

Contains much information
on Burns & his associations
& is valuable to the Burns
student

J Williamson
Meadowfield

“IN AYRSHIRE.”

A Descriptive Picture

OF THE

COUNTY OF AYR,

WITH RELATIVE

NOTES ON INTERESTING LOCAL SUBJECTS,

CHIEFLY DERIVED

DURING A RECENT PERSONAL TOUR.

Part first:

THE DISTRICT OF CUNNINGHAME.

WITH HISTORICAL INTRODUCTION, Etc.

BY WILLIAM SCOTT DOUGLAS,

EDITOR OF 'THE KILMARNOCK EDITION OF BURNS.'

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MDCCLXXIV.

AYRSHIRE.

“Thrice hallow'd the land of our Minstrel's birth,
The fields that once gladden'd his eye,
The echoes that rang to his woe and his mirth,
And the mountains that bounded his sky!
Lo! *there* is the scene of his own Vision-dream—
The mantle his Coila then wore,
Still flower'd with the forest, enstriped with the stream,
And fring'd with the fret of the shore!”

HEW AINSLIE, 1820.

THE warblers around me seem proud to repeat
The wild notes that gave rapture to him ;
And the daisies that spangle the ground at my feet
Have their birth from the *one* of his theme !
There's a boast from yon belfry-tower borne on the breeze,
That it caught Robin's ear every day ;
And the murmuring waters and whispering trees
Can but sigh that their Minstrel's away !

Yes ! pregnant with mem'ries of patriot and bard
Is the soil of old Carrick and Kyle ;
And dull must be he who can tread its greensward,
And feel not exalted the while :
So triumphs the Bard !—he hath pass'd from our sight,
But his thoughts, like the power of the sun,
Shall continue the light of their truth and their might
Till the aim of their mission be won.

WM. SCOTT DOUGLAS, 1872.

ERRATA.

Page 16.—For “Ardrossan, 7,926,” read “Ardrossan, 3,845.”

Page 16.—For “Hurlford and Riccarton, 3,488,” read “Hurlford (*Kilmarnock and Riccarton*), 3,488.”

Page 38.—For “Ayr, 9,589,” read “Ayr, 19,589.”

P R E F A C E.

IN venturing to give this first of three instalments of a promised undertaking to the reading public, the writer may be expected to say a word or two in shape of preface.

He believes that the Publisher's first intention in projecting this little work was both modest and plausible. His thoughts being ever occupied with the affairs of his native shire, and the writings of and concerning its deathless minstrel, it occurred to him that a lively abridgement of the latest *Statistical Account* of the various parishes in the county might be made a very "handy book," and at same time a desirably interesting one, if its writer, in traversing that classic ground, would, while never losing sight of WALLACE and BRUCE, seize every opportunity of saying something about BURNS.

The exercise of his pen in the latter direction being quite congenial to the present writer's tastes and habitudes, he was easily persuaded to enter on the work; but he little dreamed of the amount of dry and wearing routine he was doomed to encounter in pursuing the plan prescribed. Restricted in regard to space, he had to cram loads of dreary topography and statistics into small compass, as a background on which to shape more pleasurable objects of contemplation. Only thus could he introduce scenes

and incidents attractive by their own intrinsic interest and perennial freshness. The district of Cunninghame being chosen as the starting-place, his best efforts were often tasked to infuse some degree of life into his materials; for only in Kilmarnock, Loudoun, Irvine, and Dunlop could he manage to introduce "Burnsiana" in any measure. Where that failed, he had to betake himself to the graves of the Covenanters—not irreverently he trusts, and when these were wanting, a ballad, a witch-story, or some vague tradition had to do service in beguiling the more fatiguing portions of his tour.

Having at length "squared the circle" of the northern division of the county, the writer trusts that the Publisher may meet with encouragement to complete his plan by soon producing similar sketches of each parish in Kyle, and in Carrick. In these districts the harvest of themes possessing more than local interest is more abundant than in Cunninghame; and should circumstances prevent the present writer from resuming this work, competent labourers shall not be wanting to give the finishing grace to what has by him been so imperfectly begun.

EDINBURGH, *17th Nov., 1874.*

CONTENTS.

	PAGE
GENERAL PHYSICAL DESCRIPTION OF THE COUNTY, - - -	1
THE RIVERS OF AYRSHIRE AND THEIR TRIBUTARIES, - - -	3
The Irvine Water, - - - - -	4
Tributaries of the Irvine, - - - - -	6
The River Ayr, - - - - -	8
Tributaries of the Ayr, - - - - -	8
The River Doon and its tributaries, - - - - -	10
The Girvan and its tributaries, - - - - -	11
The Stinsiar and its tributaries, - - - - -	12
The Nith and its tributaries, - - - - -	12
The Cree and its tributary, the Minnoch, - - - - -	13
THE AYRSHIRE HILLS, - - - - -	14
CHIEF TOWNS AND VILLAGES, with their population, - - -	16
HISTORICAL SKETCH OF THE COUNTY OF AYR, - - - - -	17
The Feudal System and the Reformation, - - - - -	18
The Scottish Kirk, - - - - -	19
"King James," or "King Jesus," - - - - -	20
"Divine Right" of Presbytery, - - - - -	22
Lay element in the Kirk, - - - - -	23
The Covenants—their aim and results, - - - - -	25
The Martyrs of the Covenant, - - - - -	28
The Lesson at the Covenanters' Grave, - - - - -	30
The Revolution Settlement and Treaty of Union, - - -	32
Ayrshire in the Eighteenth Century, - - - - -	34
TABLE OF THE PARISHES, with extent and population, - - -	38
DISTRICT OF CUNNINGHAME, comprising sixteen Parishes, - -	40
Kilmarnock Parish, - - - - -	41
Town of Kilmarnock, - - - - -	42

	PAGE
Parish of Loudoun, - - - - -	59
Do. Fenwick, - - - - -	67
Do. Kilmaurs, - - - - -	73
Do. Dreghorn, - - - - -	76
Do. Irvine, - - - - -	79
Do. Stevenston, - - - - -	84
Do. Kilwinning, - - - - -	86
Do. Ardrossan, - - - - -	91
Do. Dalry, - - - - -	93
Do. West Kilbride, - - - - -	99
Do. Largs, - - - - -	103
Do. Kilbirnie, - - - - -	105
Do. Beith, - - - - -	108
Do. Dunlop, - - - - -	110
Do. Stewarton, - - - - -	112
GENERAL INDEX, - - - - -	115

IN AYRSHIRE.

GENERAL DESCRIPTION.

AYRSHIRE, in the lowlands of Scotland, holds rank second in importance to none of its sister counties. In extent it is one of the largest, in agricultural and mineral wealth it is among the richest, for industrial and commercial energy its community is unsurpassed, and its historical and poetical associations are of the very highest order. The county takes its name from that of its chief town, which again is said to be derived from the celebrated stream at whose mouth that "ancient borough rears her head." Etymologists who are prone to dig into Gaelic soil to find the proper root of every familiar name, tell us that *Ayr* or *Aire*, in the Celtic language, means *shallow and clear*, in contrast with the characteristics of its black but comely sister, the Doon (like the Dee and the Don at Aberdeen). Clearly, this discovery is shallow enough,* and we suspect that a search among Saxon roots would be more satisfying. "Yare"—a Shakspearean word—signifies *active, brisk*: the "Yare" and the "Yarrow" are names of similar currents all over the world, and our Ayrshire bard sings thus descriptively of his native stream:—

"Auld Aire ran on before me, and *bicker'd* to the sea."

"Ayr, gurgling, kiss'd his pebbled shore."

* On this point, the intelligent writer of the last Statistical Account of Tarbolton Parish, thus remarks:—"The Ayr is chiefly remarkable, as compared with the other rivers of Scotland, for its dark colour, which it derives from two sources—the alluvial matter that is carried along by it, and the dark colour of the strata composing its channel and banks. There has been a very considerable loss of life in the Ayr, owing to the darkness of its waters concealing the deep places with which the river abounds, termed in provincial dialect, "Weels,"—almost every *veel* bearing the name of some person who has perished in it."

Viewed on the map, the county of Ayr takes the form of an elongated crescent with its concavity towards the sea on the west. At its greatest breadth—which is from *Troon* to *Glenbuck*—it measures only 20 miles; but the coast line, from *Kellyburn* on the Renfrewshire border, to *Glennap* on the confines of Wigton, stretches fully 70 miles. Near its northern end, and along the whole southern portion, the coast is rocky; while the central part—between *Saltcoats* and the *Heads of Ayr*—is low and sandy. The thriving seaport of Troon occupies a jutting promontory in the centre of this extended shallow bay, and subdivides it into Irvine bay, and the bay of Ayr. The county is bounded on the north by the shire of Renfrew; on the east by portions of Lanark, Dumfries, and Kirkcudbright; and on the south by the Galloway portion of Kirkcudbright and Wigton. Its inland borders are well defined by ridges of prominent hills which form natural boundaries between it and the adjacent shires. Its area is 1,149 square miles, including six square miles of water; the land surface containing in all, 722,229 acres. The population in 1871 was 200,809, the female element predominating to the extent of 4,400. Each square mile thus holds 175 persons, being 65 beyond the average throughout Scotland. This area is divided into 46 parishes of unequal size, a tabular list of which, with the towns and villages, shewing the respective population of each, will be elsewhere given. Anciently, the divisions were only three in number, namely CUNNINGHAME, KYLE, and CARRICK. The first embraces that part of the county which lies north of the Irvine water, and is generally level and fertile. Kyle, which occupies the central district between “bonie Irvine side” on the north, and the classic Doon on the south and south-west, is partly mountainous: Carrick, the lower section, situated between the Doon and the wild district of Galloway in the adjoining Stewartries, is little else than a vast tract of hills and mosses. We must note, however, that Kyle is popularly subdivided into “Stewart Kyle” and “King’s Kyle,” the former embracing the country between the Irvine and the Ayr; and the latter, that triangular portion between the Ayr and the Doon, which is honoured as the birth-place and youthful home of Burns. The staple produce of each of these divisions of Ayrshire,

taken in connection with its Galloway neighbour, is supposed to be correctly indicated in a very old rhyme which every child in Scotland picks up in the nursery:—

“ Kyle for a man, Carrick for a Cow,
Cunninghame for butter and cheese, and Galloway for woo’.”*

THE RIVERS OF AYRSHIRE, AND THEIR TRIBUTARIES.

“ Th’ Illissus, Tiber, Thames, and Seine
Glide sweet in mony a tunefu’ line ;
But Willie, set your fit to mine,
And cock your crest,
We’ll gar our streams and burnies shine
Up wi’ the best.”

THE term “river” is scarcely applicable to any of the streams of this well-watered shire, however celebrated these may have become by the power of Song. Indeed the natives, in their modesty, seldom claim the title;—“Irvine Water,” “The Water of Ayr,” and “The Girvan Water,” are the familiar phrases they adopt when speaking of these. The only other Ayrshire streams which are not

* “Carrick for a man, Kyle for a Cow,” is a very common corruption of this proverbial saying: we shall afterwards shew grounds for giving it as above.

In 1826, Robert Chambers thus wrote, on this subject, in his “Picture of Scotland”:—“The men of Ayrshire are decidedly taller and more robust than other natives of Scotland, and the cattle and horses display proportions equally extraordinary. There is also a degree of masculine strength and energy about the minds of Ayrshire people,—a sort of whiskered and buckskin breek’d hardihood, corresponding to these physical qualifications. It is, we believe, from Ayrshire that the gallant and gigantic horse regiment so well known by the epithet of the ‘Scots Greys,’ has been for many years chiefly recruited.”

All this may have been more apparent to a stranger fifty years ago than now; for the vast progress that has been effected in mining and manufacturing industries within the county in the course of the present century, has brought with it a large accession of Irish and other labourers who have gradually amalgamated with the native population, producing the usual physical results. It is proper to note in reference to Chambers’ remark about the *Scots Greys*, that “Sergeant Ewart of the Greys,” who captured one of the *two* Eagles lost by the French at Waterloo, was a native of Kilmarnock, where he was born about the year 1767. Another “Waterloo-man,” *Robert Lawrie* of the same regiment, lies buried in the High Kirk yard of the same town. He performed an extraordinary feat of another kind, which we shall notice in its proper place.

mere tributaries of others, are the Doon and the Stinsiar : * not often are they styled "rivers," nor do we even hear them spoken of as "The Water of Doon," and "The Stinsiar Water:" they are simply "The Doon," and "The Stinsiar."

Five in number are the main streams intersecting the county from east to west: these are the IRVINE, 30 miles long, the AYR, 35, the DOON, 30, the GIRVAN, 25, and the STINSIAR, 30. Each of these may, in general phrase, be said to cross the shire at measured intervals like silken belts of blue from the hilly borders of the county, winding their way downwards till they reach the sea-coast. The two last-named belong wholly to the Carrick district, while the other three are comprehended in that of Kyle, which, with the Ayr flowing through its centre, is washed by the Irvine on the North and the Doon on the South. The tributaries of the Irvine are very important, embracing the *Garnock*, 20 miles long, which again can boast of the *Lugton* (15) as its own tributary: it is also fed by the *Annick* (14), the *Carmel* (10), the *Kilmarnock* (12), and the *Cessnock* (14). The larger tributaries of the AYR are the *Coil*, 11, and the *Lugar*, 16 miles long. The tributaries of the Carrick streams are not of much consequence; but the Doon, with a course of 30 miles, has its source in mountain streams which flow from the wilds of Galloway. Hence the poet's description of his own beloved Kyle, as depicted on the mantle of Coila in his glorious *Vision*, is as strikingly true as it is richly pictorial:—

"Here, Doon pour'd down her far-fetch'd floods;
There, well-fed Irvine stately thuds;
Auld hermit Ayr staw through the woods
 On to the shore,
And mony a lesser torrent scuds,
 In seeming roar."

THE IRVINE WATER.

In former days the name of this river was written and pronounced "Irwyn," or "Irwine," and probably was derived from the murmuring sound, and the *winding* progress of its waters. This latter observation will equally apply to the Girvan Water, whose intonation is harder and more decided. The infant Irvine springs from the union of two small burns in the east-end of Loudoun parish, the one

* The reader will please forgive the liberty we take in softening the name of this beautiful Carrick stream. In the original editions of Burns' poems, his exquisite song, "My Nannie, O," is made offensive by the introduction of the unsavoury gutturals into its opening line. The poet had felt this when he was induced to substitute a more euphoneously christened stream—although away from his purpose—in place of this favourite one, far into the south-west from Lochlea, which alone suited the idea of his verse.

rising in Calder Moss, and the other a little to the north of the battle-field of Drumclog, in Lanarkshire. Flowing at first from north to south, it winds round the southern base of Loudoun Hill— noted for warlike associations from the era of the Romans, to the time of the Covenanters—and then pursues a westerly course, receiving accessions on its right bank from *Tongue Burn*, and the *Glen Water*; on its left bank it is joined by the *Dubs Burn* and the *Logan Burn*, and thus increased, it passes Darvel, Newmilns, and Galston, at which latter village it is helped by the stream called the *Burn Ann*. It is farther augmented by the *Polbeith Burn*, on its right bank, a little westward from Loudoun Castle and ruined Kirk, when it becomes the southern boundary of Kilmarnock parish. It soon receives a liberal accession on its left bank from the *Cessnock Water*, and passing between Hurlford on the Kyle side, and Crookedholm on that of Cunninghame, it receives the *Kilmarnock Water* a little west from the Riccarton suburb of the extensive town of Kilmarnock. Its next tributary is the *Carmel Water* in conjunction with the *Garrier Burn*, both from the parish of Kilmaurs; after which, the Irvine forms the southern boundary of Dreghorn parish, and diverging for a short distance into that of Dundonald, it is joined by the *Annick Water* a little to the south of the town of Irvine. Here the river takes a remarkable bend northwards, keeping the town on its right bank, and eventually receives the far-travelled flood of the *Garnock* about a quarter of a mile before mixing with the sea at Irvine Bay.

The Irvine, during nearly its entire course, flows through a beautiful and fertile district, having its banks enriched with numerous elegant mansions; notwithstanding which attractiveness, and the number of Ayrshire votaries of the Muse, seldom has its name been woven into a garland of immortal song. We suspect that any quotations we might introduce here from the artificial strains of Gavin Turnbull the player, or from the prosaic versification of Janet Little the milkmaid, would not help much to rescue our topography from the charge of dryness. Nevertheless, "Loudoun's bonie woods and braes" have been enchantingly sung by Tannahill, and Burns shewed his partiality for this stream, (on whose banks he resided during six months of his early manhood,) by transferring thither the locality of a favourite ballad, from its native shores of Wigtonshire—

"Lord Gregory, mind'st thou not the grove
By bonie Irwine side,
Where first I owned that virgin love
I lang, lang had denied."

The same bard also celebrated an evening of enjoyment on its banks in a few off-hand lines,

"And ay the o'erword o' the spring
Was Irvine's bairns are bonie, O!"

TRIBUTARIES OF THE IRVINE.

The Garnock.—Although this stream now pays tribute to the Irvine, time was—and that at no very remote date—when it was an independent river, striking westward from above Kilwinning, and making its own way to the sea at the north side of the Sandhills near Saltcoats. The *Lugton* also in those days found its road to the sea through the sandhills of Stevenston, instead of losing itself, as now, in the Garnock, on the west side of Eglinton grounds.

The source of the Garnock is found in the rills which trickle from the base of the Hill of Stake in Kilbirnie parish, on the confines of Renfrewshire—a hill which rises 1,691 feet above the level of the sea. The stream descends in a direction almost due south, and soon gathers in sufficient force to form a romantic waterfall called “The Spout o’ Garnock.” In its progress it adds life and beauty to the landscape as it winds by the ruins of Glengarnock Castle, and at the town of Kilbirnie is joined, on the right bank, by the *Pundeavon* and the *Paduff* burns: farther down it is augmented on the left by the *Powgreen Burn*, and again on the right by the *Pitcon Burn*. On the same side, the *Rye Water* in considerable force, joins the Garnock at Dalry, and a little below that village it receives the *Cauff Water*, shortly after the latter had been fed by the *Munnock Burn*: farther down it is joined on the left bank by the *Bombo Burn*, the *Dusk Water*, and the *Rough Burn*. Still farther south, on the same side, it is joined by the *Lugton Water*, and finally, after receiving a contribution from the *Penny Burn* on the right bank, it delivers itself into the Irvine, not far from that river’s mouth.

Like other mountain streams, a heavy fall of rain soon renders the Garnock an impassable torrent, even a little way from its source; while, during the summer months, it may be fordable through a great portion of its course. Its banks are not, in general, very picturesque, but the immediate environs of Glengarnock Castle, and the straths of its upper course are never-failing in their attractions to the lovers of romantic solitude.

The Lugton.—This stream springs from Loch Libo in Renfrewshire, and taking a southerly direction, it separates Dunlop parish from that of Beith: it next serves the same purpose between the parishes of Stewarton and Kilwinning, adorning the woods of Montgreenan and Eglinton in its winding course, till eventually its waters are lost in the *Garnock*. It has no tributaries worthy of note.

The Annick, or Annock.—Neither this stream nor the preceding carry much weight of water, as they afford scarcely enough to drive the old corn mills erected on their banks. The Annock rises from the *White Loch* in Renfrewshire, and flows through Stewarton parish till it comes to serve as a dividing boundary to that of Dreghorn from both Stewarton and Irvine parishes, and eventually it mixes with the Irvine Water at Fullarton Moor. Its tributaries are the *Swinsie Burn*, on the left bank, and the *Corsehill*, and other burns on the right, which flow into it near the town of Stewarton; and on its way to the beautiful seat of Annock Lodge

it is augmented by the *Glaizert Burn*, a stream of some importance, which flows through the whole county of Dunlop.

The Carmel.—As already mentioned, this water belongs to the parish of Kilmaurs, and is considerably enlarged by the *Garrier Burn*—the western boundary of that parish—before it reaches, the Irvine. Not far from its source it winds round the ancient Castle of Rowallan, and altogether the stream is worthy of its charming name.

The Kilmarnock Water.—Properly speaking, this stream in its lower course, is almost invisible, for the monopolizing town, its namesake, is partly built over it,—so valuable has the ground become in that rapidly extending city, 'as it may fairly be called. At Dean Castle, within a mile north of Kilmarnock, the *Craufurdland Water*, and what is usually called the *Fenwick Water*, form a junction, and thus combined, the Kilmarnock Water, helped a little by *Beenie's Burn*, contrives to reach the Irvine, by getting, to some small extent, under the foundations of "Auld Killie."

In tracing this water to its source a good deal of delicate navigation is requisite. If we follow the *Fenwick*, we pass on the left, after $3\frac{1}{2}$ miles travel, the old Kirkyard of Fenwick, where "the martyrs soundly sleep"; and keeping close by the old Glasgow road, we reach Kingswells, after a journey of like extent. Meanwhile however the *Fenwick Water* has been joined by a stream quite as important, called the *Drumtee Burn*, and if we follow this we are eventually brought to Lochgoin Reservoir; but in taking the course by Kingswells, we travel into Renfrewshire, and there find, after three miles of farther perseverance, that we are going up the *Greenfield Burn*. Retracing our steps to Dean Castle, and following the *Craufurdland* branch, we reach the beautiful grounds and castle of that name at a distance of one mile and a half, and two miles farther up we find the main stream joined by a very considerable tributary called the *Hareshawmuir Water*, which again is fed by the *Pockinnon Burn*. Following the main course, we come to the *Dunton Water*, at the distance of seven miles from Kilmarnock, and after a mile's march reach a spot where the *Birk Burn* and the *Loch Burn* form a junction: allowing the former to seek its own source in Renfrewshire, we follow the latter for one mile, and arrive at Loch Goin Reservoir, as we did in the case of the *Fenwick* branch.

