.; (3) A statement of moneys disbursed to the poor and in payment of miscellaneous congregational expenses.¹

COLLECTIONS.

The record of the collections seems to have been kept with scrupulous care and regularity. An unfortunate hiatus, indeed, occurs during the summer of 1792, but this is adequately explained by the following statement:—"From April 1st (to Novr. 16th) no accounts kept by the clerk on account of his sickness and death." For so large a parish as Glencairn the amounts collected at the ordinary weekly services appear remarkably small. During the earlier period the maximum figure, where not augmented by special donations, is 13s, while the minimum is 8d. Fortunately special contributions from the well-to-do in the parish were by no means infrequent. Thus, under date May 21st, 1786, we read:—"Collection as augmented by Craighdarroch £1 8s 2d;" and on January 28th, 1789:—"Collection as augmented by Mrs Fergusson and Glen. (probably Mrs Fergusson of Craighdarroch and the laird of Glencrosh), £1 0s 2d." During the later period similar entries are met with. Thus, "Octo. 29th, 1815, Collected, of which from Mr Walker, £1 1s 0d, £1 18s 0½d;" "Jany. 5th, 1817, Collected, of which from Sir Robert Laurie per Jedburgh £1 1s 0d, £1 14s 0½d."

The outstanding feature, however, in connection with the Church-door collections is the phenomenal increase that

1. The books were presented to the Kirk-Session of Glencairn in 1909,

occurs at Communion seasons. During the 1783-98 period an average sum of close upon five pounds was collected, while during the 1808-19 period an average of between eight and nine pounds was reached. These figures, especially when compared with the ordinary collections, perhaps point to the fact that some followed the custom, always a regrettable one, of attendance only on such occasions. Still more, they are eloquent as to the popularity of the Communion services, and go far to prove that it was the custom in Glencairn, as elsewhere, for flocks of people to gather to the Sacrament from neighbouring parishes. While we are loth to believe that the abuses described by Burns in his "Holy Fair" existed to any considerable extent in our own midst, it must be admitted that a large influx of strangers at those seasons cannot have been conducive to that quiet which so well becomes religious exercises.

In the record of the collections we find some interesting reflections of national events. For example:—"April 23rd, 1789 (a Thursday), Collected on the day of Thanksgiving for the King's recovery, 7/3½." "April 18, 1793, Collected on the King's Fast Day, 4s 5d 1qr. (4/5¼)." "March 6, 1796 (a Thursday), Collected on a National Fast, 3/7½." Passing to the strenuous years that culminated in the Battle of Waterloo, we find:—

Jan'y. 13, 1814.—General Fast, 5/10½.

May 15, 1814.—Collected for the German sufferers, £14 14s 0d, 9s.

Sept'r. 3, 1815.—Collected for the Waterloo Fund, £21 0s 0d, £1 8s 10d.

No doubt the sums 9s and £1 8s 10d represent the ordinary collections. We think it will be admitted that these special contributions are extremely creditable to Glencairn. If anything like equal liberality was shown by other congregations throughout the country a substantial sum must have been available for the

mitigation of suffering amongst our soldiers and their allies. It is pleasing to find, that notwithstanding these pressing calls the claims of deserving local institutions were not forgotten. Thus, under date July 9, 1797, we read:—"Collected for Infirmary, £6 6s 0d; For Poor, 6s 11d 2qr. (6/11½);" and on Aug. 2nd, 1812—"No sermon. Minr. preaching for the Infirmary." Regular pulpit supply, if we may judge from the frequency with which "No sermon" entries occur, does not seem to have been a matter of serious concern to the Kirk-Session. As many as seven entries, on an average, are to be met with in the course of a single year. One curious entry of this class occurs under date Novr. 1, 1812:—"No sermon. High Flood." As no flood, however high, could have prevented the attendance of any considerable number of people at the sanctuary, we are probably justified in concluding that it was the minister who was unable to reach the Church. We know that the manse was situated close to the river Cairn, and that it was liable to be surrounded by water when that stream was in flood.

FINES, PROCLAMATIONS, ETC.

While the Church-door collections were of primary importance as a source of revenue, the sum derived from penalties levied on parties subjected to discipline must have formed a considerable asset. It is not a little startling to find that down to 1819—the latest date covered by these Records—it was customary to punish by fine for the sin of fornication. The amount of the fine seems to have varied according to the heinousness of the offence, and the means that the parties implicated were supposed to have at their disposal. The lowest sum mentioned is 2s 6d, the highest £5; while in one case what is called a "fine extraordinary" is recorded, the amount being £2 2s 0d. Public appearance on the stool of repentance continued in force until 1831. Penalties were likewise exacted from parties marry-

ing "out of church." Between September, 1793, and February, 1794, four fines for this offence are mentioned, and they continue to appear, although less frequently, from 1794 onwards. The *et cetera* embraces such varied sources of income as special donations, interest on loans, sums realised from the sale of strayed sheep, and charges for the use of the mort-cloth. Some of the benefactions that appear in this section are of considerable amount, and it is pleasing to notice that most of them are from proprietors in the parish.

Octr. 16, 1790.—Contributions from Cormilligan's 3 sons, 10/6.

Novr. 14, 1790.—Contributions from Capt. Riddel and Wm. [Burnet?], 11/.

Apl. 10, 1795.—Recd. from Sir Robt. Laurie a benefaction of Five guineas for the benefit of the poor in this parish.

Apl. 22, 1795.—Recd. by Tererran a benefaction of two guineas given by Mr Mosman.

Aug. 25, 1811.—From John Gibson of Glencrosh as a donation to the poor, by the late Mr Gilbt. Gibson, £10.

July 10, 1812.—From James Smith of Jedburgh the following donations to the poor:—Left by his father, £10; Brother, £10; Sister, £5 = £25.

Novr. 26, 1815.—From Terrarran bequeathed to the poor of this parish by the late Mr Gillespie of Peelton—£5 being deducted for prop. tax—£45.

Decr. 18, 1815.—From Mr Forbes for the poor per Terrarran, £5 5s 0d.

Febry. 29, 1818.—David Wallace of Fleughlarge donation £5.

It will be seen from these extracts that the well-to-do in the parish were not unmindful of their less fortunate neighbours, and if this was true of them as individuals it was likewise true in their corporate capacity, for, under date Aug. 30th, 1818, we read:—"From the Heritors as part of a voluntary assessment of £50 for the Poor, £10." Donations for behoof

of the poor seem to have been customary both at Marriages and at Baptisms. The amounts are often small, but no respect of persons is shown, for full particulars are invariably given as to the date, the nature of the occasion, and the name of the donor.

INTEREST ON LOANS, ETC.

It is curious to find that the Kirk-Session conducted a very considerable business as money-changers. Reference is made to no fewer than nine bills or bonds due to the poor of Glencairn, and held by the Session on their behalf, upon which interest at the rate of 4 to 5 per cent. was paid annually. As the drawees in nearly every instance are landed proprietors, it may be inferred that the Session was careful to transact business only with those who could produce ample security.

Another curious source of income is the sale of strayed sheep. The earliest entry of this kind is Novr. 14, 1790—"From Terreran for a stray sheep, 2s." Except for the smallness of the sum realised, this entry may be considered typical of its class. On subsequent dates such figures as 9s, 9s 9d, and 13s are recorded.

The only other source of income that calls for notice is the fees charged by the Kirk-Session for the use of the mort-cloth—a plush or woollen cloth kept to be laid on the coffin prior to burial. The purchase of a cloth of this kind was authorised in 1723, when the charge for its use was fixed at 1s sterling from those residing within the parish, and 1s 6d sterling from those residing without. The amount derived from the hire of the cloth cannot have been large, but it must have helped, in a small way, to maintain the proper equilibrium between income and outlay.

EXPENDITURE.

The most important duty of the Kirk-Session was the care of the poor; and the details given under the heading 'Expendi-

ture ' are valuable as an index of the way in which that duty was performed:—

Feby. 13, 1795.—Disbursed extraordinary to the poor on acct. of the inclemency of the season, £7 3s 0d.

May 29, 1796.—To Barbara M'Lellan for her son to go to Moffat Well, 4s.

July 10, 1796.—To Margt. Smith, Dunreggan, for a distressed child to go to Moffat Well, 3s.

Novr. 19, 1808.—To straw and labour for A. M'Turk's house, 13/.

Aug. 8, 1812.— $\frac{1}{2}$ stone meal to the following persons (eight names) at $\frac{5}{6}$ per stone.

It would seem that alcoholic stimulants were rarely supplied to the poor. Only three payments are mentioned—two for wine and one for gin—making a modest total of $\frac{5}{10}$ disbursed during a period of twenty-six years. Purchases of clothing material, such as “blew flannan;” appear from time to time, and payments for “shoing cloggs” and “soaling shoes” are of frequent occurrence. Peat was evidently the staple fuel of the parish. Against three payments for coal there are twenty for peat, and it is noteworthy that the payments for coal do not begin to appear until towards the close of the period covered by the Records. A curious payment for fuel—whether coal or peat is not stated—occurs under date January 5, 1793:—“To William Collow for money laid out in behalf of the late Jean Hunter for fewel (*sic*) and a winding sheet, 5s.” A hearse—probably the first used in Glencairn—was purchased in 1784; the sum of £6 1s 8d having been paid in July of that year to “Will. Collow for the Hearse and for a receipt.” Five years later the parish was in possession of a new Church bell. The cost of the bell and its erection is detailed as follows:—

June 15, 1789.—To the Church Bell, £9 0s 0d.

Novr. 12, 1789.—To Wm. M'Aul, Smith, and Willm. Collow,

Wright, for acct. for the Heritors for work at putting up the Kirk Bell, £1 1s 3½d.

June 29th, 1791.—Sum of Receivings, besides collections, since last Deal, To which add, repaid by the Heritors, for the Kirk Bell and putting it up, as per articles of Debursement June 15th and Novr. 12th, 1789, in the Treasurer's Book, £10 1s 3d 2qr.

Apl. 27th, 1794.—To John M'Call for the handle of the Bell, 2/.
From time to time items of expenditure connected with the setting up of the Communion tent are recorded, thus:—

June 19th, 1815.—Nails for the tent, 1/.

June 22nd, 1817.—Setting up the tent, 5/2.

The summer of 1836 was probably the last occasion on which the Communion was dispensed in the churchyard. In 1837 there is no mention of place in the Records, but in 1838 and subsequent years we find that it was dispensed in the Church.

An entry—tantalising by reason of its vagueness—concerning the parish library, occurs under date January 19th, 1794:—

To the Kirk Officer, Dunscore, for intimations about Glencairn Library, 6d.

The nature of these intimations can only be conjectured. It appears that a "compliment of books"—93 vols. in number—designed for the beginning of a parochial library, was gifted to the Kirk-Session of Glencairn by a Mr Ninian Crichton, of London, in 1732, and that a second donation of 90 vols. was made in 1733. It is clear, therefore, that a library existed in Glencairn long prior to 1790, the year in which the poet Burns wrote his famous letter advocating the formation of parish libraries; but whether there is anything connecting the entry with the Burns letter, or the Burns letter with the intimations made at the Kirk of Dunscore, it were probably idle to inquire.

A flood of light is thrown upon the condition of the school-master by such entries as these:—

Aug. 14, 1791.—To Jean Hench (School Wages, 1/6), 3/.

Octr. 15, 1793.—To Mr Lorimer, Schoolmaster, $\frac{3}{4}$ of a year's school wages for Margt. Smith's children at 1/6 (per quarter), 4/6.

The following are also illuminative:—

July 1, 1791.—Postage letter from Dr Carlyle, 1/.

(The writer was no doubt Dr Carlyle of Inveresk, the "Jupiter Carlyle" of Kay's *Edinburgh Portraits*.)

June 4, 1793.—To Janet Goldie for bringing Nelly Gilchrist's Cloaths from Thornhill, 6d. (Thornhill, it may be mentioned, is eight miles distant from Moniaive.)

March 1, 1795.—To John M^rTurk for carrying a poor man to Dunscore (seven miles distant), 4s.

Jany. 30, 1796.—To the postage of a letter from Mr Forbes, inclosing a draught (*sic*) of £5 5s 0d for the poor, 6d.

June 1, 1817.—Postage of a letter from Carlisle, 8½d.

The clerk was paid the modest salary of 10s 6d the half-year. The precentor's remuneration for a like period was 5s. The best paid man, and presumably the most important, was the "bedal." In a minute dated Novr. 21, 1785, we read:—
"The Session unanimously agreed to augment the Sellary (*sic*) of the Kirk-officer from sh.10 to sh.15 ster. on account of the additional trouble he has with the Hearse."

One other curious fact connected with Church finance calls for notice, and that is, the Church's liability to loss from "bad brass" put into the plate on Sunday. In the earlier record of the collections we find the following references to the subject:—

Sep. 29, 1791.—Pr. exchange of 9sh. 6d bad brass for 4/6 good money—lost, 5/.

July 20, 1795.—To loss upon bad brass, 2/1.

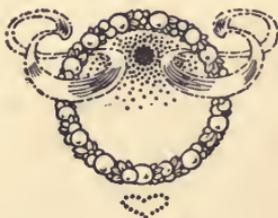
In the later volume there is no improvement:—

May 19, 1816.—Counterfeit silver and brass to be deducted, 11/4.

Aug. 25, 1816.—Value for bad Half-pence, 1/2.

It is impossible to excuse the state of matters revealed by these entries. All that can be said is that Glencairn was no worse than many other parishes throughout the country.

Perhaps enough has now been said in regard to these old Church Records. It will be seen that they touch the life of the parish at many points, and while some regrettable things are mentioned, it will gladly be recognised that there is not a little that calls for gratitude.



CHAPTER IX.—EDUCATION.

Glencairn, in common with every parish throughout Scotland, lies under a debt of gratitude to John Knox for his far-reaching and statesmanlike policy with regard to education. The *First Book of Discipline* stipulated that "everie several church have a scholmaister appointed, suche a one as is able, at least, to teach Grammar and the Latine tounge." As John Knox's proposals were ratified by legislative enactment in 1633, it is probable that a school would soon afterwards be established in Glencairn. It is even possible that, educationally, our parish was the envy of neighbouring communities, for it is on record that the Rev. William Brown, A.M., by his will dated 27th October, 1636, left "to the maintenance of ane scoole at the Kirk, 100 merks." In 1725 the Kirk-Session of Glencairn had under consideration the evils arising from non-attendance, and in a minute dated Feby. 19th of that year we read:—"The Sess. being informed yt. there are se'all boys and Girls that spend their time about Mills and neither go to School nor such as are able to work betake themselves to any work. The Sess. Appoynt intima'ne be made from the pulpit that those of the sd children who are able to work apply themselves to it. Such as are not able to work and their parents not able to pay their School Wages the Sess. have agreed that their School Wages be payd out of the collections, and that with all expedition they be disposed of as befor."

We learn from the Records of the Presbytery of Penpont that the Presbytery likewise was active in the supervision of education throughout the bounds. In 1758 it appears, from a copy of a sederunt of the Heritors of Glencairn dated 25th August, 1758, printed in a Process of Sale (Craigdarroch

Estate), Feby. 23rd, 1797, that, "£70 8s 0½d of the funds of the parish was placed in the hands of James Fergusson of Craigdarroch to be applied towards the support of an English School in the parish." Seventy pounds Scots does not seem a large sum for the support of education in a parish of the size of Glencairn. It must, however, be remembered that schoolmasters were very poorly paid in those days, and the allocation of this sum, small as it undoubtedly is, may be accepted as proof that the Heritors were prepared to advance the educational needs of the district according to the means at their disposal.

NUMBER AND DISTRIBUTION OF SCHOOLS.

Our next glimpse of the educational affairs of the parish is obtained in 1792, in which year the Rev. William Grierson wrote his account of Glencairn for Sir John Sinclair's *Statistical Account of Scotland*. He says:—"There are two public schools, the one for Latin, with a legal salary of £8 6s 8d sterling, the other for English, writing, and arithmetic, with a salary of £4, by private donation. These schools used to be kept at the Church, and at Minniehive, four years alternately at each, by order of the heritors; but that rotation has not been observed for several years past." Further interesting information bearing upon this departure is contained in a minute of the Heritors dated 9th April, 1802, where it is stated that "there was presented to the meeting two petitions subscribed by Sundry Heritors and heads of families, one of them praying to have the School removed down to Glencairn Kirk agreeable to the former practise and agreement of the Heritors, and the other that it should be continued at Minniaive, where it now is." It appears from this that the school had been removed without proper authority to Moniaive, and that certain of the parishioners were no longer prepared to

acquiesce in the arrangement. Following upon their action we find from a minute dated the first day of October following that it was agreed "to set on foot a subscription paper for the purpose of having an additional schoolmaster in the parish of Glencairn."

The sequel is interesting. "27th July, 1804.—The meeting unanimously resolved and appointed, that as the Parish of Glencairn is of very great extent, as one School could not possibly accomodate the whole Parish, and as there has been two Schools in it for many years, and sometimes three, the two Schools shall be continued in it in their present stations, the principal in the present Schoolhouse at Minniehive, the second one in the present Schoolhouse at the church, and a third one of an ambullary nature to accomodate the inhabitants near the heads of the three waters of Dalwhat, Craigdarroch, and Castlefairn, who are too great a distance from the Schools. . . . That the station of the school in Dalwhat water shall not be above Benbowie and not below Drumloff. That the station in Castlefairn water shall not be above Castlefairn, nor below Craigneston, and that in Craigdarroch water not above Knockachlie nor below Craigdarroch. The meeting also appointed that the School should be kept in the above Station on the water of Dalwhat for the first year, on that on the water of Castlefairn for the second year, and on that on the water of Craigdarroch for the third year, and regularly to return to the said Stations in the above order in all the subsequent years."¹

The new arrangement remained in force for upwards of a quarter of a century, an excellent proof that the work of re-organization had been well and carefully done; but a fresh and apparently unforeseen development was impending. In a minute dated 21st April, 1829, we read:—"The meeting are unanimously of opinion that the three schools should be con-

1. *Minutes of the Heritors of Glencairn.*

tinued in the Parish as formerly, viz., one at Minniaive, one at Glencairn Kirk, and the third alternately as heretofore in the three waters of Craigdarroch, Dalwhat, and Castlefairn, and under these circumstances they find by a reference to the fore-said Act (43 George 5, Cap. 54) that the salary for two or more schools must be the value of three chalders of Oat Meal at the rate of seventeen pounds two shillings and twopence farthing each, and making a total of Fifty one pounds six shillings and sixpence three farthings. The Rev. Mr Brown moved, which was seconded by Mr Barber (Tererran), that of this sum twenty-five pounds thirteen shillings and four pen.e stg. should be appropriated to the school at Minniehive, seventeen pounds two shillings and two pence stg. to the School at Kirkland of Glencairn, and eight pounds eleven shillings and one penny to the School to be kept in manner foresaid in the three waters above mentioned, of which appropriation the meeting approved."

Exactly a year and a day later the same heritors as had unanimously agreed to continue the school at Kirkland as formerly, decided to transfer the said school to Crossford Bridge. The occasion of the change is set forth in a minute dated 22nd April, 1830. "Sir Robert Laurie stated that since the Society for Propagating Christian knowledge had abolished the School at Glenriddle, a great number of the children in the lower end of the Parish were deprived of the means of education. He (Sir Rob. Laurie) would therefore move that the school at the end of the church should be removed as far down the Parish as Crossford Bridge, and if the Heritors agreed to his motion he would most willingly give them a site for the building." The meeting, we are told, "unanimously agreed to Sir Robert Laurie's motion, and decided to receive plans of said schoolhouse and accommodation for the Teacher." From a subsequent minute it appears that the

Society for Propagating Christian Knowledge had directed their Factor, Mr Thomas Smith, "to discharge the account for some extra work done to and at the School-house at Crossford Bridge amounting to about £20," and also to present "the desk, forms, etc., from their former school at Glenriddle."

Coming down to 1835, the date of the *New Statistical Account*, we find that further interesting developments had taken place. The Rev. John Brown, writer of the article on Glencairn, says:—"There are five schools in this parish, of which three are parochial and two unendowed. Latin and Greek are taught at the parochial schools. The joint salaries of the parochial schoolmasters amount to £51 6s 8d. The first and second may receive each £20 a-year of fees; and the third £14. This sum is unequally divided amongst the teachers—the first having £25 13s 4d; the second, £17 2s 2½d; and the third, £8 11s 1d. As the heritors pay the maximum salary none of the teachers can claim a dwelling-house."

In 1856 the question of the erection of a new school at Moniaive engaged the attention of the Heritors. The matter was first mooted at a meeting held on the twenty-first of February, but the proposal did not take definite shape until the eighteenth December following, when a meeting of Heritors was called "for the purpose of receiving the report of the Committee appointed 21st Feb. last for looking out for a site for the proposed new school." The minute proceeds:—"Mr M'Call proposed the piece of ground belonging to Mrs Barber provided it could be got at a reasonable sum, say £60 or £70, which was seconded by Mr Barber of Tererran. . . Mr M'Turk did not approve of the site as the best but gave way for the sake of unanimity. . . . The meeting afterwards appointed a committee for the purpose of conferring with Mrs Barber and her son as to the exact price of the property—to procure plans of a schoolhouse to accomodate say 100 scholars

with the probable expense—also to correspond if necessary with Mr Williamson to ascertain what he would give his property for, and to report to an adjourned meeting to be held here (Minnyhive) on the 2d day of Feb., 1857, at 12 o'clock noon." Final details in the negotiations are awaiting, but it appears from the title deeds that the purchase was completed 27th May, 1857. On Mrs Barber's property in Chapel Street the school was accordingly erected. In these days the old school at Grainshead serves a humble but kindly purpose. From aiding the education of the parish youth it has come to shelter the sick and wandering poor.

With the passing of the Education Act of 1872 a new era opened in the educational history of Scotland. For the first time school management was placed upon a popular and representative basis, and a great impetus was thus given to education all over the country. In our own parish handsome new schools have been erected at Moniaive and at Crossford, while at Craigmie important additions have been made so as to provide adequate accommodation for scholars drawn from the more outlying portions of Balmaclellan, Dalry, and Glencairn parishes. By means of these three schools it has been found possible to provide suitable elementary education for every child in the district. The present School Board is composed of the following five members:—Captain George Laurie Walker of Crawfordton (Chairman); William Barber of Tererran; Cecil Emilius Laurie, Jarbruck; John M'Cheyne, Ingleston; William Irving, Borland.

GRIERSON GLENCAIRN BURSARY.

The only educational endowment is known as the Grierson Bequest, and is derived from certain funds left by James Grierson of Beechhill in 1857. In 1889 the Commissioners appointed under the Educational Endowments (Scotland) Act, 1882, made a number of alterations in the administration of

the Trust. The principal provisions of the scheme, as amended by the Commissioners, are as follow:—*Governing Body*—"The governing body shall consist of five persons, of whom one shall be the Minister of the Parish of Glencairn, one shall be elected by the Minister and Kirk-Session of the Parish of Glencairn, two shall be elected by the School Board of the said Parish, and one shall be elected by the Presbytery of Penpont." *Application of Income*—"The governing body shall apply the free income of the Endowment in establishing a bursary for university education, which shall be called the Grierson Glencairn Bursary, and shall be awarded by competitive examination among those who have been pupils in public or State-aided schools in the parish of Glencairn for at least three years at any period prior to the date of examination. The bursary, which shall consist of the free annual income after deduction of necessary expenses, burdens, and taxes affecting the Endowment, but shall not in any case exceed the sum of £25, shall be tenable for such period not exceeding three years, as the governing body may from time to time determine, at a university to be approved by the governing body. If in any year no qualified candidate shall appear for the bursary established in the immediately preceding section, the governing body shall apply a sum of not less than £15 and not more than £20 in giving a bursary for higher education, which shall be called the Grierson Glencairn Bursary, and shall be awarded by competitive examination among those who have been pupils in public or State-aided schools in the parish of Glencairn for at least three years at any period prior to the date of examination, and whose age at the date of competition shall not exceed fourteen years. The bursary shall be held for two years at the Wallace Hall Academy or such school for higher education or technical instruction as the governing body may approve." In a subsequent section it is set forth, that if in any year no candidate appears who is qualified in terms of

either of the two immediately preceding sections, the governing body is empowered "to receive applications from those who have been pupils in public or State-aided schools within the bounds of the Presbytery of Penpont."

SCHOOLMASTERS.

A list of the schoolmasters of the parish—approximately if not absolutely complete—compiled from the *Kirk-Session Records of Glencairn*, *Glencairn Free Kirk-Session Record*, the *Minutes of the Heritors of Glencairn*, and the *Presbytery Book of Penpont*, may be of interest to many in the parish:—

James Aikman	appointed	1694.
Thomas Boston	,,	1696.
John Gilchrist	,,	1699.
John Grier	,,	1701.
Archibald Hadden	,,	1718. (?)

