

ASPECTS OF THE RELIGIOUS HISTORY OF LEWIS



Up to the Disruption of 1843

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REV. MURDO MACAULAY



Rev. Murdo Macaulay was born in Upper Carloway, Lewis, the eldest child of a family of four boys and two girls. On the day of his birth the famous and saintly Mrs MacIver of Carloway predicted that he was to be a minister of the Gospel. This prediction, of which he had been informed, appeared to have no particular bearing upon his early career. It was not until the great spiritual revival, which began in the district of Carloway a few years before the outbreak of the Second World War, that Mr Macaulay came to a saving knowledge of the Lord Jesus Christ. Whatever thoughts he may have entertained previously, it was in a prisoner of war camp in Germany that he publicly made known his decision to respond to his call to the ministry of the Free Church.

The Lord's sovereignty in preparing him for the ministry could make interesting reading. It included a full secondary education, a number of years of military training, some years in business where he came to understand the foibles of the public whom he had to serve, a graduation course at Edinburgh University and a divinity Course in the Free Church College.

Mr Macaulay has a studious mind, a retentive memory, and scholastic ability for research. He has a good working knowledge of six languages, yet he is more concerned about stating facts than about clothing them in attractive language.

Statistical Accounts of the period treated are scanty in detail, and do not cover certain areas. Records of Church Courts concern only their own transactions. Anecdotes and peculiar incidents which have come down through oral tradition required checking and rechecking in order to get the actual facts. Present and future historians will appreciate this work, but it is mainly written for the general public.

Norman MacLeod.

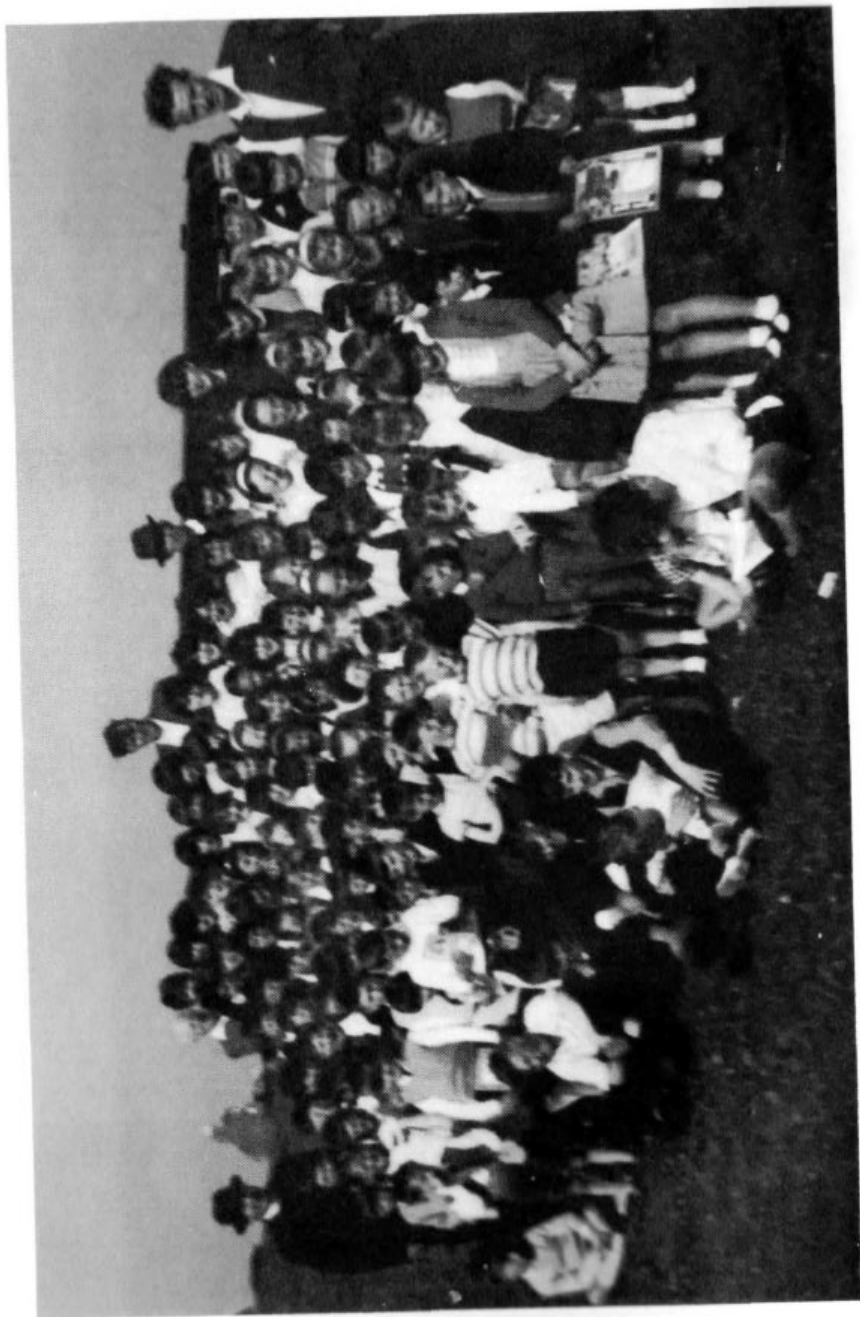
**ASPECTS OF THE
RELIGIOUS HISTORY
OF LEWIS**

Up to the Disruption of 1843

1980

REV. MURDO MACAULAY

*This book is dedicated to the
Back Free Church Sabbath School
and its many devoted teachers.*



Back Free Church Sabbath School

PREFACE

Having read practically everything, on which I could lay my hands, of what has been written about our beloved Island of Lewis, and being particularly interested in the island's religious background, as well as in the progress of religion in it, I felt constrained to make an effort to bring some of the most interesting aspects of our island's religious heritage together, so that others may come to know what I so much enjoyed myself in gathering together what we know of the wonderful works of God among our forebears.

The treatment of the subject can in no way be regarded as exhaustive, for there is a great wealth of material, which, because of size and cost, had regrettably to be cast aside. I trust, however, that enough has been put together to whet the appetite, not only of the Lord's people, but also of others, and to encourage them to hold fast those things which have been handed down to us, both by other authors and by tradition, and so transmit them to a future generation, to whom, I hope, they will be very precious.

To write about the religious life of our island up to the Disruption of 1843 means that we have to depend to a great extent on the labours of others, and it is difficult to gather this together without laying oneself open to the charge of plagiarism. I feel it necessary, therefore, to state that I have freely used the available sources open to me, as they themselves have used such before me.

I acknowledge my indebtedness to the many who have laid their hand to put on permanent record what they had gleaned themselves from other records as well as from the traditions among our people.

I am greatly indebted to Mr Morrison, the Stornoway Librarian, who has often helped me to procure material which is normally unavailable to the ordinary reader. I also acknowledge with grateful thanks the help received from the Rev. Norman MacLeod, Callanish, and from Mr Neil Murray, M.A., Back, and especially for their diligence and valuable suggestions as they went through the manuscript.

FRONT COVER PHOTOGRAPH:
 Church of St. Auln at Green, Back. Above the door is the date 1681, (probably
 date of repairs), with the initials IH
 MK.

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OUR ROOTS

Few chapters in the Ecclesiastical history of Scotland are more interesting than the religious history of Lewis, and few also are so little known.

Of the very early religious life in the Island of Lewis our knowledge is scanty. There are no records of the Synod of Argyll and the Isles before 1638, and it is to this Synod that the Church in Lewis then belonged. The earliest parochial register is dated 1780, and it was discontinued in 1791, but since 1825 records have been regularly kept.

Although we have few documents to consult, it is generally accepted that salvation through Christ was known, at least to some of the Lewis inhabitants, before the arrival of St. Columba in Iona in 563.

The Celts are a branch of the family of nations known as Aryan, (also referred to as Indo-Germanic, or Indo-European, or Japhetic), who moved west into Britain, coming as far north as the Forth and the Clyde. These Celts moved from central Europe, southward, eastward and westward. In the 6th and 5th centuries B.C. fresh hordes moved after the first wave, and pushed them westwards to the extremities of the British Isles, to become the ancestors of the people in the Highlands and Islands, Isle of Man and Ireland. The second invaders became the inhabitants of Brittany, Wales and Cornwall.

In the North they mingled with the original natives, and became known as the Picts and Caledonians. They alone were able to resist the Romans. They had a practical religion, and their priests were known as Druids (c.f. Acts 8.9) Gaelic Druidh. They believed in immortality, but also in the reincarnation of their heroes. Their priests were supposed to have power over the elements, and in every undertaking their people moved sunwise, or 'deiseal'. This latter custom was practised in Lewis up to the 18th century. Their feasts were Bealltuinn, Lunasdail and Samhainn, names which are still with us.

Three hundred years after Paul brought the Gospel to Europe, Scotland lay in dark paganism. The Roman army which occupied most of Britain had many christians in it. Emperor Hadrian visited

Britain in 120 A.D., and built a wall 73 miles long from the Solway to the Tyne, as a barrier against the Caledonia tribes. It was repaired by Severus in 209.

The first christian missionary we hear of in Scotland was St. Ninian. There are unauthentic stories about his parentage, such as that one of the Roman soldiers, who was a christian, married a British girl. The actual fact is that Ninian himself has not left a single word that has come down to us, and his parentage is unknown. Even his place of origin is doubtful. The earliest mention of Ninian is about 300 years after his death, (d 432), when Bede states he was a Briton, and gives his name as Nynia. He states that he had been regularly instructed at Rome, that he was a bishop, and founded a church of stone called Ad Candidam Casam.

Bede says the Southern Picts, i.e. those south of the Grampians, had received the true faith long before St. Columba had preached to the Northern Picts.

Ailred, who died in 1166, says Ninian was the son of a British king, who was a christian, and stresses Ninian's connection with Martin of Tours, to whom after Martin's death he dedicated his church — the first known christian foundation in Scotland. St. Martin was never at Whithorn. The one certain date of Ninian's life which can be approximately fixed is his arrival in Britain as a bishop about the time of St. Martin's death in 397, when Ninian would be 40 to 45 years of age. This would place Ninian's birth at c. 355, a time when Roman Britain was officially christian, and had an organised church. Martin became bishop of Tours in 371, and it is likely that Ninian received his training under St. Martin in Gaul. There was no Pope in Rome then, but the bishop of Rome was the chief man in the early church because Rome was the capital of the Roman Empire. After completing his period of training, Ninian with a few disciples preached the gospel in the South of Scotland and up the East Coast.

As St. Martin of Tours, like the Celts of Gaul, followed the Roman customs in their christian presentation, Ninian's differed from that of the Celtic Church, which came with St. Columba from Ireland. The Celtic Church's type of christianity came not from Gaul or Rome, and its observance of Easter was identical with that of Asia, from which it obviously came.

The divergency of Rome and Asia on Easter resulted in the excommunication of Asia by Rome c. 195. Polycarp says the Asian custom was Apostolic. No church in Rome or in the provinces attached to it would dare follow the Asian practice. Had Columba

followed the Roman custom there would have been no Synod of Whitby in 664.

About the same time as Ninian came to Whithorn, christianity came to Ireland through St. Patrick, who was born in Dumbarton in 373. He felt called by God to go to Ireland, and within 200 years Ireland had its own colleges for the training of students for the ministry.

From Ireland in 563 came St. Columba. Many Scots had crossed to Argyllshire from Ireland before this, but they drifted into paganism. Columba was of royal descent. Born c. 521, he was educated for the church. He founded two monasteries, Derry in 546, and Durrow in 550. He was blamed for causing a battle between the Dalriad Scots and Diarmad, king of Eastern Ireland, and so was excommunicated by the Irish Ecclesiastical Synod. He then crossed to Iona with twelve disciples and about 200 followers. Here he founded a monastery, and began the work of his life as the "Apostle of the Highlands". He built a church in Iona, but not the one seen there today.

The gospel was preached by Columba and his disciples from Lindisfarne on the Northumbrian coast to Applecross on the North West of Scotland. Applecross later became the Iona of the North West. Its Gaelic name "Comraich" means a sanctuary, and one of its islands is known as Eilean nan Naomh — the Isle of the Saints.

Columba, moving north from Iona, evangelised Morven, Appin and Lochaber, and then went on to Inverness where he was instrumental in the conversion of King Brude of the Picts. He is reputed to have been a powerful preacher, and was credited with miraculous powers. He established monasteries throughout Pictland, travelling west as far as Skye, and north to Orkney. The Columban Church was the national Church of Scotland for about 150 years. It differed from the Roman Church in points of doctrine and ceremonies, and owed no allegiance to the Roman system.

The Columban students were licensed and ordained in the Presbyterian fashion. The sacrament was given to the laity in both kinds, and not as in the Roman Catholic Church which gives only the bread to the laity, on the pretext of the doctrine of Transubstantiation, a doctrine brought in in the eleventh century.

Columba was born on a Thursday, and in a Gaelic M.S. we find the statement, "St. Columba used to go to heaven every Thursday, when he wished." In the Western Isles this day was regarded as lucky for engaging in certain exercises, such as a journey, warping thread, putting sheep to the pasture, etc.

The name Calumcille, i.e. Columba of the Church, was given to him because of his regular attendance at church services.

The Celtic Church was an exact replica of the church in Ireland. Its government was in the hands of Abbots, who regulated the spiritual as well as the temporal affairs of the church. Succession to Abbacy was hereditary, and it had rich temporalities. Even women could have this high office, and Brigitt was the Abbess of Kildare. Bishops were subservient to them. In the Celtic Church the offices of Bishop and Presbyter were synonymous. It did not practice celibacy, nor auricular confession, nor did they pray for the dead. The Church of the Reformation in Scotland can thus trace her evangelical succession "back through Columba and Patrick to the apostolic age."

In the monasteries of the Celtic Church there was usually observed an unbroken service of praise. Relays of monks took up the chants for 24 hours. In its attitude to the Sabbath, Prof. MacLean in his preface to his little book, "The Law of the Lord's Day in the Celtic Church", says:— "Of almost equal value is the clear proof the Càin affords that the prohibition of baking, washing, shaving, fetching of fuel and other forms of labour on the Lord's Day . . . had its origin, not in the austerity of the Puritans . . . but in the zeal of the founders and builders of the christian Church in Ireland and Scotland."

Some of the monks in the Celtic Church spent much of their time in writing beautifully illuminated copies of the Gospels. Examples of these have come down to us, and show us the finest illuminated Manuscript work ever produced, and retaining still their original colour and freshness. The two finest examples of these M. SS. are the Book of Kells, written in Ireland about the 7th century, and the Lindisfarne Gospels, written in the Lindisfarne Islands, off the Northumbrian coast, by missionaries from Iona or their disciples.

CELTIC MISSIONARIES

Prior to 800 the influence of the Celtic Church spread to Lewis, Skye, Orkney and Iceland. In Skye Columba had two mission centres, one at Snizort, and one on an island in the bay of Portree. Ruins of their stone huts are found in almost all the islands of the Hebrides:— St. Kilda, Shiants, Pabbay, Flannans, Sulasgeir and Rona.

Adamnan, who wrote c. 695, tells us in his life of St. Columba that when the saint visited Skye an aged chief was brought to him whose name was Artbrannan. Columba baptized him, after giving him the necessary instructions through an interpreter. The old man died the same day, and was buried under a cairn of stones called in Adamnan's day Dobar Artbranani. This indicates that a form of Celtic was spoken in Skye, but it was not understood by Columba, since an interpreter was called for. Perhaps the Gaelic was the same, but the accent was different. The difference between the Gaelic of Columba and that of the old man may not have been so great as is sometimes suggested. I remember a man from Embo, who always spoke in Gaelic, and although I understood him fairly well, my Elder told me time and again, that it would be much easier for him to understand him if he spoke in English.

Bede says all nations and provinces of Britain were divided into "four tongues", viz., Britons, Scots, Picts and English; Welsh being the language of Britons, Gaelic that of the Scots, and English. That of the Picts was possibly a form of Gaelic which may have been spoken in all the Outer Hebrides as well as in Skye.

The next most important Celtic missionary whose influence affected the North-West was Maolrubha. He too was of royal lineage, and was also born in Ireland in 642. After residing for some time in Bangor, he left for Scotland in 671, at the age of 29. In 673 he established a monastery at Applecross, and continued to be its Abbot for 49 years. He died in 722 at the age of 80. Loch Maree, called after him, has an island — Eilean Maree — where there are the remains of a chapel dedicated to him. A thousand years later Maolrubha was remembered in Wester Ross as a heathen deity to whom sacrifices were offered annually. In 1678 a bull was sacrificed on Innis Maree

for the recovery to health of Christine MacKenzie, wife of Hector MacKenzie of Gairloch.

The numerous churches dedicated to Maolrubha may not have been founded by him, but the influence of both Columba and Maolrubha would inevitably spread to the Western Isles, although we have no proof that either of them ever crossed the Minch. The dedication of chapels to them in Harris and Lewis affords no proof that they themselves visited the Outer Isles.

Maolrubha was succeeded in Applecross by Failbhe McGuarie, who, with twenty one members of the fraternity at Applecross, was drowned while crossing the Minch in 737.

In 597 Augustine was sent by Pope Gregory to preach to the Angles, and to bring the Celtic Church into line with Rome. The ancient kingdom of Northumbria extended from the Humber to the Forth. King Oswy, who had been educated at Iona, married Eanfled, daughter of the king of Kent, who was a staunch Romanist. Oswy summoned a convocation at Whitby in 664 to resolve the differences in practice of the two Churches. The main questions were the date of Easter and the shape of the Tonsure. The Tonsure of the Roman Church was the shaving of the crown of the head, and that of the Celtic the shaving of the front of the head from ear to ear. The stronger Roman Church prevailed, and 25 years after Whitby Adamnan of Iona adopted the Roman usage of the Tonsure and Easter, although Iona and its daughter houses did not conform until 704.

In 706 Nectan became king of the Picts after his brother Brude, and four years later he accepted the Roman usages of the Tonsure and Easter. The Columban clergy rebelled, but in 717 those refusing to conform were expelled from Pictland, and replaced by those who adopted the Roman system. In 724 Nectan himself became a cleric, retired into a monastery, and died eight years later.

With the advance of the Roman Church the influence of the Celtic Church waned. After 794 the Celtic Church was the victim of savage outrages, first by the Danes, and then by the Norwegians. All the religious centres in the Isles were devastated, and the northern Hebrides were almost swept clean of inhabitants, the few left being reduced to servitude. In 795 the Vikings ravaged Iona, and in 802 burned its Columban monastery. Four years later they killed 68 of its monks.

In 875 Christianity was practically extinguished in the northern Isles, i.e. Orkney and Shetland, by King Harold Haarfagar, but in 997 it was reintroduced by one of his descendants, Olaf Tryggvason.

Olaf was the first king of Norway who embraced Christianity. He compelled his people to be baptized, and to accept the Christian faith. He died in 1000 A.D.

Little is known of Iona between 843 and 1100. In 849 King Kenneth MacAlpine removed some of the relics of St. Columba from Iona to his new church at Dunkeld. From then on Iona ceased to be a mother church. In 903 Dunkeld was destroyed by the Vikings, and after that St. Andrews became the principal church of the MacAlpine dynasty.

About 1067 Malcolm Canmore received Margaret, a Saxon princess, as a refugee from England. She had been excluded from the throne by Canute and the Danish kings, and again by William the Conqueror. Malcolm married Margaret, and she became a new force in the ecclesiastical history of Scotland, introducing new ideas from the south. Among her eight children none bears a Celtic name. She argued against the reluctance of the Scots to receive communion, because of their sense of unworthiness, which she felt was exaggerated. She sought to eradicate the custom of celebrating Mass with a barbarous rite, contrary to the custom of the whole Church. This probably referred to the use of Gaelic instead of Latin by the Scots. As someone has remarked, "She was one of those strong, interfering and pious women of whom England has bred a considerable number." Yet she was a remarkable woman who exercised a great influence upon the country and upon the church of her adoption. She died in 1093.

By a Bull of Pope Clement III in 1188 the Scottish Church was declared to be under the sovereignty of Rome alone, and the land was divided into nine dioceses. The monasteries were occupied by Augustinian, Benedictine and Cistercian monks.

Before the advent of the Norse the Western Isles were possessed by a christian Celtic population, and the islands were favourite monastic centres chosen for safety's sake. We do not know when the Bishopric of Sodor, as the Hebrides were then known, was established, but it is generally accepted to have been founded in 838. It was united to Man, — Isle of Man — by King Magnus in 1098. As the Norse occupied the Long Island long before 838, and as they did not embrace christianity until the beginning of the eleventh century (c. 1000), there would be little christian influence on the islands during their occupation.

The Western Isles were called the Sudreys in contrast with the Nordreys as Orkney and Shetland were known. The first mention we

have of the Sudreys is in 1098, when King Magnus's court poet tells us, "Fire played fiercely to the heavens over Ljodhus." Ljodhus was the Norse for Lewis, and the Gaelic for this in an Irish M.S. of 1150 is Leodus.

Conquest by the Norse was so complete that the proportion of Gaelic place names to Norse was one to four, and the Gaelic names seem to be post Norse. The Norse hold was not lost until after the battle of Largs in 1263. King Magnus of the Isles submitted to King Alexander in 1264. In 1266 the kingdom of Man and the Isles came into Scottish hands by purchase, after being in Norse possession for almost five hundred years.

By the 11th century we find married clerics as Landowners, who can pass on both their lands and their ecclesiastical offices to their sons, and nothing like this appeared in the Columban Church except that the Abbacy was hereditary.

In 325 at the Council of Nicea an attempt was made to impose celibacy on the Church, but this attempt failed. After the Lateran Councils of 1123 and 1139, clerical marriages were regarded as invalid. From then on celibacy was extensively evaded by concubinage, which was ecclesiastically regarded as a more pardonable sin than marriage.

In 1563 the Council of Trent enforced celibacy on the clergy as a Law and an obligation. It is interesting to note in passing that Russian priests are allowed to marry once, but only once, even if wife dies.

Although Scotland owed much to Celtic christianity, the churches founded by them were not marked by Scriptural dedications. The Celtic saints, whose names were held in veneration, were in every instance the planters of the churches by which they were commemorated, or the founders of the monasteries from which the planters of these churches proceeded.

In the 13th century many churches were re-consecrated and given new names. Bede says it was the custom of the Celtic Church first to consecrate to our Lord by prayer and fasting the site newly received for building a church. The Roman Church's consecration followed instead of preceded the erection of an ecclesiastical building.

We know little of the pre-Reformation churches' history in Lewis. Of these old churches the few that are left are in ruins. The two largest are St. Columba's at Eye, and St. Peter's at Swainbost, Ness.

A number of Hebridean churches are dedicated to St. Columba, but that is no indication of their being founded by him. As we already

stated, in the Celtic Church it was the custom to give to a place of worship the name of its founder, while in the Roman Church use was made of saints' names who had no historical connection with the locality. Thus we find many churches under the names of such well known saints as St. Columba, St. Brendan, St. Kenneth and St. Bridget. In Lewis St. Columba has dedications in Ui, Eilean Chalum Cille, Garry or Garriu, and Bernera. There is one also on the Shiant isles, yet we have no evidence that St. Columba ever crossed the Minch.

ECCLESIASTICAL STRUCTURES

There is no building of stone in the Hebrides that can be definitely attributed to the Norse immigrants, for they always used wood for their buildings. The brochs were strictly defensive. Traces of Scandinavian influence are scanty, apart from place names, in the Western Isles. The Viking relics are mostly from graves.

The oldest ecclesiastical term existing in the Isles is "Annait" (Annaid) which is peculiar to the Celtic Church, and probably indicates in Scotland as in Ireland, the mother church, i.e., a monastic community of the earliest christian settlement in the district. There is only one structural example of this, and it is in Skye, but the name occurs elsewhere, as in the Shiant's (Holy) Isles, and in plural form in Shader, na h-Annaidean, and also in Staffin in Skye.

A common designation for a church is Kil(Cill) as a prefix, (The locative case of Ceall, for old Irish Cell, borrowed from the Latin Cella, a Sanctuary). Na Ceallan is the place-name of the area at the old Carloway Post-Office, and a priest was reputed to have been staying about a hundred yards away. A large stone, which seems to have been a baptismal font, was dug up about 20 years ago on the hill above the Post-Office, and is now in the museum at Calbost, Lochs. The word Teampull is also frequently found in Lewis. Usually both names, Kil and Teampull, are followed by the name of a saint.

The name 'Pabbay' attached to four islands in the Outer Hebrides means Priest's Isle, and it is also of the earlier Celtic period. St. Aulay (Olaf) at Gress is the only Norse saint among the dedications. After the Synod of Whitby in 664 the Celtic Church gradually conformed to Roman usages, including that of dedications. It is difficult to tell when this affected the Isles. Much of the old Celtic leaven persisted in the Church after the reforms of Queen Margaret. The most numerous in the Isles are dedications to St. Mary; others to Saints Peter, Thomas, Clement, etc. Peculiarly characteristic to Celtic districts are dedications to Michael, the Archangel. On a sculptural tomb at Rodil he is seen weighing souls.

St. Ronan's in North Rona is probably the earliest Columban relic, being only eleven and a half feet by seven. Some churches have

ECCLESIASTICAL STRUCTURES

chapels attached to the main building. St. Moluadh's at Eoropie has a symmetrically planned Eastern end, the Chancel being flanked on the North by the re-vestry, and on the South by a Chapel which does not communicate with the church, but has an external entrance. Island churches are usually single chambered and oblong in plan, varying from eighteen feet by eleven to sixty one feet by twenty one. Entrances to some buildings are no more than two feet three inches by three feet high. Buildings were generally thatched. St. Moluadh's is probably 14th century, as is the Eye church. Teampull Eoin in Bragar is probably 15th.

EARLY PROPRIETORS

After 1266, Lewis, Skye and Harris were bestowed upon Farquhard Macintagairt, Earl of Ross, as a reward for his services in the struggle with Norway, and they remained with the Earls of Ross, except for brief periods, for one hundred and thirty years. The Church, being Celtic, lent its aid to the Gaelic tongue. To the Gael the Islands were known as Innis Gall, i.e. The Island of the Foreigners.

In 1335 King Baliol gave Lewis to his supporter, John of Isla, for his allegiance. In 1337 John married Amie, the sister of Reginald MacRuari, Lord of Uist, Benbecula and Barra. Nine years later Reginald was murdered, and his Estates passed into Amie's hands. She is reputed to have built Teampull na Trionaid in North Uist. John left Amie, and by a papal dispensation married Margaret, daughter of Robert Stewart, who succeeded to the throne as Robert II, 1371-1390, the first of the Stewart kings. John then assumed the proud title of Lord of the Isles.

The native Chiefs of Lewis were known as McCloyd, and Roderick MacLeod became the independent Lord of Lewis, at the fall of the Lord of the Isles, and he and his family held the island for a hundred years. Roderick died in 1498. He was succeeded by his son Torquil, and thus the Lewis MacLeods became known as Siol Thorcuill. His brother Norman was given Harris and Dunvegan, and his descendants became known as Siol Thormoid. Torquil married a daughter of the Earl of Ross.

At the battle of Harlaw in 1411 we are told that among the casualties were the Red Priest from Carloway, and a Lachlan Mac-Millan. The Red Priest was Patrick O'Beolan, and had Carloway and the Church lands in Lewis as part of his possessions.

In 1506, James IV presented Sir John Poylson, precentor of Caithness, to Ui as Rector when it should become vacant through the irregularity or inability of John MacLeod.

In 1534, the Rector of Ui was Sir Magnus Vaus, Commissary of Inverness. In 1536, James V presented Mr Roderick Farquhar to several churches rendered vacant through the death of Martin MacGilMartin, including St. Mary's, Barvas.

DEAN MUNRO

The first really valuable account we have of the Long Island is from the pen of Sir Donald Munro, who was Archdeacon of the Isles in 1549, and later became one of the leading churchmen in the Highlands. His father was an Alexander Munro who belonged to the Munros of Foulis. Roderick MacLean was the Archdeacon of the Isles in 1544, and was confirmed as Bishop in 1550. On the elevation of MacLean, Munro became Archdeacon. The title "Sir" was the usual designation in those days for a priest who had not studied at a University or had not obtained a degree, and "Mr" signified that the bearer was a Master of Arts.

Most of the Scottish Dioceses were divided into rural Deaneries, and Archdeacon would probably mean that he was chief of the Deans, and this may have given rise to the title "High Dean of the Isles."

There is no distinction with us today between individual Deacons, or individual Elders. They are all on a par according to their office, the youngest having the same authority as the oldest. So also are our ministers, the Moderator being chairman of Presbytery or Synod usually for one year, and of the Assembly for one week or while it is in Session.

One of the first actions of Dean Munro was to make himself familiar with his Deanery, and accordingly he travelled in 1549 through many of the islands. As the Bishop's eye, he would have supervision of all the parochial clergy within his bounds, with the duty of visiting their churches, and the right to be received and entertained in their manses.

Bishop MacLean died in 1553, and was succeeded by Alexander Gordon. John Campbell is mentioned as Bishop-elect of the Isles in 1558 and 1560, but the See was one of the two which were vacant at the Reformation. Munro clung to his title, even after the Reformation, for in 1563 he is still Archdeacon of the Isles.

Dean Munro says there were four parish churches in Lewis, and he himself was Rector of St. Colm's at Ui or Eye in 1549. Having retained his office in 1560, he subsequently became one of the leading churchmen of the Reformed Church. He wrote his "Discrip-

tion of the Western Isles" from his personal observations on his tour in 1549, and it throws light on the history, religion, topography, and philology of the Hebrides.

At the Reformation the old form of religion was not overthrown overnight. In 1560 the Scots Confession of Faith was adopted, and many abuses were purged from the Church. The new system of Church Government took many years before being completely established for growing to full stature.

Scotland was divided into ten Dioceses or districts, and the Isles were to be shared by Ross and Argyll, over each of which a Superintendent was to be appointed, who was to be answerable to the Assembly, which then met twice a year. Munro supported the Reformation, and was admitted soon after to the charge of Kiltearn. He was unmarried and was buried at Kiltearn, probably in 1576.

Bishop Carswell

John Carswell was born c. 1520, and was educated at St. Andrews. He became Rector at Kilmartin, and Prebendary and Chancellor of the Chapel Royal at Stirling. He embraced the Reformed Faith, and in 1549 translated Knox's Liturgy into Gaelic. He later became a supporter of Mary. He was made Superintendent of the Isles in 1560, and then became Bishop of Argyll and the Isles. He died in 1572.

Bishop Carswell in his preface to his Gaelic translation of Knox's Liturgy, which was the first Gaelic book ever printed in Scotland, complains that his countrymen were fonder of listening to the Tales of the Feinn than of taking interest in the Word of God.

PRIORIES

At the Reformation there were two Priors in the Long Island, one at Ui, and one at Rodil. A Priory is a monastery governed by a Prior, the Prior being the religious officer next to the Abbot. These two Priors were included in the 28 monasteries of the Canons Regular of St. Augustine who established themselves at Scone in 1114, at the desire of Alexander I. The Lewis Priory is said to have been founded by one of the MacLeods in honour of St. Catyn, as a Cell of Inchaffrey Abbey. It is said to have been originally the Cell of St. Catyn himself between the 6th and 7th centuries. At Mealista, Uig, there was a shrine of St. Catyn, near which was a nunnery, called Tigh na Cailleachan Dubha — The House of the Black Women.

The Lewis Priory at Ui was believed to contain the remains of its founder, and of other illustrious men. It acquired a notoriety for miracles, and was so wealthy that it was twice rebuilt after being burnt. The evidence points to the Priory being attached to the church of St. Colm at Ui, the ruins of which are more entire than any other pre-Reformation church in Lewis. It consists of two compartments, the Eastern one measuring 62' × 17', and the Western one, which is partly of Norman Architecture, 23' × 16'3".

The Norman period was pre-eminently the era of church building in Scotland, but these buildings suffered injurious transformations to render them serviceable to Calvinistic worship.

Rodil in Harris was the burial place of Siol Thormoid, the MacLeods of Harris. The Church there is known as St. Clements. It was repaired by Alexander MacLeod of Harris, who died in 1547. He himself is buried there. After being destroyed by fire it was rebuilt by Capt. Alexander MacLeod in 1787, and was restored by the Countess of Dunmore in 1871. It is still well preserved. The building is cruciform, with a square Western tower, and two transeptal chapels. Internally it is 60 × 15 feet. The church is believed to have been built in the 13th century, but the chapels, according to Mr T. S. Muir, are not earlier than the 15th. There is no trace of any monastic buildings. The Chiefs of the MacLeods of Harris are buried within the Rodil church.

On spiritual matters Munro merely says that the inhabitants of St.

Kilda are simple creatures, "Scant learned in any religion". He says that a chaplain accompanied MacLeod's Steward to St. Kilda at Midsummer each year, but in his absence they baptized their children themselves. He also states that the people of North Rona are "scant of any religion".

Dean Munro also has a paragraph on the Pygmies' Isle in Ness, "with their own little kirk in it, of their own handiwork". He says that local tradition maintains Pygmies were buried there. Munro himself visited this isle, and says many men of various countries delved deeply into the floor of the kirk there, where they found "certain bones and round heads of very little quantity", alleged to be the bones of the said Pygmies. He seems, however, to be doubtful of this, although he says it is possible.

W.C. MacKenzie says: "Expert examination at South Kensington proved that the bones which local tradition attributed to a Pygmy race, were the bones of mammals and birds: the food in fact of the anchorite (hermit) who had inhabited the Cell."

Dean Munro also mentions Eilean Chalum Cille — St. Colm's Isle — in Loch Erisort, Lochs. On this isle there are the ruins of a chapel, and of what was once supposed to be a monastery, as well as the remains of some other buildings. The first parish church seems to have been at Swordale, Loch Leurbost.

In 1559 Queen Mary presented Master Lauchlan MacLean to the Rectory of Ness, rendered vacant by the death of Sir John Finlay. Before the Reformation christian services were mixed with pagan rites.

In 1560 Parliament abrogated the authority of the Pope in Scotland, and forbade the celebration of the Latin Mass. It adopted the Scots Confession on the 17th of August, 1560, "As wholesome and sound doctrine, grounded upon the infallible truth of God's Word." Knox says it was drawn up in four days by six Johns, John Winram, John Spottiswood, John Douglas, John Row, John Willock and John Knox. It would seem that the first version of the document was the work of one man, supposed to have been Knox himself. It remained the official doctrinal statement of the Church of Scotland until superseded by the adoption of the Westminster Confession in 1647.

In 1561, the parsonage of Ui belonged to the Bishop of the Isles. The abolition of Roman Catholicism in Scotland remodelled church government in the Hebrides, although the spiritual needs of the remote islanders were apparently suffered to fall into total neglect, and the morality of the islanders suffered accordingly. This gave rise

to the irreligious and immoral condition of Lewis at the end of the 16th Century.

The General Assembly of 1560 appointed five Superintendents for as many districts, including Argyll and the Isles, to see to the planting of Kirks, and the admission of suitable persons as ministers, exhorters and readers, and John Carswell was appointed the first Superintendent of the Isles. As Superintendent he could exercise Episcopal functions without Episcopal consecration.

In 1572, when Episcopacy was decidedly introduced, Superintendents were transformed into tulchan Bishops. (Tulchan was a calf-skin stuffed with straw, and placed beside the cow to make her give milk). Tulchan Bishops were titular Bishops in whose names revenues of Scottish Sees were drawn by lay-barons after the Reformation. To the Islemen these nominal changes had little or no significance.

No Gaelic literature existed except in MS. form earlier than 1567, when Carswell's Gaelic version of Knox's Prayer Book was published. Calvin's Catechism was translated in 1631. The Shorter Catechism, which contained the Ten Commandments, The Lord's Prayer and the Creed, was translated in 1659. The first fifty Psalms were translated by the Synod of Argyll in that year also, but the whole Psalter was not published until 1694. In 1690 Kirk's Edition of Bedel's Irish Bible in Roman letters was printed, but few Highlanders could read it.

In 1767 the S.P.C.K. printed 10,000 copies of the N.T. in Gaelic, which had been translated by the Rev. James Stewart of Killin. They published also a Gaelic translation of the O.T. in four parts between 1786 and 1801. Not until 1807 do we find an adequate supply of complete Scriptures available. An amended Gaelic translation of the O.T. was on sale in 1820, and a complete Gaelic Bible in 1826. It was not until 1828, however, that the sacred volume could be purchased at a price within the reach of all.

THE FIFE ADVENTURERS

Mr Robert Drurie, minister of Anstruther, Fife, accompanied an association of adventurers to Lewis in October, 1598. Having returned, he was appointed by the Presbytery of St. Andrews on the 2nd of April, 1601, at the request of the Society of Gentlemen going to Lewis, "To plant ane Kirk". On their extrusion and slaughter in December following, Mr Drurie returned to his parish. His services in Lewis were to be confined to the elect from Fife and the Lothians. The original plan of the Fifers made arrangements to establish a School, which was to be restricted to the children of the immigrants.

The Registry of the Privy Council, 1605, gives a gloomy picture of the character of the Islemen, and shows that King James sought to transform the face of Lewis not by reformation but by extirpation.

When the colonization scheme was finally abandoned, the Island was handed over by the King in 1610 to MacKenzie of Kintail. He established a School and brought over with him Mr Farquhar MacRae, who was then the minister at Gairloch. Mr MacRae was the priest at Kintail from 1618 to 1662, when there was no desk nor pulpit to preach from. He came to Lewis when he was only thirty years of age, and baptized all who were under the age of forty. He also married a vast number who lived together as man and wife, thus legitimizing their children. He abolished the barbarous custom that then prevailed, i.e. the putting away of their wives on the occasion of the least discord. Mr MacRae did not stay for any length of time, but he left a lasting impression on the people. His presence helped to induce the people to submit to Lord Kintail. Lewis remained in the possession of the MacKenzies until 1844, when it was bought by Sir James Matheson for £190,000.

After the Reformation of 1560, and up until 1722, when Seaforth forfeited his estates, Lewis was divided into two parishes, Stornoway and Barvas. Barvas took in the whole of the North of the island including Tong, Back and Tolsta. The demarcation line ran from Fevig in Shawbost to the mouth of the Laxdale river, near Tong. Thus Stornoway included the whole of Point, Lochs and Uig, including Carloway and Shawbost.

The first post-Reformation minister in Lewis of whom we have

record was Sir Patrick McMaster Martin, who was the minister in Barvas in 1566. He is on record as having taken a confession of Uisdean, the Brieve, on 22nd August, 1556.

The second minister on record is Ronald Anguson, who was minister in Uig. He subscribed an obligation from Roderick MacLeod of Lewis to John, Bishop of the Isles, on the 16th April, 1573, at the command of the said Roderick, "because he could not write himself".

In 1609 Bishop Andrew Knox of the Isles summoned all the island Chiefs to Iona, and all of them were able to read and write. Although they attended unwillingly, they agreed to bring about certain improvements in religion, loyalty, law-abidingness, morals and manners. The eldest son, or failing that the eldest daughter, of each family were to be taught to speak, read and write English. This statute was largely ignored, and MacLeod of Lewis was not even present at the meeting.

Lord Kintail was a pious and religious man, and built a church in Stornoway, which was dedicated to St. Lennan. It stood on North Beach Street where the National Bank and the Sailors' Home now stand. No trace of the building is to be seen but some of the stones were used in the construction of private houses. W.C. MacKenzie says that a door believed to have belonged to St. Lennan's was still to be seen in his day in the service of St. Crispin, probably a door of some shoemaker's shop at the time, St. Crispin being the patron saint of shoemakers.

The bell of St. Lennan's, which reputedly had been used by the Cromwell garrison at Stornoway, was removed when the ruins of the church were demolished in the first half of the 19th century. During the Matheson period it was hung at the Manor Farm, and in the agrarian disturbances of 1887-88 it was rung to summon the Royal Scots on parade, as they were quartered on the farm. Later it found its way to Mr John Morrison of Galson Farm, and finally ended up in St. Peter's Episcopal Church through the late Canon Meaden, who also brought there a baptismal font from the Flannan Isles.

Lord Kintail was nominally an Episcopalian, and provided the Lewis churches with "books", probably Carswell's Gaelic version of Knox's Prayer Book.

In 1616 the Education Act states that the vulgar English tongue was to be universally planted, and that the Irish (Gaelic) tongue, which is the chief cause of the continuous barbarity and incivility among the inhabitants of the Highlands and Islands, be abolished

and removed. Schools were to be erected in every parish.

We must remember that, although Presbyterianism was fully established in Scotland in 1592, yet by 1606 Bishops were restored to their temporal estates, and by 1610 Episcopacy had triumphed again. In 1625 the inhabitants of Barra were all Protestants, but were proselytised into the Roman Catholic Church during the reign of Charles II.

In 1626, Bishop Thomas Knox, who had succeeded his father as Bishop of the Isles, made a Report of the financial state of the Bishopric, and states: "Lewis is possessed by the Earl of Seaforth. He paid my father fifty merks only of acknowledgement. He refuses my duty and denies any tak. This island is served by two ministers, and have ilkane two thousand merks yearly." The two ministers referred to were at Ui and Barvas.

By Acts of Assembly in 1638, and by Act of Parliament in 1640, Presbyterianism was restored, but was again replaced by Episcopacy at the Restoration in 1660. In 1690 Episcopacy was finally abolished, and Presbyterianism was adopted, and confirmed in 1707 by the Articles of Union as the form of Church government in Scotland.

These fluctuations from Episcopacy to Presbyterianism and vice-versa had little practical effect on the Western Isles, and according to W.C. MacKenzie both the clergy and the people remained faithful to Episcopacy until the 18th century. The distinction between the functions of Bishops and the Knoxian Superintendents probably did not trouble the Isles. Sectarian feeling was not between Episcopals and Presbyterians, but between Romanists and Protestants.

SYNOD OF ARGYLL

The Synod of Argyll was erected on the 18th December, 1638, with five Presbyteries, viz. Dunoon, Kinloch, Inveraray, Kilmore and Skye. Skye then included Lewis, Harris, the Uists and Barra. The population of Lewis in 1630 was only 4,000.

The Synod of Glenelg was not erected until the 19th of May, 1724, and the Register begins on the 7th of July, 1725. The Presbytery of Lewis was erected by the General Assembly on the 8th of May, 1742, when the Presbytery of the Long Island was divided into the Presbytery of Uist, including Harris, and the Presbytery of Lewis. The Records of the Presbytery of Lewis began in July, 1742, and extend to 1831 in two volumes, having blanks from the 16th March, 1766, to the 15th of July, 1767, and from 22nd November, 1768 to 18th August, 1772, and 14th March to the 27th November, 1804.

The minutes of the Synod of Argyll of 26th May, 1642, mention Mr Farquhare Clerk as minister at Stornua, and Mr Murdoch McHuistonne as minister at Lews. Mr John MacPherson is named as minister of Harris. These three ministers were absent from the Synod meetings of 25th May, and 7th October, 1643. At the May meeting the brethren of the Presbytery of Skye, on being asked if they had any excuse from the ministers of Lewis and Harris for their absence, declared that not only did they absent themselves from the provincial Synod, but also from all Presbyterial meetings with them since the last General Assembly, the reason being that they desired to be joined to the province of Ross.

At a later session the Synod expressed the view that because of the difficulty the Lewis ministers had in attending yearly, the Synod condescends that they shall come in their whole number every second year, and the other year by their Commissioners, and that to the Summer meeting; but persons under process must appear personally.

On the 2nd of May, 1644, "The Synod recommends to the Presbytery of Skye, if they see it expedient, and most conducive to God's glory and the good of that country, and the Earl of Seaforth require the same, to transport Mr Donald Morison from his present charge to the Kirk of Stornua, and also to deal with that noble Earl,

in case it seem necessary, that during the vacancy of the other Kirks of Lews, Mr Donald Morison be put to serve some time at the vacant Kirks, that the said Earl would grant a part of the tithes to him for his pains."

Mr Morison was of the family of the Brieves in Lewis, and graduated at St. Andrews in Arts in 1640.

It was also recommended that the nearest minister should preach to the concourse of people who gathered to the fishing anywhere in the Isles, either on Sabbath or on week-day, but only so far as not to neglect their own congregations except as little as possible.

Mr Donald Morison seems to be the only minister in Lewis mentioned in the Synod's minutes from 1644 to the end of their minutes in 1661. He was still the minister of Stornoway in 1676.

There is little authentic information regarding the history of Presbyterianism in the Western Highlands from 1560 to 1638, yet the strongly organised Presbyterianism in the Synod of Argyll as evidenced from the beginning of its Record in 1638 had not grown up in a day. The area placed under the Synod's jurisdiction consisted of Argyllshire, the Western Mainland as far North as Glenelg, the islands of Arran and Bute, and the whole of the Inner and Outer Hebrides.

The Presbytery of Skye, which included the whole of the Long Island, offered what might be regarded as half-hearted opposition to their inclusion in the Synod of Argyll, probably because of the difficult journey to Inveraray. Parishes were of abnormal extent, and required two or three ministers to work them efficiently, while hardly affording sustenance for one; so that on account of their relationship to patrons or heritors they would not tackle the problem individually, but the Synod did in 1642.

There is more than one instance in the Synod minutes of Church dues being held by landed men, by force or fraud, and of ministers being disturbed by them in the peaceful possession of their property. It was difficult to get Gaelic speakers for the ministry, but in 1644 an Act of Parliament was passed authorising the employment of vacant stipends for the training of youths, that have the Irish tongue, in Schools and Colleges. This was done as the result of the approach made by the Synod of Argyll to the Assembly for such a measure.

In 1649, the Commissioner for the Presbytery of Skye declared at the Synod that the following Kirks in the Presbytery were vacant, viz. Hochmore — 4 years, Eynort — 4 years, Bracadale — 4 years, Snizort — 6 years, and two Kirks in Lewis — 6 years. He also

reported that most of the ministers of the Presbytery were not provided with glebe and manse. The Synod, therefore, decided to rectify this, and ordained the Presbytery of Skye to design sufficient manses and glebes for every parish Kirk, where there is not sufficient designation made already, according to the Act of Parliament, and that under the pain of censure.

The Synod also appointed the several brethern in the parishes to take trial of all witches, sorcerers, charmers, palmisters, jugglers, second-sighted diviners, soothsayers, necromancers, consulters with spirits and such like.

In 1650 the "Synod press upon the Presbytery of Skye the duty of getting their parishioners to 'subscribe and swear the Solemn League and Covenant'."

At the 1649 May meeting of the Synod it was ordained that the Shorter Catechism be translated into Gaelic. In October 1651, Rev. Ewan Cameron, Dunoon, and Rev. Dugald Campbell, Knapdale, men of culture and scholarship, laid a translation before the Synod. After being read and examined it was approved unanimously. Nothing was said then about printing, but seventeen copies for as many ministers were ordered to be drawn in the 'Irish character', and the ministers were instructed to use all convenient diligence, 'that the people may come to the knowledge and understanding of the same'. At the next Synod two more translations were presented, one by the Rev. Angus MacQueen, North Uist, and one by a Neil MacQueen. The Synod agreed that they should meet with Mr Cameron and compare translations. Mr Cameron's translation, now amended, was adopted and ordered to be printed.

Means of printing proved to be difficult, but in May, 1653, each minister present received 'a competent number' of printed copies for distribution on their return home. It was also recommended that scholars should be taught to read the same, and afterward appointed to go through the parish to teach the people in their homes, so as to learn it by heart. This method succeeded well, and at a later meeting the Synod declared that the most effective method was to get two or three boys to learn it by heart, and go through the parish and families, and get them to learn it by heart also. Even after five years no better method than this had been found to catechise the people.

In May 1658 the translation of the first fifty psalms was examined and approved, and by May 1659 a reprint of the Catechism, and of the new metrical psalms-book was in the hands of the Synod. The

work of translating the remaining one hundred psalms was not completed until 1694.

It is probable that the Catechism and Psalms were issued as separate books (according to the detail of the agreement with William Brown), but it may be noted that the Synod, in May, 1659, "Ordered the Presbytery of Skye to send for 100 copies of the Irish Psalms and Catechisms, bound together, not later than the 1st of August."

The Presbytery of Skye was always recalcitrant to the Synod, and seldom sent representatives to its meetings, either desiring to be independent, or to be attached to Inverness. They continued to use an unofficial Gaelic Catechism, possibly McQueen's, until ordered to use only the Synod's version.

On the 19th of May, 1652, the minutes state that "Because the Presbytery-book of Skye is continually absent, so that nothing of their procedure is known to the Synod, they are ordained to send their book to the next Synod on pain of censure." This Synod met in October 1652, but no member of the Presbytery of Skye attended the Synod in '52, '53 or '54. In 1655, the Presbytery of Skye were all absent except Rev. Neil MacKinnon.

On the 28th May, 1656, the Synod met at Icolmkill, and there were seven ministers from the Presbytery of Skye present, including Mr Donald Morison from Lewis, and Mr John MacPherson from Harris; but none of the Elders were present.

The Presbytery of Skye declared that their absence was not due to any intended separation from the Synod (as was thought by some), but because of the troubles of the times, and not knowing for certain the date of the Synod Diets, and being informed that the Synod did not sit at all. The Assembly regarded some of these excuses as frivolous, and appointed those of Skye and Glenelg to be present always in Summer at the Synod, but would be excused in Winter. Regarding the long distance between Lewis and the Mainland, "the minister of Leose is exhorted to keep as he may."

The same Synod recommends to the Presbytery of Skye to preach twice every Lord's day, wherein hitherto they have been neglectful, and that throughout the whole year, Winter and Summer.

On the recommendation of the Rev. David Dickson, Edinburgh, and others who expressed a desire, that the Synod should try out among them two young boys, 'able spirits and of good disposition', fit to be educated for the work of the ministry, the Synod recom-

mend to every Presbytery to try out among them three or four from each Presbytery and having examined them to send a list of their names to the next Synod with the Presbytery's approbation.

They also ordained that the Presbytery of Skye meet thrice a year, once in the Long Island and twice in Skye. They also seriously recommended to them to preach twice every Sabbath, make use of their Gaelic Catechism, and cause their people to learn it by heart. They were to catechise their congregations weekly, and ground them in the principles of religion, to prevent popery creeping in among them.

In October 1656, the Synod recommended to all ministers within their bounds to have a weekly sermon at their Kirks, besides their Sabbath exercise. The Presbyteries were to take account of the members interested, and report their diligence.

On the 27th May, 1657, the Synod thought it fit that Sessions should meet, and Marriages and Baptisms should be celebrated at the exercises and preachings on the week-day rather than on the Lord's day. The first Book of Discipline, 1560, recommends Sabbath forenoon for marriages. It was soon found desirable to alter this, and the Directory of Public Worship, 1645, reaffirmed the Presbyterian attitude, and recommended that they should not be celebrated on that day. Regarding Baptism the Presbyterian attitude was to administer it on the Sabbath, and failing that at a public diet of worship on a week-day.