The Cessnock.—This is the last tributary of the Irvine which we shall require to notice here. It flows through Stewart Kyle, commencing in the parish of Sorn, at Auchmannoch Muir, and after flowing south-west for about five miles and nearly reaching the town of Mauchline, it suddenly turns in a direction north by west, and with many a fantastic crook serves as a boundary line between the parishes of Mauchline, Galston, and Riccarton, till it flows into the Irvine about two miles west of the town of Galston. Its tributaries in Mauchline parish are the *Mare* and the *Killoch* burns. The bard of Kyle has not left the banks of the Cessnock unsung: one of his earliest and purest love affections was inspired by the charms of a superior young woman, the daughter of a small farmer on Cessnock banks, within two miles from Lochlea.

THE RIVER AYR.

From its source at *Glenbuck* down to the *Ratton-key* in Ayr Harbour, this stream, independently of its native attractiveness, has been rendered for ever classic by the poetry of Burns. In its upper course through the parish of Muirkirk, the surrounding landscape is naked and uninteresting, except by association with the painful history of the prelate persecution of the poor "hill folk." On reaching the village of Sorn, however, the aspect is entirely changed, the scenery becoming picturesque in a high degree, and continuing so through the remainder of its course to the firth. Its early tributaries on the right bank are the *Pouesk Burn*, the *Greenock Water*, the *Whitehaugh Water*, the *Cleugh Burn*, and a stream called the *Wealth of Waters* which joins it at Catrine: on the left bank the tributaries are the *Ashieburn*, the *Auldhouseburn*, the *Garpal Water* (a mile west of Muirkirk), and the *Proscribe* and *March* burns. In alternate beauty and grandeur, the Ayr winds through the Catrine woods and the lovely grounds of Ballochmyle, and rather more than a mile south from Mauchline, near "the Haugh," receives on its left bank, the important accession of the stately *Lugar*. About half a mile below this junction is Barskimming, where the "hermit Ayr" steals through tangled woods and between immense cliffs of red freestone: these are in many places perforated with deep caves which once afforded a shelter to Peden and other outlawed adherents of the covenant. The river thereafter takes a northward bend till it nearly touches the high road to Ayr, at a point now called *Failford*, about two and a half miles below Mauchline, and there, on its right bank, it receives the interesting water of *Faille*. Retreating again from the high road, it reaches Stair after a course of two miles, and three miles farther down is joined by the "brawling Coil" which comes tumbling in from the beautiful grounds of Sundrum on the left bank of the Ayr. Of the numerous mansions and pleasure grounds which adorn its borders from Stair to the close of its journey, we may name Enterkine, Crawfordston, Gadgirth, Annbank, Craighall, Auchencruive, and Craigie House.

The usual velocity of the Ayr is about a mile an hour, but when swelled by a heavy fall of rain, or the melting of snow from the higher localities around, its velocity is often increased to six or seven miles an hour: then is realized the poet's graphic description,

"And from *Glenbuck*, down to the *Ratton-key*,
Auld Ayr is just one lengthen'd, tumbling sea,"

TRIBUTARIES OF THE AYR.

The Lugar.—This noble stream is formed, in the first instance, by the junction of the *Glenmore* and *Bella* waters a little above Lugar Iron Works; but the "mossy fountains" which contribute to swell its channel are very numerous. Its chief tributaries on the

right bank are the *Auchinleck Burn*, and the *Dippol Burn*, which latter flows into the Lugar at the old Castle of Auchinleck. On its left bank the *Glaisnock*, in conjunction with the *Carsgilloch Burn*, enters the *Lugar* at the town of Cumnock; thereafter it receives the *Rose Burn*, *Ward Burn*, and the *Watson Burn*,—all in Old Cumnock parish, and on reaching the town of Ochiltree, it is augmented by the *Burnock Water*, which again had been fed by the *Closs Burn*, and the *Black Water*, in Ochiltree parish. The scenery on the banks of the Lugar is not excelled by any part of the *Ayr* for romantic beauty and grandeur, and where its junction with the latter takes place, tradition shows the spot where Burns composed his solemn Elegy “Man was made to mourn,” opening thus—

“When chill November’s surly blast
 Made fields and forests bare,
 One ev’ning as I wandered forth
 Along the banks of Ayr.”

this point of junction being the spot where the Ayr can soonest be reached from Mauchline.

The Faile.—This comparatively small stream would not demand a separate notice, but for the fact that its waters and surroundings have been sanctified in the history and poetry of Burns, who resided in its immediate neighbourhood from his 19th to his 28th year. These he thus addressed—many years after the circumstance referred to—in his affecting retrospect of departed joys experienced there—

“Ye banks and braes and streams around
 The Castle o’ Montgomery,
 Green be your woods, and fair your flowers,
 Your waters never drumlie :
 There summer first unfauld her robes,
 And there the langest tarry ;
 For there I took my last farewell
 O’ my sweet Highland Mary !”

The Faile takes its rise in Lochlea, a nearly dried-up marsh not far from the farm of that name which was occupied by William Burness with his family for seven years, and where he died, in February, 1784. The stream there takes the form of a broad ditch or “goate,” as it is called, and after passing the remains of Faile Monastery, flows through the centre of the Faile Loch and Tarbolton Loch, and crossing the high road leading from the village towards Lochlea and Mossiel, it keeps in motion the “Willie’s Mill” of *Death and Dr. Hornbook*, and is thereafter joined by the *Auchenweet Burn*. The *Faile* then assumes a new form, winding in sparkling freshness, partly through and partly outside the richly wooded grounds of Coilsfield House. At length it joins the *Ayr* after crossing the high road, where a few cottages of modern erection have adopted the name of Failford; this being borrowed from the ancient name of the grounds around the monastery, near the head of the stream.

The Coil.—This active stream, so beautifully referred to by the bard of the district in his affecting ballad, *The Soldier's Return*, rises in the southern verge of the parish of Coylton, and during a great portion of its course forms the boundary between it and that of Ochiltree. About four miles from its source the Coil becomes very tortuous in its windings, and continues so till it reaches the *Ayr*; insomuch that one who knows nothing about Gaelic roots would fancy it must have derived its name from this very peculiarity. It has numerous little tributaries, the chief of which are the *Drumbowie Burn* on its right bank, and the *Shield* and *Hawford* burns, on the left. There is many a sweet spot on the "banks o' Coil" which a stranger would adopt as that referred to in the poet's lines—

"At length I reached the bonie glen, where early life I sported;
And pass'd the mill and trysting thorn, where Nancyaft I courted;"

but the scene usually selected by the poet's annotators is "Mill Mannoeh," within a mile south of Coylton Kirk.

THE DOON AND ITS TRIBUTARIES.

"Among the bonie winding banks
Where Doon rins wimpling clear."

The above quotation from the bard who was born on its banks is not quite in harmony with the idea of *darkness* conveyed by the name of this river, which, both in Gaelic and Saxon, signifies *black*, or *dun* coloured. That characteristic is thus accounted for by the reverend writer of the statistical account of Ayr Parish,—“The Doon, in consequence of running through a soft, deep bog near its head, receives a black, mossy tinge, which it retains during the whole of its subsequent course.” Be that as it may, the “banks and braes o’ bonie Doon” shall continue, through the power of undying song, for ever associated with all that is fresh and fair in nature—with roving pathways for youthful lovers—groves filled with the melody of warbling birds—here the flowering thorn, and there the fragrant woodbine in everlasting amorous twine with the blooming rose. Utilitarian projectors may perch on these banks, and, farther up, the miners of Dalmellington may upheave their gross minerals, yet the Doon shall never be rendered prosaic,—

“They may blacken—may ruin the Doon if they will,
But the scent of the roses will hang round it still!”

From two mountain streams in the Stewartry of Kirkcudbright, called the *Gala* and the *Eglin*, the Doon takes its rise, and flowing at first in a northerly direction through the length of Loch Doon, it forms the eastern boundary of Straiton parish: thereafter, taking a more westerly course, it becomes the south and west boundaries of

Dalrymple parish, and finally makes its way to the sea as the natural division between the parishes of Maybole and Ayr. Immediately on passing from Loch Doon, the river dashes down a romantic glen such as is no where equalled for grandeur in the lowlands of Scotland: for upwards of a mile its course is through a bold and narrow channel, with steep crags piled up to a great height on either side, richly clothed with verdure and overhanging foliage. Emerging from the Ness Glen, as this is called, the river flows through the beautiful grounds of Berbeth, and thereafter expands into a huge marsh named *Bogton Loch*, the haunt of innumerable wild fowls. For many miles after this, the stream progresses sluggishly through a dreary extent of meadow-ground, unbroken by the variety of a single shrub; till at length, as it approaches Dalrymple parish, the scenery undergoes a fairy-like change, and the banks sustain their beauty and variety during the remainder of its course. Like other streams that issue from lakes, the Doon is generally steady in flow and equal in volume; but is nevertheless subject, on the breaking up of lasting frosts, to become flooded: its usual breadth is about forty feet, and its depth ranges from two to twenty feet. The tributaries of the Doon on its right bank, are the *Eriff*, the *Gaw Glen*, the *Muck*, the *Mossdale*, the *Cummock*, the *Rough*, and the *Smithstone* burns; on the left, the burns are the *Glessel*, the *Shalloch*, or *Dalcairnie*, the *Red*, and the *Meikleholm*. Among the beautiful domains on its banks may be enumerated Berbeth, Hollybush, Skeldon, Cassilis, Monkwood, Auchendrane, Doonholm, Doonside, and Mount Charles.

In former times, instead of falling into the sea two miles south from Ayr harbour, as at present, the Doon is believed to have almost formed a junction with that river at its mouth. The low marshy grounds behind Blackburn House are supposed to have been the ancient bed of the Doon, which must, in those days, like the Ayr, have been navigable for a short distance.

THE GIRVAN AND ITS TRIBUTARIES.

“By Girvan’s fairy-haunted stream
 The birdies flit on wanton wing;
 While bank and brae are clothed in green,
 And scattered cowslips sweetly spring.”

This water, which is often called “the Griffan,” takes its rise in a small lake on the south-west border of Straiton parish, called the “Girvan Eye,” from which it flows northward for three miles, and passes through Loch Bradan. Emerging therefrom it resumes its northerly course for two miles, when it takes a circuit westward, intersecting the parish of Kirkmichael, and passing through the north part of Dailly parish, enters that of Girvan at its northern extremity, reaching the sea at the town of that name. Its tributaries on the right bank are the *Knockdon*, the *Chapel*, the

Lambdoughty, and the *Dyrock* burns; and some of the feeders on its left bank are the *Foreburn*, the *Pulreoch*, the *Bailbeg*, the *Cawin*, the *Shiel*, and the *Toddy*. About three miles above the village of Straiton is Tarelaw Linn, where the Girvan has several successive falls, forming together a descent of sixty feet: it then travels down a deep dell of great beauty, and passing Straiton, winds through the richly planted grounds of Blairquhan for about three miles. With its broad channel, high banks, and rapid motion, the onward course of the Girvan is very picturesque and striking, as displayed in many stages of its journey to the sea.

THE STINSIAR AND ITS TRIBUTARIES.

“ Behind yon hills where Stinsiar flows
 ’Mang muirs and mosses many, O.”

This bright and rattling stream rises in Barr parish, within half a mile west of the infant *Girvan*; although these waters have adopted very different directions for their respective channels. The whole course of the Stinsiar is west-by-south, and for about three miles it divides the parishes of Straiton and Barr, which latter it crosses near its northern division, and then diagonally intersects the parish of Colmonell, reaching the sea at Ballantrae, shortly after having entered the parish of that name. Among its numerous tributaries we may mention, on its right bank, the *Dalquhairn Burn* and the *Assel Water*; and on the left, the *Balloch Burn*, the *Water of Gregg*, the river *Dhuisk*, and a stream called the *Tig*. In following its course we meet with many picturesque little cascades, and the occasional little fringes of copsewood on its banks constitute nearly the entire wooding of the pastoral districts through which it flows.

THE NITH AND ITS TRIBUTARIES.

“ Adown winding Nith I did wander,
 To mark the sweet flowers of the spring.”

Dumfries, rather than Ayrshire, lays claim to this famous stream which, nevertheless, rises in the parish of New Cumnock, and has a course of twelve miles over Ayrshire soil. The *Prickeny* and *Powkelly* burns unite to form the infant Nith, about four miles east from Dalmellington, and it is speedily augmented on its right bank by the *Polmaith Burn*, the *Lane Burn*, *Connel Burn*, *Afton Water*, *Redtree Burn*, *Garepool Burn*, and many other tributaries; while on the left bank it is fed by the *Beochlane*, the *Muirfoot Burn*, and

numerous other streams. A small lake in the northern boundary of the parish of New Cumnock, stands on the summit level between the shires of Ayr and Dumfries; it is named the *Black Loch*, and flows out at both north and south ends, the *Glaisnock*, one of the tributaries of the *Lugar*, running in the former direction, and a small stream from the other end making its way into the Nith. The writer of the statistical account of the Parish of Old Cumnock, in reference to this fact, makes the odd suggestion that a trout entering the *Ayr* at Ayr Harbour, might pass into the *Lugar* at Barskimming, and from thence into the *Glaisnock* at Old Cumnock, by which it could reach the *Black Loch*, and issue therefrom into the *Nith*, and eventually drop into the Solway Firth.

The direction of the Nith is at first due north for about two miles: it then flows eastward, and after being joined by the *Afton Water*, enters Dumfries-shire, at the base of Corsoncon Hill, the remainder of its course being south-by-east.

The Afton Water.—This is the chief tributary of the *Nith* in Ayrshire: it rises in the south-east border of the parish of New Cumnock where the three counties of Ayr, Dumfries, and Kirkcudbright unite. Its tributaries on the right bank are the *Monraw*, the *Lorg*, the *Pollach*, and the *March*; on the left side its feeders are the *Bolt*, the *Lochingarroch*, and the *Glenshalloch* burns. It is a rapid and beautiful stream rendered immortal by the poetry of Burns, and after a northward course of eight miles through Glen Afton, falls into the Nith on the east side of the village of New Cumnock.

THE CREE AND ITS TRIBUTARY, THE MINNOCH.

Like the Nith, this important river is chiefly associated with another county, although its connection with Ayrshire is considerable. Loch Moan, in the south border of the parish of Barr, is formed by the contributions of several mountain streams, and from that small lake issues the *Cree*, which for eight miles separates Kirkcudbright first from the south border of Barr parish, and then from the east border of Colmonell. It receives an important accession from the *Minnoch*, which rises among the hills of Barr at place named the "Nick of the Balloch," where the level is 1,250 feet above that of the sea. For a short distance it serves as the south boundary of that parish, and then enters Galloway on the east side of Loch Moan, when it has a southward course for nine miles before being absorbed by the *Cree*. The latter river forms the boundary between Wigton and Kirkcudbright after leaving Ayrshire, and falls into Wigton Bay in the North Channel.

THE AYRSHIRE HILLS.

Those which are at least 1000 feet above the level of the sea are very numerous in the east and south-eastern borders of the county, and eight of these are above 2000 feet high. In the Cunninghame district, the height of the hills is considerably under 1000 feet, excepting in the northern parishes of Largs, Kilbirnie, Dalry, and West Kilbride. In Loudoun Parish, however, one or two reach 1000 feet above the sea level.

The following Table attempts to give a graduated list of the principal elevations throughout the county shewing an altitude of more than a 1000 feet.

IN CUNNINGHAME.					
Hill of Stake.....	Largs	1691	Cock Law.....	Dalry	1216
Misty Law.....	Kilbirnie	1624	Baidlaw Hill.....	do.	1099
Irish Law.....	Largs	1576	Quarry Hill.....	Loudoun	1089
Knockside.....	do.	1419	Cockrobin.....	Dalry	1088
Blae-Loch-Hill.....	do.	1331	Burnt Hill.....	Kilbirnie	1088
Kaim Hill.....	W. Kilbr.	1270	Caldron Hill.....	W. Kilbr.	1081
Green Hill.....	Dalry	1261	Crook Hill.....	Loudoun	1000
IN KYLE AND CARRICK. -					
Kiriereoch.....	Barr	2562	Craiglee.....	Straiton	1716
Shalloch on Minnoch	do.	2520	Haggis Hill.....	Barr	1709
Blackeraig.....	N. Cum.	2298	Little Cairntable.....	Muirk.	1693
Tarfessock.....	Barr	2282	Prickeny.....	N. Cum.	1676
Mullwharcher.....	Straiton	2270	Shiel Hill.....	Straiton	1665
Black Lorg.....	N. Cum.	2231	Auchincally.....	N. Cum.	1662
Albang.....	do.	2100	Kello Knowe.....	do.	1661
Allquhat.....	do.	2063	High Shaw.....	Auchin.	1658
Green Lorg.....	do.	1962	Dun Rig.....	N. Cum.	1648
Welder Hill.....	do.	1961	Mackaterick.....	Straiton	1637
Hare Hill.....	do.	1950	Witches' Brae.....	Barr	1636
Cannock Hill.....	do.	1948	Wardlaw Hill.....	Auchin.	1630
Cairntable.....	Muirkirk	1944	Ben Brack.....	Dalmell.	1621
Craigbraneoch Rig..	N. Cum.	1884	Priesthill Height.....	Muirkirk	1615
The Knipe.....	do.	1985	Eldrick Hill.....	Barr	1593
Enoch Hill.....	do.	1865	Cairn Hill.....	do.	1571
Stoney Hill.....	Auchin.	1843	Yarnallows Knowe..	N. Cum.	1562
M'Crierick's Cairn...	N. Cum.	1824	Benty Cowan.....	do.	1560
Quinten Knowe.....	do.	1817	Breechbowie.....	Straiton	1549
High Cairn.....	do.	1811	Corson-cone.....	N. Cum.	1547
Rowantree Hill.....	Barr	1811	Barbeys.....	do.	1534
Haggis-end.....	do.	1802	Castle-on-Oyne.....	Barr	1528
Hooden's Hill.....	Straiton	1790	Middlefield Law.....	Muirkirk	1528
Struther's Brae.....	N. Cum.	1778	Hareshaw Hill.....	do.	1527
Shalloch.....	Barr	1777	Auchtiteuch.....	Auchin.	1527
White Knowes.....	N. Cum.	1774	Ben Beoch.....	Dalmell.	1521
Craigmasheenie.....	Straiton	1769	Chang Hill.....	N. Cum.	1517
Windy Standard.....	Dalmel.	1760	Niviston.....	do.	1507
The Tauchers.....	Straiton	1750	Hillend.....	do.	1500
Polmaddie.....	Barr	1750	Fell Hill.....	Barr	1500
Carcow Hill.....	N. Cum.	1742	Slow's Cairn.....	Dalmell.	1500
Milray.....	do.	1724	West Foreidibban....	Auchin.	1489

IN KYLE AND CARRICK.—(Continued.)