(Blank in Presbytery Records.)

John Laurie	appointed	1722.
James Brown	prior to	1726.

(In 1726 he was appointed under-teacher in the Grammar School, Dumfries.)

William Douglas	appointed	1735.
James Hunter	,,	1745.
Robert Davidson	prior to	1747.
Thomas Gray	appointed	1756.
James Murdoch	,,	1759.
Daniel Martin	prior to	1762.
John Fergusson	demitted	1768.
John Brown	prior to	1780.
James Gordon	appointed	1788.
George Lorrimer	prior to	1793.
Robert Gorden	appointed	1802.
John Harkness	,,	1804.

Charles Ramage	demitted	1808.
David Morrine	appointed	1823.
John Hastings	demitted	1824.
George Hunter	appointed	1824.
Adam Crinzean	„	1832.
William Gibson	„	1841.
Adam Semple	„	1864.
John Connacher	„	1885.
Kirkpatrick Hunter	„	1888.
Peter Jamieson	„	1891.
James Ellis Steele	„	1900.

FREE CHURCH SCHOOLMASTERS.

Uzziah Donachy (?)	appointed	1843.
George Bell	„	1843.
Alexander (?) Haining	„	1845.
George Proudfoot	„	1846.
William Fairley	„	1849.
Thomas Wilson	„	1856.

The regular schools were supplemented by private, or, as they were commonly called, "adventure" schools. These "adventure" schools were often conducted by women. Thus, in *An Abridged Statistical History of Scotland*, by Jas. Hooper Dawson (1853), we read that in 1837 Glencairn had three parish schools with an attendance of 148, and two female schools with an attendance of 70. Poorly equipped as such "adventure" schools were, they did a good work in their day, and many still living are ready to testify that to them they owe the better part of their education.



CHAPTER X.—THE REBELLIONS OF 1715 AND 1745.

• The important part played by Glencairn in quelling the insurrectionary movements of 1715 and 1745 forms an interesting chapter in the local annals. No one who follows the course of these Rebellions can fail to recognise that a considerable portion of the Scottish people was deeply attached to the Stuart dynasty. In Glencairn, however, the bloody persecution instituted by King Charles II. was too fresh in the mind of the people for them to countenance any effort that aimed at the restoration of a Stuart to the throne. No sooner, indeed, were the mutterings of rebellion heard than Mr Alexander Fergusson of Craigdarroch, and certain other influential gentlemen in the south and west, convened a meeting for the purpose of devising measures of defence. The gathering was held at Dalmellington on the 18th March, 1714. Rae says that among other important steps taken, one Wm. Scot, a serjeant in the Castle of Edinburgh, was sent for by the gentlemen and ministers in the Presbytery of Penpont, to assist in training their people.¹ The wisdom of this step soon became evident.

The Earl of Mar, having completed his preparations in the north, contemplated a descent upon the Lowlands. With the view of preventing this, and also, if possible, of extinguishing the Rebellion at its birthplace, the Duke of Argyle, the Royalist commander-in-chief, formed a camp at Stirling and summoned the friends of King George throughout the country to meet him there.

The following is the text of a letter² addressed by the Duke to Mr Alexander Fergusson of Craigdarroch:—

1. Rae's *Hist. of Rebellion*, p. 43.

2. *Ibid.*, p. 229.

Edinburgh, 16th Sept., 1715.

SIR,—Since my arrival at this Place, having received certain Information; that the disaffected Highlanders, and the King's other enemies are assembled in a considerable Body, and in a rebellious manner threaten the Government, I have not thought it safe to trust entirely to the number of Troops that are at present in this Country; and therefor I have called for the Assistance of the well-affected Boroughs first judging they might more easily come out than the Country because of the Harvest. Your Lord Lieutenant not being yet come down to give Orders for drawing out such other of the well-affected People as should be thought necessary: And I being convinced of your Zeal and good Inclination to serve our King & Country and looking upon you as my particular Friend; I apply to you on this Occasion and desire you would forthwith come to Stirling, with what number of well-armed men you can get together to join the King's Regular Forces. This will be of infinite service to his Majesty, and will not fail to be acknowledged as such.

Since the King's Enemies are gathering together, it will be highly for his Majesty's service, that all the well-affected Men in your Country that are armed, should hold themselves in readiness to march, and even to begin to assemble. Though your Number of Men be not at first to your wish, yet, you may march what you can get together, and they may still be increasing as the necessity of Affairs requires.

I am, Sir,

Your Most faithful and obedient Servant,

ARGYLE.

Prompt action followed receipt of this letter. To quote again from the historian Rae:—

“As soon as Craigdarroch had received this Letter, he acquainted the well-affected Gentlemen and People therewith;

and apply'd himself carefully to draw together what Men he could get on a sudden, for His Majesty's Service: And about 60 Men in the Paroches of Glencairn and Tinron (who were sufficiently provided with Firelocks, Swords, and Bayonets, and other necessary Accoutrements) having inlisted themselves to go to Stirling; He prevail'd with John Gibson of Auchinchain, to be their Captain, assign'd them their other proper Officers; and provided them also with Drum & Colours. Upon the 22d of September they set out from Minyive, and marched to the Keir Moss not far from Penpont, where the People of the Neighbouring Parishes were assembl'd in Arms, with Sir Thos. Kirkpatrick of Closeburn, James Grierson of Capinoch, John Dalrymple of Waterside, Thomas Hunter of Bateford, and several other Gentlemen and Ministers of these Parishes. Being arrived there, he set up the Standard, desiring such as were willing to go with him to turn into it; at the same Time shewing them the Justice of the Cause and the Necessity of this Undertaking for the Defence of their Religion, Liberties, and Country, as well as of their only rightful Sovereign King George, as Motives to induce them to comply with his Desire. The Gentlemen likewise encourag'd them to it; and particularly Sir Thomas Kirkpatrick, who in a handsome Speech to the People promis'd to such of 'em as were his own Tenants, that he would defray their Charges in going and coming, and give each of them Eightpence a Day, while they attended the Camp. Hereupon severals turn'd in to the Standard, and many others shew'd 'emselves willing, but that they could not yet go, because of their Harvest, which was that Year very late, and because they had got so short Advertisement. . . .

“Next Day Craigdarroch and his Men set forward in their Way to Stirling, to which Place he was accompani'd by the said Thomas Hunter of Bateford, Robert M'gachan of Dalquhat, Mr Simon Riddel, Minister of Tinron, Mr John Pollock, Minister

of Glencairn, Mr James Hunter, Minister of Dornock; and several others. He stay'd at Stirling till he was ordered by the Duke of Argyle to come Home, and take care of the Affairs of the Country; and then he returned leaving the Men there, for Eight Weeks Time, who did Duty all the while, as the Regular Troops did, in the Castle of Stirling as the General directed.''¹

It would appear that a portion of these volunteers from Glencairn and Tynron, possibly such as could not conveniently go to Stirling, were appointed to do duty at Dumfries; and in the Treasurer's Accounts of Dumfries Town Council we find certain entries of refreshments supplied to them at the town's charges.

Oct. 31, 1715.

To Glenekern men and Tinran men for Bread to them by the provist's order	£0 2 6
--	--------

Nov. 4, 1715.

To Dallwhat for Glenkern and Tinran men for drink to them by bailley hynds order ...	0 7 6
---	-------

Nov. 7, 1715.

To John Gordon which he gave to his own Com- pinie and Craigdarouch's at Loughmaben gate poort by the provist's orders	0 6 6
---	-------

The comparatively large outlay for "drink" as compared with "bread" invites comment, but it is probably no more than a reflex of the usages of the times.

Turning from this interesting glimpse of the men of Glencairn leaving Moniaive with drums beating and colours flying, and their doing garrison duty at Stirling for eight weeks "as the regular troops did," we find that in the interval the

1. It may be of interest to state that the "General" mentioned by Rae was the Honourable Colonel John Blackader, a son of Glencairn, who had emerged from his well-earned retirement to take command of the volunteers from the south and west (see Chap. XII., p.113).

insurrectionary movement had well nigh spent itself. The Jacobites had declared their intention of burning the house of Craigdarroch, and the houses of others who went to Stirling; the county town had likewise been threatened; but all these brave boastings came to nothing. By the middle of November the rebel cause was crushed in the south, and a few months later the Pretender was a fugitive in France.

THE 'FORTY-FIVE.

To the later and more serious Rebellion of 1745 we need not refer further than it concerns the local history. At the time of this second rising Mr James Fergusson, younger of Craigdarroch, was Commissioner to the Duke of Queensberry, and from letters addressed by Mr Fergusson to His Grace, we glean valuable information as to the course of events in Nithsdale.

In a letter dated 2nd September, 1745, apparently written by Mr Fergusson after attending a meeting of the Commissioners of Supply, he refers to the good inclination of the people as evidenced by "their desire to have arms put in their hands," and adds:—"I go to Drumlanrig to-morrow, and as the post does not go from this till Wednesday, I have left this with Commissary Goldie, that if anything further occur twixt now and then he may add it."

Subsequently a committee was appointed to confer with the Presbytery on the crisis, and in a minute of a meeting, held at Dumfries on 4th September, we read that "the Presbytery agreed, and recommended to each minister of the bounds to take the most prudent method in their several parishes to get an account of the number of arms and fencible men in their respective parishes, and to bring in a report thereanent." Notwithstanding energetic action on the part of the ministers, considerable apathy was shown by other members of the community, with the result that, at the end of three months, very

little progress had been made in the direction designed. The county was soon to pay dearly for this inaction.

When Charles retreated from Derby he crossed the Esk at Longtown. A portion of his forces then proceeded northwards, but the main body, led by himself, marched upon Dumfries. He entered the town without opposition, and forthwith demanded a money payment of no less a sum than two thousand pounds sterling. The Burgh was further required to deliver one thousand pairs of shoes, together with all arms, "against eight o'clock the following night." Sir Robert Laurie of Maxwellton, Glencairn, and a number of other gentlemen came handsomely to the aid of the Burgh at this juncture, but, despite the most strenuous efforts, the sum of £1195 was all that could be raised by the time stipulated, and when Prince Charles left Dumfries the following day he carried with him Mr Walter Riddle of Glenriddle and Ex-Provost Crosbie as hostages for payment of the balance. These gentlemen were afterwards liberated, but not until the Prince's demands had been met in full.

The course of events during the closing days of December, 1745, is outlined by Mr Fergusson in a letter to His Grace dated the 28th of the month:—

"Since I wrote your Grace, the 18th of this, the face of affairs is much changed here. Upon Friday, the 20th, the Highland army crossed Esk, and part of them came that night within 8 miles of Dumfries. The 21st the greatest part of them came to Dumfries, the rest having gone to Moffat, and a few came that night within 8 miles of this. The 22nd a few came to Thornhill, but most of them remained in Dumfries. The 23rd, they came all here and to the adjacent villages. The 24th, they left and went to Douglas, only some part of them lodged that night in Leadhills and Wanlockhead, and some near Sanquhar. The 25th, forty of them entered Glasgow and demanded quarter for their whole Army in the kirks,

meeting houses, and other publick buildings, and said they would not go into private houses. I have yet heard nothing further of their route. At Dumfries they behaved very rudely, strip'd everybody almost of their shoes, obliged the town to give them £2000 and a considerable quantity of shoes, and carried away Provost (Ex-Provost) Crosbie and Mr Walter Riddell, Merchants, as hostages for £1000 more, which was yesterday sent them to relieve these gentlemen.

“I was at Thornhill, the 21st, in the morning (when I heard of their approach) with a company of 100 men, which I mentioned in my last, and about 50 Seceders. I retired here and kept them together till the evening, when I had certain advice the greater part of the Highland Army was in Dumfries, and that everybody had laid down their arms; upon which I dismissed the people and desired them to secure their arms and horses. The 22nd, in the morning I left this (Drumlanrig) with all my family except 9 servants by daybreak, and went to my fathers house at Craigdarroch. The 23rd, about seven in the morning, two letters from Murray, their Secretary, and another from one Riddell, a Fife gentleman and an acquaintance of mine, who is with them, were brought here, and sent from this by express to Craigdarroch, where they found me about ten. The contents were telling me their Prince was to lodge here that night, and requiring me to provide quarters for their whole Army in this house and the adjacent village. They neither mentioned their numbers nor directed me what quantity was to be got, but only desired I would cause kill a great number of black cattel and sheep, and provide a great quantity of meal. I retired immediately into the Galloway hills, about 8 miles further, without giving them any answer, and carried the person who brought me the letters with me. . . . I returned the 25th about eleven at night, and found most of the house worse than I could possibly imagine before I saw it.

. . . . May God grant there may never be any such guests here.”

Under date 7th January, 1746, Mr Fergusson again writes to the Duke:—"I mentioned in my last that I had wrote the 25th Decbr. to His Royal Highness the Duke of Cumberland offering to do everything in my power for forwarding his Army should it come this way, and that I waited his orders. I sent him enclosed the two letters I got from the Highlanders requiring me to provide quarters for them here. Mr William Kirkpatrick, Sir Thomas' Brother, and my Father, who were then with me at Craighdarroch, wrote another letter to the same purpose to His Royal Highness. We sent them by Mr William Moody, minister of Glencairn. . . . People of all Ranks here have shown so much their zeal to serve His Majesty King George, that if the Rebels return this way I fear what we have already suffered will appear a trifle in comparison of what we must yet expect."

Happily all cause for anxiety was soon at an end. The insurgent army retreated northward, and their defeat on Culloden Moor, which speedily followed, crushed for ever all the hopes Charles Stuart cherished of occupying the throne of his fathers.



CHAPTER XI.—HISTORIC FAMILIES.

THE FERGUSSONS OF CRAIGDARROCH.

The Fergussons of Craigdarroch are the oldest Glencairn family of whom we have any authentic information. *Fergus de Glencairn* witnesses a charter early in the thirteenth century. In 1398 John Fergusson, *dominus de Craigdarroch*, was settled in the lands of Jarbruck by virtue of a charter granted by a Crawford. By the middle of the fifteenth century Matthew was in possession, and he was succeeded by his son John. In 1508 John Fergusson of Craigdarroch and his son Thomas were involved with Lord Maxwell and Sir William Douglas of Drumlanrig in an attack on Lord Sanquhar, Sheriff of Nithsdale. The contemporary accounts shed a curious sidelight upon the state of law and order of the period. In the *brulzie* or "grate feicht," as Sir James Balfour calls it, several of Lord Sanquhar's supporters, his kinsman, Robert Crichton of Kirkpatrick, among the number, were slain. The Fergussons were brought to trial for Crichton's death on 30th September, 1512, but they were acquitted on the ground that the deceased Robert Crichton was "our souveraine lordis rebell, and at his horne."¹

Even at this early period the lairds of Craigdarroch were men of position and influence. In Monypenny's *Chronicle*, published in 1587, sixty-five lairds and gentlemen are enumerated as residing in Dumfriesshire and the Stewartry of Kirkcudbright, and among them we find the name "Fergusson of Craigdarroch." William Fergusson sat as a commissioner from the Presbytery of Penpont in the Glasgow Assembly of 1638, and assisted at the dethronement of the bishops. In 1640 we find him with a seat in Parliament.

1. *Pitcairn's Criminal Trials*, Vol. I., p. 79.

From that date onwards different members of the family were chosen to represent Dumfriesshire in the old Scottish Parliaments. John was a member of the Parliament of 1649, and he was succeeded by Robert in 1650. Robert espoused the Royalist side in the Civil War, and an account is extant of a skirmish near the Cloan in 1651, in which he headed a handful of resolute men, who engaged and put to flight a detachment of Cromwell's "Ironsides." In 1667 he was one of a committee of three appointed by the Privy Council to investigate the charges of oppression and malversation preferred against Sir James Turner. The committee considered that a great many illegal exactions and misdemeanours of other kinds had been proved against Sir James and those under his command, and, in consequence of this finding, Sir James was shortly afterwards dismissed from the King's service.¹ John Fergusson, the next head of the house, was a devoted Presbyterian, and he fell fighting against Claverhouse at the Battle of Killiecrankie in 1689.

Alexander Fergusson, the descendant of John, was a loyal follower in his father's footsteps, and raised a company of volunteers to oppose the Pretender in 1715. He was a member of Parliament in 1702-7 and 1715-22: In 1709 he married Anna, the "bonnie Annie Laurie" of Scottish song, and youngest daughter of Sir Robert Laurie of Maxwellton; and it was a son of this union, also an Alexander, who was the hero of the famous bacchanalian contest celebrated by Burns in his poem of "The Whistle." Alexander *secundus* became eminent both as an advocate and as a Freemason. He was one of the guiding spirits of the "Nithsdale St. Paul Lodge of Freemasons, No. 139, Moniaive," erected 8th February, 1768, and as Provincial Grand Master of the Southern or Dumfries District he laid the foundation-stone of the New Bridge

1. Wodrow, Vol. II., p. 101.

at Dumfries in 1791. He likewise presided on the historic occasion of the inauguration of Robert Burns as Poet Laureate of the Canongate Kilwinning Lodge of Freemasons, 1787, an event to which the poet himself refers with satisfaction in a letter to John Ballantine, Esq., dated January 14th, 1787. The Right Hon. Robert Cutlar-Fergusson of Craigdarroch, eldest son and successor of Alexander, was born in 1768, and called to the English bar in July, 1797. He is said to have given early promise of future eminence, and he soon became known as an accomplished lawyer and scholar. He took a prominent part in founding the Society of the Antiquaries of Scotland in 1780, and had the honour of being elected one of the first Vice-Presidents of the Society. In 1799 the Earl of Thanet, Mr Fergusson of Craigdarroch, and three other commoners were charged with joining in an attempt to assist Arthur O'Connor, who was then being tried for high treason, to escape from justice. The Earl of Thanet and Mr Fergusson were found guilty and sentenced to be fined and imprisoned. Mr Fergusson disputed the justice of the verdict, and, by way of vindicating his reputation, he published a verbatim report of the whole proceedings (see Appendix C., *Bibliography*). Subsequently he proceeded to India, where he speedily attained a foremost place in his profession. On returning to this country he was elected in 1826 as member of Parliament for the Stewartry of Kirkcudbright, and he continued to represent that constituency until his death. In 1834 he was appointed Judge-Advocate-General, and at the same time sworn of the Privy Council. He was succeeded by his son, Robert Cutlar Fergusson, J.P., who died 6th October, 1859, leaving issue:—

1. Robert Cutlar, late of Craigdarroch.
2. Archibald William Cutlar.
3. Alexander Edward.

Robert Cutlar Fergusson, J.P., counties of Dumfries and Kirk-

cutbright, late Captain Scots Guards, married 5th February, 1889, Rose, elder daughter of John Grant Hodgson of Cabalva, Co. Hereford, and died 1904, having by her had issue—

1. Ella Cutlar, now of Craigdarroch.
2. Esmé, twin with her sister.

Born 12th October, 1889.¹

In the *Records of the Clan Fergusson* (p. 375) we are told that “the principal cadet branches of the House of Craigdarroch were those of Isle and Caitloch. One of the family of Isle represented Dumfriesshire in the last Scottish Parliament, and Fergusson of Caitloch was a fugitive in Holland, while his family suffered great hardships prior to the Revolution.” Space, however, prevents us from noticing these collateral branches in detail.

CUNINGHAM FAMILY.

EARLS OF GLENCAIRN.

Alexander Cuningham, Lord of Kilmaurs, was created first Earl of Glencairn by James III. on 28th May, 1488. He is supposed to have been descended from one Warnebald, of Danish extraction, who came from the North of England in the 12th century in the retinue of Hugh de Morville, Constable of Scotland. Sir William Cuningham, his grandfather, had acquired lands in Glencairn through marriage with Margaret, daughter of Sir Robert de Dunyelston, and it was from these possessions, which had been conferred upon Sir Robert by King David Bruce in 1373, that Alexander took his title.

By the Act Rescissory, passed in the first Parliament of James IV., 17th October, 1488, all creations of new dignities granted by that Monarch's father since 2nd February preceding were annulled, and in consequence Robert, Lord Kilmaurs, eldest son of the Earl of Glencairn, was deprived of the title. In 1503 the Act Rescissory was in turn abrogated, and in the

1. *Burke's Landed Gentry.*

person of Cuthbert Cuningham, the next in descent, the earldom was restored to the family. By his countess, Lady Marjory Douglas, eldest daughter of the fifth Earl of Angus, Cuthbert had a son, William, fourth Earl. This nobleman was one of the ablest and most powerful barons of his time. He was appointed high-treasurer of Scotland, 25th June, 1526, but held that office only till 29th October following. His power and influence were so great, that when the English King contemplated an invasion of Scotland, his lordship undertook to convey his army from Carlisle to Glasgow "without stroke or challenge."¹ He died in 1547. His son, Andrew, was likewise prominently associated with the events of the period. In 1539, when Cardinal David Beaton succeeded his uncle in the See of St. Andrews, Andrew Cuningham, son of the master of Glencairn, James Hamilton, brother to Patrick Hamilton, and the celebrated George Buchanan, the historian, were severally apprehended and imprisoned on a charge of heresy, and if they had not found means to escape, it is probable that all would have perished in the flames.²

Alexander, fifth Earl of Glencairn, sometimes called "the good Earl," was one of the chief promoters of the Reformation movement in Scotland. He took a prominent part in the negotiations with the Queen Regent, and throughout this testing and trying time showed consistent loyalty to the Protestant cause. He was a man to be reckoned with on the field of battle as well as in the council chamber, and at Langside, which settled for ever the claims of the unfortunate Mary, he bore himself with conspicuous bravery. His eldest son William, sixth Earl, was a Privy Councillor of James VI. and one of the commissioners nominated by Parliament for the projected Union with England in 1604. He married Janet, daughter of Gordon of Lochinvar, by whom he had two sons and four

1. *Scottish Nation*, Vol. II., p. 310.

2. *Biographia Scoticana*, p. 25.

daughters. His eldest son, and successor, James, the seventh Earl, comes prominently before us in connection with a feud of long standing between the Cuninghams and the Montgomeries. On the 19th day of November, 1591, he was ordained to find caution to the extent of £20,000 within eight days under pain of being proclaimed a "rebel at the horn." Later, for non-fulfilment of a "decreet" passed by the Lords and Council and Session, he was charged to deliver up his houses of "Kilmarnock, Finlaystoun, Stevenstoun, Kilmaweris, and Glencairne," to the official executor of the court. It is probable he suffered considerable material loss by these proceedings. Certain it is that in 1611 Lord Kilmaurs and his father-in-law, Sir Robert Gordon of Lochinvar, sold to Stephen Laurie the lands of Maxwelton, reserving only a small plot of ground, a few feet square, for the sake of the title, and that the lands thus disposed of were the last of the Cuningham possessions in Glencairn.

From this date the history of the Earls of Glencairn becomes merged in the history of Scotland. Suffice it to say that the family continued to play a prominent part in national affairs down to 1796, when the male line of the main stem became extinct. It has been observed that collateral branches of old families often linger in a parish long after the main stem has disappeared, and it may be of interest to mention that an elderly maiden lady who claimed to be a descendant of the Earls of Glencairn, was laid to rest in the Cuningham burying ground in Glencairn Churchyard as recently as the year 1883.

† THE LAURIE FAMILY. †

The connection of the Laurie family with Glencairn commenced early in the seventeenth century. The founder was Stephen Laurie, a Dumfries merchant, who in 1611 purchased from James, 7th Earl of Glencairn, and his father-in-law, Sir Robert Gordon of Lochinvar, the lands of Bellibocht, (not

“Bithbought” as given by M'Dowall), Shancastle, and Maxwelton, in the parish of Glencairn. He married Marion, daughter of John Corsane of Meikleknock, M.P. for Dumfries, and had three children. His son John, who succeeded, married in 1630 Agnes, daughter of Sir Robert Grierson of Lag. He espoused the cause of the Covenanters and, as already mentioned, had to pay a fine of £3,600 Scots for his non-conformity. Robert, the next in the succession, married Mary, daughter of Robert Dalzell of Glenæ. Unlike his father he took the side of the King, and became one of Claverhouse's most active abettors. On 21st March, 1685, he received from King James VII. “for his merits” the title and honour of Knight Baronet, but in Glencairn he is remembered as one who sullied the fair fame of the name he bore. Robert Laurie married, secondly, Jean, daughter of Walter Riddell of Minto, writer, Edinburgh, by whom he had three sons and four daughters. One of the daughters, Anna, born at Maxwelton, 16th December, 1682, grew up, as M'Dowall says, “to be the most beautiful Dumfriesshire lady of the day, and the heroine of a song which has rendered her charms immortal.”

“BONNIE ANNIE LAURIE.”