Mr Robert Duncanson reported to the October Synod of 1659, after his return from Ardnamurchan, Swanairt, Mudairt, and Arasaig that "there were several abuses among the people of these places, particularly parents not holding up their own children for baptism, and causing other private persons to baptise their children, or doing it themselves when there is no minister, and putting salt in the water used in baptism." Dean Munro says of the St. Kildans, "If they lack a chaplain they baptise their bairns themselves."

On the 2nd November, 1660, the Synod declared themselves unclear to concur with Ila in its invitation to Mr Donald Morison, Stornoway. This was probably an invitation to supply their vacant Kirks, as the Synod at the same meeting appointed Mr John Duncanson to go to Ila for six weeks.

In May 1661, the members of the Presbytery of Skye present at the Synod were to take home with them as many Psalm-books as may serve their Presbytery. There was no one present from Lewis.

The Synod also appointed the persons formerly named for the translation of the Bible to proceed. The Presbytery of Skye were to divide the Minor Prophets among them.

This is the last minute we have of the minutes of the Synod of Argyll covering the period 1639-1661.

INDWELLER

During the Norse occupation of Lewis, Law, as we know it, did not exist. When the Norse left Lewis, and the Lordship of the Isles was established, disputes in Lewis were settled by a Brieve or Judge. He was allowed the eleventh part of the fine he imposed, but an appeal could be made against his decision to the Council of the Isles in Islay. The office of Brieve was hereditary, and was held by the Morisons who lived in Habost, Ness. Allan was the last of twelve hereditary Judges. He had a son, Murdo, who was the tacksman at Gress, and Murdo's son, John, became the tacksman at Bragar. The Brieves exercised their office unsparingly, as can be seen from the many districts which have a Gallow's hill, or Cnoc na Croiche. There is one at Stornoway, Barvas, Shawbost, Kneep and Scalpay. There is also a place at Rodil where Gallows stood.

John Morison, Bragar, was personally known to Martin Martin, who describes him as a person of unquestionable sincerity and reputation. He is regarded as the author of the "Traditions of Lewis", six pages of folio, under the pseudonym of "Indweller", while others maintain that the author was his son, John, the minister of Urray. This is unlikely as John did not graduate until 1692, and the "Traditions" were written between 1678 and 1688. Indweller speaks of the destruction of Stornoway Castle as having lately occurred. This actually took place in 1654 at the hands of Cromwell's troops.

John Morison, Iain Mhurchaidh Ailein, is said to have given hospitality to John MacKenzie of Assynt. MacKenzie described him in the presence of the Earl of Seaforth as having a "Lady's modesty, a Bishop's gravity, a Lawyer's eloquence and a Captain's conduct". This shows that he was a man of character and ability.

Indweller was born c. 1630, and probably received his education in the Stornoway school maintained by Seaforth and praised by Morison. It is said that he carried Seaforth ashore on his back at Stornoway, and as a favour Seaforth gave him a tack at Bragar, where he became the largest tacksman in Lewis. He drained the loch with sluice and valve, letting water out but not letting the sea in. He died in 1708. His wife was probably the sister of Donald MacKenzie,

tacksman of Dalbeg. They had five sons and one daughter: Roderick, the blind harper, died 1649 and is buried in Dunvegan; Rev. Angus, minister of Contin; Donald, who lived in Lewis; Rev. John, minister of Urray, died 1647; Murdo, who was a blacksmith, and Mary, who was married to Allan Morison.

Indweller was intimately acquainted with Lewis, and says that when he was young only three people in Lewis knew the Alphabet, but when he wrote, the head of each family at least was able to read and write. He writes, "The country is possessed and safely governed by the Earl of Seaforth, by whose industrious care and benevolence, the people, formerly inclined to rudeness and barbarity, are now reduced to civility, much understanding and knowledge, by the flourishing schools planted and maintained by the said Earls all the time in Stornoway, and not only the people of Lewis, but those of adjacent isles, the Gentlemen's sons and daughters are bred in that school to the great good and comfort of the people; so that there are few families but at least the master can read and write." "I do remember in my tyme, when there was not three in all the country that knew A b by a Bible."

This statement is of course apt to be misunderstood, and we think is rightly assessed when it is interpreted not as a general education, but as an education of the children of tacksmen, ministers and other important gentlemen of his day. The common people in Lewis would not possess these privileges for more than a century after Mr Morison wrote his Traditions.

Of the Flannan Islands Indweller says, "There are seven islands fifteen miles West of Lewis called the islands of St. Flannan, where there is a chapel where St. Flannan himself lived as a hermit. (St. Flannan lived in County Clare in the seventh century). In Summer many fowls and feathers are brought back, and the islands contain very fat wild sheep which are well fleeced. The isles are uninhabited. Men keep together in pairs, for they hold it a breach of the sanctity of the place, (for they count it holier than any other), if any man take a drink, or eat an egg, or leg of a fowl, or even take a snuff of tobacco unknown to the other."

"It is certain that once upon a time a country fellow was sent there, and left in the island because he could not be kept from theft and robbery. After some time his fire went out, and without it he could not live. He thus so despaired of his life that seeing that there was no remedy, he betook himself to praying to God, and to St. Flannan. At night, having fallen into a deep sleep, he saw a man coming to him,

and saying to him, "Arise and betake thyself unto the altar, and there thou shalt find a peat in fire, for the Lord hath heard thy prayer." So he arose and found the fire, which he preserved until he was taken home, and henceforth proved to be as honest a man as was in the country."

"In Ronay", he says, "The five tenants catch fowls in girms, and sometimes in a stormy night they creep up to them where they sleep thickest, and throwing some handfuls of sand over their heads as if it were hail, they take them by the necks. Of the grease of the solan goose they make oil called the gibanirtich, which is good for the healing of any sore, wound or cancer, either in man or beast. This I myself found to be true. The way they make it is, they put the grease and fat into the great gut of the fowl, and it is hung in the house until it turns into oil."

Although an act of Parliament abrogated papal jurisdiction in 1560, and the Presbyterian Church was freed from the trammels of popery and prelacy, Charles II made an attempt to restore prelacy, and extinguish Presbyterianism in 1660. For twenty eight years trouble continued until the Revolution Settlement in 1688, when their rights were restored to christian people. At the Restoration Settlement the diocese of Ross had thirty two parishes, and nineteen of the Episcopal ministers of that parish, without submission to the Presbytery, continued to hold their benefices as long as they lived. The last of them, Rev. Roderick MacKenzie, Gairloch, died in 1710.

The Presbytery appointed the Rev. Thomas Chisholm to serve an Edict in Gairloch, but he was imprisoned at Kinlochewe for several days yet managed to serve the Edict and get it attested. Rev. John Morison, a son of Indweller, was nominated for Gairloch, but the Presbytery could not face the wild people of that parish, and so met at Kiltearn to induct him, on the first of March 1711.

Mr Morison had been licensed by the Presbytery of Argyll in 1698, after which he went to North Uist to supply the vacancy there. On the first Sabbath after his arrival, the Synod, having been informed of his presence, took means to prevent him from preaching. An unruly crowd gathered round the church, and threatened to do him personal injury if he attempted to enter the church. He accordingly left the district immediately. In September, 1699, he was ordained and inducted at Glenelg; and in 1706 was translated to Boleskin, Abertarff. In 1711 he was admitted to Gairloch. An incident occurred in connection with his settlement at Gairloch which is worth recording in full. At a meeting of Presbytery he stated, "That after

two days sojourn in going to preach, he was interrupted at Kinlochewe by the tenants of Sir John MacKenzie of Coul, who laid violent hands upon him and his servant, rent their clothes, made prisoners of them, and kept them three days under guard in a cottage, full of cattle and dung, without meat or bedding for the first two days, the tenants relieving one another in turn by a fresh supply every day. On the third day a short supply was allowed, but they were kept prisoners in the same place without other accommodation. When the fifth day came Mr John was carried to Sir John's house, and Sir John declared that no Presbyterian would be settled in any place where his influence extended, unless Her Majesty's forces did it by strong hand."

Having no access to their own parishes, he and a neighbouring clergyman were obliged to go to Sutherland on the 7th of November of the same year. On petition of Sir George MacKenzie of Grunzeard, who had built a little church at Udrigill at his own expense, he agreed on 8th April, 1713, to preach there once a year at least. Mr Morison gave to the Presbytery on the 23rd October, 1716, a representation of his grievances, soliciting an Act of Transportation, and stated on the 12th November, that having no glebe, manse or legal maintenance, he was obliged to take a tack of land, and that for three or four years successively his crops were destroyed by cattle, that in the time of rebellion the best of the cattle were taken away by the rebels, and very lately his house was plundered of all provision to the value of iiijeMerks.

His solicitation was granted on the 14th day of the said month, and he was translated to Urray.

Mr Morison is said to have been quite oblivious to the value of money. In his time the stipends of ministers were paid not in money but in kind — half in oatmeal and half in barley. Advantage was frequently taken of his remissness in business, with the result that his family were frequently reduced to straits, and the Presbytery found it necessary to interfere.

At one time he was announced to preach at Cromarty. A pious man from Resolis, who had never seen him, resolved to go and hear him. On his way to Cromarty he overtook a stout, rough, unpolished looking man. Being strangers to each other neither man spoke. The sound of the church bell, which was generally rung in those days at 8am and 10am, and at the service hour, reached their ears. The uncouth-looking man exclaimed in Gaelic "The bell of my Heavenly Father's house," and set off. In due time the Resolis man arrived in

church, and shortly after taking his seat, to his surprise and consternation, the ungainly person ascended into the pulpit. He gave up the day as lost, but there was no help for it. After sitting for a few seconds in the pulpit, the preacher rose, announced the psalm, and followed the singing with prayer. His opening words arrested the Resolis man's attention. The prayer was in Gaelic, and a translation cannot do justice to it. It began in terms somewhat as follows:— "O Thou, who art the supreme object of the love of all the angels and seraphs in glory, the supreme object of the love of the redeemed church in glory, the supreme object of the love of Thy church on earth, and the consciousness of whose love kept me awake during the past night, wilt not Thou now look upon us in Thy mercy and love, as we are in Thy house, and engaged in Thy service."

The sermon that followed was equally unctuous and savoury, and the Resolis man's journey was not in vain.

Mr Morison was a good preacher, a pious man, and highly esteemed by the godly of the parish. In the early part of his ministry he suffered much from 'Pagan, Popish and Prelatic' influences. In some parts of the country, at the beginning of the 18th century, some of the people were not far removed from paganism, and some of this class were in his charge.

Rev. John Morison, of Urray, was the father of the Rev. Norman Morison, of Uig, Lewis, and of the Rev. John Morison, the famous minister of Petty, who became known as the Petty Seer. Rev. John was the minister of Petty from 1759 to 1774, and many remarkable stories are told of his premonitions. Some of these were gathered together and published by A.N. MacLennan in 1894, but are now out of print. The title of this booklet was 'The Petty Seer'.

The Petty Seer was born in the parish of Dull, Perthshire in 1701. He laboured in Amulree until 1749, when he was translated to Petty. When entering the place of worship at Amulree on Sabbath he was handed a letter from the Earl of Moray, containing the presentation of the church and parish of Petty. He put the letter into his pocket until after the service. He then opened and read it, raised both his hands and said, "I thank Thee, O lord God Almighty, for having opened up a place for me from which I shall not be removed while it is Thy will to leave me in this world."

Mr Morison was no mean poet, and was generally called the 'Bard'. He also had a keen ear for music. The best of his Gaelic compositions were written in commendation of his own wife, Mary Haggart, born 1739, whom, when an infant, he himself is said to

have baptized. Rev. John Grant, one of his successors in Petty, says, "All that is related of Mr Morison indicates that he was a man of sagacity, much honour, and fervent belief in the North Highlands; and that he was endowed with the gift of prophecy in confirmation of which many anecdotes are related." In his "Times of Blessing" Rev. Donald Corbett says of the Morisons:— "Father and son were eminent in their day. Their scholarship was of a superior caste; their Theological knowledge was minute and extensive; and their success in the ministry, both in the conversion of sinners, and in the edification and comfort of the household of faith, was, I may say, extraordinary."

After Mr Morison's settlement in Petty his church was day after day literally packed to the door, with people hungering for the Bread of Life, and that continued till the end of his days.

The following incidents in Mr Morison's life are worth recording:— Mr Morison was one day riding to a Communion service, accompanied by a male servant who was to return with his pony. When they came near Milton of Culloden the road was crowded with people going to the Communion. Mr Morison remarked to his servant, "You see the large number of people there, yet only six of them shall go to heaven. As proof of the truth of what I say, the Innkeeper at Milton, who is now in good health, will be in eternity before you return from Inverness." On his return when the lad enquired for the Innkeeper, he was horrified to learn that, under the influence of drink, he had fallen down stairs a short time previously, and had broken his neck. His body was being laid out for burial when the man called to enquire.

On another occasion he requested his servant on a wintry night to saddle his pony for him, and to accompany him to a place he mentioned. The servant refused to go, because of the fury of the storm, so the minister left alone. He came to a little lake called Lochandunty. There he met a young female. "What is that you have got in your bosom?" he asked. "Nothing Sir" she replied. "Tell me no lies", said the other, "I know very well what you have, but before you part with it give it a kiss, and say, 'May God bless you'." The young woman did as requested, and in seeking the Divine blessing for her child she herself was blessed, and the cruel heart of the murderess was changed to that of the fond mother. She returned home and nursed her child with motherly tenderness.

On another occasion a newly-born baby was found at the manse door. On being informed, Mr Morison ordered it to be cared for in

the manse. For a whole year no one claimed it, and people became suspicious of some complacency on the part of the minister himself in the affair. Mr Morison had made no effort to discover who the parents were. After a year, at a meeting of Session the minister requested two of the Elders to accompany him on an appointed day to the house of the child's parents. They set out with the child and his nurse, passing through Inverness and crossing Kessock Ferry. On the road by Drumderfit, they came upon three men casting divots near the road. The minister requested one of the Elders to go and tell the one in the middle of the three to come and take charge of the child he left a year ago at the door of the Petty manse. The Elder did as he was told, and the man came at once and claimed his child. He expressed his tenderest thanks to the minister, and told him that his wife had died when giving birth to the child. Being too poor to keep it he laid it at the manse door, knowing that it would be well cared for.

It was then customary for the servants to take in fresh water from the well on Saturday night for Sabbath supply. On a certain Saturday the maids had forgotten to perform this duty in the Petty manse. On Sabbath night Mr Morison asked for a drink, and without informing him of their neglect one of the girls ran hastily through the churchyard to the well. As the drink was not forthcoming, Mr Morison asked the other maid what had happened to the drink. She replied, "You will get it immediately, Sir." "No", said the minister, "for the jar is broken, and the water is spilled, and you had better go and assist your companion out of the grave into which she has fallen in the churchyard." The maid went and found the other girl scrambling in a deep grave, trying to get out of it. It had been opened on Saturday evening, and she had failed to notice it in the dark.

A harmless imbecile, called Jamie Petty, had lost his parents as a child. He occupied a hut near the manse, and got the necessities of life from the neighbours. He was a regular church-goer, and Mr Morison noticed that on the Lord's day the first smoke in the neighbourhood came from Jamie's hut. At Communion time Mr Morison was rather surprised to see Jamie on Friday evening coming to the Session. The minister questioned him, and to his delight found Jamie's knowledge of doctrine clear and coherent. His love to the Saviour was most ardent, and was prompted by a real knowledge of the Redeemer's work, so that Mr Morison felt powerfully drawn to him. He told Jamie to call on him the next day for a token, and said to him then, "Now, Jamie, I give you this token of admission on condition that if you hear or see anything at the table you will tell it to

me on Monday." Jamie came on Monday as promised, and when asked if he saw or heard anything at the table he replied, "Yes I did, I saw a beautiful man with a white robe, and he came in at the head of the table, and put his hand on the head of one here and there when passing. When he came to me he put his hand on my head and said, stroking it gently, "Be a good lad till I come. I will come for you a year from today, and I shall bring you to the beautiful place where I dwell." Mr Morison said, "You may go now Jamie; remember what the good Lord told you, and be ready waiting for His coming."

On Communion Sabbath next year, Mr Morison noticed there was no smoke from Jamie's hut in the morning, and sent his servant over to ascertain the cause. He found Jamie had died. His body was lying full length, and his features showed that he had died without a struggle.

Many other similar anecdotes are told of Mr Morison. He lost his wife on the 11th November, 1772, at the age of 33 years, and he himself passed away on the 9th November, 1774, aged 72. Two tombstones side by side, close to the East side of the Petty churchyard, mark their graves.

The two sons of the Bragar tacksman, who entered the ministry, were noted evangelical preachers, and although they left Lewis shortly after being licensed, they would have exercised strong spiritual influences on their native islanders, and especially on their acquaintances in Bragar.

MARTIN MARTIN

Martin Martin, Gentleman, wrote his 'Description of the Western Isles' c. 1695. His visit to Lewis included a voyage to St. Kilda. Dr Martin graduated as a M.D. in Leyden, and remained unmarried. He died in London in 1719. He was a native of Skye, and so took a personal interest in the affairs of the islanders.

Dr D.J. MacLeod in his introduction to the 1933 Edition of Martin's work, says that the book is the basis of all modern histories, folklore and customs of the Western Isles, and that his full notes on the island folk-medicine of his day could well be made the basis of an excellent medical thesis.

Martin gives us a good account of the state of affairs in Lewis at the close of the seventeenth century. Things had improved in the religious, social and educational spheres. Martin probably received most of his information from the two ministers then in the island, Rev. Kenneth Morison, Stornoway, and the Rev. Donald (or Daniel) Morison, Barvas, as well as from the Bragar tacksman, John Morison, Indweller.

Martin says that these two ministers were personally known to him, and he describes them as men of unquestionable sincerity and reputation. Mr Daniel Morison died in 1699, in his 86th year. These ministers strove hard to put down superstition in the island, and it took them several years before they could persuade the vulgar natives to abandon the worship of 'Shony'.

Martin's account shows us that superstition is not so easily stamped out. He relates that Lewismen, when visiting the Flannan Isles for feathers, eggs, etc., "On landing uncover their heads, turn sunwise, thanking God for their safety. When they come within twenty paces from the altar they strip themselves of their upper garments, and pray three times before fowling operations begin; the first prayer while advancing on their knees, the second as they went round the building, and the third close to or at the chapel; and they never kill a bird with a stone."

The ritual calling the aid of 'Shony' is described by Martin as follows:— "The inhabitants round the island came to the church of St. Mulvay, (i.e. the Teampull Mor at Europie, Ness), having each

man his provision along with him; every family furnished a peck of malt, and this was brewed into ale. One of their number was picked out to wade into the sea up to the middle, and carrying a cup of ale in his hand; standing still in that posture, he cried out in a loud voice, saying, 'Shony, I give you this cup of ale, hoping that you will be so kind as to send us plenty of seaweed to enrich our ground for the ensuing year'; and so he throws the cup of ale into the sea. This ritual was performed in the night time."

This custom had been popular up to 1665 when pressure by the Protestant clergy finally stamped it out.

Another ritual was "Tamnadh" or "Tamradh" in which either a sheep or a goat was sacrificed at the beginning of the fishing season.

Mr Daniel Morison, Barvas, had visited Rona as part of his parish, and Martin says that, "The chapel in the island was dedicated to St. Ronan, and had a stone wall round it. It had an altar with a ten-foot plank, and a hole in every foot, and a stone in every hole. One gives speedy delivery to a woman in travail. They repeat the Lord's prayer, the Creed and the Ten Commandments in the chapel every Sunday morning. They know nothing about money or gold, and neither sell nor buy. There were only five families. A plague of rats, fourteen years ago ate all their corn, and a few months later some seamen robbed them of their bull. This and the lack of supplies from Lewis for a year occasioned the death of all the people in the island. The cuckoo was never heard there except after the death of the Earl of Seaforth, or of the minister."

Martin says there were only two parishes in Lewis, Barvas and Eye, and that the whole island was Protestant, except for one Roman Catholic family in Stornoway. He says Stornoway then had sixty families. It had also houses of entertainment, a church and a school in which Latin and English were taught. In 1755 Stornoway had a hundred thatched huts.

He says the Lewis people then were devoted to music and dancing, "and several of both sexes had a gift of poesy, and are able to form a satire or panegyric extempore." He adds "The lion is not so fierce as he is painted, neither are the people described here so barbarous as the world imagines."

Protestants then observed Christmas, Good Friday, Easter and Michaelmas. At the latter they held a cavalcade, with both sexes riding on horseback.

Under the reign of prelacy, the Lord's Supper was seldom administered in the Highland parishes. The necessary vessels and linen

cloths were often lacking, and when needed had to be borrowed. In the parish of Lochbroom it was administered only once in seven years; at Fodderty once in twelve, and at Glenurquhart not even once in twenty four years. After the Revolution in 1689, when evangelical ministers were settled, a change took place. In 1721, Mr Beaton of Rosskeen administered the sacrament there for the first time, and only six or seven communicated.

When describing various superstitions in the North West Highlands and Islands of Scotland, c. 1860, Sir Arthur Mitchell remarks:— "Lunatics are brought from many parts of the North West of Scotland to this ruin, i.e. St. Mulvay. By this, however, I do not mean that it is a yearly occurrence. The patient walks seven times round the Temple, is sprinkled with water from St. Ronan's well, which is close at hand, is then bound and deposited for the night on the site of the altar. If he sleeps it is believed that a cure will follow; if not the powers are unpropitious, and his friends take him home, believing it to be the will of heaven that he remain as he is. The water was formerly brought from the well in an old stone cup, which was left in the keeping of a family, regarded as the descendants of the clerk of the temple." Sir Arthur adds "One man had been taken there, and whom I saw had the good fortune to sleep, and was cured. He afterwards married and had a family. Seven years ago he again became insane, and I found him labouring under dementia. I heard of several others in our own day who had been sent to St. Molonah — some from the mainland of Scotland — but no happy issue was reported."

Martin gives a list of Pre-Reformation churches in Lewis as follows:—

1. Lochs — St. Colmkill in the island of that name.
2. St. Pharaer in Kaerness (At Swordale in Loch Leurbost).
3. St. Lennan in Stornoway.
4. St. Colm in Eye.
5. St. Cutchon in Garrabost.
6. St. Aula in Grease.
7. St. Michael in Tollasta.
8. St. Colm in Garien.
9. St. Ronan in Europie.
10. St. Thomas in Habost.
11. St. Peter in Shunabost.
12. St. Clemen in Dell.
13. Holy Cross in Galson.

14. St. Bridgit in Borve.
15. St. Peter in Shader.
16. St. Mary in Barvas.
17. St. John the Baptist in Bragir.
18. St. Kiaran in Liamishader, Carloway.
19. St. Michael in Kirivick.
20. St. Macrel in Kirkibost.
21. St. Dondan in Little Bernera.
22. St. Michael in Little Bernera.
23. St. Peter in Pabbay.
24. St. Christopher's Chapel in Uig.
25. The Stornoway Church.

Besides these he mentions St. Mulvay's in Europie, Teampull Mór, and St. Flannan's Chapel in Eilean Mor in the Flannan Isles.

These were pre-Reformation sanctuaries, and if any one committed murder he was secure and safe within their precincts — like the cities of refuge set up by Moses in Israel.

From a report to the General Assembly in 1701 we get the following statistics of the Roman Church in the Highlands:—

1. South Uist and Barra were nearly all Papists. Martin says Barra was all Protestant.
2. Canna, Rum and Muck were all Papists.
3. Knoydart and Morar were all Papists except four.
4. Arasaig, Moydart and Glengarry were all Papists except one man.

In these places there were in all 4,500 Papists. There were six priests and only five ministers in the whole Presbytery of Skye, which at that time embraced the whole of the Outer Hebrides.

At one time there was a widely held belief that men could be transformed into standing stones by the aid of magic. This power was attributed to the Druids. There are also traditions of saints thus settling their heathen opponents. Martin says, "Several other stones are to be seen here in remote places, and some of them standing on one end. Some of the ignorant vulgar say that they were men turned by enchantment into stones. Such monoliths are still known to Gaelic-speaking inhabitants of Lewis as Fir-Bhréige, i.e. false men."

Some springs of water are mentioned by Martin as possessing unusual powers. The well of St. Cowstans at Garrabost was believed never to boil any kind of meat, although water was kept over the fire all day. This well is on a deep slope at the shore, not far from where St. Cowstan's chapel stood, but the site of the chapel is now under tillage.

"A fountain at Loch Carloway never whitened linen, although the experiment had often been tried." In Harris, Martin says, "there is a spring lately discovered which can produce an appetite whenever desired." St. Andrews well at Shader was much esteemed for its power of augury. A tub, containing some of its water, was taken to the house of the patient, and a small wooden dish was placed on the surface of the water. If the dish turned sunwise the patient would recover; if the other way he would die.

Martin often refers to turning sunwise, or deiseal, i.e. from left to right. Deas in Gaelic signifies both to the South and to the right. He says, "Some are very careful when they put out to sea, that the boat be first rowed about sunwise, lest their vogue may prove unfortunate."

Martin also mentions the use made by natives of charm-stones. On Bernera, the islanders frequently rub their breasts with a particular stone, by way of prevention, and say it is a good preservative for health. He adds, "This is all the medicine they use: Providence is very favourable to them in granting them a good state of health, since they have no physician among them."

He also refers to the carrying of fires in the Hebrides. "There was an ancient custom in the Island of Lewis to make a fiery circle about the houses, corn, cattle, etc., belonging to each particular family. An instance of this round was performed in the village of Shadir, in Lewis, about sixteen years ago (i.e. c. 1680), but it proved fatal to the practicer, called MacCallum, for after he had carefully performed this round, that very night following, he and his family were sadly surprised, and all his houses, corn, cattle etc., were consumed with fire. This superstitious custom is now abolished."

In Lewis fire continued to be carried round children before they were baptised, and round mothers before they were churched, to prevent evil spirits from doing harm.

In his account of St. Kilda, Martin says he found three small chapels there, one of them being thatched. This was Christ's chapel. The other two, dedicated to St. Columba and St. Brienan, were in ruins. In Christ's chapel a brazen crucifix was on the altar, not more than a foot long. They pay no adoration or worship to it, yet they have it in great reverence. They neither handle nor see it, except on the occasion of marriage or swearing decisive oaths which put an end to strife. This is done publicly. Every Sunday morning they devoutly repeat the Lord's Prayer, the Creed and the Ten Commandments.

One imposter, Roderick by name, claimed he had a new revelation

from John the Baptist, and forbade the use of the Lord's Prayer, the Creed and the Ten Commandments. He prescribed instead 'diabolical forms of his own', and claimed to speak in an unknown tongue, a gibberish of his own invention.

The parish minister of Harris, who was present with Mr Martin, and MacLeod's Factor, got him to admit his imposture. They took him to Dunvegan, and he was banished for life from St. Kilda by MacLeod of MacLeod.

The history of superstition teaches us the persistence with which pagan beliefs hold their ground in the midst of a christian civilisation.

The people of the Carloway district in the neighbourhood of St. Kieran's in days gone by were in the habit of bringing people, who happened to be suffering from any lingering disease to the supposed shrine of St. Kieran. They believed that if a patient, whatever his ailment be, could be induced to sleep in the temple he was sure to begin forthwith to improve. Mr MacPhail, Kilmartin says:— "My informant who gave me the two following legends, did not know of any rites or customs observed in connection with desired cure, except 'Deiseal' — walking round the temple sunwise."

There is no trace of such a site as Teampull Chiarain in the Carloway district, but there is a place in Borrowston, Carloway, called Beannachadh Chiarain, St Kieran's Blessing. Down from it to the West, on the face of the brae, there is a path on the face of the hillside called 'Steagha Chiarain'. Further down still and Northwards for about a hundred yards there is Fuaran Chiaran, Kieran's Spring. In passing up and down the Steagha, Icelandic Stagr — a path, the people were accustomed to cast a stone at Beannachadh Chiarain. This eventually became a large heap, and the remains of this cairn are to be seen to this day.

MacPhail says:— "Such was the manner in which our ancestors indicated their regard for the memory of their 'Kinship with deathless dead', and such were their biographies — 'I'll add a stone to your cairn,' 'Cuiridh mi clach air do charn'.

"Although Martin in his list of Lewis churches says that there was a chapel of St. Michael in Kirivick, there is no church there, and there never has been one there. The only substitute for a church is a burying ground."

According to our legend this anomaly originated in this wise:— The burying place of the Carloway people was of old in Little Bernera. As they had to cross a long arm of the sea, which in stormy

weather they could not manage, they had to build a house or shed at Kirivick, where the dead were left, until they could venture to cross the sound to Bernera. This shed was designated "Tigh nan Corp" — the corpses' house.

Things continued in this way for long until a young priest, located at Little Bernera, came across and learned how matters stood. He went to the shed, and a little distance above it, put his walking stick into the ground, and taking up a little earth on the end of the stick, he took it in his hand and said, "This is St. Michael's dust, and this place will be from henceforth your burial-ground." He there and then consecrated that spot as a burying-ground for the Carloway district, and called it St. Michael's.

It is interesting, however, to note that the village beside the Kirivig Cemetery is called on the 1850 Ordinance Survey Map Baile an Teampuill, which implies that there was sometime an ecclesiastical building there, whereas on the same map there is no mention of a building for Ciaran in Borrison, but simply Beannachadh Chiaraig and below the Borrison hill in Knock there is a Cnoc Chiaraig.

PRE-DISRUPTION ISLAND MINISTERS

In the 16th Century the parishes of Gress, Eye, Lochs and Uig were all joined to the charge at Stornoway, with the rest of the island coming under the jurisdiction of Barvas. Although after the Reformation in 1560 and up to 1722 we find Lewis reduced to two parishes, yet we see Ronald Anguson admitted to Uig before 3rd June, 1572, when he subscribed an obligation from Roderick MacLeod of Lewis to John, Bishop of the Isles, on the 16th April, 1573, at the command of the said Roderick, because he could not write himself. But the next minister ordained at Uig was in 1726.

The division into two parishes seems to have continued until 1722 when Seaforth had forfeited his Estates due to his part in the 1715 rebellion. On the 19th May, 1724, the whole of the Outer Hebrides was severed from the Presbytery of Skye, and was formed into the Presbytery of the Long Island.

On the 8th of May, 1742, the area from Harris to Barra was disjoined from Lewis, and erected as the Presbytery of Uist. The remaining territory to the North became the Presbytery of Lewis. Its Presbytery Records begin in July, 1742. During the period when the island was divided into two parishes there seems to have been some confusion as to whether Uig belonged to the Stornoway parish or to Barvas. In July, 1707, Rev. Allan Morison, Barvas, denied Uig to be part of his charge, and stated on 31st August, 1716, "That he never undertook the charge of that parish, nor of the island of Bernera, although he preached there, Bernera being 24 miles, and Uig 26 from his residence at Ness". Dr MacDonald says Uig was in the parish of Barvas then, but Mr Donald MacDonald, North Tolsta, says the dividing line ran from Fevig, near Shawbost, to the mouth of the Laxdale river. In 1722 the island was divided into four parishes, Barvas, Lochs, Stornoway and Uig.

The pre-Reformation church at Stornoway was dedicated to St. Adamnan, and that of Gress to St. Olaf. At Tolsta there was a chapel to St. Michael. The church at Gress, whose ruins are still standing in the Gress cemetery, is nineteen feet long by thirteen feet eleven inches broad internally, and is oriented South of East. Above the door is the date 1681 with the initials IB/MK. This date was probably the date on which the building was repaired.

STORNOWAY

We have already referred to the Rev. Robert Drurie's visits to Stornoway with the Fife Adventurers, 1598-1601, and also to the Rev. Farquhar MacRae's mission when in 1610 he found few under forty years as having been baptised. The next minister settled in Stornoway was the Rev. Farquhar Clerk, who had graduated in Arts at St. Andrews in 1626. He is on record as being in Stornoway in 1642 and 1643.

Rev. Donald Morison, who had graduated in Arts in St. Andrews in 1640, was admitted to Barvas before 11th February, 1643. He was translated to Stornoway from Ness, which was then part of the Parish of Barvas, and where his manse was located, before 16th October, 1649, and probably in 1644, according to the Minutes of the Synod of Argyll. He was still in Stornoway in 1676.

He was succeeded by his son Kenneth, who was born in Barvas in 1647. This seems to imply his mother was still in Ness on that date, or at least went there for the birth of her child. According to the Minutes of the Synod of Argyll Mr Morison was the only minister in Lewis during the period covered by the Minutes i.e. 1644-1661, and he is referred to as the minister of Stornoway.

Mr Kenneth graduated in Aberdeen in 1667, and was admitted before 1689. He died before the 26th of November, 1720. He is described as a highly gifted man, well-suited to repress the turmoils in Lewis at that time, between Papists and Protestants. He carried a sword by his side when walking from his manse in Stornoway, (not in Tong as so often stated), to his church on Sundays, the church door being guarded by two men with drawn swords during the service.

In the Statistical Accounts of 1796 and 1833 written by the Rev. Colin MacKenzie and the Rev. John Cameron respectively, both Stornoway ministers, we see that prior to 1758 the manse and glebe of the said cure were situated in the town of Stornoway. The then proprietor, Lord Fortrose, being desirous to feu the said glebe and manse at Stornoway, made various proposals to the Presbytery of Lewis, and to the Rev. John Clerk, then serving the said cure, to excamb the same for a new manse and glebe at Tong. "The present glebe at Tong", says Mr MacKenzie, "was designed here at Tong on the 5th of October, 1758, and the manse built thereon," probably in

1759. Ministers' houses in the first half of the 18th century were low roofed or heather-thatched manses, with a brew-house on one side, and stable and byre on the other.

On one occasion, after Mr Kenneth Morison had administered baptism to a child, a woman dipped her hand into the remaining water in the vessel, and threw as much as she could lift in her hand on the face of a female servant to prevent her from seeing visions. This was said to have the desired effect. Mr MacPhail, Kilmartin, informs us that not many miles from Kilmartin, "There are two women on whom baptismal water was poured in so unexpected a manner as to cause temporary shock for the cure of somnambulism." This may have been a prevalent practice elsewhere.

Mr Morison had two sons, Alexander and Murdoch, the latter becoming a merchant in Stornoway. His daughter, Margaret, became the wife of Rev. Aulay MacAulay, the minister of Harris.

The Laird of Kildun was of the Seaforth family, and had Aignish and Aird for his maintenance. Although Seaforth was a Protestant, the Laird of Kildun was a Roman Catholic, and had a priest named Con at his house at Aignish to teach his children. This priest fell into the sin of immorality with one of Kildun's daughters, and the Laird had him confined to some desolate islands on the coast of Lewis. He was sent first to Fladda in Loch Roag in 1694, and then to North Rona in 1696. He suffered much from cold and hunger, but eventually escaped or was liberated, and wrote a letter of thanks to the Synod of Argyll in 1699.

The young Laird of Kildun bitterly opposed Mr Morison, and was so exasperated by his views that he sent strong men to abduct him from his manse at Stornoway, and bring him to his own house at Aignish. When they came to Mr Morison's manse they informed him of the reason of their coming. Mr Morison replied, "Oh, very well, but let us first drink to the Laird's health." To this suggestion there was no objection, so the large horn was filled.* This was the type used by Mr Kenneth. When they had drunk the Laird's health, Mr Morison suggested they should now drink to Mrs Morison's health, and again there was no objection. He then asked them to drink to his own health, and that they would all then leave for Aignish. By this time they would drink to anybody's health. Word had in the meantime been sent to the neighbours, and the intruders were then bound hand and foot with straw ropes. They were then ferried across

*The dram-horn possessed by Capt. F. W. Thomas was 3¼" x 2¼" and held one third of a tumbler.

the bay to Aignish, probably from a place near to the present-day Sand Street as there were no roads then. They were left like so many bundles of straw in the passage leading to the Laird's room. On coming down early in the morning, the Laird, anxious to obtain news of the night's expedition, stumbled over one of his twice-bound men. They could give no account of how they came to be there, or who had bound them in so ignominious a manner. The Laird consoled them by saying that this was one of black Kenneth's tricks, and added that they should be thankful that he had not left them on the shore below the high-water mark.

What Mr Kenneth was like as a preacher or pastor we have no means of knowing. One thing we do know is that he was mentally if not physically a fair type of the 'Ministair Laird'.

Mr Kenneth Morison was succeeded in Stornoway by his second cousin, Rev. Donald Morison. Fasti names him as Daniel (or Donald), but the Statistical Account of Stornoway, as well as Mr MacPhail, Kilmartin, names him as Donald. Daniel was the minister of Barvas, and is mentioned by Martin Martin as having died recently in his 86th year.

Donald Morison was known as Domhnull MacRuairidh, Mhic Aonghais, Mhic Ailein, Mhic a' Bhreitheamh. He graduated in 1698, and was licensed by the Presbytery of Kintyre on the 21st February, 1705. He was ordained at Kilbrandon and Kilchatten on the 19th September, 1705. He married Christine Morison on the 4th May, 1708.

The late Mr Allan Gunn, Ness, Lay-Agent at Poolewe Free Church, relates that he had heard that two pious Ness men had gone to hear Mr Morison at Kilbrandon, and were so impressed by his preaching that they spoke to him and asked him where he had learnt the wonderful teaching he had given them that day. Mr Morison replied, "Come to the manse with me to dinner, and I will show you how I got it." When they arrived at the manse Mr Morison donned his apron, and gave them a hearty meal. Afterwards he said to them, "Come now and I will show you where I get my teaching from." He took them into a room and showed them his wife, stretched out under the influence of strong drink. This, with the Bible, and the throne of grace made him a very exercised man, and he made good use of these in his preaching.

Mr Morison was transferred to Stornoway on the 5th of January, 1724. At the visitation of the parish on the 3rd of August, 1743, "The heads of families showed an entire regard and love for their minister,

but regretted very much his low condition in the world, and the economy of his family, and that his wife was an habitual drunkard.”

Mr Donald Morison, Cooper, better known as the ‘Sgoilear Bàn’ was born at Dirisgil on the South side of Loch Resort in Harris, in 1787. He was removed as a boy to Erista in Uig, and later became a teacher in Valtos for five years. He then went to Stornoway, where he became an assistant to Murdo MacLeod, Cooper and Shipowner. He commenced a business on his own account but with little success; so he became a Cooper.

He was encouraged to write his Traditions by the Rev. W. MacRae, Barvas, and the Rev. J. Cameron, Stornoway, and he took three years writing them. Part of his M.SS are missing, but the rest have now been published, copies of which are in the Stornoway Library. Mr Morison’s statements need to be carefully verified.

Of the Rev. Donald Morison, he says he studied at St. Andrews, where he attracted the notice of the Professors so much that by the time he finished in divinity he was recommended to William, Earl of Seaforth, and so was given the parish of Stornoway after the death of the Rev. Kenneth Morison.

As we have seen Rev. Donald Morison was settled in Kilbrandon in 1705, and he married in 1708, and only after twelve years there was he transferred to Stornoway. The Sgoilear Ban says he married shortly after his settlement, which is true, but implies it was after his settlement in Stornoway, and he does not mention Kilbrandon. He says he married a woman of considerable personal attraction, and that Seaforth, the young Laird of Kildun, and many other respectable characters were at the wedding at Stornoway. Seaforth invited Mr Morison and his young wife, with all who had been at the wedding to a feast at his Lodge the following evening. Rev. Aulay MacAulay of Harris, who at that time was minister of Tiree and Coll, and was married to Margaret, a daughter of the Rev. Kenneth Morison, the minister of Stornoway, was also present.

The young Laird of Kildun, with other papists, had previously agreed to attack the two ministers about the Protestant religion. They thought, in the absence of Mr Kenneth, that the present clergymen would have no answer to their arguments. But these ministers were men of eloquence and extensive learning, and were encouraged by the fact that Seaforth himself was a Protestant.

The Laird of Kildun spoke of the alarming ascendancy which the Protestant religion had gained, not only in Britain but in the Long Island. This he maintained was due to the eloquence of the Clergy,

and that their influence, affecting weak minds, had turned many to their religion.

The ministers understood at once that the Laird intended to attack their church, and their religion. So Mr Morison replied as follows:—“The lucubrations of the present night I perceive to be fraught with a premeditated attack upon us both; and although we have not been warned — yet it is our duty to defend both our own character and that of the Protestant cause at large — The contingency of obtaining an ovation will not frighten the true minister from exertion on behalf of that vocation to which he is called by his great master; nor will the unequal chance of being able to raise attention deter an advocate for truth from exposing error, or endeavouring to refute the speculations of a visionary . . . ‘The race is not always to the swift, nor the battle to the strong.’ If I fail others have been unsuccessful before me; if I succeed I may applaud myself for having employed my time in the cause of truth.”

The Laird said he hoped there would be no such attack this night. Mr MacAulay said that “he was fully warranted to state before the present company that it is a distinguishing characteristic in most Catholics to raise the hue and cry against those of the Protestant persuasions. This ill-founded charge against our holy religion they seem to receive with avidity and delight, though not all Catholics, for there are good men within the pale of the Roman Church. With some of these I had the opportunity of transacting business, and found them just and reasonable. Therefore I think it most absurd to look down upon any man for his creed, for there is a righteous Judge conducting the affairs of the universe.”

Mr Morison corroborated this statement, as he had found Catholics affable and kind in the University. “My young Laird of Kildun not only condemns the Protestant cause, but he would condemn its votaries, were he able to accomplish this object, and he would say even that he is so warranted by his religion. Were it not that Seaforth might take umbrage, I would even this night expose both the Laird’s and the Church of Rome’s superstitious ceremonies.”

Seaforth, being a Protestant, said then “that he would like very much that Kildun’s pride, with the pomp of his church, be so far exposed this night as to make him a proselyte to our religion. The late Rev. Kenneth had by one evening’s discussion of the monstrosities of the Church of Rome with the late Laird of Kildun so discomfited the late Laird as to have shaken his belief in the fundamentals of his church, so that after that night the Laird and Mr Morison, who were

before at enmity because of their creeds, became friends to the end of their lives." Seaforth said that he hoped such a happy result would keep this meeting in perpetual remembrance.

Mr Morison replied that as Mr Kenneth had so abundantly exposed the Romish absurdities and superstitions, he was now willing to drop further discussion of the subject. This pleased Seaforth, and he made them both shake hands and part as friends.

Mr Morrison endured the trial of his wife being addicted to drink with great christian patience, endeavouring by every means both of affection and humanity to repress the horrid abuse in the conduct of his beloved spouse. As this state of affairs continued the clergy at large despised him for co-habiting with such a notorious woman, urging him to separate from her, or be suspended from the functions of his holy calling. The Synod of Argyll took the matter up, and wrote Mr Morison concerning the affair. Mr Morison was greatly perturbed by the Synod's letter, and he immediately sought the advice of Seaforth, who advised him to write to the Rev. Aeneas (or Angus) Morison, Doire na Muic, by Little Lochbroom. This he did enclosing the Synod's letter, his own letter being somewhat as follows:—

"My Dear Friend,

It was divinely permitted that I should be crossed in my family for some time back. This cross is briefly as follows:— My dear wife has gone wrong. She was once a wise as well as a lovely spouse, but she is both foolish and furious. This unfortunate change in her is ascribable to an insatiable relish for spirits, and although every means has been tried to recover her from this awful infatuation, yet she is tempted to persist in this destructive course, so that both her reason and her judgment are at times quite gone. So my friend you may judge of my uneasy situation, but I still hope that the Lord will look upon my case in His good time, and show mercy to my family. You will see from the enclosed letter how my brethren in the Synod are to use me, unless I submit to their harsh measure by separating from my unfortunate wife. I hope, my dear friend, that you will be so good as to think what is best to be done in my singular case, and write soon, as I must by such a day upon the ensuing month appear before the Synod, either in person or by proxy, for I am afraid a letter will not have the due weight which my case requires."

Rev. Angus wrote back, stating the questions which he would have to answer before the Synod, and further told him that the Synod had no power to suspend him from his sacred office for the cause

aforesaid. Mr Morison enclosed a sealed letter to be given in before the Synod, were they to assume wisdom beyond what the statute provided for.

On the ensuing month Mr Donald Morison appeared before the Synod. They accused him of tolerating his wife's conduct by co-habiting with her, although she was a disgrace to all women, and detestible to the clergy at that meeting. They then asked him whether he would separate from his wife, or allow himself to be suspended from office. Mr Morison answered as follows:— "It was divinely permitted that I should be so far humbled as to endure the unfortunate change which took place in my family; but although this infatuation in regard to my wife's conduct is so glaring in the sight of man, and so vexatious to my feelings, yet it is not beyond the power of divine grace to sanctify this trying dispensation, not only to me who is the greatest sufferer on earth for this temptation which assailed my poor wife, but also to this infatuated woman, which happy change I pray God I may live to experience, not only in a future, but in this life. For, Gentlemen, however unlikely some of you may think of this happy event, I do not myself despair of it.

Regarding the suspension with which you have threatened me, I do not think that you can be warranted to offer such to me merely for taking care of my poor wife, who is divested of part of her natural senses, owing to that strong temptation to which she has so far yielded herself; but still I have been able to keep her from doing harm to any person outwith my door."

The Moderator remarked that Mr Morison appeared to have forgotten that the power was vested in the Synod to suspend a clergyman for contumacy. Mr Morison replied, "I doubt there being such a power invested in you with respect to the case under discussion today."

The Moderator then proposed that Mr Morison should be put on the Roll for the next General Assembly. Mr Morison then handed Mr Angus's letter to the Moderator. The letter was dated 1731, the substance of which was as follows:—

"I beg leave to notice to you severally that my friend, the minister of the parish of Stornoway, has shown to me your letter to him, threatening to suspend him from performing the sacred duties of his office, unless he would, however uncharitable and inhuman the deed, separate himself from his wife, and that were he not to submit to this separation, you were, at least some of your members, determined to bring Mr Morison to the highest court of ecclesiastics,

where you imagine that Mr Morison will inevitably be subjected to perform a barbarous act, by putting his lawful spouse out of the door of his manse, when for aught I know none other person would give her the shelter of his house for one night. Now friends, is it by enforcing such acts of oppression and inhumanity you think to adorn your sacred avocations? You have no divine authority for such merciless conduct, nor any human prescription whereby you can found such a plea, by which you can institute against Mr Morison, unless a husband's kindness and fondness for his beloved wife can be considered as ample grounds for present action.

But be pleased to hear from me that as you attest, the major part of you are so fond of exposing my friend, and that for his kindness to his deranged spouse, I hereby on his behalf do certainly encourage such of you as lack both prudence and experience to forward your complaint against Mr Morison's general and individual character to your supreme Court, where you expect to get his reverence subjected so far as to divest himself of his wife, otherwise his church.

But be pleased further to know that the General Assembly will not take cognisance of this business, and that there is no power invested in that venerable Assembly that can compel Mr Morison to submit either to the one or the other.

Now my friends I make you welcome to try this business at Headquarters, but be sure that I shall meet you there, and I will try your purses, if not your character, for your informality."

As the Presbytery of the Long Island had been disjoined from the Presbytery of Skye in 1724, it is likely that Mr Morison had appealed to the Synod. This is implied in the Advocate's speech at the Assembly.

Mr Angus's letter so irritated the Synod that they still adhered to their decision, and Mr Morison appealed to the General Assembly.

Mr Angus was an Episcopalian, who was deposed because of his support for the popish Pretender in 1715. He was then the minister at Contin.

The two Morisons on arrival at Edinburgh went to see John MacLeod, Advocate, to whom they delivered all the documents relative to the case. Mr MacLeod appeared on their behalf at the bar of the General Assembly. Mr MacLeod addressed the Moderator as follows:

"The ground upon which the present action is founded has had no parallel in either ancient or modern history. The Synod indeed for a pretext establish this action upon the term contumacy, implying

obstancy or stubbornness in my client so as not to submit to the findings of the Synod. I want to see that Act of Assembly, or any other precedent, by which the venerable Synod could cite one of their members to this honourable bar for such a cause, as I shall briefly detail in the manner following:— Mr Morison, it would appear, was cited here for his exemplary forbearance, as well as his enviable conduct and humanity towards his lawful wife, who has unfortunately become foolish as well as unruly towards her own family. The cause of her folly is alleged to have originated in drink. Mr Morison with his family are the only sufferers by his wife's folly, and to him alone all the dire consequences of such conduct in his wife seriously apply. But Mr Morison kept his wife from injuring any other person, nor has he complained to Presbytery or Synod for separation from her. Yet the Presbytery have wantonly insisted on Mr Morison's abandoning his wife, and withdraw all his care and attention from her, and throw her out of doors to be a public burden. Mr Morison, from a humane principle has not complied with the Presbytery's orders, and refused to submit to the Synod's sentence, which affirmed the Presbytery's findings. Thus this action is instituted without a shadow of either Christianity or humanity directing those who were the major part of the members of the Synod, and upon whom the unfortunate situation of a brother minister, whom they well knew to have been suffering the rueful effects of his wife's folly, was calculated to excite sympathy in the hearts of any christian community, but that Synod alone, who instituted this scandalous and unfounded action. Therefore since there is not a statute nor precedent to warrant this action I claim absolviter with expenses."

The Rev. Angus Morison, having called Mr MacLeod aside, said to him, "When you make up your charges be sure to make the agent recollect that for my trouble at home and here as adviser with Mr Donald Morison in this litigation he will be charged 500 merks."

Rev. Donald Morison was acquitted, and the pursuers had to pay expenses. The Morisons returned to their respective homes triumphantly.

Sometime later, on a particular Sunday after the morning service Mr Donald was reading his Bible, while his wife was annoying the family, through the influence of drink. Mr Morison took no notice of her, and she, finding her husband deaf to her noise, seized the Bible he was reading from the table and threw it into the fire. The minister kept his composure, and quietly drawing his chair to the fire, he spread his hands, warming himself while the Bible burned and

remarking, "Well wife, this is the best fire I ever warmed myself at." Mrs Morison stood still, alternately staring at her husband and the burning Bible until it was consumed, and then withdrew to another room. She took to her bed that night, and never tasted spirits again. Mr Morison was heard to acknowledge that all the distress which he suffered for his wife's folly for years had been richly compensated by her later deportment and genuine reformation. She herself frequently remarked that although she would live for a thousand years she could not make up for her dear husband's heart-sufferings during her affliction. Mr Morison's incessant pleadings at the throne prevailed, and as he said himself, "Eternal praise be to the Lord Jesus Christ."

The Assembly's decision was in 1731, and Fasti records that Mrs Morison was still an habitual drunkard in 1743. Mr Morison died on the 27th of April, 1746, aged c. 68 years, in the 41st year of his ministry. His wife died on the 17th February, 1759. They had two daughters, Isobel and Anne.