Nithead Hill.....	N. Cum.	1489	Carsgalloch.....	N. Cum.	1192
Campbell's Hill.....	Dalmell.	1484	Stannery Knowe.....	Ochiltree	1191
Half merk Hill.....	N. Cum.	1478	The Baing.....	Straiton	1184
Ballochbeatle.....	Straiton	1460	Lennie Hill.....	Barr	1181
Meikle Hill.....	N. Cum.	1443	Dersallock.....	Straiton	1179
Larg Hill.....	Barr	1441	Belt Knowe.....	Muirkirk	1178
Cocklowie.....	N. Cum.	1441	Dalhanna.....	N. Cum.	1177
Ewe Hill.....	do.	1431	Greenside.....	Barr	1176
Benquhat.....	Dalmell.	1426	Jedburgh Hill.....	do.	1172
Black Hill.....	Barr	1425	Clackmawhannel....	Straiton	1169
Lathan's Hill.....	N. Cum.	1420	Balloch Hill.....	Barr	1168
Glenalla Fell.....	Kirkm.	1406	Mill Joan Mull.....	do.	1164
Kilmeln.....	Dalrym.	1406	Turgenny.....	Straiton	1163
Black Hill.....	Auchin.	1404	The Tappins.....	Barr	1163
Knocklach.....	Barr	1391	Craigengower.....	Straiton	1160
Garliffen Fell.....	Dailly	1385	Ailsa Craig.....	Sea	1160
Wee Hill o' Craigmulloch.....	Straiton	1381	Maccallum Hill.....	Straiton	1149
Glenlee Hill.....	N. Cum.	1378	Pinbreck.....	Barr	1133
Whiterow Hill.....	Barr	1370	Millstone Knowe.....	O. Cum.	1133
Connor Hill.....	Auchin.	1363	Cairn Hill.....	Straiton	1130
Polwhannan.....	do.	1360	Green Hill.....	Ochiltree	1127
The Steel.....	Muirkirk	1356	Brown Rig.....	Coylton	1122
Lochbrowan Hill.....	N. Cum.	1353	Drumnellie.....	Barr	1121
Craigdullyear.....	O. Cum.	1352	Bow Hill.....	Dalrym.	1112
Blackside-end.....	Sorn	1342	Black Enoch.....	Straiton	1112
Auchinlongford.....	do.	1340	Stobhill.....	do.	1099
Black Haw.....	Auchin.	1339	Craigdarroch.....	N. Cum.	1097
Ben Bane.....	Dalmell.	1333	Pindennon.....	Barr	1097
Glenmuir.....	Auchin.	1331	Avisyard.....	O. Cum.	1081
Benbreck Ridge.....	do.	1323	Cairn Ennock.....	Dalmell.	1080
Meowl of Blackrow	Barr	1308	Black Hill.....	N. Cum.	1076
Brackhill.....	Muirk.	1306	Mickle Eriffe.....	Dalmell.	1071
Dunside.....	N. Cum.	1301	Blackwater Hill.....	Ochiltree	1063
Hawk Hill.....	Muirkirk	1279	Largs Hill.....	Straiton	1062
Nether Blackhaw.....	Auchin.	1267	Carniven.....	N. Cum.	1061
Ellergoffe Knowe...	N. Cum.	1264	Knockbreck.....	Auchin.	1060
Tairlaw Ring.....	Straiton	1263	Hadyard Hill.....	Dailly	1059
Crook Brae.....	Auchin.	1262	Knockinlochie.....	Barr	1057
Dennigall.....	N. Cum.	1257	Wee Glenmount.....	Straiton	1056
Distinchorn.....	Galston	1256	Hardhill.....	Galston	1054
Peat Rig.....	Dailly	1254	Flush.....	N. Cum.	1054
Big Glenmount.....	Straiton	1252	Rowantree Craig...	Straiton	1052
Chalmerston.....	Dalmell.	1250	Maratz.....	do.	1050
White Hill.....	Auchin.	1250	Belshaig.....	Barr	1047
Ben Alt.....	Auchin.	1250	Barrmuirhill.....	Galston	1041
Meikle Hill.....	N. Cum.	1250	Barony Hill.....	Dailly	1040
Macnaught.....	do.	1250	Aird's Hill.....	O. Cum.	1034
Auchtitench.....	do.	1250	Little Eriffe.....	Dalmell.	1033
Nick o' the Balloch	Barr	1249	Auldhouse Hill.....	Muirkirk	1033
Ewe Hill.....	Coylton	1241	Auchensoul.....	Barr	1029
Whiteyards.....	Auchin.	1235	Lowesmuir Mount...	N. Cum.	1027
Doon of Waterhead	Straiton	1234	Bryan's Heights.....	Dalmell.	1026
Wood Hill.....	Muirkirk	1234	The Knapps.....	Barr	1023
Clawfin.....	Dalmell.	1230	Knock Skae.....	Straiton	1021
Ashmark.....	N. Cum.	1218	Knockinculloch.....	Dailly	1020
Auchenroy.....	Straiton	1207	Auchengee.....	Ochiltree	1019
High Mount.....	O. Cum.	1198	Herds' Hill.....	Straiton	1008
Cocklay.....	Dalmell.	1197	Cairn Hill.....	Dailly	1007
High Dalblair.....	Auchin.	1197	Keir's Hill.....	Straiton	1005
			Tod Hill.....	N. Cum.	1000

CHIEF TOWNS IN AYRSHIRE,
WITH POPULATION AT LAST CENSUS.

Ardrossan,	7,926	Kilmarnock,	23,709
Ayr,	17,954	Kilwinning,	3,598
Beith,	3,707	Largs,	2,760
Catrine (<i>Sorn</i>),	2,584	Maybole,	3,797
Cumnock (<i>O. C.</i>),	2,903	Muirkirk,	2,376
Dalry,	5,214	Newmilns (<i>Loudoun</i>),	3,028
Galston,	4,727	Saltcoats (<i>Ardrossan and</i>	
Girvan,	4,791	<i>Stevenston</i>),	4,624
Hurlford and Riccarton,	3,488	Stevenston,	3,140
Irvine,	6,886	Stewarton,	3,299
Kilbirnie,	3,313	Troon (<i>Dundonald</i>),	2,790

PRINCIPAL VILLAGES IN AYRSHIRE.

[POPULATION OVER 1,000.]

Annbank (<i>Tarbolton</i>),	1,151	Glengarnock (<i>Kilbirnie</i>	
Auchinleck (<i>Auchinleck</i>),	1,199	<i>and Dalry</i>),	1,228
Bankhead (<i>Dreghorn and</i>		Kilmaurs (<i>Kilmaurs</i>),	1,145
<i>Kilmarnock</i>),	1,170	Lugar Iron Works (<i>Auchin.</i>),	1,379
Burnfoothill (<i>Dalmell.</i>),	1,421	Mauchline (<i>Mauchline</i>),	1,574
Dalmellington (<i>Dalmell.</i>),	1,514	New Cumnock (<i>N. C.</i>),	1,392
Darvel (<i>Loudoun</i>),	1,729	Waterside (<i>Dalmellington</i>)	1,681
Eglinton Iron Works (<i>Kilw.</i>)	1,014	West Kilbride (<i>W. Kilbr.</i>),	1,218

HISTORICAL SKETCH.

BEFORE conducting the reader through the county, parish by parish, and briefly directing his attention to whatever may be deemed notable in each, it will be proper to devote a few pages to a compendious outline of the history of Ayrshire in general.

REMOTE HISTORY.—The earliest fragments of Scottish records and traditionary story are largely made up of incidents transacted by Ayrshire men, or by other distinguished countrymen, upon Ayrshire soil. Passing over the legendary chronicles which tell of “Coilus,” king of the Britons in those parts, 330 years before the Christian era, having been killed by Fergus I., king of the Scots—both of which personages are said to have left their marks behind them in the Ayrshire names, “Coil,” “Coylton,” and “Loch Fergus”—we come to the period of the occupation of our Lowlands by the Romans. The abiding foot-prints left on Ayrshire territory by those powerful heralds of civilization will be noted in the course of our progress through the several parishes. Passing also over the long list of apochryphal Pictish Kings, we come to A.D. 843, when Kenneth II., surnamed MacAlpine, is said to have slain the last monarch of Pictish race, and united the Picts and Scots under one Caledonian sceptre. Speeding onwards through the mists of mythology, we seem to arrive at some historic data in the 12th century, when the Scottish throne was filled by William, called “the Lion,” whose son (Alexander II.) married a daughter of King John of England. It appears certain that, about this period, a number of English and Flemish colonists settled in the Ayr district, and from these, many of the chief families in the county trace their descent. The history of Scotland begins to impart some interest about A.D. 1263, when the last of her Scandinavian invaders, under Haco of Norway, were defeated at Largs, in Ayrshire, during the reign of Alexander III. The accidental death of that monarch, in 1285, brought events which gave rise to the grand struggles for the life and independence of our nation, in which, first Sir William Wallace, and then king Robert the Bruce—both men of Ayrshire growth—so much distinguished themselves, and shed undying lustre on the Scottish name.

THE FEUDAL SYSTEM.—Scarcely any portion of Scotland continued under the evils of that Baronial exercise of political and local power which set at naught all central authority as Ayrshire. For many centuries after the monarchy appeared to have become consolidated and effective under Bruce and some of his successors, the barons and chief proprietors of Ayrshire were continually engaged in feuds, raids, and rebellions, and so inefficient were the laws, or weak their administration, that redress or punishment in rare instances followed outrage. Education or refinement—such as it was—never reached the masses of the community, who were left under the guidance of their natural instincts in their efforts to progress in the social scale. The upper few had control over the minds and bodies of the degraded many—each magnate over his own group of retainers and cottars, who were bound to follow their chiefs into any projects, for furtherance of which their services were demanded, “A Reformation” that could effect a revolution in such a state of matters was surely a heaven-sent benefit to the nation.

THE REFORMATION.—So early as the fore-part of the 15th century, streaks are visible of that dawn which eventually issued in the morning light of the Reformation of religion in Scotland. There can be no doubt that the Bible, printed in the mother tongue, and privately circulated among that privileged class who possessed education enough to read and understand it, was the moral power which, by unseen though not unfelt operation, made its way till the whole mass of the nation might be said to become leavened and ripe for any achievement—

“Inflexible in faith—invincible in arms.”

The doctrines of Wycliffe and other early fathers of protestantism found speedy acceptance in Ayrshire; for all historians agree in giving those honoured men and women who were scoffingly termed “the Lollards of Kyle,” the precedence in the great Scottish battle for religious liberty. We proudly record here a few of the names of those men and matrons of the county—there were some *thirty* of them in all—who in 1494, were summoned before a great Council presided over by King James IV., and charged with having expressed contempt for the worship of saints, and relics, and images, and the mystery of the mass. The chief of those were Adam Reid of Barskimming, John Campbell of Newmilns, Andrew Schaw of Polkemmet, and the ladies of Stair and Polkellie. The effect of this trial seems to have been that the King was exceedingly amused at the ready Scottish rejoinders of Adam Reid and others, to the searching questions put to them by the public prosecutor, and the bishops found themselves baffled by the very simplicity of those early heretics. Their “conviction” was followed by no severer punishment than an admonition to go home and content themselves with “the auld faith into which they were baptised.” King James IV. has been represented as a superstitious devotee of the “auld faith”; but he was certainly more tender-hearted and generous of nature than his successor, James V., “merry monarch and

minstrel," as he is said to have been. In his reign, the martyrdom of Patrick Hamilton in 1528, was sharply followed by other cruelties of the same nature, and among these was the martyrdom of John Kennedy of Ayr, in 1538. That King died of heart-break in 1542, and Mary of Scots began to reign in the persons of cruel Regents under the direction of remorseless ecclesiastics ;—a few more burnings of "heretics" at the stake, and "in the fulness of time" (A. D. 1560), the power of the Roman Pontiff in Scotland, was at an end. Five years previously, John Knox, during a temporary visit to his native country, had journeyed into Ayrshire on a preaching and confirming mission (as had been done by Wishart in 1545, the year before his martyrdom). On that occasion Knox was accompanied by Campbell of Kinyenclough near Mauchline, and aided by the Earl of Glencairn, Sir Hugh Campbell of Loudoun, and the Lords Boyd and Ochiltree, all of whom actively assisted in bringing about the Reformation.

THE SCOTTISH KIRK.—If Knox and his compatriots ever had much faith in the integrity and purity of purpose of those "Lords of the Congregation" by whose right-hand, humanly speaking, the new establishment was secured, they were soon undeceived. The devout Reformers suggested that the old ecclesiastical revenues should be applied to reforming purposes, in the proportions of one third for national education, one third for the support of the poor, and the remaining third for maintaining the ministers and ordinances of the Kirk ; but those doughty champions of "God's Evangel," as the truths of the Gospel were then termed, had their own secular interests to look after in the first place. In the words of Knox,—“some were licentious, some had greedily gripped the patrimony of the Kirk, and others thought they should not lack their part of Christ's coat.” Little difficulty was experienced in obtaining the assent of the government to the "Confession of Faith" presented by the Reformers for acceptance ; but their scheme of Church government was rejected, and not till twenty years after the death of Knox, did they succeed in obtaining from King James VI., under a temporary fit of good nature, a limited recognition of their "Book of Discipline," and its ratification by the Scottish parliament. These concessions, however, had no sooner been granted by the King than repented of, and during the long remainder of his reign, both in Scotland and England, one of the main exercises of his "king-craft" was to overturn the presbyterian principles thus set up, and he never rested till a modified episcopacy was established in Scotland. Among the ministers ejected from their charges for non-submission to the rule of the bishops, was Mr. David Dickson, minister of Irvine, who, in 1622, was not only deposed, but banished into the north of Scotland in order to prevent his private influence in the district where he had become so popular. King James was succeeded by Charles I., in 1625, and that monarch not only continued his father's church polity in Scotland, but took great pains to introduce organs, choristers, surplices, and other mummeries hitherto unknown there since the Reformation. His last effort in that direction was the framing of a

Book of Canons and a Liturgy for the Scotch Church, in 1635, which, two years later, were attempted to be forced on the national acceptance. In Ayrshire, as in other parts of the country, the spirit of resistance to these hated proceedings was roused. David Dickson (who after the death of King James had returned to Irvine), in concert with the Earl of Loudoun, drew up and presented to the Privy Council, a formal complaint against the prelates and their measures. This was largely signed by the chief nobility, gentry, and commissioners of burghs, and had only the effect of rendering the king more stubborn; for in a proclamation which he issued thereafter, he declared that "the bishops were unjustly accused as being the authors of the Service Book and Canons, seeing whatever was done by them in that matter was by his majesty's authority and orders." The royal proclamation farther ordained that no supplicant on that subject should appear in any town where the council were sitting, under pain of treason. The ordinary constitutional efforts to obtain redress being thus repelled, David Dickson, along with Alexander Henderson and others, suggested the drawing up of a NATIONAL BOND or COVENANT, protesting against popery and the innovations that had been introduced into the Scottish forms of worship and church government, contrary to the King's coronation oath, and the Kirk's great charter of 1592; and, also, SWEARING BY THE GREAT NAME OF GOD to "stand to the defence of the true religion, liberties, and laws of the kingdom; as also, the mutual defence and assistance every one of us of another; so that, whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular." This was at once adopted, and after due announcement, subscriptions to the same by all classes in the kingdom were commenced on 28th February, 1638, in Edinburgh, and it is computed that no fewer than sixty thousand people, from all parts of the kingdom, were therein assembled to witness and take part in the solemnity.

KING JAMES, OR "KING JESUS."—In order that strangers to Scotland, for whose use this work is more immediately intended, may the more readily understand the origin and import of those religious struggles—sometimes grand, and at other times grotesque—in which the persecuted peasantry of the west of Scotland bore so memorable a part, it will be expedient here to interrupt for a little our chronicle of events, that we may indicate some leading features in the theology and religious practice of our countrymen, which are very imperfectly apprehended beyond the Tweed.

All sects of Christians admit that Christ is the *Invisible Head* of his own Church; but only in Scotland and at Rome is the startling principle striven to be realized and maintained that, "the supreme power in a National Church is vested in the Church itself; and, that, in matters ecclesiastical, the established Church is independent of, and ought to rule the State." The *visible* head of the Roman Church is the Pope, who, in his council of cardinals and church dignitaries, claims to be "God's vicegerent on earth;" and the *visible* head of the

Scottish Kirk is the Kirk itself in its higher courts. Those deputed "headships" in both systems of Christianity (or anti-Christianity, as either side pronounce the other), are claimed to be derived directly from the same Invisible Head; and, in the scholastic language of both, the authority thus conveyed is called "The Power of the Keys." The hazard to the interests of the community from the exercise of this power by the Scottish Kirk may be much less than that under Romanism; but the principle is identical in both,—“the one differs from the other only as a musket differs from a cannon.” In England and other protestant countries having state-churches, the sovereign, or chief-ruler in the state, is recognized as their visible head; and prelacy, or at least a more or less modified episcopacy, is the natural form of such establishments. The *imperium in imperio* of presbyterianism is incompatible with the independence of the civil power. It cannot be denied, however, that despotism in the monarch is too apt to shew itself under prelacy; for he has it in his power, as dispenser of ecclesiastical honours, to make the hierarchy at any time the tools of his own purposes. On the other hand, a little weakness on the part of the sovereign may turn the scale in the opposite direction: if he inclines to be a good "son of the church," a high-church spirit will soon animate the clergy, and they will vere towards Rome: the king will then be merely the *nominal head* of the state-church, a bigot and mere puppet in the hands of his dominant hierarchy. From the time of Henry VIII to that of James II, England experienced every phase of those dire alternatives. How then does presbytery in Scotland evade the evils attendant on "high-churchism?" Its safety lies in that other peculiar feature of its formula which ignores and repudiates all gradations of rank among its clergy. Add to this, that its richest preferments are regulated on the Falstaffian principle, "Keep a man poor, if you would have him virtuous"—the highest and proudest among them is simply a plain presbyter with scarcely a vulnerable point whereby a designing statesman can overreach him,—

"His Master's honour and his country's weal
Employ his thoughts and animate his zeal."

King James VI soon discovered this, and the favourite aphorism of his state-craft became "No bishop, no king." Baulked in every opportunity of tempting the leaders of the kirk from their rectitude by the offer of ecclesiastical honours and rich benefices, he discovered that the only way in which he could turn his king-craft to account with them was first to overturn presbytery, and then dispense his ecclesiastical favours among any recreants who could be thus bribed to serve him. Nursed up, as kings of that period universally were, in the narrowest interpretation of the scripture dictum, "The powers that be are ordained of God," and inflated with superstitious notions regarding the extent of the "royal prerogative," they were ever prone to stretch those powers to the detriment of their subjects, even beyond the limit of human endurance. Can we then be surprised that James, who thus trusted in the "divinity that so doth hedge a king,"

recoiled with disgust and hatred of the constitutional principles of that kirk whose historians extol one of its rough presbyters of those days for daring to interrupt the Scottish Solomon in one of his testy expostulations against the Kirk? This he did by pulling his majesty by the sleeve into a quiet corner, and there reminding him that, although King of Scotland, he was simply "God's silly vassal:" "There are," said this hero of the Kirk, "two kings and two kingdoms in Scotland: there is king James, the head of the commonwealth, and there is king Jesus the head of the kirk, whose subject King James is, and of whose kingdom he is not a king, nor a lord, nor a head; but a member only."

THE "DIVINE RIGHT" OF PRESBYTERY.—It has been often observed by political and other philosophers that absolute monarchy would be the best of all forms of government, could we depend on the wisdom and patriotic integrity of the supreme ruler: so would it be with a National Church claiming supreme rule for itself as alleged representative of the INVISIBLE HEAD, if we could depend on that claim being well-founded, and on those deputed powers being administered in conformity with the divine will. The human founders of the Scottish kirk did believe—and the whole nation along with them—that its plan of government by congregational consistories, district presbyteries, provincial synods, and general assemblies, derived its being from the direction and practice of the apostles. One of its leaders has declared that "they took not their example from any kirk in the world—no, not from Geneva; but from the sacred Scriptures alone." Their parity of rank as pastors they appear to have derived from the injunction to "wash one another's feet," and from the command "Be not ye called *Rabbi*; for one is your Master, even *Christ*." They found that the apostles indiscriminately styled themselves "elders," "bishops," "rulers," or "ministers,"—the title "bishop" signifying *overseer*—not the oversight of a head-shepherd over his brother-pastors, but that of a shepherd over his own particular flock. They clung to the general title "elder" as that of their office, and specially avoided that of "bishop,"—not that they deemed it unscriptural and non-apostolic; but because of the abuse which its adoption in other churches had led to. The title and office of "priest" they held the apostles never aspired to, because it had been exhausted in the person and finished work of the great sacrifice "offered once for all;" and the title of "archbishop" they regarded as blasphemous, inasmuch as that can only be reverently applied to Him who is "chief-shepherd and bishop of the souls of men."

Between the years 1560 and 1638, in consequence of the wise and patriotic forethought of Knox and his brother-reformers, the poorest persons in Scotland had been taught, through the agency of Parish schools, to read and understand the Bible as expounded by the preachers. Naturally warlike and imaginative as the Scottish people were, it is not surprising that the old testament history, and the style and spirit of its writings, possessed peculiar attractions for them

beyond the milder dictates of the Gospel; and if they failed to apprehend the true import of many passages in the latter, they seemed to be induced thereto by such words as these from the mouth of Christ:—"The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you, that observe and do"—"If ye hear not Moses and the prophets, neither will ye be persuaded though one rose from the dead." Thus the old Scottish ideal of a Christian community grew up into a kind of theocracy, such as we are made familiar with in the history of the ancient Hebrews, in which the true leader or head of the kingdom was the Invisible Jehovah, by whose recorded will, as expounded by those ordained for that purpose, the whole community of every rank, from the cottage to the palace, were bound to regulate their every thought and action. A "covenanted king" they must have, for they were a very loyal people, and regarded the monarchy as one of God's institutions; with child-like simplicity, they would suffer almost any amount of inconsistent treatment from their king, provided he would only append his subscription to their National Covenant. The monarchs who treated them worst were the easiest to persuade to this act,—always done, however, with "a mental reservation"; and even when they could not fail to see the king's duplicity and jesuitry, they still trusted him for the sake of his royal blood, and because he was their "own anointed one." Their kirk, however, was the apple of the nation's eye,—not that they loved the king less, but that they loved the kirk more: its institutions were regarded by them much in the same light as to the ancient Jews seemed the "Ark of the Covenant," without which Jehovah's presence could not go with them in any national enterprise. To it they fondly applied the holy words addressed to the Zion of heaven's adoption:—"Behold I have graven thee upon the palms of my hands: thy walls are continually before me. Kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." Alas! alas! "divine presbytery" had no charms for the royal households of the Stuart race, who bowed before other altars than those of their own country; who, instead of being nursing fathers and nursing mothers of the honest faith and simple ritual so much revered by their subjects, chastised their people with scorpions and baptised them in their own blood, for no other crime than the honesty of their faith, and the earnestness of their devotions.