The writer of the song in honour of “bonnie Annie Laurie” was William Douglas of Fingland, in Kirkcudbrightshire, a soldier of fortune, attached to the house of Stuart. He was the eldest son of Archibald Douglas of Morton Castle, and of Marion Kennedy of Auchtyfardel, who were married at Morton Castle, 10th May, 1670. His commission as an ensign in the Royal Scots is dated 21st September, 1688. It appears that the object of his affections, instead of keeping the “promise true,” which she is said to have made, preferred the suit of Mr Alexander Fergusson of Craigdarroch, and her marriage to that gentleman was duly celebrated in the Tron Kirk, Edinburgh, on 29th July, 1709. She long survived her husband,



Alexander Fergusson of Craigdarroch and Anna Laurie ("Bonnie Annie Laurie") of Maxwellton.

and died at Friars' Carse, Dumfriesshire, on April 5th, 1764, in the eighty-second year of her age. As for her poet-lover, fate has proved doubly unkind to him. Supplanted in love, he has likewise been supplanted in song, for the version of "Maxwelton Braes" that we now sing is not the original version, but a modern adaptation which we owe to Lady John Scott, a gifted member of the Spottiswood family. As originally written the song consisted of two verses, which Chambers says are "in a style wonderfully tender and chaste for their age." A copy of these less familiar verses, printed as they originally appeared in Charles Kirkpatrick Sharpe's *Ballad Book* (1832), is here appended.

Maxwelton banks are bonnie,
 Where early fa's the dew;
 Where me and Annie Laurie
 Made up the promise true;
 Made up the promise true;
 And never forget will I,
 And for bonnie Annie Laurie
 I'd lay down my head and die.

She's backit like a peacock,
 She's breastit like a swan,
 She's jimp about the middle,
 Her waist you weill may span,
 Her waist you weill may span,
 And she has a rolling eye;
 And for bonnie Annie Laurie
 I'd lay down my head and die.

Annie Laurie sleeps by the side of her husband in Glencairn Churchyard. Her resting-place abuts on the church in which she worshipped. Less than a mile away are the "bonnie braes" of her childhood; and close at hand the crystal Cairn,

upon whose waters she must often have looked in those joyous days, croons as of yore its own melodious song.

That she was a woman sound of judgment, as she was fair of countenance, is shown by her will, which we subjoin:—

“I, Anna Laurie, spouse to Alexr. Fergusson off Craighdarroch, Forasmuch as I considering it a dewtie upon everie persone whyle they are in health and sound judgment so as to settle yr. worldly affairs that yrby all animosities betwixt friend and relatives may obviat, and also for the singular love and respect I have for the said Alex. Fergusson, in caise he survives me I do heirby make my letter will as follows: First, I recommend my soule to God, hopeing by the meritorious righteousness of Jesus Christ to be saved; secondly, I recommend my body to be decently and orderly interred; and in the third plaice nominate and appoynt the sd. Alexr. Fergusson to be my sole and only executor, Legator, and universall intrormitter with my hails goods, gear, debts, and soums off money that shall pertain and belong to me the tyme of my decease or shall be dew to me by bill, bond, or oyrway; with power to him to obtain himself confirmed and decreed exr. to me and to do everie thing for fixing and establishing the right off my spouse in his person as law requires; in witness whereoff thir pntts. written (?) be Johne Wilson off Chapell, wryter in Dumfries, are subd. by me at Craighdarroch the twenty-eight day of Apryle, Im vije and eleven [1711] years, befor the witnesses the said John Wilson and John Nicholson his servitor.

“ANN LAURIE.

“JO. WILSON, Witness.

“JOHN HOAT, Witness.”

To return to the succession, Sir Robert Laurie died in 1698. His son, Sir Robert (2nd Bart.), who succeeded, was killed by a fall from his horse, 28th February, 1702, and the estate and title devolved upon his brother Sir Walter (3rd

Bart.). Walter married Jean, daughter of Sir Patrick Nisbet of Dean. He was succeeded by his son Sir Robert (4th Bart.), who married Christian, daughter of Charles Erskine of Alva, a Lord of Session. Sir Robert died 28th April, 1779, and was succeeded by his son, Lieut.-General Sir Robert Laurie (5th Bart.). He was Knight-Marshal of Scotland, Col. of 8th Dragoons, and M.P. for Dumfriesshire from 1774 to 1804, the year of his death. His only son, Admiral Sir Robert Laurie of Maxwelton, K.C.B., (6th and last Bart.), who succeeded, was a distinguished naval officer. He died without issue in 1848, and was succeeded in the estate by a nephew, John Minet Fector, who died in 1868. The present representative of the family is the Rev. Sir Emilius Laurie, Bart., who assumed by Royal Licence the name of Laurie, in lieu of Bayley, on succeeding to the estate of Maxwelton in 1887.

GIBSONS OF GLENCROSH.

Although the Gibsons of Glencrosh do not appear in Glencairn until the middle of the seventeenth century, different members of the family play an important part in the public life of the parish between that period and the close of the eighteenth century. In 1654 John Gibson of Glencrosh purchased from George Cunningham of Craignestoun "the two merk land called the Three Riggs with pertinents in the barony and parish of Glencairn," and these lands were held by him together with the lands of Glencrosh. It must have been either this John Gibson or a son of his who was penalised for his pronounced Covenanting sympathies by a fine of £600 Scots. He married Janet Gibson, and had four sons, by one of whom, John, he was succeeded. John died in May, 1680, and was succeeded by his eldest son, James. In the will of James Gibson, dated 17th March, 1684, he directed that his eldest son, John, was to intromit with the moveables and make payments of the others' portions at the sight of John Gibson of

Auchincheane, Robert Herries in Castlefairne, William Gibson of Dibben, his brother, and Robert Grier in "Mynyve," whom be appointed tutors to his children. The "John Gibson of Auchincheane" here mentioned is undoubtedly the John Gibson who took command of the men of Glencairn when they marched to Keir Moss on the first mutterings of rebellion in 1715. Evidently he had inherited more than the name of his forebear, John Gibson, Covenanter. John Gibson succeeded to Glencrosh on the death of his father in March, 1684. He did not, however, receive sasine till April 9th, 1711. His eldest son, who was likewise named John, succeeded in 1724. He was a Commissioner for Land Tax in Dumfriesshire from 1728 to 1738. He married on December 22nd, 1726, Sarah Thomson, and had three children, viz., Samuel (b. 1727), John, and a daughter Nicholas. Samuel, who succeeded, was likewise a Commissioner for Land Tax. He died without issue in 1756, and as his brother John had predeceased him, Glencrosh passed to their sister Nicholas. Gilbert Gibson, another member of the family, was a Land Tax Commissioner in 1753, and Robert in 1762. In the Act of 1768 the name of Gibson again appears, but no Christian name is given.

Glencrosh continued in the possession of the Gibsons until about 1870, when the estate was sold to John M'Millan of Holm, in whose family it continues.

Other families might be mentioned as holding lands in the parish of old, such as Danyelstoun or Dennistoun, Crawford, Crichton, Rorison, Riddell, Corson, M'Gachan or M'Caughie, Smith, Stewart, Collow, Brown, and Moffat. All these once important families have disappeared or left but feeble traces of their former greatness. At the present time the landed families most prominently identified with the parish are:—

The Fergussons of Craigdarroch.

The Lauries of Maxwelton,

The Walkers of Crawfordton.

The M'Calls of Caitloch.

The Connells of Auchencheyne.¹

The M'Millans of Glencrosh and Woodlea.

The Barbers of Tererran.

The Martins of Dardarroch.

In Glencairn most of the land-owning families are resident. The advantages of this do not require to be enlarged upon, and it is safe to say that there are very few parishes in which the relations between proprietor and tenant are so cordial in character.

1. The estate has just passed by purchase into the hands of William Kennedy Moffat, Esq.



CHAPTER XII.—FAMOUS SONS AND DAUGHTERS.

Mention has already been made of James Renwick, of Robert Cutlar-Fergusson, of "Bonnie Annie Laurie," and of other famous sons and daughters of Glencairn. In this chapter we propose to notice yet a number of others who, for their works' sake, deserve to be held in remembrance.

(1) LIEUT.-COL. JOHN BLACKADER.

This "Brave soldier and devout Christian" was born at Bardennoch, Glencairn, on the 14th September, 1664. He was the fifth and youngest son of the Rev. John Blackader, "outed" minister of Troqueer, Kirkcudbrightshire. Of his early life very little is known with certainty. It is on record, however, that he entered the army as a cadet in his 25th year, and that he was present at the affair of Dunkeld in August, 1689.¹ He afterwards served under the Duke of Marlborough in Queen Anne's wars, and is said to have been present at close upon forty different actions. A Diary which he kept during his various campaigns, together with numerous letters belonging to the same period, escaped destruction by the merest accident, for they had been sold to a tobacconist as papers of no value, when curiosity on the part of the purchaser led to the discovery of their true worth. It was these papers that supplied the principal materials for the *Life and Diary of Lieut.-Col. J. Blackader*, which was prepared for the press by Andrew Crichton, the biographer of his father, in 1824. The Diary seems to have been designed as a spiritual register of the writer's experiences, and it shows us piety flourishing under circumstances apparently the most adverse. Why he

1. An account which he wrote of that obstinate encounter was printed and circulated in the papers of the time, and the MS. is now preserved in the Advocates' Library, Edinburgh.

embraced a military life we are not told, but we may be sure that the step was not taken without due consideration. The immorality and profanity of the army are often referred to in the Diary, and it is plain that his strictness of life exposed him to much obloquy and reproach. He was a man, however, who had the courage to be singular, and his adherence to what he believed to be right was firm and inflexible.

In the autumn of 1711 Col. Blackader retired from the army and took up his residence in Edinburgh. During his stay there he was elected a member of the Society for Propagating Christian Knowledge, and an elder of the College Church. Early in June, 1714, he removed to Stirling, where he lived the quiet uneventful life of a country gentleman. In 1715 he was unexpectedly called from his retirement to take command of a company of Volunteers, raised in the South and West to assist in quelling the insurrectionary movement set on foot by the friends of the young Pretender, but on the suppression of the Rebellion in the spring of 1716 he resumed his former retired pursuits. In the following year he was nominated Deputy-Governor of Stirling Castle, an appointment that seems to have been bestowed in recognition of the services he had rendered his country during the Rebellion, and he continued to hold the office until his death on 31st August, 1729. His remains were interred in the West Church of Stirling, within which, on the south wall, near the pulpit, a marble tablet has been erected to his memory.

(2) JAMES FISHER.

James Fisher, blind musician, composer, and author, was born in High Street, Moniaive, about the year 1759. He lost his sight by small-pox when only two years of age. Even in infancy he evinced a love of music, and it became not only a source of amusement to him, but also the chief means of gaining a sustenance in later life. Leaving Moniaive, he resided

for a number of years at Ochiltree. During his residence there he wrote several epistles in rhyme to Thomas Walker, John Lapraik, and other "rhyme-composing brithers," some of whom were correspondents of Burns. These effusions he included in a volume entitled *Poems on Various Subjects*, printed at Dumfries in 1790. *Poems, chiefly Scottish*, appeared in the same year, and an *Elegy on the Death of David's Psalms* in 1805. In addition to his poetical works, Fisher published two volumes in prose, *A Spring Day* (1803) and *A Winter Season* (1810). The former of these was received with considerable favour, and is said to have passed into at least five editions. He likewise composed a number of tunes for the violin.

Fisher removed from Ochiltree about 1809. His wife died in 1808, and is interred in Glencairn Churchyard, where a freestone monument bears the following curious tribute to her memory:—

"To the dear remembrance of Isabella, spouse to James Fisher, author of 'The Spring Day,' who departed this life April 27, 1808, having been nearly the space of 22 years his only pious, amiable, and affectionate wife.

My Isabella's precious dust here lies
 In sweet repose as in a bed of rest,
 While full of joy I know 'bove yonder skies
 Her better part rejoices with the bless'd.
 Next to her Heavenly Lord while here she lived,
 Her husband's care engrossed her thoughts and ways,
 Nor willingly, even once, him griev'd.
 This tribute due he to her memory pays."

(3) ALEXANDER CLERK.

Alexander Clerk, farmer, Caulside, (Calside), is entitled to notice as the author of a small volume of poems published at Dumfries in 1801. The volume contains a number of meritorious pieces in Scots, amongst others a poem "On Potatoes,"

which has often been attributed—although, we believe, erroneously—to Burns. Both the late Dr Craufurd Tait Ramage, of Closeburn, and the late Mr James Shaw, of Tynron, were of opinion that the poem was the work of Clerk, and the use of the word “cronie”¹ in the opening stanza certainly points to a Dumfriesshire rather than to an Ayrshire origin.

“Gude day! my auld acquaintance, cronie,
I’m blyth to see thee bloomin’ bonny;
O’ fruits an’ flow’rs there are na mony
Compar’d wi’ thee,
I question much if there be ony,
At least wi’ me.”

The family stone in Glencairn Churchyard is inscribed as follows:—

“In memory of Robert Clerk, who died in Calside, August 13th, 1800, aged 65 years. Also of Margret Sharp, his spouse, who died March 11th, 1799, aged 61 years. Also his son, Alexander Clark (*sic*), who died at Dumfries, 5th November, 1808, aged 46 years. Also Ketron Hastings, his wife, who died 12th August, 1810, aged 34 years. Also John Clark, son of Robert Clark, who died at Hillside, Parish of Keir, aged 39 years.”

(4) REV. ROBERT GORDON, D.D.

This eminent divine was born at Old Crawfordton, Glencairn, in the year 1786. He was only six years of age when his father died. The family was then in straitened circumstances, although there is good reason to believe that at a later date Dr Gordon was regarded by his friends as the rightful heir to the title and lands of Kenmure. With characteristic modesty and devotion to his work, however, he would take no step to establish his claim. Naturally the widowed mother

1. Crony, a potato. Dumfr. (Jamieson).

was concerned for her boy's education, and she felt greatly relieved when a kind-hearted schoolmaster in the neighbouring parish of Tynron offered to teach him free of charge. Robert would seem to have made good use of his opportunities, for, nine years later, he was appointed master of the school at Kirkland in his native parish, a position his father had held before him. He afterwards filled a more important educational appointment at Perth, and finally prepared for the ministry, first at Aberdeen, and afterwards at Edinburgh. In 1816 he was ordained parish minister of Kinfauns. Four years later he was translated to St. Cuthbert's Parish, Buccleuch Street, Edinburgh. He was subsequently called in rapid succession to Hope Park Church, the new North Church, and finally in 1830 to the High Church, Edinburgh, a charge then considered the first in the Church of Scotland. Dr Gordon presided at the great Convocation in Edinburgh in November, 1842, called to consider the crisis that had arisen in the Church, and it was generally admitted that his solemn words of address gave a fitting tone and character to the proceedings on that momentous occasion. At the Disruption he left the Established Church, and he was followed by nearly the whole of his large congregation. A list of his published writings will be found in the *Bibliography* (Appendix C). He died at Edinburgh on the 21st October, 1853. His death, it has been said, "deprived the Church of Christ of one of its brightest ornaments and strongest pillars."

(5) WILLIAM BENNET.

William Bennet, poet and journalist, was born near Barbuie, Moniaive, 29th September, 1802. From boyhood he was fond of rhyming, and in his nineteenth year he published a volume of verse, entitled *The Sabbath, and other Poems*. In that volume the author's name appears as "Bennoch," but in subsequent works the spelling was altered to "Bennet." About the time of this first venture in authorship

he was a frequent contributor to the *Dumfries Courier*, and in 1825-26 he conducted the *Dumfries Monthly Magazine*. Towards the close of 1826 he accepted the editorship of a Liberal newspaper called the *Glasgow Free Press*, but he afterwards withdrew from the Liberal party and conducted a Conservative journal, *The Glasgow Constitutional*. *Bennet's Glasgow Magazine* was founded by him in 1832. In addition to the volume mentioned, he published, *Traits of Scottish Life and Pictures of Scenes and Character* (1830), *Songs of Solitude* (1831), *The Chief of Glen Orchay*, a poem in five cantos (1840), and *Sketches of the Isle of Man*.

After residing successively in Ireland and in England, Mr Bennet took up his abode at Burntisland, where he devoted upwards of twenty-five years of his life to a new translation of the Scriptures. Although a few specimens of the fruits of his labours were published anonymously in 1875 under the title, *Truth Unlocked, by a Pioneer Witness*, the stupendous task was never completed. Mr Bennet died at Edinburgh, whither he had removed, on 3rd June, 1882. He is interred beside his wife in the cemetery at Burntisland.

(6) REV. JOHN INGLIS, D.D., F.R.S.G.S.

John Inglis, the distinguished missionary, was born in Ayr Street, Moniaive, 8th July, 1808. He received his early education at the village school, and after working for a time as a mason he formed the design of entering the ministry, and was enrolled a student of Glasgow University. On completing his studies he was licensed by the Reformed Presbyterian Presbytery of Paisley in 1842. In 1844 he went to New Zealand as a missionary to the Maoris. Eight years later he proceeded to Aneityum, the most southerly of the New Hebrides group of islands, and it is as the apostle of the New Hebrides that John Inglis deserves to be remembered. When he set foot on the island of Aneityum the natives were heathen canni-

bals. When he left it twenty-five years later the whole island had been brought under Christian influence.

Dr Inglis, on returning to Scotland, passed through the press a translation of the Scriptures into Aneityumese. He likewise published *Reminiscences of Missionary Life and Work in the New Hebrides* (1887) and *Bible Illustrations from the New Hebrides* (1890). The degree of D.D. was conferred on him by the Senatus of Glasgow University in 1883. He died at Lincuan Cottage, Kirkcowan, Wigtownshire, 18th July, 1891, in the eighty-fourth year of his age.

(7) REV. WILLIAM FRANCE.

William France, second son of the Rev. James France, minister of the Secession Church at Moniaive, was born 31st December, 1809. On his being licensed to preach no fewer than three competing calls were addressed to him by congregations in Cupar, Dunfermline, and Paisley. By the decision of the Synod, which then determined appointments in such cases, the calls from Cupar and Dunfermline were set aside, and the call from Paisley sustained. Mr France was accordingly ordained by the Presbytery of Glasgow to be colleague and successor to Dr Ferrier, Oakshaw Street United Secession Church, Paisley, on 2nd July, 1833.

During a ministry extending to close upon forty-eight years Mr France took an active part in the business of the large and influential Presbytery of Paisley and Greenock. He likewise fulfilled many important duties in the committees of the Church. In 1877 he had the honour of being called to occupy the Moderator's chair of the Supreme Court, and it was generally agreed that he discharged the duties of his high office with conspicuous ability. He died April 20th, 1881, and was laid to rest in Paisley Cemetery.

(8) REV. ALEXANDER GRIERSON, A.M.

Alexander Grierson was born at Bankhead, Glencairn, on

27th October, 1817. His father, Alexander Grierson, was descended from a Covenanting family, the Griersons of Lochenkit, while his mother, Margaret Cunningham, was a woman of true piety. Alexander was the youngest of a family of nine. He early developed a taste for books, and on leaving Crossford School, Glencairn, he was enrolled as a pupil at Dumfries Academy. He carried off many prizes, and at the time of leaving the Academy he was the first Latin scholar of the year. In 1830 his father left Bankhead and entered upon a tenancy of the neighbouring farm of Straith. The Rev. Dr Gordon, already mentioned, was a frequent visitor at Straith, and Alexander was wont to declare that Dr Gordon's high-toned conversation was a source of deep and abiding influence. On recovering from a protracted attack of typhus fever, he entered Glasgow College as a student at the opening of the session of 1835-6. Shortly afterwards he accepted a temporary appointment as mathematical master in Wigtown Academy. In the session of 1838-9 he returned to college, and at the close of 1842 he received the degree of Master of Arts with Honours. He then proceeded to Edinburgh, and completed his studies in the Edinburgh Divinity Hall under Dr Chalmers.

When the Disruption came Mr Grierson joined the Free Church. In May, 1844, a unanimous call was addressed to him by the Free Church Congregation at Irongray, Kirkcudbrightshire. He received a similar call from Ecclefechan, Dumfriesshire, but many circumstances combined to determine him in favour of Irongray, and his ordination there took place on 4th July, 1844. Devoted to his work, and winning the respect of his people, he spent a very happy life at Irongray. Mr Grierson was twice married: first to Miss Jessie Hyndman Miller, daughter of Alexander Miller, merchant, Glasgow, and afterwards to Miss Anne Hodge, daughter of Archibald Hodge, accountant, Paisley. He died 5th May, 1880, and was buried

in Glencairn Churchyard, where a plain granite stone marks his resting-place.

(9) JOHN HYSLOP.

John Hyslop, "The Postman Poet," was born at Kirkland, Glencairn, 9th February, 1837. His father was a labourer in the employment of Sir Robert Laurie of Maxwelton at a wage of between eight and ten shillings a week, and the boy's education, according to Murdoch, was "all compressed within one year. . . . mostly spent at an auld wife's village schule."¹ In 1852 the family removed to Kilmarnock. There John obtained employment as a letter carrier, and he continued to act in that capacity until shortly before his death in April, 1892. A small volume of poems from his pen was published in 1882, and a memorial volume, containing his collected verses, appeared in 1895. He is allotted a place in Murdoch's *Living Poets of Scotland*, where his poem, "Fever Stricken," and other products of his muse, are mentioned with approval.

Shortly before his death he contributed a set of verses, entitled "The King has called me," to the columns of the *Kilmarnock Standard*, which we here quote in full.

THE KING HAS CALLED ME.

The King has called me to his side to-night,
Bring me white garments—raiment pure as snow,
For all things must be clean, within, without,
When I into His Presence-chamber go
To praise His name who now has stoop'd so low.

Two shining ones but now His message brought
Here to this lower room wherein I dwell,
And, while their glory flooded all the place,
They said in tones clear as a silver bell,
"The Master calls for you, and all is well."

1. *Recent and Living Scotch Poets*, 1881.

I hear the music in the upper rooms,
 My soul like pent bird panteth to be free ;
 When that has passed beyond life's prisoning bars,
 Then burn or bury, do what pleaseth thee
 With the worn cage that is no longer me,
 For I shall neither know, nor hear, nor see.

O'er the cold clod where for a space I dwelt
 No loud lamentings make, nor sob, nor groan,
 No useless flood of tears, nor vain regrets,
 Nor wringing hands for me when I am gone.
 Through death's dark vale and up the golden stairs ;
 Christ's hand in mine, I go not forth alone,
 But go to meet the King upon His Throne.

Sometimes, perchance, amid the hurrying years,
 With friends in shady nook or wooded glen,
 You'll say, " He coined his soul's best thoughts in words,
 And sent them rushing through his ready pen
 In songs of hope to cheer his fellow-men."

If any songs of all the songs I've sung
 Make any music where life's discord mars
 God's harmonies, and through the souls of men
 Goes echoing on to heal some hidden scars,
 Then I shall hear it from beyond the stars!

(10) WALTER PATON, J.P., D.L.

Walter Paton was born at Dunreggan, Moniaive, in 1838. Leaving his native village in his fifteenth year, he went to Glasgow, where he entered the employment of Messrs David Black & Co., wholesale warehousemen. Five or six years later he started business as a retail draper on his own account, first in High Street, and afterwards in Jamaica Street. Subsequently he entered the wholesale trade, and at the time of his death he was a partner in the firms of Messrs Walter Paton &

Co., general warehousemen, and Messrs Paton & Moultrie, oiled garment manufacturers, both of Virginia Street, Glasgow.

Mr Paton was a shareholder in the City of Glasgow Bank, and suffered severe financial losses when that ill-starred concern came to grief. In 1884 he was elected a member of the Town Council of Glasgow. Four years later he was raised to the magisterial bench. When the municipalisation of the tramways came up for consideration he was made convener of the new Tramways Committee, and under his vigorous management the former horse haulage system was converted into the present successful electric system. He thus earned for himself the familiar cognomen of "the pioneer of the cars." Among his other activities Mr Paton was a member of the Govan Parochial Board, of the Clyde Trust, and of Hutcheson's Educational Trust. He was also a Justice of the Peace for the City of Glasgow. As an elder of Pollokshields West United Free Church he took an active part in Mission work, especially amongst the young. In 1904 he was presented by a large body of subscribers with his portrait in oils, and other testimonials, in recognition of his valuable public services.

He died at his residence, Strathcairn, Aytoùn Road, Pollokshields, on May 25th, 1906, and was laid to rest in the Necropolis of the city he had served so well.

(11) JOHN DALZIEL.

John Dalziel, of the Free Church Mission, Nagpur, India, deserves mention as a worthy son of the parish. Born 14th February, 1838, he decided while still a young man to devote himself to Mission work, and proceeded to India. After labouring for several years with devotion as a catechist or teacher, he died of cholera at his post, 13th November, 1876, aged thirty-eight years. He was survived by a widow and a family of two sons and four daughters. Both of the sons became doctors, one in Nigeria, the other in Calcutta. One of

the daughters elected to follow in her father's footsteps, and entered upon Mission work at Calcutta, where she died. The other members of the family are now resident in Edinburgh.