Rev. Angus or Aeneas Morison was the minister of Contin. He was the second son of Mr John Morison, Indweller, Bragar. His brother, Rev. John, was minister of Gairloch and Urray. Of Aeneas many interesting anecdotes are still related, illustrative of his wit and benevolence. He suffered harsh treatment for refusing to conform with Presbyterianism, being rudely ejected from his own church to which he fled as a sanctuary. He suffered also for his Jacobite leanings, and after his ejection, being reduced to extreme poverty, he lived at Doire na Muic, Lochbroom. He died at Castle Leod, Strathpeffer in 1740. A daughter, Mrs St. Clair, was generous enough to bequeath a legacy of £80 for the support of the poor of the parish of Fodderty, where her father took shelter.

Mr Donald Morison was succeeded in Stornoway by the Rev. John Clark, who was born in Inverness-shire in 1713. He graduated M.A. on 29th March, 1732, and was ordained as a missionary at Strathglass. He was admitted to the parish of Stornoway on 19th February, 1747, and died on 10th August, 1772. As already noted it was during Mr Clark's ministry in Stornoway that a new manse was built in Tong in 1758, with a glebe attached to it.

Mr Clark was succeeded by Mr John Downie, who was translated from Gairloch, and admitted to Stornoway on the 22nd July, 1773. He was appointed chaplain to the 78th Seaforth Highlanders on the 6th June, 1778, and was translated to Urray on the 25th September, 1778.

Mr Downie had as an assistant for two years Mr Lachlan MacKenzie, who later became the famous minister of Lochcarron. Mr Lachlan's room happened to be above the griever's bedroom. During the day, and in the watches of the night, the griever often heard Mr Lachlan walking to and fro, and praying in his room. So one day he asked Mr Downie "What sort of a man is that new minister you have, and why is he so often watching and praying?" Mr Downie replied, "Mr Lachlan is a good man, and he is watching and praying to get a blessing for his soul." "If that is so," said the griever, "What is to become of us?" "Oh, said Mr Downie "There is no fear for us. We are good christians although we are not like Mr Lachlan MacKenzie."

Mr Sage says that Mr Lachlan died on the 20th April, 1819, at the age of 65. His ministry lasted for thirty seven years, two of which he spent in Lewis. This means that he was in Lewis in 1782-84, as a young man of twenty eight years.

Mr Lachlan's labours during these two years were richly blessed to many. One of his outstanding converts was John Matheson, better known as Dall Ard Thunga, the blind man of Tong. John Matheson was born in Tong, and there he spent most of his life. As a small boy an attack of smallpox deprived him of his eyesight, leaving him stone blind.

When he was convicted of his sins under the preaching of Mr Lachlan, it is said that it left him speechless for about seven years, and his mother thought he was going mental. She spoke of her fears to a pious and intelligent woman from Stornoway, who replied, "Don't you worry about John. He shall soon recover his speech, and it will not be the type of speech he had before." John did recover, and spoke primarily of spiritual and eternal things, and especially of Christ as his Saviour.

Mr Downie was succeeded in Stornoway by Rev. Colin MacKenzie in 1789, and he took a special interest in John, who lived near the manse which was then in Tong. The minister taught John the Shorter Catechism, and John, although illiterate, had great intellectual powers, and a retentive memory. He learned by heart, not only the Shorter Catechism, but also most of the New Testament and the Psalms. Mr Colin appointed him as Catechist, and not only did he manage to go about his own district but he also crossed the sands to Point, which at that time was part of the Stornoway congregation. John's work was greatly blessed, and it is said that he spoke with great solemnity, and heavenly authority. One of the Disruption

Elders at Knock, an Alexander Stewart, said that both he and his mother had been converted during one of the sessions held by the Catechist.

Rev. Donald Murray of Knock and Tarbat, who was a nephew of the Catechist, tells us that as a small boy he suffered great pain in one of his legs. His mother was deeply concerned about this but, John Matheson said to her, "Weep not Mary, for although Donald is small and weak today, he will yet be a preacher of the Gospel, and a bright witness for the Lord."

The blind Catechist was particularly noted for his tact in dealing with anxious enquirers. His counsels to them were often in verse, and Mr Murray gives the following counsel which he gave to one who consulted him:—

"Bi sireadh grasa Dhe gu lionmhor,
Is iarr an Trionaid a tha shuas.
Is mar a tha am muir a' lionadh,
Mar an ceudna gheibh thusa buaidh."

The Catechist died as a young man. On the morning of his last day on earth he told his brother that his departure would take place that day, when the sun would be above Gallows Hill, (Cnoc na Croiche), opposite No 1 pier in Stornoway. His brother was working outside until he noticed the sun above the hill mentioned. When he went into the house he found John sitting in his chair, but his soul had gone to his Lord.

Mr Lachlan, during his two years in Stornoway, once crossed over to Carloway, presumably with a view to preaching there. There were no roads in the island then. In Carloway he met a gentleman of local standing who tried his hand at preaching himself. This man threatened to make short work of the preaching Evangelist if he did not make himself scarce in that district. Mr Lachlan left without making any attempt to preach, and for long years thereafter the Carlowegians were left to live and die in heathenish darkness. "One sinner destroyed much good."

In 1789, the General Assembly passed an Act which became known as the Chapel Act. This Act gave permission to Presbyteries to erect chapels where additional accommodation was needed, and so enable them to procure an additional pastor. These were called "Chapels of Ease".

As already noted Mr Downie was succeeded in Stornoway by the Rev. Colin MacKenzie. He was born in 1750, and was admitted to

Stornoway on the 27th August, 1789. In 1794 he married Jean, daughter of the Rev. Colin MacKenzie of Fodderty.

Mr MacKenzie received a communication on the 9th of May, 1811 from the recently formed Gaelic Schools Society in Edinburgh, requesting information as to the actual number and proportion of the people in their parishes who were able to read the Scriptures in their own tongue. He replied that his parish was very destitute both of religious and secular instruction. The year was divided as nearly as possible into periods of five Sabbaths. On three of these Sabbaths he preached in Stornoway, on one at Ui (Eye), and on the other at Gress. Thus Point and Back had one sermon each in five. The time was yet far distant when people took delight in walking several miles for the Communion services. A single sermon every five weeks must be admitted to be a most inadequate provision for meeting the spiritual needs of the people even under the most favourable conditions. It is questionable whether the people could intelligently appreciate a sermon when they heard one. This depends partly on their character, intelligence and education, and partly on their spiritual enlightenment.

In Stornoway, out of a population of 2,000, there were 1,333 who were unable to read either Gaelic or English. In Point, out of 800 persons only 20 could read English and six Gaelic. In Back, out of 700, only six could read English and two Gaelic. It was probably worse elsewhere throughout the island.

Mr Colin was said to have been one of the best of men, with a due sense of the importance and responsibility of his Calling. Tradition has handed down to us the following fragment of his farewell sermon, which is reported to have concluded as follows:—

"Chaill mi mo lugh 's mo lughaig ribh;
Chaill mi mo dhreach 's mo dhealbh ribh;
Ach 's duilich leam a nis air bruaich dealachaidh ribh,
Gu'm bheil agam ri radh gu'r miosa tha mi 'gar fagail na fhuair mi sibh."

It is said that the Congregation seemed to be deeply affected and solemnized, especially on the delivery of this part of his discourse, and that many were shedding silent tears.

Mr MacKenzie wrote an informative Statistical Account of his parish in 1796. He mentions that there were two schools in Stornoway, one parochial with 40 scholars, and one S.P.C.K. with 129 pupils. There was also a Spinning school established by the Society.

To this school, and to two others of the same kind erected in the parish, but now laid aside for want of the requisite number of scholars, Mrs MacKenzie of Seaforth gave much encouragement. By her kind and benevolent exertions to introduce and promote the spinning of yarn in this island many poor girls had been rescued from habits of idleness and vice, and trained to industry and virtue.

At this time there was one Custom House in Stornoway, and a King's cutter to check smuggling in the Hebrides. A Government boat was running to the mainland once a fortnight since 1759, and there was one Post-Office erected in 1752.

In 1755 the population of the parish was 1,812. In 1796 it was 2,639, of which 1,299 were in the country districts. There were also 2,440 cattle, 2,576 sheep, and 556 horses in the parish. Mr MacKenzie also says that forty years previously it was with utmost difficulty the people were prevailed upon to plant potatoes.

Roadmaking commenced in 1791, and by 1796 four miles were completed towards Barvas.

A supplement to the Statistical Account by another hand says that in this parish there was one solitary Roman Catholic priest without a single individual of a flock. How different the situation is today! It matters little what sect comes into Stornoway today, it will soon find its adherents.

A new church had been lately built at Stornoway, the cost being £900.

Mr Mackenzie had a son Colin, who became the minister for Shildaig, and a daughter, Mary, who married the Rev. John MacKenzie of Resolis. His other children were Elizabeth, Alexander, John, Ninian MacFarquhar and Una. Mr MacKenzie died on the 7th of February, 1815.

MORAL AND SOCIAL CONDITIONS OF THE TIME

From the Statistical Accounts and other sources we get a glimpse of the moral and social conditions of the time. Sheep-stealing appears to have been prevalent, probably due to the dire poverty of some of the inhabitants. This was severely punished. An instance of the punishment meted out to offenders can be gathered from the following account of an incident in 1789. Two men from Ness were found guilty of sheep-stealing. "They were ordered to be carried from the bar to the Tolbooth, and detained for two days. They were then taken out with a rope round their necks, and a label on their breasts with the words "Sheep-Stealing" in large characters inscribed on them. They were led by the common executioner through the streets of the villages of Stornoway, Goathill and Bayhead between noon and 4 pm, and were to receive on their naked backs, ten lashes, fifty in all, at 1. Point Street, near the old Custom House. 2. On the Shore opposite to or to the East of Kenneth Morison's house. 3. Mid-street in Goathill. 4. Opposite to the houses in Bayhead, and 5. On Cromwell Street. They were then to be banished for five years."

If seen in Lewis within five years they were sent to the Tolbooth for six months, whipped publicly as before, and then banished.

In 1820, a woman convicted of theft was condemned to be taken from prison with a rope round her neck, and a label on her breasts with the words, "Habit and Repute a Thief," inscribed thereon in large characters. She was then to be put in the pillory for two hours, and afterwards banished from the Counties of Ross and Cromarty for a term of seven years.

In the Supplement to the 1796 Statistical Account we are told that the common people of Lewis marry very early. When death separates them, if the surviving party, whether male or female, finds it convenient to marry a second time, some of them remain only for a few weeks, so that grief for the loss of a husband or wife is an affliction little known among the lower class of the people.

A woman in Lewis, whose husband shot himself accidentally, settled the contract of her second marriage before the body of her late husband was interred, and was married the next day after his burial.

The same writer says that there were many bachelors among the superior rank in Stornoway.

The maid-servants employed in the town were in the habit of drinking every morning a wine-glass full of whisky, which their mistress gave them. The custom became so well established that if the practice of it should happen to be neglected or forgotten in a family, even once, discontent and idleness would be the consequence among the maids. Since the stoppage of the distilleries, the practice was abolished, but not without compensation. Even this was not satisfactory, and in some families the dram was given privately to preserve peace and good order.

FUNERALS

Lord Teighnmouth gives us an insight into the customs prevailing at funerals in 1828. He says, "During my stay at Stornoway I received an invitation to attend the funeral of a wealthy old lady, who had made numerous and liberal benefactions. She was the sister of Col. Colin MacKenzie, who long held with considerable reputation the post of Surveyor General for India, and she was known as Mary Carn MacKenzie. Immediately after the decease of this Lady, a cask of Madeira was opened in her house, a wake had been kept up, and the house nightly illuminated according to the custom of the country. The chief mourner, who arrived in an open boat from the mainland, was a minister, and the funeral was attended by all the principal inhabitants of Stornoway. Our party from the Lodge arrived too late at the house of the deceased to partake of the preliminary refreshments, but we overtook the procession on the road to the ancient cemetery at Eye, which is situated on the beach of Broad Bay, about four miles from the town. Another burial place near the town has been so encroached upon by the ravages of the sea that the bodies will probably soon be consigned to a watery grave. An old chapel, St. Colm's, the larger half of which is unroofed, stands in the cemetery. Beneath a flagstone on the pavement, undistinguished by any inscription, lies the body of the last Earl of Seaforth, who forfeited his title in consequence of his participation in the rebellions of 1715 and 1719, and lived and died afterwards in a species of exile in Stornoway. There are other monuments of the MacKenzies of Seaforth, some of which bear the family crest, the stag's horns, assumed by an ancestor who saved the life of King Malcolm IV from the attack of a stag: an achievement which forms the subject of one of West's finest paintings.

The unroofed part of the chapel contains the tombs of nineteen of the MacLeods, the ancient proprietors of the island.

In Scotland the funeral ceremony is celebrated without any religious rite. The minister of the parish attends only when invited, and not officially. He sometimes embraces the solemn opportunity of offering up a prayer among the assembled mourners at the house of the deceased, previous to the departure of the procession, though he

may not accompany it. On the present occasion, as soon as we reached the cemetery the coffin was deposited in the grave with all possible decency, and the whole body of mourners instantly adjourned to a tent pitched in the cemetery within a few yards of the mausoleum, where we found tables groaning beneath a plentiful repast. As soon as we were all arranged, 120 in number, the minister who presided as chief mourner delivered grace in the form of a prayer, and the minister of the parish offered up another, accompanied by thanksgiving after dinner. The bottle was then circulated, and many loyal, patriotic and complimentary toasts, including the "Church of England" and the "Kirk of Scotland" followed; nor was the memory of the deceased forgotten, while the toasts were as usual accompanied by appropriate speeches. The presence of several ministers, and one acting as chairman, no doubt tended to preserve a certain degree of sobriety in the midst of revelry and merriment, inseparable from such a meeting."

The ancient Scandinavian celebrated the entrance into life with mourning, and the departure out of it with rejoicing. The rejoicing depicted at the funeral described above was more like the present day wedding receptions than like the practice at our funerals.

According to the Statistical Account the number of inhabited slated houses in the town was 67. They were generally two storeys high, and had a garret. On the North-West of the town there were upwards of twenty thatched houses which had strong walls and gables, with glass windows, all in a line fronting the side of the bay where it grows narrow. On the North side of the town there was a great number of miserable thatched huts, occupied by sailors, fishers and other people with their families. The poor inhabitants of those huts built more commodious thatched houses along the shore of the bay, East of the town. Mr MacKenzie of Seaforth gave every head of a family one guinea to encourage them to remove there, and to help them in defraying the expenses incurred. He gave them twenty years' lease of their dwelling-places, to each of which a small garden was attached. He also gave them full liberty to cultivate as much as they could of a neighbouring moor, exacting no rent for seven years.

The next minister of Stornoway was Mr Simon Fraser, who was admitted in September, 1815. In 1823, Mr Stewart MacKenzie bought a smack of about sixty tons, named the "Glenelg of Glenelg". In November, 1824, it was lost between Poolewe and Stornoway. The master was over-persuaded by the Rev. Simon Fraser to attempt the crossing. He was known as big Fraser, and is said to have been

one of the worst type of Moderates. He married in 1816, Mary, the daughter of Dr John Miller of Stornoway, and had issue John, Elizabeth, Donald, Simona Johanna. Mrs Fraser died in 1868.

Mr Fraser was succeeded in Stornoway by Mr John Cameron. He had been a teacher in the Inverness Gaelic Society's Central School, and later became an Inspector. It was in this capacity that he first visited Lewis. He was ordained on the 18th of August, 1825. He married Margaret Bruce on the 26th September of that year.

It is, perhaps, of some interest to note the procedure used in the appointment of a minister to a charge at that time. On the 21st December, 1824, a letter was sent by Mr Stewart MacKenzie to Mr Cameron asking him if he would esteem the Living of Stornoway worthy of his acceptance.

On the 4th of January, 1825, Mr Cameron was informed that he and Mrs MacKenzie were giving his name to the Secretary of State without further delay. On the 4th of January, 1825, J.A.S.M. informed Mr Cameron of the result of his application: "I am happy to inform you that H.M. has been graciously pleased to nominate you as successor to the late minister of Stornoway."

Mr MacLeod, Uig, who was the Moderator of the Presbytery of Lewis, acknowledges on the 14th April, 1825, the receipt of Mr Cameron's presentation from Mr James Adam, Chamberlain of Lewis, as follows:

- 1 A Royal Presentation in favour of J. Cameron to the church and parish of Stornoway.
- 2 Extract of his Licence as a preacher of the gospel by the Presbytery of Inverness.
- 3 A Certificate of Qualification to the Government by swearing the oaths of allegiance as prescribed by Law.
- 4 Presbyterial Certification by the Moderator and Presbytery Clerk of Inverness.
- 5 A letter of acceptance of the said Presentation by Mr John Cameron.

The Crown was patron, but presented anyone recommended by the Seaforth family, sole proprietors of the island. Mrs Stewart MacKenzie is said to have relied on the guidance of the Rev. John MacDonald of Ferintosh in selecting suitable pastors for Lewis. After her presentation of Mr MacLeod, Uig, and his admission in April, 1824, it seems from his correspondence that he also helped Mrs MacKenzie in her choice of Evangelical preachers for Lewis.

At first Mr Cameron followed in the footsteps of Mr MacLeod,

Uig. But he soon found that the upper class in Stornoway did not relish Mr MacLeod's preaching. So before long a difference emerged between them that was never made up. It has been remarked, "That it was not without significance that it was the better-off classes who found evangelical preaching an embarrassment."

Lord Teighnmouth gives us an indication of Cameron's preaching, when he visited Lewis. He says: "The minister of Stornoway (Mr Cameron), alluding to the prevailing tempest which prevented my sailing to Thurso, preached impressively on the duty of preparation for a future state. He directed his exhortations pointedly to the Clergyman whom the funeral already mentioned had brought to the island, and indicating with his finger particular seats, exclaimed, "You that sit below, you that sit in the galleries, and you and you females, you must all appear before the Judgment seat"."

Mr Cameron clashed with Mr MacLeod, Uig, over the latter's purging of his Communion Roll. MacLeod believed in severe purging, and Cameron did not. Mr MacLeod happened to be at the Stornoway Communion assisting Mr Cameron, but so keen was the feeling between them that Mr MacLeod left for home on Friday morning, although he was due to preach that day. Mr Cameron took the services, and told the congregation that Mr MacLeod had gone home, and that those who had come specially to hear him should do likewise.

Mr Cameron's approach brought dissension between him and Mrs MacKenzie, and she wrote him expressing some of her complaints. In a letter dated 14th December, 1827, Mr Cameron explains why he had been absent from Stornoway on three Sundays. On one he had been at Ui, the second at Tolsta, and the third he had been indisposed, and a Mr MacDonald had preached there in his place. He stated that he had no more control over sickness than she had, and he could not be ubiquitous, but that the remedy was in her own hands. If she allowed him £30 per annum he would provide a suitable person, qualified to take the services, and who would preach every third Sunday, and any other day he was absent or ill.

He goes on to say that sermons will not be so regular in Stornoway as they had been. He had endeavoured to have regular services in Stornoway often at the risk of his life, but he would be more careful of himself and his wife in the future. He would only preach in Stornoway when the tide allowed, i.e., when the Tong sands were dry enough to let him cross there, so as not to have to go round the Blackwater and Laxdale. There are other places where he could

preach. He had gone to Stornoway on a winter's morn before dawn, and returned near midnight, having had to wait for the turn of the tide, and he often returned with the sea in the box of his cart.

Evidently Mrs MacKenzie had complained to Mr MacDonald that Mr Cameron spoke too fast. This was to get through his subject before the tide came in. Until she would provide a road to the church, for which he understands she was well paid yearly, he would preach as time and tide would permit. He says, "There is not a more needful thing required in Lewis than a piece of road from Coll or Tong to Stornoway, for more people come from this quarter to the town than from any other part of the island. If she were to see so many poor creatures, male and female, wading the Laxdale and Tong rivers in winter as he did, she would have more sympathy for them. The very sight of them made him cold in his room; no wonder they were often sick and some of them died; no wonder they had colds and rheumatism, and he must say that the blame for much of this must be laid at her door."

"Three weeks ago one of his servants suddenly got ill, and he knew not what the consequences might be unless the doctor came speedily, and the sand became dry. Though he and any of his family were taken ill, and the tide happened to be in, how could a messenger go for a doctor, or how could the doctor come until the return of the tide? Yet death or life might depend on prompt attention."

Mr Cameron refutes her Ladyship's charges; prohibits Sunday sailings, and demands that a vestry be built at the church. He says, "Another advantage of having a vestry, besides being used for catechising, and as a waiting room for children about to be baptized, would be that the poor people who are called before the Session, the accused, the accusers and witnesses, could be sheltered in the church during inclement weather, and kept there, whereas now they wander through the town, and when called for are not to be found. A vestry or Session-house would not have a loft for listeners."

STATISTICAL ACCOUNT

Mr Cameron in his Statistical A/c of the parish of Stornoway, written in 1833, informs us that the manse in Tong is four miles by the new road to the church, and that a vestry was built at the church, which shows that his complaints had not fallen on deaf ears.

Speaking of churches he says that in each of the districts there was a place of worship, i.e. in Stornoway, Gress and Ui. There were ruined walls of two chapels, one at Ui, and one at Gress. It was only within the last forty years that the ancient place of worship in Stornoway was levelled for the purpose of building a safer and more commodious church for the increasing population. The church at Stornoway was dedicated to St. Lennan, that at Ui to St. Collum, and that at Gress to St. Aula. In the district of Ui the ruins of another chapel are visible. It was dedicated to St. Cowstan. All these churches were sanctuaries in ancient times, within the walls of which all criminals were safe.

The parish extends sixteen miles to Tolsta, from Tiumpan Head to Muirneag, including Broad Bay, is ten miles.

Alexander MacIver, the Surgeon says, "The climate of Lewis is chiefly remarkable for its extreme humidity, and for the change, which within the last twenty years, has taken place in it in regard to mildness. Even in winter excessive cold is now unknown, it being a rare occurrence for snow to remain three successive days on the ground, although formerly this season was very frequently vigorous. The disease incident to infants, vulgarly called the fifth night's sickness is the Trismus infantum, or infant Lock-jaw. It appears most frequently in mountainous districts, and seldom admits of a cure."

Mr Cameron says that the island is a full century behind other parts of Scotland in Agricultural and domestic improvements, with the exception of Stornoway and a few tacksmen.

Two eminent men were born in this parish, Sir Alexander MacKenzie of Avoch, celebrated for his travels and discoveries in North America; and Col. Colin MacKenzie of the East India Company's service, distinguished by his voluminous writings, still in manuscript, and his researches into the antiquities of India. The latter left

£30,000 to his sister, Mary MacKenzie Carn, who at her death bequeathed to the poor of Stornoway the interest of £140, leaving also £300 to help to build a female school in Stornoway.

The earliest parochial register is dated 1780, and the record was discontinued in 1791. Since 1825 records have been regularly kept. The minister at Stornoway used to preach once every six weeks at the chapel at Ui before the Parliamentary church was erected. (1829).

On the nose of the bay which gives its name to the town, there is remaining a fragment of a wall 12' high by 4' thick, being the wall of a castle built for the protection of the place by the MacLeods. At a short distance from the castle, Oliver Cromwell is said to have built a tower to awe the inhabitants, no vestige of which now remains. One of the streets is named Cromwell Street.

A Light-House was presently being built at the point of Arnish.

Formerly the Presbytery of Lewis and the Presbytery of Uist were united, and called the Presbytery of the Long Island. The Presbytery seat was then migratory, (as that of the Synod of Glenelg is to-day). It is reported that when a member of Presbytery was returning to Lewis in 1740, the boat with crew and passengers were lost, and the records were lost with them.

The population rose from 2,639 in 1796 to 4,119 in 1821, and to 5,491 in 1831. The rapid increase was due to a brisk trade in fishing. The population of the whole island is reckoned to be about 14,000. Stornoway has 3,000, and Gress and Ui 2,561. Stornoway proper has a thousand souls.

Everyone born in Stornoway speaks Gaelic, although many mix English words with it. Houses in the country are sordid huts, very few having a single pane of glass. The Proprietor and his Lady have ordered a partition to be erected between rational and irrational creatures, and to admit light at least by one window. There are few instances of inebriety to be met with outside the town of Stornoway.

The women are miserable slaves. There is now a tolerable road from sea to sea, Stornoway to Uig, a distance of twenty miles, and nearly two hundred miles of road have now been made. There is not a stone bridge across a river in the island.

The parish church is situated in Kirkhill, and the manse in Tong is now four miles by the new road. Between the manse and Tolsta there is a population of 12,000 without a seat in a church, and destitute of any place of worship. The present church was built in 1794. The front wall is off the plumb, and is being repaired. A vestry was built for the minister to rest in during the interval between the Gaelic and

English services. The church holds 800. The minister used to preach once a month at Back, which is a farm belonging to Gress; but the preaching house was thrown down, rebuilt and converted into a schoolhouse, holding no more than two hundred.

The present manse was built (or rebuilt) twenty five years ago, i.e. in 1808, during Mr MacKenzie's incumbancy; the office-houses during Mr Simon Fraser's. The glebe is eight acres arable, plus a little mossy moor. The former glebe and manse were in Stornoway, and the glebe is now feued and farmed.

There are no chapels of Ease here. There is one Government church built in the district of Ui, four miles from the parish church, and there is one catechist employed by the S.P.C.K.

There are no dissenters of any denomination, although many have attempted to establish meeting-houses, but were not successful.

The number of communicants at the last sacrament, in 1832, did not exceed forty. Cotton and check shirts are worn on Sundays, but through the week they wear plaiden shirts and Hebridean flannel.

It is the opinion of many that the manufacture of kelp has injured the fishing trade on the Lewis coast, because the smoke is injurious to the fish, and because the ware from which the kelp is manufactured is supposed to be a great part of the food of the fish, and also to be a shelter to the finny fry from their numerous voracious enemies. Herring and dogfish are not nearly so numerous as formerly.

The total number of schools in the parish is thirteen; one parish, one S.P.C.K.; two Gaelic Society schools; one female school in which sixty scholars are taught reading, writing and sewing. Two schools are supported by the country people, in Knock and Melbost. Three are supported by Mr S. MacKenzie and the people conjointly. There are three unendowed or chance schools. One was upheld by individual subscription, in which the fashionable branches were taught to a limited number of scholars. It was discontinued lately. In the Grammar and Parochial school all the branches constituting a classical education are taught.

There is one circulating Library established by Seaforth and his Lady. There are two Friendly Societies, and a Mason's Lodge which has existed since 1767. The Trades Society was formed in 1769, and the Friendly Society in 1801. Both gave nearly 5/- per week to each sick member.

There is a branch of the National Bank in Stornoway, and there are eighteen licensed houses, including four respectable inns, seven are shops and seven miscellaneous. These, he says, are the pest of the

morals of the people, yet there is not one prison for a population of 14,000 in the island of Lewis, although there is an annual consumption of 4,520 imperial gallons of spirits.

The peat-cutting season is one of hilarity in the island, eggs, butter, cheese and whisky being brought to the peat-bank.

Mr Cameron was translated to Edderton on the 28th of March, 1844. He did not join the Free Church at the Disruption: he and Mr William MacRae, Barvas, were the only Lewis ministers who remained in the Establishment.

BARVAS

The first post-Reformation minister on record in Lewis was Sir Patrick McMaster Martin, who was in Barvas in 1566. The next minister was Murdoch MacHuiston or Morison, who was admitted before 6th May, 1642, but nothing further is known of him. In 1626 Bishop Thomas Knox says the island was served by two ministers, one at Ui and one at Barvas.

In 1640, Donald Morison of the Brieves family graduated at St. Andrews, and was admitted to Barvas before 11th February, 1643. He was still minister there in 1656 according to Fasti, but this is doubtful as he was translated to Stornoway before 1649, probably in 1644, according to the minutes of the Synod of Argyll. The Synod on 2nd May, 1644, "recommends also to them (i.e. to the Presbytery of Skye) if they see it expedient and most conducive to God's glory and the good of that country, and the Earl of Seaforth require the same, to transport Mr Donald Morison from his present charge to the Kirk of Stornua, and also to deal with that noble Earl, in case it seemed necessary, that during the vacancy of the other kirks of Lewis, Mr Donald Morison be put to serve some time at the vacant kirks, that the said Earl would grant of the tithes to him for his pains."

Mr Morison was still the minister of Stornoway in 1676, and was the only minister in the island from 1644 to 1661, as mentioned in the Synod's minutes.

In his marriage contract dated 3rd April, 1643, he is described as "Mr Morison, minister of the Kirk of Ness in Lews, and presently preacher at the Kirk of Stornuay." W.C. MacKenzie says he was bred an Episcopalian, but conformed to Presbyterianism.

Martin refers to the Barvas minister as Daniel Morison, but it is thought the Stornoway Donald Morison had returned to Barvas in 1684, and was still there in 1695. He held the town-land of Habost, Ness, in lieu of a glebe, to which North Rona was then attached. Martin says he died lately in his 86th year. It was Mr Donald Morison that gave much of his information to Martin during his visit to Lewis.

Mr Morison had a son Kenneth, born in 1647, who became minister of Stornoway before 1689. Some reckon that another son

Donald or Daniel became minister of Barvas in 1684, and that this was the man who gave Martin his information. It is true that Mr Donald Morison, the minister of Stornoway, had seven sons, six of whom became ministers and the seventh a Surgeon. Whether he or one of his sons became minister of Barvas is not too clear. Rev. William Matheson says that the Stornoway minister returned to Barvas and died c. 1696.

Mr Donald Morison married Jean, the eldest daughter of William Lauder, Commissary Clerk of Ross, her tocher amounting to £1,000 Scots. She was still living in 1694.

His son Allan graduated in Aberdeen in 1677, and was admitted to North Uist in 1688. He was accused of Simony, and returned to Lewis in 1692, where he succeeded his father in Barvas. On the 24th of July, 1707, he denied Uig to be part of his charge, and stated on 31st August, 1716, that he never undertook the charge of that parish, nor of the Isle of Bernera, although he preached there, and that the latter was distant from his residence 24 miles, and the former 26. On submitting to Presbyterianism he was referred to the Presbytery by the Synod on 17th July, and received into Communion on the 18th September, 1722. He died on the 5th of July, 1723. His wife was a Margaret MacLeod, and she died on the 23rd of June, 1757.

Mr Allan was succeeded in Barvas by his son, Rev. Murdoch Morison, born c. 1700. He graduated in Aberdeen on the 24th February, 1718. He was ordained at Barvas on the 3rd September, 1726, and died on the 3rd February, 1767. Mr Allan was twice married, first to a MacAulay of the Linshader family, and then on 1st November, 1736, to Margaret, daughter of John MacKenzie of Gruinard.

Kenneth Morison, the 4th son of the Rev. Murdoch Morison, Barvas, was born on 1st February, 1739. He graduated M.A., at Aberdeen in 1763, as a student of divinity. He passed some of his trials for Licence in 1766, but for whatever reason he did not enter the ministry, but became a merchant in Stornoway.

The next minister of Barvas was the Rev. Alexander MacKay, who was born in 1732. He was ordained as Missionary at Strathglass in 1755. He was admitted to Lochs in February, 1760, and was translated to Barvas in 1767. He died on the 12th September, 1789. Mr MacKay was totally blind for eight years before his death.

Mr MacKay was succeeded at Barvas by the Rev. Donald MacDonald, who had been ordained by the Presbytery of Lochcarron in April, 1785, as Missionary at Torridon and Kishorn. He was trans-

lated to Barvas on the 6th of May, 1790, and to Urray on the 10th July, 1812.

Mr MacDonald wrote the first Statistical Account for Barvas in 1796. He states that his parish was very extensive, 24 miles from East to West, and an average of nine miles in breadth. It was bounded on the West by a district of the parish of Lochs, on the North by the Atlantic Ocean, on the East by the Minch, and on the South by the parishes of Stornoway and Lochs. The district from Shawbost to Kirivick belonged at that time to the parish of Lochs. Mr Simson, Lochs, says he frequently examined the school at Shawbost.

Mr MacDonald says flannel shirts, generally worn by the people, may be a good antidote against Rheumatism, which is very common.

He states that horses and sheep and cows are of a very small type, but a few black-faced sheep had been introduced by the minister.

The population in 1755 was 1,995, but had risen now to 2,006. Among them are 14 weavers, five tailors, seven blacksmiths, 340 fishermen and one miller. There is no professional shoemaker, but most of them supply themselves with shoes or brogues. All the inhabitants belong to the Established Church. There were two places of worship in the parish. "The church close by the manse is a perfect ruin, and is to be rebuilt first Summer." The one in the district of Ness, about 12 miles from the manse, is an old popish church called St Peter's. It was enlarged and rebuilt last year. It is thatched with heath. The manse was small, built 28 years ago, but had been repaired last year.

There has not been a parochial school in Barvas for many years. A charity school (S.P.C.K. schools were spoken of as charity schools, because they provided education which was for the most part gratuitous) has been established in Ness for many years, but the people in general have as yet very little taste for education, only twenty scholars attending. The schoolmaster, however, is of great service in such a remote corner, by his diligence in catechizing and reading to the people on every Lord's day, when the minister is not there.

Mrs MacKenzie of Seaforth erected two spinning schools in which the girls were taught gratis, and received ten pence for every spindle they spun. She encouraged them by giving them their wheels at a low rate, and many of the poorest received them gratis.

There were 80 on the poor roll, who were chiefly supported by the charity of the inhabitants, and by begging from house to house, plus a little support from the Kirk-Session.

Several ruins of popish chapels were to be seen in the parish. Burial grounds around most of them are still used. A few can only be traced by the foundation-stones, while the walls of others are pretty entire. The largest and most entire is St. Mulvay's at Europie. It is 50' x 24' with walls 16' high. The people around it pay it as yet a great deal of superstitious veneration, and some of them still retain a few of the popish superstitions. A little to the North of it stood St. Ronan's, and close by it to the South stood a house, built by one of the MacLeods, once the proprietors of the island. There is still a piece of wall standing called by them MacLeod's gate.

Other places of worship are St. Peter's in Habost, St. Thomas's in Swainbost, St. Clement's in North Dell, Holy Cross at South Galson, St. Bridget's in Borge, St. Peter's in Lower Shader, St. Mary's in Upper Barvas, and St. John the Baptist's in Bragar.

The ruins of a pretty large Dun or Danish fort, of a circular form, with passages and small apartments in the walls, may be seen between Borge and Galson. The only entry was at the top. Tradition says that there was a subterranean communication to it from the sea, of which no vestige can now be traced. There is another of the same kind in Loch an Duin at Bragar but not so large. Three more are to be seen in three small lakes behind Shader and Borge, each having a causeway leading to them, visible only in dry weather.

Between Shader and Borge stands 'Clach i Drushel' 18' above the ground, and 14' in circumference.

The island of Rona, which is 16 leagues North of the Butt, belonged to the parish of Barvas. It is one mile long by half broad, with a temple dedicated to St. Ronan; there were once five families on it, but now only one, who are employed by the tacksman as servants.

There were neither moles, foxes, frogs nor weasels in the parish, and only of late have a few hares appeared from those introduced by Seaforth.

There is no form of a road from Barvas to Stornoway, and the people have to carry almost every article on their backs. Five miles of road from Stornoway to Barvas are now completed.

In 1803 James Hogg, the Ettrick Shepherd, visited Stornoway, and was entertained at the Barvas manse by Mr MacDonald.

Mr MacDonald's successor was the Rev. William MacRae. He was born in the Black Isle in 1776, and graduated in Aberdeen in 1796. He was licensed by the Presbytery of Lochcarron in 1801, and ordained as missionary at Fort-Augustus on the 25th of August of

that year. He was translated to Barvas in 1813, remaining there until his death in July 1856.

Mr MacRae had great interest in Education, and encouraged the establishment of the Gaelic schools in his parish. He married Mary MacDonald in 1809, and had ten of a family.

In his Statistical Account written in September, 1836, Mr MacRae tells us that the parish of Barvas was now only 12 miles long by seven broad. It originally embraced Ness, where a Government church had been erected in 1829, and a separate parish called Cross had been formed.

The only parochial register extant in the parish dates its earliest entry from 1810, since which time Baptisms, marriages, and distribution of the poor funds have been regularly registered.

Almost every populous village in the parish had formerly a small popish chapel attached to it, and adjoining thereto were burying grounds which still serve their original purpose. They are all now crumbling into ruins, and one of them has already disappeared in the sand.

Every census formerly taken included the district of Cross. The population of Barvas alone is reckoned to increase to about 3,000 by 1850. The rapid increase arises from the general inclination to marry young.

He says that Gaelic is spoken with grammatical correctness and classical purity. Their ordinary food consists of oat and barley meal, potatoes and milk, variously prepared. Tea, coffee, sugar, and the conveniences of knives and forks are to them altogether alien.

The people are remarkable for sobriety and hospitality. They are, in general, well versed in the Scriptures, and afford several examples of uprightness and piety.

The common spade has now replaced the crooked, i.e., the cas-chròm. The parish has the benefit of two roads, one along the coast, and another, in urgent need of repair, to Stornoway. Lack of bridges interrupts communications when the rivers are in flood.

The church is situated five miles from the end of the parish, and seven from the other. It was built about forty years ago, and was lately well repaired. Three hundred people could be seated there.

The manse was built about sixty years ago, and has been frequently repaired. The glebe was designed in 1815.

There are no dissenters in the parish, and 400 to 500 people attend public worship, when the weather permits.

The late Mr Angus Nicolson, merchant in Stornoway, has be-

queathed £100, the interest of which is to be given to the poorest of those next of kin to himself in the parish, the principal to remain untouched.

There are three schools in the parish, one parochial, and two supported by the Gaelic School Society, one of which is in Shader, and the other in Arnol. The parish schoolmaster is qualified to teach Latin, Greek, Arithmetic and the elements of English reading. Literary knowledge is little valued, and this apathy may in a measure arise from being apprehensive that their children, stimulated by the knowledge they acquire, may leave their native country. Yet through the efforts of the E.G.S.S., and of the Inverness Education Society, the majority of the population have been taught to read the Gaelic Scriptures.

There are no prisons, inns or alehouses in the parish.

CROSS

The ancient parish of Ness was united to Barvas in the 16th century, or probably as early as the 15th. The old church was dedicated to St. Peter, its ruined fabric being well over 60' in length. The modern church is on another site, near the remains of an old chapel of the Holy Rood, whence is derived the name of Cross, now given to the parish.

A Parliamentary church was built at Cross in 1828. Five years previously the Highland Church Act was passed by Parliament to open more places of worship in the Highlands and Islands. The General Assembly had applied for a Government grant for Church Extension, and forty two churches were built in the Highlands and Islands, two of which came to Lewis, one to Cross and one to Knock. Thirty of the churches built were of such internal height as to admit of galleries, and so capable of holding 500 persons, and churches in less populous districts of holding 300.

The certificate of completion of the church and manse at Cross bears the date of 9th March, 1829. The extent of ground for manse garden and glebe is a little over six acres. The churchyard and garden were enclosed with stone walls. The land was "disponed with the privilege to the minister of Cross, and his successors in office, of cutting, winning and carrying away of peats for his own use from one of the mosses in the neighbourhood, subject to the same regulations as the tenants of the district."

The Parliamentary church at Knock bears the same date of 9th March, 1829, but the glebe was only a little over four acres. Each church had a small endowment. These churches were solid buildings designed by the famous Thomas Telford. They were erected for c. £750, and the manses for £720.

In various parts of the parish of Cross there were ancient chapels: two at Europie, one dedicated to St. Mulrubh and the other to St. Ronan, near which is St. Ronan's well. St. Peter's was at Suainibost; St. Thomas's at Habost, and St. Clement's at Dell. On the Eastern shore of this parish, at Dun Othail, about ten miles from the Butt of Lewis, are the ruins of a chapel, 17' long, built in a very primitive style, in dry stone, without any mortar. Even ruder in form is that of

North Rona, situated on a rock that rises 350 feet from the sea. There is another on Sulasgeir. Moreover, according to Fasti, there is in this parish yet a third fabric of the kind, on Eilean Mor, the largest of the Flannan Isles. This hermitage is called Teampull Bheannachaidh, The Temple of Blessing.

The first minister of the Parliamentary church at Cross was the Rev. Finlay Cook. He was born in Arran in 1778. His younger brother, Rev. Archibald Cook of Inverness North, and Daviot, has left us twenty-four of his sermons in Gaelic. He excelled Finlay in genius, but was his inferior in balance of judgment and ordinary human qualities. Finlay studied at Glasgow University, and during the Summer recess was employed as a missionary at the Lanark Cotton Mills of the well-known Robert Owen. He was ordained to the Achreny Mission, in Halkirk, in 1817, and married Elizabeth Sage in 1819. He was translated to Cross in 1829; to Inverness East in 1833, and in 1835 to Reay, Caithness. He died in 1858.

When Mr Cook was minister in Inverness, the funeral party with the remains of Finlay Munro passed through the town. Mr Munro had been the victim of much opposition in his day, and Mr Cook praised the Lord that he had been kept from flinging a stone at his faithful servant.

Mr Sage says that when Mr Cook came to Lewis the people were utterly unacquainted with the ordinary means of religious instruction. Their public teachers were both idle and inefficient. The ministers of Barvas and Stornoway were models of Moderatism in their day, but they were the "ruins grey" of what their system was in past ages. The people were willing to be taught the things of God, and one poor man testified that he never either witnessed or heard of a diet of catechetical instruction; and another had five of his children baptised, but not one question was ever asked of him by the minister concerning his own salvation or that of any of his children. The sacraments were administered in a superficial manner, and tents for the sale of intoxicating liquor were erected on the Communion Mondays, and from them proceeded all the riot and drunkenness of a Highland country fair, commencing almost immediately after the benediction of the thanksgiving service.

Mr Finlay Cook did not commit his sermons to a manuscript, but instead wrote his thoughts on a slate, later erasing the writing. He was once preaching in Uig while Mr MacLeod was at the Assembly, and big MacRae was then a parish teacher there. Mr Cook said to him, "We all know that you have talents, John, but if you had such

grace as John MacLeod has — . . .” MacRae replied: “I have an idea of most of the well-known professors of religion in the Highlands, and I do not know one of them who has such grace as John MacLeod.” This was John MacLeod, Galson, of whom we shall have more to say later.

On one of his visits to Uig, Mr Cook fell in with Alexander MacKenzie, the Catechist, who was a native of Ach-nan-Cam in Stoer, Assynt. MacKenzie had called at the manse, and being left alone he went over his past life, and how he had sinned against God at Assynt, and while he laboured at Lochbroom, and again since he came to Lewis. Mr Cook came in, and laying his hand on his shoulder, said to him, “Alexander, I am going to give you three dips in Loch Roag. The first is for your sins before you left Assynt; the next for your sins while you were in Lochbroom; and the third is for your sins since you came to Lewis.” Just as he had been brooding over all these.

When Mr Cook was leaving Ness he asked his young converts, “What kind of minister do you want to come after me?” The immediate reply was, “A dead dog at the King’s table”, i.e. one who thought so little of himself as Mephibosheth, and yet found a place at the table of the king.

One of his faithful disciples said in his latter days of Mr Cook, “I have known men quite as godly as he was, perhaps some even more so, but Mr Cook was one of the most godly I have ever known. I have heard men who could preach as well as he could, some perhaps even better, but he was one of the best preachers I have ever heard. I have seen some men who could catechize as well as he, some perhaps even better, but he was one of the best catechists I have ever seen. I have seen men who could manage a congregation as well as he could, but he was about the best for managing a congregation I have ever seen. So when I take all things together, I have not seen another like him as an all-round minister of the gospel.”

In Mr Cook’s days speakers at Fellowship Meetings got into the habit of retailing choice sayings of the Fathers, which went by the name of “Notes”. Men with a good memory and little more, could make a trade of this kind of thing. Mr Cook, in speaking of the cleansing of the Temple, mentioned that the sellers of doves were driven out, and asked, “Were not the doves clean birds? They were, but those that made a trade of selling them in the house of God were driven out. So will those that make a religious trade of the notes from the Fathers which they retail.”

Mr Cook is reputed to have said, “You are there, poor creature, and you are saying, ‘I fear I have not had enough of a law-work’; perhaps that fear itself will be law enough for you all your days.”

It used to be told of Norman MacLeod of Assynt, founder of the Normanites in Cape Breton, and in Waipu, New Zealand, that before he emigrated he travelled through the Highlands to find out who were christians indeed. He found two, John Grant of the parish of Reay, and blind Donald Munro, the Skye Catechist. Norman on his way to John’s house met a company returning from Communion services. Among them were Peggy MacDiarmid, the woman of great faith, and the godly saddler in Thurso, Donald Sutherland. Norman asked Donald, “If you were asked whether you were a Christian or a hypocrite what answer would you give?” “I am afraid that I would have to say that I am a hypocrite”, Donald replied. “I do not think anything better of you,” was the merciless reply.

Poor Donald took to his bed, concluding he was a self-deceiver all his days. Mr Cook, along with John Grant, went to see Donald. John Grant led the conversation, and said, “So Donald, I hear that you have concluded yourself to be a hypocrite for whom there is no hope.” “That is so” said Donald, “there is no hope.” “Then” said John “when you die you will go to the worst place.” “There is nothing else for me,” said Donald. “Now Mr Cook” said John “You take note of the marks we shall find on Donald.” “Tell me, Donald, is there any book that you value more than any other?” “Why, of course,” was the answer, “there is no book for me like the Bible.” “Take note of that Mr Cook. Now, tell me honestly Donald, could you let a day pass without bending your knees in prayer?” “To tell you the truth I could not.” “Take note of that Mr Cook. Now are there any people on earth that you prefer to all others?” “To be sure, I love the Lord’s people above all others.” “Take note of that Mr Cook. Now Donald you may say that you are going to the worst place, and I will tell you what will happen to you there. You will not be long there before you ask for a Bible, and the king of the place will say: “There is no Bible here.” Then you will ask if there is any quiet corner where you can bend your knees in prayer; and he will tell you with an angry voice that there is not. Then you will ask if there are any of the Lord’s people there, that you may have company. “No” he will answer, “there are not, and there never were,” and he will get so angry with you that he will kick you out of his kingdom.”

It is said that Mr Archibald Cook was of a militant nature, and that he was a supra-lapsarian, and a traducianist. For the latter doctrine

he had to appear before the Presbytery of Inverness. His spiritual pride greatly interfered with his usefulness, and Principal MacLeod says he was dogmatic and aggressive. Yet as Sage says, "In spite of these failings, I question if there be any of the age in which we live, who in pure disinterested zeal, in holy abstractedness from the world, in vital godliness more nearly approximate to the divinely-trained disciples of Galilee than does Archibald Cook."



Rev. John MacRae

Rev. John MacRae, who succeeded Mr F. Cook at Cross, was without the slightest disparagement the greatest of the ministers to whose labours Lewis owes its best memories and traditions. He was affectionately known as Big MacRae-MacRath Mór, a name first given to him when he was the minister of Knockbain. Mr MacPhail, Kilmartin, says of him that "Lewis may glory in the fact that she enjoyed so long the services of this unique man, perhaps the greatest preacher in the religious history of the Highlands. For comprehensive graphic descriptive power he has been seldom surpassed. In a few well-chosen words he could express as much as would occupy other distinguished preachers for an hour, while his insight into human character, and his sagacity were extraordinary. Ness was his first congregation, and although he was minister of Knockbain and Greenock Gaelic Church, he also served in Lochs and Carloway. In these places he did more than we can estimate in originating and fostering that appreciation of profound comprehensive christian doctrine which to this day distinguishes those who came under his powerful influence."

Mr MacRae was born at Achadh nan Gart in Kintail in 1794, and came of a large family, six of whom died in early life. Of the remaining six John was the youngest. The family moved to Lochalsh while he was still a child. They remained in Ardelve for nineteen years, and then removed to Morvich in Kintail. He and his brother rented a sheep-farm at Immir, at the South-end of Lochcarron. It was here in his unconverted state that he first attracted the attention of the famous minister of Lochcarron, the Rev. Lachlan MacKenzie, together with that of Mr Kennedy of Redcastle, who was assisting at the Lochcarron Communion. They had listened to the rough and wrathful handling by MacRae of his dogs, and the powerful voice, though verging on the obscene, attracted them. MacKenzie remarked that he seemed to hear a meek and quiet voice behind those rough utterances, and said to Mr Kennedy that no one in his day would surpass that young man in proclaiming from the pulpit the grace of God in Christ to perishing sinners.

MacRae's son-in-law, the Rev. Donald MacMaster of Back, says in the Disruption Worthies of the Highlands that the first beginnings of a spiritual change in MacRae came from the influence of a pious sister, convincing him of a reality in religion to which he found himself a stranger.

According to the Rev. Nicol Nicolson, his first biographer, MacRae was deeply impressed by Finlay Munro as he listened to him

returning thanks for a meal. But the special means used for his conviction was a sermon preached by Dr. MacDonald of Ferintosh in the open air in Lochcarron from the Song, 3:11, "Go forth O ye daughters of Zion . . .". His distress of mind became extreme, leaving him unfit for the ordinary duties of life, many concluding that he had lost his reason. He, however, went to the Ferintosh Communion, and on Sabbath evening was relieved by a sermon delivered by Dr MacKintosh of Tain, and so was able to look unto Him who came to call not the righteous but sinners to repentance. A godly woman neighbour who knew him formerly remarked, "If John MacRae is a new man surely the latter-day glory is not far off."

Mr MacRae's one desire now was to prepare himself educationally so that he could tell others what God had done for his own soul. His previous education had not exceeded what was usually attained in any Highland rural school. In a short time he was able to take charge of a public school at Arnisdale, Glenelg. It was there for the first time that he began to exhort in public; and a work of grace began in the district as striking and as satisfactory as he saw in his illustrious career. Here also he seems to have conceived his first desire to enter the ministry. He studied Latin, Greek and Mathematics, and proceeded to Aberdeen where he obtained a bursary sufficient for his needs. Dr. Beith, who wrote his biographical notice in the F.C. Record, says that due to his self-teaching his pronounciation of the classical languages proved fatal to his hopes, but this was not the case in Mathematics in which he seems to have excelled. He attended College in Aberdeen and Edinburgh, studying Theology under Dr. Chalmers. During his studies MacRae gave service as a teacher both in his native parish and in Lewis, when the Colleges were closed. There is on record a John MacRae teaching in Bragar in 1819, and in Carloway in 1820-21, but it is unlikely that this was Big MacRae. We know that he was the parish teacher in Uig in 1825 and 1828. While he was teaching there Mr MacLeod asked him to address the congregation on a Communion Sabbath, after the tables had been served. This must have been unusual as MacRae was not even a probationer then, for he was not licensed until 1830. Mr MacRae stood up to deliver his message, and Mr Finlayson, Lochs, who was assisting MacLeod, remarked, "Wait until you hear how he will make chaff of all we have been saying here today."

Mr MacRae was licensed as preacher of the Word by the Presbytery of Chanonry in 1830, and was employed after that as an assistant to Mr Russell of Gairloch. On a vacancy having occurred in Ness

through the translation of Mr Cook to Inverness East, Mr MacRae was ordained at Ness in 1833, and to the great joy of the people he was inducted there.