THE LAY ELEMENT IN THE KIRK.—Nothing seems more puzzling to Episcopalians, particularly those of "high-church" proclivities, than the anomalous mixture of laymen with ecclesiastics in the government and services of the church. Those "ruling-elders," as they are called, number at least ten to one of the "preaching elders;" although, in the higher ecclesiastical courts, care is taken that laymembers do not equal in number the ecclesiastics. In connection with Ayrshire, we may observe that the readers of Burns will frequently light on allusions to those "ruling-elders," and we therefore devote

a few words to explain what they are, and whence they are derived : this we the more readily do, as our sketch of presbyterianism would be absurdly imperfect if we omitted a special notice of them.

The model of Scottish Presbytery altogether, we suspect, must be looked for in the old testament rather than in the new : the references to new testament authority for its graduated scale of appeal courts, are strangely inept, as given in the foot-notes to the printed forms of the kirk ; and much rather would we have liked an honest acknowledgment that the system is wholly founded on expediency—and a most admirable system it is admitted to be. It is more open regarding the directions to ordain a class of elders who may rule in the kirk, and assist in some of its ordinances ; but may not preach or assume other ecclesiastical functions. In the authorized directory of the kirk it is said that the officers, commonly called elders, who are to join with the ministers in the government of the church, were furnished by Christ in imitation of those “elders of the people in the Jewish church,” who joined with the priests and Levites in its government. That such a class of rulers—apart from the priesthood—did exist in the Jewish church, is very certain ; but that the apostles either in practice or in precept recognised such a distinction as teaching and non-teaching elders, the framers of the directory have not added a single text to show ; and if, as many biblical critics of high standing assert, the Scottish scheme of “lay-eldership” has no higher ground than human expediency, then must it be regarded as a master-stroke of ingenious invention.* It may be safely held that but for the establishment of that valuable sub-division in the eldership of the Kirk, our Presbyterian system must have been strangled at its birth ; and, surely, that its fate was far otherwise ought to be held as the best argument for its divine origin. Those “laymen-governors” are to this day selected from the most influential members of the community, many of the nobility and most powerful of the barons and gentry from time to time having ranked of their number, and the material strength thus imparted to the ecclesiastical fabric is incalculable. Thus we discover how, in the Scottish Kirk, polemical and political matters could never be separated, and why the line between the functions of the civil magistrate and those of

* The text, 1st Timothy v. 17.—“Let the Elders that *rule well* be counted worthy of *double honour*, especially they who *labour* in the word and doctrine ;” is now held by Presbyterians to be the New Testament basis of the lay-eldership. But, wanting support, as it does, from any other passage in the Apostles’ writings, suspicion is excited that its true import has been mistaken. Common sense, unwarped by prejudice, explains it thus :—In the context, the Apostle is contending for a pastor’s right to receive temporal support from the people whom he instructs in spiritual things ; that material aid is here called “honour”—as in the words, “Honour the Lord with thy substance.” The expression, “rule well,” is a general phrase here used to signify the ordinary labours of a faithful pastor,—as in the passage, “Thou hast been faithful over a few things, I will make thee *ruler* over many.” Let any reader, keeping these points in view, run over the text with an emphasis on the word “labour,” and he cannot fail to see the Apostle’s meaning to be as follows :—“Let the efficient elders be counted worthy of full maintenance, especially they who (do not labour, like Peter and myself, working with our hands that we may be burdensome to none ; but exclusively) labour in the word and doctrine.”

the ecclesiastical ruler was often undiscoverable. A great part of the business of that regiment of "ruling elders" was to "reprove and correct faults which the civil sword either neglected or may not punish." As for heresy, or sectarianism of any kind, it could, by their instrumentality, be "stamped out" almost on the instant of its appearance. King James I., in answer to an English divine who expressed his astonishment that the Kirk of Scotland was never troubled with sectarianism, and that the community were so unanimous in their religious views, replied in good earnest, "I'll tell you how, man. If sceptical expressions were uttered, or any kind of heresy were to spring up in a parish, there is an *eldership* to take cognisance of it; if it be too stubborn for the session, the *Presbytery* is ready to crush it; if the heretic be too clever or obstinate for them, he shall find more witty heads in the *Synod*; and if he cannot be convinced there, the *General Assembly*, I'll warrant you, will not spare him."

THE COVENANTS, THEIR AIM AND RESULTS.

"The solemn League and Covenant
 Now brings a smile—now brings a tear;
 But sacred Freedom claims a share
 In that old blood-stained parchment there,—
 If thou'rt a slave, indulge thy sneer!"

The "National Covenant" of 1638, which was the main instrument in achieving for the Kirk of Scotland that brief triumph over prelacy and royal prerogative which its historians proudly designate its "Second Reformation," is not to be confounded with the "Solemn League and Covenant" of 1643. The former national bond and sacred vow applied to the people of Scotland only; while the latter ostensibly embraced within its scope the whole community of England, Scotland, and Ireland. The breach between the King and his English subjects had increased to a serious extent when the Scots made their determined and successful stand against the encroachments of prelacy in 1638, by raising the blue banner of the covenant. Charles, in his then crippled condition, was foiled in two several attempts to chastise the "Scots rebels" by means of troops raised from the contributions of the bishops and royalists, when his Parliament refused to grant him war supplies. The Scots met him with superior forces, and at length, under encouragement from the English Parliament, crossed the Tweed in August 1640, with Montrose in their van—encountered and beat the King's troops at Newburn-on-Tyne, besieged and took Newcastle and other places of strength, and occupied Northumberland and County Durham for nearly twelve months. For this essential aid, the English "long Parliament" voted the Scots army the liberal pay of £850 a day, and the whole

of London rang with praises of "good master Scot," who was regarded as the saviour of puritan liberty. Commissioners from Scotland, attended by Presbyterian preachers, visited the English metropolis, and the people flocked to hear and admire the Scots ministers, while the Commissioners plotted with the Parliament. Meanwhile, in August, 1642, the King had raised his standard against the Parliamentary troops, and war was waged between them with very indifferent success on the part of the latter during the earlier stages of the campaign. It became a matter of the utmost importance for the English Parliament to secure the alliance of the Scots nation against the royalists, and hopes were held out that in the event of the subjugation of Charles, prelacy and popery would be extirpated, and the Presbyterian model set up in England and Ireland in their place. In order to conciliate the Scots and evince the earnestness of their intentions in regard to this, the Parliament convened an Assembly of eminent preachers and biblical scholars to meet at Westminster on 1st July, 1643, "to ascertain for us how the two nations may best attain uniformity in religion." This famed "Assembly of Divines" continued its deliberations and labours for nearly five years, to what good purpose all the world knows; but before it had sat six weeks, the English parliament despatched Sir Harry Vane and four other Commissioners, into Scotland attended by two preachers to accomplish a treaty of war alliance. Thereby the Scots engaged to send 18,000 foot and 3000 horse into England against the royalists, the Parliament being bound to pay them at the rate of £30,000 a month. But before this treaty could be assented to on the part of Scotland, the execution of a solemn bond between the two countries which would secure the longed for "uniformity in religion" was demanded. Henderson, the great leader of the Kirk at that period had drawn up a scroll of what was thus desired, and this document was carefully adjusted by the English Commissioners who managed, without exciting the suspicion of the Presbyterians, to introduce the most studied ambiguity of expression in the leading provisions of the bond. Under these tricks of diplomacy the sectarian party sheltered themselves when charged with breach of the covenant, after they came into power. The "Solemn League and Covenant," adjusted, was agreed to by the English Parliament who, having first subscribed it themselves with great outward solemnity, on 25th September, 1643, ordered it to be received by all who lived under their authority. The Scots Convention of Estates, following the example of their southern allies, ordered every person in Scotland to swear to this covenant under the penalty of confiscation, beside what further punishment the ensuing Parliament might be pleased to inflict on the refusers, as enemies to God, the King, and the kingdom.*

* The provisions of the "Solemn League and Covenant" are briefly these:—
 (1.) The reformed religion in the Church of Scotland to be preserved; and religion in England and Ireland to be reformed according to the Word of God, and the example of the best reformed churches; and the churches of God in the three kingdoms to be brought to the nearest conjunction and uniformity in faith and

By the help of £100,000 received from England, as an "arle-penny," levies were soon raised in Scotland, and at the close of the year an army of above 20,000 men entered England under their old general, Leslie, now Earl of Leven. With such an accession, the tide of victory soon flowed in favour of the Parliament, and all the world knows the issue of that "strange, eventful history."

As the Independent and "Sectarian" party in the long parliament gradually increased in majority and influence, the Scots saw themselves treated with more and more indifference; the pay of their army had been suffered to fall into arrears amounting to no less than £1,400,000, and, in the end, they were fain to drop the million from their claim and accept the odd £400,000 in full. In vain did the Scots look for the promised "uniformity in religion," and when the King fell into the hands of the Parliament, they reckoned that the safety of his person at least had been secured by one of the provisions of the "Solemn League;" but, alas! here they had also been outwitted by superior diplomacy: according to the construction of that provision the subscribers are only bound "to defend the King's majesty's person and authority, in the preservation and defence of the true religion and liberties of the kingdom." This the King had failed to do, so his subjects were absolved from their allegiance to him, and he must be condemned to die the death of "a traitor." The King's statue in the Exchange was thrown down, and on the pedestal these words were inscribed:—"Excit tyrannus, regum ultimus;"—The tyrant is gone, the last of the Kings. January 30, 1649.

Under the Commonwealth and protectorate came toleration to all shades of faith and ascendancy to none; popery and prelacy, however, were suppressed as inimicable to civil liberty, and away from the Gospel pattern. The right hand of fellowship was, nevertheless, held out to the Presbyterians of Scotland; but they must drop their General Assemblies, and dream no more of royalty. Kirkton, the historian, remarks on this point:—"It is true that they did not

practice, (2.) Without respect of persons, the subscribers shall endeavour the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness. (3.) The subscribers shall endeavour, with our estate and lives, mutually to preserve the rights and privileges of Parliaments, and the liberties of the kingdoms; and to preserve and defend the King's Majesty's person and authority, *in the preservation and defence of the true religion and liberties of the Kingdom.* (4.) To endeavour the discovery of incendiaries and malignants who hinder the work of reformation of religion by making factions or parties amongst the people contrary to this League and Covenant; that they may be brought to public trial and receive condign punishment.

Such are the provisions of this "unholy alliance." Who, in the retrospect, can refrain from smiling at the expression of hope proposed in the document itself, as to its results—"that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us?"

Man proposes, but God disposes. The history of these times soon unfolded a scroll on which was inscribed the warning words in the gospel—"Think not that I am come to send peace on earth; I came not to send peace, but a sword," &c.

permit the General Assembly to sit, and in this I reckon they did no bad office; for I verily believe there were more souls converted to Christ in that short period of time than in any season since the Reformation, though of triple its duration."

THE MARTYRS OF THE COVENANT.

"There's nae Cov'nant noo, lassie, there's nae Cov'nant noo;
The solemn League and Covenant is a' broken through:
A sword red wi' bluid, lassie—the bluid o' kith and kin—
Is waving o'er puir Scotland for her rebellious sin."

The frogs in their pond, who lived peaceably under the passive rule of *King Log*, wearied Jupiter with incessant prayers for a sovereign more to their fancy, and great Jove in his wrath removed the log and sent them *King Stork*, whose chief delight was to devour frogs. That familiar fable aptly illustrates the unhappy condition of Covenanting Scotland before and after the Restoration. Under the Protector's despised government, each presbyter sat quietly under his own vine and fig tree, or by the still waters peaceably led his own flock; but it was "peace, peace, while there was no peace," for alas! all kinds of gospel-mongers and sectarians were equally tolerated by the undiscriminating powers of that base interregum, and such licentiousness consorted ill with men who had entered into a covenant with God to compel all other men to think and act as they desired. In no part of the United Kingdom was the restoration of monarchy hailed with more maddening joy than in Scotland. Immediately after the execution of Charles I., as if smitten by self-reproach, the Scots had proclaimed his son King,—coupled, however, with the condition of subscribing their sacred covenants: commissioners from Scotland fetched him from the Continent; but before they suffered him to land, he had to append his unwilling signature to a copy of that document. The Marquis of Argyle placed the ancient crown of Scotland on the youthful king's head. Along with the coronation oath the covenant was again administered; whereupon, with solemn levity, he added these words:—"By the eternal and Almighty God who liveth and reigneth for ever, I shall observe and keep all that is contained in this oath."

After a lapse of ten years, when re clothed with kingly authority more absolute than ever his father had been suffered to exercise, Charles II, selected Argyle as the first victim to be sacrificed to the *manes* of Charles I. That nobleman was beheaded at Edinburgh on May 27, 1661, and his execution was followed, within a few days, by that of James Guthrie, minister of Stirling. These were the earliest martyrs of the covenant, and from that time to February 18, 1688, when James Renwick, the last of those martyrs, perished on the scaffold, it is computed that 18,000 persons in Scotland suffered death or the extremest hardships under the protracted persecution for adherence to the letter and spirit of the "Solemn

League and Covenant." A large proportion of those victims belonged to Ayrshire and the western counties of Scotland, where the principles therein contended for had taken the deepest root in the popular affections. The years of slaughter most frequently recorded on the gravestones of Ayrshire martyrs are the following:—1666, 1667, 1676, 1679, 1683, 1684, 1685, and 1686. The first two of these represent some of the results of the "Pentland Rising," which was stamped out by Dalziel's troopers on November 28, 1666, followed by cruel judicial proceedings against the survivors and approvers. The nine years' interval to 1676 was a period of comparative relief, brought by the *Act of Indemnity* in 1667, the *Act of Indulgence* in 1669, and the *Act of Grace* in 1674; but the great bulk of the people adhered firmly to the principles inculcated in the Covenants, and felt rather scandalized that so many of the pastors ejected at the Restoration, should now, without much agony of conscience, under plea of expediency, accept a "perjured king's indulgence," and desert the defiant standard they had raised in 1643. The ministers who scorned to accept the terms of the king's acts of grace were a small but highly-prized remnant, and these, being proscribed men, had to wander through the country, neglecting no opportunity of addressing vast crowds of sympathisers who followed them to the moors and and hill-sides, where divine service was engaged in, and kirk ordinances administered, with a solemnity not often felt or witnessed in temples made with hands. From 1676 to 1679 there was some revival of the persecution, caused by the restless activity of Archbishop Sharp in his desire for vengeance upon James Mitchell, a poor enthusiast preacher, who had been concerned in the Pentland rising, and had, about two years thereafter, attempted to shoot Sharp. This man fell into the hands of his enemies in 1676, and the judicial cruelties inflicted on him roused the popular indignation to that extent, that the sunny "blinks of grace," or modification of misery with which the lovers of the Covenant had been indulged, were overcast in gloom. Poor Mitchell after enduring two years of unmitigated sufferings, was dragged from his loathsome prison, and in order to appease the inexorable Archbishop was, on January 18, 1679, sent by the jesting Lauderdale "to glorify God in the Grassmarket." This occasioned the actual assassination of the prelate on May 9 following, by a band of enthusiasts, under the forlorn hope of thereby "helping God to vindicate His own cause." From that fatal day down to the very eve of the Revolution settlement there was little quarter given to the poor covenanters everywhere. The whole country was placed under martial law, by which the rude soldiery became at once the judges and the executioners of harmless fellowmen thus delivered over to them for wanton sport. We shall not here seek to record the details of those times of prelatial vengeance: Woodrow tells us that many of the poor wanderers, seeing their friends and brethren cast down in such numbers on every side, and their own lives in constant jeopardy, were affected with a morbid weariness of life—a *tedium vitæ* which caused them to court martyrdom as a blessed relief.

THE LESSON AT THE COVENANTERS' GRAVE.

“ There’s nae Renwick noo, lassie,—there nae gude Cargill,
 There’s nae gathering noo at e’en around the *Martyr’s Hill* :
 The Martyr soundly sleeps, lassie, amang the waving fern ;
 But the Martyr’s grave will rise yet, aboon the warrior’s cairn !”

The fond hopes expressed in the closing line of this pathetic stanza—supposed to be sung after the sword of persecution had been “sheathed for lack of argument”—are but the echo of memorable parting words delivered from the scaffold by some of the earlier martyrs of the Covenant to sympathising but bewildered crowds. The first of those sufferers—the Marquis of Argyle—thus addressed his audience before his execution :—“ We are tied by the Covenants ! Those who were unborn when the sacred bond was contracted are yet engaged by it, and it passeth the power of all the Magistrates under heaven to absolve from the OATH OF GOD !” The same doctrine was announced by James Guthrie from the same scaffold, a few days thereafter, in the following similar words :—“ These sacred, solemn, public OATHS OF GOD, I believe, can be loosed or dispensed by no person, party, or power on earth ; but are still binding on these kingdoms, and shall be so for ever hereafter. The Covenants—the Covenants shall yet be Scotland’s reviving !”

Such aspirations—blessed be the Giver of Light !—have not been, and are not likely henceforth to be realised in these kingdoms. The venerable parchments referred to still exist in public libraries, and in the cabinets of the curious. The signatures of men of all ranks and character are still legible there, and in some instances the ink used is said to have been blood drawn from the subscribers’ veins ; but any mark of assent by the Invisible God who is freely invoked in the deed, is in vain searched for. We seem to have, in the words quoted above, a key to the devoted attachment of the great mass of the community, to the spirit of those mysterious documents, framed by their ecclesiastical rulers to support their own darling ambitions and fervid longings. Such men as Guthrie and Argyle were master-spirits and leaders of unnumbered hosts of followers, and if the leaders were themselves in error,—as doubtless they were, in believing that God was a party to that objectionable “ League and Covenant,”—if the front men were “ blind leaders of the blind ” can we wonder that the followers fell into tribulation and sorrow ? “ Tied ” indeed they were by those unlucky instruments ; and when we are taught that we and our posterity to the end of time are bound by the crotchets of our remote ancestors, do not Christ’s words suggest themselves in vindication of our natural recoil :—“ Woe to them than bind heavy burdens, grievous to be borne, and lay them on men’s shoulders, and yet will not move them with one of their fingers ?” The fiery trial of those times had not yet reached its fervent heat when the shepherds, more trusted than trusty—all but a valliant handful—accepted the “ royal indulgence,” at the expense of those imposing principles they had paraded with “ tout of trumpet, and tuck of drum ” on *Dunse Law*, when personal danger

was yet afar off. Which of these came now forward when the trial was at its hottest, like David when he saw the destroying angel smiting the people whom he had caused to err :—" Lo, I have sinned and I have done wickedly ; but as for these sheep what have they done ? Let thine hand, I pray thee, be against me, and against my father's house ?"

Those pilgrims and tourists who visit the graves of the Scottish martyrs, and examine their humble headstones, must be struck with the sameness of the inscriptions that record the cause of their cruel slaughter. It thence appears that their struggles were not so much on their own behalf, as on behalf of the Kirk : they fought the battle of the "standards," and died in defence of the "divine right of presbytery." True, in the many conflicts between the King and the Kirk for ecclesiastical supremacy, misleading terms were adopted which enlisted the sympathies of the multitude on the side of the Kirk ; for instead of being invited to contend for perfect freedom in the high courts of the Church, they were asked to aid their pastors in fighting for the glory of "Christ's Crown," for the "Headship of Christ," and so on. In like manner were they taught to resent any refusal of state-sanction to the dicta of their synods and assemblies, as "dishonour done to Christ." In this light the highly figurative language on the martyr's tablets becomes quite intelligible. The general "Martyr's Monument" at Edinburgh records that all the sufferers reposing there were condemned solely for witnessing

"For the prerogatives of Christ their King ;
Which truths were sealed by famous Guthrie's head,
And all along to Mr Renwick's blood."

The Wigtown women of the Covenant were

"Murdered for owning Christ supreme
Head of His Church, and no more crime
But for disowning Prelacy,
And not abjuring Presbytery."

Five poor countrymen who were hanged, without trial, on Mauchline Muir, were so treated because of their "adherence to Scotland's Covenanted Work of Reformation ;" and a rhymed inscription on their tablet further explains that

"Owning the *Work of God* was all their crime."

More terse than any of these records is one happy line by a rhyming champion of the Kirk, who makes the western martyrs thus console themselves for the loss of their lives—

"Better we die, than Jesus cease to reign !"

"Surely those old-fashioned inscriptions are metaphors?" remarked a blunt Englishman whom we foregathered with one day in our rambles among the tablets of the martyrs, "If I am put to death for saying that Presbytery is better than Prelacy, would any one inscribe on my headstone that I died to uphold Christ's prerogative ?"

—stuff and nonsense!" Even so, friend—we replied—but so it was argued in those days, and there be some old-fashioned folk who will argue the like even yet. It was *certain death* in Scotland, at that time, to maintain that Presbytery was more divine than Prelacy,—just as it was “rushing on death,” eighteen centuries ago, when Christ proclaimed himself “King” in a Roman province where the chief priests and rulers, one and all, declared they owned “no King but Cæsar.” Christ was put to death for no other crime than “owning himself King,” for those Romans did not understand *metaphors*. This is why a recent writer of note startles us by suggesting that “Christ died for a metaphor.”

THE REVOLUTION SETTLEMENT AND THE UNION TREATY.