(12) REV. ALEXANDER TODD.

Alexander Todd was born at Moniaive, 13th October, 1845. His father was a mason to trade, and Alexander, when studying for the ministry, supported himself by following the same calling. Thus, as a working mason, he helped to build the walls of the new Glasgow University, Gilmorehill, within which he was afterwards to study. While attending college he took an active part in evangelistic work, and he deserves to be remembered as one of the noble band of workers who penetrated the wynds and closes of Glasgow, and helped to set the housing of the poor in the forefront of the burning questions of the day.

In 1876 he was ordained by the Presbytery of Glasgow as a Missionary to Madras. After a brief period of service he, with the sanction of the Foreign Missions Committee, transferred his labours to Chingleput, where he conducted a successful Mission until loss of health compelled him to return home. Failing to regain health in Scotland, he was urged to go to New Zealand, and he sailed for that country in 1882. He benefited so much by the change that he was soon able to accept a charge in North East Valley. Thereafter he was called to the pastorate of Hampden congregation, where he laboured, happy in the esteem and love of his people, until his death, 10th February, 1887. He was buried where he died, and his attached congregation have since erected to his memory a granite monument, which bears the inscription:—

In Memory of
 THE REV. ALEXANDER TODD,
 who died at the Manse, Hampden,
 10th February, 1887, Aged 41 Years.

And of his Daughter

ISABELLA,

Who died 13th October, 1886,
 Aged Eight Months.

II. CORINTHIANS, v., 1.

(13) ROBERT MACKILL.

Robert Mackill, founder of the firm of Robert Mackill & Co., shipowners, Glasgow, was born at Dungalston, near Moniaive, in 1848. On leaving his native parish he entered the office of Messrs Burrell & Son, Glasgow, of which firm he eventually became a partner. In 1881 he started the firm of Robert Mackill & Co., and under his management as senior partner a large commercial connection was soon formed.

Although it was only at rare intervals that Mr Mackill visited Glencairn, he never ceased to take a warm interest in the parish. Almost from the commencement of the Glencairn and Tynron Horticultural Society he offered a number of prizes annually for the encouragement of horticulture in the district, and in 1898 he gifted three stained glass windows to Glencairn Free Church, primarily as a memorial of his father and mother, but likewise as a token of his love for the home and the Church of his youth. He died at Glasgow, 12th March, 1906, in his fifty-eighth year.

Before leaving this part of our subject we must refer to one who, although not born in Glencairn, was long prominently associated with the life of the parish. We refer to the late Colonel Sir George Gustavus Walker of Crawfordton. Sir George succeeded to the estate of Crawfordton on the death

of his father, Mr John Walker, D.L., in 1857. He afterwards purchased Jarbruck and the Hill of Peulton, and on the latter property he built in 1863-66 a handsome mansion, where he resided until his death on 5th August, 1897. Sir George's public life began in 1855, when he joined the Dumfriesshire Militia, at the age of twenty-five, with the rank of Captain. He afterwards devoted a large part of his time to developing and perfecting the defensive forces of the country. In 1859 he appeared in the political arena as an independent candidate for the Dumfries Burghs, against the late Mr William Ewart. Although unsuccessful at the poll on that occasion, he was returned unopposed as member for the County in 1865 in succession to the late Mr Hope-Johnstone of Annandale. He had the distinction of being appointed Aide-de-Camp to the Queen in 1884, and knighthood was conferred upon him in 1892. The following appreciation by one who knew him intimately forms a fitting tribute to his memory:—
“There was in him an instinctive hatred of anything that bordered upon duplicity and time-serving, and he would condemn such conduct in language forcible and true. He knew what he felt and meant himself, and he took care that others knew it also. Such thorough-going, outspoken honesty is especially valuable in a soft and selfish age, when principle often gives way to expediency, and men ask not what is right and what is true, but what is easy and profitable and likely to bring in a quick return. . . . As long as health and strength were given him he wrought loyally for others, for home and family, for country, and for Queen; now he rests from his labours, and his works do follow him.”¹

It only remains to indicate briefly how the parish is taking part in the life and work of the present day. It will be seen that Glencairn is represented by her living sons and daughters

1. The Rev. Sir Emilius Laurie, Bart., B.D. *In Memoriam Sermon.*

in many spheres. In the Church we have the Rev. William Neve Monteith, B.D., parish minister of Elie; the Rev. Hugh Carmichael Walker, M.A., rector of Wooton, Canterbury; also the Rev. Charles Henley Walker, M.A., who, along with two sisters, Jessie Eleanor and Edith Maud, is engaged in missionary work in India; while in the lay part of Church work, in agriculture, in parish and county government, and other spheres—we for we can mention only a few of his activities—we have William Barber, Esq. of Terreran, M.A., J.P. The medical profession is represented by Professor James T. Wilson, of Sydney University; and by Doctors Borrowman, Proudfoot, Blackley, Kidd, and Monteith; nursing by Miss Mabel Caroline Walker, formerly matron Soldiers' Home, Pietermaritzburg, now matron Soldiers' Home, York; education by Mr James Fergusson, Morpeth; journalism by Mr William Fergusson, Manchester,¹ and Mr William Dickie, sub-editor of the *Dumfries and Galloway Standard*; the navy by Frederick Murray Walker, Commander R.N.; the army by Captain James Charles Walter Connell, 1st Battalion King's Own Scottish Borderers; Major William M'Call of Bardennoch, 3rd Battalion K.O.S.B.; Captain John C. Monteith, 1st Battalion Bedfordshire Regiment; Captain George Laurie Walker of Crawfordton, late Captain Argyle and Sutherland Highlanders; and Colonel Claude Villiers Émilius Laurie, C.B., D.S.O., late Commanding Officer 3rd Battalion K.O.S.B., a worthy foster-son of the parish. Outside the professions there are many who hold responsible appointments in the Civil Service or fill positions of trust in the commercial sphere. As time passes on we doubt not that other sons and daughters will arise to maintain the honourable record.

† 1. Since this reference was penned William Fergusson has passed to his rest. †

CHAPTER XIII.—BURNS AND GLENCAIRN.

The transcendent fame of the poet Burns confers distinction upon any place associated with either his personality or his poetry. As Glencairn was one of the Dumfriesshire parishes over which he exercised supervision as an exciseman, and Crossford one of the places regularly visited by him in the discharge of his official duties, the poet-gauger's connection with the parish may be said to have been of a somewhat intimate character. Whether Burns in the course of his visits entered Glencairn from the south by way of Dunscore, or from the north by way of Tynron, cannot be stated with certainty. Part of an Excise book is in existence in which the places of call appear in the following order:—"Thornhill, Penpont, Cairnmill, Tynron, Crossford, Dunscore." This probably implies that he travelled up the valley of the Nith, and returned by the valley of the Cairn. Be that as it may, his visits to Crossford must often have brought him into contact with such friends as Riddell of Glenriddell, Laurie of Maxwellton, and Fergusson of Craigdarroch, and it may safely be assumed that to the poet Glencairn had other memories than those associated with

" Searching auld wives' barrels,
Och, hon! the day!"

It is to this period that the song of "The Whistle" belongs, and although the scene of the famous bacchanalian contest which it celebrates was Friars' Carse, in Dunscore parish, the contestants—who were the three gentlemen we have just named—were all connected territorially with Glencairn. The "minute of bett" possesses a curious interest, and may here be quoted:—

"The whistle gained by Sir Robert Laurie (now) in posses-

sion of Mr Riddell of Glenriddel, is to be ascertained to the heirs of the said Sir Robert now existing, being Sir Robert Laurie, Mr Riddell of Glenriddel, and Mr Fergusson of Craighdarroch, to be settled under the arbitration of Mr Jn. M'Murdo, the business to be decided at Carse, the 16th of October, 1789.

“(Signed)

“ALEX. FERGUSSON.

“R. LAURIE.

“ROBT. RIDDEL.

“Cowhill, 10th October, 1789.

“JNO. M'Murdo accepts as judge.

“GEO. JOHNSTON, witness, to be present.

“PATRICK MILLER, witness, to be pre. if possible.”



THE CRAIGDARROCH WHISTLE.

The victor in the strange contest was Mr Alex. Fergusson, and the whistle upon which he blew the “requiem shrill” of the competitors he had vanquished is now among the heirlooms of the Fergusson family. It is of interest to notice that the first Scottish winner of the trophy, of whom we have any knowledge, was the father of “bonnie Annie Laurie,” and that the historic contest, sung by Burns, was between two of Annie Laurie’s grand-nephews and a grandson.

There are other passages in the poet’s published writings that link his verse to Glencairn. The set of elegiac verses commencing

“Fate gave the word, the arrow sped,”

was addressed by the poet to Mrs Fergusson of Craighdarroch

on the death of her son, a young man of promise. His friend and patron Robert Riddell of Glenriddell has been honoured in no fewer than four sets of verses. There are likewise verses addressed to Mr William Nicol and Mrs Walter Riddell. It was long believed that Lagganpark, in Glencairn, was the scene of the convivial meeting celebrated by Burns in the song, "Willie brewed a peck o' maut," but Dr Currie's statement on this point may now be considered discredited. If the meeting really took place at Laggan it is difficult to conceive what object the poet could have had in saying "the meeting was held at Moffat."¹ Moreover, William Nicol did not purchase Laggan until the end of March, 1790, and as two verses of the song are quoted by Burns in a letter written in October of the previous year, it seems reasonably certain that Dr Currie is in error when he says that the verses were written in honour of William Nicol's house-heating on entering the farm of Laggan.

To Glencairn, however, undoubtedly belongs the distinction of having furnished Burns with the only subject that ever seriously engaged his attention as a would-be dramatist. Writing to the Countess of Glencairn from Ellisland in December, 1789, he says:—"I have turned my thoughts on the drama. . . . Does not your ladyship think that an Edinburgh theatre would be more amused with affectation, folly, and whim of true Scottish growth than manners which by far the greatest part of the audience can only know at second hand?" Chambers suggests that the poet's ambition in the direction of the drama had been stimulated by reading English plays and visiting the Dumfries theatre; but, from whatever source derived, it is evident from a letter written by his friend Mr Ramsay of Ochtertyre to Dr Currie that it was cherished for some considerable time. Dr Ramsay, describing a visit paid to the poet in the autumn of 1790, says:—"We fell into conversa-

1. *Letter to Captain Riddell, 16th Oct., 1789.*

tion directly and soon got into the *mare magnum* of poetry. He told me that he had now gotten a story for a drama, which he was to call *Rob Macquechan's Elshon*, from a popular story of Robert Bruce being defeated on the water of Cairn, when the heel of his boot having loosened in flight he applied to Robert Macquechan to fit it, who, to make sure, ran his awl nine inches up the King's heel." "What," says Chambers, "even so lively a wit could have made of such an incident as Rob Macquechan's elshon we cannot tell. It does not seem to have ever gone beyond an intention."

It is possible, however, that there were details in the story not mentioned by Dr Currie's correspondent, and in this connection it is interesting to compare the legend as we have it to-day with the version given by Mr Ramsay. M'Caughie—this, it appears, is the correct form of the name—was a cobbler to trade and very deaf. When King Robert the Bruce asked for repairs to his boot heel the cobbler replied "Dae what?" (do what?). The request was repeated, but with no better result. Out of patience with the apparently dull-witted cobbler, the King in a loud and somewhat peremptory tone again stated his request. This time the cobbler understood what was wanted, and not only undertook the job but also performed it so well that the Bruce bestowed upon him a grant of lands to be called Dae-what (Dalwhat). This story, it need scarcely be said, is more ingenious than reliable. The place-name Dalwhat is almost certainly far older than the days of King Robert the Bruce, and its meaning as given elsewhere, if less romantic, is certainly far more illuminative.¹

1. It does not follow that Bruce never visited Glencairn. On the contrary, traditions of his presence in the parish are extremely persistent, and whether or not we accept the highly circumstantial account given by John Gordon Barbour in his *Unique Traditions* of an engagement with the English a little to the east of Moniaive, in which Bruce personally commanded, it is at least probable that the brave assertor of Scottish independence must often have passed through the parish in the course of his journeyings between Ayrshire and the south-west of Scotland. In

The Rev. Dr King Hewison, of Rothesay, a recognised authority on literary and antiquarian subjects, has recently suggested that Burns's "Address to the Deil" is associated with Glencairn. He thinks it probable that the poet derived his inspiration from an account¹ published (Glasgow, 1772) by John Stevenson, Land Labourer, of a personal encounter which he had with Satan in the policies of Craigdarroch. The poem certainly contains verses that recall Stevenson's curious account, and it is noteworthy that the idea of the Address was suggested to Burns, as he himself declares, by "running over in his mind the many ludicrous accounts and representations we have from various quarters of this august personage." The point, unfortunately, does not admit of verification. Once more, Burns's references to James, Earl of Glencairn, are of interest as addressed to one who derived his title from the parish. Deep as the poet's obligations to that estimable nobleman undoubtedly were, they have been amply discharged, for he has embalmed his memory in imperishable verse.

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

Bain's *Calendar of Documents relating to Scotland* (Vol. II., p. 311) we find an interesting reference to the presence of the Scots army in the near neighbourhood of Glencairn in the autumn of 1301. "William de Dorem his bachelour, to the K. Informs him that this Monday next after the feast of St. Matthew, a spy came to him at Peblys from Nithsdale, and told him for certain that the Scots who were in Galloway had retreated towards Nithsdale, and this Sunday last were at 'les Kellys,' and would be on Monday after at Glencairn, but whither from thence they would 'draw,' he did not certify him. Whereon he sent the news at once to all the K.'s garrisons, that they should be careful of the K.'s ordnances and honour as lately commanded, by God's aid."

1. *A Rare Soul-Strengthening and Comforting Cordial for Old and Young Christians.*

CHAPTER XIV.—INDUSTRIES, PAST AND PRESENT.

The chief industry of the parish is agriculture. Down to near the close of the eighteenth century the soil was cultivated in an extremely primitive fashion. In illustration of this it may be mentioned that less than a hundred years ago men and even women were occasionally yoked to the plough and the harrow in much the same way as horses are yoked to-day. An intelligent villager, still living, remembers seeing the whole of a large feu at the Neiss cultivated in this fashion, a mother and her daughter being yoked to the plough, while a male member of the family held the shafts. In another instance, still more recent, all the harrowing of a considerable plot of ground in the neighbourhood of Moniaive was done by one of the daughters of the family dragging a large bundle of thorns, weighted with stones, over the surface of the ground. It may be readily understood that the crops raised under such simple methods of tillage were extremely poor.

The more intelligent farmers were beginning to shake off the fetters of custom, however, and a great impetus was given in this direction by the establishment in 1784 of the Highland and Agricultural Society of Scotland. This Society, by means of its publications, induced land-owners to consider the possibility of improving their estates, and in a short time a new interest began to be taken, not only in the improvement of land, but also in all else that concerned the pursuit of agriculture. "Soon after the second Rebellion," says M'Dowall, "increased attention was paid to tillage by the farmers of Nithsdale. Fields were enclosed, waste lands were reclaimed; shell-marl and lime lent their fertilizing influence to the soil."¹ There

1. *History of Dumfries*, 3rd Edition, p. 600.

were some, however, who refused to be influenced by such "giddy-headed projectors," and there were others who, while less conservative, were either too dull-witted or too indolent to profit by the example of their more enterprising neighbours. An individual of the latter class is said to have conveyed a load of lime to the centre of one of his fields, where, having dumped it down, he remarked, with the air of one who had done all that could reasonably be expected of him, "There, *that* shou'd shairly warm your auld hairt." Other mistakes of a more excusable kind were made. Thus, some were tempted by the wonderful results produced to carry the system of liming too far, and we are told that the consequences were in many instances disastrous.

Simultaneously with improved methods of cultivation, the erection of march and sub-division fences became general. This conferred two distinct benefits upon the farmer. It reduced the labour of tending cattle, and it helped to clear the land of a superabundance of stones. Stone fences are now being replaced to a large extent by wooden palings, but we are disposed to agree with the shrewd old farmer who was quoted one day in our hearing: "I like a stane dyke; when it tumbles doon there's aye something left to begin wi' again."

Although oats was the principal crop, wheat, barley, pease, and beans were all grown to a limited extent. Small plots of flax were likewise cultivated, the portion of ground set apart for this purpose being called the "hemp rig." When this crop was ripe, it was tied in sheaves and stoked for a few days. It was then steeped in one or other of the lint wells, which were to be found in the parish, and was allowed to remain there until the "souring" process, as it was called, had proceeded far enough. The flax was then dried and sent to the mill to be converted into lint. It may be of interest to mention that Corsmolloch spring, in the neighbourhood of Moniaive, was long in favour as a place for the steeping of lint. The nearest lint mill

appears to have been in Dunscore parish. The lint was afterwards spun, during the long winter evenings, on the "wee wheel" at home. Out of the coarser sorts "harn" shirts were made for the men, while the finer qualities were woven into linen for napery, an important part of the "plenishing" that every bride was expected to contribute towards the equipment of her future home. There are families in the district that still possess specimens of this home-made linen. These they rightly prize, for the articles are of beautiful design and workmanship, and prove that the art of home weaving had been brought to a high degree of perfection. Down to the latter part of the eighteenth century the manufacture of linen continued to occupy an important position amongst the domestic industries, but from that time onward it steadily declined.

Mention must be made of another class of remains associated with agriculture. We refer to the kilns or "killogies," which the farmers used for drying their grain before grinding it into meal. These interesting structures, although by no means uncommon, so often resemble a natural depression in the ground that they may easily be overlooked. Well-defined examples may be seen on the lands of Marwhirn and Crawfordton in Glencairn, and on the lands of Shillingland in Dunscore, close to where that parish marches with Glencairn.

Glencairn was prominently identified with another, and, for a time at least, important branch of agricultural industry, namely, the droving of cattle to England. A more or less intermittent trade of this kind had apparently existed in the district from about the middle of the eighteenth century, but it was not till the century was near a close that the trade reached its highest development. At that time, according to the estimate of Sir John Sinclair, about 100,000 head of cattle were sent to England yearly from Scotland, and of that number we know that a large proportion—possibly not less than one-sixth—was

contributed by the three south-western counties. The trade was in the main profitable, but it was liable to great vicissitudes. Messrs Smith of Jarbruck, Glencairn, were its principal local representatives. When a sufficient number of cattle had been bought, they were collected into droves to be dispatched, under the care of a "topsmen" on horseback and a number of assistants on foot, to the English markets. An old villager, now deceased, remembered seeing a drove that extended from Jarbruck to Dunscore, a distance of between five and six miles. Although vehicular traffic at that time was much less common than it now is, the management of such a large herd must have been a task of no little difficulty, and the wonder is that losses from mishap were so few.

DOMESTIC INDUSTRIES.

Among the women and girls of the community muslin embroidery or "flowering," as it was called, was largely practised in Glencairn. The importance of the industry may be gathered from the fact that "during the first six months of 1853, one Glasgow house alone paid £90,000 to muslin sewers scattered over the country."¹ Flowering, of course, was much less exacting, physically, than field labour. Hence, when some amazon of the harvest rig wanted to show her contempt for a lagging fellow-worker she was wont to declare, "Hets, ye're nae better than a Moniaive floorer." It is of interest to know that down to little more than forty years ago a village dame continued to collect "wabs" of flowering to be transmitted to firms trading in this class of goods.

Hand knitting was another common occupation of the people, and it seems to have been engaged in without distinction of sex or class. A few other industries, most, if not all, of which are now extinct, were carried on to a limited extent in

the parish; namely, weaving, coopering, thatching, basket-making, candle-making, nail-making, and slate quarrying. Of these, weaving was undoubtedly the most important, a considerable number finding employment in weaving the yarns spun in the households of farmers, tradesmen, and others, into cloth for the use of their families. Work of this kind was well paid, and to become a weaver was often the height of a village boy's ambition. An apprentice on entering upon work had to sign an "Indenture," and on leaving he received a "Discharge." By the courtesy of Mr John Crinean, ex-Registrar, we are able to subjoin a copy of a document of the latter class. This may serve to illustrate an almost forgotten phase of village life.

DISCHARGE JAMES MUIRHEAD, WEAVER, TO JOHN MUIRHEAD,
WEAVER, 1776.

— — I, James Muirhead, Weaver in Minihive, WHEREAS John Muirhead, likewise in Minihive, my Brother, hath for the space of FOUR years immediately preceding the term of Lammas last, Conform to Contract and Agreement made and Entered into by me with him for that Effect, faithfully, honestly, and truly, as a Servant and Apprentice, served me the said James Muirhead in my Art, Trade, and Calling of Weaver-work; With which Service and Apprenticeship I hereby hold me well content and satisfied, and renounce all Objections and exceptions in the contrary; THEREFORE WIT YE ME the said James Muirhead to have exonerated, quitclaimed and discharged, As by these presents I exoner, quitclaim and discharge the said John Muirhead, my Apprentice foresaid, of all Clags and Claims, Debts and Sums of money in name of 'Prenticefee, or other prestations whatever, Exigible by me of him by and through his said Service and Apprenticeship allenaryly; And of all Action and purguit anwise competent to me for the same. And I hereby bind and oblige myself to reiterate and renew this

present Discharge upon paper duly stamped, if required by him, and that at his sole Charges and Expenses; Amplifying and enlarging the same with a Clause Warrantice from me, my Heirs and Executors, to the said John Muirhead and his Heirs and Executors, Clause of Registration, and all other Clauses needful for their further and full security in the premisses. And in testimony thereof I have subscribed these Presents, written upon this and the preceeding page by Robert Davidson, Postmaster at Minihive, this TENTH day of December, One Thousand seven hundred and seventy-six years, before these Witnesses, William Wallace, Robert Hunter, and James Maxwell, all Weavers in Minihive.

X JAMES MUIRHEAD.

MODERN AGRICULTURE.

To-day Glencairn is chiefly famous for its sheep-walks. During the last twenty years there has been a tendency to replace Cheviot or Whiteface sheep by the Blackface breed, thus reversing the tendency that Mr Smith says¹ was apparent in 1876. It is possible that the recent advance in the value of Cheviot wool will act as a check upon any further development in the same direction, but at the present time we believe that fully one-half of the sheep stocks in Glencairn are of the Blackface variety.

The favourite breed of cattle is the Ayrshire. The late Mr James M'Millan of Woodlea was unceasing in his efforts to improve and popularise this valuable breed, and to-day there are few parishes in which the Ayrshire may be seen in greater perfection. At the annual sales of Ayrshire calving heifers held at Castle-Douglas, those from Tererran have invariably taken a prominent place, not seldom heading the list of averages. In 1909 Mr Barber's queys made a price which for commercial unpedigreed animals will be hard to beat, namely,

1, Monteith's *The Parish of Glencairn*, p. 54.

£17 6s for twenty-four, the ten best making no less than £20 a-piece. Other lots from Crawfordton, Shancastle, Straith, and Woodlea—all farms in the Glencairn area—realised prices only very slightly lower. During recent years one of the principal land-owners of the parish, the Rev. Sir Emilius Laurie, Bart. of Maxwelton, has turned his attention to the Ayrshire breed, and he is already known as a leading prize-winner at the principal district shows. Although the parish has long been considered most suitable for the Ayrshire, not a few Galloways have been seen from time to time, diversifying the landscape with their handsome frames and glossy coats. Mr Francis N. M. Gourlay founded a herd of Galloways at Twomerkland in 1898, largely built up by purchases from the famous stocks of Tarbreoch, Chapelton, Castlemilk, Lochenkit, and Glasnick. Removing to Craigneston in 1906, he began to exhibit in 1907, and since then he has come rapidly to the front, both as a fancier and as an exhibitor of the breed. One of his animals, "Keystone" by name, was champion at the Highland and Agricultural Society's show at Aberdeen in 1908, and also the winner of premier honours for aged bulls at the Royal Agricultural Society of England's show held at Liverpool in 1910. To Mr Gourlay the parish is also indebted for the introduction of a beautiful stud of Shetland ponies, with which he has been a successful exhibitor at leading shows.

For reasons that are difficult to explain dairy-farming has not been developed to any extent in the parish. One local agriculturalist, whose opinion is entitled to respect, anticipates the day when a flourishing butter factory will be established in Glencairn. As the parish is well adapted to dairying, the idea is in no way chimerical. The fattening of cattle, and the breeding and rearing of pigs, receive very little attention. Although farmyard fowls are generally kept, systematic poultry-farming is all but unknown. Now that railway facilities for the

marketing of produce have been provided, it may reasonably be expected that the economic value and importance of this last branch of agricultural industry will become better recognised.