In 1839 he was translated to Knockbain, where he formed a close fellowship with Mr Stewart of Cromarty, whose lamented early death prepared MacRae's mind for the acceptance of a call to Greenock Gaelic Church in 1849. In the Winter of 1842 and the Spring of 1843 he was much occupied in explaining to the people of the North and West of the Highlands and Islands the principles at stake in the controversy raging within the Church and resulting in the Disruption of 1843. A hillock in Tiree on which he preached then is still called "Cnoc MhicRath".

In 1857 he accepted a call to Lochs. There in 1859 he lost his beloved partner, Penelope MacKenzie of Bayble, and in 1864 he accepted a call to what was then a much easier charge, the congregation of Carloway. He was then seventy years. He remained in Carloway, in the midst of growing infirmities, until 1871, when finding himself no longer able to discharge his duties satisfactorily he resigned. He removed to Stornoway, where he frequently preached in the Free Church there, for it was vacant at the time. After this he resided for some months in Skye, then in Gourrock and Kilmalcolm, before taking up house in Greenock.

Mr MacRae entered his eternal rest after ten days of much suffering, on the 9th October, 1876. His last letter written to his daughter Jane, who was married to the Rev. Mr MacMaster of Back, expressed his hope for eternity. He says, "What a meaning is in the word grace for such as I am. It contains everything necessary for the salvation of a sinner, leaping over mountains of aggravated rebellion, infinite in its absolute freeness. What I need is to realise this in its power and glory." He was buried in Greenock, where "his body being still united to Christ rests in the grave till the resurrection."

For a more detailed account of MacRae's labours and preaching we refer the reader to Prof. Collin's book, "Big MacRae", and to Rev. Nicol Nicolson's book in Gaelic, "Iain Macrath".

Macrae's successor in Ness was the Rev. John Finlayson. He was born at Mugare, Portree, c. 1814. He was ordained at Cross in 1840, and married that year Isabella Margaret MacLeod, daughter of the Rev. Malcolm MacLeod of Snizort, and sister of the Rev. Roderick MacLeod of Bracadale and Snizort, the famous Maighstir Ruairidh.

Mr Finlayson was translated to Bracadale in 1843, and for a whole year he walked from Portree to Bracadale, a distance of fourteen

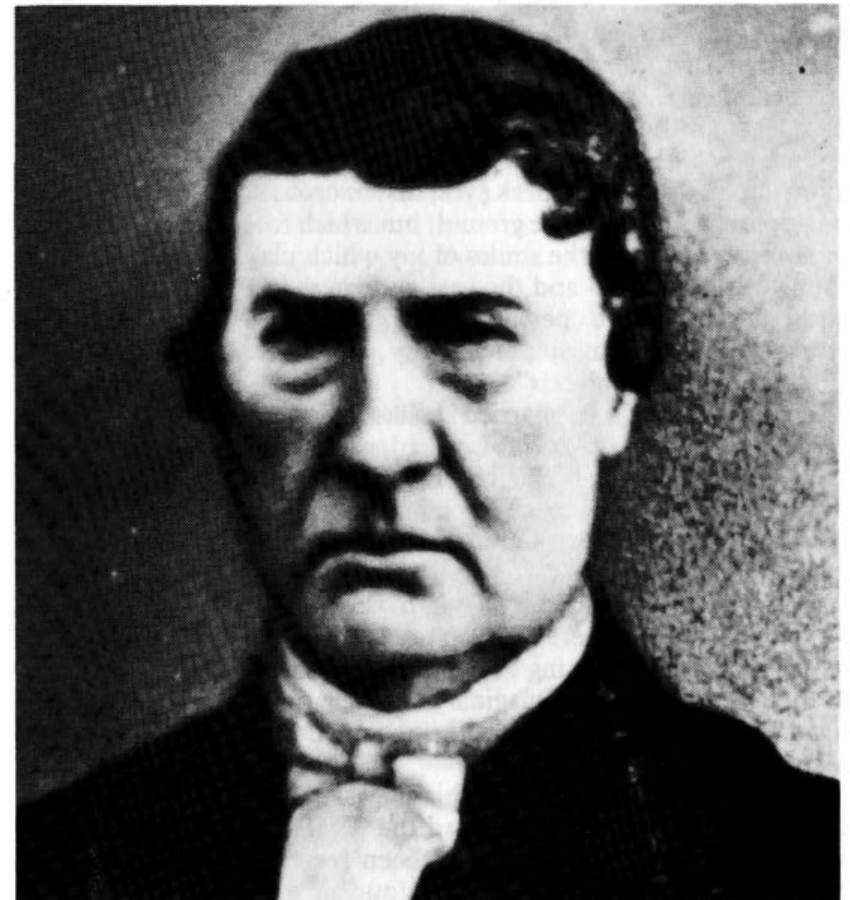
miles, as he was unable to find accommodation there. Mr Finlayson was an estimable man, whose promise of usefulness was cut off by a fatal carriage accident on the 17th September, 1844.

Rev. Roderick MacLeod gave the privilege of baptism only to the children of Communicants, and refused privileges to members of other Kirk-Sessions; he even refused a token to the Royal Bounty Missionary at Minginish. Rev. John Finlayson had the same views as his brother-in-law, but the Rev. Norman MacLeod, of Trumiscarry, North Uist, who was a cousin of Mr Ruairidh, said his view was that parents seeking baptism should have "an intelligent knowledge of the doctrines of religion, with conduct conforming to that; abstinence from gross sins, and the observance of family duties." Referring to his cousin he said, "I do not hang to the sleeve of Mr MacLeod in my religious opinions."

St. Cowstan

KNOCK

As already noticed the five parishes of Stornoway, Gress, Eye, Lochs and Uig were all united in the 16th century. In 1828 a Parliamentary church for the district of Eye was built at Knock. The name 'Knock' was given to it from the site of the church. At Garrabost, within the bounds there was a chapel of St. Constantine, and beside it lay St. Constantine's well. This is usually referred to as St. Cowstan's.



Rev. Robert Finlayson

The first minister of the Parliamentary church was the Rev. Robert Finlayson. He was born in Clythe, Latheron, in 1793, and was the son of Robert Finlayson, a schoolmaster. He studied in Aberdeen, and was licensed by the Presbytery of Caithness in 1826. He preached his first sermon in Watten, and as the congregation dispersed, Mr Gunn remarked to one of his Elders, "We had a young minister today." "Well", said the other, "I thought he was an old christian."

Mr Finlayson was a missionary in the East Parish, Aberdeen, and was an assistant in the Gaelic chapel there, where he preached every Sabbath evening for three years. He was ordained at Knock in 1829, and was translated to Lochs in 1831. He became the Free Church minister at Lochs in 1843. He was translated to Helmsdale in 1856, and died in 1861.

It is said that the minister, who baptized Mr Finlayson, said to his mother, "Take good care of this child, for you have received a Samuel from the Lord."

Fasti says: "His tall portly figure, with brown hair, fair complexion, large features and meek eyes; his sonorous voice, deep at first as if it almost came out of the ground, but which rose by and by to tones of silvery sweetness; the smiles of joy which played on his features, the words he uttered and the vast audiences he was accustomed to address, bespoke a personality of singular attractiveness and strength. He was a master of allegory, and was known as the "John Bunyan of the Highlands".

In June, 1831, he married Liliac MacAulay, a sister of Dr MacAulay, an Dotar Ruadh, Linshader. She died in 1887. They had issue: Donald, born 1832, Robert born 1835, both of whom were drowned while fishing in the Loch in front of the manse at Crossbost, in 1849; Catherine born 1837; Margaret born 1840; and John born 1842.

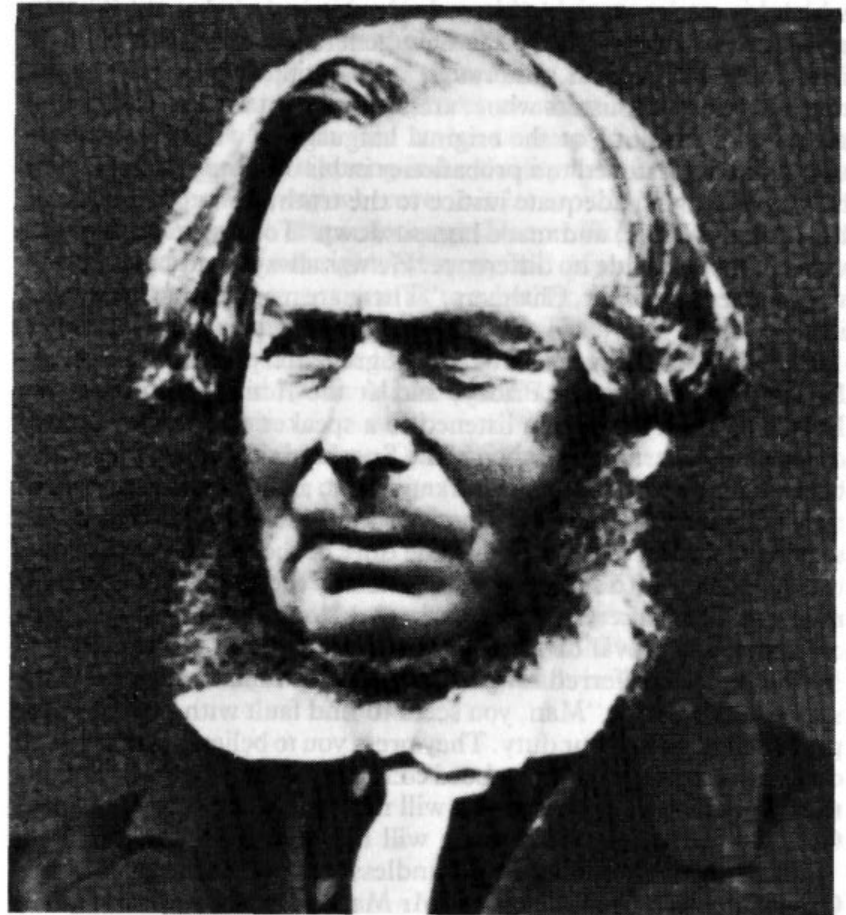
Mr Finlayson used to say that in his boyhood he was like the men of Sodom, whom the angels smote with blindness, so that they wearied themselves trying to find the door. Even in his boyhood he used to preach to a large imaginary congregation, stating the text and heads, and speaking to them with such unction as to leave himself in tears.

When he went to Knock catechizing was looked upon as part of the clergyman's duties. He catechized the families in the area, and this was the first time a minister had been seen discharging this duty among the people. He was as unique as a catechist as he was

inimitable as a preacher, and was perhaps seen at his best and truest in his catechetical meetings. He seldom or never said to anyone that he was wrong, however ludicrous or grotesque his answer might be. He possessed the happy knack of turning the most stupid answer to the moral benefit and edification of the whole audience.

Such was the eagerness of his people at Knock to hear him, that not only was the church crowded on the Sabbath, but every night the little parlour, lobby and stair, and every available inch of space within the manse were filled at the hour of worship.

Translated to Lochs in 1831, his work in that congregation was the great work of his life, and we shall have more to say of this remarkable man when we deal with that congregation.



Rev. Duncan Matheson

Mr Finlayson's successor at Knock was the Rev. Duncan Matheson, a native of Plockton. He was born in 1793. Educated at the University of Glasgow, he was licensed by the Presbytery of Dornoch in 1830. He was ordained at Knock on the 27th September, 1831. He was translated to Gairloch on the 24th July, 1844, and died in December 1873, in the 80th year of his age, and the 43rd of his ministry.

In 1842, he married Annabella MacKenzie, and had issue: Ebenezer, student of divinity, died 1857; John, a banker in Madras; Mary; Catherine; Anne; Annabel married Rev. F. Graham, Sleat; and Margaret, married . . . Spiers.

Mr Matheson laboured in Knock for over twelve years, during which his work was richly blessed. He was regarded as the Theologian par excellence among the new generation of ministers in the island. He believed in a thorough preparation for the pulpit, and disapproved of ministers who, "are so impudent as to preach from a text without looking at the original language in which it was written." He once listened to a probationer in his own pulpit, and feeling he was not giving adequate justice to the truth, he stepped between him and the Bible, and made him sit down. To say the probationer was a pious lad made no difference. He was always ready to meet this with the remark of Dr. Chalmers, "There are many pious blockheads in the world."

In these days the minister of the congregation presided both at the Fellowship meeting on Friday, and at the Action sermon on the Lord's day. Mr Matheson listened to a speaker on Friday who was censorious of certain preachers. The Speaker said, "They press us to believe, and we cannot believe of ourselves; and if we will not believe they will break our heads." When Mr Matheson rose to wind up the service of the day, he stated that the duty of the minister who closes the question was to survey what was said by the speakers with a view to correct mistakes, explain dark and doubtful statements, and express his approval of what he considers to be for edification. Mr Matheson then referred to the statement above made by one of the speakers, and said, "Man, you seem to find fault with preachers for pressing you to do your duty. They press you to believe, you say, well ought they not to do so? The Lord commands you to believe. You say they will break your head if you will not believe, but I tell you man, God will break your head if you will not believe."

This effectively shows the groundlessness of the charge of hyper-Calvinism often brought against Mr Matheson, and ministers of his

class; and illustrates that the most rigid Calvinism is quite consistent with true evangelical preaching.

Nine of Mr Matheson's sermons, preached during his ministry at Knock, were printed for private circulation, one of which, on I Peter 1-13, can be seen in Mr Gillies's book on the Free Church, 1843-1900.

Mr Matheson clamped down publicly on any form of idolatry. Various charms were then used for the cure or relief of various diseases. A 'Stitch-Stone' was used as a charm to give relief in cases of Sciatica, and other pains. It was a small flint stone three to four inches long, found on the shore and highly polished by the sea. Mr Matheson got hold of one, and took it to the pulpit in Gairloch. At the close of the service he held it up before the congregation, remarking that the god of Erradale was the smallest god of which he had read or heard. He broke it up in their presence, and no dire results followed.

Mr Matheson appears in features as stern, approaching almost imperiousness, but there are traces of deep kindness under his frowning eyebrows. Of strong individuality and earnestness, he was destined to be a power wherever his lot would be cast. He was a complete contrast to his predecessor. He tore like a tornado the roots of all attempts at self-righteousness, and often sent an alarming shiver through those anxious as to whether they had truly experienced a saving change or not. He and Mr Finlayson often preached one after the other, and Mr Finlayson delighted to pour a balm into the wounds opened by Mr Matheson. There are diversities of gifts, but the same Spirit.

Knock and Cross became Quoad Sacra Charges in 1833. Quoad Sacra means that a part of a large parish is disjoined from the rest of the parish, and made into a separate parish for church purposes only. As already noticed the two churches in Lewis were known as Parliamentary churches, both being built in 1829.

Mr Matheson turned down a call to Stornoway after the Disruption, but instead accepted a call to Gairloch in 1844, as a Free Church minister, where he laboured until his death in 1873.

LOCHS

The church at Lochs was dedicated to St. Columba. According to the first records of the population in Lewis the number in 1630 was only 4,000. In 1722 the Lords of Teinds disjoined the parish of Lochs from Stornoway, Gress and Eye, and also disjoined the parish of Uig from the rest, making them into separate charges.

According to Fasti there was a chapel dedicated to St. Columba on Eilean Chalum Cille in Loch Erisort, and at Carloway, which was a part of the Lochs congregation, there was a mission chapel.

The first minister at Lochs was the Rev. Colin MacKenzie, who had been a schoolmaster at Dunvegan. He was ordained at Lochs in 1724, and died on the 5th July, 1759. He married and had issue: Anne; Annabel; and Daniel.

Mr MacKenzie was succeeded by the Rev. Alexander MacKay, who was admitted on the 15th February, 1760. He was translated to Barvas on the 29th October, 1767, where he died on the 12th September, 1789, after being totally blind for the last eight years of his life.

Mr MacKay was succeeded at Lochs by the Rev. John Wilson, who was admitted on the 11th August, 1768. He was translated to Crathie and Braemar on the 4th August, 1784.

The next minister at Lochs was the Rev. John Fraser, who was born in Inverness-shire in 1752. He graduated at Aberdeen in 1772, and was ordained missionary at Stornoway on 13th October, 1783. He was admitted to Lochs on the first of December of that year. He died unmarried on the 22nd September, 1792.

He was succeeded by the Rev. Alexander Simson, who was born in Ferintosh in 1761. He graduated in Aberdeen in 1780, and was licensed in 1786. He was ordained as Assistant at Lochs in 1789, and was admitted on the 12th of March, 1793. He died on the 23rd of June, 1830, aged 69.

Mr Simson married, on the 15th November, 1786, Janet Graham, and had issue: Colin Graham, born 1787; John, born 1789; Anne, born 1791; George Munro, born 1793; Alexander, born 1795; Janet Graham, born 1796 (Married John Bethune, minister of Bernera,

LOCHS

Harris); Jessie Graham (Married 1824, Duncan MacCuaig, Clothier, Edinburgh).

Mr Simson wrote a Statistical Account of the parish in 1796. It is clear from this Account, and from his letters to the proprietor that he himself spelled his name as Simson and not Simpson.

Mr Simson says the parish derives its name from the numerous harbours which are in it, which are always in this country called Lochs. He suggests that the parish may also derive its name in part from the innumerable fresh-water lochs on the moor. The extent of the parish is 18 miles in length, with a sea-coast of 90 miles, and the average breadth eight or nine miles.

The population had risen from 1,267, in 1755, to 1,768. He mentions instances of longevity, a woman having died a few days before at 104.

There is a new manse, two churches, and a parochial school-house, all of which were built last year, 1795. A society school-house was built three years ago. There are two Spinning schools, the mistresses of which are paid jointly by Mrs MacKenzie of Seaforth and the S.P.C.K. There was no plough in the parish. Several merchants at Aberdeen were sending a great quantity of flax annually to a Trustee in Stornoway, who distributes it to be spun, not only in this, but in all the parishes of Lewis.

Mr Simson, like all the Moderate clergymen in Lewis, was genuinely concerned about the educational progress of the people. He wrote to the Gaelic School Society about their teacher at Shawbost, and says he often examined this school with great delight. Shawbost and Carloway were parts of the Lochs congregation, as was Kirivick, but Doune, belonged to Uig.

In a letter to the Gaelic School Society, on 13th July, 1822, Mr Simson states: "By the acquaintance of their native tongue, the Highlanders obtain possession of a key to other languages, and with the ability to read Gaelic is born the anxiety to learn English."

Before the revival, which seems to have commenced in 1822, a mission-house was erected at Carloway, for the accommodation of an assistant for the minister at Uig and Lochs.

Mr Simson's son was the only missionary who laboured there before the Disruption of 1843, and he, after a short spell of service, was so disheartened and discouraged by the callous indifference and heathenism of the Carlowegians that he threw up his work as a missionary, returned to his father and said that he would have nothing more to do with such pagans. His father sharply reproved

him saying, "How dare you speak thus of my people, for they are an exceptional people, who are very precious to myself."

Mr Simson, junior, went as a missionary to Jamaica for a few years. The Laird promised his father, when he went away, that he would get the first vacant parish in Lewis, but he died on his way home to that charge.

In February, 1834, the Trustees approved of a new mission-house to be built at Carloway. Two of Mr Simson's daughters lived in this mission-house in the latter half of the 1840s. This house was later known locally as 'Tigh Staiseag', a nickname given to a post 1900 occupant (Anna Mhurchaidh Ruaidh), as this had been her father's croft. Her sister Mary was married to Mr Murdo MacLean, Draper, Stornoway, and another sister to Mr Donald Smith, who was for many years the Provost of Stornoway. His father was a respected farmer in Carloway. The Provost was married to the eldest daughter of the Rev. Peter MacLean, minister of Stornoway.

On a certain occasion Mr Simson had proceeded on some business to Stornoway, and arrived at the Bayhead burn, which was then partially in spate. Passing by was one of the most outstanding men for piety and talent then in the Stornoway district, Murdo MacDonald, locally called Murchadh Righ. MacDonald recognised the minister, but Mr Simson did not know who he was; yet he requested him as a favour to carry him over the burn on his back. This was no easy task, as Mr Simson was a burly giant of a man, but MacDonald willingly agreed. In the middle of the stream MacDonald said: "I would like to know who is on my back." Mr Simson replied that it was the minister of Lochs. "Ho! Ho!" said Murdo, "Is it the big drunken minister of Lochs that I am carrying on my back?" On hearing his character drawn in such unflattering terms, Mr Simson became alarmed, but MacDonald hastened to assure him that he would land him safely on the bank.

Mr MacPhail, Kilmartin, says of Mr Simson, "Of this minister (and some of his elders were his match), his people might say what the parishioners of another parson said, "Bad as we are, we are not half as bad as the parson." So dense was the darkness of these people, and so gross their ignorance, that they were as well pleased with their minister as he was with them."

It is reported that Mr Simson, while on his way to preach in a remote station, lost his hat through a great gust of wind. He immediately proposed they should return home. Later he admitted that the hat contained the manuscript of his sermon. We fear that

there are many today, who if similarly placed, would be unable to preach without their M.S.

In the early stages of the great Lewis revival, which began in 1822, popularly known as 'Bliadhna an fhaomaidh' . . . the year of the swoonings, Lochs experienced great upheaval and unrest. Mr MacPhail describes it thus, "Vast enthusiasms through the revival had spread over the whole people. On a Communion Sabbath at Lochs, after the revival had taken a firm hold of the minds of the people, and many being yet in the first fervour of conversion, Mr Simson was inviting his communicants in his usual formula, "My christian friends take your places at the Lord's table." Five men, viz., Ewan MacAulay, Colin and John Campbell, all of whom were young converts from Harris, Murdoch MacLean, from Back, and Alexander MacLean, Alasdair Og, from Shawbost, stood up in the congregation, and called Mr Simson a murderer of souls. These men were undoubtedly good, sincere and zealous men, but their zeal was a zeal without knowledge, which considered neither time, place, circumstances nor consequences. This sudden and unlooked for interruption caused no small stir in the congregation. 'They proceeded from the calmness of a sacred feast to the most admired disorder.' Most of the congregation sided with Mr Simson. Violent hands were laid on the disturbers of the peace, who were nearly torn to pieces by them, as they were violently driven from post to pillar, and pillar to post.

When the storm had abated Mr Simson gave out to be sung the fourth hymn at the end of the Bible:

"Failte do'n la 'san d' eirich Criosd
Le cumhachd a nios o'n uaigh."

"Blessed morning! whose first dawning rays
Beheld the Son of God arise triumphant from the grave
And leave His dark abode."

The poor men were shortly afterwards imprisoned in Dingwall for violating law and order. The Rev. Mr Bethune, Dingwall, a regular visitor to them, asked them why they had done what they did, and received the reply: "I believed, therefore have I spoken: I was greatly afflicted." Ps. 116:10. Sentence was either a fine or imprisonment for breach of the peace. The fine was soon collected in Dingwall, but the minister advised them to remain in prison, and send the money to their families. In their defence it was stated that Mr Simson gave a general indiscriminate unqualified invitation to persons of every

description to take their seats as communicants at the Lord's table. The poor men were soon liberated.

Ewan MacAulay was a contemporary of the Harris blacksmith, John Morison. He was quite illiterate, yet he could repeat much of the New Testament and the Psalms, and took services which were blessed to many. The descendants of the Campbells are still to be found in Tong.

One of the Lochs men who made himself conspicuous on that Communion Sunday for his mal-treatment of the over-zealous protestors went to Canada. When the Rev. Peter MacLean of Stornoway was over there, he heard this man speaking to the question on the Friday of a Communion there. Delighted with what the man had to say, Mr MacLean spoke to him afterwards, and asked him, "What have you done with your sins on such and such a Communion Sabbath at Lochs?" The man replied, "Well, Sir, I did exactly with them as I did and still do with all my other sins: I laid them all on the Sin-Bearer."

It is said that Mr Simson had some novel intimations, of which the following is an example: "Donald MacLeod, if you don't make a heather rope for me, I shall refuse to baptize your child."

Mr Simson's successor at Lochs was the Rev. Robert Finlayson, of whom we have already given some details when dealing with the congregation of Knock. He was less than two years at Knock when he was translated to Lochs on the 15th June, 1831. His church and manse were then at Keose. Rev. Alexander MacLeod conducted the service at the Induction, and among those who gathered to that service was a young lad of 19, named Murdo MacLeod, who was later known as the famous Catechist of Lochs. Mr MacLeod's sermon was blessed to the lad, and it would seem as if in settling Mr Finlayson, and at the same time arresting Murdo MacLeod, there was a "taking possession of a part of our island that has since then given of its sons ungrudgingly to the gospel ministry."

Mr Finlayson wrote a Statistical Account of the parish of Lochs in 1833. He says that Lochs was the most recently inhabited parish in the Island of Lewis, according to the rapidly expiring traditions of the country. Long ago different parts of Lochs were used by the inhabitants of Uig for summer pasturage for their cattle at the shielings. The extent of the parish was the same as in Mr Simson's day, from Loch Seaforth to the Creed, and about ten miles inland. It also included Carloway and Shawbost.

Mr Finlayson says that every kind of fish which frequents the

Northern seas is to be found on the Lewis Coast. There were great takings of herring in some Lochs in this island in past years, particularly in Loch Roag; but the herring fishing had not been so prosperous of late. Herring frequent the Lewis coast in great shoals every September, and seem to be in perpetual progress towards the East. The failure of the herring fishing of late has been attributed by some to the constant reaping of the seaweed along the coast for the manufacture of kelp. The salmon of the Creed are not so abundant nor of such good quality as those of the Laxay river.

Of trees he says that there was a stunted scraggy copsewood of birch of small extent in a point of the parish called Swordle, near the spot on which the first manse of this parish stood. This is the only wood now on the island, although it was at one time covered with trees of great size and variety, as is evident from the huge roots which are yet abundant in all parts of the island. Tradition says the woods of Lewis were burnt by the Danes.

Mr Finlayson says that, "there is no account of the ancient history of the parish of Lochs, printed or in Manuscript, excepting what may be in possession of Mr R. MacAulay, preacher of the gospel, Stornoway, who, I am informed, proposed to collect the traditions of Lewis, with a view to publication. Traditions of Lewis refer more to the exploits of the heroes of the shenachies than to the regular history of the Lews. These shenachies resided in Uig, Barvas or Ness, as did their heroes."

No register was kept in the parish at any time so far as is known until July, 1831, when the present incumbent became the parish minister of Lochs.

The principal antiquity in the parish of Lochs is in Carloway, which separates the parish of Uig and Barvas. This is a fortification of circular form. It was, and is still, he says, covered with turf, and is lined with a remarkably strong stone wall, which is, however, suffering decay. The lower part of the interior of this edifice was a place of residence, to which was a subterranean passage from an adjacent hill or brae. There was also an interior wall of stone enclosing the more elevated part of the edifice, between which and the outer wall there was a winding of stone steps from the top to the bottom, over which was a parapet four feet high. The interior is in a state of dilapidation. It is about twenty feet high, and according to tradition, was built by the Danes. It was once captured by Donald Càrn, who climbed it with two dirks, which he alternately stuck in the turf covering the outer wall, thus raising himself to the top of the

parapet, making the sleeping inmates easy victims to his resentment during the darkness of the night.

He says that there is a ruin on the island of St. Colm, in the entrance of Loch Erisort, which was once a religious edifice. The ground surrounding this ruin is the only place of interment in the parish of Lochs. St. Colm is the place on which the first factor sent to Lewis by the MacKenzies, then of Kintail, resided. It is the general opinion that the said ruin is the ruin of a place of worship, erected in the days of "Mac mhic Mhuruchi", which was the patronymic of the first factor sent to the island by the MacKenzies.

The manse stands on an eminence on the North side of Loch Erisort. It was built more than thirty years ago, and is, with the exception of the farm-house of the Valimas, the only house in the parish of Lochs which is built in stone and lime. There are three dwelling houses in the parish which are built of stone and clay, occupied by farmers, of which only one is slated, viz., the inn of Lochshell, which is the only inn in the parish, and is a farm-house also. All other habitations are built of stone and moss, but mostly moss with walls four feet high, and four to five feet thick. They are built on declivities, being thatched with barley stubble, the upper ends being occupied by the families, and the lower end by the cattle, without any partition between them.

The mills of Lewis are probably the greatest curiosity a stranger can meet with in the island. There is scarcely a stream without its mill. These mills are small in size, and the water passes through their middle, where the wheel, a solid piece of wood generally 18" in diameter, stands perpendicularly. A bar of iron runs through the centre of this wheel. Mr Finlayson gives a detailed description of the Lewis mill in his Statistical Account.

There is no post or market-town in the parish. The only post-office in Lewis is in Stornoway, from where a mail packet sails once a week to Poolewe.

There is not a road of any description in any part of the parish of Lochs. A line of road was commenced at Stornoway in 1830, which is to be extended as far as Harris, but has not yet got beyond the limits of the parish of Stornoway.

The parish church is situated on a small peninsula on the farm of Keose. It is a new building and holds 700 people. There is no other place of worship in the whole of Lochs. The minister has to preach in Carloway, which is a part of his parish, every three months. It is eighteen miles from the church at Keose. The population of Carlo-

way is 901. They have no service except when the minister goes there. There is not a single dissenter from the Established Church in the whole island. Preachers from dissenting Associations have laboured among the people of Lewis for many years, but they all failed to unite a single individual to their own society. About five hundred families attend the Established Church.

The physical nature of the parish, owing to its long arms of sea, and the consequent remoteness of some parts from the parish schools, renders it impossible for the greater part of the rising generation to avail themselves of the means of a liberal education. Three more schools are necessary to meet the needs of the parish. Only twelve in all the parish can write, but half of the inhabitants from 12 to 24 years can read the Gaelic language, and a few of the males can speak broken English.

The Gaelic School Society has four schools in the parish, and they are the only schools in it, the parish school being vacant for many years, for lack of accommodation; but a commodious school-house has been erected recently, and a teacher has been appointed.

There is no jail in the parish of Lochs, the nearest being in Stornoway. There is only one inn, viz., that of Lochshell, which is frequented by seafaring men only.

The people are generally sober, hospitable, industrious and capable of enduring much fatigue. The common food is potatoes, bear meal bannocks, pottage made of black oatmeal, milk and fish occasionally.

The games prevalent were putting the stone, jumping, the shinty or club; but these are now gone out of use.

The condition of the people of Lochs differs materially from what it was when the last Statistical Account was published (1796). Then very few could read; but now half of those from 10 to 30 years can read the Scriptures in their mother tongue. This change is due to the teachers of the Gaelic School Society. Indeed the Proprietor and the Proprietress of this island are very energetic in disseminating a knowledge of the Truth among their poor tenants.

The failing of the fishing in late yers, and the fall in price of cattle, together with the warm entreaties of their acquaintances and friends who emigrated to Nova Scotia in former years, seem to have inspired them with the spirit of emigration and nothing but their reluctance to part with their scanty stocks of cattle at the present low prices, seems to retard the emigration of a great many people from Lochs this year to British North America.

When Mr Finlayson went to Lochs in 1831, the Lewis revival, which began in 1822, had already been going for nine years, yet in November, 1842, Mr Finlayson presented at the Presbytery a list of those who had communicated when the Sacrament had last been dispensed in the parish, and the number was only twenty three. The population of Lochs in 1841 was 3,316. In some places so few communicated that it had almost become a proof of piety not to partake of the sacrament. "In other parishes there were individual men who were greater preachers and divines, but in no other Presbytery were there more thoroughly evangelical preachers than in the Presbytery of Lewis, immediately before and after the Disruption."

"At Ness there were Revs. Finlay Cook, John MacRae, John Finlayson and Donald MacRae. In Uig there was Rev. Alexander MacLeod; in Knock Rev. Duncan Matheson, and in Lochs Rev. Robert Finlayson. The labours of these men of God were signally owned and blessed as honoured instruments of the revival, and the consolidating of evangelical religion in Lewis.

As pre-eminent among those worthies Mr Finlayson deserves distinct commemoration. One of the great obstacles to the work of the church at Lochs was the almost entire lack of public roads. In this neglected area Mr Finlayson laboured for many years, going about from hamlet to hamlet, catechizing and instructing the people in the principles of religion. Rough broken moorland was often his only route. "Spiritually Lochs was then a moral wilderness. The people sat in darkness and in the shadow of death. The effect of Mr Finlayson's ministry there was like the reviving breath of Spring on the frost-bound earth. The 'Old Order' suddenly changed."

The good pastor of Lochs had been, perhaps, made the happy instrument of more numerous conversions, and more extensive quickening within his own sphere of labour, and throughout the whole Island of Lewis than any other minister of his time. His record at Lochs was a bright one. By his pastoral oversight, his earnest faithful preaching and prayers, and his unique catechizing, the whole parish became so transformed as to cause "the desert to blossom as the rose". He exercised a powerful and lasting influence upon the religious thought, and spiritual life of the island. Alike in his personal character, and in the discharge of his pastoral functions, he seemed to be a man of true apostolic stamp. There was scarcely a trace of the man of the world about him. A writer of judgment and wit has somewhere said that, "there are good persons with whom it

will be soon enough to be acquainted in heaven, but there are individuals with whom it is no common privilege to have been acquainted on earth." The good pastor of Lochs was one of those happy individuals. "None" says John Newton, "but He who made the world can make a minister of the gospel."

Sincerity and piety constituted the chief elements of Mr Finlayson's character. He won the hearts of all his people, and they understood and revered their minister. His personality enhanced his message, for he was a man of marked individuality, gentle in manner, and placid in disposition. He commended to his hearers by his own life the doctrine he preached to others.

Although the tide of the new spiritual life had rolled over the whole island, and the proclamation of the gospel in its purity and power had broken the fascination and charm of many heathenish superstitions, customs and beliefs of former times, yet some lingered on even to our own day. One of these was the belief in fairies. Dr. Charles MacRae, of Stornoway, a son of the Barvas minister, asked a Lochs herd-boy whom he met on the road if there were still any fairies at Lochs. "No" said the boy, "they all left when Mr Finlayson came."

Mr Finlayson's name still lingers on as a household word in Lewis, and the number of people who were named "Robert" was a mark of the attachment that the people of Lochs had for their minister. When he preached, every intelligent hearer could see that "because he believed he spoke," and the most advanced christian could perceive that he reflected in his preaching his deep and most hidden experiences. He was indeed a master of parabolic similitude and comparison. What was said by a competent judge of another minister might with equal truth be said of Mr Finlayson, "His eye as he preached was upon the unawakened sinner, that he might guide his steps into the right way, and upon the young convert, that he might guard him against devious paths and perilous delays. He never failed to show the bearing of christian doctrine upon the conscience, the affections and the life, and to mingle with the light of systematic arrangement beseeching tenderness and practical appeal."

The following are some of the anecdotes told of Mr Finlayson, during his pastorate of Lochs: When he went to Lochs in 1831, he asked one of his office-bearers if he was given to prayer. "O, yes" was the reply, "would you like to hear me?" "Most surely" replied the minister. The office-bearer, only too glad of the opportunity to show his mettle as a christian at prayer, repeated the Lord's prayer, then added a medley of his own, and then finished with the Lord's prayer

again. He then asked Mr Finlayson what he thought of it. Mr Finlayson replied, "Well, it had a beautiful beginning, and ended equally as well, but in between were wood, hay and stubble."

During a session of public catechizing, he asked a man if they had sacrifices under the old dispensation. "Yes" he said, "they had sticks." "Ah, these were dry sacrifices indeed" replied Mr Finlayson.

He asked another man to repeat a question in the shorter catechism. "Oh" replied the man, "you better ask that question of Mr so and so, for he has attained ultimate perfection in the English language, — ceann-uidhe na beurla."

At another diet of catechizing on the West side, he asked one of the men to pray. After some hesitation, the minister said to him, "Rise, rise man, for there are people here who would gladly give me a crown were I to ask them to pray."

The following is an example of Mr Finlayson's homely conversational manner of dealing with his people: Shortly after his settlement at Lochs, when calling on Domhnall Breabadair, he asked him if he were converted. Donald said he was. Mr Finlayson as if addressing an unseen courier, exclaimed, "Go, go and tell the people of the district the good news that Donald the weaver is converted." He then began to question Donald regarding the change of which he professed to be the subject, and soon found that Donald was still in the kingdom of darkness. Mr Finlayson then in a semi-comic manner again addressed an unseen courier, "Run, run, recall the courier for Donald is not yet converted."

He was once wending his way in a gig, deep in reverie, when a fellow-traveller asked him, "Where are we now?" His reply was, "Aye, aye! between Genesis and Revelation. It was not a bad sermon either."

Whatever reluctance the Lochs people may have had at first in being subjected to being catechized, Mr Finlayson's winning and edifying manner, in conducting these exercises, rendered them as popular and attractive to the Lochs people of these days, incredible as it may seem, as any of the full-blown social entertainments of our time. The happy result was that before Mr Finlayson left Lochs, the whole parish, from a religious point of view, was not only one of the most flourishing in the island, but even in the whole Highlands.

Although his parish was scattered, his portly and happy presence was familiar to every child from Aline to Stornoway, and from Carloway to Gravir.

The following is an example of Mr Finlayson's mode of administering public reproof to moral delinquents: A little wretched man, Fergus by name, noted neither for beauty nor wealth, who had lapsed socially more than once, had been appointed to stand in the congregation, to be publicly rebuked in terms of the injunction, "Them that sin rebuke before all, that others also may fear." I Tim. 5:20.

Mr Finlayson began his rebuke as follows: "Fergus, it is not because of your stature the women are so fond of you! Fergus, it is not on account of your beauty that you are such a favourite with the women, etc, etc."

On one occasion he announced that there was to be a service on a set day in a certain district. The day came but happened to be most unfavourable. The distance being considerable, Mrs Finlayson tried to dissuade her husband from attending. He cut her short by saying that it was not so far away as Macedonia was from the apostle when he saw the vision at Troas.

In preaching on the Transfiguration he administered a word of merited reproof to those who indulged in the unseemly and sinful habit of sleeping in church, by expatiating on the treat the apostles missed by their not being awake to hear the heavenly converse Moses and Elijah held with Christ, regarding His decease which He was to accomplish at Jerusalem.

On a certain Sabbath Mr Finlayson had requested two of his office-bearers to conduct a religious service in one of the outlying districts of the parish. They, however, desired to attend his own Sabbath evening service, and thought they might succeed in this by appealing to the weak side of humanity. "Well" they said, "if we go and any are converted, the honour of such a conversion will be ascribed to us as instruments." He replied, "Well men, if there be any converted, not only by you, but even by a herd-boy, I shall rejoice."

Mr Finlayson had a large glebe which carried a good many sheep and cattle, but such was his abstractedness from the every-day business and bustle of the world, that he did not even know how many cows he had. On one occasion a person who had bought a cow from him came to pay for it. He met the minister on a knoll near the manse, and paid him there for the cow. The minister instead of putting the money in his pocket laid it beside him, and left it there. After a few days it was discovered that the minister had been paid for

the cow, and a search was made for the money, which was found exactly where he had left it on the knoll.

His abstractedness was neither that of the hermit nor of the ascetic, but that of a practical christian, possessing a retentive memory. This enabled him to quote correctly, and to advantage, the result of his reading on any passage of Scripture which he desired to introduce into his sermon from Genesis to Revelation.

In 1843 when the Disruption took place, Mr Finlayson took the Lochs congregation to Crossbost as a Free Church congregation. He had to leave his manse at Keose, and had to live in Stornoway for two years with his family.

After his settlement in Helmsdale in 1856, he is reported to have said to a man on a Communion Friday there, who, when he was asked to speak to the question, began to hum and haw, "Rise, rise Sir, I saw a day on a green knoll in Lewis, and you would not be asked to rise."

He mentions that as a consequence of the recent revival in Lewis, prayer meetings began at Balallan, Laxay, Leurbost, Ranish, Gravir, and Loch Shell. The congregations affected by the revival made generous contributions to religious and educational bodies outside their own area, despite their poverty.

Mr MacPhail says, "One great lesson taught by Mr Finlayson's life is the power of a loving nature. He never made an enemy; everyone loved him and he loved everyone. A Nathaniel for simplicity; an apostle John for lovingness; his presence was a benediction. The atmosphere he shed around him had a softening and healing influence even on caustic and fretful natures."

Here is a reminiscence of Mr Finlayson by the Rev. Duncan MacGregor, St. Peter's, Dundee, who had been the minister of Stornoway Free Church Congregation from 1849-1854:

"He catechized the whole parish once a year. It was the perfection of catechizing. There were two diets. The minister opened and applied the doctrine of each question. The exercise was intermingled with praise, reading of Scripture and prayer, and it was observed that never did Mr Finlayson speak with such fervour, richness and solemnity, as when in these familiar addresses he poured out of the fulness of his christianised heart the words of eternal life. Many have told us that often before he was done they felt "What is the chief end of man?" thrilling in every nerve, and beating in every drop of their blood. What a harvest of souls was reaped from first to last at these diets of catechizing! Mr Finlayson's preaching was dearly valued,

and often have we heard extracts of his sermons quoted in every corner of Lewis. It was his winsome and faithful dealing with his people at these catechizing diets that bound him to them with a tie so tender that, when he left for Helmsdale, there was heard from every house in the parish, and from many beyond it, one loud wail as at a carrying out of a father's coffin."

In 1849, the Finlaysons experienced a tragic accident which took place not far from their manse at Crossbost. Two of their sons, Donald, aged 17, and Robert, aged 14, accompanied an old sailor in a boat in the Loch, and although it was a hot and fine day all were drowned. When someone informed Mr Finlayson of the tragedy he replied "A companion of fools shall be destroyed." Prov. 13:20. Mr Finlayson preached next Sabbath as usual although the funeral had not yet taken place. One of his congregation said to him, "Mr Finlayson, this is hard on flesh and blood." He replied, "This is hard even on grace itself." One of the bodies was not recovered for a short time after the tragedy, and it is said that it was revealed to a pious woman where it lay, so that she directed them to the spot, where they found the boy with his head stuck in the seaweed, as she had said.

Mr Finlayson was translated to Helmsdale in 1856, and died in 1861.

UIG

The church at Uig was dedicated to St. Christopher. As already stated, Uig was in the 16th century joined with Lochs, Stornoway, Gress and Eye as one parish. In 1722 both Lochs and Uig were severed from the other three and formed into separate parishes.

On Gallon Head there stands, somewhat ruined, a chapel of very ancient form, built of dry undressed stones. It bears the name of Tigh a' Bheannachaidh — The House of Blessing. On the island of Great Bernera stood the chapels of St. Donan and St. Michael. There were then four mission chapels in the parish of Uig; at Great Bernera, Valtos, Aird and Brenish.

The first minister of whom we have any record as being at Uig was Ronald Anguson, who with Sir Patrick McMaster Martin, minister of Barvas, were the first post-Reformation ministers of Lewis. Mr Anguson was admitted to Uig in 1572. He subscribed an obligation from Roderick MacLeod of Lewis to John, Bishop of the Isles, on 16th April, 1573, at the command of the said Roderick, "because he could not write himself."

The next minister on record in Uig is the Rev. John MacLeod, M.A., who was ordained on 30th August, 1726. Mr Donald Morison, Sgoilear Ban, says Mr MacLeod was born in Skye, and that he was said to be a good man and exemplary, in every way. It is said that Mr MacLeod, when in College, formed a close relationship with one of Seaforth's sons, who was so impressed by Mr MacLeod's talents that he used his influence to get him settled in Uig. He soon endeared himself to his parishioners, but discovered to his sorrow that, with very few exceptions, they laboured under spiritual darkness. After labouring there for twelve years he began to see some fruit of his ministry. He used to exhort his parishioners regarding their state, and on one occasion, while speaking to some of them in the neighbourhood of the manse, he stated that Adam's sin brought both original and actual sin on the human race. One of the tenants replied, "Though Adam's sin had such disastrous consequences for us, yet it was good for the likes of you, Mr MacLeod." "How is that?" says Mr MacLeod. "Because," says the man, "had Adam kept his first estate there would be no need for ministers such as you to preach to us."

Mr MacLeod was translated to Duirinish on the 21st July, 1741.

The next minister at Uig was the Rev. Norman Morison, grandson of John Morison, Indweller, Bragar, and son of John Morison, minister of Urray. Mr Norman was born c. 1707, and graduated in Aberdeen in 1728. He later attended the University of St. Andrews, and was licensed by the Presbytery of St. Andrews in February 1740. He was ordained at Uig in 1742. He died on the 11th February, 1777.

Twice married, he had four children from his first wife.

In 1749, when there was a movement to increase the stipend of parish ministers, Mr Morison wrote to his superiors on the subject, and said, "The stipend of the parish is 800 merks, paid in two instalments by Lord Seaforth at Martinmas and Whitsunday. There was no allowance for the Communion elements, so thirty shillings of the stipend was used for this purpose."

He says his parish extended 18 miles from Mealista in the West to "Dunmelossie" on the East side, and 10 miles from Balnakil on the North side to Kinresort on the South side, where it terminated with the country of Harris.

He had four inhabited islands in his parish, Great Bernera, Little Bernera, Bhuidha Mhor, and Pabbay, and the passage to these at all seasons was dangerous. He was, therefore forced to keep a large boat and six of a crew, which cost him annually 160 merks. This, with fuel of the manse, reduced his stipend to 613 merks per annum.

Two long arms of sea divided the parish, East and West Loch Roag, plus three broad rivers, seldom passable but in Summer. He had to preach in Great and Little Bernera every third Sabbath, where there were sixty seven families with one hundred and eighty examinable persons in them. There were not eight souls, young or old who could read the Scriptures, and there was neither school nor catechist in the parish, although the minister applied for these more than once.

In Bhuidha Mhor and Pabbay there were five families, and eighteen examinable persons. The whole parish had 259 families, with a total of 1,247 souls, of whom 1,053 were examinable persons.

The tithes of Uig were paid in cows and sheep, distinct from land rents and tack duties, and were all let out to a tacksman, a John Maciver, living at Dalmore, who paid the rental in Scots money to Lord Seaforth, and there were three years yet to run of this tack agreement from Whitsunday last, 1749.

There were no vacant parishes in Lewis on 15th October, 1749.

On the 9th May, 1763, Mr Morison received a letter at Balnakil, Uig, dated 30th April last, from MacLeod of Hamar-Theophilus

Insulanus-Skye. In reply Mr Morison states that he will subscribe for a bound copy of Hamar's "Treatise on Second Sight," then about to be published, but he assures MacLeod that not one in the parish could read but himself.

On a certain occasion in harvest-time Mr Morison went to Great Bernera to preach. The turn-out on Sunday was so meagre that he felt quite discouraged. His displeasure at this indifference became clear when he was engaged in prayer. He addressed the West wind as follows: "Duisg thusa O'ghaath ghlolach an Iar, agus seid agus duisg as an cadal-sabaid na paganaich nach duisg gu eisdeachd ris an fhuaim aoibhneach." — "Awake O hollow West-wind, and blow and rouse up the pagans out of their Sabbath slumbers, who will not wake to hear the joyful sound." It is said that the West wind did blow, and blow such a hurricane that it was remembered for long on account of the damage it did to their corn.

Mr Morison was succeeded by the Rev. Hugh Munro, who was born in 1747. He was the son of the Rev. John Munro, minister of South Uist. He graduated in Aberdeen in 1767, and was licensed by the Presbytery of Uist on the 23rd August, 1773. He was ordained as missionary at Tarbert, Harris, in 1774, and when Mr Morison died he was translated to Uig in 1778. He married the same year, Janet, the daughter of John MacAskill, Rhu-an-Dunain, Isle of Skye, and her premature death fifteen years later was deeply lamented by the people of Uig. They had one son and three daughters. Mr Munro had in view that his son, John, would train for the church, but instead he obtained a Commission with the 78th Regiment, and was killed in battle at Batavia in 1811.

Although the Sgoilear Ban gives a glowing account of Mr Munro's charitable and christian conduct, which he had ample opportunity to observe and assess, having been a teacher at Valtos for five years, yet Uig seems to have made little intellectual or spiritual progress during his ministry. According to MacPhail, Mr Munro was an easy-going gentleman, a mild ecclesiastic, who seemed to keep a respectable distance from the conscience and daily life of his parishioners. He encouraged athletic sports which was much more popular, and then lay nearer the hearts of the Uig people.

Mr Munro was like other ministers of that time, the newsagent of the parish, the pulpit serving as a news-office. At the close of his service on a particular Sunday, he is reported to have addressed his congregation as follows: "My friends, I have news for you today. I

have heard that the son of the Cuddy-man has eloped with the daughter of the Cuidrich tacksman."

Strange to say the individual whom the aristocratic parson thus ludicrously introduced to his parishioners was no other than the Rev. Alexander MacLeod, who became his immediate successor.

On a particular sabbath morning someone informed Mr Munro in the pulpit at the beginning of the service that a school of whales had come into the bay. On hearing this Mr Munro made the following novel intimation:— "Out of here, Out of here everyone of you. The whales have come into the bay. You can get a sermon any time, but you cannot often get the whales". "Mach a so sibh; mach a sosibh. Tha na mucan air a thighean a steach do'n bhàgh. 'Siomadh la gheibh sibh searmoin, ach cha'n ann trío a gheibh sibh na mucan."

Angus MacIver of Uig passes this harsh verdict on Mr Munro: "The minister was ignorant of the gospel, and of the nature of true godliness, and therefore could not impart to others that gospel of which he was not a partaker himself, by the teaching of the Spirit of God in his own soul. The name of Christ was not to be heard in his sermons."

Evander MacIver gives a contrary view, "Mr Munro, Uig, had the reputation of being a worthy man and minister, much liked by the congregation and people. He performed all his duties with strictness and propriety in every way, and paid much attention to the moral habits of his people, who regarded him with much respect."



Dr. MacKintosh MacKay

Donald Morison, Cooper, says, "Mr Munro was exemplary in many ways, and although he did not pretend to be amongst those who were styled first-rate in the pulpit, yet he was a sincere lover of the truth."

Rev. Alexander MacDonald, Ardlach, says Mr Munro was an amicable, gentlemanly, and generous man, but his preaching did not rouse sinners.

Mr James Barron says that among other virtues Mr Munro was an utter stranger to the malignity of party spirit.

Dr. MacKintosh MacKay of Harris defines Moderate preaching as "Preaching characterised by the absence of what was positively evangelical, than as directly contrary to orthodoxy."

Long before the Disruption the people discovered that there were two kinds of preaching. There was a preaching even of truth that was without unction, and without grip. "There was no net in the sermon, and no wonder the fish were not enclosed," or as a Highlander once put it after hearing a sermon: "It was very good, although I have heard better: and it was truth too, but it did not take a feather out of me." In short none was killed and none was made alive. But there was another preaching, powerful, because full of Christ, and full of tender compassion for souls. The people heard them gladly, and were not slow to take their part.

The majority of ministers in the Western Isles before 1800 were regarded as belonging to the Moderate party of the Church of Scotland. The traditional picture is that the clergymen were in the firm grip of a "Moderate frost".