“Thus spake Britannia to the regal pair—
 ‘One stem the Thistle and the Rose shall bear;
 The Thistle’s lasting grace—thou, O my Rose, shall be,
 The warlike Thistle’s arm a sure defence to thee.’”

Leaving the slaughtered martyrs of the Covenant in their sound sleep “among the waving fern,” let us hasten to the conclusion of these historical notices. Charles II.—an old man at the age of 54—had expired amid his wickedness and folly, with “the sacred wafer” sticking in his untruthful throat; and his successor, James II, with becoming effrontery, refused to take the coronation oath as a protestant. For more than three years did the nation, in its emasculated condition, submit to the audacious tyranny of this last of the Stuart race of kings; but at length the tide of reaction set in, and the royal culprit, chased from the British shores, was hooted at, even by his papist brethren abroad, as “a man who had lost three kingdoms for a mass.”

William, prince of Orange, a Calvinist in creed, and a brave and prudent man, who had married Mary, the daughter of the absconded monarch, had been invited to invade England and submit his claim as successor of the dethroned king, to the suffrages of the ruling Conventions of both kingdoms. With very little opposition, he was, in 1689, elected to fill the British throne in consort with the Princess Mary, and the settlement then effected has proved very satisfactory in its results. The powers of the royal prerogative were much circumscribed, and pretty exactly defined. Episcopacy was continued in England as the form of protestantism most in harmony with the tastes of the nation; and Presbyterianism, much curtailed of its desired independence, was re-established in Scotland, as suitable to the inclinations of the people, and “agreeable to the Word of God.” By consent of the ruling majority, the Covenants were shelved as a matter of expediency, in accordance with the advice of old Earl Crawford to “let bygones be bygones.” Great dissatisfaction was thereby produced among the ranks of the zealous Presbyterians of the West, many of whom had adopted the title of “Cameronians.”

in memory of Richard Cameron, a heroic old minister, who was slain, sword in hand, at Air's Moss in 1680, in midst of a devoted band, who resisted the military executioners of the State. The less fastidious portion of those brave enthusiasts were at length induced to enrol themselves as soldiers, in a special regiment then raised by the new government to utilise the energies and patriotism of that remnant of the persecuted class. This corps is still extant—the 26th of the British Infantry—called the “Cameronians.” Hume, the historian, thus estimates the value of the Revolution Settlement:—“It may justly be affirmed, without any danger of exaggeration, that we, in this island, have ever since enjoyed, if not the best system of government, at least the most entire system of liberty, that was ever known among mankind.”

We confess to be of the number of those Scotchmen who are not “aware of the extent to which we are indebted to the Covenanters for the civil and religious liberties we now enjoy.” Much sentimental rubbish, we consider, has been written on that head which we shall do no more than notice in a passing allusion. The motto of our chapter on “The Covenants,” adapted from an epigram attributed to Burns, very properly grants that “sacred Freedom claims a share” in the idea of those Covenants, and the resolute adherence to the spirit of them. But we hold that if any of the Covenanters contributed to secure the civil and religious liberties we are now blessed with, it was that despised portion of them whom our Kirk historians scarcely mention with respect; because, in their contendings, they paid little deference to Christ's own saying:—“My kingdom is not of this world, else would my servants fight.” We yield to none in admiration of the constancy and fortitude of those men in their heroic struggles,—they were indeed an honour to the human species in that respect, and our chief regret is that their lot was cast amid the singularly un-Scottish cowardice and truckling pusillanimity which abounded so long, and on every side, around them.

Among other blessed results of the Revolution Settlement was the re-establishment, in 1696, of schools for the poor in every parish throughout Scotland.* These schools were placed under the control

* At page 22, we committed the mistake of giving Knox and his compatriots the credit of founding the parish school system in Scotland. Much and devoutly as they desired such a boon for their countrymen, it was not effected till eighty years after their times. Dr Currie, in the prefatory remarks to his famous biography of Burns, thus writes on this subject:—

“The legal provisions for the establishment of a school in every parish throughout the kingdom, expressly to educate the poor, were made by the Parliament of Scotland in 1646. This excellent statute was repealed on the accession of Charles II. in 1660, together with all the other laws passed during the Commonwealth. It slept during the reigns of Charles and James, but was re-enacted, precisely in the same terms, by the Scottish Parliament in 1696; and this is the last provision on the subject. Its effects on the national character may be considered to have commenced about the period of the Union, and doubtless it co-operated with the peace and security arising from that happy event, in producing the extraordinary change in favour of industry and good morals, which the character of the common people of Scotland has since undergone.”

of the ministers and kirk-sessions of the restored national church, and thus were the principles of Presbyterianism instilled into the opening intelligence of every child in Scotland, All that was wanting to replace the Kirk in the triumphant position it occupied during the ten years which preceded the Protectorate, was the abolition of the law of church-patronage. The evils of "patronage" in the Kirk of Scotland—a remnant of popery which survived the Reformation—had been considerably relaxed by the Revolution settlement; but the men of State who managed the Union Treaty in 1706, stole a march on the unwatchful Kirk, and restored the rivets of patronage, which have never since been unloosed. Ever and again has this galling yoke disturbed the peace of the Established Church, and caused secession after secession, and disruption after disruption, until little of the Establishment has been left but the name. At the Restoration, the clergy of the Kirk had a noble example set before them by the 2000 ministers of the Church of England in 1662, who vacated their benefices, and left erastian endowments for ever behind them, going forth to sow the gospel seed, claiming God's providence as their only inheritance. Those brave nonconformists of the puritan type, were men two hundred years in advance of their northern brethren; and if the latter could have taken that lesson, they would have experienced that God sends none of His servants "a warfare on their own charges." Had they done likewise, and been nobly seconded by their countrymen, the Kirk would not have been writhing for two centuries since that time under the delusion or conviction that the iron spikes of patronage and state control have entered into the soul of "the Bride, the Lamb's wife."

AYRSHIRE IN THE EIGHTEENTH CENTURY.

HITHERTO we have not found Ayrshire in a condition of repose. The turmoils which, from the earliest times, held her in a warlike attitude, ever ready for tidings of disaster and spoilation, had the natural effect of keeping her best energies long untried, and her agricultural and other industrial capabilities long undeveloped. The progress of the county in every useful enterprise was farther retarded by the peculiar habits of thought engendered under the religious teaching which obtained so powerful an ascendancy over the community. At the opening of the century, when just freed from forty years of unexampled tyranny, during which period the education of the young had been unprovided for, and the Established Churches had been filled with Episcopal curates of the meanest attainments, the ancient parish-school system was restored to Scotland. Unfortunately the instruction thereby communicated partook rather too much of the religious character of the people. The Shorter Catechism of the Westminster Divines was the universal school-book, and was put into the hands of every child as soon as he had mastered the alphabet, and could pronounce words of three or four syllables. His

first exercise in the art of reading thus introduced him to the manifold mysteries of the Calvinistic creed, and as his education proceeded, his mind, thoroughly fraught with the dogmas of the Kirk, had a natural tendency to seek exercise in religious disputations about "kirk-standards" and what-not; which, after all, was only a scouring up of "the outside of the platter." Burns' own account of himself, about the age of fourteen, will here readily recur to the reader:—"Polemical divinity was putting the country half mad; and I, ambitious of shining in conversation parties on Sundays between sermons, at funerals, &c., [Old William Burns had imbued the minds of his children with Arminian sentiments,] used to puzzle Calvinism with so much heat and indiscretion, that, a few years afterwards, I raised a hue and cry about me which has not ceased to this hour."

Mr Aiton's often-quoted "View of the Agriculture of the County of Ayr," must, we would suppose, apply, in the following passage, to the very early part of the century:—"The selling of meal by weight, instead of by measure, was, when first introduced, considered a dreadful schism; and the introduction of winnowing machines was *testified against* from some of the pulpits, under the denomination of DEIL'S WIND. The generality of the tenants and small crofters were altogether ignorant of the fundamental principles of agriculture and of the laws of nature on which these principles are founded. Information on these points, indeed, was not relished. Their ambition was not to improve the soil, but to reform the church; not to destroy weeds and brambles, but to root out heresy; not to break up the stubborn soil, but to tread down the Babylonian harlot and the Man of Sin."

While generation after generation of human beings were thus kept well posted up in the knowledge that is deemed requisite to fit disembodied souls for the enjoyment of an after-life, the tuition applicable to the transitory concerns of the present state of existence was never supplied but in the crudest form and sorriest measure. Carts are said to have been first used in Ayrshire about the year 1726, when the old bridge over the Irvine Water, at Riccarton, was erected. Hugh, Earl of Loudoun, about the year 1730, having been required, in his childhood, to travel from Loudoun Castle to Edinburgh, was carried in a species of pannier, slung across the back of a horse, and thus, accompanied by a servant on another horse, the journey of sixty miles was accomplished within seven days. In the absence of carts, enormous loads were put on the horses backs; and the consequence was, as a general rule, that before the poor animals reached middle age, they grew sunken in the back and deep in the belly, like "the auld man's mare that died a mile aboon Dundee." In the breeding of cattle, no desire was manifested to select the finer specimens for the bulls, nor to get the calves to drop in seasonable weather,—the general belief being that a calf was a blessing sent in any season. The cows produced plenty of milk, considering the nature of the food; but through want of accommodation under roof in winter, and from insufficient food, that season was generally passed

in misery, and the death-rate from starvation must have been heavy. There was no weaning of lambs; it was not a rarity to see the ewes with three years progeny bearing them company,—not suckling, of course, but continuing to follow their dams. The wool was almost all manufactured by the families of the flock-owners.

The slavish operation of thrashing grain with the flail was almost universal down to the close of the century: this was very hard work, if heartily gone about, and required considerable skill as well as strength to thrash clean, and not cut or beat the straw into waste. The reader will recollect that Burns, when only thirteen years old, assisted in thrashing the corn at Mount Oliphant; and at the age of fifteen he was the principal labourer on the farm, for his father had no hired servants, male or female. Gilbert Burns, in arguing with Dr Currie, that the ordinary employments of farm labour are not inconsistent or incompatible with mental cultivation and refinement of sentiment in the labourer, specially exempted the operation of thrashing with the flail:—"That, indeed, (he said) I have always considered an insupportable drudgery; and I think the ingenious mechanic who invented the thrashing machine ought to have a statue among the benefactors of his country."

But better days for the Ayrshire community were approaching as the century revolved. Before the second half thereof had finished its first decade, "a lad was born in Kyle" who soon evinced the fact that he had come on a glorious mission of light, which, even in his own day, dispelled much of the surrounding darkness. When the future poet was but ten years old, the first great impulse to commercial and agricultural progress, and to industrial enterprise in the way of trade and manufactures, was given by the establishment of Douglas, Heron, & Company's Bank at Ayr. That institution, once known over the whole of Scotland, was opened in 1769, and closed its career in bankruptcy in 1772. Although it occasioned financial ruin to many individuals who had been induced to become large shareholders, it nevertheless, in the first instance by its liberal credit, and after its failure, by causing many landed estates in the county to change ownership, gave a great stimulus to the cultivation of the soil, and to mining adventures and speculations in trade and commerce. The very extensive cotton and bleaching works at Catrine were commenced in 1786, and the Muirkirk Iron Works were erected in 1787. The first publication of Burns' poems at these dates, directed the eye of the whole world towards Ayrshire. That poet, in reference to the fact above noted—that the failure of the great Banking Company had involved in ruin many of the older proprietors, and brought about a change of land owners—had thus written in one of the suppressed stanzas of his "Vision":—

"I mourned the card that Fortune dealt,
To see where bonie Whitefoord's dwelt."

The reference is to the estate of Ballochmyle, which was purchased by Mr Claud Alexander, merchant of Glasgow, in 1785, and next

year, in conjunction with Mr David Dale of Glasgow, he started the world-famous Cotton Works at Catrine. In the same poem he also refers to the industrial works, then recently commenced about Cumnock :—

“ Where Lugar leaves his moorland plaid,—
 Where lately Want was idly laid,
 I mark'd a busy, bustling Trade
 In fervid flame ;
 Beneath a patroness's aid,
 Of noble name.”

The future inventor of gas-light, by name, William Murdoch, born on the banks of the Lugar, near the present magnificent Viaduct, may have been of the number of those thus rescued from *Want*. He worked for sometime as a weaver in the neighbouring village of Auchinleck.

In 1773, Dr Samuel Johnson, the English Colossus of Literature, under the guidance of James Boswell, had visited Auchinleck House, which the bard also notes as

“ A mansion fine,
 The seat of many a Muse divine ;
 Not rustic Muses such as mine
 With holly crowned ;
 But th' ancient, tuneful, laurelled Nine,
 From classic ground.”

Referring also to Dr Stewart of Catrine, and his son, the afterwards celebrated philosopher, Dugald Stewart, Burns' published words are these :—

“ With deep-struck, reverential awe,
 The learned *Sire* and *Son* I saw ;
 To Nature's God and Nature's law
 They gave their lore,—
 This, all its source and end to draw,
 That, to adore.”

Farther notices of Ayrshire progress we defer till these receive recognition in their proper place in the body of the work. We shall conclude the present Historical Sketch by quoting a local rhymster's lines, published in Kilmarnock more than sixty years ago. The reference is to the bright galaxy of distinguished men of Ayrshire growth in that era,—

“ *Here* bounteous Heaven
 To neighbouring nations clearly has defined
 That Coila's sons should still exalt the mind,
 And rank among the foremost of mankind ;
 For no such small-placed angle of the earth
 Hath reared more genuine native wit and worth.”

THE PARISHES OF AYRSHIRE,

WITH EXTENT, AND POPULATION IN 1871.

	ACRES	POPULATION
1. Ardrossan,	6,668	7,926
2. Auchinleck,	24,129	6,174
3. Ayr,	6,939	9,589
4. Ballantrae,	33,561	1,277
5. Barr,	54,876	672
6. Beith,	10,678	6,198
(Part in Renfrewshire—Acres, 544; Population, 53.)		
7. Colmonell,	48,490	2,293
8. Coylton,	11,584	1,440
9. Craigie,	6,576	618
10. Cumnock, Old,	14,140	4,041
11. Cumnock, New,	48,096	3,434
12. Dailly,	17,962	1,932
13. Dalmellington,	17,783	6,165
14. Dalry,	19,284	10,885
15. Dalrymple,	7,833	1,412
16. Dreghorn,	3,626	3,241
17. Dundonald,	12,365	6,964
18. Dunlop,	6,078	1,107
(Part in Renfrew—Acres, 1101; Population, 53.)		
19. Fenwick,	18,104	1,318
20. Galston,	15,243	6,331
21. Girvan,	14,580	5,685
22. Irvine,	3,930	5,875
23. Kilbirnie,	10,335	4,953
24. Kilbride, West,	10,119	1,880
(Part in Buteshire—Acres, 673; Population, 11.)		
25. Kilmarnock,	9,444	24,072
26. Kilmaurs,	5,900	3,449
27. Kilwinning,	10,985	7,375

					ACRES	POPULATION
28.	Kirkmichael,	...	...	...	15,930	2,254
29.	Kirkoswald,	...	...	...	14,861	1,846
30.	Largs,	...	...	...	21,850	4,087
31.	Loudoun,	...	...	...	15,486	5,525
32.	Mauchline	...	...	...	8,907	2,435
33.	Maybole,	...	...	...	21,993	5,900
34.	Monkton and Prestwick,	...	...	...	3,769	1,744
35.	Muirkirk,	...	...	...	30,229	3,253
36.	Newton-on-Ayr,	...	...	...	585	4,877
37.	Ochiltree,	...	...	...	18,328	1,656
38.	Riccarton,	...	...	...	7,550	5,845
39.	St. Quivox,	...	...	...	4,876	6,069
40.	Sorn, ...	...	...	...	19,195	4,932
41.	Stair,	...	...	...	5,376	734
42.	Stevenston,	...	...	...	3,771	5,019
43.	Stewarton,	...	...	...	13,626	4,478
44.	Straiton,	...	...	...	49,801	1,443
45.	Symington,	...	..	...	3,724	792
46.	Tarbolton,	...	...	...	12,059	3,219
	TOTAL,	...	...	...	<u>722,229</u>	<u>200,809</u>

DISTRICT OF CUNNINGHAME,

COMPRISING SIXTEEN PARISHES.

This District is the northern portion of the County, its southern base being the Irvine Water. According to the old rhyme it is the land of "Butter and Cheese," and thus also—one would conclude—the country of the cow. Carrick, however, according to that ancient saying, bore the credit of producing the best cow—a questionable fact,—so far as modern observation goes,—but in those days *Crummie* was not judged of so much by her fine form as by her milk-producing qualities, and more especially by the flavour and preserving power of the butter derived from that milk. This is the well-known characteristic of butter produced from moorland pastures, which, when powdered with salt, will keep long sweet; while the butter produced from clover and the richest grass, is of a greasy nature and ill-adapted for the firkin. Hence we have the sweet-milk cheese of Dunlop, and the sweetest of fresh butter from the fertile fields of Cunninghame, where it is rarely attempted to preserve the latter with salt. As a general rule the unskimmed milk is artificially thrown into a state of curd, and at once pressed into "Dunlop Cheese." The adjoining district of Kyle in its soil-improving progress, soon learned to imitate the example of Cunninghame, and even Carrick is now emulating her fertile neighbours by dealing less in powdered butter and more in sweet-milk cheese. Thus has the county been properly designated "The Cheshire of Scotland," a character which it will likely long retain. The Cunninghame cow is of moderate size, generally of a reddish-brown colour, mixed with white spots, the neck and head small, the horns short, the limbs slender, the udder finely shaped, and all the parts well-proportioned.

The name of "Cunninghame," however, was conferred on the northern portion of Ayrshire long before Dunlop cheese was dreamed of. That title was bestowed on account of the uncommon plentifulness there of a much smaller animal than the Ayrshire cow. "The conies are a feeble folk (says the Book of Proverbs), yet they make their houses in the rocks." Rocky indeed are the cliff-bound shores of the north-west portions of Cunninghame; but above and behind these rocks, and over a large tract of the district, the soil is sandy in the extreme. In short, it was in primitive days an immense rabbit-warren—the home of the coney—"Cunying Hame."

The ancient Lords of Cunninghame, in the time of Alexander I., were the *De Morvilles*, hereditary Constables of Scotland. The heiress of William de Morville, the last of the name, married Ronald, lord of Galloway, whose son, Allan, became Constable of Scotland and

lord of Galloway and Cunninghame. The surname of *Cunninghame* eventually became very frequent among the land-owners of the district. The earls of Glencairn were among the more prominent of these, their principal residence being in Kilmaurs parish, although they possessed manor houses also in the parishes of Stevenston, and Stewarton.

By reference to the foregoing Table of Parishes, and to that of the chief towns at page 16, it will be found that Kilmarnock, the most populous parish in Cunninghame, is also the most populous in the whole county. This being the case, it seems right that we should commence our detailed account of the Shire, by starting from that metropolitan place.

KILMARNOCK PARISH.

In former times, Kilmarnock and Fenwick formed one Parish, comprising 27,548 acres of land. The disjunction took place in 1642, during the palmiest period of the Scots Kirk; and the name of "Fen-wick" was conferred on the larger and more northward portion, the title being obviously suggested by the mossy nature of the great bulk of its soil. The name "Kilmarnock," by which the old parish had been known from the dawn of Scottish history, appears to have been derived from the stream that flows through its whole extent—the *Marnock Water*—on whose banks a primitive Christian *cell*, or church had been erected, and became the head quarters of an ecclesiastical diocese or district, hence called *Kilmarnock*. The old legends tell of an early Scottish "Saint," named *Marnock*, who besides bestowing his name on two islets, one near Bute, and the other in Lochlomond, founded and gave his name to the Church referred to: but it may be generally allowed that all the bishops of *Kil-marnock* were *saints*, as few of their successors, the parish ministers of "Auld Killie," failed to be.

The present Kilmarnock parish is about nine miles in length, by four in breadth. The principal landowners are the Duke of Portland, the Marquis of Hastings, John White, Esq., of Grougar, Lieut.-Col. Houison Craufurd, of Craufurdland, William Dunlop, Esq., of Annanhill, and Miss Parker of Assloss. The more prominent seats in the parish are those of the three last named, to which may be added the *Mount*, the residence of Mrs. Guthrie. Some other beautiful mansions, though beyond the parish, are in view near the town of Kilmarnock, such as Caprington Castle, Fairlie House, Treesbank, and Bellfield, all of which, with their wooded pleasure-grounds, add much to the beauty of the surrounding country. The principal objects of historical or antiquarian interest are Rowallan Castle, about three miles from Kilmarnock, on the extreme northern verge of the parish, Dean Castle and Craufurdland Castle, the former one mile, and the latter three miles north east from that town. These we shall afterwards more particularly refer to.

The parish is bounded on the west by that of Kilmaurs, on the north by Fenwick, on the east by Loudoun, and on the south by the river Irvine, which divides it from Riccarton parish in Stewart Kyle. The country slopes gently southwards to the river at its base, and as the traveller approaches it from the Kyle side where the ground is more elevated, his eye sweeps from Loudoun Hill on the east, to the peaks of Arran on the west; while before him lies the busy town of Kilmarnock in the midst of cultivated plains and slopes, well-watered like those of Jordan.