The staple crops of the parish are hay, oats, turnips, and potatoes. As a rule, hay and oats are no more than average crops, but on Crawfordton home farm, and one or two other farms, both oat and hay crops are sometimes raised far in excess of the average. Turnips and potatoes are generally good.

Modes of Husbandry :—

On arable lands a system of six-year rotation prevails. The course of cropping is generally as follows:—*First year*, Oats after lea; *Second year*, Green crop (Turnips or Potatoes); *Third year*, Oats after green crop; *Fourth year*, Ryegrass (either for hay or for pasture); *Fifth and sixth years*, Pasture. Generally speaking, the lea corn and the green crop are liberally manured, and very often farmyard manure or lime is applied to the young grass.

Leases :—

Leases are commonly for fifteen years, with mutual breaks at the end of five and ten years. On one large estate in the parish a system of annual leases has been introduced, but it is too soon to speak of the results of this departure.

Wages :—

The Rev. William Grierson, when writing his account of the parish of Glencairn during the closing decade of the eighteenth century, concluded his references to the economic conditions of the parish as follows:—"The charge of living, and the hire of labourers and servants of every denomination continually increases. A common labourer gets £6 and some £10 in the year besides bed, board, and washing, and 8d, or indeed, at some employments 1s, per day, besides victuals. . . . If things go on as they have done for some years past, such high

wages will doubtless become more frequent." No one will be disposed to question the prescience of the writer. To-day unmarried men receive on an average £30 in the year, and women servants £20 to £22. Although the wages of married men have not risen to a corresponding extent, there has been material improvement in their case also, more especially during the last fifty years. Shepherds now receive £50 on an average, and ploughmen £48. The full wage is not always paid in money; indeed, it is the rule to deduct a proportion for cow's grass and for certain quantities of meal and potatoes, but this is an arrangement that appears to be satisfactory to both parties. Lambing assistants have often to be employed for about four weeks in the year, and £6 to £7 with board—actually as much as was paid about the beginning of last century for a whole year's work—is by no means an unusual wage for this class of workman. Naturally, this great advance in wages has had an ameliorative effect upon the condition of the agricultural population generally. It may safely be said that the worker of to-day is better housed, better clothed, and better fed, and that at the same time he commands opportunities for healthy recreation to which his fellow-worker of last century was an entire stranger.



CHAPTER XV.—GLENCAIRN DURING THE NINETEENTH CENTURY.

In attempting a short, general survey of the social and industrial life of the parish during last century, we have to depend upon stray scraps of local tradition, statements in the parochial records, occasional references in the works of local writers, and the meagre details that are to be found in the Statistical Account of the parish.

That the life of the people during the earlier portion of last century was simple and homely goes without saying. Luxury, as we now understand it, was almost unknown. The dwellings of the common people were built of stone and turf covered with thatch, and generally consisted of a single compartment. The windows were small. Owing no doubt to the window tax, which was imposed in 1695 and remained in force until 1851, they were not infrequently stuffed with straw or fern instead of being filled with glass. Floors were usually earthen, only the passages being paved. Opposite the door of every dwelling, and rarely more than a few feet away, stood the "kitchen-midden," a mal-odorous heap of animal offal and general household refuse. The mode of living was in keeping with the houses. The principal furnishings consisted of a box-bed or two, a table, some stools, and a few wooden cogs and bickers.

DRESS.

The poor dressed very meanly. The almost universal dress of middle-class gentlemen was "hodden-grey," that is, home-made grey, a cloth woven out of a mixture of black and white wool in its natural state. It was no unusual thing for a laird and the different members of his family to get only a single

outfit in the year. New suits for the men and new gowns for the women would be provided about the "preaching time," as the annual Communion season was called, and these had to serve as "keepin'" suits or dresses, as the case might be, until that time twelvemonth, when they were supplanted in their position of honour and henceforth subjected to the tear and wear of ordinary work-a-day life. For head-gear the men wore flat cloth bonnets, often of home manufacture, and the women linen "toys" or mutches. We are told that towards the middle of last century an ambition sprung up amongst the farmers' wives and others of humbler station in life to possess "Leg-horns." Hats or bonnets of this famous straw were expensive, however, and the ambition was often difficult of attainment. Once procured, the "Leghorn" became a treasured possession. It was altered year after year, and after each occasion on which it had been worn the loops and bows of ribbon with which it was adorned were carefully arranged, and pieces of paper inserted to keep them, if possible, in all their pristine freshness. This practice led to the discomfiture of one prideful dame, who, hurrying to get ready for church one morning, forgot all about the paper insets in her bonnet, and it was only when the titters of an amused congregation broke upon her ears that she realised the figure she cut. During summer the children and not a few of their elders went bare-headed, and not infrequently bare-footed as well, to kirk and to market. The no-hat cult is therefore no new thing. Tailors and dressmakers did the most of their work in the homes of their customers, a dressmaker's usual wage being 1s per day with food, and a tailor's, 1s 6d.

FOOD, LIGHT, AND FUEL.

Porridge and potatoes were the staple food of the people. Home-brewed ale, commonly called "tippenny"—the price of the ale being twopence per Scots pint—was the favourite drink.

It was a very harmless beverage despite the eulogium passed upon it by Burns,

“Wi’ tippenny we fear nae evil.”

Light was supplied partly by tallow candles of home manufacture, stuck in what was called “a carle” candlestick, and partly by oil burned in a cruise made of iron or tin. Both the “carle” candlestick and the cruise have now passed into the category of museum curiosities. Down to the close of the eighteenth and the beginning of the nineteenth century peat was the universal fuel. No great difficulty was experienced by the farmers and cottagers residing in the more hilly portions of the parish in obtaining supplies of this useful combustible. The villagers of Moniaive, however, were under the necessity of resorting to the Fell and Craigmuir moors, some six or seven miles away. This entailed an extra outlay of 1s 9d to 2s 6d per load for cartage. The usual charge for cutting peats was 1s 9d for four cart loads, known as the half “dark.” (*Darg, dark*—a certain quantity of work.—*Vide Jamieson*).

As peat-cutting continues to play an important, although a decreasing, part in the social economy of the district, a short description of the process of preparing the fuel may not be out of place. Two methods of peat-cutting are practised, one in a perpendicular, the other in a horizontal direction. In Glencairn the perpendicular method is favoured. As the peats are cut they are thrown into a barrow to be conveyed to the place where they are to be spread to dry. This drying process may take a week or longer according to the weather. The peats are afterwards “fitted,” that is, set up in cone-shaped stacks of four or more peats to a “fitting.” They remain in this position perhaps two weeks or more until firm and hard. They are then “turn-fitted,” which is simply a repetition of the process of fitting on an extended scale. The peats are now in small stacks or clumps, and no further attention is required,

beyond rebuilding the stacks where necessary, until the fuel is in a fit condition to cart home.

To the lads and lasses of a former generation the work of the peat field would seem to have been highly attractive. Nor is this to be marvelled at when we think of the opportunities for innocent enjoyment that this form of labour afforded. With the mirth and daffin by the way, the cheerful banter during the mid-day meal of sowens or sweet-milk porridge, the stolen moments of relaxation amid fragrant reaches of bog-myrtle and heath, is it surprising that young men and maidens should have found there more than an antidote for the laborious hours of rustic toil?

CUSTOMS AND BELIEFS.

Comparatively little time appears to have been found for amusements. Cards and draughts were almost the only indoor games, and as cards were banned in many homes, it was often draughts or nothing. Neighbourly visits were frequent, however, and with song, riddle, and story, supplemented sometimes with a dance, there was little room for irksomeness. Festival days and seasons, such as Hallowe'en and Hogmanay, afforded special opportunities of enjoyment, and seem to have been seized upon with avidity by the people. Burns's description may be accepted as typical of such gatherings:—

“ On Fasten-e'en we had a rockin',
 To ca' the crack and weave our stockin';
 And there was muckle fun and jokin',
 Ye need na doubt;
 At length we had a hearty yokin'
 At sang about.”

—*Epistle to John Lapraik.*

Superstition was widespread. Many houses, woods, and bridges in the parish were supposed to be haunted, and very

few cared to pass such places alone after nightfall. A belief in witches, fairies, and malevolent spirits of various kinds was almost universal. Hence the use of charms and amulets. A renowned witch—"Glencairn Kate" by name—figures in Robert Kerr's famous witch poem, "Maggy o' the Moss."¹ She was one of four carlins who distinguished themselves on the night of the witches' ride through the air on broomsticks to attend the devil's levée. Strange customs were observed at births, marriages, and funerals: thus, no birth was complete without its "blythe-meat" or birth-feast; no marriage without its "riding for the broose," a race, generally on horseback, in which the victor was rewarded with a bottle of whisky;² and no funeral without its dole of bread and cheese or whisky.

Side by side with much that seems rude in the life of our forefathers there is not a little that calls for commendation. In the home, for example, a simple and earnest piety prevailed. Probity was rarely absent from business transactions, and it may be questioned whether even a more kindly feeling did not permeate the social relationships. Many of the maxims of our forefathers still linger in the district, and they discover to us a people shrewd, self-reliant, and withal God-fearing. We close our chapter with a sheaf of proverbs, very few of which have been gleaned either for Henderson's or for Hislop's well-known collection. So far as appears, indeed, some of them are native to the soil.

PROVERBS, ALPHABETICALLY ARRANGED.

A famine aye begins at the peat stack.

A gaun fit aye gets.

A man ridin' for his life will never notice it.

1. Nicholson's *Historical and Traditional Tales*, 1843.

2. Originally the prize was a bowl of brose or spice broth, hence the name *broose* or *brose*.

As mim as a May paddock.

A thochtless heid gies the feet muckle to dae.

Bend the willow when it's green

Between the age of three and thirteen.

Bonnie folk and ragged folk are aye bein' caught at.

Doctors and ministers are ill¹ craws to shoot at.

Folk that'll do nocht but speer should never be tald ony-
thing.

Hair by hair makes the carle's heid bare.

I may rin in rags but I'll no' rin in debt.

It's no' the rummilin' cairt that coups first.

Jist cool in the water ye het in.

Mony han's make speedy wark.

Mair strict than strecht.

Oweragain's no' forbidden.

Rinnin' parents make lazy weans.

Sap bodes luck.

Shoon soles never make good uppers.

The deil's bairns hae aye their daddy's luck.

The last meenit's aye the hardest ca't.²

Them that burns *you* for a fule wastes their firin'.

There's never a heich but there's a howe.

There's muckle to do when muirmen ride,

There's buits and spurs and a' to provide.

There's nocht like the auld hounds for the lang hunt.

There's far mae marrit than keep gude hoos.

They're aye welcome that bring.

1. Unlucky. Another form has "kittle craws." 2. Driven.

Walth gars folk waver.

Writings are only for rogues.

Ye'd better hae a sairy¹ saut-fat² than a giesen'd³ girnal.⁴

Ye may hang yer meal-poke to the door,
But Providence winna fill't afore mornin'.

Ye're like the ill plack, ye'll come back.

1. Sorry or poor. 2. Saltbox. 3. Shrunk and gaping through dryness.
4. Meal ark or chest.



"CARLE" CANDLESTICK, 19th CENTURY.

CHAPTER XVI.—MONIAIVE.

Moniaive, the principal village of the parish, is situated on the Dalwhat and Craighdarroch tributaries of the river Cairn. It is three hundred and fifty feet above sea-level, and has a population of between five and six hundred. The valley of the Cairn approaches this point with a wide and graceful sweep, and here the village nestles pleasantly in the lap of the green hills where they open their friendly arms to welcome the traveller into Galloway. Nature and art vie with each other in the attractions of the place. Minnyhive—to use its former musical name—has to be viewed from many standpoints if its varied aspects of beauty are to meet with just appreciation. It has, indeed, been sometimes described as one of the prettiest villages in Scotland. Any who view it from Dunreggan Hill on the north, from the neighbourhood of Blackstone or Ingleston on the south, from the boulder-strewn height of Bankhead Craigs on the east, or from the Golf course on the west, not to mention other points, will find ample reason for endorsing this opinion.

Various suggestions have been offered as to the origin of the name. The prefix *mony* or *minnie* is almost certainly either *monadh*, “a moor, a hill,” or *moine*, “a moss,” but the suffix is much more difficult. The Rev. James B. Johnston, B.D., author of *The Place Names of Scotland*, thinks that the name is derived from *moine ghabaidh*, which signifies “dangerous moss;” while James A. Robertson, F.S.A., Scot., in his *Gaelic Topography of Scotland* favours *monadh-abh*, “the hill of the water or stream.” With reference to the former of these derivations, it is not easy at the first glance to find much resemblance between *ghabaidh* and the terminal syllable in Moniaive. But this difficulty is greatly minimised, if indeed it be not altogether removed, when it is explained that, by well-known laws of aspiration, the *g* gets

lost altogether, the *b* becomes *bh* or *v*, and the final *dh* is mute. We are disposed, however, to favour Robertson's etymology for the reason that it goes straight to what must be regarded as the outstanding physical feature of the locality, namely, its attractive combination of hill and stream. This feature, as we have already seen, inspired the muse of a recent poet, and we venture to think it would be no less likely to catch the imagination of our impressionable Celtic forefathers.

At what period Moniaive came into existence as a village we have no means of knowing. Possibly a settlement was planted here in very early times. In the summer of 1904 an anvil stone, much marked by use, was dug up about half-a-mile to the east of Moniaive, and as recently as last year a perforated stone hammer was found within the precincts of the village itself. The presence of these relics goes far to prove that here, long before the Roman invasion, a primitive people lived, and fashioned their rude implements of war.

In the sixteenth century—the fourth day of January, 1560, to be exact—we find “the brig of Mony yfe in Glencarne,” referred to as a place of assignation.¹ The existence of a bridge in 1560 is interesting, and seems to warrant the conclusion that even at this early period Moniaive was a place of some importance. Our earliest authentic information, however, in regard to Moniaive as a village, is derived from a Charter granted in the reign of Charles I., erecting “The town and lands of Monyve into a free burgh of barony,” in favour of William, Earl of Dumfries, a member of the Crichton family, who at that time possessed considerable lands in Glencairn. By the courtesy of the officials, Register House, Edinburgh—and especially of Dr J. Maitland Thomson, Curator, Historical Department—we are able to append a copy and translation of this interesting document:—

1. *Burrow Cort Buik (of Drumfress)*.

REGISTRUM MAGNI SIGILLI. Lib. 55. No. 215.

CARTA WILLIELMI COMITIS DE DRUMFREIS erectionis ville et terrarum de Monyeve in liberum burgum baronie, etc.

CAROLUS Dei gratia magne Britannie Francie et Hibernie Rex fideique defensor OMNIBUS probis hominibus totius terre sue clericis et laicis salutem SCIATIS quia villa et terre de Monyeve cum pertinentiis ad predilectum nostrum consanguineum et consiliarium Willielmum Comitem de Drumfreis Vicecomitem de Air Dominum Crichtoun de Sanquhair hereditarie et pertinentes tanquam propria pars et pertinens sue baronie de Glencairn jacentis infra vicecomitatum nostrum de Drumfreis per ipsum de nobis immediate tentis ab omnibus nostris burgis regalibus et burgis baronie per spatium duodecem miliarum ad minimum ex omni parte distant IGITUR proque meliore asiamento legiorum qui in ea parte dicti regni nostri habitant aliorumque comitantium et frequentantium ibidem ac pro meliore accommodatione ipsorum tam in suis itineribus quam aliis eorum legitimis negotiationibus proque meliore incremento politie ac pro multiplicibus bonis servitiis nobis nostroque quondam charissimo patri dignissime memorie per prefatum predilectum nostrum consanguineum et consiliarium Willielmum Comitem de Drumfreis tum in privatis tum in publicis nostris negotiis dicti regni nostri sibi commissis prestitis et impensis Ac pro diversis aliis bonis causis et considerationibus nos moventibus cum avisamento et consensu predilecti nostri consanguinei et consilarii Joannis Comitis de Traquair Domini Lintoun et Caberstoun supremi nostri Thesaurarii Computorum nostrorum rotulatoris collectoris novarumque nostrarum augmentationum Thesaurarii dicti regni nostri Scotie ac reliquorum Dominorum nostri Scaccarii dicti regni nostri Scotie nostrorum Commissionariorum, fecimus constituimus ereximus et creavimus tenoreque presentis carte nostre facimus constituimus creamus et erigimus dictas villam et terras de Monyeve cum integris domibus edificiiis

hortis pomariis lie outsettis partibus pendiculis et pertinentiis earundem. IN UNUM LIBERUM BURGUM baronie prefato predilecto nostro consanguineo et consiliario Willielmo Comiti de Drumfreis heredibus et successoribus suis in dicta baronia de Glencairnie nunc et omni tempore affuturo Burgum Baronie de MONYEVE nuncupandum cum plenaria potestate libertate et licentia prefato predilecto nostro consanguineo et consiliario Willielmo Comiti de Drumfreis heredibus et successoribus suis antedictis ballivos burgenses officarios serjandos aliosque officarios quosunque requisitos infra dictum burgum nostrum pro regimine et gubernatione ejusdem faciendi eligendi constituendi et creandi ac dictos ballivos aliosque officarios prout ipsis videbitur expediens eligendi mutandi et retinendi Cum plenaria potestate dictis burgensibus dicti burgi nostri perpetuo omni tempore futuro faciendi utendi et exercendi integra privilegia libertates aliaque que aliquis alius liber burgus baronie infra dictum regnum nostrum ad libertatem alicujus liberi burgi baronie spectantia de jure fecerint seu facere poterint ac infra dictum burgum erigendi habendi et tenendi crucem foralem et pretorium et forum heptodomodarium die Martis et duas annuas liberās nundinas utranique earundem pro spatio trium dierum duraturam earundem unam decimo sexto die mensis Junii incipientem et lie Midsumar fair nuncupandam ac alteram earundem ultimo die mensis Septembris incipiendam et lie Michaelmes fair nuncupandam Ac integras tollonias custumas et casualitates dicti burgi baronie fororum heptodomodariorum et liberarum nundinarum ejusdem petendi recipiendi intromittendi et percipiendi ac ad ipsorum usus applicandi cum speciali privilegio et libertate prefato predilecto nostro consanguineo et consiliario Willielmo Comiti de Drumfreis suisque antedictis resignationes omnium terrarum tenementorum annuorum reddituum aliorumque infra dictum burgum existentium recipiendi ac eadem quibuscunque persone vel personis in quorum favores resignate fuerunt dandi et disponendi

cum omnibus infeofamentis cartis sasinis aliisque evidentiis necessariis curias burgales infra dictum burgum et libertatem ejusdem inchoandi affigendi affirmandi tenendi et continuandi toties quoties opus fuerit clericos serjandos adjudicatores aliaque membra et officarios dictarum curiarum necessarios creandi locandi imponendi et deponendi ad ipsorum libetum transgressores secundum leges dicti regni nostri puniendi escaetis lie unlawis et amerciamenta dictarum curiarum percipiendi et recipiendi ac ad ipsorum usus applicandi ac si opus fuerit pro eisdem namandi et distringendi ac generaliter cum potestate prefato predilecto nostro consanguineo et consiliario Willielmo Comiti de Drumfreis suisque antedictis dictum burgum fora hepdomodaria et liberas nundinas ejusdem ac omnia privilegia et libertates ad burgum baronie spectantia et pertinentia similiter adeoque libere quam aliqui alii burgi baronie fecerunt aut facere legitime potuerunt sen poterint aliquo tempore affuturo gandendi fruendi et exercendi. IN CUJUS REI testimonium huic presenti carte nostre magnum sigillum nostrum apponi precepimus TESTIBUS ut in aliis cartis consimelis date precedentibus Apud Edinburgum quarto die mensis Julii anno Domini millesimo sex centesimo trigesimo sexto Et anno regni nostri duo decimo.

· TRANSLATION.

REGISTER OF THE GREAT SEAL. Vol. 55. No. 215.

Charter of William Earl of Dumfries for the erection of the town and lands of Monyeyve into a free burgh of Barony.

Charles by the grace of God King of Great Britain France and Ireland Defender of the Faith, to all good men of his whole realm cleric and laic greeting. Know ye that whereas the town and lands of Monyeyve with their pertinents and heritably belonging to our well-beloved cousin and councillor William, Earl of Dumfries, Viscount of Ayr, Lord

Crichton of Sanquhar as a proper part and pertinent of his barony of Glencairnie lying within our sheriffdom of Dumfries and held by him immediately of us are distant from all our royal burghs and burghs of barony round about for the space of at least twelve miles we therefore for the greater advantage of the lieges who dwell in that part of our kingdom and others having intercourse and frequenting there as also for the better accommodation of these persons both in their journeys and in their other lawful business and the increase of polity and for the manifold good services done, rendered and paid to us and our late dearest father of most worthy memory by our foresaid well-beloved cousin and councillor William Earl of Dumfries as well in our private affairs as in the public business of our said kingdom entrusted to him, and for divers other good causes and considerations moving us thereto have with advice and consent of our well-beloved cousin and councillor John, Earl of Traquair, Lord Lintoun and Caverstoun Lord High Treasurer, Collector of our Accounts and Treasurer of our new augmentations of our said kingdom of Scotland, and the remanent Lords of our Exchequer of our said kingdom of Scotland our Commissioners made constituted erected and created as by the tenor of this our present charter we do make constitute erect and create the said town and lands of Moneyeve with the whole houses buildings gardens orchards outsets parts pendicles and pertinents thereof into one free burgh of barony in favour of our foresaid well-beloved cousin and councillor William, Earl of Dumfries, and his heirs and successors in the said barony of Glencairnie now and in all time to come to be called the Burgh Barony of Moneyeve, with full power liberty and license to our foresaid well-beloved cousin and councillor William Earl of Dumfries and his heirs and successors aforesaid to make elect appoint and create bailies burgesses officers sergeants and whatsoever other officers shall

be required within our said burgh for the regulating and governing thereof and as may seem expedient to them to choose change and continue the said bailies and other officers with full power to the said burgesses of our said burgh perpetually in all time coming to practise use and exercise the whole privileges liberties and others which any other free burgh of barony enjoys or can enjoy and of right belonging to the liberty of such free burgh of barony and to set up have and maintain in the said burgh a market cross and tolbooth with a weekly market on Tuesday and two annual free fairs each continuing for the space of three days the one beginning on the sixteenth day of June and to be called Midsummer Fair and the other beginning on the last day of September and to be called Michaelmas Fair and to ask receive intromit with and uplift the whole tolls customs and casualties of the said burgh of barony weekly markets and free fairs thereof and to apply the same to their own uses. with special privilege and liberty to our foresaid well-beloved cousin and councillor William Earl of Dumfries and his foresaids to receive resignations of all lands tenements annual rents and others being within the said burgh and to grant and dispone the same to such person or persons in whose favour they were resigned with all infeftments charters sasines and other evidents necessary and to inaugurate affix affirm hold and continue burgh courts within the said burgh and liberty thereof, as often as these shall be required, appointing setting placing and displacing the clerks serjeants judges and other necessary officers and members of the said courts at their pleasure, punishing transgressors according to the laws of our said kingdom, uplifting and receiving the escheats fines and amerciaments of the said courts and applying the same to their own purposes and if need be poinding and distraining therefore, and generally with power to our foresaid well-beloved cousin and councillor William, Earl of Dumfries and his fore-

said to use and enjoy the said burgh, weekly markets and free fairs thereof and to exercise all the privileges and freedoms belonging and proper to a burgh of barony in the same way and as freely as any other burghs of barony have done do or lawfully can or shall do at any time hereafter—IN WITNESS WHEREOF to this our present charter we have commanded our great seal to be appended (Witnesses as in other preceding Charters of the like date) At Edinburgh the fourth day of July in the year of our Lord one thousand six hundred and thirty-six and of our reign the twelfth year.