"Patrons had tended to favour the selection of Moderates as men of the better social class or ideals, of more culture and urbanity, of mannerliness and restraints, of less intrusiveness with regard to religion, of more latitude in Theology, and of less puritanism as to behaviour, perhaps also more obsequious."

Like the other ministers in the island, Mr Munro wrote a Statistical Account of his parish in 1796. The population had risen from 1,312 in 1755 to 1,898 now. He says that in the last few years great quantities of uncommonly large herring were caught in Loch Roag. They appeared on the twentieth of December, and stayed until the middle of January.

Mussels are so plentiful that lime is made of their shells. The kelp of Loch Roag, 140 tons annually, is superior to any other in the Highlands.

All linen and woollen cloth used are woven in the parish, and all

the inhabitants belong to the Established Church. There are many instances of longevity in the parish. They marry very young, and barrenness is scarcely known. There was only one surgeon in the whole island.

In the parish there are four or five boat-builders, and several persons who make broags of leather, tanned by the inhabitants with the tormentil root. There are no trees or brushwood of any kind. There are no known instances of suicide.

About fifteen years ago the present minister was obliged to give up the cultivation of potatoes, except a little for his own use, because prejudices hinder the people from eating them. However, due to the minister's perseverance in using them, the people are now convinced of their error. (Potatoes were first introduced to South Uist in 1743, and to Lewis in 1750. Previously they used the root of the silver-weed, or brisgean).

A small quantity of flax and hemp was sown in the parish. Two schools for English were lately erected in the parish.

Mr Munro himself was at this time a widower. The manse was built about fourteen years ago, and in 1794 two churches were built.

He mentions that there are the remains of a Nunnery at Mealista, called "Tigh nan Cailleachan Dubha", or the house of the black women. He also mentions the Danish fort at Carloway as being 30



Rev. Alexander MacLeod

feet high, and gives an account with a sketch of the Druidical stones at Callanish.

He says the people of the parish are noted for their cleanliness and hospitality, and are not fond of a military life. Near the manse a woman had four breasts, with nipples and milk in each of them.

In his last years Mr Munro was very feeble through ill-health, asthma and old age, and consequently was seldom able to preach. He died at his manse in Uig on the 1st of May, 1823, in his 76th year, and the 46th of his ministry.

Mr Munro was succeeded at Uig by the Rev. Alexander MacLeod, to whom we shall give more detailed attention, because his ministry was so richly blessed there.

Mr MacLeod was born at Balachladaich, Stoer, in 1786, where at that time spiritual life was at a low ebb. Fortunately the Rev. John Kennedy, the father of Dr. Kennedy of Dingwall, came as an assistant to the parish minister in Assynt, Mr William MacKenzie, in 1806. Mr Kennedy's preaching was followed with evident tokens of divine approval, in the conversion of sinners, as well as in the upbuilding of the heritage of God. It was noted that not a few of his converts afterwards became Catechists, and Gaelic school-teachers in various parts of the Northern and Western Highlands, proving to be a blessing to the localities in which they were stationed.

A separatist spirit broke out in the congregation, among whom were some who professed to have received benefit from Mr Kennedy's preaching. These people abandoned the stated services of the Lord's house, and set up a meeting of their own in open defiance of all ecclesiastical authority. This greatly annoyed and grieved Mr Kennedy. One of Mr Kennedy's converts was Tormod Mór, Norman Macleod, later of Nova Scotia, Cape Breton, and Waipu, New Zealand. He was the ruling spirit among these separatists, and when he began to hold his separate meetings in his native Assynt, only two of the male communicants adhered to Mr Kennedy. After a little while most of those that broke away left Norman, and found their way back to the fold. In his student days two of Norman's followers were Alexander MacLeod, later of Uig, and Duncan Matheson, later of Knock and Gairloch.

Alexander MacLeod seems to have been converted when he was fifteen years old, and this, as mentioned in his Diary, was deepened when he attended Communion seasons at Ullapool and Reef in Lochbroom, where he says his soul was made a fountain of unceasing tears and love that could not be stopped in the presence of God. He

says, "Remember, my soul, the feast you had in Dingwall, on a sacramental occasion, when you could not deny that you got Benjamin's portion of 300 pieces of silver, and five changes of raiment, when the rest of the family were more scantily supplied."

Mr MacLeod worked at home for a time on the croft, and became a fisherman. Gradually he gave thoughts to the ministry, and so began to study for this purpose. He entered King's College, Aberdeen, the same year as his cousin, Tormod Mór, who was six years his senior. This was in 1808. During his vacations he carried on his crofting and fishing at home. At the close of his studies he was engaged as a tutor by a well-to-do farmer in Skye, and took the opportunity of taking services, which were greatly prized. He, however, fell in love with the sister of the boys he tutored, resulting in opposition from the farmer and his family. Mr MacLeod and the farmer's daughter decided on a runaway marriage, and eloped to Edinburgh. They set up house in the Horse-Wynd in the High Street of Edinburgh, and Mr MacLeod sent for his sister to help his young wife with the house-keeping. Later they moved to a thatched bothy in Assynt, where they remained for three years. His father-in-law bitterly opposed the marriage, and kept Mr MacLeod from parish preferment. On one occasion his wife's brother waylaid him with firearms, but in God's providence he was protected, and later on peace was made between the parties.

When Mr MacLeod came before the Presbytery of Tongue for Licence, he was strongly recommended by the Rev. John Kennedy, afterwards of Redcastle, yet the Presbytery clerk took due notice of his sympathies with Norman MacLeod's views. Their minute says, "They had been informed that he did at one time join a certain party or religious sect in the parish of Assynt, who had openly and avowedly seceded from the Established Church of Scotland. They seriously interrogated him regarding his having renounced the peculiar tenets of the said party. To which he answered, that with a conscience void of offence he was able to declare his firm attachment to the Church of Scotland, and also his having wholly renounced the party which he once joined." Having made this statement he was licensed by the Presbytery, on the 19th October, 1818, in his 33rd year.

In after years Norman MacLeod, his cousin, used to speak contemptuously of Alexander as one who had gone back on the convictions of his youth, referring to him as a 'chaora mhaol — the hornless sheep.' This, of course, was an unintentional compliment.

When Mr MacLeod was licensed he went about preaching as a Probationer, and on one occasion he preached for Mr Lachlan MacKenzie of Lochcarron, then an old man, who, as we have already noted, died on the 20th April, 1819. Mr Lachlan left the service before Mr MacLeod finished, and when Mr MacLeod came into the manse he found Mr Lachlan pacing the floor, and wringing his hands. Mr MacLeod asked him if he had said anything that offended him. Mr Lachlan replied, "I found your sermon interminably long, and uninteresting, and felt myself a vile wretch. I have just been thinking what a woeful eternity I shall have if I feel it so long as your sermon."

Mr MacLeod's sister, who had helped his young wife in Edinburgh, married Angus Matheson, a Lochinver man, who was a Gaelic teacher, and taught at Carloway, Leurbost and Callanish. He had been converted as a boy, when a broken leg confined him to bed. He was brought to Lewis by Mr MacLeod, as was also Alexander MacKenzie, who was a native of Ach nan Cam in Stoer, and became Mr MacLeod's parish Catechist.

Mr MacLeod was ordained as minister of the Gaelic chapel, Dundee, on 16th December, 1819. He was translated to Cromarty in September, 1821; and to Uig on the 21st April, 1824; he was translated to Lochalsh in December, 1843, and to Rogart in May, 1846. He died on the 13th of November, 1869, at the age of 83 years. His wife, Margaret MacLeod, died on the 4th July, 1879.

Like the other ministers of Lewis of his time, Mr MacLeod wrote a Statistical Account of his parish in 1833, in which, among other things, he gives the following details.

"There are twelve small islands within the bounds of the parish, exclusive of the Flannan Isles, which are seven in number. Of the former, four are inhabited; the other islands are peculiarly adapted for pasturing sheep and black cattle. The Flannans are about 15 miles from the mainland of the parish. They are supposed to have been the residence of ecclesiastics in the time of the Druids; and the ruins of their temples in these lonely islands, and in several other places in this parish, are still extant."

He says that hazy weather in winter prognosticates frost, in spring snow, in summer fair weather, and in autumn rain.

"Parochial registers have been kept in the parish only since 1826. There are registers of marriages and births.

At Mealista and Pabbay there are the remains of Nunneries; and at Callanish there are very entire remains of a Druidical place of

worship. Large stones stand on end in their natural state, five or six yards apart.

At Doune Carloway, there is a Danish fort within the bounds of the parish, with a double wall of dry stone, the largest and most entire I have seen in Scotland. Their height is reckoned to be about 30 feet.

In 1831 a considerable number of small ivory sculptures resembling chessmen, which appeared to be of great antiquity, were found in the sands at the head of the Uig bay, and have been since transmitted to the Antiquarian Society in Edinburgh."

In the proceedings of the Society of Antiquaries, Scotland, 1888-1889, page 9, we see that there were 78 pieces of chessmen, 14 draughtsmen, 1 buckle, all carved out of walrus tusk ivory. The greater number of the hoard were sold afterwards to the British Museum, and the ticket on these says, "Sold by Rev. Alexander MacLeod, minister, Balnacille, Uig, Lewis, 1831." Another account says that Malcolm MacLeod of Penny Donald, known as Calum nan Sprot, whose cow brought some of the chessmen to light when rubbing against a sandbank, received £30 for his find.

In 1824, the manse of Uig was repaired, and a commodious new wing added to it. A new church was built in 1829, which could accommodate 1,000 people.

Several curing-houses were erected on the coast in 1826. In 1832, Mr and Mrs Stewart MacKenzie of Seaforth erected two commodious school-houses, and dwelling-houses for teachers, in the districts of Valtos and Callernish, for the religious and moral improvement of the people.

He says the people of Uig are higher in stature, and of a fresher complexion than the people of other parishes of this island, and are not disposed to leave their native country. They are naturally intelligent, noted for their hospitality, and are acute and docile in their dispositions. They have hardly any public games or amusements of any kind. Their improvement in late years in religious knowledge has been very perceptible, and has taught them to be content with their circumstances, and situation in life, and to enjoy and value the invaluable privileges of the gospel dispensation.

There are about eighty open boats in the parish and one decked. The people dwell in little farm villages, in several of which are from forty to fifty families.

There is one Catechist in the parish, appointed and supported by the S.P.C.K. The number of communicants is 60. The people's

appreciation of religious instruction is increasing much, and the attendance on the public ordinances is probably as punctual and full as in any parish in Scotland.

There are at present five schools in the parish, all of which, except the parochial school, are supported by Societies. Three by the Edinburgh Gaelic Society, and the fourth by the Inverness Society. There are two other English schools soon to be opened at Valtos and Callernish. There is one inn in the parish.

“The failure of the herring fishing in Loch Roag for the last thirty years has contributed to the impoverishment of the people of this parish.”

HARRIS

Harris is the Southern and most mountainous part of the Island of Lewis, and is nearly divided into two by East and West Lochs Tarbert, with the isthmus being only a quarter mile broad. The Church of this parish was dedicated to St. Bride, and of old was known as Kilbride. It stood at Scarista.

At Rodel — Rogha-dal, the choice dale, there was supposed to be an Augustinian Priory, dependent on the Abbey of Holyrood, but there is no trace now of the remains of its buildings. Dr. David Murray observes, “There is no evidence extant to show that there ever was a religious house at Rodil. The ruin of the church still stands, with a square tower about sixty feet high, but there is no trace of monastic buildings.”

The church dedicated to St. Clement still remains entire. It is known locally as Tùr Mór Chliamain, i.e. The Great Tower of St. Clement. The tower is much older than the church itself, and down to the last century it was customary for the natives of Harris to swear by Cliaman Mór Rhódail. Dean Munro says it was founded by the MacLeods of Harris after being roofless and neglected for two hundred years. The church is believed to have been built in the thirteenth century, but the chapels, which do not seem to have formed part of the original plan, are thought by Mr T.S. Muir to be not earlier than the fifteenth century. The building is well preserved, having been first repaired by Alasdair Crotach, who died in 1546; it was restored a second time, after having been accidentally destroyed by fire, in 1787 by Capt. Alexander MacLeod of Harris. At the end of the last century it was restored by the Countess of Dunmore.

Prof. Henderson says that the exact date of the foundation of the religious house of Rodil is impossible to trace, for want of historical records. “Within living memory” he says, “the corpse of the dead was borne thrice sunwise round the church of Rodil.”

The building is cruciform, with a square western tower, and two transeptal chapels. The internal length is about sixty feet, and the breadth fifteen feet. In the south wall, within the church, on either side of the transept, are two arched sepulchral recesses, one of them containing a recumbent effigy behind which are twelve elaborately

carved panels. The other recess was in all probability similarly filled and adorned.

St. Clement was reckoned to be the patron saint of the MacLeods of Harris, whose seat was at Dunvegan.

There are now no remains of St. Bridget's church (Kilbride) at Scarista. It stood in the burying ground there, which still contains some old grave-stones. There are still in the parish traces of the old chapels of St. Luag, on the shore of Loch Seaforth; of St. Taran and St. Keith on the island of Taransay; and of St. Luag and St. Mary on the island of Pabbay. Hirt or St. Kilda was attached to this parish not later than the sixteenth century.

The first minister on record at Kilbride was Malcolm MacPherson, who was granted the parsonage and vicarage of St. Bride in Harris for life in 1566, by the Earl of Argyll, and was confirmed by Queen Mary in 1567.

The next minister was Rev. John MacPherson, who was admitted c. 1625. He was deposed in 1656 for scandalous carriage and unchristian conversation. He was reinstated later, as he was still minister in 1657. He is again under suspension in 1661 for similar offences, and is described as "a man inattentive to his character and duty."

John Campbell is styled minister of St. Clement's in Harris in 1670, and, according to Martin, held Barra in conjunction with this parish. He was followed by his son, John Campbell, born in 1655. He graduated in 1675, and was admitted before 1689. He died in October, 1707.

Rev. Aulay MacAulay, born c. 1673, was the son of Dugald MacAulay of Brenish, in Uig, Lewis. He graduated at Edinburgh in 1693. He was ordained to Tiree and Coll in 1704, translated and admitted on the 11th January, 1713. He died on the 20th April, 1758. He married Margaret, daughter of Kenneth Morison, minister of Stornoway, and had issue, Aeneas, John, minister of Cardross, who was born in 1720, and Kenneth, minister of Cawder, born 1723. The minister of Cardross was the grandfather of Lord MacAulay. Rev. Kenneth MacAulay, son of Aulay, was ordained as assistant and successor to his father on the 20th November, 1751. He was translated to Ardnamurchan on the 15th July, 1761. An excellent article on the MacAulays, by the Rev. T.M. Murchison, can be found in the Gaelic Transactions of the Gaelic Society of Inverness, Vol. xliii, page 89. Dr. Murchison gives some interesting details on the ministry of the Rev. Aulay and his two sons who also became ministers.

Rev. Aulay was buried inside the door of his church at Scarista.

Rev. Kenneth was succeeded in Harris by the Rev. William MacKenzie, M.A., who was ordained on the 13th August, 1762. He was translated to Assynt on the 13th February, 1765.

Mr MacKenzie was succeeded by the Rev. Roderick MacLeod, who was ordained on the 14th May, 1765. He was translated to Bracadale on the 6th October, 1768.

Mr MacLeod was succeeded by the Rev. Angus Bethune, M.A., who was ordained by the Presbytery of Gairloch, (there being no quorum in the Presbytery of Uist), on the 28th of August, and admitted on the 28th September, 1768. He was translated to Alness on the 25th of September, 1771.

He was succeeded by his brother, Rev. John Bethune, M.A., who was ordained on the 13th May, 1772. He was translated to Dornoch on the 16th September, 1778.

Mr Bethune was succeeded by the Rev. John MacLeod, M.A., who was translated from Benbecula on the 10th April, 1779. He received a D.D. from Aberdeen on the 18th May, 1795, and was translated to Kilmodon on the 16th of April, 1806.

He was succeeded in Harris by the Rev. Alexander Bethune, who graduated at Kings College, Aberdeen, in March, 1785. He was ordained as missionary at Duirinish on 2nd February, 1790, and was translated to Harris on the 26th December, 1806. He stated on the first of April, 1811, that, "In the parish there is a population of 3,000, and among them there are not 200 who can read English, and none capable of reading Gaelic alone." He died on 26th June, 1831.

Mr Bethune was succeeded by the Rev. John MacIver, who was ordained on the 3rd May, 1832. He was translated to Sleat, on the 8th of May, 1844.

TIMES OF REFRESHING — PREPARATORY WORK

“The church of Christ is sustained in the world by the presence and power of the Holy Spirit.” Princ. Lindsay says, “From one point of view, and that not the least important, the history of the church flows on from one time of revival to another — and these awakenings have always been the work of men specially gifted with the power of seeing and declaring the secrets of the deepest christian life, and the effect of this work has always been proportionate to the spiritual receptivity of the generation they have spoken to.”

Lewis had not been entirely without good ministers before the revival which seems to have begun in Barvas in 1822, and swept through the whole island, including Harris. It was particularly productive in Uig during the ministry of Rev. Alexander MacLeod.

Rev. Colin Mackenzie of Stornoway, 1798-1815, was said to have been the best of men, and the Rev. Donald MacDonald of Barvas, 1790-1812, and his successor, Rev. William MacRae, are described as exemplary and highly esteemed pastors. Rev. Norman Morison of Uig, seems to have been zealous for the spiritual welfare of his parishioners, as we have seen from his visit to Bernera. Yet the appointed time had not come; and because of the prevailing ignorance due to lack of education, and their inability to read the Scriptures, which so very few possessed, they were left in a state in which they could make but little use of the sermons they heard.

The good Lord, however, took preliminary steps by way of preparation for the work He was to accomplish among them, and the means he chiefly used for a plentiful harvest were mainly the Gaelic Bible, and the Gaelic Schools and Schoolmasters.

Gaelic Bible

Nothing had been printed either in Irish or Scots Gaelic before the Reformation of 1560, a fact which is not a tribute to the Roman Catholic Church's alleged interest in, and concern for the Celtic people before the Reformation. No Gaelic literature existed, except in manuscript form, earlier than 1567, when Carswell's Gaelic version of Knox's Prayer Book was published. Calvin's Catechism

was translated in 1631, the Shorter Catechism in 1653, and the first fifty psalms in metre in 1659. The Shorter Catechism contained the Ten Commandments, the Lord's Prayer and the Creed. The whole Psalter was procurable in 1694. In 1690, 2,000 copies of Kirk's Edition of Bedell's Irish Bible in Roman letters were printed, but few could read them. The Confession of Faith was published in 1725.

In 1767, the S.S.P.C.K. printed 10,000 copies of the New Testament in Gaelic, which had been translated by the Rev. James Stewart of Killin. The Old Testament was published in four parts between 1783 and 1801 by Dr. Stuart of Luss and Dr. Smith of Campbeltown, but it was only in 1807 that an adequate supply of the complete Gaelic Bible was available. An amended Gaelic translation of the Old Testament was on sale in 1820, and the complete Gaelic Bible in 1826. It was not until 1828, however, that the sacred volume could be purchased at a price within the reach of all. Thus less than two hundred years ago there existed no translation of the Bible in the Gaelic of Scotland.

Although translations of religious works, such as the Confession of Faith, Baxter's Call, Alleine's Alarm and Guthrie's Christian's Great Interest then existed, their circulation was very limited, because the vast majority of the people could not read. The Reformed Church in Scotland was in no way to blame for this sad state of affairs. In 1596, the General Assembly of the Church of Scotland admitted that apart from the churches in Argyll and the Isles there were four hundred parishes without ministers, most of which would be in the Highland area. Knox's national Education Scheme provided for Elementary schools to be set up in every parish; Grammar Schools in every large town, at which clever pupils of the poor class were to be maintained.

By Acts of Parliament in 1616, 1633 and 1646 the Educational Scheme was obligatory, and the cost was placed on the Land-owners. These Acts proved to be ineffective, and another Act was passed in 1696, by which Land-owners had to provide a school and a schoolmaster at a salary of a hundred to two hundred merks, failing which they were to be punished.

The rebellion of 1715 directed the attention of Parliament to the condition of the Highlands. The King recognised that it constituted a menace to his throne, and in 1721 he persuaded Parliament to vote for the support of schools in the Highlands a grant of £20,000 from the sale of Scottish Estates forfeited after the 1715 rebellion. After the 1715 and the 1745 rebellions, Gaelic was identified with Jacobitism.

S.S.P.C.K.

In 1701 a small number of pious and public-spirited gentlemen from Edinburgh met to form themselves into a society for the reformation of manners, especially in the Northern regions. Its object was to disseminate knowledge of the Scriptures throughout the Highlands, but for a long time, until 1767, the teaching of Gaelic was forbidden. The Society received its letters-patent from Queen Anne in 1709, for, "Promoting Christian Knowledge, especially in the Highlands, Islands and remote corners of Scotland." Its teachers had to be examined and approved by the Presbytery within whose bounds they resided, and the Society received open support from the Church of Scotland.

By 1711 five schools were established, including one in St. Kilda. In 1739 the Society printed a Gaelic and English vocabulary, and in 1758 the Mother's Catechism in Gaelic. The first reference to an S.S.P.C.K. school in Lewis is in 1737. In 1749 there were four schools in Lewis: Barvas, Keose, Ness and Carloway. With the help of the Royal Bounty the Society maintained a school alternately at Ness and Barvas. The number attending was small, seldom being more than twenty, and in 1750 to '59 the school did not meet at all.

The teacher was "ex officio" the Catechist of the district, and at Ness in 1790 he read to the people every Lord's day, when the minister was not there. He was also often the Precentor, and taught Psalmody. Later he became a highly respected member of the Lewis society whose duties involved visiting children in their homes in the evenings, and teaching the Commandments and the Catechism. On Sabbath evenings he catechized in the church the young people of the parish, and prepared the people for the annual ministerial catechizing, and the parents for the Sacrament of Baptism.

The S.S.P.C.K. schools were spoken of as "Charity Schools", because they provided Education which was in the main free. Previous to 1828, the Society had two schools in Lewis, one in Stornoway and one in Shawbost. In 1828 a school was established in Loch Shell, and in 1832 one in Valtos and one in Callanish.

In 1865 Sheriff Nicolson said of the S.S.P.C.K. schools, "Efficiency, on the whole, cannot be considered satisfactory." A former Inspector said of them that "The education is of a very low character indeed."

The teachers stayed only one to three years in one place, or until such time as scholars could read the Bible in English. The curricu-

lum was confined to teaching the principles of religion, reading, writing, arithmetic and psalm tunes.

In 1738, the S.S.P.C.K. was allowed to give instruction in Agriculture trades, manufacture and house-keeping, including spinning, sewing and knitting. In 1762 a plan was prepared for the introduction of flax-growing and spinning into Lewis, and a Spinning-school was set up in Stornoway in 1763, with a Fife lady as mistress. Sixty pounds a year was to be expended on reels and wheels, which would be distributed among the scholars and poor families, after they had been instructed in the art of using them. Provision was also made for supplying with a wheel, reel and a crown every girl who could teach herself to spin well without attending the Spinning-school. By 1765 more than 400 girls, equipped with a reel and a wheel, had passed successfully through the Spinning school. This school was still maintained with the help of the S.S.P.C.K. in 1797, and was greatly encouraged by Mrs MacKenzie of Seaforth, who offered prizes in proficiency in knitting and spinning. Mrs MacKenzie had thus rescued many poor girls from, "habits of idleness and vice, and had trained them in industry and virtue." Each of the four parishes had at least two Spinning schools.

In 1763 it was difficult to persuade the women to attend, as it had been rumoured that it was part of a scheme to send them to the plantations in America, but on reassurance it was soon filled, and the school became a great success. Proficiency, normally expected to take three years, was accomplished in one year, and the school flourished until the substitution of a cheaper cotton for linen sounded its death knell. By 1845 Spinning schools were discontinued.

In the latter half of the nineteenth century Sir James and Lady Matheson maintained a female industrial school in Stornoway. The building is still to be seen on the corner of Keith Street and Scotland Street with the inscription on its front as, "Female Industrial School, erected by Mrs Jane Matheson, 1848." The name was later changed to "Lady Matheson's Seminary for Young Ladies." It was originally intended that the school should consist of three Departments, one for ordinary branches of learning, one for Laundry and Housework, and the third for Ayrshire Needlework or Embroidery.

The school was ahead of its time, in that it concerned itself with Music, Physical Training, Department and Needlework, besides a rigorous training in the three Rs.

ROYAL BOUNTY

This Fund was established by an Act of 1703 which authorised Queen Anne to establish "Governors of the Bounty of Queen Anne for the Augmentation of the Maintenance of Poor Clergy", and the first-fruits and tenths, formerly paid to the Pope, were vested in them. The Governors were to frame rules and orders for the distribution of their funds, with their chief functions being, 1. The augmentation of small livings by the donation of capital sums; 2. Meeting donations of benefactors by grants of money, and making agreements as to Patronage; 3. Building Parsonage Houses; 4. Advancing money on mortgages for the building of Parsonage Houses, and receiving payments of dilapidations.

After the "Fifteen" an Act was passed dealing with Estates forfeited. In this Act £20,000 was for schools in the Highlands. Of this only £2,000 was given to the S.S.P.C.K., but the King, Charles I, gave an annual grant of £1,000.

The Education needs of Lewis were not forgotten by the Committee over the Royal Bounty. In 1745, a schoolmaster transferred from Lochs to Barvas received £4 from the Society, and £4 from the Committee. When Lord Fortrose in 1743 deprived the Stornoway School of the £100 Scots allowed by his predecessor, the school continued with the aid of the Royal Bounty, and of the S.S.P.C.K., both in Stornoway, and at least in two other centres in the island. These schools were examined and reported on by the Presbytery, and their masters had to be loyal to the Government and not to the Jacobites.

A Presbytery minute of 1774 gives us an insight into what was to be expected of schoolmasters and scholars. The new master was "a young man without much experience of the world, so the Presbytery thought it proper to draw up regulations for both him and his pupils. These were:—

1. Pupils were to be trained in the principles of religion and morality, the master setting an example by beginning and ending the day's work with prayer.
2. To set apart two afternoons a week for catechizing.

3. The master is to watch the conduct of scholars, that they abstain from lying, cursing, swearing, pilfering and profanation of the Lord's Day.
4. Any pupil continuing to be obstinate would be expelled.
5. Mild methods were to be used before proceeding to correction.
6. When sermon is at Stornoway on Sundays, scholars convene at school at 11, and go to church with the master. When daylight admits they convene at 6 p.m. to give notes of the sermon, and be dismissed at 7 p.m.

During the 18th century, schools continued under supervision of the Presbytery in Stornoway, and pupils attended from Lochs, Barvas and Uig. In 1761, pupils were prepared for the University, and in 1781, English, Arithmetic, Religion, Latin and Greek were taught. It was at this time that Dr. Adams, in opposition to University Professors, sought to have Greek taught in the High School at Edinburgh. In 1810, the Presbytery of Lewis chose a master out of three, after examining them in Greek, Latin and other branches of Education.

In 1817, the Academy of Stornoway was opened, managed by Directors, and maintained by fees and subscriptions. Subscribers could nominate their own and other children. Latin, Greek, French and Italian were taught; and Mathematics, Astronomy, Navigation, Natural Philosophy and Chemistry were also taught. Each subject had its separate fee, the highest being for Drawing and Stenography.

The Rector was Dr. Alexander Pollock, and the Chairmen of the Directors were Capt. John MacKenzie and Mr Lewis MacIver. Owing to the cost, the school lasted only for a few years.

During the 19th century the number of schools increased, and after the Disruption of 1843 there was a large increase due to the great effort made by the Free Church to provide Education for its own congregations.

Mr John MacKay, who did a lot of useful work in the educational field, began his teaching in the Glen House, and was teaching there in 1825. Sir James Matheson built him a school in Lewis Street, and when extensions were made to the County Buildings he removed his school to a house on the corner of Keith Street and James Street. Mr MacKay died in 1879, but his memory lingers on in that a silver medal is given annually in his name in the Nicolson Institute, Stornoway.

GÆLIC SCHOOLS

We can hardly overestimate the benefits which the Gaelic Schools brought to the Highlands and Islands, nor can we appreciate the part they played in preparing the people of Lewis for the blessings which were to be showered upon them from on high. Indeed these benefits have never been lost since, and whenever God is pleased to refresh His vineyard in this island, there is a renaissance of these benefits in the experiences of His people, as well as a renewed interest in the year of the swoonings — “Bliadhna an Fhaomaidh,” and in the succeeding years of blessing during the revival that followed. Ministers and men, who were noted during these visitations, are remembered in their fellowships, and many of their utterances, now recalled, are passed on to a new generation. This helps to establish new converts in an assurance that the same power, which worked so efficaciously among them in these days of long ago, has also quickened their own soul, so that a new hope is engendered that what God has done before He can do again.

On the 10th of December, 1810, a circular was sent to a number of influential individuals, in and around Edinburgh, of several religious denominations. It read:— “Several gentlemen propose to meet tomorrow, in the Royal Exchange Coffee House, to talk over the present state of the Highlands, and the importance of some measures being taken in order to instruct the population in the Gaelic language.”

This circular was signed by Christopher Anderson, a Baptist minister, who became the Society’s Secretary for the first ten years.

At this time, as we have already noted, the policy of the S.S.P.C.K. was to teach in English only, but the Edinburgh Gaelic Society opposed this policy, and were determined to instruct their pupils in their native language.

The Resolutions agreed to by the Edinburgh Gaelic Schools Society on Wednesday, the 16th of January, 1811, were printed and a copy was given to all Gaelic teachers for their guidance. These Resolutions were as follows:

1. That this meeting is of the opinion that the labours of “the Society in Scotland for Propagating Christian Knowledge” for a century past has been highly beneficial, as a means for promot-

ing civilization and Christian knowledge in the Highlands and Islands.

2. That, although the said Society maintains 290 schools at which nearly 16,000 young people are taught, it is a melancholy fact that many parts of the Highlands and Islands continue in a state of great ignorance, and that only a small proportion of the inhabitants can read in any language.
3. That the inhabitants of the more highly favoured parts of this country are bound, both by considerations of patriotism and of religion to exert themselves for ameliorating the temporal and spiritual condition of these highly interesting but hitherto neglected parts of their native country.
4. That the most expeditious, cheapest and most effective method of promoting the instruction of the inhabitants of the Highlands and Islands is the erection of circulating schools, for the express purpose of instructing them in the Gaelic language.
5. That this meeting do now erect itself into a Society for this purpose, to be denominated, “The Society for the Support of Gaelic Schools,” and that the only object of the Society shall be to teach the inhabitants to read the Holy Scriptures in their native language.
6. That this Society shall confine its attention as much as possible to those parts of the Highlands and Islands which are most destitute of Education.
7. That the teachers to be employed by this Society shall neither be Preachers nor Public Exhorters, stated or occasional, of any denomination whatever.
8. That a Committee be now appointed to draw out Regulations for the guidance of the Society, and to propose a scheme for the management of the schools which they may be able to establish.
9. That a subscription be now opened for carrying into effect the object of the Society, and papers lodged in convenient places for receiving subscriptions from other benevolent persons, who may be well affected to the measure; and that the annual subscription of half a guinea, or more, shall constitute gentlemen members of the Society.
10. That none of the above Resolutions shall be altered, without having been submitted to two general meetings properly advertised.

In 1815 we see some additions to these Regulations such as that a subscriber of ten guineas at one time shall be a member for life, and

that an annual subscriber of three guineas, or a Benefactor of twenty guineas, shall be a Governor.

Schoolrooms were generally built by the people, when promised a teacher. Sometimes an untenanted house in the district could be found. When built it was advised to be as large as possible. Attendances on Sabbath days to hear the Scriptures read, are in various instances numerous, as both parents and children, as well as servants, are present on that day.

We must appreciate that at this time communications were difficult. Although roadmaking from Stornoway to Barvas had commenced in 1791, progress was slow. Thus only those near the central church heard the gospel except on a few occasions in the year, so by reading the Scriptures to the people on Sabbaths, the teachers supplemented the work of the parish minister. Obviously there was only one short step between such readings and exhorting or preaching, so that when questions were asked as to the meaning of what was read, the teachers were greatly tempted to break the rules of the Society, and so face dismissal through bringing the wrath of the parish ministers, and of the Presbytery on themselves. As we shall see later this is exactly what happened, and ought to have been expected in the prevailing circumstances.

In 1812 a similar Society to the E.G.S. was formed in Glasgow. Originally it was to be affiliated to the E.G.S., but soon began to operate independently. It taught both Gaelic and English, as well as Writing and Arithmetic. It sent regularly an annual subscription of £300 to the Edinburgh Gaelic Society.

The Inverness Gaelic School Society was formed on the 17th December, 1818 and was called "The Society for the Education of the Poor in the Highlands." Its aim was religious, and it taught the same as the G.G.S.S., but favoured the use of Gaelic in Education. John Cameron taught in the Inverness Society's Central School, and later became an Inspector. It was in this capacity that he first visited Lewis. He later became the minister of Stornoway in 1825.

The first E.G.S. School in Lewis was stationed at Bayble, and the teacher was Mr Angus MacLeod from Skye. He began in mid-December, 1811, with three pupils, but next day he had twenty, and before long he had sixty. He had no books nor blackboards, but wrote out the Alphabet on sheets of white paper. On Sabbaths he had 300 listening to the reading of the Scriptures. He was transferred to Gress in 1813, but he left behind him people who could now carry on the work which he had so successfully pioneered.

Mr MacLeod was equally successful at Gress, where he soon gathered an attendance of 150 pupils. A correspondent writing to the Society about the effect of Mr MacLeod's work in Bayble and Gress says that these schools had done more good in spreading knowledge, and in warming the hearts of the common people to true religion than all the other means which they had enjoyed for the last century.

In 1815 there were eight Gaelic Society Schools in the island, viz., Ness, Melbost, Tolsta, Shawbost, Bragar, Barvas, Valtos and Balallan. All these would have E.G.S.S. teachers, while former pupils would be carrying on the work in places like Gress and Bayble.

In 1819, the teachers were:— Tolsta — John Munro; Garraboast — Neil Murray; Ness — Angus MacLeod; Shader — Neil Murray 2nd; Bragar — John MacRae; Leurbost — Murdoch MacLeod; Valtos — Donald Morison; and Kirkibost — Donald Morison.

Rev. William MacRae, of Barvas, reporting to the Society in 1819, says that Ness had upwards of a hundred on the roll, of whom 80 were present including married people. Their progress since the last examination was truly astonishing, showing the zeal of the teacher as well as the diligence of the scholars.

He observes the reluctance of sending the children to school is now mostly overcome, as they read the Scriptures to their parents at home.

When the minister came to examine the school he was usually accompanied by the tacksman, or one of the Society's Inspectors. The parents eagerly listened to the questions and answers. The questions asked of an eight-year old boy at Back in 1839 should give us food for thought, as we compare our knowledge today with the accuracy with which this boy answered the minister. The questions put were as follows:—

Q. How many kings were in Israel? A. 19. In Judah? A. 20.

Q. Were more of the kings evil or good? A. More were evil.

Q. Where is Bethel? A. In Israel.

Q. Why did Josiah go to Bethel to destroy the altar, seeing it was situated in Israel?

A. There was no king in Israel when Josiah was king in Judah; the ten tribes had been carried away into captivity.

One of the outstanding fruits of the instruction given by these early teachers was an increasing reverence for the Lord's Day, together with a thirst for the living Word.

One of the correspondents writing to the Society is quoted in the 1821 Report as saying, "The Highlander can no longer say, "No man

careth for my soul". His hands, it is true, are still stretched out towards you — but it is as much to indicate his thankfulness, as to ask you to come over and help him."

As these were circulating schools, the Society moved the teachers around every one to three years according to circumstances. The inhabitants then attended to their own education, either by helping each other in reading Gaelic, or by employing schoolmasters at their own expense.

The schoolmasters and their stations in 1821 were:— John Munro at Coll; John MacLeod at Galson; John Macrae at Carloway; Murdoch MacLeod at Leurbost; Donald Morrison at Kirkibost, and Angus MacLeod at Tarbert.

Lord Teignmouth, who paid two visits to the island, says, "In no part of Scotland have the Gaelic schools proved more salutary than in Lewis".

In 1844, the Society calculated that it had, in the space of 33 years, taught more than 90,000 people in the Highlands and Islands to read the Bible in their native tongue.

In the 1828 Report we read, "The preaching of the truth to these poor people, when incapable of using the holy records, did not profit them much." While in the 1831 Report we read:— "While the mists of ignorance are through the instrumentality of your schools gradually retiring before the beams of the Sun of Righteousness, the vices arising from ignorance disappear along with them."

The Gaelic teachers sent out by the E.G.S.S. were selected with the most conscientious caution. Not only were they good teachers, who were moral in their lives, but they were men who had embraced gospel truth, and knew how to convey it to others. Their Directors were firmly attached to vital piety.

The Lewis people were wont to acknowledge their indebtedness to the Gaelic schools for upwards of fifty years, by making a special collection for the E.G.S.S. at the close of every Communion in the island. Rev. John MacRae, MacRath Mór, thus once used with great good taste and telling effect the Gaelic classical phrase in appealing to the liberality of the people:— "Cho fad 'sa bhitheas muir a' bualadh ri lic, agus bainne geal aig bó dhubh, cha bu choir do mhuintir Leodhais na sgoiltean Gaidhlig a dhi-chuimhneachadh." — "So long as the sea dashes against a rock, and white milk comes from a black cow, the people of Lewis should not forget the Gaelic schools."

SABBATH SCHOOLS

The name of Robert Raikes, Proprietor and Editor of the "Gloucester Journal", is usually given as the founder of this movement, but he was not alone in this. The Rev. Thomas Stock, born in Gloucester in 1750, was the son of a well-to-do tradesman in the town. After his graduation at Oxford he took Holy Orders, and returned to Gloucester as Headmaster of his old school, and Rector of the nearby church of St. John the Baptist. The wall of this church now bears a tablet inscribed: "In memory of the Rev. Thomas Stock, Rector of this parish, who first suggested the institution of Sunday Schools, and in conjunction with Robert Raikes, established and supported the original four schools in 1780."

In a letter dated 1788, Stock recalls that in 1780, during a casual talk with Robert Raikes, the latter lamented the deplorable state of the lower classes, and especially of the ignorant and profane children who roamed the streets on Sundays. These worked in factories during the week, from morn till night, and being free on Sundays many of them indulged in vandalism. Stock replied that he had observed the same state of affairs in his own parish. They, therefore, decided to do something about it, and the outcome was the opening of four Sunday Schools to provide instruction for 90 children. Rev. Thomas Stock agreed to be responsible for one third of the expense involved, as well as having the major roll in devising and superintending the curriculum. Reading and writing were added for those who had no other schooling. Other schools soon opened, and the idea spread throughout the land, mainly due to the publicity by Raikes in his paper and periodicals.

Their system became a model, not only at home but abroad. They kept the children under supervision for the whole day, and the time-table was somewhat as follows:—

- 8.30 a.m. Assembly, with clean hands and faces, and hair combed.
- 8.45 a.m. Roll Call.
- 9.00 a.m. Hymn, Prayer and Collect, followed by reading and spelling.

SABBATH SCHOOLS

- 10.00 a.m. Catechism. Stand and repeat with loud distinct voice.
- 10.25 a.m. Attend church service quietly and orderly. Dismiss at close of service.
- 1.30p.m. Assembly, followed by writing and spelling.
- 2.30 p.m. Attend church, and then return to school for Catechism. Evening Hymn until 5 p.m.

It is thought that eleven years before Stock and Raikes began their work, Hannah Bell, Wesley's disciple, was conducting Sunday School in High Wycombe.

By 1785 the movement was widespread in England, and William Fox, after consulting with Raikes, formed the "Sunday School Society", to encourage wider and more rapid establishment of Sunday Schools throughout Great Britain.

In 1787 Sunday School was opened in Wales. The earliest Scottish Sunday School is believed to have been at Banchory-Devenich. In 1790 one was established in the parish of Inveresk. In 1797 the Edinburgh Gratis Sabbath School Society was formed. The non-sectarian Sunday School Union was established in 1803, and since then the movement became world-wide.

Although changes have come in, the Sabbath School is still an important medium for instilling right christian principles into the minds of our young children, who are so greatly influenced by a highly materialistic environment. It was never meant to replace parental instruction in the home, but it still is and continues to be, along with the instruction given in the ordinary Day-School in religious studies, an incalculable asset, which supplements any moral training given in the home, especially to those children who have no religious background.

A Report of the S.S.P.C.K. in 1830 speaks of the Sunday Schools which were held in Stornoway for more than twenty years by their teacher there, Mr MacDonald. It goes on to suggest that this man may be regarded as the founder of the Sabbath School in the Island of Lewis. Teachers of the S.S.P.C.K. were actively encouraged "To hold Sabbath Evening Schools for adults and children, and this would have been carried out in Lewis long before 1830. Teachers of the General Assembly Schools in Lewis were also obliged to hold Sabbath Evening Schools, and the Catechists as well conducted Sunday Schools in Lewis, being generally paid by the S.S.P.C.K.

In 1833 there were fifteen Sabbath Schools in Lewis, nine in Stornoway, four in Uig, and two in Lochs. The Gaelic Society,

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through their teachers, are due much of the credit for the development of Sunday Schools in Lewis up to 1843, during which period they were all members of the National Church.

FINLAY MUNRO

Perhaps the man who did more than any other to break up the fallow ground in Lewis in the 1820s was the famous Highland Evangelist, Finlay Munro. He travelled much in Lewis during the revival, and paid at least two visits to the island, one before the revival which began in 1822, and one after Mr MacLeod had been settled in Uig in 1824.

Finlay Munro is thought to have been a native of Tain. In his early years he was employed by Dr. Angus Mackintosh as minister's man, and he was supposed to look after the glebe. It was at this time that his spiritual change seems to have taken place, and he came to the conclusion that, if he had faith, he could perform miracles. He gave the minister's seed to the poor, and sowed the chaff in the glebe. He fully hoped he would reap a good crop from this, in the Autumn. The result was that there were no oats in the glebe that year. The Doctor concluded that Finlay had sold the oats, and had kept the proceeds for himself.

Some time before 1820 Finlay was employed as a S.S.P.C.K. teacher in Latheron. This Society authorised their teachers to catechize the people, and as their schools were, as a rule, some distance from the central church in the parish, the teachers held services on the Lord's Day. Attendances were small, but zealous teachers availed themselves of the opportunity afforded to them by the absence of the minister. Thus Finlay began to preach, and during his vacations he travelled as far as Argyllshire and Arran. He felt himself called to preach the gospel, and so gave up his post in Latheron. He embarked on a tour as an Evangelist, holding that his Master's commission sent him to work in the great harvest-field as he sent the disciples of old saying, "Go to the lost sheep of the house of Israel . . ., freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat . . ." Matt 10:6f.

It was Finlay's custom to ask those who took him from place to place what they wanted for their trouble, and usually he was charged nothing. On one occasion, however, some of his friends in northern

Lewis collected a sum of money to provide him with a new suit. They had five shillings left over the cost, and knowing that he would not accept it they put the money in his vest pocket. When Finlay was crossing to Skye or Uist, he asked them for their charge, and they said five shillings. He searched his pockets and found the five shillings which he gave to the ferry-men. When he returned to Ness he asked Angus Morrison who had dared to put five shillings in his vest-pocket, "For" he said "had it not been there it would not have been asked for."

Mr Lachlan MacKenzie, the minister of Lochcarron, died on the 20th April, 1819. Before he died Finlay attended his Communion, and arriving early he attended the Wednesday prayer meeting. After the meeting Mr Lachlan asked him what kind of godliness was found where he came from; was it of the memory or of the pocket? "It is neither," replied Finlay, "What godliness there is, is from the hand to the mouth."

At this communion Mr Kennedy, Redcastle, and Finlay were together, and overheard Mr Lachlan at his private prayers. The effect of the prayer on the listeners was that while Mr Kennedy was weeping, Finlay was laughing with joy.

The late A.N. Kennedy, Back, said that Finlay was put ashore in Lewis for the first time, in the late Spring of 1818, by a lobster fishing smack on its way to the fishing grounds off the Butt. This date might fit in well with his visit to the Lochcarron communion. They put him ashore at a place called Filio-cleit, between Diobadail, North-Tolsta, and Skigersta, Ness.

Finlay was first welcomed by Marion MacRitchie from Ness, who was in her Tigh-Earraich. This was a building with one room, with a place for the cattle. It was different from a sheiling, being used in late Spring to accommodate the cattle when fodder at home was scarce. Marion gave him a meal, and Finlay's grace in seeking God's blessing on the food was efficaciously applied by the Holy Spirit to Marion's heart. She later became a noted christian, and was usually referred to as "Mor bheag an Soisgeil," i.e. "Little Gospel Marion."

Somewhat later, Finlay was crossing the moor between Ness and North Tolsta, and was given a drink of milk at a lone sheiling by a young married woman from Ness, named Margaret Gunn, who was spending part of the Summer with her cattle on the moor. She was then a stranger to grace, and Finlay before he left asked her to show him her wedding ring. As he held it in his hand he remarked solemnly, "How like eternity is this ring! it has neither beginning nor

end." This seems to have led Margaret to come under concern for her soul, as she thought of her own state in the light of an endless eternity. Both Margaret and Marion were close friends in the bonds of the gospel, and the two are often confused with one another because of the similar circumstances of their conversion.

Mr MacPhail, Kilmartin, says Finlay's first meeting was in Stornoway, on South Beach Street, but in view of his landing place it is doubtful if this was his first meeting in Lewis. It is difficult to know in which direction Finlay travelled first, whether it was across to Ness, or along the East coast to North Tolsta, Gress, Coll and Stornoway. The story is told of a farmer at N. Tolsta named Nicolson, whose wife befriended Finlay, while her husband bitterly opposed him. When Mr Nicolson was away from home, his wife invited Finlay to hold a service in her house. Before the meeting had concluded the farmer returned, and was furious when he saw Finlay sitting in his house conducting a meeting. Mr Nicolson laid rough hands on Finlay, bundling him out of the house. He lived to regret this rash act, and from that time the aggressor became a broken and subdued man.

Finlay's first convert at Back was Anne MacFarlane, who was the wife of Duncan Stewart, Back, and the mother of Murdo Stewart, the Catechist. She was arrested by something Finlay said to the child in her arms. Another tradition says she was the first member to communicate in the whole district on the North side of Stornoway. This can hardly be true, for John Matheson, Dall Ard Thunga, was converted when Mr Lachlan was assisting Mr Downie of Stornoway in 1782 to 1784. Mr Colin MacKenzie who succeeded Mr Downie died on 7th February, 1815, and Matheson, the blind Catechist, died as a young man.

Mr Lewis MacIver, the tacksman at Gress, had sent for Anne MacFarlane's father, who lived in Sandwick, to "whip" the workers for tack labour, and Anne married Duncan Stewart. Finlay Munro stayed in her house, but, as was his usual custom, he would only sleep in the barn. On a stormy night Duncan Stewart's sons carried the boat-sail from the shore, and placed it on the barn to keep Finlay dry. When informed of this, Finlay blessed them, and they all manifested the fruits of grace later on in their lives.

Finlay must have been a young lad at this time, for he was called "Am balach leis a'Bhiobull" . . . "The boy with the Bible".

The bulk of the people at that time lived at Gress, and not at Back;

and the first Gaelic school was opened at Gress when Angus MacLeod, the teacher at Bayble, was removed to Gress in 1813.

The open-air meeting place of Finlay Munro was above the present croft-house at 28, Gress . . . Gearra Dubhaig. It was here that the sons of Norman MacLeod, Alasdair and Calum 'ic Thormoid, were constrained to go and hear Finlay preaching. Alasdair built piers in Gress which became known as Port Alasdair. The two brothers went to Canada, and Malcolm, according to Principal MacLeod, was one of the early Lewis settlers in the Lingwick district of Quebec. He had been a recognised religious leader in the Back district in pre-Disruption days. He became very attached to Daniel Gordon, the first minister of Lingwick, whose son, Charles, wrote under the pen-name of "Ralph Connor".

Mr Gordon, after a few years, moved West to Ontario. When Malcolm was advanced in years he was overtaken by the weakness of second childhood. Mr Gordon at that time came to assist at the Lingwick communion, and Malcolm's attachment to him was still unabated. Weak as Malcolm was he would not stay at home, and with the assistance of his wife and of his friend, Angus Morrison, Ness, he managed to the service, and sat between them on Friday. Mr Gordon noticed Malcolm, and called on him to speak to the Question. He was willing to do so, but his wife, knowing his weakness, held him down, while Angus Morrison on the other side was helping him up. The minister, noticing what was taking place, spoke sharply to the wife; so Malcolm rose and said, "When I was young in Lewis, word came to the village one day that a service was to be held by a lad who was going about with a Bible. As the others were going to the service I followed them, and sat on the outer circle of the congregation. As the "boy" began to preach I became so enthralled by his teaching that I could not hold back my tears. As he went on I edged nearer and nearer to him, until at last I had shed a bowl-full of tears, and found myself at his feet. The work that began in my heart that day has not yet stopped, nor will it stop." "Shil mi uisge mo chinn, agus an ni a thoisich annamsa an latha ud ann an Griaish cha do dh'fhag e riamh mi, agus cha'n fhag ann an tim na anns an t-siorruidheachd".

Of this Malcolm MacLeod, who died in Canada, Angus Morrison used to say that he was the heaviest sheaf he had known to be reaped off the fields of Lewis, with the exception of two others of his acquaintances. They were the forerunners of the evangelical crop that Lewis yielded in his time, viz., John MacKay of Barvas, who

also died in Lingwick, and Murdoch MacDonald of Guershader, who died in Donald Munro's house in Skye. Both MacDonald and the blind Catechist are buried in Snizort.

Of John MacKay, Barvas, Mr MacPhail says, "A Factor of the old times, who had almost the power of "pit and gallows", took a dislike to John MacKay, and forthwith put the usual Lewis Factor's ignoble threat into execution: "Cuiridh mi as an fhearann thu". "I shall deprive you of your land". This he did and MacKay went to Canada, settling in Lingwick. This godly man left a sweet savour behind him both in Barvas and in Lingwick. The Factor, not long after he evicted MacKay, lost his position. He too went to Canada, where he became a poor and penniless man, and sank into oblivion."

Rev. Peter MacDonald quotes a remark of a competent authority who said of John MacKay, "I never heard any other illiterate man who had such a remarkable gift in public prayer as John Mackay of Barvas."

MacKay was appointed as Catechist among his Gaelic-speaking countrymen in Canada, and on his tombstone in a Canadian churchyard there is an inscription that testifies to the repute in which he was held there.