TOWN OF KILMARNOCK.

We are forced to commence our description of the parish with the town itself, for the history of the one is inseparable from the other. The first peculiarity that strikes a stranger in relation to this—"the largest and most elegant town in Ayrshire," as Chambers called it in 1826—is its extreme length in proportion to its breadth. Many extensions and improvements have been effected since that date; and yet we would be charged with overdoing our general description were we to say more than he then was constrained to observe:—"The progress of manufactures in this part of Scotland during the last half century, and the intense spirit of activity which seems to have peculiarly characterised the people of Kilmarnock, have in an amazingly brief space of time occasioned the transformation of this town *from a mean village into a minor city*. Kilmarnock now exhibits a series of modern streets, little inferior to those of the New Town of Edinburgh, either in point of form or material, and possesses to all appearance, many of the attributes of a great capital." The general shape of Kilmarnock may be compared to that of a boy's paper-kite, the northern portion of the town representing the upper part of the kite—nowhere exceeding half-a-mile in breadth—and the remainder suggesting the lower part of that object to which a reasonably long tail is attached, East and West Netherton, and East and West Shaw Streets serving as regulating cross-bars, with the village of Riccarton as the balancing turf at the end. The main road from Glasgow to Ayr runs due south from the northern parliamentary boundary at Deanhill to Riccarton at the south extremity, which is now included in the parliamentary area. From Riccarton Church to Kilmarnock cross is an exact mile, comprising Low Glencairn Street, Glencairn Square, High Glencairn Street, Titchfield Street, and King Street. North from the Cross, the line embraces Portland Street (which is intersected above the George Hotel, by the G. & S.-W. Railway), Wellington Street, and Dean Street.

The Kilmarnock Water skirts the east side of the town in its upper division; but at the Academy it takes a bend westward—separating the town into two portions—till near the Laigh Kirk, where it resumes its southward course to its confluence with the Irvine. The grand point of attraction in the Burgh is the Cross.

In the centre stands the statue of Sir James Shaw, who was, for several years, Lord Mayor of London. He was a great benefactor to the town of Kilmarnock, in the vicinity of which he was born, in 1764. He died in 1843, and the statue was erected in 1848. In reference to our figure of the tail of a paper-kite above used, we may observe that Chambers in 1826, speaking of the same peculiarity, remarked that Riccarton was almost joined to Kilmarnock "by a long street similar to Leith Walk," which in the same manner unites Leith to Edinburgh.

Such is the general outline of Kilmarnock of the present day : how that outline is to be filled in, changed and extended, in course of another fifty years, some who are now in their swaddling clothes will live to describe. Originally a hamlet depending on the baronial owners of Dean Castle, through whose means it was made a burgh of barony in 1591, it obtained importance in the 17th century by the industry of its inhabitants in the weaving of striped night-caps, or rather day-cowls, and broad, flat bonnets of dark-blue yarn, which were then almost universally worn as male head-gear in the lowlands of Scotland. The barony of Kilmarnock, with Dean Castle as the seat of its lord, belonged to the Boyd family as far back as reliable history can carry us. The Boyds appear to have been immediate vassals of the De Morvilles already spoken of as the ancient lords of Cunninghame. In the Celtic language, the name *Boyd* signifies fair or yellow, and may have been at first conferred from the complexion of the original stock. Tradition affirms that Sir Robert Boyd, one of the earliest of the family distinguished himself at the battle of Largs, in 1263, and that a place called *Goldberry Hill*, near the site of the battle, is the spot where Boyd achieved some remarkable feat which led to the decision of the contest, in honour of which event his descendants inscribed the legend "Gold Berry" on a scroll beneath the family coat of arms. Timothy Pont, the ancient topographer of Cunninghame, records that in the Laigh Kirk of his day (1609) "from which the village, castle and lordship takes its name," were buried divers of the Lord Boyd's progenitors, and that among the rest there remained "one tomb bearing the inscription '*Hic jacet Thomas Boyd, dominus de Kilmarnock qui obiit Septimo die, mensis Julii, 1432.*'" The same writer has adopted a popular error in supposing that Dean Castle at one time belonged to a family of the name of *Soulis* who were supplanted by the Boyds. This error takes its rise from the traditional story that is told in regard to the ancient pillar and cross which stood, in Pont's time, in Soulis Street, near the entrance to the High Church, and which still exists in a restored form, set up against the east wall of the Churchyard. It then bore, as it still does, the vague inscription :—

"To the memory of Lord Soulis, A.D., 1444."

"The days of old to mind I call."

It is usually said that Lord Soulis was slain near this spot, by an arrow-shot from the bow of young Lord Boyd, who directed his aim

from the high ground across the river, which here flows in close proximity. Such may have been the fact; but the deed of slaughter could have no reference (as is usually affirmed) to any feud between the two families, in regard to the ownership of Kilmarnock estates. The truth seems to be that Lord Soulis, attended by others of his name and stock, were among the hated oppressors introduced into the south of Scotland by the usurping policy of Edward I of England. The chief of the name adopted Hermitage Castle in Liddesdale as his head-quarters; and the "Lord Soulis" slain at Kilmarnock, was doubtless one of that odious branch, overcome by Boyd during some marauding attempt against Dean Castle. The fate of the last of that wicked race is well known to the readers of the *Border Minstrelsy*: on the "Nine-stane-rig," near the Hermitage, he expiated his crimes by being "sodden and suppit in broe," by the wild moss-rangers of the district.

The last of the Boyds of Kilmarnock who resided at the Dean was William, the fourth and last Earl of that title. The castle was totally ruined by fire in 1735, during his absence on the continent—a sad prelude of the impending fate of its lord, who was tried, condemned, and beheaded in 1746, for his share in the Jacobite rebellion. Lord Boyd, son of the deceased Earl, recovered, in 1752, the lands of Kilmarnock, which had been forfeited; but the estate was shortly thereafter sold to William, Earl of Glencairn. The Glencairn family died out in 1796, but the Kilmarnock estates had again changed hands a few years prior to that date: these were purchased by Miss Scott, who became Duchess of Portland, and the property is now possessed by her descendents. It is pleasant to add that in 1831, the Earl of Errol, great-grandson of the last unfortunate Earl of Kilmarnock, and the lineal representative of those ancient Boyds, was created a British Peer, under the title of Baron Kilmarnock.

Prior to 1703, the corn mill for the whole parish occupied the lower portion of the present Cross of Kilmarnock; and not till a century later, when King Street and Portland Street were formed, and the New Bridge erected, did the Crossway attain the spacious dimensions for which it is now so remarkable. The original main-line of street commenced at Dean Lane, within the distance of half-a-mile from the Castle, and consisted of the High Street, Soulis Street, and Fore Street, which opened into the Cross. The line of street leading to the Ayr road by Riccarton, suddenly diverged from the Cross into Waterloo Street (or what has, since 1815, been so named) and then abruptly turned along the Old Bridge at the Flesh Market into Market Lane, and thence by the Sandbed straight south to Netherton Holm, by a rough enough road. But, continuing the westward line from Fore Street through the Crossway, without taking the Bridge, the old direction of interest was to the Laigh Kirk by Low Church Lane, or Bank street, and there the divergences became numerous and complicated. Here were Strand Street, the College Wynd, Nelson Street, Grange Street, and many others which have been either swept away, or strangely altered in the march of civilization. "Begbie's" Inn, where those "divine

libations" were wont to be enjoyed, which Burns celebrated in his poem of *The Ordination*, still exists in the Market Lane, very handy to reach from the Cross on a market-day, or through Miller's Close from the Laigh Kirk; it is now called "The Angel Inn." It is proper to note here, that between Nelson Street and the modern very handsome St. Marnock Street, is still to be seen—sadly shorn of its ancient glory—Kilmarnock House, the former town residence of the Earls of Kilmarnock. It is now occupied as the Industrial school. Alongside of this are the not overly pretentious buildings of the Court House and Jail, from the west side of which was opened, John Finnie Street, an excellent additional lung to the town, extending northwards to the Railway Station. This street as yet is in a state of progress, but already several erections of note are proposed to be built, viz., an Operetta House, Mr. Archibald Finnie's Offices and Stores; and an opening named "Bank Place," leading into Bank Street, has been made. Immense improvements are projected in shape of a new street from the Cross, by Cheapside, into John Finnie Street, which will almost entirely sweep away the unsavoury locality called "the Strand."

PUBLIC INSTITUTIONS.

THE year 1802 may be referred to as the time when the town which Burns had hailed as "Auld Killie," began its efforts to wear a new face, and eventually assumed the air of a modern city. The Parish Kirk of the poet's days had been condemned and pulled down, in consequence of a warning catastrophe which happened within its walls on Sunday, 18th October, 1801, while Dr. Mackinlay—then in the zenith of attraction as a gospel preacher—was entering the Church. An act of parliament was obtained for effecting extensive improvements on the town, commencing from the Cross as their centre. The "new bridge" over the Kilmarnock water was erected: King Street was formed, and the COUNCIL CHAMBERS or TOWN HOUSE, with its lock-up cells, and also the Flesh Market, were planted over the arch of this bridge. The market is now swept away and the site occupied by shops and the office of the superintendent of Police. The hall or Court-room of the Town House is adorned with some very interesting portraits, among which are a fine *full length* of Sir James Shaw, in his Lord Mayor's robes, painted by the late James Tannock, a native artist; an admired picture of Lord Eglinton, by Sir John Watson Gordon; and a portrait of Robert Burns, by William Tannock, after Nasmyth's picture.

In 1846, an additional Sheriff-Substitute was appointed for Ayrshire, and the fixing of his residence and Court in Kilmarnock as the centre of his district, added some importance to the town: seventeen of the surrounding parishes were embraced within this jurisdiction. For the better accommodation of the Sheriff, a new COURT HOUSE and JAIL, (already referred to,) were erected in St. Marnock Street, in 1852.

The CORN EXCHANGE BUILDINGS—perhaps the most imposing public structure in the County—were erected in 1862, from designs by Mr. James Ingram, Architect. These cover an area of 1602 square yards, and, with the exception of the poultry and butter market, and three shops attached, which are the property of the town, the buildings belong to a joint-stock company. The Exchange is adorned with a noble tower, which was erected by public subscription, as a monument to the late Prince-Consort, and hence named, the Albert Tower. The opening up of Duke Street from the Cross, 25th November, 1859, as a new access to the London Road, in lieu of the round-about approach by Waterloo Street, was one of the best of the more recent improvements. At the corner of what was formerly the Low Green the Corn Exchange Buildings are very nobly planted. The Albert Tower rises to the height of 110 feet; the Kilmarnock Arms are boldly sculptured on the front, surmounted by an overhanging wreath of fruit and flowers, and a rich scroll bearing the words “THE EARTH IS THE LORD’S, AND THE FULNESS THEREOF.” Three clock-dials tell the hour overhead, and the centre one is illuminated after sunset, except during mid-summer: a small dome supported by eight Corinthian pillars crowns the whole, and completes the tower. The clock was the gift of Ex-Provost Donald. The hall is 84 feet long by 51 feet wide, with a height of 51 feet from floor to ceiling. It is lighted from the roof and also from the west side, one of the windows being of stained glass, and finely designed. At one end is a handsome gallery, and at the other there is a large and finely toned organ, built by the Messrs. Forster and Andrews, Hull, at a cost of £800. This was raised chiefly by the exertions of the Philharmonic Society, aided by a most successfully conducted bazaar. The hall seats are arranged to hold about a thousand people with comfort. In the butter and poultry market, and in the Academy play-ground contiguous, there is held annually a grand butter and cheese Show after the close of harvest. To witness that sight is a sufficient explanation of the phrase, “Cheshire of Scotland,” as applicable to Ayrshire. On the second floor are situated various public offices, the beautiful Athenæum Reading Room, and the magnificent Kilmarnock Library Hall.

In Wellington Street, on the eminence formerly known as Mount Pleasant, there was erected in 1868-69, a handsome building as a Fever Hospital and Infirmary. It consists of a centre and two wings. Only one of these was then built; the other is presently in course of erection. The expense has been raised principally by subscriptions and donations. It has been of immense public benefit, and the wonder is that Kilmarnock did so long without it.

THE CHURCHES.—Kilmarnock would be inconsistent with its ancient character if it did not abound in “the means of grace.” Like Glasgow, if her infant aim was to “flourish by the preaching of the Word,” it cannot yet be cast up against her that she has “left her first love.” The Establishment has four parish churches,—Low Church (with first and second charges), the High Church, St. Marnock’s

Church, and St. Andrew's Church. The three latter were originally "chapels of ease," or *quoad sacra* erections in connection with the first, which, in earlier times, was the sole Parish Church. The *High Church*, built in 1740, was not made a Parish Church till 1811; *St. Marnock's*, built in 1836, became a Parish Church in 1862; and *St. Andrew's*, built in 1841, was made a Parish Church in 1864.

The Free Church party owns three Kirks, namely, their *High Church* in Portland Street, built in 1844; *Free St. Andrew's Church*, and *Free Henderson Church*. The United Presbyterian body possesses four Kirks, one in King Street, another in Portland Road, a third in Princes Street, and a fourth, a Mission Church, at West Shaw Street. The "Cameronians" have a Church in Mill Lane. The "Original Seceders" and the "Baptists" have each a Meeting House in Fowlds Street. The Evangelical Union denomination has two Churches, one in Winton Place, and the other in Clerk's Lane. The Episcopalians and the Roman Catholics have each erected handsome places of worship, the former in Portland Road, and the latter in Hill Street, on a commanding height near the Railway Station.

To every reader of Burns' poems a lasting interest will attach to any memorials of those "Auld Light" worthies of Kilmarnock, whose doctrines and peculiar fervour of deliverance were so distasteful to the poet that he selected them for subjects on which to exercise the first conscious inspiration of his Muse. The old practice of ministers belonging to one district interchanging pulpits and assisting each other at Communion seasons, made him, while yet a young man, well acquainted with the characteristics of all the preachers within a circle of many miles round Tarbolton and Mauchline. To Dr. Mackinlay of the Laigh Kirk, the Rev. John Russell, of its Chapel of Ease, and the Rev. Alexander Moodie, of Riccarton, the world is mainly indebted for the amusement and instruction imparted by such poems as the *Twa Herds*, the *Holy Fair*, and *The Ordination*. The preference which Burns so early adopted for what he called "common sense" views of Christian teaching, in opposition to the creed of the *Westminster Divines*, so generally avowed by the mass of his countrymen, increased with the growth of his mind, and coloured all his writings and conversation to the last. When we consider the fact that after a lapse of eighty years, an ever widening appreciation of and affection for the writings and memory of Burns pervades the Scottish heart, in common with the sympathies of intelligent humanity all round the globe, a suspicion is excited that after all, the metaphysical and "carnally unintelligible" religious creed of the people of Scotland lies in the *pericardium*, rather than in the core of the national heart, and that even in this northern home of Calvinism, the day is not far distant when the whole community will openly

"pray that come it may—
As come it will for a' that—
When COMMON SENSE o'er a' the earth
Shall bear the gree and a' that."

Burns' poem called *The Ordination* was composed early in 1786, and first given to the world in his Edinburgh edition of 1787. In the introduction he retraces the history of the *Laigh Kirk* so far back as the year 1764, when he was only five years old. The Earl of Glencairn was then the patron, and if we may judge of his religious sentiments, by the character of the ministers of his appointment during many years, we may safely reckon they were well-seasoned with the "New Light Heresy." The poet starts by telling us that, whereas the pastors of the Laigh Kirk had everly been of the right sort, in that fatal year, 1764,

"Curst Common-sense, that imp o' h-ll, cam' in wi' Maggie
Lauder ;—
But *Oliphant* aft made her yell, and *Russell* sair misca'd her."

The meaning of which is—as the poet hints in a foot-note—that a series of consecutive appointments of non-evangelical preachers then commenced with the Rev. William Lindsay, in the year stated, followed by the Rev. John Robertson, in 1765, and the Rev. John Mutrie, in 1775. The said William Lindsay had married a certain Miss Margaret Lauder, who formerly had been a domestic, in one capacity or another, in the patron's family, and on the occasion of his appointment to the second charge in the Laigh Kirk, a little rebellion was raised in Kilmarnock, and both patron and presentee were satirized in a scoffing ballad, referred to in the poet's note, which suggested that

"Glencairn he kens it best himsel', his reason thus the Kirk to fill ;
His lordship wad mak' nae sic speed, if Maggie Lauder had
been dead."

In the tumult which arose on the day of Lindsay's admission, the Earl was struck on the cheek with a dead cat, and the minister of Fenwick, who assisted at the ordination, escaped from the scene of riot by riding home as fast as Tam o' Shanter did when pursued by the witches. It would appear that even Fenwick—famous for its Gospel ministers—had then to succumb to the tyranny of patronage, and listen to a "New Light" minister, as a verse in the poem shows—

"Lang, *Patronage*, wi' rod o' airn, has shor'd the Kirk's undoin'—
As lately *Fenwick*, sair forfain, has proven to its ruin."

The Rev. James Oliphant, named in the poem as a true-blue presbyter, was the first minister placed in what is now the *High Kirk*. This also was in 1764. He was translated in 1774, when John Russell, the "Rumble John" and "Black Jock" of Burns' satire, was appointed in his place. But better spiritual days were in store for the Laigh Kirk ; the Rev. John Mutrie, who succeeded Lindsay in the second charge, died in 1785, just as Burns was composing the bulk of those poems which filled his first publication.

The patron was again solicited to name a pastor for the second charge, and on this occasion he made a choice quite to the hearts' content of his Kilmarnock vassals.

“Our patron, honest man ! Glencairn, he saw mischief was brewin' ;
And like a godly, elect bairn, he's wal'd us out a true ane.”

This was James Mackinlay, afterwards the celebrated Doctor of Divinity who was the idol of the faithful in Kilmarnock for more than half a century. His “ordination” to the second charge took place on 6th April, 1786 ; and it is curious to note that Burns' poem *on the occasion* was composed and circulated in MS. six weeks before the event ! (see Letter to Richmond, 27th Feb., 1786). He was advanced to the first charge in 1809, which he held till his death, in 1841, at the patriarchal age of 85. He entered into a matrimonial alliance with his servant, who bore him a large family, and predeceased him by 13 years. A handsome tablet in the Laigh Kirkyard informs us that “Elizabeth Dickie, his spouse, died on 3rd July, 1828,” and that “eight of their children who died in infancy lie here, awaiting with their parents the morning of the Resurrection.” A surviving son, the Rev. James Mackinlay, now or lately resident in Edinburgh, published a volume of his father's sermons, with short memoir, and a portrait by William Tannock.

The steeple is the only remaining portion of the Laigh Kirk of Burns' days ; but it is interesting to ramble through the old kirkyard, and there scan the memorials of several men who were associates of Burns, and honoured at times by being made the theme of his verses. The following extract from Mr. M'Kay's History of Kilmarnock will be quite suitable here :—“Tam Samson died in November, 1795, at the age of seventy-two, and nearly ten years after Burns composed his celebrated elegy. His grave, in the Low Church burying-ground, is marked by a handsome headstone, on which the epitaph by Burns is engraved. It may be worth while to add, as a curious coincidence, that the remains of the Rev. Dr. Mackinlay and the Rev. John Robertson, who are mentioned with Mr. Samson in the first verse of the elegy, are buried so near to the ‘weel-worn clay’ of the worthy sportsman, that they all occupy one spot in the churchyard, as they do one stanza in the poem—the dust of the two former being separated from that of the latter by only a few inches of ground.”

In this kirkyard there are a few tablets erected to the memory of local martyrs of the Covenant, although only one of these, so far as we are aware, was executed in Kilmarnock—namely, John Nisbet, younger, of the *Glen*, in Loudoun parish ; so designed to distinguish him from a noted covenanter—John Nisbet of Hardhill, in same parish—who was executed at Edinburgh, within three years later than his namesake. The former suffered at the Cross of Kilmarnock on 14th April, 1683. The spot where the gallows was erected is still marked by the initials of his name, within a circle formed of white pebbles, interwrought with the causeway stones, at the south

corner of the area called the Cross. The charges against him at his trial were—that he had fought with the rebels at Bothwell Bridge, and owned the lawfulness of the rising; that he refused to reveal the place of concealment of his captain, John Nisbet of Hardhill; and that he acknowledged Cargill, Kid, and Cameron to be proper ministers of the gospel. When he was ascending the ladder to his scaffold, he remarked that he considered every step of his ascent a step nearer heaven. His body was interred in the Low Churchyard; but, according to the inscription on his tablet, was afterwards raised, by order of his persecutors, and removed to “unhallowed ground.” The tablet, which was renewed by subscription in 1823, bears the following rhyme:—

“Come, reader, see, here pleasant Nisbet lies,
Whose blood doth pierce the pure and lofty skies;
Kilmarnock did his latter hour perceive,
And Christ his soul to heaven did receive.
Yet bloody Torrance did his body raise,
And buried it into another place,—
Saying, ‘Shall rebels lye in graves with me!—
We’ll bury him where evil doers be.’”