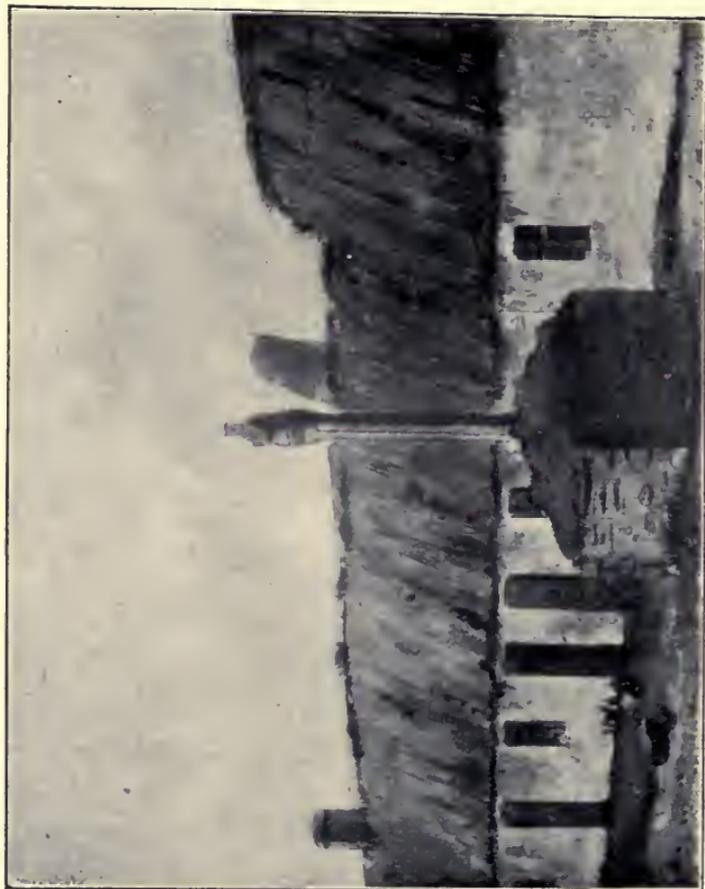
The erection of Moniaive into a burgh does not seem to have had any material effect upon the fortunes of the village. Certain it is that the "privileges" and "liberties" conferred by the charter were soon allowed to fall into disuse. A reverse in fortune which the Crichton family sustained about this time may have had something to do with this untoward result, but as no local records dealing with civil affairs are available, it is difficult to obtain reliable information. Happily, the Public Records are not wholly silent concerning the affairs of the little burgh, and the following reference, gleaned from the *Register of the Privy Council of Scotland*, will no doubt be read with interest:—

"At a court held in Edinr. there was produced a presentation under quarter seal dated Edinburgh, 25th July, 1636, directed to Wm. Fergusone of Craigdarroch, Superior of Caldside and Craignee, for infesting Jas. Crichtoun in said lands (C and C) as falling in his Majesty's hands by the forfeiture of said deceased Andrew Roresone for the theft foresaid with Charter of infestment granted at Monyeive, 20th Jany., 1637, by said Wm. Fergusone to said Jas. Crichtoun, who was the son of the Earl of Dumfries and bailie of the Barony of Glencarne. He had entered Caldside and spoiled or took away her (Mrs Roresone's) whole goods and the writs and evidents of the said

lands and placed himself in possession, compelling the tenants to pay the duties thereof to him and caused Mrs Roresone's son to be apprehended at a court of which he was bailie and condemned him to be hanged as a sheep-stealer, but his sentence was altered to banishment to the wars. The case was tried on 3 Mch., 1642, against Jas. Crichtoun, who was ordered to remove from Caldside and Craignee before 29 May, 1642." In those days no nice scruples were shown by the rich and powerful, especially in their dealings with inferiors, and it is gratifying to find that on this occasion the arm of the law was long enough to reach the spoiler and oppressor of the widow, even although he belonged to the masterful race of the Crichtons.

MONIAIVE IN 1790.

It is from a water-colour sketch of "Moneyeve," dated 1790, now in the possession of Mr William Macmath, Edinburgh, and here reproduced by the kind permission of the owner, that we obtain our next glimpse of Moniaive. In this picture the village wears an extremely homely aspect. The houses are low, thatch-roofed structures, and there is little in the appearance of the principal street that is suggestive of growth or even of vitality. Mr Macmath, founding on the date and on the handwriting, is disposed to believe that the picture is the work of Grose, the antiquary. There are other circumstances that go to establish the truth of this conjecture, and its value as a faithful representation of the village towards the close of the eighteenth century is therefore considerable. The Cross, it will be observed, rests on a square base. Although no record of a change from a square to a circular base has come down to us, it seems probable that the Cross has undergone several structural changes. In the artless narrative given by the young son of the Rev. John Blackader when describing his own and his father's escape from Turner's dragoons, he tells how "a party of sodjers came from Galloway to Bardennoch about two



*Montaire in 1790, from Water-colour Drawing in the possession of
William Macmath, Esq., Edinburgh.*

o'clock in the morning," and how he fled with all the little speed he had to the Brigend of Minnihyvie, where, finding all the people asleep, he "mounted to the uppermost step of the cross of the toune, and, half-naked as he was, slept there till morning." The mention of "the uppermost step of the cross" implies the existence of a flight of steps, and as steps are usual in such structures, we think there are strong presumptive grounds for believing that they originally formed a part of the Cross of Moniaive. The village "Jougs," (from *jugum*, a yoke), which were long attached to the base of the Cross, were removed during structural alterations in 1812. A stone dial, which originally surmounted the hexagonal shaft, has unfortunately disappeared. The stone ball now in that position is an addition of recent date, which might with advantage be removed. The last thatched roof in the village disappeared in 1899. A house typical of the period of the Macmath picture lingered in North Street until about the same date. The roof was thatched with straw, and the couples and rafters were made of oak branches trimmed with the axe. The walls were low and the windows small, while the floors were paved with cobblestones. The house was inspected with interest by members of the Dumfriesshire and Galloway Natural History and Antiquarian Society in 1890.

The changes that have taken place in the spelling of the name Moniaive present a curious study. Two forms, as we have seen, are used in the Charter—"Monyeyvè" in the title and "Monyeve" in the text—but this is trifling compared with the liberties that have been taken with the name elsewhere:—Mony yfe (*Burrow Cort Buik of Drumfress*, 1560); Moniaive (*Black MS.*, 1647-84, Sibbald Collection; *Town and County Almanack*, 1799; *Minutes Glencairn Library*, 1823); Minijve (*Rae MS.*, circa 1710); Miniaive (*Kirk-Session Records*, 1711); Moneaive (*Edinburgh Almanack*, 1763); Minnihive (*Associate Congregation Church Token*, 1779; *Pictures of Scottish Scenes*

and Character, 1830); Minihive (*Church Treasurer's Book*, 1789); Monihive (*Church Treasurer's Book*, 1789); Moneyeve (*Water-Colour Drawing*, 1790); Minniehive (*Kirk-Session Records*, 1791); Minyhive (*Kirk-Session Records*, 1792); Monniehive (*Singer's Agricultural Survey of Dumfriesshire*, 1812); Moneyheive (*Legal Document*, 1823); Minnyhyvie (*Life of Blackader*); Monyaive (*Sketches of the Covenanters*); Minniaive (*M'Kerlie's Lands and their Owners*); Mininaive, Moneyhive, Minnyive, Minnieaive, Minnyhive (*Kirk-Session Records*, various dates). An impression seems to prevail that the "Moniaive" form of the name is a recent coinage, but this is not the case. It was in use, as we have seen, between 1647 and 1684, and it continued to contend for supremacy, especially with the forms "Monyhive" and "Minnyhive," down to 1856, when it was adopted by the Ordnance Survey on the authority of his Grace the Duke of Buccleuch and others.¹ The spelling "Moniaive" has likewise been adopted by the Post Office and the Railways, and it may therefore be regarded as firmly established.

It is curious that none of the early street names have survived. The "Causey," the "Throughgate," the "Mill Raw," the "Begger Raw," the "Cow Raw," have all disappeared, and in their stead we have such commonplace designations as High Street, Chapel Street, Ayr Street, and North Street. Of Dunreggan, the new name for the Cow Raw, we say nothing, for it is an old village name and deserves to live. In addition to these names of what may be called principal thoroughfares, there were distinctive names for a few side streets, namely, the "Kettle Entry," the "Stenters," and the "Scleners." Let us glance a little more particularly at each of these streets.

1. THE CAUSEY OR CAUSEWAY (now High Street).—The

1. *Letter* from the Director-General of the Ordnance Survey.

name takes us back to a time when the street was paved with cobble-stones throughout its entire length. A small portion of the original pavement remained in the neighbourhood of the Cross down to 1896, when the stones were removed to help in relaying the water-channels of the village. It was in this street that the village fairs in the months of June and September were held. From the bridge across the Dalwhat stream westward booths and stalls were erected, and in these a miscellaneous collection of wares was displayed to tempt the lieges. Latterly the fairs were held in a field to the east of the Free Church—commonly known as the “Lamb Fair Park”—and we can recall the keen interest with which old as well as young looked forward to those recurring village festivals. Owing largely to the auction marts of modern days they gradually dwindled, and finally disappeared about thirty years ago.

2. THE THROUGHGATE (now Chapel Street).—At one time the incline near the northern end of Chapel Street was much greater than it is now, and as vehicular traffic became more common, steps were taken to level the street. In carrying out the improvement certain of the houses had to be “underfitted.” Steps had likewise to be put down opposite the doorways. These changes may still be seen in the Bakery opposite the Union Bank and in one or two more of the houses in the same neighbourhood.

3. MILL RAW (now Ayr Street).—The name “Mill Raw” was no doubt derived from Craigdarroch Mill, which is situated in this street. “Ratton Raw”—a name of more restricted use—may have been derived from the same source. The street seems to have been renamed Ayr Street about the time the new line of turnpike to Ayr was opened.

4. BEGGAR RAW (now North Street).—The new name explains itself. If the same is to be said of the old one, the street must have changed greatly for the better, for it is now one of

the cleanest and tidiest in the village. In the Ordnance Survey Map of 1856 the street appears as "Cairnside Row," but if this name was ever formally adopted it cannot have been received with approval, for it is now unknown.

5. COW RAW OR COWGATE (now Dunreggan).—The cows owned by the villagers were no doubt pastured on the common lands belonging to the village, hence the name "Cow Raw." Although Dunreggan is now incorporated with Moniaive, it long ranked as a separate village, and it is described as such in all the older Gazetteers. The two villages were not only distinct, they were even bitter rivals, and it was scarcely safe for a boy on either side to cross the bridge. In Moniaive, contempt of the "Dunregganites" found expression in a distich that was long familiar in the village:—

"Dunreggan baggage, they're no' worth a cabbage,
They're no' worth a pint o' powder."

That the contempt was reciprocated goes without saying, but in what terms members of the Dunreggan clan expressed their feelings tradition fails to say.

6. THE SCLENERS OR SCHLENDERS.—A name applied to the roadway running past Broomfield in the direction of James Renwick's birthplace. It is said that a line of houses once stood here. The name "Scleners" means "shingle on the face of a cliff," and was no doubt descriptive of the place at the time it was bestowed.

7. THE KETTLE ENTRY.—Name given to a short row of houses with gables to the street, which stood near Hastings Hall. The origin and the meaning of the name are unknown.

8. THE STENTERS.—An old street name, which has now been supplanted by the name "Grains Road." The houses stood near the Waulk Mill, with its row of "stenters" for stretching the cloth, hence the name.

At one time both a Race Course and a Common belonged

to Moniaive. The former is preserved in the road name, "The Course," which, as we think, must have ended on the ground to the east of Dunreggan, described by Wodrow as "the Race-muir."¹ The Common, however, we grieve to say, is no more than a memory. When or how the inhabitants lost their Common we have been unable to discover, but we fear that appropriation by the superiors of the soil has been too long condoned for their rights to be called in question.

BRIDGES AND ROADWAYS.

To a village like Moniaive, situated as it is between two waters, bridges must always have been of supreme importance. We have seen that a bridge existed as early as 1560, and in the subsequent history of the village references to its bridges are of frequent occurrence. About the middle of the seventeenth century Mr Fergusson of Craigdarroch—who owned the greater part of the lands in the neighbourhood—built a bridge over the Dalwhat stream, and on 3rd August, 1661, he obtained an Act of Parliament empowering him to levy pontage dues. Fifty-five years later, as the historian Rae tells us, "Alexander Fergusson of Craigdarroch at his own charge caus'd put on a Stone Bridge of two Arches over Dalwhat Water, at his Burgh of Minijve; And a bridge of one Arch was put on by the Shire, over Craigdarroch Water, on the other side of Minijve, both upon the post Road from Edinburgh, by New-Galloway to Wigton."² The bridge of two arches has long since disappeared, and in its place we have a plain but serviceable bridge of one arch.

The changes in the roadways, like the changes in the bridges, present many features of interest. Down to near the close of the eighteenth century the present Ayr road did not extend much beyond the mansion-house of Craigdarroch, while

1. *Sufferings*, Vol. IV. p. 242.

2. *Rae MS.*

the road up the Dalwhat glen, on the opposite side of the hill, ended at Caitloch. Again, the Craigdarroch road ran much higher up the hillside than it does now, while the Dalwhat or Caitloch road kept more to the south by Broomfield and the Scleners. The old Castlefairn road, after crossing the Craigdarroch stream near Nethertack, ran in the direction of Kirkcudbright farmhouse, past the ash trees that mark the site of the first Secession Church. Keeping along the side of the hill for some distance, Glencrosh burn was crossed close to the point where it now joins Castlefairn stream. The roadway afterwards followed the higher ground to the right until the Scroggs hill was reached. One arm probably trended thence by way of Kilnhouse and Auchencheyne, while another ran past Lochrennie Mote in the direction of Lochrennie and Holmhead. Roads, or, strictly speaking, tracks communicating with Nithsdale were numerous. Northward there was the track by way of Bardennoch; more to the east there was one in the direction of Tynron; a third traversed the Cloan pass; and a fourth crossed the ridge above Straith. By all these a considerable packhorse traffic was at one time maintained, but as the use of wheeled vehicles increased, good roads became a necessity, and the hill tracks were gradually abandoned.

Communication with the outside world was greatly facilitated when, in 1833, the "Craigengillan Coach" began to ply between Dumfries and Glasgow. Moniaive was one of the stages on the route, and the arrival and departure of the coach were events of no little interest and importance to the villagers. The places of call, according to Halliday's *Dumfries and South of Scotland Almanac* for 1835, were as follows: "Craigengillan Coach, for Glasgow, leaves here (Dumfries) every Monday, Wednesday, and Friday morning, at $\frac{1}{4}$ before 6, by Minnyhive, Carsfean, Dalmillington, Ayr, Kilmarnock. Arrives at the Tontine, Glasgow, at $\frac{1}{2}$ past 7. Returns, leaving Glasgow every

Tuesday, Thursday, and Saturday morning at 7 o'clock. Arrives in Dumfries at 8, night."

The stage-coach proper did not long survive the coming of the railway; and when the "Craigengillan" ceased to run, Moniaive was in a worse position than ever. In 1865, however, a few gentlemen with commendable public spirit formed what was called the Moniaive Omnibus Company, and a 'bus began to ply twice daily between Moniaive and Thornhill station on the Glasgow and South-Western Railway system. Although several changes in ownership occurred, this convenient service was continued down to 1905, when it was abandoned soon after the opening of the Cairn Valley Railway. A bi-weekly service to Dumfries by way of Dunscore was discontinued about the same time. A motor-bus service to Thornhill was tried, but as it proved unprofitable it was soon given up.

NOTABLE VISITORS.

Notwithstanding the isolated position of Moniaive, visits from persons of note, even in pre-coaching days, were by no means infrequent. Lord Cockburn spent part of an autumn afternoon here in 1839, and his impressions, as recorded in his Diary under date 30th September, form interesting reading:—"Next to Kenmure we were delighted with what a geologist would call the *basin* of Minnyhive. It is a wretched, half-dead village which should either be regenerated into a clean, nice, thriving country town, or be altogether superseded by a great mansion; because its position at the confluence of several pastoral valleys is extremely beautiful, and the district is distinguished by everything pleasing in the half-natural and half-cultivated scenery of the Scottish straths. All the low grounds and much of the hills were gleaming with bright corn and grass; a great deal of wood is tossed richly everywhere, the surface is full of knolls, some of them very regular and plainly shaped by water; comfortable embowered houses are perched on heights;

the river sweeps in a full flow of liquid crystal, and there is a prevailing air of industry. I walked, or rather lingered, here for about an hour, and never was more charmed. To be sure, I saw it all under the magic of the sweetest sunshine that ever blessed the close of a calm autumnal day. But, with its elements, that scene can never be but beautiful. We lost the glow of the happy valley as we got into the narrow defile, but the wood and the stream joined us again about two miles from Penpont, and as I looked back from the bridge over the Nith, close by Thornhill, I saw a day incapable of being made better ended by a magnificent, gorgeous sunset, and did not bid the last day of September adieu till 'the gradual dusky veil' had fallen over all nature."

Another legal luminary, namely, Lord Brougham, once attended a public dinner at Moniaive in the company of his friend, Mr Ferguson of Craighdarroch. A story connected with the function is related by the late Rev. Mr Monteith. "After dinner Brougham took out a cigar, which he was about to light when one of the company objected to his smoking at the table. Brougham persisted. Thereupon the objector seized a wine-glass and shied it at Brougham's head. Brougham sent a tumbler back at Dr ——. Then followed a decanter from each combatant, and in a short time the table might have been cleared of every available missile had not one of the company, a tall and powerful man, at this stage of the conflict risen from his seat, went up to Brougham, lifted him as if he had been a child, carried him downstairs out of the house, and deposited him safely in the courtyard." The scene of the story was no doubt the old Craighdarroch Inn, a place round which many memories of bygone village life still linger. Here, for instance, in 1826, lodged Mrs Charlotte Deans in the course of her wanderings as a strolling player, and the curious may still read her impressions of the place and of the people—not very favourable, it must be

confessed—as contained in a volume of “Memoirs” published at Wigton in 1837. One short extract must suffice:—“We next rested at Minnyhive . . . abounding in fierce Cameronians with little money and plenty of pride.”

Among local celebrities who are known to have visited Moniaive, “Watty” Dunlop, the famous wit and divine, may be mentioned. On one occasion, when spending a few days in the village, he required a shave, and being told that Robbie M——, a village weaver, could accommodate him, he applied to that worthy. Robbie at once undertook the job, but he had not proceeded far when he noticed that his customer winced rather frequently. “Is it sair, Maister Dunlop?” inquired Robbie solicitously. “Sair!” exclaimed the witty sufferer, “it depends upon what ye ca’t; if it’s flayin’ it’s no’ sair, but if it’s shavin’ it’s desprit sair.” Mr Dunlop, we need scarcely say, journeyed to Dumfries on the next occasion when he required similar attentions.

Other and still more notable names are linked with Moniaive and its neighbourhood. Here, in the stirring days of persecution, the Rev. John Blackader, “outed” minister of Troqueer, found sanctuary, first at Caitloch and afterwards at Ingleston and Bardennoch. At Kirkland, about two miles away, Thomas Boston, author of the *Fourfold State*, and one of the twelve “Marrow-men,” taught school and formed a profitable acquaintanceship with Janet Maclannie, “an old, exercised, godly woman.”¹ It was here also that he first began to record passages of his life, using for the purpose, as he himself tells us, loose scraps of paper.² At Dungalston, Dhanjebhai Nauroji, a distinguished Parsee scholar and convert to Christianity, sojourned with the Rev. Patrick Borrowman. James Hogg, the Ettrick shepherd, and his friend Professor Wilson, were frequent visitors at Hastings Hall as the guests of

1. *Memoirs*, pp. 19-20.

2. *Ibid.*

Mr and Mrs Robert M'Turk; and we believe that Thomas Carlyle was entertained on more than one occasion at the same hospitable board. Coming down to a later period, it was at Hastings Hall that Dr Walter C. Smith wrote *Borland Hall*, a poem in which the hills and valleys of the parish are invested with the halo of romance, as when he says:—

“The bonnie green braes of Borland glen;
Cornland and woodland and lily-white lea,
Up to the skyline, hill, and tree,
All will be yours to the waterhead,
Where it flows from the bosom of big Knockben,
And the Kelpie's pool lies dark and dead
Under the great rocks, towering red,
And only the ripple of water-hen
Stirs its surface, now and then,
As she oars her way from the outer edge
Through the bending ring of spotted sedge,
And the ring of water-lilies, within,
That fringes with beauty the dark pool of sin.”

Within still more recent years James Paterson, R.S.A., a Scottish painter of high and increasing reputation, has formed associations with Moniaive of a peculiarly intimate character. Coming to Moniaive in 1879, he was so much attracted by the beauty of the district that he returned for several years in succession, and afterwards purchased a small property on the outskirts of the village, where he resided more or less constantly until 1897, when he removed to Edinburgh. Mr Paterson was elected an associate of the Royal Scottish Academy in 1897, and a member in 1910. He is a member of the Royal Society of Painters in Water Colour, London, of the Royal Scottish Society of Painters in Water Colour, of the Royal British Colonial Society of Painters, and of the Pencil

Society. He is likewise a member of the Royal Academy, Brussels, and a corresponding member of the Munich Secession. Mr Paterson's gifts are of a versatile order, but it is as a painter of landscapes that he is best known. Among pictures, the inspiration for which was drawn from Glencairn, we may mention:—*Hawk Fell* (Castlefairn), the property of the Prince Regent of Bavaria; *Spring's Delay* (Dalwhat Valley), Stuttgart Public Gallery; *The Nymph* (Dalwhat), Weimar Public Gallery; *Borderland* (Glencairn), Glasgow Municipal Collection. Mr Paterson is represented also in the Public Galleries of Munich, Leipsic, Buda Pesth, Venice, Brussels, Rome, Adelaide, Buffalo and St. Louis, U.S.A., and Oldham.

WORTHIES.

Moniaive, like most small isolated communities, had its "worthies," whose sayings and doings must often have helped to relieve the former tedium of village life. Within the limited space at our disposal we can do little more than mention a few of the better known:—"Princey Fergusson" (James Fergusson), wit and poetaster (see *Bibliography*), who, when taken to task by his voluble and loud-voiced, but often-ailing aunt, for not making more frequent inquiries as to the state of her health, replied, "Nae need to dae that, aunt, nae need to dae that, I can *hear* ye're weel lang afore I come roon Sandy Murray's corner." "To-hay" (James Reid), weaver, with his splay leg and strange oath, "It's my leg it is't, to hay wi' ye!" "Gibby Smith" (Gilbert Smith) and "Andra Coats" (Andrew Armstrong), the heroes of many a village parade with fife and drum. Gibby Smith aforesaid was a tailor to trade, and supplied most of the villagers with the round flat-crowned bonnets that were then commonly worn by the men folk. Now all Gibby's bonnets were fashioned with the aid of a broth plate and stuffed with "fog," and whenever Gibby saw a villager carrying his head a trifle too high he was wont to observe, "Hee-hee-hee! there he

gangs wi' his heid stuffed wi' fog!" Certes, it cannot have been easy to act the hero in the eyes of one who furnished headpieces stuffed with fog! We may also recall "Cumarat," the "pig-man" (crockery vendor), "Pistlefit" (James Cleland), "The Shirra" (Samuel Cleland), "Cornal Reid" (James Reid), "Ruglan" (John Chalmers), "Clocky" (John Millar, watch-maker), "Caddy" (William M'Adam), and the names of many others who are being rapidly forgotten as those who knew them in the flesh pass one by one across the silent bourne.



THE JOUGS FROM MONIAIVE CROSS.



Montaire from Duwreggan Hill.

Photo, Valentine & Sons, Dundee.

It will thus be seen that since 1841 there has been a steady decrease, and that only once before, namely, in 1801, has the population been as low as it is at the present time. No doubt the decrease has been partly due to causes that are operative in all rural communities, such as the increase of the acreage under pasture, and the substitution of machinery for hand labour in the operations of husbandry, but we believe it will be found that the principal cause is a baneful land system which works for the severance of the people from the soil. Under existing conditions very few of the working-class population of our country districts can ever hope to possess even a small farm; and it is only natural that the more enterprising, seeing no hope of bettering their position, should migrate to the towns, or perhaps leave the home land altogether. Such a state of matters calls loudly for reform. The poet Goldsmith's words are as true to-day as ever they were:—

“ Ill fares the land, to hastening ills a prey,

Where wealth accumulates, and men decay.”¹

Happily the subject is engaging the attention of our legislators of both parties, and signs are not wanting that remedial measures will soon be placed upon the Statute Book.

The assessable rental of the parish for 1909-10 is as follows:—Owners, £12,254 15s 7d; Occupiers, £6,655 11s 7d. Poor Rate—Owners, 3d per £1; Occupiers, 2d. Education Rate—Owners, 3¼d; Occupiers, 3½d. Registration Rate—Owners, ½d; Occupiers, ⅓d.

The number of poor on the roll is 17. This is in marked contrast to 1872, when no fewer than eighty-three persons were in regular receipt of parochial relief.²

The Parish Council, called into existence by the Local Government (Scotland) Act of 1894, consists of the following members:—

1. *The Deserted Village.*

2. Monteith's *The Parish of Glencairn*, p. 58.

William Barber of Tererran (Chairman).
Captain George Laurie Walker of Crawfordton.
Mrs Ellen M. Monteith of Glenluiart.
Major M'Call of Bardennoch, (now of Caitloch).
Robert Macmillan of Woodlea.
Cecil E. Laurie, Jarbruck.
William Hastings, Moniaive.
William Fergusson, Moniaive.
James Henderson, Slatehouse.

The office of Clerk to the Council is filled by Mr David Corson, solicitor, Union Bank of Scotland, Limited, Moniaive.