One of the homes that welcomed Finlay Munro in Lewis was that of Andrew Finlayson, Cross roads in Coll, Back. Andrew was a N. Tolsta man, and his wife, Mary, was a convert of Finlay's. She became a notable christian woman. Her son, James, used to tell that when he was a little boy his mother taught him to pray, kneeling beside her morning and evening. The mother said so many words and the boy repeated them after her. One day the boy and Finlay were in the house alone. Finlay asked him to come and kneel down, and the boy obeyed. Finlay then said "Say your prayer", and the boy answered "Say your prayer". Finlay looked sharply at him and said "You wicked creature". Like an echo came the reply of the boy, "You wicked creature". Finlay then understood that this was the mother's way of teaching the child to pray.

Finlay was called the "Boy with the Bible", yet it was an English Bible he had, as there were few Gaelic Bibles in circulation at that time. Finlay as a Society Teacher taught in English, and learned to translate into Gaelic as he read. The prevalence of this practice gave currency in certain districts to local renderings which may still be in use. Many quotations regarded as being from the Scriptures were authoritatively used. Finlay's Gaelic was not immaculate, yet he was easily understood wherever he laboured. He was not above being

corrected in statements of doctrine. At the time of his last visit to Lewis, on his way to Harris, he preached in Balallan, and in his effort to magnify the virtue of the blood of Christ, he stated that one drop of that blood was sufficient to wash away the sins of the whole world. He stayed overnight in Balallan, but before retiring, he is reputed to have told his hosts that a man of God would be the first to open the door in the morning. So it happened. Donald Kennedy came early in the morning and disclosed the uneasiness Finlay's remarks the previous day about Christ's blood had caused him during the night. Mr Kennedy gave it as his own view that the salvation even of one sinner required not only one drop of Christ's blood, but the Saviour's full sacrifice of Himself unto death. Finlay listened, and praised God for the privilege of meeting one there who had sufficient scriptural knowledge of the death of Christ to correct him.

Although Finlay met with warm hospitality during his journeys, some of the people and even some of the ministers were very hostile to him. In those days Lay-preaching was looked upon with disfavour, and thus Finlay was regarded as an intruder. But he was a zealous and godly man, whose labours in the Gospel were richly blessed by the Master whom he served. His work was mainly among people where no evangelical ministry was available. As he was given much to secret prayer, he always preferred to sleep in the barn rather than in the house of his host, but at meal-times he joined the rest of the household. Principal MacLeod tells us that on one occasion when in Harris, he was the guest of the godly Mrs MacDiarmid. Food was scarce, but she had some oatmeal, and went and bled the cow to mix the blood with the oatmeal. This food, duly cooked, she gave to her guest without any comment. When he visited her again she gave him better fare, without any reference to her former provision for him. She was content with what God's providence put at her disposal. This, Finlay said afterwards, was the finest instance he had ever come across of the refinement of culture that true godliness brings in its train.

Finlay paid frequent visits to Harris, and his work there was richly blessed. He once held a meeting at Tarbert, where an unfriendly Factor or one of his officials was present. He appears to have adopted a derisive attitude to Finlay's preaching, which went not unnoticed by those present. One strapping lad got hold of a piece of wood from the shore, and, giving it a good swing, crashed it on the offending official's head. It was said that the lad fled, and did not halt until he reached Uig in Lewis.

Finlay also crossed to Uist where he met with great success. He was once on his way, hoping to cross on one of the ferries there. He was, however, left behind by the ferryman because he was too slow in getting ready. A fog came down on the boat, and in their endeavours to pull through it, they arrived back at the place from which they had departed. Finlay then was able to join them, and so got to his destination.

During his labours in N. Uist, while holding a service along with his comrade, blind Angus MacCuish, a mischievous boy endeavoured to disrupt the meeting. Finlay rebuked him sharply, and appeared to have lost his temper. A few days later he confessed to his blind friend that for about two days he had lost his freedom in prayer, the Lord denying the smile of His countenance.

At one of the meetings which Finlay held in Stornoway, the people were assembled where the present No. 1 pier is. There was some opposition and mockery, and an Innkeeper who had made himself prominent in this way, a MacLennan by name, suddenly fell backwards into the sea, and was taken up dead.

When John MacLeod was in Galson, Finlay crossed the moor from East to West to pay him a visit. As these two godly men sat at John's fireside, John stroking Finlay's knee discovered his trousers were worn. As he had no spare pair to give him he sent Finlay to bed, and then began to mend the worn knee of the trousers. John said as he did so, "How honoured I feel mending the trousers of a christian." Finlay replied, "And how honoured am I in being allowed to lie in the bed of a christian."

When the time came for John's meeting he asked Finlay to take it. This he did and John himself led the praise. It was probably at this meeting that Angus Morrison, Dell, was released from his bonds.

For about five years after this, Finlay travelled throughout Lewis preaching the gospel, and Angus Morrison was his precentor. During the sermon Finlay used to bring his hands down on Angus's shoulders, and Angus used to say in his old age, "Should there be no witness against me, but the many blows I got from Finlay's hands it would be enough."

Many of the first crop of evangelical witnesses in Lewis were the fruit of Finlay's preaching. Donald Morrison, Fivepenny, Ness, on his 15th birthday, was asked by his mother to accompany her to hear Finlay. Finlay referred to the boy more than once during the service, and Donald used to say in his old age that he kept on praying all his life after that night.

Some time after this Finlay stayed with Donald Morrison, and during the night the words of Isaiah, "O my leanness, my leanness", gripped his mind. In the early morning he reasoned that if God's mighty prophet complained of his leanness, it was no wonder that poor Finlay Munro should mourn for a like cause.

Working his way up the West coast of the island, he once preached to a large gathering at Barvas. A man he much esteemed took exception to Finlay's doctrine as being unsound. The day being overcast, Finlay turned to the people, and said that as a sign that he had spoken the truth of God, the sun would presently show itself for a brief moment, but then remain hidden for the rest of the day. The sun appeared at once in two successive flashes, and for the rest of the day remained covered with a heavy blanket of cloud.

Finlay moved South along the coast, and stopped to preach at Dalbeg, about two miles West of Shawbost. Before beginning the service he made an appeal for a precentor. As copies of the Gaelic Scriptures were at that time scarce, only a few people were able to read. A young lad, Angus MacLean, the grandfather of the late Angus and Murdo MacLean, stood up and precented for him. Finlay used to pray publicly for this lad throughout his services in the island, calling him "An gille Donn", because he wore brown clothes.

In Carloway a tacksman, who is reputed to have been a kinsman of the man who banished Mr Lachlan from Carloway, found Finlay in his kitchen speaking to the servants about their soul. The tacksman struck Finlay on the cheek with the palm of his hand, and Finlay promptly and quietly turned to him the other cheek.

During his last visit to Lewis, after the settlement of Mr MacLeod to Uig in 1824, Finlay felt a strong desire to preach in Glen Valtos. He stopped at Shader, Barvas, and sought for a horse to take him up to Callanish. He went from house to house asking for a horse, and if they had one he would ask if the horse was their own. If it was, he then would pass to the next house. Everybody then had a horse or pony. At last he came to a house, and the man told him he had a horse but it was not his own. Finlay then asked him to take him up to Callanish. The man agreed, although he would lose a full day of valuable spring-work. When the ingathering in the Autumn took place that man had the best crop in Shader.

He arrived that night at Breasclete, and stayed with the Elder, Malcolm MacArthur. Both Malcolm and his wife, Mary, were then very young. After supper Mary sent her husband to bed, and also saw to it that Finlay was comfortable in the barn. She informed her

husband as to where he and Finlay would get their breakfast, and told him she would see them both at Uig. Mr Murdo MacLean of Shawbost, who gave me this account of Finlay's visit to Uig, said of Mrs MacArthur, "She must have been a lovely character; of course the Gospel in its purity will make anybody lovely."

Throughout the night she walked around Kintulavaig and Kinlochroag, and made her way to the manse at Baile-na-Cille, Uig, to the Rev. Alexander MacLeod, who was her own minister. Callanish, Breasclete, Tosta-Chaolais and Doune belonged to the Uig congregation then, while the area from Kirivick to Shawbost belonged to Lochs.

Mrs MacArthur knew that Mr MacLeod and other ministers looked with disfavour on Finlay, and had even publicly criticised his preaching. The whole Presbytery was at that time against lay-preaching, and the Gaelic Schools Society did not permit their teachers to preach to the people. At that time Mr MacLeod was the only evangelical minister in the island.

Finlay planned to hold a service at the famous Glen Valtos. When Mrs MacArthur arrived at the Uig manse, Mr MacLeod, on being informed, came in to see her. He said, "Mary, it is not without reason that you have come here so early in the day." Mary told him that Finlay Munro was to preach at Glen Valtos that day, and that Mr MacLeod, instead of believing all the criticisms he had heard about him, should go and hear him for himself.

Mary's husband, Malcolm, had a boat, and duly arrived at Miavaig, at the entrance to the Glen, accompanied by Finlay. When Finlay began his service, Mary was there also. She soon scanned the crowd, and observed Mr MacLeod standing among them. She discreetly moved over beside him, and quietly said to him, "Is it not the pure gospel that he preaches now?" The minister agreed that it was. When the service was over Finlay made his way to the boat, and after he had embarked, Mr MacLeod came to bid him farewell. He asked Finlay if he had a snuff-box. Finlay said he had, and handed it over to Mr MacLeod, who soon returned it with a pound sterling inside it.

Mr MacLeod in his preaching often referred to the Sutherland Clearances, and condemned the wickedness of replacing crofters with stock. Sometimes on such occasions he raised his voice in deep anger, and after one such outburst Mary accosted him at the door, and reminded him that he should control his temper in the house of God.

How long Finlay stayed in the Callanish area is unknown, but that he conducted services there is beyond doubt. Snippets of his preaching there are still related in christian fellowships in that district. One example of this is the following: "If you do not believe in Christ the sun will testify against you in the day of Judgment; if you do not believe in Christ the moon will testify against you in the day of Judgment; if you do not believe in Christ the rocks will testify against you in the day of Judgment." These three statements were reputedly blessed to three of the listeners. What made their conversion memorable was that the beginning of their spiritual experience seemed to correspond to the three things which Finlay declared. Mrs Donald MacAulay, bean Dhomhnuill Amhlaidh, became shortly after her conversion a shining light. Another, Annie MacDonald, Anna Dhomhnullach, was in her spiritual experiences like the phases of the moon. The third, Aonghas Ban, was for long mourning over the hardness of his heart.

Mrs MacArthur's physical stamina seemed equal to her zeal for the cause of Christ. Her attendance on the means of grace at Baile-na-Cille is still mentioned with admiration. During a whole year she never missed a single Sabbath's attendance, travelling back and fore to Baile-na-Cille.

It is said that on one occasion Rev. Hector Cameron was travelling with others from a Communion at Uig to Callanish. He began to ask his fellow travellers where they came from, and if there were any christians in their locality. When he came to Aonghas Ban, one of the above mentioned converts, he asked him about Breasclete. Angus replied that there was one in the district who was better than twenty others, Mary, the wife of the Elder, Malcolm MacArthur. Mr Cameron agreed with Angus's estimation of Mary, who then would be well advanced in years, and therefore not in their company.

Before Finlay finally left the island, he let it be known that he would hold a farewell service on Muirneag, which is four to five miles from any of the villages. This hill is over eight hundred feet high, and was a convenient rallying point for the whole of the northern half of Lewis. An immense congregation gathered from all the airts. The women who were gutting herring in Gress went to their work that day dressed, with their plaid on their shoulder. One from Brevig took her babe in her creel. She was the great grandmother of William MacLeod, Elder, now living in Brevig. They all had to travel across the moor, for there are no roads going to Muirneag from any of the villages.

Finlay Munro's farewell sermon was preached from the spot known today as Tom Fhionnlaigh, Finlay's Knoll, which is on the south peak of Muirneag. The place where Finlay stood was just large enough for two people, the precentor, and himself. The precentor on this occasion is not known, but may have been Angus Morrison, Dell. Finlay's text was Isaiah, 25:6-9. The slope below the knoll is a large black-berry lawn, and there are two stones on the knoll leaning against one another.

The late Alexander MacLeod, minister of Back, with two companions, Murdo Graham, later an Elder at Gress, and Alexander Neil Kennedy of Back, visited this knoll in 1947, and sang some verses of a psalm. This was the place where, 120 years before, many had been so richly blessed through the preaching of this simple but zealous Evangelist.

He once held a meeting on a hillside near Torgyle in Glenmoriston, his hearers sitting on the rising ground in front of him. He himself stood on a flat piece of clay ground, which doubtless was under grass at the time. During the sermon some Roman Catholics from Glengarry distracted the attention of the congregation, and Finlay, reproaching them, said that as a proof of the truth of his teaching his footprints would remain there, some say until his hearers would go to judgment, and others until the Day of Judgment. This was in 1827, and after more than 150 years they can still be made out. On that occasion Finlay's text was Amos 4:12: "Prepare to meet thy God, O Israel." *

In his latter years Finlay's mind became somewhat unsettled, and it was while he was labouring in the Dunmaglass district that he ended his days. He died at Daviot in 1834, and his friends in the Straths saw to his burial. They accompanied his remains all the way to Tain, where he was buried. When the funeral procession was passing through Inverness, Mr Finlay Cook, who was then the minister of the Chapel of Ease there, 1833 to 1835, saw the funeral passing, and gave thanks to God that he had never been allowed to throw a stone at the Lord's faithful servant.

Many ministers were critical of Finlay Munro, and Alexander MacLeod of Uig used some harsh words about him, which brought a coldness between him and many of the early evangelicals of Lewis, other than his own people of Uig.

In all generations men of God fail to see eye to eye on particular

* Footnote: See the photograph in "Principal John MacLeod", page 206, and his excellent article on Finlay Munro.

subjects, but time tends to bury these things in oblivion, so that we can now look back with equal warmth on the fragrant memories of these men of God, so different in their methods, yet all highly honoured by their Master.

JOHN MACLEOD

Up to the first quarter of the 19th century, the people of Lewis like most Highlanders, had the great disadvantage of not having the Scriptures in their native tongue, and the only means they had of gaining knowledge of the truth was by hearsay or oral teaching. No doubt this made their memory more rententive.

It is reckoned that vital religion reached its climax in the Highlands about 1778, but it was much later than this that the Sun of Evangelical religion began to shine in Lewis, for at the beginning of the 19th century great spiritual darkness rested as a thick cloud on the whole of the island.

Some Gaelic teachers endeavoured to sow the truth from the commencement of the work of the Gaelic School Society in 1811. They were, however, hampered by the rules of the Societies, as well as by the Church, from being preachers or public exhorters, "Stated or occasional, of any denomination whatever."

Although they were well aware of the darkness that prevailed, they endeavoured to obey the rules of their employers. Some, however, did break these rules, because they felt constrained to preach the truth to the people, whatever the consequences. As we have seen, Finlay Munro, who had been an S.S.P.C.K. teacher in Latheron before 1820, came to Lewis not as a Society teacher, but as a travelling Evangelist. Another Gaelic teacher, John MacLeod, came to Galson, Ness, from the Edinburgh Gaelic School Society sometime in 1820. He is mentioned as a teacher in Galson in the January, 1821 Report, but not in the January, 1820 one.

John MacLeod was a native of Kilmaluag, Kilmuir, Skye, and was converted in the revival there c. 1814-1816. He had been employed by the Gaelic School Society before coming to Galson.

Mr MacPhail, Kilmartin, says of Mr MacLeod that he was the first man who began to check the people in his native Shawbost for Sabbath desecration in its grossest form.

Both MacLeod and his wife, being products of a revival themselves, were earnest in their desire to be soul-winners. Although the object of the Gaelic Society for which MacLeod worked was to teach the people to read the Scriptures in their mother tongue, they were

not to preach nor hold religious services. John MacLeod, seeing the ignorance and the indifference of the people, began to hold meetings, and to read and explain the Scriptures to the Galson and Ness people, who were 10 to 12 miles distant from the services held at Barvas by their minister, Rev. William MacRae.

So far as Evangelical preaching is concerned, Mr MacLeod may be called the "Star of the Lewis Reformation", and many said that it was he who brought the gospel to Lewis. This is true of the Ness and the Barvas area, but not of the East side of the island. He became known as Iain MacLeoid, Ghabhsuinn, and although noted as a teacher, he became more so for his rousing of sinners from their indifference.

It is reported that a certain man came to Mr MacRae, the minister, and asked him why he did not silence this man, as the people flocked to hear him. His reply was, "Would that every person in Barvas, Shader and Galson went to hear John MacLeod. I would feign go myself".

It is possible that Mr MacRae may have sided with John MacLeod initially, but it is clear that he disapproved of his preaching later, as well as of his breaking of the rules of the Society which employed him. In a letter to the Chamberlain of the Hon. Mrs Stewart MacKenzie in 1823, he complains about fanatics, and singles out John MacLeod, Galson, who had been dismissed for breaking the rules about preaching. In his letter Mr MacRae claimed that the inhabitants of Galson had, "signalised themselves more by their idleness, theft and disorderly conduct since John MacLeod went to reside among them, than before his arrival."

Mr MacRae was the kindest of men, but he did not possess the evangelical zeal of John MacLeod. He reported the Agent to the Society, and MacLeod was dismissed from their service as he would not promise to desist from explaining the Scriptures. The people of Dell and Galson angrily opposed Mr MacRae, and agreed to pay Mr MacLeod's salary themselves. This resulted in Mr MacRae depriving them of church privileges, which partly led to the erection of the Parliamentary church at Cross in 1829. It was to this church that the Rev. Finlay Cook came as its first minister in that year, the same year as the Rev. Robert Finlayson came to the Parliamentary church at Knock. Mr Cook baptized the children of those whom MacRae had excommunicated.

As the rousing preaching of MacLeod, and the unctious evangelical approach of Finlay Munro began to stir the people, many of them closed in with Christ. Some of the effects among the people disturbed

the ministers, and we see them, alarmed at the results, writing to the Chamberlain or Factor in an effort to curb these effects. In a letter to Mr Adam, the Factor, dated 23rd December, 1823, Mr MacRae writes:—

Sir,

I take the liberty of addressing you on behalf of Donald MacLeod, Tenant at Lower Barvas, who has been afflicted for near twelve months with mental derangement, brought on by religious melancholy, and utter despair of salvation. The terror occasioned by the tremendous denunciations of immediate judgment and damnation so unsparingly fulminated by the blind daring fanatics who infest this island, has unhappily produced this effect on the poor man almost instantaneously. During the early stage of his malady he conducted himself inoffensively towards others, but made several attempts to commit suicide. He continued submissive to his wife till of late, when he commenced acts of outrageous violence against her and his children, of whom he has six, the youngest only two years of age, and the eldest not exceeding eighteen; and upon such occasions it is necessary to call the aid of such of the neighbours as may be near, to bind him, and protect them from his fury. Such seasonable assistance, however, is precarious, so that their lives are in constant danger. To all others he carries himself quite peaceably. His poor unfortunate wife and children can do nothing but watch him, and protect themselves. He tears and eats his own clothes, and every thread he can lay his hands on, and destroys everything within his reach. In a word his own state and the condition of his family are so deplorable as to baffle all description. Previous to this calamity he had been a very industrious, peaceably disposed man.

You will perceive that my object in laying this lamentable case before you is that you may be pleased to use your humane good offices to obtain admission, if possible, for this miserable object to some Asylum, and thereby relieve his indigent distressed family. To press this measure on your consideration I know to be quite unnecessary.

I lament to have to state that cases of insanity arising from the same cause are still on the increase in this country, and unless a stop shall speedily be put to the career of certain designing, ignorant and fanatical individuals, there is no calculating to what extent the evil may be carried.

Such persons un hinge the minds of the people by constantly

singing in their ears the terrors of the Law, and that without holding out any of the promises of the gospel, and the consolations of religion, or throwing one ray of light on their understanding. Of this number is John MacLeod, late teacher employed by the Gaelic School Society of Edinburgh, at Galson, whom they found cause to dismiss from their service, but who still remains there notwithstanding, employed and supported by the people; and it is observable that the inhabitants of Galson have signalled themselves more by their idleness, theft and disorderly conduct in various respects since he resided among them, than ever they betrayed before.

Another of the same description is Neil Murray, some years ago dismissed from the service of the same respectable Society, whom the people of Lionel in Ness have lately engaged, at their own cost, to officiate as a teacher etc., and who perambulated through the country disseminating wild and unscriptural doctrines. There are, besides, several satellites. It is easy to see that no good can arise to society from raving effusions of such ignorant men, who with consummate effrontery assume the character and office of public instructors and expounders of Scripture, and by whom the poor people are but too easily deluded.

I state these facts, that you may, if you deem such a measure necessary, take an opportunity of checking this growing evil; for with you alone the remedy rests.

I have the honour to remain, Sir,

Your most obedt. & hum. servt.

William MacRae.

A similar letter had been sent earlier the same year to Mr Adam, the Factor, by the Rev. Alexander Simson, the minister of Lochs, or possibly by his son. He writes from the manse of Uig, where he was probably helping Mr Munro, who through his frailty seldom preached for the last three years of his life. Mr Munro died three months after this letter was written, on the 1st of May, 1823. The letter is as follows:—

“Letter from the Rev. A. Simson to Mr Adam,

Manse of Uig,
5th February, 1823.

Dear Sir,

You have perhaps heard something of that religious phrensy, which, I am sorry to say, has become so prevalent of late, and which,

if not checked in time, is likely to be attended with most melancholy consequences. From the state of the greater part of the inhabitants of Carlua and Bernera I feel myself called upon to request of you as Chamberlain of the Lewis, and a Justice of the Peace, to take such steps as may effectually check its progress for the future. Already has one deluded woman done away with her own life, another breathed her last in a fit of despair; several are in a state of insanity; the peace of many a family is destroyed, the most dreadful doctrines are inculcated, and the most impious rites are performed, and all this mischief occasioned by the daring and misguided presumption of a Malcolm MacArthur, residing on the farm of Breasclate, and a Murdoch MacDonald residing at Carlarnish, fellows possessed of more zeal than knowledge, and of more craft than either. On Sunday last, during a divine service at Bernera, I was shocked to see a young woman from Carlua several times seized with spasms, convulsive fits, and screaming aloud in all the wildness of despair. After preaching I took an opportunity of enquiring of her the nature of her complaint, and her reasons for screaming and appearing so broken-hearted. She told me her final doom was irrecoverably fixed, that no hope of salvation was left her as a refuge; this, she said, was revealed to her by the prophet, and confirmed by the angel, two trifling boys designed, no doubt set about, to delude the people. Had I not expostulated with her, I am certain she would have ere now been fit for Bedlam.

The crowd being so great, I was obliged to preach without. I remonstrated with the people, and pointed out the foolishness, as well as the impiety, of their conduct in giving ear to these prophets and angels who went about to deceive them. I was no sooner done than up starts this lad from Carlarnish, and harangued the people. It is unnecessary to mention how horrid his doctrines, and how dismal the effect during that evening. He so far succeeded that several poor creatures became so distracted that I fear much they shall never recover. Although I am aware that a silent contempt be sometimes the most effectual cure, and although these enthusiasts may, perhaps glory in being taken note of, yet when the peace and happiness of contented families are at stake, would it not be proper that a warrant be granted for taking that young fellow into custody, who disturbed the public peace on Sunday last, and attempted to wipe off any sound impression I might have previously made? Were the warrant once granted, great caution and delicacy might be used in enforcing it. It would, perhaps, be a check on him, and with divine assistance I

might yet restore the poor people to a right frame of mind. Were an order issued by you that no preaching or explaining of the Scriptures take place except by the regular constituted authorities, under pain of dispossession of lands, I am certain it would have an excellent and salutary effect. I shall ever feel grateful for your opinion and assistance, hoping I may be favoured with an answer.

I am, Dear Sir,

Your Obedt. Servt.

A.G. Simson

What action Mr Adam took as a result of this letter we do not know, except that he must have communicated with Mr Farquhar Smith, of Earshader, regarding the incidents mentioned by Mr Simson. Mr Smith replies as follows:—

Earshader, 19th February, 1823.

Honoured Sir,

As you wish me to let you know about these preachers or readers, I have not seen nor heard any of them yet, but only Sabbath last was a fortnight I was in the preaching, and the congregation being so throng that Mr Simson was obliged to preach in the open air, as the meeting-house would not contain half of the gathering, and after a famous discourse another lad started up and told the people to wait, and that he would read to them in the very place where the parson was, which I thought very bold of any person that had no power to do so, and more than that his way of reading and his explanation of the Scripture would throw any ignorant person out of their wits, and that there was no mercy for them, especially old and young women that religion has not come this length but I am told it is in using daily, and that owing to this lad going among them. The name of this lad is Murdo MacDonald from Callernish, but there are some other people as I am told about Breasclate that follows him, and thinks that he is a prophet that can tell anything. I cannot say much about them at present, but in a short time will let you know everything that I can learn about them, in my opinion that religion will do some good and great evil among the people.

I remain,

Honoured Sir,

Your most obedt. Servt.

Farqr. Smith.

Rev. Simon Fraser, minister of Stornoway from Sept. 1815 to Nov. 1824, when he was drowned when crossing the Minch, also appears to have had trouble with these so-called fanatics. The Sgoilear Ban says that during Mr Fraser's ministry a strong delusion crept into the minds of some of the Lewis folk, spreading through most of the island. Some of Mr Fraser's parishioners threw off the homage due to their parish minister, and became so bold and offensive to all who differed from them that they pronounced their woes against all who were not of themselves. Mr Fraser endeavoured to reclaim them, but they rejected his admonitions with disdain. On a certain Sabbath day, while he was preaching at Back, some of these presumptuously cried out against his doctrine. He called them to task for their folly, but their only defence was that they were under an impulse of the Spirit at the time, and now asked for his pardon for what they had so foolishly done on that day in the church. Mr Fraser did not thus proceed with his intended discipline, but warned them to seek repentance from the Lord, and read their Bibles, which forbade any disruption of such a service, or contempt of the instruments the Lord was pleased to appoint in His church.

We have already noticed a similar disturbance in the congregation of Lochs during Mr Simson's Communion service, and one of these men was a Murdoch MacLean from Back. There were dissentients also in Harris, but whether there was any connection between the Back, Harris, Lochs, Bernera and Barvas disturbances is not known, but it would not take long in those days of the bush Telephone for such happenings to be noised abroad, especially as these were so unusual.

It also seems that in some areas, especially in Barvas, where the revival seems to have commenced, some peculiar physical effects were produced on the people, with the result that the year 1822 became known as "Bliadhna an Fhaomaidh" — "The year of the swoonings." Some of those who were awakened at these meetings cried aloud somewhat hysterically, and others were thrown into strong convulsions. Some also fell into trances which lasted over 24 hours in some cases. Thus 1822 became so noted that for upwards of forty years afterwards events such as Births, Marriages and Deaths were reckoned as having taken place before or after the year of the trances.

Some of the converts, while in a state of physical prostration, claimed to be favoured with visions from the unseen world. There is an amusing story told of one of the ministers of the island in

connection with these trances. A woman parishioner noted for falling into trances, declared after recovering from one of them that she had seen the minister and his white mare, which he used to ride, in hell. On this being reported to the minister he replied, "Well, I can understand well enough why I might be seen there myself, but I cannot conceive why my good white mare should be in hell."

There was a very unaccountable thing which those who fell into a trance were able to do while in that state. With their eyes closed they could find out and put their fingers on chapter and verse in the Bible, mentioned by themselves as the passage to be read to enable them to recover from the trance. They could do this while unable to read themselves, and were tested with eyes bandaged. Moreover, persons in this physically inactive state were known to have been directed to send for persons with whom they were unacquainted to come and help them out of their trance. For example, persons at Bayhead in Stornoway were directed while in this state to send for persons at Ness over twenty miles away. Stranger still the person sent for was mysteriously warned in a trance to rise and go to Stornoway to relieve the person there in the same state. The person or persons to whom they were coming could tell when they left their homes, and the different stages of their journey until their arrival. On their arrival the party in the trance put their finger on the passage of Scripture, with closed eyes, which the new-comers were to read to them to help them out of the trance. It was in this way that those who fell into trances were recalled into their ordinary state.

There lived at Melbost, Stornoway, a noted visionist, Mary MacLeod. She told a friend that the way in which she was enabled to put her finger on chapter and verse mentioned by herself in the trance with her eyes closed was that she saw a person standing beside her who directed her in turning the pages. This person whispered in her ear as she turned them over, "That is not the chapter, that is not the place." When she did come to the verse which was the one to be read, the person said, "That is the verse, that is the verse." Of course no one else could either see or hear the apparition. The passage to which she was directed was read or sung in her hearing. In this way she, in common with many others similarly situated, were helped out of the trance.

This woman declared that she was twice warned in a trance to go over to Breasclate to reprove certain people there, whom she mentioned by name, as leading an irregular life. To put her revelation to the test her father accompanied her. Strange to say when the persons

in question were charged with their misconduct, they acknowledged their guilt, and promised amendment.

This woman gave no evidence in after life that she had undergone a saving change, rather the reverse was evident.

On the West side there were two men who were noted for falling into trances, one in Bragar, the other in Shawbost. Both were named John MacLeod. The Bragar John was so highly thought of by the people, for a season, that he was called the "Bragar Angel". He used to be carried shoulder-high from place to place. He was partially carried in this way to Bernera as a reputed angel. Tradition says that a ship's Captain, who happened to be there, said he would prove whether he was an angel or not. He did so by offering him money, which he accepted. Thus he put an end to his angelship. This man, although quiet and decent, gave no evidence in after life that he was either a saint or an angel.

John MacLeod of Shawbost made no public profession of religion, and seemed to be a careless easy-going man. He thought he was something on account of what he had been in his young days as a "Medium" in Lewis, during the first revival of religion. "Not many, if any," says Mr MacPhail, "of those falling into trances came to anything in after life."

Mr Simson of Lochs, in whose parish Shawbost then was, saw John MacLeod, Shawbost, in one of his trances. Mr MacLeod's father was at that time the parish Catechist in Shawbost, and Mr Simson asked him if he believed in his son's religion. He replied that he did, so Mr Simson dismissed him there and then from his office as a Catechist. This Catechist died about 1865, when nearly 100 years of age. His father was the last person in that district of Lewis who was buried on a Sabbath, and whose remains were accompanied to their last resting place by the piobrach. It was then believed that to be buried on a Sabbath ensured one's eternal happiness in the other world.

Such extraordinary happenings as accompanied this revival were not unknown or even uncommon as features which came in the wake of a true revival. Even in our own native Scotland such outbursts of emotional feeling have often been experienced. The Moderate ministers in Lewis, and others who did not experience any of the accompanying power of revival themselves, were inclined to blame itinerant preachers like Finlay Munro and the dismissed Gaelic teachers for "arousing great and unreasonable excitement" before 1824.

In 1742 a great awakening took place under Mr McCulloch in Cambuslang, and under Mr Robe in Kilsyth, both of which were accompanied by outbursts of feelings, faintings and bodily prostrations, and although the enemy was busy in his efforts to sow discord, the evidences of a true and hearty change in the life of the people soon became manifest. Cursing, swearing, stealing, drinking and immorality were replaced by an expression of love, forgiveness and joy in the Holy Ghost, as their hearts came under the power of the gospel in the means of grace.

A hundred years later Dr W.H. Burns preached in his own congregation in Kilsyth, and left a great impression on his people in an earnest sermon on the anniversary of Mr Robe's death. Yet he was not the immediate instrument used by God in the revival that followed, but his own son, William Chalmers Burns, who later became the well-known missionary in China. He was at that time looking after St. Peter's in Dundee, while Mr McCheyne was in Palestine on a mission to the Jews. A great awakening took place in St. Peter's in April, 1839, while McCheyne was away, and when he returned he found, as he says himself, 39 prayer meetings held weekly in connection with the congregation, with five of these attended and conducted entirely by children.

In July, 1839, Mr Burns came to Kilsyth to the funeral of a relative, and preached on the Monday of the Communion there on Matthew 11:28, without any remarkable assistance or effects. At the close of the service he felt a great yearning of heart for the people among whom he had spent so many of his youthful years in sin. He, therefore, intimated that he would preach again tomorrow, Tuesday, at 10a.m., before leaving for Dundee that day. Inclement weather prevented an open-air meeting, and the church was packed, stairs, passages and porches, by men in their ordinary clothes. His text was Psalm 110:3. While they listened attentively during the service, it was towards the close that Mr Burns gave a graphic account of the remarkable scene at Kirk o' Shotts, on Monday after the Communion there, on the 21st June, 1630, under the preaching of John Livingston, a native of Kilsyth, when it was said that 500 were converted at that one service. This service at Kirk o' Shotts was the origin of the Monday Communion service. While listening to this account by Mr Burns the emotions of the audience became too strong to be repressed. Mr Burns quoted Mr Livingston's text, Ezek. 36:25-26 — "A new heart I will give you —" and at the height of his appeal to them he cried "No cross, no crown", with the effect that

their emotions became uncontrollable, the preacher's voice becoming inaudible. A Psalm was sung tremulously by the Precentor and a portion of the audience, most of whom were in tears. Dr Burns of Paisley spoke to the people by way of caution and direction that the genuine deep working of the Spirit might continue, and not to encourage animal excitement.

Such manifestations were often seen under Dr MacDonald's preaching in the Highlands, but as time went on the outward demonstrations were less evident, and as Mr Noble says, "Dr MacKintosh of Tain does not appear to have either encouraged or authoritatively discouraged this early feature of the movement, for the fruit that followed clearly proved that the Lord was working among the people."

While the above account may appear to be irrelevant to my purpose, I mention this because there are many still living who saw similar scenes in the 1934-40 revival in Lewis. I remember the late Mr MacIver, Carloway, preaching in the Crossbost church during this revival, when there was such prostrations among the people that some were carried out shoulder high to the slope above the church to recover. On being asked later whether they had disturbed him, he replied, "No, they did not affect my liberty while preaching, in any way," and indeed great was the liberty he enjoyed as many of his hearers did also. Some of the ministers and men were very critical of these prostrations, but he in his wisdom, like Dr MacKintosh of Tain, neither encouraged nor discouraged these emotional outbursts, and who would in after years deny that a true work of the Holy Spirit left its lasting impression on our island at that time. Would God that such stirring among the dry bones might again be seen in our midst.

A revival is not the result of a particular gimmick or effort by an individual, or group of individuals, but a "copious effusion of the influence of divine grace." On occasions, God is pleased to bestow larger communications of His Spirit at certain times than at others. Although there be a constant influence of the Spirit attending his own ordinances, yet the way in which the greatest things have been done is by remarkable effusions at special seasons of mercy.

As Dr James Buchanan says, "A revival of religion properly consists of two things, first a general impartation of new life, vigour and power to God's people; and secondly a remarkable awakening and conversion of souls, hitherto careless and unbelieving."

What happens in revivals is only a heightening of normal christian-

ity. While there may be emotional excitement and physical prostrations, the real proof of its being genuine can only be seen in the fruit of the Spirit being manifested in the life of those converted, and this can only be measured by our only rule of faith — the Word of God. Great wisdom and christian restraint must be exercised by both ministers and office-bearers alike, so that the young converts may be discretely channelled into the avenues of truth and soberness.

The work of Finlay Munro and of John MacLeod, Galson was supplemented by the instruction given by that of other Gaelic teachers throughout the island. In an obscure township in the parish of Barvas a crofter left his wife at home indisposed, and went out to work at his peats. His daughter, who was a young girl, attended the Gaelic school, but was kept at home that day to attend to her sick mother. In the course of the day the mother asked the daughter what she was being taught at school, and made her read her lessons beside her. The lesson happened to be about the crucifixion of our Lord. It was new to the mother, and she became so affected that she began to weep. The girl, thinking her mother's illness had taken a turn for the worse, ran to call a neighbour, who, on hearing the cause of the woman's agitation, requested the girl to read the lesson to herself. She also was similarly affected. One woman after another came and all had the same experience. When the husband returned and heard the sobbing, he concluded his wife was seriously ill, but on learning the cause of the commotion, he desired to hear the lesson read to himself. He also was affected in the same manner, and this work continued to spread until a great number in the Barvas district were converted by the Lord.

This incident is regarded as the beginning of the revival in Barvas. It is difficult to pin-point the exact date, or even who this schoolmaster was who taught the girl mentioned above. There was no Gaelic School Society teacher in Barvas in 1818, as the school had been discontinued. In 1820, John MacLeod had opened a new school in Galson, and in 1822, Hugh MacDougall was the Gaelic Society teacher in Borve, and is mentioned as being in Barvas in 1823. Mr Lees was the parish school-teacher in Barvas in 1823. From these facts, although we cannot be sure, the teacher who taught this girl was either Mr MacDougall or Mr Lees, or possibly one of the pupils, who sometimes took the classes when teachers were removed.

It is likely that groups of witnesses arose here and there, as in Galson under John MacLeod, and on the East of the island under Finlay Munro, from 1820 onwards, until things came to a head in

1822 with the previously mentioned prostrations of Bliadhna an Fhaomaidh. John Morison, Harris, seems to have been converted in 1821 or 1822. Both Murdo MacDonald, Guershader, and Malcolm MacRitchie, Uig, were converts before 1823. Thus the Lord was raising up men and women in preparation for, and prior to the advent of Rev. Alexander MacLeod, Uig, in 1824.

Mr MacRae, Barvas, although not considered a popular preacher, was, according to Mr MacPhail, by far the most popular man in the whole island in his day. He was also the best friend the Lewis people ever had in civil matters. He was a fine specimen of the cultured, shrewd and manful clergyman. His clear-headedness and legal knowledge rendered him a formidable opponent of the Lewis Estate tyrants of his time, and they, with good reason, stood in awe of him. Mr MacRae and the Laird were at Law about part of the glebe. He supplied his Edinburgh Agents in writing with minutiae of his case, as also with legal suggestions, as well as sagacious remarks, that caused no small merriment among the big wigs in Edinburgh. Mr MacRae gained his case.

Sometime after this the Laird was present at the examination of the parish school. The minister invited him to partake of some refreshments. The Laird asked him if it happened to be the product of the disputed part of the glebe. Mr MacRae, in his own quiet way, replied with dignified respect, "Aye Laird, and has it stuck in your gizzard yet?"

Mr MacRae possessed more ample means than usually befalls the ordinary Highland clergyman, and what was better, he had a large, generous and sympathetic heart for those who might wish to claim either his sympathy or advice. There are many pleasant reminiscences afloat in oral tradition concerning him, which evinced much nobility of feeling. Chief among these was the general kindness of manner with which he received strangers from neighbouring parishes who resorted to him in distress. Good Mr William, as he was familiarly called, gave much wise advice and counsel, as well as encouragement on such occasions, and not infrequently 'good cheer' of another and more substantial kind.

Mr MacPhail, Kilmartin, writing in 1898, says "that Mr MacRae's only surviving son, Dr Charles MacRae, the respected medical practitioner of Stornoway, has been for upwards of fifty years the most popular man in Lewis, and is, I believe, all round the most accomplished scholar Lewis has yet produced."

We have seen from Mr MacRae's letter of complaint to Mr Adam,

the Factor, that John MacLeod, although dismissed, was still at Galson on the 23rd of December, 1823, employed and paid by the people. After some years another Society used Mr MacLeod's services, and he was sent to Mr MacLeod's congregation in Uig. He lived at Tolsta-Chaolais, where he died in 1832.

Mr MacLeod, Uig, writing to the Society (1833 Report), says, "I have seen him on his death-bed, and I have brought his remains from Tolsta-Chaolais to the burying-ground here (Baile na Cille). I have settled his just debts, and disposed of several things for the benefit of his widow, and the Gaelic School Society."

"A variety of circumstances prevented me hitherto from transmitting to you a short account of one of your Society's most devoted servants. On Monday, 8th October, 1832, died at Tolsta-Chaolais in this parish, John MacLeod, teacher there. He was a native of Skye, and came to Lewis in 1820, as a Gaelic teacher from the Edinburgh Gaelic School Society. He has all along been made eminently useful in several districts of this island, not only in the capacity of a teacher of youth, but for rousing sinners, and convincing them of their fallen state, both by nature and practice, and was at unremitting pains to instruct his fellow-men in the whole doctrines of inspiration, with an understanding and feeling which evidently gave satisfaction that these doctrines were made spirit and life to his own soul. He had the glory of God and the salvation of souls ardently at heart. No christian, indeed, within our knowledge or information was a greater wrestler at the throne of grace for a crumb of the hidden manna for his own soul, and for the prosperity of Zion at large; and we have seen no fellow-traveller to the heavenly city in our day, who was so pointed and tender, both in precept and example, as this singularly devoted character, during the time he tabernacled among us. He was, in fine, day and night, watching on the walls of Jerusalem, and giving no rest, or ceasing not to plead, until the Lord should, to all intents and purposes, make Jerusalem a praise on the earth."

"Several promising individuals, who own that this man's christian labours were savingly blessed to them, have from every part of the island, accompanied his remains to the grave. The removal of a person so eminent in christian attainments is much felt by the whole body of christians, not only in this parish but also in all the Lewis. May the Lord mercifully add daily to the number of His peculiar people, and fill up the kingdom of grace in place of the recently departed saints." "John MacLeod made his will a few years ago, in which he orders the whole of his effects to be divided between the

Gaelic School Society and his widow, one half to the Society, and one half to the widow. But whatever of this money the widow would not use before her death, he appointed to be paid to the Society. So, decidedly, you see his whole heart was interested in your Society's prosperity, which he saw was productive of much good. I think when a few things are sold, and the money received, that each share will amount to £75 sterling. The principal part of the money is now in the hands of a christian friend to whom I wrote lately on the subject. This sum was saved out of the slender income of £20 per annum."

ANGUS MORRISON

Angus Morrison, Ness, was born at Dell in 1805. When he was about fifteen years old he and his uncle went out of curiosity to hear John MacLeod, who had come to Galson as a teacher for the Gaelic Society. On the way back to Dell the uncle and nephew compared notes, and concluded that they were not the type of sinner described by Mr MacLeod in his preaching. So they decided they would never go to hear him again. But the preaching left its mark, and they could not get rid of what they had heard. Angus said that he felt as if his pillow had been stuffed with thorns. It was while he was in this state that Finlay Munro came to visit John MacLeod, and as Angus listened to him the consolations of grace filled his soul. In a short time he appears to have blossomed into spiritual maturity.

Rev. Finlay Cook, who, as we have seen, came to the Parliamentary church at Cross in 1829, called at the home of William Morrison, Angus's father. Angus said to the minister, "If you are no better than the majority of Lewis ministers, you will do little good." Mr Cook did not disapprove of this outburst, and when Angus heard Mr Cook's first sermon he hung his head in shame.

Angus became both precentor and beadle in the church, and later was made an Elder. Mr Cook caused a bell to be put in the church, and Angus as beadle would have to ring it on the Lord's day. Of this he did not approve, yet decided to comply. On the first Sabbath he pulled the bell-rope with such vigour that the bell crashed to the ground, and it was never replaced.

For a time Angus served as a Gaelic teacher at Gress, and used occasionally to visit Caithness and Sutherland to attend the great Sacramental gatherings there. After Alexander Gair had passed to his eternal rest in 1854, Angus carried on his meetings in Wick for the fishermen during the herring seasons.

Angus himself was the skipper of a boat fishing for herring out of Wick. During one of these seasons, while in Wick, he decided to pay a brief visit to a home where the Lord's people used to gather. As was, and is often the case in such circumstances, all awareness of time was lost, and by the time he got back to the boat all the other boats had left the harbour. It was after midnight, and to put it mildly the

crew were not amused. They were sure that they would not be able to cast their nets before the herring would descend to the bottom of the sea. Angus, however, set sail, and when they had scarcely cleared the harbour he gave the order for the nets to be set. Not only did they get the biggest catch that night, but they were also the first to land it in the harbour. The crew, after that, felt that they could not be displeased with Angus, even if he remained all evening with his christian friends.

By 1843 Gaelic-speaking fishermen gathered into Wick in their thousands each Summer. When Rev. Archibald Cook was translated to Inverness North in 1837, the services which he used to hold for the Gaelic fishermen were continued for many years by Alexander Gair. As Sandy was a noted separatist, when the Disruption took place in 1843, the Lewis fishermen wanted to know where Sandy stood before going to hear him; was he a Free-Churchman or not? Sandy tried to parry the question by saying that he was of the Free Church before there was a Free Church. But the Lewismen could not be put off, and said, "What we want to know is what side you are on now? For if you are not on the side of the Free-Church none of us will go to hear you." Sandy had to admit that he was with the Free Church, and as Principal MacLeod says: "Thus the Lewis fishermen did what they could to make the Separatist Freelance toe the line."

In 1862 Angus Morrison emigrated to Canada after his wife had died. There he joined his family, and for seven years he preached to a congregation drawn from the Western Isles and the Highland Mainland of Scotland. Among them the Lord manifestly blessed his labours. He stayed in Canada for sixteen years, and on his return to Ness in 1878, Mr MacBeath was supplying the vacant congregation at Cross. A petition signed by 1,328 persons was addressed to the next General Assembly that Mr MacBeath be licensed and settled as their minister. The Assembly granted this request, and Mr MacBeath was ordained as minister of Cross in 1879. Angus Morrison did not like Mr MacBeath's preaching, and disagreed with him on some points of doctrine. Thus when the Rev. Hector Cameron was translated to Back in 1881, Angus, being an ardent admirer of Cameron, went to live at Back. It was during these latter years that Princ. MacLeod, then a young teacher in Stornoway, where he taught for two years, 1892-1894, formed a close relationship with Angus Morrison, who was then an Elder at Back.

"Angus was a veritable repository of evangelical tradition, a living contact with saints of earlier generations of whom John MacLeod

had always wanted to learn more, as well as improving his knowledge of the Gaelic language, with the help of the former Gaelic teacher of Gress."

"Never did a Seannachie have a more attentive hearer than Angus Morrison had in the young teacher from Lochaber, who used so frequently to tramp the seven miles from Stornoway to Back in order to add to his rapidly growing and carefully garnered stock of information about evangelical stalwarts of a past day. On one occasion, while Angus was ill in bed, a friend visited him and found young John MacLeod squatting on a small stool by the fireside, and peeling potatoes as part of the process of preparing a meal for his friend. And over the distance of the intervening floor-space in the humble dwelling, the two friends discussed matters of mutual interest."

Angus lived at Back in the house of Mairi Sheorais a'Phiobaire. This Mary, who was a sister of Bantrach Neill of 40, Vatisker, had lost her husband in the Back drowning disaster of 1882. She had a son who became a sea-Captain — Captain MacRae. He built the house 200 yards West of the Back church, now known as Zealanda, and known formerly as Tigh a'Chaptain.

According to the late A.N. Kennedy of Back, Angus Morrison's landlady was a pious woman — "One of the best". Her home was a resting place for elderly christians on their way to and from church, being less than a hundred yards East of it, and thus a favourite resort after the services. One of the godly ladies who frequented this home was Iseabail Aonghais Ghreumair. She had a brother who was a schoolmaster in Point — Alasdair Graham — 'Iogal', and it was quite a common occurrence for Mairi Sheorais to send her son down to Alasdair with a verbal message, "My mother wants Alex to come up to write a letter for Angus to the godly men of Wick". Sometimes the youngster would simply say, "Tha mo sheanair ag iarraidh Alasdair", "My grandfather is wanting Alexander." The association with the godly men of Wick seems to have continued to the end of his life, and they must have thought very highly of him, for parcels containing food and clothing were sent to him regularly from his 'brothers and sisters' in Wick.

Angus Morrison died at Back, and it is said that when he was on his death-bed he used to say to the kind lady who ministered to his needs, "Iseabail, feuch nach leig thu dhomh bas fhaighinn 'na mo chodal". "Isabella, see that you will not let me die in my sleep". He died on the 22nd of April, 1894, aged 89 years.

Princ. MacLeod, on his last visit to Back, made reference to his initial visits there and their purpose, and then gave out Psalm 102:11 to be sung, "Mar sgaile chlaon mo laithean sios, is shearg mi fein mar fheur —." On Monday after the thanksgiving service he walked down from the manse, and stood on the main road opposite the ruins of tigh Mairi Sheorais, where Angus Morrison had spent his latter years, tenderly and lovingly cared for by ladies who had been taught that "it is more blessed to give than to receive."

DONALD MORRISON, FIVEPENNY, NESS

Donald Morrison, Fivepenny, was a contemporary of Angus Morrison, Dell. He was converted when only fifteen years old, as he listened to Finlay Munro, the Evangelist. Rev. John MacRae, who was Donald's minister in Ness from 1833-39, had a warm place for him in his heart, and in his old age he would pay Donald the silent compliment of standing in the pulpit while he spoke at the Fellowship meetings on Friday.

Sometimes at these Fellowship meetings some of the speakers were prone to criticize their brethern who had spoken before them. On one such occasion Donald was called upon after a previous speaker had given a trouncing to a younger brother. When Donald rose he said, "When I was coming to Stornoway the other day, I heard the bleating of a little lamb which was unable to find its mother. It ran from sheep to sheep, only to be boxed away. At last seeing one it thought was its own mother it rushed expectantly under it. Unfortunately this was a wedder, which had no milk for it, but rather boxed it, knocking the poor lamb into the ditch."

The writer remembers being on one occasion at the Leverburgh Communion with the late Rev. Duncan Morrison, Dunvegan. We had no cars then but travelled by bus. Returning on Monday, as it was the August Bank Holiday, we picked up some passengers at Tarbert. Among them was a gentleman, who was a little communicative through excess of alcohol. He sat in front of us, and told us of this anecdote of Donald Morrison, which he had heard for the first time in Australia. Our talkative passenger was a sailor, and having fractured his leg, he was at home for a few weeks until it would heal. When he told us of the lamb and the wedder, I said to him, pointing to Mr Morrison, "Well this is the lamb." Mr Morrison had told me at Leverburgh that when he was a very young christian he was called upon to speak to the question at Crossbost. After him a man from Park was called, and he gave Mr Morrison a severe trouncing. Rev. Angus MacLeod, who was then the minister of Park, was closing the question and spoke of Donald's anecdote of the lamb and the wedder. He then turned to the Park man, and said, "Although you had no milk for him, why did you box him?" This stunned our

verbose passenger into amazement and silence for the rest of the journey.

It is said of Donald Morrison that his son came in one day and said that he had met a woman who asked him whose son he was. When he told her, she said, "You are the son of a great thief." His father said that the woman must have been Catriona Thangaidh. This was her way of informing him that he had captivated her heart.

Donald once went to a house when at the Harris Communion. At the table they pretended to commence eating their meal without asking a blessing. This was too much for Donald, so he did the necessary himself. At bed-time they seemed to be preparing to retire without any signs of having evening worship, so he had to conduct it himself. When Donald was asked at church where he stayed, he told them, but was then quickly assured that he had stayed with the godliest man in the parish. He then realised that these people wanted to test him. When he entered the church everyone was seated, and he was told he must conduct the service. At the close a woman came over to him and told him, "I have prayed for fifteen years that you would come to Harris, for I heard you fifteen years ago at Glen Valtos (Uig), and got such a blessing that I have never since ceased to pray that God would bring you here, and now you have come."