During the earlier years of the persecution, the heads of two men, belonging to Ayrshire or the adjoining county of Lanark, who were executed in Edinburgh for carrying arms, and being in communication with Covenanters of the Kilmarnock district, were set up within the latter town. The following inscription, on a stone in the Low Kirkyard, marks where the heads were ultimately interred:—

“Here lie the heads of John Ross and John Shields, who suffered at Edinburgh, Dec. 27, 1666, and had their heads set up in Kilmarnock.”

“Our persecutors, mad with wrath and ire,
In Edinburgh parts of us do lye, some here;
Yet instantly united they shall be,
And witness ’gainst this nation’s perjury.”

Another stone records the fate of six natives of the parish of Kilmarnock, who were of the number of those Covenanters made prisoners at Bothwell Brig, and who, after long starvation and exposure in a corner of the Greyfriars’ Churchyard at Edinburgh, were (with 150 others) condemned to transportation, and perished at sea. The inscription closes with six lines of verse more refined than usual,—some easy-going presbyter of degenerate days must have indited them.

“Peace to the Church, when foes her peace invade!
Peace to each noble Martyr’s honoured shade!
They, with undaunted courage, truth, and zeal,
Contended for their Church and Country’s weal:
We share the fruits, we drop the grateful tear,
And peaceful altars o’er their ashes rear.”

The burial-ground of the High Church, which is now improved by a handsome approach from Portland Street, has not so many interesting tombstones as the older kirkyard; but we noticed the grave of, "John Wilson, Esq., who died at Ayr, May 6, 1821." This is the true "Hic Jacet," of the celebrated "Wee Johnnie," who unconsciously attained a kind of immortality as the first printer of Burns' poems, in July 1786. There is also a handsome tombstone to the memory of a remarkable man, the Rev. James Robertson, first minister of the Antiburgher Meeting-house in Clerk's Lane. The earlier occupants of that place of worship were a branch from the Rev. Mr. Smeaton's congregation at Kilmaurs, formed in 1740, the first of the sect in Ayrshire. Many anecdotes are told of the wit and eccentricity of Robertson, who was born in 1749, and died in 1811. Our attention was drawn to another tombstone in this kirkyard, namely, that of "Robert Laurie, Waterlooman, late of the Scots Greys." This retired soldier had acquired a small property adjoining the High Kirkyard, and he felt a great desire that his bones should repose at the back of his own house after his death. But a trifling obstacle lay in the way of accomplishing his purpose. His father, "John Laurie, formerly Quartermaster of the Énniskillen Regiment of Dragoons," had died in 1814, and was buried in the Laigh Kirkyard, and Robert disliked the idea of being separated from his father. The method he adopted to reconcile matters was very singular: after procuring a *lair* on the desired spot, he erected a fine stone, with inscription to his father's memory and his own, and proceeded under cloud of a winter evening to the Laigh Kirkyard, where he dug up his father's bones, and carried them away in a bag. Being thirsty by the way after his resurrection feat, he stepped into a public house and refreshed himself with liquor, placing the bag of bones by his side. How long he sat we have not been told; but eventually he got his father fairly buried in the other Churchyard close to his own house, and he used to boast in his cups that he once sat and got drunk in a public house, in the company of his father, many years after his father's death. (See foot-note, p. 3.)

LITERATURE, &c.—No account of Kilmarnock town and parish, however summary, could be considered satisfactory unless it embraced some information under this heading. The honour of introducing the art of printing into Kilmarnock is assigned to a person named M'Arthur, who, about the year 1780, was succeeded by Mr. John Wilson, a native of the town, destined to become distinguished in his vocation. Fortunately for the fame of Kilmarnock, Robert Burns, in 1786, selected that town, instead of Ayr, where his principal patrons resided, as the place for printing and publishing the first edition of his poems. The eccentric John Goldie, celebrated by that poet as "Goudie, terror of the Whigs," although originally from the parish of Galston, was then a wine merchant at the Cross of Kilmarnock, where also was the shop of "Tam Samson," seed merchant, another of the poet's celebrities. These men, aided by Major Parker of Assloss, Mr. Paterson, town-clerk, and some others,

soon enabled Burns to arrange with John Wilson, and give to the world his surprising volume. Beyond all his Kilmarnock friends, however, the poet has specially recorded the name of Mr. Robert Muir, wine merchant, as that of a man after his own heart. At the commencement of their correspondence, he hails him as one "whose friendship he would be proud to claim both in this world and that which is to come;" and some years after Muir's death, Burns embalms that name with those of his own father and of "Highland Mary," in a letter to Mrs. Dunlop, on the subject of a happy state of future existence. Muir seems to have died not long after the poet addressed to him a very remarkable letter—intended to be a consolatory one—giving his views of Divine Revelation and the final destiny of man, of date 7th March, 1788. Strange to say, however, all inquiries made to ascertain the date of his death, and the locality of his grave, have been ineffectual; for in those days no public record was made of burials in either of the two kirkyards.

Of Kilmarnock natives or residents who have come before the public as candidates for poetic fame, since Burns made his appearance there, the numbers are considerable, if we include those who came there apparently in the belief that some virtue lay in the printing press of "Wee Johnie" to convert common clay into pure Parnassian ware. George Campbell, in 1787, John Lapraik, in 1788, and David Sillar, in 1789, consecutively came forward with "poems on several occasions," and these were set up in the same form, even to the very border on the title-page, as the immortal volume of the bard of Kyle. They passed from the same press into the hands of the public; John Wilson got his money in each case, and in each case the purchaser got a good-looking book; but no second edition was ever demanded of the last three, while a thousand reprints of the first have been ushered into the world in course of the eighty-seven years which have since elapsed.

GEORGE CAMPBELL was born in Kilmarnock about the year 1761. Bred a shoemaker, and being of a religious cast of mind, he seems to have published the volume above referred to with a view to raise the means to qualify himself for the ministry, by attending Glasgow College. Ultimately he was licensed to preach, and was appointed pastor to a congregation of Burghers near Dunbar. In 1816, he published a volume of sermons in Edinburgh, and died of decline in 1818. We would willingly indulge the reader with some short quotation from Campbell's poems, as a sample of his genius; but our book would by no means be *enlivened* thereby.

JOHN BURTT, author of *Horæ Poeticæ*, and other lyrical effusions of considerable merit, was born in Riccarton parish in 1790. He was educated in Kilmarnock, and in 1817 (two years after publishing his poems) emigrated to America, where he became a Presbyterian minister and editor of a religious newspaper. He was residing, in that capacity, near Philadelphia, in 1857. One of his lyrics, published anonymously before he sailed, beginning "O'er the mist-shrouded cliffs," was long considered to be a genuine *Lament by*

Burns on hearing of Mary Campbell's death in 1786, while he was preparing for the West Indian voyage. The composition, like some of Richard Gall's, may have been intended to be passed off as a posthumous production of Coila's bard. One stanza is as follows:—

“ Ye foam-crested billows, allow me to wail,
 Ere ye toss me afar from my loved native shore ;
 Where the flower that bloom'd sweetest in Coila's green vale—
 The pride of my bosom—my Mary's no more !”

JAMES THOMSON, author of the *Ayrshire Melodist* (1823), and editor of a periodical called the *Kilmarnock Literary Expositor* (commenced in 1817), was born at Kilmarnock in 1775, where he also died in abject circumstances in 1832. His poems were generally of a mournful cast, but characterised by much sweetness and easy flow of versification. He paraphrased several of the *Psalms of David* in a very successful manner.

JOHN KENNEDY, author of *Fancy's Tour*, and other poems (1826), and author of a humorous prose production called *Geordie Chalmers, or the Law in Glenbuckie* (1820), was born at Kilmarnock in 1789, and died at Kilsyth in 1833, shortly after revising the closing proof of a new edition of his last-named work. His poetical productions were generally of a superior order, and, could space be afforded, we would gladly give some extracts, to prove their quality. Kennedy had the spirit of a patriot, and delivered an address at the great *Dean Park Reform meeting* on 7th December, 1816, where an address by John Burt was also read. On this account several respectable citizens of Kilmarnock were apprehended on charges of sedition. About three years thereafter Kennedy was apprehended on a similar charge, although set at liberty after some weeks' detention.

JOHN RAMSAY, born at Kilmarnock in 1802, and who has repeatedly given excellent poems to the world, is still alive, in the enjoyment of all his faculties. His works entitled *Woodnotes of a Wanderer*, and *Gleanings of the Gloamin* are elegantly got up selections from his miscellaneous pieces. His larger poems are the *Eglinton Park Meeting*, and *Address to Dundonald Castle*: the versification is easy, his descriptive powers are good, and his taste for satire is strong. Bred up a carpet weaver, he was afterwards a grocer in his native town—more lately he held appointments in Edinburgh, first, under the Society for the Prevention of Cruelty to Animals, and next, as Superintendent of Slaughter Houses, which post he surrendered in 1864.

ARCHIBALD M'KAY, author of *History of Kilmarnock, Ingleside Lilts, Drouthy Tam*, and other poems, is, by one year, the senior of Ramsay. Originally a weaver, he turned his attention to the trade of bookbinding, which he still carries on, in connection with that of bookseller, in his native town. “*Drouthy Tam*” was published so long ago as 1828, and like Hector M'Neil's *Will and Jean*, its object is to furnish a lesson on temperance, which has been so well received that several editions of the well-told story have been called for. The

execution reminds one very much of Wilson's *Watty and Meg*. In 1832 Mr. M'Kay published a small volume of poems, chiefly of the lyrical kind, for which he displays a marked talent. His song *My auld Uncle Watty*, is one of the best of its kind, and will keep its place in approved collections of Scottish song. He is also an excellent prose writer: his *History of Kilmarnock*, first produced in 1848, has seen no fewer than three editions.

MARION PAUL AIRD, as a poetess and elegant prose writer, has had her name before the public for nearly forty years. Although born in Glasgow, the bulk of her life has been spent in Kilmarnock. Her first volume, *Home of the Heart, and other Poems*, was published in 1846; and in 1853 she issued a second volume, bearing the title, *Heart Histories*. A few years thereafter, another work, *Sun and Shade*, was given to the public.

ALEXANDER SMITH, author of the *Life Drama, City Poems, &c.*, was born in Kilmarnock on 31st Dec., 1829. His father removed with his family to Paisley, where he worked as a pattern drawer, and young Smith, after considerable attention being given to his education, was put to the business of a muslin-designer, and while so exercised, the poetic mantle descended on him, and the *Life Drama* was produced in 1852, when its author was only 22 or 23 years old. The poem created an unusual interest in literary circles; its circulation became very extensive, and the author's name was speedily known to fame, both at home and abroad. In 1854 he was appointed to the Secretaryship of Edinburgh University, and in 1857 his *City Poems* were produced. These were followed by other effusions, but death put an end to his bright career on 5th January, 1867. A Runic cross of fine design was erected over his remains in Warriston Cemetery, by his admirers.

From the year 1817 downwards, many efforts have been made to give a local habitation in Kilmarnock to periodical literature in the form of a magazine, but always without permanent success: a few volumes of respectable *Annuals* have, however, been produced. The first was brought out in 1835, by Mr. William Hutchison, bookseller, but the work was not repeated. In 1843 appeared the *Ayrshire Wreath*, under the editorship of the late Mr. Robert Crawford, which met with marked success. Mr. James M'Kie (then of Salt-coats) was its publisher, and he was induced to continue the series during three consecutive years, when farther progress was interrupted by Mr. Crawford's death. A fourth *Ayrshire Wreath* was issued by Mr. M'Kie in 1855, which closed its gay career, the fancy for such publications being by that time on the decline. The pages of these little volumes are filled with pleasant prose and poetry, by many of the best writers then associated with the county in one way or another. In 1867 Mr. M'Kie performed an essential service to the admirers of Burns, by publishing a wonderfully accurate *fac simile* reproduction of the poet's Kilmarnock volume of 1786.

JAMES PATERSON, author of a *History of the County of Ayr*, and sundry other works, although not a poet, deserves some notice here.

He was born in 1805 at the farm of Struthers, on Irvine side, in Kilmarnock parish. He began business as a printer at Kilmarnock in 1826, and in 1831 started the first of its newspapers, the *Kilmarnock Chronicle*, which, with some intermission, lasted about four years. In 1836 he was induced to remove to Edinburgh, where his abilities were soon utilised by Mr. Hugh Paton, who engaged him to edit the letter-press of *Kay's Edinburgh Portraits*,—a work that has now become rare and valuable. In 1840, he produced another excellent work, called the *Contemporaries of Burns, and more recent Poets of Ayrshire*. After a removal to Ayr, where he was occupied seven years as editor of the *Ayr Observer*, he returned to Edinburgh, where he still (1873) continues to reside.

The second Kilmarnock newspaper was the *Ayrshire Reformer and Kilmarnock Gazette*, which commenced in 1833, but was short-lived. After this came the *Kilmarnock Journal*, in 1834, which was continued under able editorship till 1857. During its currency, it was opposed, first, in 1838, by the *Ayrshire Examiner*, which lived upwards of a year, and next, in 1844, by the *Kilmarnock Herald*, which lasted four years, one of its editors being Mr. Alexander Russel, now world-famous as editor of the *Scotsman*. A new *Kilmarnock Chronicle* commenced auspiciously in 1854, but expired within two years. The *Kilmarnock Weekly Post* was then started, which kept its ground for ten years. The only newspaper now issued in the town is the *Kilmarnock Standard*, which has existed since 1863.

Among several eminent men who were natives of, or connected with, Kilmarnock, our space will only allow the bare mention of—(1.) Thomas Morton, the astronomer and ingenious mechanic, born at Mauchline in 1783, and who died at Kilmarnock in 1862. In 1818 he erected an astronomical observatory, which is an object of great interest in the town. (2.) Professor Johnston, author of the *Chemistry of Common Life*, although born in Paisley, passed his childhood and was educated in Kilmarnock. Born 1796, died 1855. (3.) Dr. Robert Findlay, Professor of Theology in Glasgow University—a native of Kilmarnock. Died in 1811. (4.) F. G. P. Neison, F.L.S., author of *Contributions to Vital Statistics*, is a Kilmarnock man. (5.) The late Thomas Y. M'Christie, Revising Barrister for the City of London, was born in Kilmarnock in 1797, the son of a publican at Beansburn who sold "the best ale under the sun." He died in 1860. (6.) James Tannock, the portrait painter, born at Kilmarnock in 1784. Some of his works have been honoured with a place in the National Gallery at London. He died in his native town in 1863, while on a visit to his younger brother, William Tannock, also a respectable artist, who resided constantly there. (7.) John Templeton, the famous vocalist, was a native of the adjoining village of Riccarton, the youngest of a family distinguished for musical genius. This imperfect list of notables we shall wind up with the name of Sir JAMES SHAW, Bart., whose statue in marble, by Fillans, adorns the Cross of Kilmarnock. Born

in the parish of Riccarton, he was educated at the Grammar School of Kilmarnock, and at the early age of seventeen was sent to embark in trade at New York, along with his elder brother, who had settled there. He soon became a partner of a distinguished mercantile firm, and was removed to London to be its representative there. In 1805 he was elected Lord Mayor of London, in which capacity he assisted many of his Ayrshire countrymen; and, in particular, befriended the family of Burns the poet, in a remarkable degree. He was created a Baronet in 1809, and represented the metropolis in three successive Parliaments. He died in 1843, while holding the lucrative office of Chamberlain of the City of London.

RAILWAY CONVEYANCE.—In 1840, Kilmarnock was connected, by railway, with Glasgow, Paisley, and the harbours of the west coast, and within ten years thereafter, the Glasgow and South-Western lines intersected the county in every direction, and passed into England by way of Carlisle. The enterprise of the townsmen of Kilmarnock anticipated these wonderful modes of conveyance by the formation of a tramway for goods and mineral traffic between their town and the harbour of Troon. That was completed in 1812, in a very substantial manner, with up and down lines, and was of incalculable benefit to the district until superseded by the existing locomotive railways. Old John Goldie—one of Burns' heroes—long resident in Kilmarnock, and who died in 1809, had suggested the formation of a canal to Troon: this idea was considered and finally abandoned in favour of the tramway. The joint line of the G. & S.-Western and the Caledonian Railways—just completed—between Stewarton and Kilmarnock shortens the route to Glasgow from Kilmarnock considerably.

INDUSTRIES.—Kilmarnock is, and has long been, the seat of various important manufactures. Some of the old trades, such as glove making, have entirely disappeared; while others, such as calico printing, once a staple trade, have dwindled sadly away. Tanning and skinning also, were formerly more common than now, but they still form an important item of its trades. A large business continues to be done in shoemaking. The manufacture of Kilmarnock caps or "bonnets," for which the town has been so long celebrated, is yet extensively carried on by Messrs. Ritchie & Co.; Douglas, Reyburn & Co.; Mr. Laughland, and several others. Carpet weaving continues one of the staple branches of manufacture, to which the ingenious inventions of the late Thomas Morton largely contributed, though the "barrel" has long been superseded by a modification of the Jacquard machine, which modification was also one of Mr. Morton's improvements. The principal carpet works are those of Messrs. Gregory, Thomsons & Co.; Wilson & Son; Cuthbertson & Taylor; Brown & M'Laren; and Blackwood Brothers. The iron trade, however, is now the leading industry in Kilmarnock, and employs, proportionably, more hands than any other branch. The principal places where that labour is conducted are the Railway

Works at Bonnieton Square; Mr. Andrew Barclay's Caledonian Shops and Foundry; Messrs. Thomas M'Culloch & Sons, Vulcan Foundry; the Britannia Works, belonging to Messrs. Andrews & Co.; and the Portland Forge, possessed by Messrs. Barbour & Gilmour. These are all grouped in and near North Hamilton Street. Again, in the Townholm are Messrs. Finnie & Son's Kilmarnock Foundry, with the works of Messrs. Robertson and Mr. Caldwell. A Water Meter Manufactory has lately been erected in Low Glencairn Street, and in the same locality are the "Holm Foundry," an old established work, and a new machine shop belonging to the Messrs. Barclay. In West Netherpton Street are the extensive premises of Messrs. T. & J. Ferguson, a power-loom factory, and known as the Nursery Mills. Winceys and Tartans are made in Mr. Wyllie's factory, Hill Street, and two other smaller works in the lower part of the town. Within the last fifty years, coal has been worked in the neighbourhood, and the produce shows no symptom of diminishment. Messrs. Finnie, Galloway, Gilmour & Co., Sturrock, Yates, Craig, Howie, and others, are the chief coalmasters. Brick and tile making have long been carried on at Moorfield by Mr. Taylor; and of late the manufacture of Fire-clay bricks, tiles, pipes, &c., has been entered into very extensively by Messrs. Craig, at Hillhead and Perceton.

Among the improvements effected in the town during the last quarter century, the introduction of water by means of pipes deserves special notice. The works of the company, which was formed in 1850, cost upwards of £20,000. The settling reservoir and storage reservoir are on the estate of Rowallan, the property of the Countess of Loudoun. The former, which is at Gainford, in Fenwick Parish, covers nearly three acres of ground. The latter, which is at North Craig, is at an elevation of about 240 feet above the cross of Kilmarnock.—Mr. R. Blackwood, C.E., is the manager of the works.

The commercial interests of the town are greatly facilitated by six banking establishments, namely, branches of the Union Bank, the Commercial Bank, the Bank of Scotland, the Royal Bank, the National Bank, the British Linen Bank, and the Clydesdale Bank—some of these are elegant new erections and truly ornamental to the town.

The DEAN, or DEAN CASTLE, is situated about a mile from Kilmarnock, and is one of the oldest and most perfect antiquarian ruins in the district. It was the residence of the Boyd and Kilmarnock families for centuries, and must in its day have been a strong as well as a handsome seat, fit even for the home of Royalty itself. It is an imposing edifice and finely placed, being near the junction of the two rivulets which form Kilmarnock Water. It consists of two separate buildings, one of them evidently the older. The latter is a tall, square-shaped building, not unlike Busby Castle or Craigie Castle, and must, in its day, have been a place of great strength. The walls have been built with a view to repel attacks of ancient artillery and bow shots, and are between nine and ten feet thick.

The finest room in it is what must have been a hall of nearly forty feet long, fully twenty wide, and almost thirty high. It has an arched stone ceiling, and had stone seats round the sides. The rooms in the rest of the tower are comparatively small, and in the lower portion were used as guard-rooms and dungeons. The view from the top is magnificent, and was safe for watchers, being protected by a walk or passage. The other and seemingly more modern erection consists of a spacious hall and other rooms, flanked by a smaller tower than the westerly one. Even yet it bears a right royal aspect, and commands attention. The whole has plainly been surrounded by a wall, and must have occupied, with its gardens, a large space of ground. Within the last few years it has been repaired, in order to prevent the ravages of time from telling too severely on it, and with its creeping ivy forms a most picturesque object in the landscape. The larger part of the Castle was destroyed by fire in 1735, when the Earl was on the Continent. It was never afterwards repaired, the misfortunes of the family and the Rebellion of 1745 putting the copestone on the mischances that in these later years befel the over-powerful Boyds. After the Castle was burned, the Earl fixed his residence in Kilmarnock House, and was there when he took part in the rising of 1745, which ended in his execution on Tower Hill, London.