SOCIETIES AND CLUBS.

Among educative institutions the Library and Reading Room first claims our notice. It is the product of a union, effected in 1894, between the Glencairn Subscription Library, founded in 1812, and the Library of the Moniaive Mutual Improvement Society, instituted in 1858. In 1894 both of these once flourishing institutions had passed into a moribund condition, and amalgamation was resolved upon as the most promising way of prolonging their usefulness. The combined Libraries are now accommodated in the Glencairn Library and Reading Room, Chapel Street, Moniaive. The terms of subscription are:— One year, 2s 6d; six months, 2s; three months, 1s; one month, 6d. The books number close upon two thousand, and additions are constantly being made both by donation and by purchase. During recent years courses of lectures have been arranged in connection with the Library, and these have been attended with a growing and very gratifying measure of success.

A Glencairn Ploughing Society has existed since 1869. The Society was instituted, for the encouragement of ploughing, at a meeting held in Dumfries on the 27th day of January, when John M'Millan of Glencrosh was appointed President and Robert W. Sloane Secretary. To-day the same offices are filled by

William Barber of Tererran and James F. Browne, Shancastle, respectively. The name of the Society was changed in 1890 to "The Glencairn and Tynron Ploughing Society."

A Horticultural Society was established in 1879, and the exhibitions of the Society, which are held annually, have already done much to foster a love of flowers in the district. The Rev. T. Kidd, M.A., is Hon. President of the Society, while Mr D. Corson is President, and Mr T. Neilson Secretary.

A Moniaive Lodge of the Nottingham Order of Oddfellows was instituted under the name "Thistle of Scotland" Lodge, No. 101, in November, 1842. The ordinary membership is 85, and there is a flourishing Benefit Society connected with the Lodge. Mr John Wilson is Secretary. It is interesting to recall that a Freemason Lodge was erected in Moniaive 7th February, 1768. The full designation of the Lodge was "Nithsdale St. Paul, No. 139, Moniaive." Sir Robert Laurie of Maxwellton was the first Master, and he was succeeded by Alexander Fergusson of Craigdarroch; Thomas Collow of Auchenchain; and other men of influence in the parish. Mr James Smith, the historian of Freemasonry in Dumfriesshire, says that the Lodge existed for "about a quarter of a century."¹ It is on record, however, that Lodge "Nithsdale St. Paul" was represented at the ceremony of laying the foundation-stone of the Burns Mausoleum in Dumfries on 5th June, 1815, and the Lodge seems to have remained on the roll of the Order down to August, 1823.² What was the immediate cause of its decease is not stated. It is, however, gratifying to know that the "Thistle of Scotland" Lodge of Oddfellows was so soon able to occupy the field, and that its occupancy has been attended with such marked success.

The inhabitants are well provided with the means of amusement. Three Curling Clubs exist in the parish, namely, the

1. *History of Lodge St. Michael's, Kilwinning.*
2. *Ibid.*

“Glencairn Curling Club,” the “Cairn Curling Club,” and the “Glencairn XX. (Twenty) Curling Club.” In addition to a number of lochs adapted to curling, there is an artificial pond in the parish capable of accommodating two rinks. A Bowling Green was opened in 1870, and the Club has already produced some excellent players. Carpet Bowling is now a popular pastime, and matches between the different clubs are frequent during the winter months. The games of Football and Quoits have each their devotees, and a Public Park, which was generously gifted to the inhabitants of Moniaive by Sir George Gustavus Walker in 1894, is admirably adapted to both forms of sport. For indoor amusements there is a Recreation Hall in the village. The latest additions to the recreative institutions of the parish are a Golf Club and a Cricket Club. The Golf course is of nine holes, and has been skilfully laid out on lands adjacent to the village. Since the course was opened in 1905 a pavilion has been added, and a number of improvements effected on the putting-greens.

It should be mentioned that the parish possesses a Temperance Society, two Bands of Hope, a Parish Nursing Association, and a Choral Society. Apart from the Churches, the only public buildings that call for notice are an office of the Union Bank of Scotland, Ltd., a Public Hall, a Clock Tower, and the excellent Schools.

POSTAL DEVELOPMENTS.

No institution can show such a record of steady progress as the Post Office. The earliest postmaster of Moniaive of whom we have been able to find any notice is Robert Davidson, one of the founders of “Nithsdale St. Paul” Lodge of Freemasons, who held office in 1768. It appears, however, that there was a post to Moniaive in 1705, for in the Glencairn Kirk-Session Records of that year we find one Jane Hiddlestone, who had been charged with drinking to excess in George Ritchie’s house, pleading in

extenuation that her errand there was "to wait for the post." William Smith was postmaster in 1804. Mails were despatched on Mondays, Thursdays, and Saturdays at eight o'clock in the morning, the postage to or from Edinburgh being eightpence.¹ According to the *Edinburgh Almanack, or Universal Scots and Imperial Register*, the number of post towns in Dumfriesshire in 1825 was nine, and Moniaive was one of the number. In 1836 Moniaive was served by a foot post from Thornhill. The letters for delivery arrived daily at 3 p.m., and a return despatch was made at 4 p.m.² Mrs Austin, *nee* Jean Kirkpatrick, is said to have been the first Moniaive letter-carrier. Her appointment was non-official, and can scarcely have been a lucrative one, for all the remuneration she received consisted of occasional small gratuities, chiefly in kind, from her scattered clientele. To-day four postmen, all holding full establishment appointments, are required for the landward deliveries, and the services of a fifth for the village alone.

For a country office the number of missives dealt with is considerable. During an average week the letters, post-cards, newspapers, book packets, and parcels delivered from the Moniaive office reach a total of between three and four thousand. At Christmas and the New Year the number is, of course, much larger. The following tabular statement of other units, extracted from the returns for year ended 31st December, 1907, may not be devoid of interest:—

Number of parcels posted at Moniaive, 3,410.

Number of Postal Order Transactions, 5,796.

Number of Telegraph Messages, forwarded and received, 5,131.

Value of Stamps sold, £614.

The returns for 1910 are not yet available, but there is good reason to believe that they will show a distinct increase. A considerable amount of business is likewise done in the Money

1. *Universal Scots Almanack*, 1804.
2. *Pigot & Co.'s Directory*, 1836.

Order, Savings Bank, and Inland Revenue Licence branches. In January, 1909, the payment of Old Age Pensions was added to the official duties, and the transactions for the year show an average of thirty-four payments weekly.

CAIRN VALLEY RAILWAY.

The first day of March, 1905, will long be famous in the annals of the parish, for it was on that day the inhabitants first enjoyed the privileges of railway connection. As far back as 1865 a line of railway to Moniaive by way of Thornhill and Penpont was promoted, but in 1872 the proposal was abandoned in favour of a line by way of Auldgirth. Notwithstanding powerful support this scheme was likewise abandoned, and the project of railway connection remained in abeyance until 1897, when an Act was passed empowering the Glasgow and South-Western Railway Company to construct an ordinary line of railway to connect with their main system near Dumfries. Subsequently it was decided to take advantage of the Light Railways Act, and powers for this purpose were granted in 1899. The contract for the making of the line was let in 1901, and the new line, under the name of the Cairn Valley Light Railway, was opened for traffic on 1st March, 1905, the day being observed as a holiday throughout the parish in honour of the occasion. The line traverses a district of great natural beauty. Near Stepford and Newtonairds, in Holywood parish, and Maxwelton, in Glencairn, the scenery is particularly fine. Maxwelton House itself is set in a picture of beauty. One delighted traveller has been heard to declare that it is well worth while travelling up the Cairn Valley Line were it only to see the home of "bonnie Annie Laurie," and the dew-clad "braes" which her poet-lover has immortalised in song.

At the present time there is a regular service of passenger trains thrice daily each way, with additional trains on Wednesdays and Saturdays. The amount of patronage that the line

has already received augurs well for its success. Between October, 1906, and September, 1907, the number of passengers booked from Moniaive was 11,502. The tonnage (goods and mineral) for the same period was 5,813, and the number of waggons (cattle, sheep, etc.), 395.

THE OUTLOOK.

What effect the railway will have upon the fortunes of the village and the parish as a whole remains to be seen. Many, we know, anticipate the time when Moniaive will become a favourite health resort, and we see no reason why the anticipation should not be realised. During recent years dwellers in our towns and cities have been turning their thoughts more and more towards homes and holiday abodes in the country. To all such, Moniaive offers many attractions. It possesses pure air, beautiful scenery, and peaceful surroundings in abundance. As regards accommodation, the cottages, although small, are scrupulously clean, and we can testify from intimate personal knowledge that they are often more comfortable in their interior arrangements than external appearances might lead one to suppose. Moreover, even the smallest cottage has its garden, and the taste and skill with which these garden plots are cultivated merits the highest praise. We believe, however, that an era of house-improvement is imminent, and that many of the old "but-and-ben" dwellings will soon be replaced by neat and comfortable modern cottages. In Dunreggan a beginning has already been made in the direction indicated, and it is gratifying to know that all the new cottages have found tenants. Who knows but in the near future a new Dunreggan will be seen to arise, Phoenix-like, from the ashes of the old?

While, as we have seen, there is not a little progress to record, an enlightened policy seems to point much further in this direction. Perhaps the most clamant need of the village is an efficient drainage system. The expense would certainly be

heavy, but there cannot be much room for doubt that the benefits would more than compensate for the outlay. If, indeed, Moniaive is ever to develop into a health resort, such an improvement is a clear necessity. A proposal to erect a new Public Hall has been long under consideration, but the scheme is still in abeyance, although the need for a larger and more comfortable hall is admitted by every one. Among minor improvements might be mentioned the provision of seats at suitable places, such as Renwick's Monument, Dunreggan Brae, Crichan Loaning, the public road between Lower Ingleston and Jarbruck, and at various points in the glens. Again, the numbering of the houses is a simple and convenient device which has been too long delayed. A short time ago a letter arrived at the Post Office addressed to "The Lady of the House, Dunreggan," but it had to be returned bearing the endorsement "Insufficiently addressed." A very small outlay would obviate an inconvenience of this kind.

These are useful lines of development, but we trust that the future holds in store advances of still greater moment. Having traced the history of the parish, we now ask, What will that future be? It is the people, not the soil, that must give the answer. Inspired by a noble tradition without proudly and complacently resting in it, Glencairn has many great possibilities in store. A parish fragrant with such names as James Renwick, John Blackader, and Robert Gordon cannot, surely, fail to awaken worthy ambitions in the breast of her modern sons and daughters. We must hope that none will ever despise honest manual toil, yet at the same time that more will find their way to the University with a view to entering the Christian ministry and other fields of promising service.

In what other directions may we hope for progress? It may well come in the development of public spirit, the larger awakening of intellect, the widening of outlook, and the general eleva-

tion of tone. Signs of such advances, as we believe, are not wanting, while we cannot but wish that they may grow beyond expectation. It is quite conceivable that Glencairn may in yet more enlightened ways pursue her own higher ends, and the ends that lie where far horizons beckon. A more lively appreciation of such ends, and a growing readiness to be touched to these higher issues, will surely speak of progress. May we not look for the richer fruits of reverent faith, and the true order of earnest, well-regulated lives? Will not beauty of soul find here in this choice field of Nature a yet more congenial home? For what Mazzini wrote of a Country we may with equal truth say of Glencairn:—"The true Parish is the Idea to which it gives birth."



APPENDIX A.

VERTEBRATE FAUNA OF GLENCAIRN.

MAMMALS:

- Long-eared Bat (*Plecotus auritus*). Common.
 Common Bat (*Vesperugo pipistrellus*). Common.
 Daubenton's Bat (*Vespertilio daubentoni*). Not common.
- Hedgehog (*Erinaceus europæus*). Fairly common.
 Mole (*Talpa europæa*), Abundant. Light-coloured varieties not infrequent.
 Common Shrew (*Sorex araneus*). Common.
 Lesser Shrew (*Sorex minutus*). Rare, or seldom seen.
 Water Shrew (*Crossopus fodiens*). Rare, or seldom seen.
- Fox (*Canis vulpes*). Not numerous.
 Weasel (*Mustela vulgaris*). Fairly common.
 Stoat or Ermine (*Mustela erminea*). Fairly common.
 Pole-Cat or Fomart (*Mustela putorius*). Extinct in Glencairn since 1858.
 Otter (*Lutra vulgaris*). Not plentiful.
 Roe Deer (*Capreolus caprea*). Not common.
- Squirrel (*Sciurus vulgaris*). Not uncommon.
 Brown Rat (*Mus decumanus*). Very common.
 Common Mouse (*Mus musculus*). Common everywhere.
 Field Mouse or Wood Mouse (*Mus sylvaticus*). Fairly numerous.
 Harvest Mouse (*Mus minutus*). Rare.
 Common Field Vole or Short-tailed Vole (*Arvicola agrestis*). Common.
 Red Field Vole or Bank Vole (*Arvicola glariolus*). Fairly common.

- Water Vole (*Arvicola amphibius*). Abundant.
 Common Hare (*Lepus europæus*). Fairly common. Decreasing.
 Mountain Hare (*Lepus variabilis*). Seen occasionally on the higher hills.
 Rabbit (*Lepus cuniculus*). Very common.

BIRDS.

- R = Resident.
 S = Summer visitor.
 W = Winter visitor
 M = Visitor on migration.
 C = Casual visitor.

* Species marked thus breed in the parish or its immediate neighbourhood.

- * Mistle Thrush (*Turdus viscivorus*). Common. R.
 * Song Thrush (*Turdus musicus*). Common. R. and W.
 Redwing (*Turdus iliacus*). Common visitor. W.
 Fieldfare (*Turdus pilaris*). Common visitor. W.
 * Blackbird (*Turdus merula*). Common. R.
 * Ring Ouzel (*Turdus torquatus*). Common on the hills. S.
 * Dipper (*Cinclus aquaticus*). Not uncommon. R.
 * Wheatear (*Saxicola œnanthe*). Common. S.
 * Whinchat (*Pratincola rubetra*). Common. S.
 * Stonechat (*Pratincola rubicola*). Rare. R.
 * Redstart (*Ruticilla phœnicurus*). Not infrequent. S.
 * Robin (*Erithacus rubecula*). Common. R.
 * Whitethroat (*Sylvia cinerea*). Common. S.
 * Lesser Whitethroat (*Sylvia curruca*). Summer visitor. Perhaps infrequent. S.
 * Blackcap (*Sylvia atricapilla*). Very rare. S.
 * Garden Warbler (*Sylvia hortensis*). Not plentiful. S.
 * Golden-crested Wren (*Regulus cristatus*). Frequent. R.

- * Chiffchaff (*Phylloscopus rufus*). Rare. S.
- * Willow Wren (*Phylloscopus trochilus*). Not uncommon. S.
- * Wood Warbler (*Phylloscopus sibilatrix*). Fairly numerous. S.
- * Sedge Warbler (*Acrocephalus phragmitis*). Plentiful. S.
- * Grasshopper Warbler (*Locustella œveia*). Occurs sparingly. S.
- * Hedge-sparrow (*Accentor modularis*). Common. R.
- * Long-tailed Tit (*Acredula rosea*). Seen occasionally. R.
- * Great Tit (*Parus major*). Common. R.
- * Coal Tit (*Parus britannicus*). Not plentiful. R.
[Marsh Tit (*Parus palustris*). Reported.]
- * Blue Tit (*Parus cœruleus*). Common. R.
- * Tree Creeper (*Certhia familiaris*). Not uncommon. R.
- * Wren (*Troglodytes parvulus*). Common. R.
- * Pied Wagtail (*Motacilla lugubris*). Common. R.
- * Grey Wagtail (*Motacilla melanope*). Not uncommon. R.
White Wagtail (*Motacilla alba*). Identified, but not a plentiful species. M.
- * Yellow Wagtail (*Motacilla raii*). Not common. S.
- * Meadow Pipit (*Anthus pratensis*). Abundant. R.
- * Tree Pipit (*Anthus trivialis*). Not uncommon. S.
Red-backed Shrike (*Lanius collurio*). Recorded 1910.
Rare. C.
- Waxwing (*Ampelis garrulus*). Casual visitor. Rare. C.
- * Spotted Flycatcher (*Muscicapa grisola*). Common. S.
- * Pied Flycatcher (*Muscicapa atricapilla*). Infrequent. S.
- * Swallow (*Hirundo rustica*). Common. S.
- * House Martin (*Chelidon urbica*). Fairly numerous, but decreasing. S.
- * Sand Martin (*Cotile riparia*). Common. S.
- * Goldfinch (*Carduelis elegans*). Not plentiful. R.
Siskin (*Chrysomitris spinus*). Occurs sparingly. W.
- * Greenfinch (*Ligurinus chloris*). Common. R.
- * House Sparrow (*Passer domesticus*). Abundant everywhere. R.

- * Chaffinch (*Fringilla cœlebs*). Very plentiful. R.
- Brambling (*Fringilla montifringilla*). Seen occasionally. W.
- * Brown Linnet or Common Linnet (*Linota cannabina*). Plentiful. R.
- * Lesser Redpole (*Linote rufescens*). Not infrequent. R.
- * Twite or Mountain Linnet (*Linota flavirostris*). Frequent. R. and W.
- * Bullfinch (*Pyrrhula europœa*). Not plentiful. R.
- Crossbill (*Loxia curvirostra*). Seen occasionally. W.
- Two-barred Crossbill (*Loxia bifasciata*). Recorded 1890. C.
- * Corn Bunting (*Emberiza miliaria*). Local. R.
- * Yellow-hammer (*Emberiza citrinella*). Common. R.
- * Reed Bunting (*Emberiza schoeniclus*). Not uncommon. R.
- Snow Bunting (*Plectrophenax nivalis*). Not an infrequent visitor. W.
- * Skylark (*Alauda arvensis*). Common. R.
- * Starling (*Sturnus vulgaris*). Very plentiful and increasing. R.
- * Magpie (*Pica rustica*). Scarce in Glencairn. R.
- * Jackdaw (*Corvus monedula*). Common. Nests in rabbit burrows. R.
- * Carrion Crow (*Corvus corone*). Common. R.
- * Hooded Crow (*Corvus cornix*). Occurs sparingly. R. and W.
- * Rook (*Corvus frugilegus*). Very plentiful. R.
- * Raven (*Corvus corax*). Now rare, but still a nesting species. R.
- * Swift (*Cypselus apus*). Formerly common, now infrequent. S.
- * Nightjar (*Caprimulgus europœus*). Not common. S.
- * Great Spotted Woodpecker (*Dendrocopus major*). Recorded 1908, 1909, and 1910. S.
- * Kingfisher (*Alcedo ispida*). Not common. R.
- * Cuckoo (*Cuculus canorus*). Fairly numerous. S.
- * Barn Owl (*Strix flammea*). Rare, if not extinct. R.
- * Long-eared Owl (*Asio otus*). Not uncommon. R.

- * Short-eared Owl (*Asio accipitrinus*). Plentiful, and resident during vole plague, 1892. W.
- * Tawny Owl (*Syrnium aluco*). Common. R.
Common Buzzard (*Buteo vulgaris*). Seen occasionally. W.
Rough-legged Buzzard (*Buteo lagopus*). Four seen winter 1903-4. C.
- * Sparrow Hawk (*Accipiter nisus*). Not uncommon. R.
Kite (*Milvus ictinus*). Now extinct in Glencairn.
Peregrine Falcon (*Falco peregrinus*). Rare. C.
- * Merlin (*Falco cæsalon*). On most of the moors, but not plentiful. R.
- * Kestrel (*Falco tinnunculus*). Fairly common. R.
Cormorant (*Phalacrocorax carbo*). Seen occasionally. W.
- * Heron (*Ardea cinerea*). Not uncommon. R.
Grey-lag Goose (*Anser cinereus*). Seen occasionally. M.
Whooper Swan (*Cygnus musicus*). Recorded December, 1893. C.
- * Mallard or Wild Duck (*Anas boschas*). Common. R.
- * Teal (*Nettion crecca*). Not uncommon. R.
Wigeon (*Mareca penelope*). Not plentiful. W.
Tufted Duck (*Fuligula crisata*). Recorded, but not plentiful. W. and (R?).
Golden-eye (*Clangula glaucion*). Not common. W.
Goosander (*Mergus merganser*). Seen occasionally on the Cairn. W.
- * Wood Pigeon or Ring Dove (*Columba palumbus*). Very common. R.
- * Stock Dove (*Columba œnas*). Not plentiful, but increasing. R.
- * Partridge (*Perdix cinerea*). Still fairly common, but decreasing. R.
- * Quail (*Coturnix communis*). Said to have been common about 1830, now an irregular visitor. C.
- * Pheasant (*Phasianus colchicus*). Common. R.
- * Grouse (*Lagopus scoticus*). Common. R.

- * Black-Grouse (*Tetrao tetrix*). Common. R.
- * Water-Rail (*Rallus aquaticus*). Not common, but increasing.
W. and R.
- Spotted Crake (*Porzana maruetta*). Rare. Recorded Loch
Urr, 14th September, 1889. W. and (R?)
- * Corn Crake or Land Rail (*Crex pratensis*). Common. S.
- * Moor-hen (*Gallinula chloropus*). Common. R.
- * Coot (*Fulica atra*). Occurs sparingly. R.
- * Golden Plover (*Charadrius pluvialis*). Common on the hills.
S.
- * Lapwing or Pewit (*Vanellus vulgaris*). Common. R.
Oyster-catcher (*Hœmatopus ostralegus*). Has been seen on
the Cairn. S.
- * Woodcock (*Scolopax rusticola*). Fairly numerous. Increasing. R.
[Great Snipe (*Gallinago major*). Reported on southern
border.]
- * Common Snipe (*Gallinago cœlestis*). Common. R.
Jack Snipe (*Gallinago gallinula*). Not uncommon in winter.
W.
- * Common Sandpiper (*Totanus hypoleucus*). Common. S.
- * Redshank (*Totanus calidris*). Rapidly becoming common. S.
- * Curlew (*Numenius arquata*). Common. S.
- Common Tern (*Sterna fluviatilis*). Wanderer recorded 1893.
C.
- * Black-headed Gull (*Larus ridibundus*). Common. Two
nesting places. R.
Common Gull (*Larus canus*). Frequent, autumn and winter
months. W.
Lesser Black-backed Gull (*Larus fuscus*). Not uncommon
during winter. W.
Great Black-backed Gull (*Larus marinus*). Seen occasion-
ally during winter. W.
Great Northern Diver (*Colymbus glacialis*). Specimen shot
on Cairn, 2nd February, 1877. Rare. C.

Red-throated Diver (*Colymbus septentrionalis*). Recorded 1862. C.

Great Crested Grebe (*Prodipterus cristatus*). Recorded by Hugh S. Gladstone, Esq. of Capenoch, Summer, 1910.

* Little Grebe or Dabchick (*Prodipterus fluviatilis*). First observed 1885. Now nests regularly.

REPTILES.

Common Lizard (*Lacerta vivipara*). Generally distributed.

Slow Worm (*Anguis fragilis*). Local. Not plentiful anywhere.

Adder (*Pelias berus*). Numerous along southern and eastern borders.

Ringed Snake (*Coluber natrix*). Probably introduced. Not a plentiful species.

AMPHIBIANS.

Frog (*Rana temporaria*). Common.

Toad (*Bufo vulgaris*). Common.

Warted Newt (*Molge cristata*). Local.

Common Newt (*Molge vulgaris*). Not uncommon.

Palmated Newt (*Molge palmata*). Moss hags on the hills.

FISHES.

Perch (*Perca fluviatilis*). Said to occur in Loch Urr.

Three-spined Stickleback (*Gastrosteus aculeatus*). Not uncommon.

Salmon (*Salmo salar*). Migrant. Not plentiful.

Sea Trout (*Salmo trutta*). Migrant. Not plentiful.

Common Trout (*Salmo fario*). Plentiful.

Pike (*Esox lucius*). Plentiful in Loch Urr. Not numerous in the streams.

Minnow (*Leuciscus phoxinus*). Generally distributed.

Loach (*Nemachilus barbatulus*). Fairly numerous.

Eel (*Anguilla vulgaris*). Common in all lochs and streams.

APPENDIX B.

FLORA.

A LIST OF SOME OF THE LESS COMMON PLANTS FOUND IN
GLENCAIRN.

All the species enumerated have been gathered by the writer. In a number of instances the places are also given.

RANUNCULACEÆ.

Aquilegia vulgaris (Linn.), Columbine—Jarbruck Wood.

Helleborus viridis (Linn.), Green Hellebore—Wood near Moniaive.

NYMPHÆACEÆ.

Nuphar intermedium (Ledeb.), Yellow Water Lily—Stroan-shalloch Loch.

FUMARIACEÆ.

Corydalis claviculata (DC.), White Climbing Fumitory—Jarbruck and Craigdarroch woods.

CRUCIFERÆ.