Rev. D.J. Martin, of Stornoway and Oban, tells us that he once heard Donald Morrison speaking to the question, and that he related how Murdo Stewart, the Catechist at Back, fell sometimes into darkness and depression, especially during illness. Donald, having heard of the Catechist's predicament, told how he visited him, and found him sitting at the fireside. The Catechist said to Donald when he appeared, "Do you know what text I was meditating upon when you came?" "Some poor text" said Donald. "This text" said Murdo, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." Well I knew that that is the sort of text you would be meditating upon, but that text is not for you, but this one is, "For ye are dead, and your life is hid with Christ in God." The Catechist clapped his hands with joy, and began to praise the Lord. They began to sing a psalm, and when the neighbours heard the singing, for the Catechist had a sweet voice, they flocked into the house, and they continued to sing and to pray until dawn.

Donald used to tell how as a young man he attended a prayer meeting in Callernish. A notable christian woman, known as Anna, Nighean an t-Saoir, in that district, had an embarrassing way of telling young men what she thought of their public devotions.

Donald was terrified of her reactions, should he be called upon to pray, something he might reasonably expect as a stranger. He was duly called upon, but strangely enough it was after he had concluded that he saw her sitting behind him. She later shook his hand and said, "You began and finished as I prayed you would. Some weary us with too many words, so that we cease to pray with them, and then prayer becomes unprofitable." This advice helped Donald to be brief in all his public exercises.

Donald was sometimes conscious of spiritual desertion himself, but this was often used to administer comfort to others. Speaking in the open air at Glen Dell, he referred feelingly to the way believers lost their receipt for what they had carefully deposited in the heavenly bank, and concluded thus that they had lost their all. To these Christ would say, "Although you have lost your receipt, your name is still in the Book of Life, and your treasure is safe in my hands." Our salvation is not dependent on our feelings, but on the atonement rendered, and on the covenant which is ordered in all things and sure.

Donald as an old man met big MacRae on his way to a Communion at Uig. MacRae asked him whether his chief motive in going to the communion at Uig was to hear the gospel or was it for some other reason. Donald replied, "To be honest, Mr MacRae, No. My reason for coming so far is that I may have some further converse there with my brothers and sisters in the Lord before I leave this world". MacRae replied, "I have always held you in high esteem, Donald, but I never thought more of you than I do today".

JOHN MORISON, HARRIS

John Morison, Gobha na h-Earadh, was born at Rodil in 1790. He is buried at St. Clement's. Tradition says his ancestors lived in Pabbay, which on account of its fertile soil was in medieval times consecrated to the maintenance of the church. It was in such ecclesiastical connection that the name Morison originated — Mary's son — Gaelic Moire and Norse — Son. Tradition says there were two septes of the Morisons, the Scandinavian and the Celtic. The Norse spelt it with a double 'r' — Morrison, and the Celtic with a single 'r' — Morison.

John Morison was connected with the Ness Morisons, and was a descendant of Roderick Morison, an Clasair Dall, of the Bragar Morisons. Roderick was destined by his father to study for the church, but while at school in Inverness with his two brothers he lost his sight through small-pox, and became Scotland's last and greatest harpist.

On serious occasions, John Morison dressed in brown frock, blue breeches, and beaver hat (Casag dhonn, briogais ghorm, agus ad mholach dhubh). His constant sportiveness never detracted from his dignity; wise with a blend of charming loveliness. Feared in rebuke, yet serene and tender. He was entirely self-educated except for one month in a school at Rodil. He had a most retentive memory, and continued his self-education so that he could write in both English and Gaelic, and knew some Latin.

He worked as a smith for twenty three years. At about 1820, at the age of 30 years he married Sarah MacLean, whose father was a MacLean from Duart, and her mother a Gillies from Skye. They lived nine years in happiness, having two sons and two daughters. His wife died in 1829, and he greatly mourned her, although he knew that theirs was a heavenly love that burns forever.

In 1821, he composed 'An Ionndruinn', which utters the longing of a soul after the higher spiritual life. Although conscious of his sinfulness, he confesses that at that time he sought "The Unknown God", and although perusing the Bible, he found no rest for his soul.

About this time Rev. John MacDonald, of Ferintosh, was requested by the S.S.P.C.K. to visit St. Kilda, which he did in 1822.

On his way there he visited Rodil on the 7th of September, having been compelled to take shelter there because of adverse weather conditions, which continued for a week. MacDonald preached to the people of Harris, and having announced an evening meeting, John Morison, having listened once, was anxious to hear once more what he thought he would rarely, or ever, hear again. He asked a friend to accompany him, but he advanced the excuse that the house would be full. Morison replied, "Well I shall go should I not get past the door."

There was no precentor, and Morison was asked to stand in. The Text was 1 Timothy 1:15. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." John Morison was released from his bonds, and on MacDonald's departure he continued the good work himself. He soon came to know and enjoy the fellowship and instruction of blind Donald Munro of Snizort, whom he esteemed so much as to name one of his children after him, viz., Dr Donald Munro Morison.

Alexander MacLeod, Ung na Cille, wrote of Morison as follows about 1830: "John Morison in Harris, by trade a blacksmith, was brought under the power of the Truth eight or nine years ago. He is a man of uncommon powers of mind, and of great prudence. After he came to a comfortable hope through grace, the state of those around him fell heavily on his soul, and his first attempt to spread the light of truth was by conversation. He was regarded as having the natural use of his reason greatly impaired. While some pitied him, others hoped time would cure him. In course of time he began to read publicly the Scriptures in his own house; and as a matter of course the people would flock about him to hear if he should say something strange. His manner at first was to sit in some convenient part of the house, and read. If he came to some striking passage he would stop to make some suitable and plain remark. It was a common thing that someone more daring than another, and sometimes two or three at a time, in one voice, would encounter him. Then followed a debate with all vigour, and all was attention. Sometimes he would be hard put to, which made him study the Scriptures with patient and close attention. The debate being ended he would proceed for a while, until something new gave occasion for another debate. Thus were the Sabbaths spent for a length of time. These debates, altogether spontaneous, had a happy and influential effect. The people freely brought forward their objections, and their ideas of things, and John Morison had thus a fair opportunity of bringing the truth clearly in contact with their notions and conditions. Thus was a conviction

forced upon many. Opponents lost their strength, and open sins began to hide their head. The voice of secret prayer might be heard here and there, and Bible rule became more regarded. Having thus surmounted many and violent conflicts, heaps of abuse, gross slander and misrepresentations, and things growing quieter, he ventured out from his own home to the neighbouring villages; and waxing bolder and bolder, he attacked with the weapons of truth the strongholds of Satan, and the working of iniquity . . . In 1828, the S.P.C.K. gave him a Commission, . . . and when his lawful calling permits him, he goes about from place to place, exhorting and Catechizing. In course of time he organised prayer meetings, wherein three or four Gaelic teachers in the island assisted him. These prayer meetings began, I think, in 1830. At the first of these prayer meetings at Tarbert in the open air, the number present was said to be above 2,000. Family worship was set up in each family, and all, old and young that could lisp, were given to frequent private devotion. All were given to silence and meditation, except when two or three met each other and talked seriously of their state and of the truth.

About the same time the house of John Morison was crowded at night, at the time of worship, which was a new thing; and the meetings in the part of the island where he resided were numerous and closely attended. Nothing unusual, however, took place for several weeks. After Murdoch MacLeod left the place where the awakenings were going on, he came to see John Morison, and at the first meeting they held, the work of awakening began. At that meeting John Morison, who opened by singing and prayer, while reading the chapter of Scripture, was so overcome by the truth, and so overwhelmingly melted that he could not proceed to address the meeting; many of the people also were, during the reading of the chapter, silently melted and overcome. Thus Murdoch MacLeod had to exhort the meeting, during which more were deeply melted, and others cried out in deep distress. John Morison, recovering, also addressed the meeting, and there was a mighty shaking among the dry bones as these impressions were now heightened and rendered more general. These meetings continued every evening, except Saturday, and three were held on Sabbath. After the meetings the people quietly found their way privately to the rocks on the shore where they wrestled alone with God. Vain songs were now replaced by the songs of Zion, and serious conversation took the place of idle talk. Love and good works took the place of backbiting and abuse.

Even the children laid aside their youthful amusements, and might now be seen here and there in the furrows of the field, on their little knees lisping their supplications to the Father of mercies."

Dr MacDonald revisited St. Kilda in 1824, and again in 1827, in which latter year he also visited Uig; of that we shall have more to say later. In 1830 he revisited Harris to the poet's great delight. He himself related his feelings on this occasion to Dr MacKintosh MacKay as follows: "Some one came one evening to the smithy where I was hard at work at the anvil, and mentioned that Dr MacDonald had come. I tried to subdue my emotions and longed for the absence of the messenger. When he had gone I ran to the smithy door and bolted it. I could then when alone give scope to these emotions. I danced for joy — danced round and round the smithy floor; for I felt a load suddenly taken off my spirit. I danced until I felt fatigued; and I then knelt down, and prayed and gave thanks."

Dr MacDonald was able afterwards to testify at a public assembly as to a smith in Harris, who had as much realised the meaning of the good news as all the ministers he knew put together.

As far back as 1823, the Disruption had already virtually taken place in Harris. The majority of the parishioners had forsaken the parish church, but in this John Morison was not a leader, although he joined the body of dissentients. He showed his fellow-parishioners that the evil arose not from the Scriptural constitution of the Church of Scotland, but from the mal-administration of its government; and his counsel to them was to wait for better times, and to trust in the Church's Divine Head for the time and way of her deliverance.

For his faith he suffered the spoiling of his goods, but an aristocrat by nature, he rose above the trial, and no word of bitterness escaped his lips.

Morison loved the Sabbath rest, which he kept after the fashion of the Puritans. He suffered no bread to be cut with a knife; dishes washed by his servant, contrary to the rules, he ordered to be put outside, never to be used again. He did not retire either on Saturday or on Sabbath until after midnight. He kept the day holy unto the Lord, his whole being being pervaded by memories of the "Resurrection and the Life".

After the lengthy and manifold labours of the day he sometimes fell asleep at prayers, through weariness and sheer exhaustion.

For the convenience of those coming from a distance, he, in his own house set up seven or eight beds.

After the death of his second wife, Catherine MacLeod, from

whom he had a son and a daughter, Donald Munro and Catherine, he married Mary MacAulay, with whom he had six boys and one girl. Louis died in infancy; John, Roderick, Margaret, William, Donald and MacKintosh (after Dr MacKintosh MacKay). After Morison's death the widow went with her family to Canada.

In 1843, Morison was appointed as Catechist by the Free Church. He died at Leacli, Harris, in his sleep, on 6th December, 1852, and was buried in Rodil, the then Westminster Abbey of the Isles, there to lie united to Christ until the resurrection.

REVIVAL

In 1823, Alexander MacLeod was, through the patronage of Mrs Stewart MacKenzie, appointed to the vacancy at Uig. He visited Lewis in January, 1824, and wrote Mrs MacKenzie on the 5th of February as follows: "I have heart-felt satisfaction of giving you good tidings of great joy. Through the whole island there is a great thirst for religious instruction and information." He was settled in Uig in April, 1824, and was therefore aware that the revival in the island had already begun. Here and there the Gaelic teachers had been at work for more than ten years, but as yet any impressions made were confined to the isolated localities in which the teachers laboured, and very little of this had appeared in Uig.

It was round Mr MacLeod's ministry that the most important occurrences in our religious history took place. This period shall, therefore, be dealt with more minutely.

Until the Edinburgh Gaelic School Society began its work in Lewis, the densest intellectual and spiritual darkness held universal sway in the island, and Uig was by no means better than the other districts in this respect. Although the ground-work had begun with these teachers in instructing the people to read the Bible in their own tongue, we hear of no apparent effect before 1820, after which we notice some movement among the dry bones through the preaching and evangelical zeal of Finlay Munro and John MacLeod, Galson.

Before Mr MacLeod was settled in Uig, it was reported that when he would come he would not baptize a single child unless the parents were exemplary in conduct, and stood a searching examination in Scripture teaching. The entire parish discussed the situation, and all the parents crossed the moor to Harris with their unbaptized children, and Mr Bethune, the minister of Harris, sprinkled them all without ado.

When Mr MacLeod landed in Stornoway on his way to Uig, he was accosted by that stalwart christian, Murdo MacDonald, locally known as Murchadh Mór nan Gràs. Murdo had been converted while listening to one of the Gaelic teachers reading Boston's "Four-fold State". He bluntly asked MacLeod where he came from, to which MacLeod replied, "Who gave you authority to catechise me?"

Murdo replied "The Holy Spirit". "Oh if that is so" said Mr MacLeod, "I came from Stoer, in Assynt. There I was born and brought up. I have been a minister in Dundee and Cromarty, and I am on my way to be the minister of Uig, where I hope to preach the gospel in its glory and wonder." MacDonald replied, "It is sorely needed there, for there is not a soul in that parish who knows anything about it, except one herd laddie, and they think he is stark-mad." The herd laddie referred to is supposed to have been Malcolm MacRitchie, who later became the minister of Knock.

In 1818, there were only two Bibles in Uig, one in the church and one in the manse. That year Malcolm MacRitchie got a loan of a New Testament in Gaelic from a friend in another part of the island, along with Baxter's 'Call to the Unconverted', and Alleine's 'Alarm'. Through reading these his conscience was pricked, but he had no one to guide him to the fountain of salvation. He had a great desire to procure a complete Gaelic Bible. In 1820 he heard it was on sale in Stornoway, so he travelled thirty miles across the moor to procure one. When he arrived he discovered the price was five shillings, a sum which he did not possess, so he had to return without it. Shortly after this he salvaged a cask of palm oil on the shore, and having reported this to the Custom-House at Stornoway, he received five shillings for it. He immediately set off again for the Bible, and duly returned with the desired treasure. This was in 1821, but before that MacRitchie had obtained another treasure, even the forgiveness of his sins.

News of the Bible soon spread, and the neighbours gathered to hear him reading it. Mr Munro, the minister, was not too pleased when he heard this, and threatened to remove MacRitchie's father from the glebe land, as he was the minister's man. The father replied, "You can take the land from me, but you cannot take grace from Malcolm."

When Malcolm was under conviction he went to the manse to see if he would get some comfort from Mr Munro: but when he went a second time all the doors were locked, and the maids were peeping through the windows, being terrified as Mr Munro had told them Malcolm was insane.

In 1823, at the age of twenty, MacRitchie taught at Aline, Lochs, and a work of grace began among the people there. Night and day, children, parents and even grandparents attended his school together. He used to say in later years that he would be happy if he saw as much fruit of his labours in the three congregations of which

he was a minister, as he had seen in that small township alone.

Whatever hopeful impressions were made on Mr MacLeod's mind during his visits to Lewis, in January 1824, as soon as he was settled in Uig, he was made suddenly aware of the stark reality of the darkness that prevailed in his new charge. However strange it may appear to us now, when he held his first prayer meeting in Uig, he was shocked to hear one of the former Elders of the congregation, on whom he had called to pray, beseeching the Almighty as follows: "O, Lord, thou knowest that we have come a long way to this meeting. We have put ourselves to a good deal of trouble, and we hope that thou wilt reward us for it by casting some wreck on the shore on our way home." Another requested God to grant them a large catch of cod and ling in return for their good service in attending the meeting today; while still another spoke of the death of our Lord as a great calamity, "Is latha dubh dhuinne an latha bhàsaich Criosd." MacLeod said, "Sit down man, Sit down! You have said enough."

After the Sabbath service he was appalled to discover that whisky and tobacco were being sold outside the church, even on the Lord's day, and this abuse he attacked at once.

There were more than the herd laddie who longed for MacLeod's advent. At least one ardent soul in the parish, whose eyes waited for him, saw his figure silhouetted against the sky, surrounded by a golden halo.

Mr MacLeod did not hold the Sacrament in the Summer of 1824, but postponed it for a year. At the end of the year he postponed it for another year, claiming, as we shall see from his letter to Mrs MacKenzie, that he had in the parish no sacramental tables or cloth, or any of the things needed for such a solemn occasion. He said such a postponement would be a great disappointment to him and to others.

This postponement for a second year of the Sacrament raised a storm, and Mr Cameron, Stornoway, who had been inducted there in 1825, decided to send a bag of tokens to the Uig communicants through a messenger. Word reached MacLeod of this, and he consulted Big MacRae, who was one of his teachers in 1825, and Francis MacBean, who had also been a teacher, but was now, after being an Inspector of schools, acting as a road-contractor and school-builder. As the parish schoolmaster, MacRae was under the jurisdiction of the Presbytery, but MacBean was not, so it was agreed that the latter should deal with the man carrying the tokens. He met the man with a fierce and sudden demand, "The tokens or your life, Sir." So the tokens were quietly handed over, but the matter did not

end there. MacLeod was called to task at the next Presbytery meeting, not only for the action taken to keep the tokens from the people, but also for his disturbing sermons. MacLeod refused to keep the Sacrament, and was sentenced to a year's silence for contumacy.

MacLeod stated at the Presbytery that it mattered not what they would say or do to him, so long as he had the Lord on his side. The term he used for the 'Lord' was the "MINISTEIR MOR". Simson of Lochs, who was a giant of a man, was in the chair, and he thought Mr MacLeod referred to himself as the "ministeir mor". Taking this as a compliment, he blurted out, "That's right MacLeod, I am with you, and we shall defy them". He then pronounced the benediction, and there the matter ended.

It may appear difficult to explain this spiritual desolation in Lewis, and the darkness that prevailed in Uig in particular, especially when we remember that a stated Protestant ministry had for a considerable time been settled among the people. The answer is that the Lewis ministry was not an evangelical one, for Moderatism held sway, and a secular selfish indifference to the eternal interest of souls, with its blighting effects on the moral and religious nature and susceptibilities of men was the fruit reaped.

Mr MacLeod discovered that nearly all the people on attaining a certain age flocked to the Lord's table as a matter of course, and eight or nine hundred were actual communicants. Family worship was unknown among the people, and even at the manse. The large majority attended his services, but at best they only indicated that "Stupid attention", as John Wesley used to call it, which reveals the vacant mind and the unsympathetic heart.

This attitude continued for about a month. The poor people could not help noticing the difference between the earnest and faithful preaching of the gospel by Mr MacLeod, and the monotonous repetition of the meagre and almost meaningless stock of less than half a dozen discourses which formed the tread-mill round of pulpit exercises in former days. Here was a preacher who preached the eternities, warning them of the wrath to come for Christless sinners, and proclaiming a way of escape through a crucified and risen Saviour. At first he returned from the pulpit to the manse with a heavy heart, but decided that he must visit the people in their homes, not to gossip, but to press home the truths he had preached. After two months the stupid attention and vacant stare passed into wistful

and anxious listening, and in some cases into a heart-wringing inquiry of "What must I do to be saved?"

For the first six months he had no helper as teacher or Catechist. In addition to the Sabbath services, he held a lecture on Thursdays, and prayer-meetings were regularly conducted. Schools were soon planted throughout the parish, and the district was later highly-favoured in the type of teachers he procured. Some of these later became ministers, as John MacRae, John Finlayson, Peter MacLean, Malcolm MacRitchie, Alexander McColl and John MacQueen. During their teaching periods in Uig they were magnificent assets to the congregation. When Mr MacLeod realised the state of the congregation, he decided, as we have noted, not to dispense the Lord's Supper during the first year of his ministry, and actually did not hold a communion until June, 1827, that is more than three years after his arrival. He felt he would have to declare unto them the whole counsel of God, and so wait and see what God might do in His grace.

Mr MacLeod's own description of the situation as given in his short Diary, covering the period from 2nd June, 1824 to 27th March, 1827 is our best guide. He writes: "Having been inducted as minister of this parish on the 28th day of April last, I now, in humble dependence on the grace of God, commence to give some account of the moral and religious state of my people at the time of my Induction, and of the particulars that occurred among them since that period. The first month they were extremely attentive to the preaching of the Word, but the Truth made little impression on them. They seemed to be much afraid and astonished at the truths delivered, yet seemed at a loss to understand what they heard. Having commenced to examine several of the parents, previous to my dispensing the ordinance of Baptism to them, I found that they, with very few exceptions, were grossly ignorant of the truths of christianity as revealed in God's Word. In questioning them regarding the Covenant of works and the Covenant of grace they acknowledged that they were perfectly ignorant of the origin, nature and systems of both. Only a few could tell the names of our first parents, of Noah or of any of the Patriarchs and Prophets, and few could tell the nature of our Lord's mission, and the names of His disciples and their history. In asking the number of Sacraments which Christ appointed, the answer in general was seven. Their hope of salvation was based on good conduct, doing their best; and regarding their

hope for heaven they said it would be a wonderful favour to be somewhere on the borders of that happy place, though not admitted to the Society of the holy. This shows that the polluted remains of Popery was the only notion they had of christianity. Swearing, lies and stealing were common, yet in general they were kind and obliging, with but few instances of drunkenness and uncleanness among them. Thus I found that I had to begin with the first principles of Christianity, and take great care to render the truths delivered intelligible to them."

On July 5th, 1824, he continues, "From 2nd June to this period many people from the neighbouring parishes attend divine service regularly, and many young and old seem to be under serious impressions. They now give close attention to what is spoken. Many young and old are in tears every Lord's day, and several are so affected as not to be able to contain themselves, or to retire."

A great thirst for the word of life seems to have arisen in many hearts throughout the island, and the preaching in Uig became the centre of attraction. Incredible efforts were made by earnest souls in all parts of the island to be present at the preaching of the Word in Uig, even on ordinary Sabbaths. Men and women travelled from Ness, Back and Knock, distances of 20 to 40 miles, to Uig ferry on Saturday to overtake the boats for church, which often required to leave very early on account of head-winds, and the distance to be travelled by sea, which cannot be less than 10 to 12 miles.

On his entry on August 10th he continues, "The same appearances are still increasing in our congregation every Sabbath day. A considerable number are so affected that it is with difficulty that I can go on sometimes with the sermon. Others are much afraid that such impressions may come their way, and there were instances of several for two Sabbaths that retired from the congregation when some were thus affected, from the apprehension that they would be the next that would become subjects of similar impressions. After having reprimanded them for so doing, they never behaved disorderly afterwards."

On December 24th, 1825, a year and eight months after his induction, he writes, "O how much have I to praise the Lord for His goodness to my people since I came among them, especially of late! They now come to me from every corner crying, "What shall we do to be saved?" It is manifest that many of them are the subjects of deep conviction, and others enjoy some of the consolations of the gospel by faith. In April, 1824, I could get none in the parish that I could call

upon to pray at our prayer-meeting, but now I have more than twelve I can call upon, with liberty and pleasure, to that duty in public." This shows that it was his practice to call upon them to pray publicly before they became members, as his first observance of the Sacrament was in June, 1827, when only six came forward.

"Glory be to God", he says, "for this wonderful change! May I never forget His benefits! Blessed be God for His unspeakable gift!"

On December 25th he preached from Matthew 28:5. The people were in general much affected during the whole service; "But", he says, "when I came to the practical application of the discourse, and showed that the words "fear not" were turned vice-versa to all unbelievers, and that their fears and terrors, terrors unspeakable, would never terminate through the rounds of eternal ages, if the offers of salvation were rejected, you would think every heart was pierced, and general distress spread through the whole congregation. May it bring forth fruit."

On January 1st, 1826, as he reminisces on the Lord's goodness to him he feels greatly encouraged, and looks with great expectations to the future. He writes, "Remember, O my soul, how the last year which is now terminated, has been crowned to thee with very many signal deliverances and numerous mercies in the adorable providence of God, and encouraging pledges of His special goodness and favour to us in the gospel of His dear Son. Forget not the 10th of June, 1825, when on that tempestuous day you were in a small barque tossed on the mighty and roaring ocean, and when all thought you were destined for a watery grave, that the mighty God of Jacob rebuked the storm and brought us into safe harbour. I might well say, as one of Thy dear servants expressed himself on another occasion when in deep affliction, "Joseph was rough, but he was kind." . . . "Meditate upon the gradual steps by which the Lord is approaching and manifesting Himself to not a few of this people, and muse with delight upon the progressive growth which so conspicuously appears among the subjects of grace in this parish . . . and when in the last two months of the year, Thou, O Lord, hast been pleased to be more liberal of Thy special grace to sinners among us, may we not be greatly encouraged that Thou mayest be pleased to continue the special favour to this people, and to him who is appointed to declare Thy counsel among them."

On June 4th, 1826, he writes, "Our young converts are making progress in knowledge and experience. One of them under sharp conviction, in stating his case to me, said that he thought every single

letter in the Decalogue was as the continual noise or sound of a tremendous trumpet against him, and that he felt himself often so near the vengeance of the holy law to be executed against him, that he imagined there was not the thickness of a leaf of paper between him and the immediate execution of all the threatenings of Sinai against himself."

On June 6th, 1826, Mr MacLeod writes, "Although we have carried on our public meetings here for a considerable time past, we have had no private meeting. We have regretted exceedingly that we have not had it conveniently in our power to establish such a meeting hitherto. But today a private meeting was opened in the parish, which I trust will be countenanced by the Lord of the vineyard, and to which He will vouchsafe His special and effectual blessing. The regulations of this meeting are not yet fully drawn up, nor are they intended to be drawn up, but as time, circumstances and experience may call for additions to them. The first resolution is that none will be admitted as members of the meeting but such as are in the opinion of the church partakers of real grace. They are to be examined upon their faith, change and experience, and though in the opinion of christian charity we might receive scores into this meeting, yet this being the first private meeting ever opened in the parish in the memory of man, we intend to form a precedent for our successors, namely, to receive none into this meeting but such as give evidences that they are decidedly pious, and thus we exclude all others from this meeting, however promising in their first appearance. But if they are found to grow in grace, knowledge and conversation becoming the gospel of Christ, the meeting is always open, and its members are ready to receive such with open arms of joy and consolation. But whilst we exclude the generality of professors from this meeting, the public meetings are still continued, and a general invitation is given to all to attend them."

This was probably the origin of the "Coinneamh Uaigneach" or private meeting in Lewis, but it had existed on the mainland long before this. It is rooted in the Fellowship meeting, or vice-versa, as we shall see later when dealing with this aspect of religious life.

On January 1st, 1827, Mr MacLeod writes, "Thy merciful interpositions, and thy defence from my inveterate enemies, and those that hate Thee, O Lord, will be recorded by me in praises of Thee during my pilgrimage on earth."

On March, 27th, Mr MacLeod says he has not preached since the 3rd of February because of illness, and records, "But when despaired

of by all human witnesses that saw my low condition, Thou hast been pleased to rebuke my complaint, and to withhold the rod. Thou hast been pleased to remove my bodily pains in time of need, and Thou hast kept my mind serene and composed, looking for the coming of the Bridegroom, and expecting that it was the fixed time of my departure." This is the last entry in his Diary, but this was not the time of his departure, for his life extended to the 13th November, 1869, when he was 83 years of age.

Although Mr MacLeod's Diary ends on March 27th, 1827, we however have an account of his first Communion given by Mr MacLeod himself. This is given in the brief Memoir with the Diary and sermons published by the Rev. D. Beaton, Wick, in 1925, and reprinted by the Westminster Standard Publications, in 1959.

This is Mr MacLeod's own account of his first Communion held at Uig after his settlement:

"Uig, June 25th, 1827. Yesterday the sacrament of the Lord's Supper was administered in this place, and much of the presence of the Lord appeared in the congregation. There were from 800 to 1,000 communicants formerly in the parish, there being a habit of indiscriminate communion. This is the first occasion we had the communion here in my time, and only six individuals have come forward to the Lord's Table. There were no more than twenty communicants in all. The whole of the unworthy communicants kept back, and a great many of our young converts did not take upon them to come forward. The congregation was much impressed the whole day. When the elements were presented there appeared as a shower of revival from the presence of the Lord through the whole congregation, and in serving the first and second tables, (there being two tables only), the heavenly dew of gracious influences was evidently falling down on the people in so conspicuous a manner that, not only the friends of Christ, but also the enemies of the Lord cannot forget an occasion and a scene so singularly remarkable, in which all acknowledge that God was of a truth among us. But all this might be called the commencement of what happened afterwards, for when our young converts saw the uncommon liberty that was granted to the pastors in addressing those who sat at the table, they were still more impressed and filled, as it were, with new wine and holy solemnity. Much disappointment now appeared among several of them that they had not taken out tokens, and so were not prepared to come forward. Pungent conviction, towards the evening, took hold of some of them for not obeying Christ's command. It was a

night ever to be remembered in this place, in which the whole of it was spent in religious exercises, whether in private or together with others in cases mingled with unusual instances of joy and sorrow. While these things were carried on, the ungodly themselves were in tears, and iniquity for a time dwindled into nothing, covered her brazen face and was greatly ashamed. On Monday, many felt sadly disappointed when they saw that the ungodly had kept back from the table, and when they perceived that the Lord's people were so greatly refreshed in commemorating his death, that they did not timeously prepare for the duty, and that, after the Lord in every way cleared the way for them, they were not ready. This circumstance caused much sorrow, and more so as there is no doubt but some supposed that some of the most promising of the Lord's people would not communicate at this time. But when they saw that those went forward, and that they themselves were not ready, and when they were convinced then in their consciences that they were led to follow the example of men rather than a sincere regard to Christ's command, and the commemoration of His dying love, the whole circumstances of the case came home with peculiar force to their consciences, and they were humbled low in the dust. But this prepared their souls for receiving the excellent sermon preached by the Rev. Mr MacDonald (Ferintosh) on the following day, from John 16:22, "And ye now, therefore, have sorrow, but I will see you again, and your hearts shall rejoice." The Lord's people were greatly impressed and refreshed by this sermon; and they descended from the mount with songs and praises."

It is said that at one stage of the service there was a burst of universal sobbing, and only the two precentors, Malcolm MacRitchie and Angus MacIver, along with Mr MacDonald, kept the singing going. Many afterwards came to the minister and asked who had spied on them, as the secrets of their hearts were revealed from the pulpit, but they soon discovered that the revelation came not from men but from the Lord.

Uig had become a well-watered garden, and the fewness of the communicants was an indication of how completely the people's minds had been changed as to their duty in sitting at the Lord's Table.

Four years after Mr MacLeod's induction, i.e. in 1828, it is said that 9,000 people were present at the Uig communion. The spirit of prayer and supplication was given to the people, and in dispersing

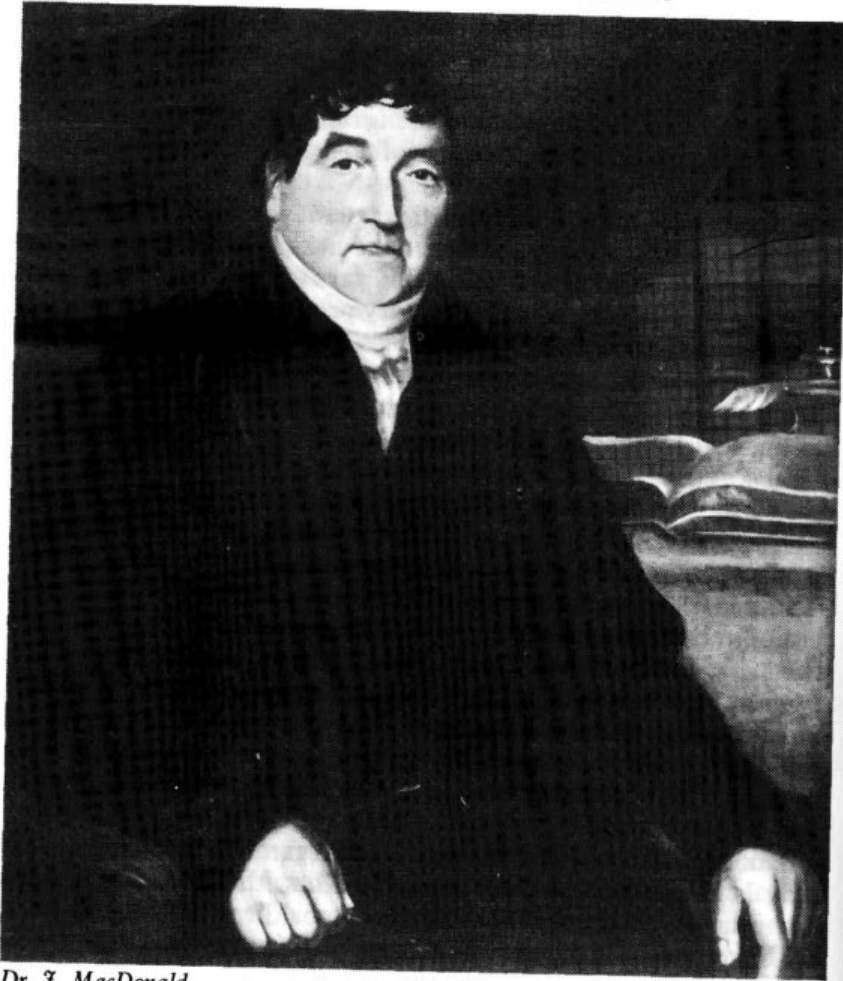
from the public means of grace, they met in private, and poured out their hearts to God.

In 1833 a vast concourse of people, including many from Uist and Harris, attended the communion at Uig. The change in the life of the people affected not only their devotional habits, but shaped and fashioned their whole conduct. An eye-witness wrote, "At all hours, from 8 p.m. to 1 a.m., I have heard people at prayer as I passed by." A naval captain, who lay off the island at that time, and who had many opportunities of observing the ways of the people, bore this testimony: "They are an extraordinary people here; one cannot but be struck with their honesty, kindness and sobriety. I think I have never seen a drunk person out of the town. One hears of religion elsewhere, but one sees it here in everything."

The Rev. John MacRae, "MacRath Mór", testified that the finest moral spectacle he had ever witnessed during his whole career was that of the congregation of Uig under the pastorate of Alexander MacLeod. Yet he also remarks after listening to one of Mr MacLeod's sermons, "That it was a striking instance of how the foolishness of preaching was made effective by God." Mr MacLeod's sermons attached to his Diary are, however, full of meat for those who "part the hoof and chew the cud".

Of the movement at Uig, Prof. George Smeaton said that it was the purest revival that he knew of in the history of the Church in Scotland, unless the awakening in Arran surpassed it in freedom from wildfire and fanaticism. It was so free from excesses, and its fruit was so lasting.

A note of the mystery of Providence regarding Dr MacDonald's arrival at Uig is worthy of a place as we deal with Mr MacLeod's first Communion. In April, 1827, Dr MacDonald was unable to land in St. Kilda, because of stormy weather. In June he tried again, after being twice driven back, the workmen having gone to the island with the building material for the church some time before. Dr MacDonald was accompanied by his second son, and left home on the 2nd June, 1827, coming to Bracadale on the 16th. He sailed for St. Kilda on the 17th, getting as near as fifteen miles to the island, but was forced to turn back to Harris. After remaining some days, due to the adverse weather, he decided to cross to Uig. Mr MacLeod had given him a pressing invitation to assist at his Communion on the 24th of June. On the 22nd he and his son set out with a guide and staff in hand, and arrived at the Uig manse on Saturday, the 23rd at 11 a.m.



Dr. J. MacDonald

Mr MacLeod was in a weak state of health at the time, and Dr MacDonald preached on Saturday, Sabbath forenoon, and on Monday. The number present on Sabbath was not under 7,000, and the Doctor says that "The occasion was a season of awakening to some, and of refreshing to others, and to myself."

When Dr MacDonald arrived in Uig on Saturday, the people were not aware of his presence until he appeared in the preaching tent. Mr MacRae, Barvas was expected to take the service, and some did not expect very much from him. It is said that one of the godly Gaelic

teachers from Assynt, Murdo MacKenzie, who was at that time at Laxay, Lochs, was so displeased that Mr William was to preach on Saturday, that, without, absenting himself, he went behind the preaching-box with his back to it. When the psalm was given out he said, "You cannot spoil that on me anyway." Then came the prayer, and as MacKenzie listened he said, "Pity him who says that Mr William has no grace." As the prayer continued he said, "If I have grace myself, so has Mr William." As the Doctor still continued he said, "I swear that Mr William has grace." This was the Doctor's first service in Lewis, and one wonders what Murdo MacKenzie had to say by the time Mr MacDonald had finished on Monday.

On Tuesday Mr MacDonald and his son returned to Harris, but they were not able to land in St. Kilda until the 9th of July, and on the 11th of July he laid the foundation stone of the new church there.

A letter written by Mr MacLeod to Mrs MacKenzie on the 30th of November, 1824, is worthy of inclusion here. It is as follows:—

Manse of Uig, 30th Nov. 1824.

Hond. and Dear Madam,

It is time that I should acknowledge your very friendly letter from Brighton, dated on the 18th February last, and duly received at Cromarty. As I do not apprehend that you have for once supposed that my long silence arose from ingratitude to so generous a Benefactress, and a valuable friend, it would be doing us both a degree of injustice to offer any apology for my long silence on that score. My being so closely engaged in the exercise of my parochial and sacramental duties since I came to the country have necessarily taken up so much of my time that I was obliged to limit the length of my correspondence to cases of pressing duties and urgent necessity.

You will be gratified to hear that the work of the Lord is still prospering in this island. The thirst of the inhabitants for religious instruction is increasing daily, and gospel obedience and gospel fruits, as characteristic of those who profess the Lord, evidence that they are subjects of divine grace. I am convinced that you will also be interested to learn that we feel happy here, though we miss considerably the good society that we left behind us in the East corner of Ross-shire. The repairs and additions to the manse and offices are still going on, and I trust that once our present inconveniences will be over, we will be by and by comfortably situated. My greatest regret and inconvenience now is the want of a church. The attendance on divine service is so regular, and the population is so great that up to

this date I have not preached within doors but once since my settlement in the parish; and though I was apprehensive that preaching in the open air might prove injurious to my health, being not in the habit of it, yet blessed be God I felt no bad effects from it. I am convinced that I would be disposed to put up with inconveniences to oblige you so far as possible, but with many more from the consideration of being the Honoured instrument of gaining souls to Christ, yea, to go through any difficulty in the strength of divine grace for the sake of preaching the everlasting gospel successfully to immortal souls, and for extending the dominion of Immanuel's Realm. And sure I am, to say the least of it, that no place in this kingdom stood more in need of hearing the gospel trumpet than this corner.

Now on the subject of a new church I think it quite unnecessary for me to say anything. First, as I firmly believe that you and Seaforth are warmly disposed to promote Zion's interest in this place, and secondly as the request of building a church with the least possible delay is so reasonable, it being indispensibly necessary, and through confidence in your christian zeal and humility I would humbly suggest that I conceive it, and do believe that you will deem it your honord duty to meet the Lord's work and people in this place by giving the accommodation solicited, and so much needed. The work of the Lord having been so deplorably neglected in this parish, there is no sacramental tables or cloth or any of the things needed on such a solemn occasion in the parish, so that I am much afraid that I will not be able to have the Sacrament here next Summer, God willing, which, if I will not have matters arranged for that purpose, will be a great disappointment, and a matter of deep regret to myself and to others. My glebe will not be fixed till some time next year, as the people in the neighbourhood claim the first crop, having not been warned in time. Indeed if it should be agreeable to the Proprietor, I have no wish to have any of the lands in their possession included in my glebe, seeing that some of them are foolishly disposed to blame me for their removal, and fearing that this circumstance may render my gospel ministration unsuccessful among those few of my parishioners.

We are at a loss for want of a few sheep for the use of the table, and we would consider it a particular favour if you would take this circumstance into consideration, and make an allowance for grazing a few sheep for that purpose anywhere in the hill contiguous to the glebe. The gospel has a blessed tendency of gathering friends often,

and from various places, and the ministers of the gospel are commanded to be given to hospitality. I have no wish to be very particular on this subject, or in stating how much we have to do in this way, as it will always be our delight to entertain the followers of Christ so far as we shall be able and enabled.

You will be gratified to hear that after stating the scarcity of the means of Education in this parish to the Directors of the Edin. Gaelic S.S., they have agreed to give me three teachers, who have commenced their operations on the 1st of November. I have also appointed other six promising lads for teaching the reading of the Scriptures in other small farms, and have only a small trifle from the inhabitants for their services. The said Directors have also granted me 100 copies of the Gaelic Bible, 100 copies of the Gaelic N. T., and 200 copies of the Gaelic Scripture extracts to be gratuitously distributed among the poorest in V-more isle. I have also received a number of religious tracts from a friend . . . which was of great service. I greatly regret that I have no copies for distribution of Boston's Four-fold State and of Baxter's and Alleine's Alarm in Gaelic, as their perusal in this island has been already eminently useful, and would be now extensively read with benefit had we more of them. May we get more help, and may all the means already employed be accompanied with the excellency of the power which is from the Lord. The parish never had a Catechist. I am able to apply for one to the Directors of the Royal Bounty in Edinburgh.

I now humbly beg leave to acquaint you that my younger brother has been for two years past employed as clerk in the Auditor's office in Bombay. When I was residing in Dundee, I took the liberty of writing to the Hon. Mount Stewart Elphinstoun in his favour, who took as much notice of my letter at the time as to put down my brother's name immediately in his memorandum book, and I now find by a letter from him that the Governor had selected him on the 1st September, 1823, to be his excellency's confidential clerk. As I learn that you have considerable influence with the Governor, may I humbly request that you would condescend to recommend my brother to his notice and protection, as he may find him deserving, which, with other favours and obligations not to be forgotten, will still sweeten their grateful remembrance. Had I not every confidence in my brother as one whose uniform good conduct and respectable abilities will justify an application in his favour by, and to such distinguished personages as you and the Governor, I would be the last that would take upon me to solicit your interest on his behalf. But

the Governor's good opinion of him convinces me that His Excellency will have great pleasure in giving particular attention to your application in his favour; and as my brother is highly delighted with his master's conduct towards him he cherishes a sanguine hope that your interest will ensure him a long continuation in his service. I cannot be too grateful to His Excellency for all the kindness He has already shown to my most beloved and favourite brother.

Since writing this letter we have heard that the Lewis Packet was put in to the Orknies, but there is no correct account as yet.

It is from confidence in your good wishes to me that I have used the liberty of making mention of my brother. I have to make an apology for such a long epistle. I feel not a little ashamed at this moment for troubling you so much by stating so many things. Mrs MacLeod joins me in offering our most respectful regards to you and Seaforth, and praying the Lord to be with you, bless, direct and protect you in all your ways.

I am, Hond. and Dear Madam, with much affection and esteem,
your unworthy correspondent,

Alexander MacLeod.

On hearing that the Rev. Simon Fraser, minister of Stornoway, had been drowned while crossing the Minch in November, 1824, he writes Mrs MacKenzie expressing his regret at what happened, and that the parish of Stornoway was now vacant. He says:—"It is evident that no place in the Highlands has more need of a faithful minister than Stornoway, and I most sincerely pray that the Lord may direct you to present one to this important part of your property, who will have the glory of God and the good of souls at heart. I rejoice to think that you and Seaforth will consider this opening as an opportunity afforded you to be more useful and honoured to extend the Dominions of our Immanuel's Realm. We are commanded to quit ourselves like men in the cause of Christ, and to be valiant for the Truth on the earth.

Ever Hon^d. Madam,

Yours most respectfully,

A. MacLeod."

In 1827, as many as 600 pupils attended schools in the parish. Sabbath schools were organised in every hamlet. In 1834 there were thirteen Sabbath schools throughout the parish of Uig. The revival movement was so general that it penetrated into every corner of the

island, and leavened for good the whole body of the people. There was hardly a hamlet that did not have a bright witness of the power of the truth. Regular weekly and Sabbath evening prayer-meetings were held in almost every district, and were conducted by the 'men'. The exercise consisted of prayer, praise and reading of the Scriptures. A portion of some favourite author was also read, such as Boston's 'Four-fold State', Baxter's 'Call to the Unconverted', and Alleine's 'Alarm'.

These men had the rare gift of expressing their views and feelings in such a manner as to melt and edify the devout hearer. Whatever their faults and failings, they exercised a great influence for good on the body of the people, and their memory continues to survive so as to be revered as the excellent of the earth.

The only two West Coast hamlets in Lewis known to Mr MacPhail in which prayer-meetings were not held were the two Dells, Dalmore and Dalbeg. The people there were thus nicknamed, "Fithich nan Dailean" — "The Ravens of the Dells".

In matters of discipline Mr MacLeod ruled like an autocrat. It is said that when his people went to the Stornoway Communion, thirty miles away, he did not permit them to transact any business, or enter any shop or office, as they were supposed to be there for spiritual purposes only. Even after the service on Monday they were supposed to go back to Uig, and if they had any such business, come back to Stornoway again on Tuesday.

Fencing the tables at Communion time is still practised in the Free and Free Presbyterian Churches throughout the whole Church, but in other denominations it has almost died out on the Mainland, but is still practised in the islands. Fencing was designed to help the communicant in the exercise of self-scrutiny. A classic example of such encouragement can be seen in Prof. Collins's book on "Big MacRae". MacRae was assisting MacLeod, Snizort, at a communion, and after being invited twice to come forward to the table no one moved. MacRae stood up and said, "I am sorry, my friends, that after being twice urged by my brother, you are still holding back from the table. It may be that you feel yourselves today as at an Assize, with three witnesses accusing and condemning you in order to keep you from coming to the Lord's table. First, there is Satan, the accuser of the brethren, urging your unworthiness, for the purpose of working on your fears, and thus preventing your approach. The second witness is the world, urging this and that against you, and saying that you ought not to come, and that it would be presump-

tuous on your part to do so. The third witness is your own conscience, which sternly condemns you in many things wherein you are blameworthy and wrong. These three witnesses have combined to accuse you, and deter you from coming to the Lord's table. But let me tell you, weary soul, that you have a friend at Court, Who is more influential than all these, and Who is pleading for you against all your accusers. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Him the Father heareth always. The Spirit also Himself helpeth our infirmities and maketh intercession for us with groanings which cannot be uttered. "Let me tell you, troubled one, that there are three on your side — the Father, the Son and the Holy Spirit — and let me add that I myself would be pleased to see you approach, assured that your coming will be profitable to you; though there were no more than this urging you and pressing on your spirit, "This do in remembrance of me". Ye, who have truly centred your hope in the grace of God, be of good courage, and He will impart life and strength unto your souls."

Comforted and encouraged by these words they delayed no longer, and the Lord's table was furnished with guests.

Rev. Duncan Matheson, Knock, having heard MacLeod, Uig, fencing, remarked, "He debarred everyone in the congregation; he debarred me, and in my opinion he debarred himself."

The following incident will illustrate to the reader that although MacLeod, Uig, was strict, he was not over-dogmatic and inflexible:— A man came to Mr MacLeod for baptism for his child, but was refused because the minister had heard that he had been lately in Stornoway, and got drunk. The man replied, "Who has dared to tell you such a lie?" "I heard it," said the minister. "Well" said the man, "I came here for baptism, but now I would not have it at your hands, even if you freely offered it." Mr MacLeod saw the man was sincere, apologised as having been misinformed, and they parted as friends.

MacLeod's preaching, and his sharp manner of reproving Sabbath desecration and other sins, was in sharp contrast to the gentlemanly bearing and mild preaching of his predecessor, Mr Munro, who encouraged athletic sports, such as putting the stone, immediately after divine service on Sabbath. A strong party of his parishioners decided to give the new minister a sound beating for his uncourtly manner and preaching. With this purpose in view they came to a secluded spot near the manse. They deputed two of their number to go to the manse to ask the minister to favour them with his presence

for a little, as they were particularly anxious to see him. The minister agreed, never imagining what their object was. He made ready, but as he was going through the lobby to the door a Scripture passage came to him with such power that it effectually dissuaded him from going any farther. Dr Aird, Creich, who told this story which he had from Mr MacLeod himself, had forgotten the particular Scripture passage.

When the ordinance of the Lord's Supper was observed for the first time at Uig after Mr MacLeod's settlement, the number of his communicants was reduced to six, and only twenty in all sat at the table. This was in June, 1827. Mr McBean, Fort Augustus, who officiated as a ruling Elder on that occasion, said that when he removed the communion cloths from the table they were as wet with the tears of the communicants as though they had been dipped in water. McBean related this to the Rev. Alexander Murchison, of the MacDonald church, Glasgow. Reports of similar instances are recorded as having occurred in some of the Ross-shire congregations.

KITTY SMITH

Some of the features of this revival were that souls of all ages, and of every degree of intelligence, even simpletons, were savingly changed. The following two instances are presented as fair specimens:—

Catherine Smith was a native of Pabbay, Uig, a small island in Loch Roag, where seven families were dwelling. From their insular situation and poverty, it had not been in the power of the parents to educate their children, but little Kitty Smith is an example that shows that all God's children are taught of the Lord. When only two years old she was observed to lay aside her play-things, and clasp her little hands with reverence during family worship. At the age of three she was in the habit of repeating the 23rd psalm with such relish and fervour as to show that she looked to the good Shepherd in the character of a lamb of his flock. Her parents also taught her the Lord's prayer, which she repeated duly, not only at the stated times, but often in the silence of the night. She frequently pressed the duty of prayer, not only on other children, but on her parents, and she told her father that in his absence, when she asked a blessing on the food left for the children, her brothers and sisters would mock at her, and even beat her for doing so. At another time, probably when six years old, she was out with her companions herding the cattle, and spoke to the others of the comeliness of Christ. They, tempting her, said He was black. She left them and returned home, much cast down, and said, "The children vexed me very much today. I will not go with them again, for they said Christ was black, and that grieved my spirit." Her parents asked her what was her reply to that. "I told them" she said "that Christ was white and glorious in His apparel."

This dear child had her trial adapted to her age and sphere, and came forth on the Lord's side, holding fast the Word of life in as firm a way as a much more experienced christian might have done.

Soon after she had completed her seventh year she was attacked by an illness that opened the way to the Kingdom of Heaven. When her father asked her whom she pitied most of those she would leave behind, she replied that she pitied everyone she left in a Christ-less state.

She suffered much from thirst during her illness, and her mother, reluctant to give her so much cold water as she asked for, fell upon the evil expedient of telling her the well had dried up. The following day, when she saw water being brought in for household purposes, poor Kitty's heart was deeply grieved, and she said, "O mother dear, was it not you that told the great lie yesterday when you said the well was dry? O never do so again for its angers God."

During her illness she was enabled almost literally to obey the command, "Pray without ceasing", and interceded often with the Lord to look down and visit her native place. On the morning of her last day on earth her father said, "There is reason to be thankful that we have seen another day." Kitty opened her eyes and said, "O Holy One of Israel, save me from death", a petition often used by her when in perfect health, and evidently referring to spiritual and eternal death.

Throughout the day she was generally silent, so that her father remarked, saying, "I do not hear you praying as usual". She replied, "Dear father, I pray without ceasing, though not because you desire me to do so."

In her last moments she was heard to say, "O redeem me from death". Her father leaning over her said, "Kitty, where are you now?" Her reply was "I am on the shore".