Cochlearia officinalis (Linn.), Scurvy Grass—Martour, Dibbin, and Conrick hills.

Hesperis matronalis (Linn.), Dame's Violet—Stream near Moniaive and along Cairn. Recorded 1891.

Brassica campestris (L.), Wild Navew—Riverside near Moniaive.

CISTINEÆ.

Helianthemum chamaecistus (Mill.), Rock Rose—Craigneston, 600 ft., Bardennoch, 700 ft. Not plentiful.

VIOLACEÆ.

Viola adorata (Linn.), Sweet Violet—River bank near Moniaive.

Viola palustris (Linn.), Marsh Violet—Twomerkland Loch. White variety.

CARYOPHYLLEÆ.

Silene Cucubalus (Wibel.), Bladder Campion—Frequent. Grainnes, etc.

Lychnis Githago (Lam.), Corncockle—Not frequent. Probably introduced with seed.

Lychnis vespertina (Sip.), White Campion—Rare in Glencairn.

Sagina subulata (Wimm.), Awl-shaped Pearl-wort—Recorded 1891. Near Castlehill.

HYPERICINÆ.

Hypericum humifusum (Linn.), Trailing St. John's Wort—Not common. Bardennoch, etc.

MALVACEÆ.

Malva sylvestris (Linn.), Common Mallow—Neighbourhood of Moniaive. Probably an outcast.

GERANIACEÆ.

Geranium phæum (Linn.), Dusky Crane's-bill—Single station, apparently old-established, near Moniaive.

Geranium sylvaticum (Linn.), Wood Crane's-bill—Not uncommon.

Geranium pratense (Linn.), Blue Meadow Crane's-bill—Less plentiful than *G. sylvaticum* in Glencairn.

LEGUMINOSÆ.

Trifolium arvense (Linn.), Hare's-foot Trefoil—Dry pasture lands south-west of Moniaive; not common.

Trifolium striatum (Linn.), Soft-knotted Trefoil—Single station. Rare.

ROSACEÆ.

Prunus insititia (Linn.), Bullace—Jarbruck Woods.

Spiræa salicifolia (Linn.), Willow-leaved Spiræa—Near Jarbruck.

Rubus saxatilis (Linn.), Stone Blackberry—Sub-Alpine glens, Minnyrile, Glencrosh, etc.

Rubus Chamamorus (Linn.), Cloudberry—Western border of parish, 1700 ft.

Rosa spinosissima (Linn.), Burnet-leaved Rose—Single station. Rare inland.

Agrimonia Eupatoria (Linn.), Common Agrimony—Not infrequent. Woodlea, Glencrosh, etc.

SAXIFRAGEÆ.

Saxifraga stellaris (Linn.), Starry Saxifrage—Rare. Dalwhat Glen, alt. 1650 ft.

Saxifraga granulata (Linn.), Meadow saxifrage—Bank of Castlefairn stream. Only station.

Saxifraga hypoides (Linn.), Mossy Saxifrage, locally "Ladies' cushion"—Benbrack, 1800 ft., and neighbouring hills.

CRASSULACEÆ.

Sedum Rhodiola (DC.), Rose-root Stonecrop—River bank below Moniaive.

Sedum villosum (Linn.), Hairy Stonecrop—Wet roadsides in the hillier districts.

Sedum Telephium (Linn.), Orpine or Livelong—Grainnes, near Moniaive.

DROSERACEÆ.

Drosera longifolia (Linn.), Long-leaved Sundew—Western border of parish. Rare.

ONAGRACEÆ.

Circœa lutetiana (Linn.), Enchanter's Nightshade—Not common. Woods near Caitloch and Poundland.

LYTHRACEÆ.

Lythrum salicaria (Linn.), Upright Purple Loosestrife—Not common. River bank near Moniaive, Loch Urr, etc.

UMBELLIFERÆ.

Sanicula Europœa (Linn.), Wood Sanicle—Wooded glens. Not uncommon.

Carum verticillatum (Koch), Whorled Caraway—Abundant in Glencairn.

Myrrhis adorata (Scop.), Sweet Cicely—Not uncommon.

Cœnanthe crocata (Linn.), Hemlock Water-dropwort. Not common. Near Moniaive and Maxwelton.

Meum Athamanticum (Jacq.), Bald-money—Plentiful but local.

CAPRIFOLIACEÆ.

Adoxa Moschatellina (Linn.), Moschatel—Not infrequent. Woods and hedgerows.

RUBIACEÆ.

Galium cruciata (Scop.), Cross-wort Bedstraw—Roadside near Moniaive. Not common.

VALERIANEÆ.

Valeriana pyrenaica (Linn.), Heart-leaved Valerian—Dalwhat stream, near Moniaive.

COMPOSITÆ.

Solidago Virgaurea (Linn.), Golden-rod—Not uncommon.

Tanacetum vulgare (Linn.), Tansy—Garden escape. Grainnes, near Moniaive.

Senecio sylvaticus (Linn.), Mountain Groundsel—Near Crossford. Rare in Glencairn.

Arctium lappa (Linn.), Common Burdock—Not infrequent.

CAMPANULACEÆ.

Lobelia Dortmanna (Linn.), Water Lobelia—Loch Urr. Rare.

Campanula latifolia (Linn.), Giant Bell-flower—Cairn and its tributaries.

VACCINIACEÆ.

Vaccinium Vitis-Idæa (Linn.), Cowberry—Western border of parish. Not common.

PRIMULACEÆ.

Anagallis arvensis (Linn.), Scarlet Pimpernel—Not infrequent. Chiefly by waysides.

APOCYNACEÆ.

Vinca minor (Linn.), Lesser Periwinkle—Jarbruck woods. Rare.

GENTIANEÆ.

Gentiana campestris (Linn.), Field Gentian—Old hill pastures. Kirkcudbright, etc.

Menyanthes trifoliata (Linn.), Bog Bean—Common in marshy places.

BORAGINEÆ.

Symphytum officinale (Linn.), Common Comfrey—Not uncommon. Abundant on the Cairn.

Anchusa sempervirens (Linn.), Evergreen Alkanet—Craig darroch woods. Rare.

CONVOLVULACEÆ.

Convolvulus Sepium (Linn.), Great Bindweed—Frequent along Cairn.

SOLANACEÆ.

Solanum nigrum (Linn), Common Nightshade—Near Moniaive. Probably casual. Rare.

Solanum Dulcamara (Linn.), Woody Nightshade or Bittersweet. On Cairn near Maxwelton, etc.

SCROPHULARINEÆ.

Verbascum Thapsus (Linn.), Great Mullein—Roadside near Moniaive. Rare.

Linaria vulgaris (Mill.), Yellow Toad-flax—Fields and roadsides. Not common.

Mimulus luteus (Linn.), Yellow Mimulus—Naturalised escape or outcast rapidly becoming common.

LENTIBULARIÆ.

Utricularia neglecta (Lehm), Bladder-wort—New Scottish record, 1891.

Utricularia intermedia (Hayne). Recorded 1887.

Utricularia minor (Linn.), Lesser Bladder-wort—Recorded 1890.

LABIATÆ.

Scutellaria galericulata (Linn.), Common Skull Cap—Loch Urr and near Maxwelton. Not common.

Galeopsis versicolor (Curt.), Large-flowered Hemp-nettle—Frequent in Glencairn.

POLYGONACEÆ.

Polygonum Bistorta (Linn.), Common Bistort or Snake-weed—Near Caitloch, Blackstone, and Crossford. Not common.

Polygonum amphibium (Linn.), Amphibious Bistort—Loch Urr. Rare.

Polygonum minus (Huds.), Creeping Persicaria—Loch Urr. Rare.

EUPHORBIACEÆ.

Euphorbia dulcis (Linn.), an alien—Castlefairn stream. Rare.

SALICINEÆ.

Salix pentandra (Linn.), Bay-leaved Willow—Loch Urr, Castle-fairn, and near Moniaive. Rare.

Salix repens (Linn.), Dwarf Silky Willow—Single station. Rare.

EMPETRACEÆ.

Empetrum nigrum (Linn.), Black Crowberry—Frequent Girharrow and other hills. Rare in fruit.

ORCHIDEÆ.

Malaxis paludosa (Sw.), Bog Orchis—Recorded 1887. Rare.

Listera ovata (R. Br.), Twayblade—Frequent in moist pastures.

Habenaria albida (R. Br.), Small White Habenaria—Mountain pastures. Not common.

Habenaria viridis (R. Br.), Green Habenaria. Sparsely distributed on the hills.

LILIACEÆ.

Fritillaria meleagris (Linn.), Common Fritillary or Snake's-head—River bank east of Moniaive. Recorded 1906. Rare.

TYPHACEÆ.

Sparganium ramosum (Curtis), Branched Bur-Reed—Ditches adjoining Cairn. Not infrequent.

AROIDEÆ.

Arum maculatum (Linn.), Cuckoo-pint—Jarbruck Wood. Recorded 1887. Rare.

CYPERACEÆ.

Carex dioica (Linn.), Separate-headed Sedge—Girharrow. Not common.

Carex pauciflora (Lightf.), Few-flowered Sedge—Girharrow and Loch Urr. Rare.

Carex muricata (Linn.), Great Prickly Sedge—Frequent by the road-sides.

Carex remota (Linn.), Distant-spiked Sedge—Woodlea, Caitloch. Not common.

Carex curta (Good.), White Sedge—Bogs. Not infrequent.

- Carex irrigua* (Hoppe). Recorded in Babington's Flora. Re-discovered, 1887. Rare.
- Carex limosa* (Linn.), Mud Sedge—Stroanshalloch Loch. Rare.
- Carex pallescens* (Linn.), Pale Sedge. Frequent.
- Carex sylvatica* (Huds.), Pendulous Wood Sedge—Jarbruck and Caitloch. Not common.
- Carex flava* (Linn.), Yellow Sedge. Frequent.
- Carex fulva* (Good.), Tawny Sedge. Frequent.
- Carex filiformis* (Linn.), Slender-leaved Sedge—Girharrow. Rare.
- Carex hirta* (Linn.), Hairy Sedge. Rare in Glencairn.
- Carex paludosa* (Good.), Lesser Common Sedge—Ingleston and Maxwelton.
- Carex vesicaria* (Linn.), Short-beaked Bladder Sedge—On Cairn. Not common.
- Carex ampullacea* (Good.), Slender-beaked Bladder Sedge. Frequent.

FILICES.

- Hymenophyllum unilaterale* (Bory), Filmy Fern—Upper reaches of Dalwhat Water, Glencrosh, and Minnygrile. Rare.
- Cryptogramme crispa* (R. Br.), Parsley Fern—Caitloch, Craigdarroch, Castlehill, etc. Not plentiful.
- Asplenium Adiantum-nigrum* (Linn.), Black Spleenwort—Minnygrile and near Kirkcudbright. Not common.
- Asplenium Ruta-muraria* (Linn.), Wall-rue. Jarbruck and Craignee. Not common.
- Ceterach officinarum* (Willd.), Scale Fern—Near eastern boundary of parish. Rare.
- Scolopendrium vulgare* (Symons), Hart's-tongue. Rare in Glencairn. Specimens gathered near Jarbruck and Glencrosh.
- Cystopteris fragilis* (Bernh.), Brittle Bladder-fern—Glenjaan Hill. Rare.
- Polypodium Phegopteris* (Linn.), Beech Fern—Glencrosh, Minnygrile, and other sub-alpine glens.

Polypodium Dryopteris (Linn.)—Oak Fern. Frequent.

Ophioglossum vulgatum (Linn.), Adder's-tongue Fern—Caitloch, 600 ft., meadows near Twomerkland Mill, and Castlehill.

Botrychium Lunaria (Sw.), Moon-wort Fern—Frequent throughout Glencairn.

(In all 20 species of Ferns have been recorded.)

LYCOPODIACEÆ.

Lycopodium Selago (Linn.), Fir Club Moss—Found sparingly on upland moors.

Lycopodium clavatum (Linn.), Common Club Moss—Among the heather, Girharrow, etc. Not plentiful.

Selaginella selaginoides (Gray)—Frequent in boggy places on the hills.



ADDENDUM TO FLORA.

INDIVIDUAL TREES OF LARGE GROWTH:

TABULAR LIST.

- ASH.—Glencairn Churchyard, N.E. corner adjoining roadway
Circumference 12 ft., *circa* 1883.
- ASH.—Glencairn Churchyard, east of old church, 11 ft. 8 in.
at 5 ft. above the ground, 1909.
- ASH.—Avenue, north-east of Craigdarroch, 12 ft. 3 in. at 5 ft.
above the ground, 1909.
- ASH.—South-east of Kirkcudbright Farm, 12 ft. in circumfer-
ence at 4 ft. above the ground, 1909.
- ASH.—South-west of Kirkcudbright Farm, 11 ft. 4 in. at 5 ft.
above the ground, 1909.
- BEECH.—Craigdarroch. Cut down owing to injury sustained
during storm, 1883. Girth at base 16 ft. 2 in.; at 6 ft.
from base 14 ft. 2 in.
- BEECH.—Back road Craigdarroch, 12 ft. 2 in. at 5 ft. above the
ground.
- BEECH.—Near back gate Craigdarroch, 14 ft. in circumference
between 4 and 5 ft. above the ground, 1908.
- BEECH.—South-east of Lodge, Craigdarroch, 16 ft. in circum-
ference at 5 ft. above the ground, 1908.
- BEECH.—On line of old roadway between Woodhouse and
Craigdarroch, 12 ft. 6 in. at 5 ft. above the ground, 1909.
- BEECH.—On line of old roadway between Woodhouse and
Craigdarroch, 12 ft. 7 in. at 5 ft. above the ground, 1909.
- BEECH.—Adjoining roadway north-east of Craigdarroch Gardens,
13 ft. 10 in. at 5 ft. above the ground, 1909.
- BEECH.—Overlooking avenue north-east of Craigdarroch Man-
sion house, 16 ft. 6 in. at 5 ft. above the ground, 1909.
- BEECH.—In field north-east of Maxwellton Lodge (South
entrance), 15 ft. 6 in. at 4 ft. above the ground, 1909.
- BEECH.—Adjoining roadway Kirkcudbright Farm, 12 ft. 6 in.
at 5 ft. above the ground, 1909.

- BEECH.—Craigneston, near roadway, 15 ft. in circumference at 5 ft. from the ground, 1908.
- CRAB.—On line of old roadway north of Woodhouse, 7 ft. 3 in. in circumference at 3 ft. above the ground, 1909.
- ELM.—Near public roadway a few yards north-west of Craigdarroch Lodge, 12 ft. 1 in. at 5 ft. above the ground, 1909.
- ELM.—Adjoining roadway south-east of Craigdarroch Lodge, 11 ft. 8 in. in circumference, at 5 ft. above the ground, 1909.
- ELM.—On line of old roadway near Dungalston, 13 ft. in circumference at 5 ft. above the ground, 1909.
- HORSE CHESTNUT.—Two, growing on lawn in front of Craigdarroch Mansion house, respectively 11 ft. and 11 ft. 10 in. at 5 ft. above ground, 1909.
- HORSE CHESTNUT.—North-east of Old Crawfordton, 13 ft. 6 in. at 5 ft. above the ground, 1910.
- LARCH.—Blown down at Craigdarroch, 1883. 8 ft. 8 in. in circumference.
- LARCH.—Cut at Craigdarroch, 1906. 13 ft. 6 in. in circumference at base, with 36 feet of clean stem.
- LARCH.—North-west of Craigdarroch Lodge, 12 ft. 6 in. in circumference at 5 ft. above the ground, 1908.
- LARCH.—North-west of Craigdarroch Lodge, 11 ft. 6 in. between 4 and 5 ft. from the ground, 1909.
- OAK.—Glencairn Churchyard, 10 ft. in circumference at 5 ft. above the ground.
- OAK.—Near entrance to Old Crawfordton, 12 ft. in circumference at 5 ft. above the ground.
- OAK.—South-west of Hunter's Lodge, 10 ft. 6 in. in circumference at 4 ft. above the ground, 1909.
- SCOTCH FIR.—Craigneston, 10 ft. in circumference at 5 ft. above the ground, 1908.
- SILVER FIR.—Ladies' Brae Plantation, Craigdarroch, blown down 1902. 16 ft. 7 in. in circumference at base.
- SILVER FIR.—Ladies' Brae Plantation, Craigdarroch, a companion tree to the above, 14 ft. 8 in. at base; 13 ft. at 5 ft. above the ground, 1908.

- SILVER FIR.—Ladies' Brae Plantation, Craigdarroch, 11 ft. 11 in. at 5 ft. above the ground, 1908.
- SYCAMORE.—Woodlea, 10 ft. 9 in. at 5 ft. above the ground, 1908.
- SYCAMORE.—Back road, Craigdarroch, 14 ft. in circumference at 5 ft. above the ground, 1908.
- SYCAMORE.—Near entrance to Gardens, Craigdarroch, 11 ft. 9 in. at 5 ft. above the ground, 1909.
- SYCAMORE.—Castlehill, 14 ft. 4 in. in circumference at 5 ft. above the ground, 1909. Perhaps the finest tree in the parish.
- YEW.—Nine fine trees at Snade. Two largest, respectively 10 ft. 5 in. and 10 ft. 6 in. at 5 ft. above the ground.



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Printed in "An Informatory Vindication" and ascribed, in part at least, to Renwick.

The Testimony of some Persecuted Presbyterian Ministers of the Gospel. Given in to the Ministers at Edinburgh by Mr James Renwick upon the 17 Januarii, 1688. [Texts.] Printed in the year 1688. 4to. pp. 36.

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Probably published as early as 1716.

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An Informatory Vindication of a poor, wasted, misrepresented Remnant of the Suffering, Anti-Popish, Anti-Prelatick, Anti-Erastian, Anti-Sectarian, true Presbyterian Church of Christ in Scotland, united together in a general correspondence. By way of Reply to various Accusations in Letters, Informations, and Conferences given forth against them. 1707. 12mo. pp. 278.

A Confutation of a Scandalous Pamphlet, intituled A Manifesto, or the Standard of the Church of Scotland. . . . By the United Societies. . . . To which is annexed A Pertinent Letter of Mr James Renwick's to Mr Langlans. . . . Printed in the year 1724. 12mo. pp. 48.

A Choice Collection of very valuable Prefaces, Lectures, and Sermons, preached upon the Mountains and Muirs, etc., of Scotland, in the hottest time of the late Persecution. In Two Volumes. By that faithful Minister and Martyr of Jesus Christ, the Reverend Mr James Renwick. Glasgow. Vol. I., 1748. Vol. II., 1751. Sm. 8vo. [Often reprinted with additions.]

In an edition of the Sermons published at Glasgow in 1776 we find the following names among the subscribers:—
John Smith younger of Glenjan, Samuel Gries (Grier?) in Miniehive. Also the following, 'given in by James Fisher, Merchant in Minnyhive:—

James Maxwell.	Thomas Drummond.
William Maxwell.	Robert Hogg.
James Muirhead.	Nathaniel Davidson.
Robert Muirhead.	Alexander Ferguson.
John Wallace.	William Cotts.
James M'Queen.	William Bonitin.

A Collection of Letters, consisting of Ninety-three, Sixty-one of which wrote by the Rev. Mr James Renwick . . . From the years 1663 to 1689 inclusive. (Edited by Rev. John Macmillan of Pentland.) Edinburgh. . . . 1764. 12mo. pp. xii., 437.

Subscribers' Names. . . . Glencairn Parish—Walter Clark, merchant in Minniehive; John Cunningham, farmer, Barbowie; Samuel Grierson, taylor in Minniehive; James Grierson, taylor there; Thomas Gracie, dyker there; William M'Whir there; Murdoch Murphie, inn-keeper there; Elizabeth Smith, in Glenfan.

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Proclamations by the Privy Council:—20th September, 1684.

Against Mr James Renwick. Edinburgh, Heir of Andrew Anderson, single sheet.

9th December, 1686. Offering a reward. . . . [for] the person of Mr James Renwick. Edinburgh, Heir of Andrew Anderson, single sheet.

18th October, 1687. Against field conventicles . . . reward for apprehending James Renwick. Edinburgh, Heir of Andrew Anderson, single sheet.

An Elegie upon the Death of that Famous and Faithful Minister and Martyr, Mr James Renwick. Composed immediately after his Execution at Edinburgh, 17th Feb., 1688. [Text Rev. 2, 13. Figure of an angel sitting, with a crown in each hand.] Printed in the year 1688. Sm. 4to. Six leaves. Title within black border. Two anagrams and an acrostick on last page.

Vertoog van het quaad der toelating, vergunt door den Koning van Engeland; en der Addressen daar over gedaan aan hem; en de noodzakelikheyd om't Evangelium voortaan in de velden te prediken. Voorgesteld door eenige vervolchde Schotse Predicanten, en gepresenteert aen de Predicanten tot Edenhurck . . . door Mr J. Renwick. [Translated from the English, Amsterdam?] 1688. 4to.

Apparently a representation on Renwick's side.

[LIN, THOMAS, JUNIOR.]

The Friendly Conference, or a Discourse between the Country man and his Nephew. . . . Wherein . . . The manifold difference between Mr M'Millan and Mr J. Renwick . . . is clearly illustrated. Edinburgh. 1711. 4to.

SHIELDS, ALEXANDER.

The Life and Death of . . . Mr James Renwick . . . by Mr Alexander Shields. 1724.

The Life of James Renwick. . . . Dumfries. Printed for the Booksellers. pp. 24.

A Chap-book, Reprinted from Howie's "Scots Worthies." 1775. Issued after 1827.

[SIME, WILLIAM.]

The Life of James Renwick, the last of the Scottish Martyrs. . . . Edinburgh. 1833. 12mo.

RENWICK, REV. JAMES, M.A. (contd.).

SIMPSON, REV. ROBERT, D.D., Sanquhar.

Life of the Rev. James Renwick. Edinburgh. 1843.
pp. viii., 220. 12mo. [First edition. Anonymous. Edinburgh. 1833. 12mo. pp. 180.]

BEITH, ALEXANDER, D.D.

James Renwick. In "Scottish Reformers and Martyrs." 1860.

ANDERSON, REV. WILLIAM, A.M., Loanhead, Edinburgh.

The Voice of Renwick. . . A Sermon preached [at Moniaive] on the bi-centenary of his birth. London. 1862. pp. 47.

HOUSTON, THOMAS, D.D.

Spiritual Support and Consolation in Difficult Times: The Letters of the Rev. James Renwick. . . With an Introduction . . . by Thomas Houston, D.D. Paisley. 1865. iv., 9-290.

AITCHISON, SIR CHARLES U.

Passages in the Lives of Helen Alexander and James Currie. Printed for family use. 1869. By Charles U. Aitchison, Her Majesty's Chief Commissioner in British Burmah, a descendant.

Helen Alexander says that she was "married in the year 1687, November 30th, by the worthy Mr James Renwick. When Mr Renwick was executed I went and saw him in prison; and I said to him: 'Ye will get the white robes,' and he said, 'and palms in my hands.' And when he was execute I went into the Grey-friars yard, and I took him in my arms till his clothes were taken off, and I helped to wind him before he was put in the coffin."

DODDS, JAMES.

Lays of the Covenanters. Edinburgh. 1880. Renwick in the Cottage of John Brown of Priesthill, November, 1683. (A sketch.) p. 18. Renwick's Visit to the Death-bed of Peden, February, 1686. p. 200.

WATSON, JEAN L.

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CARSLAW, REV. WILLIAM H., D.D., Helensburgh.

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Heart Histories.

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The Covenanter's Lament: A Song of the Covenant. In "The Book of Scottish Song," edited by Alexander Whitelaw. p. 109.

Contains the line:—"There's nae Renwick now, lassie."

RIDDEL, ROBERT, of Glenriddel.

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Dear Bard, to ride this day is vain. In "Works of Robert Burns," ed. W. Scott Douglas, 1877. II., 199.

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Legendary Fragments: The Bedesman on Nidsyde; Ye mort o' Lauch. [Illustration on title by Captain Grose.] London. 1790. 4to. pp. 16.

A Dissertation upon the Ancient Carved Stone Monuments in Scotland, with a particular Account of one in Dumfriesshire, by Robert Riddell of Glenriddell, Esq. [With plate, after Grose, of ancient obelisk. . . . upon the banks of the Nith, near Thornhill, in Nithsdale.] In "The Memoirs of the Lit. and Phil. Society of Manchester." IV., 131.

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by original drawings and prints, some by and after Cap-
tain Grose and Alexander Reid. Vol. VII., includes "A
Tour in Nithsdale, 1787," by R. R., in three parts, with an
appendix; "An Excursion by Doctor Clapperton, M.D., to
Lough Urr, 1787; also "An Old Scottish Ballad called The
Bedesman on Nidsyde." Vol. VIII. contains "A Journal
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