In December, 1829, the soul of this dear child entered into 'the rest that remaineth for the people of God', but her witness has left a sweet perfume behind it, and it deserves to be told as an illustration of the work of the Spirit in childhood, and as a source of encouragement to parents and Sabbath-school teachers, and to all who teach religious education in our schools. Many nowadays, as in previous years, are inclined to think that little children are too young to understand.

Some remarks made to her mother may be added here. Her mother on one occasion saw her gazing intently into the roaring fire, and asked her what she was looking at. "I am seeing" she said "that my state would be awful if I were to fall into that fire, even though I should be immediately taken out, but woe is me, those who are cast into hell-fire will never come out thence."

Her parents had heard Dr MacDonal pointing out the danger of formality and lack of spirituality in prayer, and that many were content with lifeless forms. Kitty, listening to her parents, remarked, "I must give up my old form of prayer." Her mother said, "Neither you nor your prayers are old." She replied, "But I must

give them up, and use the prayers which the Lord will teach me.”

When looking sad and depressed her mother would try to cheer her up with jocular remarks, but she replied, “O mother, I would rather you praying, for you are vexing my spirit.”

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” “And a little child shall lead them”.

MALCOLM MACLEOD

The case of Malcolm MacLeod illustrates the conversion of an old man. In 1834, he was 95 years of age. His daughter brought home some notes of a sermon she had heard, and when she related them to her father, they were the means of his conversion. Although he was blind with age, his whole nature was quickened and revived. He spent his time in prayer and praise. Mr MacLeod faithfully ministered to him, and preached at his bedside on the man who lay for 38 years at the pool of Bethesda. When the Communion season came round the venerable man was borne by four friends and placed at the Lord's table, with tears of sorrow and of grateful love, for the grace that saved him, coursing each other over his furrowed cheeks. The whole multitude were moved, every eye glistening with sympathy and love. Mr MacLeod said of him, “He is a most interesting sight caught at the eleventh hour. Oh how wonderful are the ways of sovereign grace.”

AONGHAS NAM BEANN

One of the outstanding cases that emerged from the Uig revival was Angus MacLeod, better known in his day, and to later generations, as Aonghas nam Beann — Angus of the Hills. Rev. N. MacFarlane in his "Men of Lewis" says he was Angus MacLeod, but some maintained he was a MacLennan. His real name was Angus MacLeod-Aonghas Dhomhnuill Mhurchaidh Mhóir. He had a sister, Mary, who was married in Brenish to Iain Dhomhnuill. His brother, Murdo, came to Doune, Carloway, with the other settlers in 1872, and was known as Murchadh na h-Airde. As the latter was a Murdo MacLeod, we think Angus was a MacLeod also, as there were no half brothers or sisters in the family. He had a son, Angus, born 1861, whom he named after Aonghas nam Beann. Both Murdo and his wife are buried in Baile na Cille, Uig.

Angus, as is well known, through no fault of his own, was a simpleton, but that did not present any barrier to the power of divine grace. According to MacPhail, Kilmartin, he was called Aonghas nam Beann because his father, who was a shepherd, lived in a lonely hut among the Uig hills. Angus's intellect was so defective that he could not count his own fingers, yet grace had so elevated and ennobled his mind that one could scarcely discover any trace of a defective intellect when he engaged in prayer. It was remarked by those who knew him well, that after his conversion he was wont to acknowledge his lack of intellect, something he never acknowledged before, and which simpletons seldom do.

This was specially observed when he was pressed to engage in prayer. He was accustomed on such occasions to excuse himself by saying, "I am surprised that you are so pressing me, knowing what I am". He often quoted the Lord's prayer in Matthew 11:25, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes."

Mr MacLeod, the minister had such a high regard for Angus that he engaged a teacher to teach him to read, but he could make nothing of him. Yet in spiritual things he was as sound as any man in Uig, and, although he could not count to three, when he was asked how



Angus MacLeod

God was three in one he made three folds of his trouser-leg, and then stretched them into one.

Someone met him in Stornoway, and accosted him with the words, "Are you not the Uig fool?" Angus replied, "The Bible says the fool is he who trusteth in his own heart," something which the man evidently did.

It is said that when he desired to go to the Lord's table for the first time, Mr MacLeod refused him on the ground of diminished responsibility, and intellectual incapacity, but grace prevailed and so he was enabled to overcome this rebuff.

On one occasion on a Communion Sabbath Angus was seen early in the morning searching for something which he had apparently lost. The person who observed him asked him if he had lost his token, "Aonghais an do chaill thu an comharra?" "Cha do chaill" arsa Aonghas, "ach chaill mi a' chriomag bheag luaidhe thug iad dhomh." — "No but I lost the little piece of lead they gave me". This shows that if the Session did refuse him they must have relented later, and allowed him to go forward, otherwise he would not have a token.

On one occasion Angus attended the Communion services in Skye, and Mr Ruairidh invited him to his manse. During the meal Mr Roderick said to him, "Angus, has not grace greatly honoured you when it brought you to my table?" Angus replied, "And did not grace greatly honour yourself, minister, when you invited me?"

At this Communion season two ladies gave Angus a little money, which he carefully placed in his pocket. Now and then he felt it with his hand, to make sure it was there. It was not long in his possession when he heard a little man inside him, (as he said himself), saying, "Angus you love your money more than you love Christ". This he stoutly denied, but the dialogue continued at intervals until Saturday evening when the little man asserted more vehemently, "Angus, you love your money more than Christ". "No" said Angus "You lie", and taking the money out of his pocket he hid it in a turf dyke, and as he did so he said, "I can do without you until Monday, but I cannot do without Christ tomorrow."

Angus spent much of his time around the Uig manse, and on one occasion he was sent to look after the minister's cattle, and expressly told to keep them away from the corn. After a short time he retired to a secluded spot to pray, but continued so long that both cattle and corn were forgotten. The minister, appearing on the scene, found the cattle in the corn, and scolded Angus somewhat severely for neglect

of duty. A person, who overheard this, said to Angus afterwards, "My, what a scolding you got today, Angus." Angus replied by quoting Psalm 141:5, "Let the righteous smite me, it will be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head." The eavesdropper then said, "But why did you not pray that the Lord would keep the cattle from coming into the corn?" Angus replied, "A prayer with cattle in it would not be worth much."

Rev. Robert Finlayson, Lochs, on one occasion had three women at the Session seeking admission to the Lord's table. He questioned them as to how they came under concern for their soul. At first two of them seemed disinclined to answer this question. After some time, however, as the result of pressure, one of them said that what awakened her to a sense of her lost condition, and of her need of a Saviour, was hearing Aonghas nam Beann praying in private. The second said that she was led to the Saviour as she listened to her neighbour rehearsing Angus's private prayer. The third said that it was under Mr Finlayson's own preaching that she first became concerned about her soul. Mr Finlayson is reported to have said, "I see I have only one share in this work."

Rev. Murdo MacAskill, of Dingwall, says in an article on "The Church's Dependence on the Holy Spirit", "What wonderful results are sometimes produced through the labours of the humblest human instrumentalities, when under this continual baptism of the Spirit. Of poor witless Angus MacLeod, in my native island, the testimony was borne by the godly and much revered Robert Finlayson, that from careful inquiry he found that this poor witless man could claim more spiritual children in the parish of Lochs than all the ministers who had preached there in that generation. Yet this poor man was little removed naturally from absolute idiocy. But from the day grace took possession of him, till the day of his death, spiritual things so absorbed thought and attention that there was no room for aught else. He lived far more in the region of the invisible than of the visible, the facts of which were far more real to him than the objects of the visible world. His blessed Lord was to him a daily companion, with whom he communed and conversed with all the reality of a present visible person. Night and day his love for perishing men was his continual theme, and no one with whom he came in contact was allowed to escape without an answer to the question, "Do you love the Lord Jesus Christ?" All felt when in contact with him that there was an indescribable power and influence about him, which raised

him almost immeasurably above the rest of the professed followers of Christ around him, though his superiors in natural gifts and talents. It was the influence of the Holy Ghost sustaining perpetual fellowship between his soul and Christ, and so making this poor witless man the source of a mystic power and energy which none of the great and learned could command. The unction from the Holy One rested upon him as the dew of the morning, and hence he went about carrying with him continually the sweet odour of the Name that is as ointment poured forth". F.C. Record, 1st September, 1885.

On a Communion season at Uig, a sportsman maintained that he could persuade Angus to absent himself from the Fast-day service by giving him some money to go with him to the hill. He promised Angus what he considered a handsome sum, but Angus refused his offer with disdain. He continued to tease him by offering him more and more, till Angus lost all patience with him. At last he said, "No, I will not sell the Communion services for your money. Thy money perish with thee".

At a prayer-meeting at which Angus prayed, the man who conducted the service said to him at the close, "Angus, there were three mistakes in your prayer today." Angus lifted up his hands and said, "Glory be to God, that it was not altogether a mistake."

On another occasion after being pressed hard to engage in public prayer, he declined out and out. The man who conducted the meeting spoke to him at the close of the service for refusing to pray. Angus gave as his reason that he felt too uncomfortable to engage in prayer. The man replied, "Jonah was not too comfortable in the belly of the whale, yet he prayed". Angus replied, "If the whale had been in the belly of Jonah he would make no prayer".

Angus sometimes soliloquized, and eager ears caught up what he was saying. "O, my Saviour, the Black One came out to me today. He was going to trouble me. Fire was in his eye. I told him that my Lord was coming, and that I expected Him soon. O, how quickly he took to his heels."

Big MacRae was once at the Uig Communion, and after the service on Monday, he was crossing on the ferry to Callanish with Kenneth Ross, the Carlway Catechist. On looking around their fellow-travellers they noticed that Aonghas nam Beann was among them. He soon made his way over to MacRae, who asked him how he had enjoyed the sermon today. Instead of replying Angus began to preach on the same text himself, continuing until they arrived at their destination. MacRae then said to Kenneth Ross, "Angus has

taught me things today which I never heard of before or thought of in my life."

At one of the Uig Communion seasons, after the service was over, one of the visiting ministers noticed that someone was addressing the people. He told Mr MacLeod that he was going over to ask them to disperse, but Mr MacLeod advised against this suggestion. The visiting minister, however, persisted in his intention, and went over to the crowd to exhort them. Angus, who was addressing the people, said to them when he heard the minister, "I knew we had something good, and that Satan would soon make an effort to disrupt us." The minister quietly retreated, and on being asked at the manse how he got on, he replied, "Oh they soon sent me away as an instrument of Satan."

On another occasion, probably on the Wednesday preceding the Communion, Angus happened to go into the kitchen of the manse, where the maids were busy preparing for the days ahead. He noticed one of them was ironing napkins, and asked her, "De na clùdan a tha thu ag iarraigeadh an sin?" "Tha" arsa ise "clùdan a bhitheas air broilleach nam ministeirean gus an cum iad glan iad". Angus replied, "Ubh, Ubh, nach iad tha rapach." — "What are these cloths you are ironing?" She replied, "Cloths which the ministers use to keep their clothes clean". Angus replied, "My, My, they must be messy."

Angus died in Skye, probably while at a Communion there. He was buried in the cemetery in Uig, Skye, where there is not even a piece of wood with his name. His grave was pointed out to me over thirty five years ago, as also the devastation made by a stream, which during a flood took away a great part of the cemetery, carrying many bodies down to the shore, but it left Angus's grave untouched, although it came very close to it.

ANGUS MACIVER

During Mr MacLeod's ministry Uig was highly favoured by the quality of its teachers, both Gaelic and English. John Finlayson, when he was a Divinity Student, was procured by MacLeod to prepare for College eight of the most intelligent and promising converts in Uig. Of these Peter MacLean and Malcolm MacRitchie later became ministers, but Angus MacIver did not persevere, although he became a noted teacher and Catechist both in Lewis and on the mainland.

Angus was born in 1799 at Reef, in the parish of Uig. As a lad he had a narrow escape from drowning, and this left a deep impression on his mind. Later on in Galson he nearly died with smallpox, and had a frightful dream in which he was shown the corner reserved for him in hell, a frequent experience of some people in the throes of conversion. From this he was shown a means of escape, yet the total effect was temporary. He continued to have serious thoughts of his state, but he enlisted with seventeen other lads from Uig for a three-year engagement with the Hudson Bay Company, in 1820. They experienced hard times in their work, and nothing would induce Angus to enter an engagement for a second term. On his return to Uig, he found his former companions, Peter MacLean and Malcolm MacRitchie, now following the Lord, and Angus himself soon came under concern for his soul.

Angus soon became a Gaelic teacher. His first appointment was to Ardnamurchan, where he had close fellowship with Kenneth Ross and John MacKay. All three were summoned to Edinburgh for breaking the Society's rules by preaching. When asked to desist, Angus replied, "You may stop my salary, but you cannot shut my lips." His next appointment was at Kenmore, near Inveraray, where he got married. His third appointment was to Back. Here Mr Cameron, Stornoway, brought three charges against him at the Presbytery. The first was that he did not attend the Stornoway church, and secondly that he crossed the Bay on Sabbath days to the Parliamentary church at Knock, and thirdly that he preached at Back during canonical hours. Against these charges he was well able to defend himself. His fourth school was at Bernera, where he was for

eighteen years as teacher and missionary. From Bernera he was again sent as Catechist to Back, where he was now in charge of the new Free Church there. He was a noted singer, especially at Communion times. When Rev. D. MacMaster came to Back in 1858, Angus was sent to look after the spiritual needs of those who worked on the railway at Falkirk.

Before the Disruption Angus and McColl went through the island addressing the people on the principles contended for in the ten years conflict, and so prepared the people for the Disruption of 1843. He died at Maryburgh eleven days after the death of his daughter, in the Autumn of 1856. A full account of the life of Mr MacIver is given in the Sornoway Gazette from December 25th, 1971 to March 18th, 1972.

MURDO MACDONALD

Murdo MacDonald was one of the early converts of Lewis, and was probably a professing Christian before 1820. He lived at first in Guershader, and later in Bayhead, Stornoway. It was while one of the Gaelic teachers was reading Boston's "Four-fold State" to an audience in Stornoway, that Murdo was arrested. He made rapid progress, and soon became known as Murchadh Mór nan Gràs, or Murchadh Rìgh, and for piety and talent he developed into one of the most outstanding men in the Stornoway area at that time. Murdo, a weaver to trade, was a deep thinker, who could be severe in his criticism. Having listened to a certain minister, he said to him after the service, "In the church today there was one small christian, me, and one great hypocrite, you." Rev. Finlay Cook said of him that he had the true spirit of a separatist, and resembled John Grant, the noted Caithness separatist, more than any other he had known.

After the Rev. Mr Fraser was drowned while crossing the Minch in November, 1824, a grandee, standing in his door in Stornoway, saw Murdo wending his way leisurely down the town. He said to MacDonald, "You never stopped praying until you drowned our minister." Murdo replied, "Do you believe, man, that God will listen to my prayers requesting that a man be drowned?" "I do", said the man. "Well," says Murdo, "You be careful lest you be the next."

An ungodly Harris tailor jeered MacDonald for his faith, saying to him, "You think you have great faith, but you cannot walk on the sea as Peter did." Murdo replied, "You place Christ on the sea before me, as he was before Peter, and you will see if I do not walk on the sea to him, but poor man, you had better make sure that you yourself get faith, or else I shall yet wash my feet in your blood." The tailor, taken aback, said, "Is that the way a man of your profession speaks?" "Yes", said MacDonald, "for it is written, He shall wash his feet in the blood of the wicked." Ps. 58:10.

A visitor to Murdo's home asked him, "How is it Murdo, that you can tell the ministers who are sheep from those who are goats?" Murdo replied, "I look at their lips, and at their feet; I weigh their words and watch their conduct." There must be a split hoof as well as a chewing of the cud.

Murdo's last journey was to visit Donald Munro, the blind Catechist of Skye. Munro was born in Portree about 1773, and died in 1830, aged 57 years. He had lost his sight through smallpox when he was about four years. He had great gifts, and had been appointed as a Catechist while he was still a stranger to grace. He learned the Shorter Catechism by heart, as well as large portions of the Bible. He was converted about 1805, through John MacFarquhar, of the Haldanes, and developed quickly into a noted christian. His fame spread far and wide, and many came to see him, some for comfort, and others for fellowship.

Murdo MacDonald crossed over to Skye from Uist (where he had visited Doctor Alexander MacLeod, an Dotar Bàn), with the express purpose of visiting Munro. When he arrived at Snizort, he felt so exhausted that he concluded he would never see Lewis again. Before he died word came that a revival had begun in Lewis under the Rev. Alexander MacLeod. This was to him as "cold waters to a thirsty soul", and he longed once again to get to his beloved isle. He said to the blind Catechist that although it was delightful to be with the Fathers in Skye, he would much prefer to be with the children in Lewis.

A few days before his death he was much concerned as to his place of burial. Donald Munro said to him, "You will rest in my own lair, and we shall rise together." Murdo died in the arms of Donald Munro, and was buried in the cemetery in Snizort, and the blind Catechist was later buried beside him. Here they await the coming of their Lord, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first".

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to be from
He found the year 1862
Chair from office and school house*

KENNETH ROSS

Mr Kenneth Ross, by the concurrent opinion of both the clergy and the godly, was the most eminent layman, all things taken together, for gifts and godliness in Lewis in his day. His father was Roderick Ross, and Kenneth was born in Crobeg, Lochs, in 1800, and died in Carloway, on the 15th of December, 1862.

Kenneth Ross was converted under the preaching of Rev. Finlay Cook, who came to Cross in 1829. Kenneth was scarcely equalled by any of his brethren in weight of character, and an evenly balanced mind. As a Friday speaker he stood without a rival in Lewis, "Exceedingly wise, fair-spoken and persuading". MacPhail says of him, "His knowledge of Scripture, and his happy manner of applying it to topics under discussion at the Friday Fellowship meetings, had such a telling effect on an audience, that the writer recalls having heard some of the "men" themselves acknowledge with gratitude that other good speakers seemed but as grasshoppers after Mr Ross had put his finishing hand to the theme under discussion. His knowledge of human nature, and of the effects of grace on the heart; his felicitous manner of expressing his own views on the vital points were such that they often ministered both medicine and healing to the doubting, afflicted and wounded, who sorely need a comforter: while on the other hand they served as a salutary deterrent to the speculative imitator, and as a solemn warning to the heedless, and to all who cared for none of those things. To all such he had a word in season."

Kenneth Ross was a Gaelic teacher at Laga, on Lochsunart, and again in Kilmallie. After this he was a Catechist at Lochs, but his main work was done from 1844 to 1858, as a Catechist at Carloway after the Disruption. When he went to Laga his unbroken rule was that family worship must be kept wherever he lodged. This resulted in stern opposition, and as no one would receive him, he left them. As he was walking over the crest of the hill he was overtaken by a Lachlan MacPherson, who pleaded with him to return, and he would receive him into his home. This he did, and had the joy of seeing three of Lachlan's sons converted. This seems to have happened

through his prayers at family worship. Outside that, no one appears to have received a lasting good through his labours.

In 1848, he returned to the scene of his former labours as a visitor to the Communion at Fort-William. Speaking to the Question, one of his remarks has often been quoted: "People speak of the remainder of sin being in the saints. It is not of a remainder of sin that Paul complains, but of an entire body of sin that does not lack even the little finger."

After the Disruption Mr Ross had the sole charge of the then large Carloway congregation for fourteen years, until Rev. John MacLean was settled there as their first minister in 1858. Rev. John MacRae, after he returned to Lewis from Greenock, is reported to have said, "That he did not happen to know of any congregation in Lewis better organised and managed than Carloway under Kenneth Ross." They have had some eminent ministers since, but perhaps the congregation as a whole was never more harmonious and prosperous than it was during Mr Ross's superintendence. He acted the part of a diligent pastor, devoted to his work and flock, and feeding them 'with the finest of the wheat'.

Mr Malcolm MacLean, Calum MacChalum, of Shawbost, was once listening to a probationer preaching in a vacant charge. On being asked his view of the young man, he replied, "Se an coileach againn fhin's binne ghairmeas na fear ud fhathasd". "Our own cock can crow better than that one yet". Kenneth Ross was his 'Coileach' at that time, as the Carloway congregation included the whole district from Shawbost to Linshader, and had 3,000 souls.

A new church was built in 1846 at Carloway, the people supplying sand and stones. The story is told of a man in Carloway, who was sorely tempted, and having consulted a friend he was told that the trial he complained of could not enter into the experience of God's people. Terrified by this rebuff, he consulted Kenneth Ross, who assured him that his sickness was not unto death. "The man you consulted is one whom the Lord never drew very near to Himself, and never sent very far from Him". Kenneth was a son of consolation to many, and was no stranger to temptation himself. Loved by the people, he feared the fact that all men spoke well of him, and so the woe that the Saviour speaks of regarding such would be his. Luke 6:26. A friend in whom he confided said to him, "You may set your mind at rest Mr Ross, for I know one who is very hard on you. Unlike those on whom such a woe does rest, it is very seldom that you speak well of yourself." This set him at ease.

On one occasion at Carloway, one of his sons had noticed a sailing-boat making very heavy weather of it near the Flannan Isles, so that it appeared to be in great danger. He informed his father, who immediately went to the throne of grace, and earnestly prayed for the ship's deliverance. Afterwards Mr Ross was at the General Assembly at Edinburgh, and one day a stranger stopped him and asked him who he was. Having told him, he was asked if he remembered a certain stormy day, when a Boat was struggling near the Flannans. He said he did. The man, who was the captain of the Boat on that day, was himself God-fearing, and informed Mr Ross, "On that day, as I was praying for deliverance, your face came clearly before my mind, and as soon as I saw you today I recognised you immediately. I knew that you too were praying for our deliverance, and that the Lord would answer our mutual prayers, and so I encouraged my men, and we were soon able to reach calmer waters." Such an answer to prayer and its accompanying means, filled both men with wonder. "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and His wonders in the deep". Ps. 107:23-24.

Kenneth Ross was asked to take licence, and the full status of an ordained minister, but this he declined on the plea that he thought the ministry had duties and responsibilities peculiar to itself, for which he did not profess himself qualified to undertake or discharge. All, however, who knew him agreed that he was decidedly superior to any layman who has since been licensed in the Highlands.

When Mr Ross was nearing his end, and greatly suffering, Big MacRae, who was then at Lochs, came to see him. He spoke tenderly of our life here as one of much tribulation, instancing the plight of Job in his trials. Kenneth replied, "Ah, Mr MacRae, it is not of my own trials and sufferings that I am thinking, but of the sufferings of my great Redeemer; on these my eyes and thoughts are set."

Mr Ross's first wife, as well as the children, were attacked by typhoid, and this turn in providence greatly depressed him. His wife saw a vision in which the words of Paul's angel came to her, when Paul was assured that all the 276 souls in the ship would be saved, but the ship would be lost. Mrs Ross concluded that she was the ship, and that the family would be saved, and so it happened.

In the 1851 census he is listed as being a widower with nine children, the eldest being seventeen, and the youngest five. In the 1861 census he is married again. His second wife, Mary, was born in Melbost, but from her he had no issue.

During his last days his wife said to him, "O, Kenneth, you will soon be where you will forget all your anguish". Kenneth replied, "Oh no, Mary, I shall never forget my anguish to all eternity. My anguish will just kindle my heart to everlasting gratitude to Christ for His sufferings for me. If my sufferings will put an edge on my song of praise in heaven, I wish never to forget them."

His brother, Allan Ross, who spent his life as a teacher at Lochs, was as eminent for gifts and graces as Kenneth. He was decidedly a more cultured man, but not being a public figure, he lived and died unknown as a Friday speaker.

Kenneth Ross had seven sons and two daughters. The two eldest sons were twins, Roderick and John. Roderick went in for the ministry, and was licensed in 1868, when he became an assistant to the Rev. John Macrae at Carloway. He was ordained at Barra in 1869. In 1874, he was translated to Carloway, and died on the ninth of February, 1875, in the fortieth year of his age.

is a repentance which is not unto life, arising from a view of sin, and the fear of punishment, but implying no love to God nor hatred of sin, and only lasts until the storm abates.

Similar things to this happened even when Christ Himself was the preacher. "From that time many of His disciples went back, and walked no more with Him." Yet Judas stayed until it was night.

ANGUS MATHESON, CALLANISH

Angus Matheson was a Lochinver man. He had been converted as a boy, when he had broken his leg, and was confined for a time to his bed. A number of the men of Sutherland came to Lewis in the wake of Rev. Alexander MacLeod, who was himself an Assynt man. Angus Matheson married MacLeod's younger sister, who had helped the young minister and his wife in Edinburgh. She returned home after MacLeod's induction to Dundee, and shortly after married Angus Matheson. MacLeod took them with him when he came to Uig. The Mathesons were first at Carloway, then at Leurbost, and finally at Callanish. Here he served as a teacher for forty years.

Along with a number of other intelligent young christians he was encouraged to enter the ministry, and while at Leurbost he was tutored by a minister in Latin and Greek, but gave it up as he felt the burden of a young family would be too much for him.

In Callanish he was given some land for a croft, and on part of it built a school and a schoolhouse. Here he often resorted to private prayer in the dark, and on one occasion, when his wife was going visiting, she dropped her keys in his coat pocket. Angus, not aware of this, heard the noise of the rattling keys while he prayed. Perturbed as to the cause, he was relieved to find that it was due to the keys left by his wife, and not by someone more sinister, to whom he was no stranger.

Rev. N.C. MacFarlane informs us that he had on another occasion a similar experience while praying in the dark. There was a fearful uproar among the poultry, and when he eventually lit a lamp he found a number of them had climbed into the chimney, and being disturbed by his presence in the dark, they made an alarming noise.

Mr Matheson was a noted Friday speaker, and on one occasion in Stornoway said that, "Law-work in itself, as such, seemed to him to have the same effect on some people as a thunder-storm had on black cattle. He said that during a storm they are so frightened that they run in groups from lower to higher ground, where they keep close together until the storm abates, but when the storm subsides they come down quietly, and graze on the lower ground as before." There

REV. PETER MACLEAN

Rev. Peter MacLean was born in the parish of Uig in 1800. In his early years he received all the educational advantages afforded by the parish school, but with no thought of the ministry. He was destined by his parents to a mercantile life, but in due time engaged in business as a local merchant, and became very successful. In November, 1825, Peter MacLean came under the power of the truth in an



Rev. Peter MacLean

unusual turn of providence. It so happened that one evening the duty of conducting family worship in his father's house somehow devolved on him, something which he had never done in his life before. The portion of Scripture which he began to read was Hosea, chapter six, but he had only read but a sentence or two when an arrow of conviction entered his soul. He got to the end of the second verse, and then had to go back to the beginning. As he attempted to read again sobs choked his utterances, and he was unable to proceed. His convictions were deep and thorough, yet in the midst of the anguish of his own soul, his thoughts immediately turned to others, so that very night he called on his neighbours, telling them to rise from their beds, and seek God's mercy for their souls. The people were awestruck, and some rose and began to pray. There was at least one person whose life gave evidence after that night of a saving change.

Peter, himself, having found rest in the Saviour felt an ardent desire for the salvation of others, something that continued with him during his whole life. He lost all interest in his business, and in winding up his affairs, he gave a singular proof of his love to the people by blotting out of his books all the debts owed to him.

After a short attendance at the Grammar School at Aberdeen, he entered King's College in 1828, and the following Session he went to Edinburgh. Here he completed the usual literary and theological courses, and in 1832, he undertook a mission among Highlanders, especially non-church goers, in Edinburgh and Leith, at the request of interested ladies. His work entailed visitation during the week, and addressing a meeting on Sabbath evenings. Reluctantly he accepted a teaching post in Uig in 1832. He was licensed in 1836, and soon after accepted a Call from the Highland settlers in Cape Breton, some of whom he had known before they emigrated. He was ordained in 1837. He had a very extensive field and preached almost daily. In 1839 a deep and widespread awakening began in the congregation, and many anxious inquirers sought his help in his home. In later years, when he revisited the settlement, he found his converts had walked steadfastly and consistently in their profession.

Mr MacLean often suffered from the exposure and fatigue of long journeys throughout the settlement. He had a powerful physical frame, but through illness, trials and strain he overtaxed it. After five years he was obliged to return to Scotland in 1842, so shattered in health that his friends were afraid he would not recover. After a short rest he was soon on his feet again, and his fame as a powerful preacher soon spread, so that immense crowds flocked to hear him.

Mr MacLean was in Edinburgh on the day of the Disruption, and there, with many others, he witnessed a good confession. He accepted a Call from the Free Church congregation of Tobermory, and was inducted to that charge in August, 1843. In that year he married Flora Campbell, who proved to be a true help-meet for him in every good work.

At the request of the Colonial Committee he visited the Lower Canadian Provinces in 1853, as a deputy from the Free Church. He prolonged his visit till November, scarcely resting a single day. In the course of his mission he travelled 7,289 miles, and preached ninety one times, besides conducting prayer-meetings and giving addresses.

While in Tobermory he refused a number of Calls, but accepted a Call to Stornoway in 1855. In 1859, a time of revival visited his congregation, together with other congregations in the island.

In 1861, Mr MacLean's health broke down, and he was laid aside for two years. In 1866 he went for the third time to Cape Breton and Nova Scotia to heal divisions arising out of the Union of the Presbyterian Churches.

After his return, while travelling in Winter from the Uig Communion, he got wet, and caught a severe cold, and suffered much for fifteen months, eight of which he was confined to bed. Except for one short interval his mind was clear, and he enjoyed perfect peace in his soul. He entered into his everlasting rest on the 28th March, 1868.

Much could be told of Mr MacLean's ministry in Stornoway, but as this did not commence until 1855, it is beyond our scope at present, as is also the ministry of Mr MacRitchie at Knock.

ALEXANDER MORRISON, STORNOWAY

Alexander Morrison was a noted personality in Stornoway. He was born in 1803, and died in January, 1882. He was married to a MacKenzie from Lochbroom, and was the only son of an Angus Morrison, who was a soldier, and whose wife was a MacDermid.

Alexander served his apprenticeship as a ropemaker, and later built a ropework factory in Bayhead, opposite the stately entrance to the Castle Grounds. Free Church services were held in the factory in Winter, after the Stornoway Free Church was gutted by fire in 1850. Besides his ropework, he also had a fish-curing business, and one day, when he was inundated with a huge catch of herring, he said to Angus Matheson, the teacher at Callanish, "O, Angus, pray for me, for I am apt to be drowned in herring today."

Mr Morrison had a keen taste for literature, and although he was a diligent student of the Word of God, he was also a widely read man. He read and re-read Rollin's History of the World, and was slow but sure in assimilating information.

Tall and imposing, with a strong and firm face, he usually wore a tall silk hat and a plaid, along with a wig of brown hair. His one wordly addiction was to a silver snuff-box, which was presented to him by the Stornoway church. He had a great interest in Education, and began a night-school for the young men in the town. He had a great sympathy for young converts, as well as being helpful to those afflicted with doubts. He himself had experienced a temptation regarding the existence of God, and said the highest hill he ever climbed was when he attained unto a clear belief in His Essence.

Mr Morrison was highly esteemed by the godly in Lewis, and seemed to live in the constant sense of God's favour and acceptance. Although he was one of the most prominent of the men, he shone more in prayer, and at the head of religious services, than as a Friday speaker. He took a keen interest in the Church questions of his day, and his influence was most salutary, and highly respected.

MURDO MACLEOD, LEURBOST

Murdo MacLeod, the widely known and respected Catechist of Lochs, was born in December, 1811, in Habost, Lochs. His father, locally known as Iain Ruadh Og, John MacLeod, moved to Leurbost when Murdo was only six years of age. He was the oldest of a family of three sons and three daughters. He underwent a saving change at the induction service of Rev. Robert Finlayson at Lochs, on the 15th June, 1831, when Rev. Alexander MacLeod, Uig, was the preacher. He was ordained as an Elder of the Free Church in 1843, and was appointed as a Catechist in 1849 to the district of Lochs. He endeared himself to the Lochs people by his quiet zeal, and singularly genial disposition. His superior gifts, as well as his sterling piety, admirably fitted him for the important office of Catechist, as his subsequent career amply proved. Being a born bard, like his son of the same name — the Highland Evangelist and Bard — Murdo soon became one of the most popular and relished speakers at the Friday meetings. His utterances were ready, chaste and weighty. It was impossible to listen to him without the conviction that he spoke under a deep sense of the truth of the sentiments to which he gave utterance. The hearer was made instinctively to feel that in his case it was pre-eminently true, "I believe, and therefore have I spoken."

In communicating his thoughts he was sometimes forcible and happy. This was especially the case when the theme was congenial, and he spoke then with love. Well-versed in Scripture, his knowledge of doctrinal truth was both mature and deep. No one who knew him ever questioned the depth and sincerity of his convictions and experiences, and their power over his heart and life. It was impossible to know the interior riches of his character without being much with him, and observing him when he was in a happy mood. He was cautious and careful in relating things which he had heard, and in speaking of other people. He seemed in this respect to have made the Psalmist's prayer his own, "I said I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle."

Mr MacLeod was sometimes in dire straits, but was able to put his circumstances in prayer before the Lord. He went once to Mr Finlayson and asked for the letter he had received for him. The absent-minded Mr Finlayson did not remember seeing any such letter. "That is strange," Murdo said "for I had an assurance in

prayer today that the minister had a letter for me." Mrs Finlayson went to search and found the letter her husband had received, addressed to the Catechist. It contained a pound note, and thus he was relieved. At another time he got a boll of meal from Stornoway, and he hoped to pay for it before it was used. But soon the meal-chest was empty again. He set off for Stornoway, and on the way poured out his heart to the Hearer of prayer. A stranger approached him in Stornoway and said, "Take that, I am ordered to give it to you", and then disappeared. In the envelope was a five-pound note. He never knew who the donor was.

On another occasion he left home for the Communion at Ness, and had to pay his rent at Stornoway before proceeding there. The amount to be paid was £3-17/-, and this was all he had. The Adversary told him to keep one shilling back for the Communion, but he said "Get behind me Satan". Soon after he saw a wild goose, and hit it with a stone. He took it to Stornoway, and was offered more than he required for it, but he refused to take more than the price of an ounce of tobacco, and a copper for each service in Ness.

Although, "Simple and Unlearned", as the world would call him, Murdo MacLeod possessed great natural abilities, and what is far better, he was endowed with a large portion of that wisdom which is from above, pure and peaceable.

He said of the Rev. D. J. Martin that his preaching was very good when it was good, but that he was often enough a poor one-legged preacher; yet he praised Martin's sermon on "Not far from the kingdom".

The people of Lochs will long remember his assiduous devotion to duty as a Catechist, which was in happy combination with a genial kindliness of manner, that seldom or never failed him in his relationship with the people. His upright and honourable bearing gathered round him increasing veneration as he advanced in years, and he was a kind-hearted friend as well as an invaluable counsellor. His splendid physique and well-built frame were a great advantage to him in the discharge of the arduous duties of his calling, as he traversed land and sea at a time when roads were few and far between.

At the Free Church Jubilee Assembly in 1893, he was presented with an inscribed walking-stick in recognition of his long and devoted service. He was not merely a good man, but one of the best of good men.

Mr MacLeod entered into his rest on the 11th of January, 1898.

THE DISRUPTION

In 1829, Rev. Finlay Cook came to Cross, and Rev. Robert Finlayson to Knock, where buildings which became known as Parliamentary Churches were erected. During the Ten Years Conflict — i.e. the ten years before the Disruption — Lewis was thoroughly leavened by its evangelical ministers. When Mr Finlayson was translated to Lochs in 1831, Rev. Duncan Matheson succeeded him at Knock. When the Disruption came in 1843, the whole island, with the exception of a handful under the Rev. John Cameron in Stornoway, and one or two under the Rev. William MacRae in Barvas, left the State Church and joined the Free Church. Only two people remained in the State Church in Uig, one woman in her 100th year, together with a younger woman. Of the six ministers in the island, four joined the Free Church, and two stayed as noted above. MacRae's family joined the Free Church, but he himself remained in the Church of Scotland.

In December, 1843, MacLeod, Uig, was translated to Lochalsh, and in the same month Finlayson, Cross, went to Bracadale. Matheson, Knock, was translated to Gairloch in July, 1844, so that Mr Finlayson, Lochs, was the only evangelical left. Others, however, soon came to his aid. Rev. Donald MacRae came to Cross in 1844; Rev. Donald Murray to Knock in 1845; Rev. John Campbell to Uig in 1846; and the Rev. Duncan MacGregor to Stornoway in 1849. Mr Finlayson, Lochs, however, had a number of Catechists and 'men' who were able to uphold the cause, and gave yeoman service in the various congregations throughout the island.

The first meeting of the Free Church Presbytery in Lewis was held at Stornoway on the 21st June, 1843. The Rev. Duncan Matheson, Knock, preached from Matthew 16:13-18. "Whom do men say that I the Son of man am? . . .". The ministers present were Mr John Finlayson, Cross and Mr Robert Finlayson, Lochs. Rev. A. MacLeod, Uig, applied to be enrolled as a member, explaining that, owing to postal arrangements, his adherence to the Free Church had been delayed. The Presbytery approved, and reported the circumstances to a special Commission of Assembly. On the 14th July, 1843,

MacLeod's name is in the Sederunt, and on the 6th of September, the Commission's approval was handed to the Presbytery.

In 1834, Mr MacLeod, Uig, had written on behalf of his parishioners to Mr J.A. Stewart MacKenzie, M.P. for Ross-shire, against Patronage, calling the system unscriptural in its principle, baneful in its consequences, and ruinous to the Church, as well as to immortal souls.

Mr MacLeod had no family, but a niece, who later married Rev. Mr Kennedy of Dornoch, stayed with them at Uig. His brother, Donald, was a farmer in America, and another brother, William, was a doctor in the Navy. He married a coloured woman, and shocked the Uig people when he brought her to his brother's manse. Leaving the navy, he became an official Inspector of Hospitals. Another brother, John, lived at home on the croft.

Mr MacLeod, as already stated, went to Lochalsh in December, 1843, and to Rogart in 1846. In Rogart he stopped the practice of having whisky at funerals, where sometimes the funeral was postponed if the whisky had not arrived. In these days, and for a long time afterwards in Lewis, whisky was felt to be necessary at funerals, because they had to travel long journeys with the remains, and often by boat, sometimes in very stormy conditions. Mr MacLeod held strong views on temperance, and on smoking, but even the ministers were addicted to snuff.

MacLeod does not appear to have had the success he had enjoyed in Uig either in Lochalsh or in Rogart, where he remained until the end of his ministry. He died on the 13th of November, 1869, in his 84th year, and the 50th of his ministry.

PRINCIPAL EFFECTS OF REVIVAL

The revival movement stirred to their deepest depths the feelings of the people throughout the whole island. Finding it a moral and spiritual waste, it so changed their life and actions that the words of Isaiah were literally fulfilled, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose: and the dry land has become streams of water".

The effect on many was abiding and most happy. They gave evidence during the whole course of their life afterwards, in some cases extending to over sixty years, that they had passed from darkness to light. Those awakened were avowed to have been the most exemplary christians with whom one could become acquainted. Even the whole body of the people were influenced for good, so that non-professors exhibited more regard for ordinances than many professors and Office-bearers in other parts of the Highlands.

Like other and permanent movements, the revival was one slow, gradual growth. Before the advent of the Gaelic schools in 1811, from all accounts, there was little gospel taught in some of the pulpits. Some of the clergy performed their duties in so perfunctory a manner that the same sermon did duty so often that the hearers knew it as well as the preacher. As they became acquainted with the Scriptures, they also became dissatisfied with the pabulum doled out from the pulpits, so that soon the most enlightened of them began to hold meetings among themselves. This took the form of Reading, Prayer and Praise. Gradually these meetings bore fruit, so that some came under concern for their souls. Some of the ministers became afraid of their people, as they felt they had something which they themselves lacked, and this widened the gap between ministers and people. The people's religion was a "personal, experimental revelation, which filled them with awe and humility, hope and joy. They found their life in the very passages which provide the speculative expositor and critic with their difficulties."

One of the first fruits of the revival was that it put a stop to Sabbath desecration in its outward forms. The whole body of the people became one of the best church-going and Sabbath-keeping people in the British Isles. This has always been, and ever will be the fruit of vital godliness.

The people also became greatly attached to their evangelical ministers, as also to the ordinances administered by them. On the Sabbath day they wended their way to the house of God in small groups, and "spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and thought upon His name." The sermon was discussed on the way home, and experiences reciprocated, so as to be beneficial both to the heart and to the intellect. Each rehearsed the portion of the sermon remembered, so that by the time they reached home its principal points were well fixed in their minds. These pious men and women practised in their lives the doctrines they heard, and soon became great helpers to the ministers preaching, as they began to appreciate the deep things of God.

Prior to the revival, few attended the church services, as the central church was usually some distance from the bulk of the people, and much of the ordinary week-day work was done on the Lord's day. Now family worship was universally observed, and even when the head of the family happened to be away from home, the fire on the family altar was not allowed to go out, for the mother would read a portion of the Scripture in the presence of the family, then all went on their knees, as she prayed with and for them, as for an ever-widening circle of those in need.

Fishermen conducted worship while at sea, and the young did the same at their shielings in the Summer months. Thus pious parents trained their families, not only by religious instruction, but by a christian example which showed reverence for the Word of God, and for His divine ordinances.

Another beneficial and salutary result of the revival movement was that, in common with the whole of the Northern Highlands, catechizing became a regular and highly appreciated institution. Adults permitted themselves to be catechized as well as children, and the minister regularly examined every individual in his parish once a year, and this often proved to be the most fruitful and edifying part of his labours. He not only instilled knowledge into their minds, but he became intimately acquainted with each of his parishioners. These gatherings were remembered with gratitude by the people, and no system has yet been devised better calculated to impart systematic Scriptural knowledge than catechizing; neither has there been any manual yet compiled that excels the Shorter Catechism as a compendium of divine truth.

FELLOWSHIP MEETINGS

Another feature that came to the fore in Lewis as the result of the revival was the Fellowship Meetings. These have been a great strength to the cause of Christ in Lewis, and the Quarterly Fellowship Meetings, as well as the Communion Friday meetings are still attracting large congregations in the Free Church in the island. They were, and still are, the means of bringing the talents of the "men" into public notice, and as they thus piously declare their personal experiences relative to the text that forms the basis of the meeting, they have been a source of strength, encouragement and comfort, not only to young converts, but also to experienced christians, and to ministers themselves. We have known some who were converted at these meetings, and others who were richly blessed.

The origin of the Fellowship meeting is somewhat obscure. Shortly after 1638 there arose a hot discussion regarding certain religious meetings, which seem to have originated with Presbyterians from Ireland, who, when their ministers were driven from them, had acquired the habit of meeting among themselves for religious exercises. The question of their legality came before the Assembly at Aberdeen in 1640, and caused a great stir among the brethren. Henderson did not like it, and would have put an end to it, but such men as Rutherford, Dickson, Livingston and even Blair had other views.

Notwithstanding an adverse judgment by the Assembly of 1647, the issue was the firm establishment of the Fellowship meeting in which the laity had religious communion and discussion among themselves, and which became a vitalizing element in Scottish religious life.

In the Northern Highlands, Rev. Lewis Rose, of Tain, held that the Friday Fellowship meetings had their origin in Inverness c. 1650, during the ministry of Alexander MacKenzie; but many regard the Rev. Thomas Hog, who was ordained in Kiltarn in 1654, as its founder. He established special meetings for communicants, and instituted family worship in every home. It is thought that those special meetings gave rise to the Fellowship meetings in the North. Dr Aird says:—"As to the origin of the Monday Fellowship

meeting, and the Communion Friday meeting, I really am not sure. I thought from a paragraph in Mr Stevenson's life of Hog of Kiltarn that I saw the origin of the Monthly Question meeting. It was during revival times that the Friday Fellowship began. Originally none were admitted to the Monday Fellowship meetings but those who had given an account of their experiences to some of the Elders, and then to the minister. This was succeeded by their becoming communicants. About a century ago, (Dr Aird died in 1898), the Friday meeting was held in the church, and none but parishioners were admitted, who had already attended the Monday Question meeting, and so were full communicants. In the adjoining parishes the Question meeting on Friday was held in their own churches, and they did not go on that day to the Friday Communion service, but went on other days to where the Communion was held. I suppose early this century Friday began to be kept as a public meeting, but it was not so originally."

When Thomas Hog was banished, John Munro, (the Caird), one of Hog's converts, kept the meetings going.

The Monthly Question meetings were an established institution in Sutherland in 1727, but we do not hear of them in Lewis until after Mr MacLeod's arrival in Uig, and the first Fellowship meeting was not held by ministers, but by two students, who during their vacations were employed by the E.G.S.S., in Lewis. These were Francis MacBean and John MacRae. MacBean was born in 1793 at Corpach, and came under concern for his soul in his youth. As this was an unusual thing at that time, people thought he had gone out of his mind. After he found liberty in Christ, he happened to be in a part of the district where he was not known by sight. As a stranger, he was asked for news of the district, and particularly about the fine young lad who had gone out of his mind. He assured them that he was now in his right senses.

During his earlier years MacBean severed his links with the Established Church, and joined the Original Seceders. He was appointed as an Inspector of Schools by the Edinburgh Gaelic School Society, and is referred to in their annual Report of 1822, as having submitted an account of his enquiries throughout the Gaelic area on behalf of the Society. In his capacity as Inspector of the Society Schools he was at the Stornoway Communion in 1825 or 1826. John MacRae, MacRath Mór, was at this time a parish teacher at Uig, and he also was at the Stornoway Communion services. In between the services they held the first Fellowship meeting in the island, with

MacBean opening the Question, and MacRae closing it. The text on which the question was based was Job 8:13, "So are the paths of all that forget God; and the hypocrite's hope shall perish". The brethren were asked to distinguish between the hope of the hypocrite and the hope of the child of God.

In opening the Question Mr MacBean handled the hypocrite and his hope, while in closing it Mr MacRae dealt with the hope of the believer. Mr MacBean said, "When the hypocrite is in a company, and hears something that pleases him, he says to himself, 'I shall put that in my pocket'; and when he hears another he says, 'I shall put that in my pocket too, and when I am called on myself in a service I shall take these fine things out of my pocket', and the people shall say, 'Is not that the godly man?'"

When Mr MacRae closed the Question, he said that they had not left a feather on the back of the hypocrite today, so he would say something on the hope of the christian. He said believers were like a family laid up with fever, with a nurse in attendance ready to help as they cry, "Drink, Drink, (Deoch, Deoch)". At the first cry she gave them Joel 2:14, "Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God." So they lay down their heads again to rest. After a while the fever increases, and they rise on their elbows, crying, "Nurse, Nurse, Drink, Drink"; and she immediately runs to their aid with Is. 8:17, "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him". So they lie down again to rest. But soon the fever intensifies again, and they sit up, crying, "Nurse, Nurse, Drink, Drink". So the nurse gives them Lamentations 3:24, "The Lord is my portion, saith my soul; therefore will I hope in him", and up they get on their feet, and walk away praising the Lord.

In 1813, Francis MacBean, when he was only twenty years old, published, unauthorised, a version of the Psalms in Gaelic, with a translation of Brown's notes. It is merely a reprint of Dr. Ross's version of six years before. Its value is in the notes by John Brown of Haddington. Mr MacBean's edition of the Shorter Catechism was bound with his psalter.

After some years as an Inspector of Schools, when his activities were restricted, he resigned, complaining to Mrs MacKenzie of Seaforth that the Directors of the Society were afraid of "the offence of the blind and ignorant ministers throughout the Highlands".

Mr MacBean settled for some time in Stornoway, where he was

employed by Mrs MacKenzie in supervising the building of schools, and the making of roads. He was thus free to preach at large, and knew no parochial boundary, being no longer under the jurisdiction of the Presbytery of the Established Church. Although he took the classes of the full Theological Course of the Established Church, he did not take Licence in it. He attended then the Divinity Hall of the Original Secession Synod, and after receiving Licence, was sent as a missionary to the West Highlands. He was ordained in 1836, for the purposes of this mission, his Call being signed by only 30 persons. He spent a good deal of his time in Harris, and looked as if he would build up a strong Secession congregation there, but he and John Morison, Gobha na Hearradh, fell out badly, and Morison composed two satirical songs against him and his Session, "Seisean Shrannda", and MacBean keenly felt the attack made upon him.

The tokens used by MacBean at his Harris Communion are still in existence. They bear his name in Gaelic, on the one side "Fraing MacBheathain, ministear, 1836," and on the other side, "Ach ceas-naichadh duine e fein — I Cor. 11:28."

His connection with the original Seceders was broken some time before the Disruption, and he lived in Stornoway in Cromwell Street. He was employed by Lady Seaforth, who was in full sympathy with his evangelical outlook. After the Disruption, he became in 1844 the first minister of the Free Church charge of Fort-Augustus and Glenmoriston. As a preacher MacBean had a natural eloquence. His expositions were experimental, and fitted to the conscience, condemning sin, and commending the Saviour. His Gaelic sermons in Stornoway after the Disruption thrilled his hearers.

MacBean had the same views as the Rev. Roderick MacLeod of Skye, who would not give the privilege of Baptism but to Communicants only. Rev. John Finlayson of Ness and Bracadale, who was married to MacLeod's sister, would baptize only the children of believers. Mr MacBean died in 1869.

For a fuller account of Mr MacBean readers should consult "By-paths of Highland Church History", by Princ. MacLeod.

We can safely say that at the Disruption in no other part of Scotland was the exodus from the Establishment so complete as in Lewis. At that time the island was highly favoured in having as its Proprietrix the Hon. Mrs Stewart MacKenzie, whose sympathies were with evangelicalism. She readily granted, on easy terms, sites for churches, manses and school-houses, as well as glebes for ministers. This policy was also pursued by Sir James Matheson, Bart.,

who bought Lewis in 1844 for £190,000, and who proved during his lifetime to be a good friend of Education in erecting school-houses, and paying the salaries of various teachers.

The island also was highly favoured in the character of its Disruption ministers, both the two who remained, and the four who came out. Although many complaints had been made by the Moderates against the Gaelic Society teachers, the Society, at the Disruption, stated they were neutral, and said their teachers could belong to any denomination. These teachers did much to help evenangelical religion in the island, and in 1843 they all joined the Free Church. Charges were brought that the Society was wholly under the Free Church, so the Established Church formed its own Society, complaining that the teachers were not only Scripture Readers, but lay-preachers, and expounders of the Word of God. There is no doubt that the Gaelic schools paved the way for the complete adherence of the people to the Free Church in 1843. In December 5th, 1836, of five people nominated as Elders in Lochs three were teachers, Finlay MacKay at Cromore; John Shaw at Dalmore; and Murdo MacKenzie at Ranish.

Whatever was spiritual, noble and blessed in the Disruption was the fruit of the Spirit of God breathing over the Church, and surely all will agree that that self same Spirit is what Churches of all denominations need in our own day.

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