CRAUFURDLAND CASTLE is also of very great antiquity, in so far as its original parts are concerned. It is about three miles north-east from the town, and is built on the top of a steep bank on the Craufurdland rivulet. Its present possessor is a lineal descendant of the Houiesons of Braehead, a family intimately associated with the name of James "the King of the Commons," and fifth of that name. One part of the Castle is said to be more than eight hundred years old. Few places in the neighbourhood of Kilmarnock can boast of finer wooding than Craufurdland, and the beauty of the scenery is enhanced by the presence of a loch, on which, in winter, the "roaring game" is often played.

The estate was inherited by the present proprietor through maternal descent; but down to the death of Colonel Craufurd, its late owner, Craufurdland was in possession of one family for nineteen lineal generations. In former times there was a strict league between the two adjoining landowners, Boyd and Craufurd; and it is said there was a subterraneous communication between the two Castles, for their mutual use, in case of either being besieged. It was the fortune of Dean Castle to be beleaguered by the troops of Edward I., which, being unable to reduce it by force, lay for three months around it, in the hope that a famine in the garrison would ultimately make it surrender. To their infinite surprise, the garrison of the Dean one morning hung a great display of newly-killed beef over the battlements, and tauntingly inquired if the besiegers were in need of provisions! At this the English commander, unable to solve the mystery, thought proper to raise the siege, and try his arms upon some fortress of less inexhaustible resources.

ROWALLAN CASTLE is romantically situated in a hollow on the banks of the Carmel, about three miles north-west from the town. Like the Dean, it consists of an old and a modern portion, the former all but gone. The newer building is still partly occupied by a cottar family. A date, 1563, is cut over the entrance gate, but of course the original structure is much older. One portion of this is said to have been used as a church, or rather conventicle, in the dark days of the persecution. We know of few lovelier spots than Rowallan Castle, when summer is in its glory, and the woods adjoining it are in all the beauty of their leafy foliage. The property is now in possession of the Hastings family, into whose hands it came by marriage. The Castle is chiefly famous as the birthplace of Elizabeth Mure, wife of Robert the Second, and who is said to have died at Dundonald Castle. This was a runaway marriage: her bedroom there is still shown, with the passage and window from which she eloped with her royal lover. A portrait of this lady is in the picture gallery or dining-room of Loudoun Castle, as one of the family ancestors. The appearance of the Castle, as well as history, points to the fact that it must have been of very ancient origin.

Sir William Mure of Rowallan (born 1594, died 1657) was a distinguished supporter of Presbytery, and a good poet in his day. He was a member of the Scottish Parliament which ratified the *Solemn League and Covenant* in 1643. In the following year he served and was wounded at Marston Moor, and shortly thereafter engaged in the storming of Newcastle. He latterly resided at Rowallan, and employed himself much in repairing the old Castle and improving the grounds. He published in 1629 a curious work, called "A True Crucifix for True Catholics," and he also composed a new metrical version of the *Psalms of David*, which by good judges has been reckoned superior in many parts to the version of Rous, which the General Assembly adopted in 1659, and which still is authorised by the Kirk. In 1649, the east wing of Fenwick Church was added for the accommodation of Sir William Mure and his household.

PARISH OF LOUDOUN.

Contiguous to the Parishes of Fenwick and Kilmarnock, on the east, lies that of LOUDOUN, the fourth largest in Cunninghame. Its shape is that of an isosceles triangle, the base of which is the boundary that separates that portion of Ayrshire from the county of Lanark. Its extent from the apex at Ladyton, near the mouth of the Polbeith Burn, to the base, a little eastwards of Lochside Loch, is eight miles. Its greatest breadth—from Loudoun Hill on the south to Crook Hill on the north—is little over five miles. The infant Irvine Water, flowing south, forms part of the eastern boundary for about two miles, when it makes an acute bend to the west, after passing Loudoun Hill, and then forms the southern boundary of the parish, dividing it from that of Galston, and maintaining its direction due west till it is lost in the sea.

The name "Loudoun" is supposed to be a Gaelic word, *Lod-dan*, signifying *marshy ground*, so applied because the Irvine, in former times, instead of being confined to the channel which it has since formed in that quarter, flooded the low grounds of the parish. The writer of the New Statistical Account of the Parish observes that "the banking of the river and tile-draining have made this name no longer a descriptive one; but the memory of this 'marshy ground' is kept alive in the title of 'Waterhaughs,' a farm skirting the Irvine, on the Galston side of the valley."

Loudoun Hill must for ever continue to be an interesting object to strangers, whether home or foreign. A spot is pointed out near its eastern base which was the scene of one of Wallace's exploits. All the histories of the hero record the fact of his having attacked and conquered a party of English under Fenwick, their leader, when they were conveying provisions from Carlisle for the famished garrison at Ayr. The remains of a small turf redoubt can be easily traced on the summit of a very steep bank which overhangs the old public road, where Wallace is supposed to have ambushed during the night, and whence he issued to attack the richly laden convoy at morning's dawn, while it was entangled in the narrow defile. There also, a few years later, Robert Bruce overcame a force, led by the Earl of Pembroke, vastly superior to his own, both in number and equipment; and almost beneath its shadow, although on the Galston side of the Irvine, are the distinct remains of a Roman camp, thus stamping the locality as one marked out by nature for warlike operations. The toil of ascending to the top of Loudoun Hill on a clear day is well repaid by the extensive and varied prospect it affords. The summit is readily reached from its western side through a pathway among the trees, and the pilgrim soon finds himself on the spot where the watchmen were perched who warned the Covenanters of Drumclog, on 1st June, 1679, of the approach of Claverhouse and his troopers. The village of Drumclog is about two miles north-east from Loudoun Hill, and consequently out of Ayrshire; but the memorable fight which took place on that occasion—and which is so picturesquely described in "Old Mortality"—is generally called *The Battle of Loudoun Hill*, from the circumstance that the Covenanters were encamped in its neighbourhood immediately before that, their only successful, field engagement with their red-coated executioners. The account contained in Dundee's own letter, penned on the evening of the battle, is wonderfully graphic:—

"They were not preaching, but had got away all their women and children. In the end they, perceiving that we had the better of them in skirmish, resolved on a general engagement, and immediately advanced with their Foot, the Horse following. They came through the loch: the greatest body of all made up against my troop: we kept our fire until they were within ten paces of us: they received our fire and advanced to the shock: the first they gave us brought down the Cornet, Mr. Crawford, and Captain Beith; besides that with a pitchfork they made such an opening in my roan horse's belly, that his guts hung out half an ell, and yet he carried me off a mile, which so discouraged our men, that they sustained not the shock, but fell into disorder. Their Horse took the occasion of this, and pursued us so hotly that we had no time to rally. I saved the standards, but lost

on the place eight or ten men, besides wounded; but our dragoons lost many more. The town of Stravon drew up as we were making our retreat, and thought of a pass to cut us off; but we took courage and fell to them, and made them run, leaving a dozen on the place. What these rogues will do yet I know not, but the country is flocking to them from all hands. This may be counted the beginning of the rebellion, in my opinion."

Taking our course westwards for upwards of two miles, we reach the village of DARVEL, at the east end of which the Glen Water, flowing from the north, empties itself into the Irvine. The vale of the *Glen* is very picturesque, its braes being steep and rocky, covered with shrubbery, and graced at intervals by clumps of trees. It has its source in the wild moors beyond the northernmost edge of the parish, where the shires of Lanark and Renfrew unite, and in its southward course is fed by the *Poweven* and the *Muck* burns. Robert Pollock, in his popular tale, "Helen of the Glen," is believed to have had this locality in his intention. Darvel, with its present population of 1729, has selected muslin-weaving as the chief employment of its inhabitants. In 1842, its population was 1360, and of these no fewer than 600 were engaged in the weaving trade, one-half of whom were females. Hew Ainslie, in his "Pilgrimage to the Land of Burns," in 1820, entered Ayrshire with his two companions from Edinburgh, at Loudoun Hill, and their first halting place was Waterhaughs, a small farm-house within half-a-mile south from Darvel, on the Galston side of the Irvine. The farmer was father to "Jinglin' Jock," one of the pilgrims. Referring to the female weavers, it is remarked by the author that most of the mothers in the village had gone through this probationary state; but on marrying they generally gave up the "box and bobbins" for a "baby and a blanket"; and he signifies his "regret that any bonie Ayrshire lass should be condemned to make her bread by such unloesome like thumping and kicking." The ancient style of Ayrshire tea-drinking, as partaken of in Darvel, is described in that work thus:—"Toasted cheese upon cakes are presented with the first cup; wheat bread and butter with the second; and with the third, or even fourth, if pressing can effect it, a rousing glass of whisky is intermixed."

William Wylie, in his charming little book on "Ayrshire Streams," 1851, has the following observations on the locality we are now discussing:—"The ground on each side of the Irvine rises in a gradual and graceful manner from the water's edge. The hills to the southward attain a considerable elevation. Galston Moor extends in this direction for several miles. The appearance of the district in the early part of the present century was widely different from what it now displays. At that time the land, barren and unproductive, was destitute of a single tree. The skilful and spirited proprietor, Mr. Brown of Lanfine, vigorously prosecuted improvement, and the bleak moor assumed an altered aspect. Now it presents a widely diversified range of woodlands, neatly trimmed hedgerows, and comfortable farm-steadings, while the land, too, has become much more productive." The jingling pilgrim of 1820 made similar remarks, for on coming to a wood he had helped to plant some

twenty years before, he could talk in prose no longer, and broke out thus,—

“Thae trees, that hale plantation,
 Hauds the glen in occupation,—
 Faith I hae seen the day,
 For all their huge array,
 When with little stress I could
 Have carried the hale wood ;
 Though the smallest now ye see
 Might be my gallows tree !”

One mile west from Darvel is the ancient town of NEWMILNS, containing upwards of 3000 inhabitants, the industrial portion of whom are chiefly employed in muslin and harness-plaid weaving : a cotton mill is also in operation. It was made a burgh of barony by James IV., and is governed by two bailies, a chancellor, a treasurer, a fiscal, and thirteen councillors. “It is presumed,” says the writer of the New Statistical Account, “that in such a multitude of councillors there is wisdom.” The Irvine Water glides placidly along the back of the main street, the parish church and surrounding burial ground being almost on the margin of the river. Near the west end of the town a small bridge crosses the Irvine, giving access to the terminus station of the Galston branch of the South-Western Railway. This locality is the scene of Ramsay’s popular song, “The Lass o’ Patie’s Mill.” The westmost of a row of three cottages is pointed out as that in which the “lass” resided, and at the opposite side of the roadway a mill of modern appearance is said to have been erected on the site of the old one. The meadow where the rustic beauty was pointed out to the poet by the Earl of Loudoun, as a fine subject for his muse, still shines there in perennial bloom. The park is the second west from the mill, and it is no small proof of Ramsay’s genius that, after the lapse of a century and a half from the date of the song, strangers from every land halt here as they pass and ask to see the celebrated hay-field.

Concealed behind the houses on the north side of the main street of Newmilns there stands a remarkable old square tower of strong masonry, whose early history is unrecorded. A notorious scourge of the Covenanters, named Captain Inglis, selected this Tower as his head-quarters in 1685, from which he and his party issued from day to day like wolves in search of prey. In April of that year they surrounded a house at Little Blackwood, within a mile north-east from Craufurdland Castle, in Kilmarnock Parish. Twelve Covenanters belonging to the district were assembled there, engaged in devotional exercises, when they were thus surprised. Four of them escaped during the encounter, one was killed on the spot, and the remaining seven were led prisoners to the Tower of Newmilns. The soldiers also brought with them the head of the man slain at Little Blackwood, by name James White, which they had cut off, leaving the body on the spot, whence it was removed by reverent hands and interred in Fenwick Churchyard. The brutal soldiers

took the head of the martyr and played a game of foot-ball with it on the public green of Newmilns. The seven men were thrust into a dungeon of the Tower till their death-warrant could be obtained from Edinburgh. Meanwhile a party of Covenanters, belonging to Newmilns and neighbourhood, attacked the Tower, and rescued the prisoners. John Law, one of the relieving party (a brother-in-law of Captain John Nisbet of Hardhill), was shot dead in a struggle with the guard which took place on the occasion. He was buried on the spot, and a tablet affixed to the wall bears the following inscription:—

“Here lies JOHN LAW, who was shot at Newmilns, at the relieving of Christ’s prisoners, who were taken at a meeting for prayer at Little Blackwood, in the parish of Kilmarnock, in April, 1685, by Captain Inglis and his party, for their adherence to the Word of God, and Scotland’s covenanted work of Reformation.” [Eight lines of rhyme added.]

In the Churchyard are some tablets to the memory of martyred Covenanters. One of these embraces five names, as follow:—

“MATTHEW PATON, shoemaker, Newmilns, taken at Pentland, executed at Glasgow, Dec. 19, 1666.

DAVID FINDLAY, shot at Newmilns by Dalziel, 1676.

JAMES WOOD, taken at Bothwell Bridge, and executed at Magus Moor, Nov. 25, 1679.

JOHN NISBET, in Glen, executed at Kilmarnock, April 14, 1683.

JAMES NISBET, hanged at Glasgow, June 11, 1686.”

Another tablet there is erected

“To the memory of JOHN NISBET of Hardhill, who suffered martyrdom at the Grassmarket, Edinburgh, Dec. 4, 1685.”

Captain Nisbet was born at a spot about 100 yards from the parish church manse. He was a leading man at Pentland, Drumclog, and Bothwell Bridge. From the last ill-fated engagement he came safely home, bearing the Loudoun flag, which is still preserved at Darvel. He was at Hardhill when intelligence reached him of the approach of Claverhouse to the gathering at Drumclog. He hastened thither, taking up by the way John Morton, the smith at Darvel, whose brawny arm did good work against the royal troopers, while Nisbet exercised his skill as a military director.

The Newmilns Working Men’s Institute is well worthy of being visited by tourists and others. It was lately erected by the Misses Brown of Lanfine, who support it by a liberal endowment. The fees of membership are little more than nominal, and the Institution, which is very complete of its kind, is well appreciated by the inhabitants.

The parish minister of Loudoun in 1786 was Dr. George Laurie, and the old manse at St. Margaret’s Hill will long continue to

interest the readers of Burns, in regard to that critical period of the poet's history. The beautiful "Verses left at a reverend friend's house, in the room where he slept," which the poet published in his second edition, were composed there, in the autumn of 1786, while on a visit to Dr. Laurie, on the eve of his projected self-banishment in the West Indies; and it is believed that his *Farewell Song to Ayrshire* was composed while trudging over Galston Moor on his way home, on the afternoon of the day following—

"The gloomy night is gathering fast," &c.

We must not bid adieu to Newmilns without recording that Hugh Brown, who stands in the front rank of the many poetical writers that Ayrshire has produced since the days of Burns, was born there early in the present century. Although reared amid poverty, and bred to the trade of weaving, he educated himself so as to take rank with scholars; and ultimately he became a teacher—first at Drumclog, thereafter in Galston, and subsequently in Lanark. A poem on the death of Byron, produced in 1825, attracted notice through its force and poetic feeling; and in 1838, his noble poem, entitled *The Covenanters*, was published, and experienced a very wide-spread appreciation:—

"The lover of freedom can never forget
The glorious peasant band—
His sires that on Scotia's moorlands met;
Each name like a seal on the heart is set—
The pride of his Fatherland."

The chief attraction to visitors in this neighbourhood is LOUDOUN CASTLE, with its "bonie woods and braes," renowned in song, and hallowed with interesting associations in relation to its noble occupants and historical events during centuries past. At present it is a magnificent structure, in the modern castellated style, situated half-a-mile north from the high road in the Galston neighbourhood. The original Castle—named *The Old Place*, of which there is still a fragment with a portion of the moat—is about one fourth of a mile north-east of the present mansion. It was burned down during the fifteenth century, in a fray with the Kennedies, who are said to have possessed an old tower at Achruglen, on the Galston side of the valley, still existing as a ruin. The greater and more stately part of the present Loudoun Castle was completed in 1811. The great tower or keep is of unknown antiquity, the walls being nine feet thick, and its two lower stories arched against fire. This was besieged by Cromwell's soldiers, and gallantly defended for some time by Lady Loudoun, who at length capitulated on honourable terms. Very extensive additions were made to the Castle by Lord Chancellor Loudoun prior to his death in 1652.

The library contains upwards of 8,000 volumes, and the family pictures are of great interest. A picture of Charles I., which was in the gallery when the castle was besieged by Cromwell's soldiers,

is still shewn as it was mutilated by them, the monarch's nose having been cut out. Here also is a "sword of Wallace," and a celebrated yew tree, said to be the oldest in Scotland, grows close to the Castle walls. One of the family charters was signed beneath its foliage in the time of William the Lion.

This noble demesne is a principal seat of the Marchioness of Hastings, and Countess of Loudoun in her own right. At the beginning of the present century, and backward through a period of 800 years, it belonged to the Campbells of Loudoun. The barony, in the days of David I., was owned by one Lambrinus, father of James de Loudoun, whose charters date from the time of William I. (A.D. 1200). This James left an only daughter, Margaret, who married Sir Reginald Craufurd, hereditary Sheriff of Ayrshire. Their great-granddaughter (only child of Hugh Crawford) was mother of Sir William Wallace, hero of Scotland. Susannah Crawford, a cousin of the mother of Wallace, and daughter of Sir Reginald, who died in 1303, married Sir Duncan Campbell of Lochaw, Sheriff of Ayrshire, and thus became the first of the Campbells of Loudoun. At the time of the Reformation, Sir Matthew Campbell of Loudoun supported the movement, but eventually sided with Queen Mary, and was taken prisoner at Langside. His grand-daughter Margaret, Baroness of Loudoun, succeeded in 1622, and married Sir John Campbell of Lawers, who was created Earl of Loudoun in 1633. He was a member of the famous General Assembly of the Kirk in 1638, was made Lord Chancellor in 1642, and died in 1652. His son James, Lord Mauchline, the second Earl, died abroad in 1684, where he had been forced to reside during the persecution of the Presbyterians at home. Hugh, the third Earl, was one of the Commissioners who signed the Treaty of Union in 1705. He served under Argyle at Sheriffmuir, and died in 1731. His widow, a daughter of John, first Earl of Stair, died at Sorn Castle so lately as 1779, nearly 100 years old. John, the fourth Earl, served under Sir John Cope at Prestonpans, was Commander-in-Chief in America in 1756, and died at Loudoun in 1782. Leaving no issue, his title devolved upon his cousin, James Mure-Campbell, of Rowallan, who had married Miss Flora M'Leod of Raasay in 1779.

This brings us down to a very interesting period in the history of the Loudoun family. The lady just named (the eldest of a family of ten daughters and three sons, most respectfully noticed by Dr. Johnson in his "Tour to the Hebrides,") died at Edinburgh on "3rd Sept., 1780, a few hours after giving birth to her only child, FLORA, who became Countess of Loudoun." The widower obtained the rank of Major-General in 1781, and became Earl of Loudoun in 1782. He took up his residence at Loudoun Castle, where the infant heir was reared under the care of her aunts, the Misses M'Leod of Raasay. The readers of Burns' biography will recollect that, in 1784, he and his brother Gilbert entered on a lease of the farm of Mossiel, which formed part of the Loudoun estates. In the fine poem, *The Vision*, he represents himself as sitting lonely, at the close of a winter's day, "by the ingle-cheek, ben i' the

spence," when the local *Genius of Poesy* presented herself to his imagination, and thus addressed him,—

"Coila's my name :
This district here as mine I claim,
Where *once* the Campbells, chiefs of fame,
Held ruling power."

In 1786, the date of that composition, James, fifth Earl, and last of the Campbells of Loudoun (to quote the words of the poet), "shot himself out of sheer heart-break at some mortifications he suffered, owing to the deranged state of his finances." The interesting infant, Flora Mure-Campbell, was removed to Edinburgh, where, in the year following, we find Burns on terms of intimacy with her aunt, Miss Isabella M'Leod of Raasay, and others of her family. (See his poem, "Sad thy tale, thou idle page," and also a song, "Raving winds around her blowing.") Loudoun Castle was let out to strangers, and in 1788-89 was tenanted by Mrs. Henri, a daughter of Mrs. Dunlop of Dunlop, a distinguished correspondent of the poet. Burns received from thence a well-known poetical epistle, addressed to him by Janet Little, milkmaid of the tenant.

To close our notes regarding the Loudoun family, it remains to be said that the orphan Countess married, on 12th July, 1804, the gallant Earl of Moira, who was created Marquis of Hastings in 1816, and died in 1826, leaving six children, the eldest of whom was the beautiful, the gifted, but unfortunate Lady Flora Hastings. His eldest son, born in 1808, succeeded to the title and estates in 1826, and married the Baroness Grey de Ruthyn in 1831. Lady Flora Hastings, just referred to, was in 1834 appointed one of the Ladies of the Bed-chamber to our present Queen's mother, the Duchess of Kent, and died at the age of 33, in Buckingham Palace, on 5th July, 1839, the victim of some unfounded Court-scandal, for she died of a broken heart; and her mother, the Countess-dowager, oppressed with grief through this cause, survived her only twelve months.

A posthumous volume of elegant sentimental poetry by Lady Flora was given to the world, and her own hapless story formed the subject of many exquisite effusions of sympathising genius at the period. Among these, a meritorious effort, produced in a local periodical, issued in 1839 by the publisher of the present work, thus concludes:—

"What though of calumny she bore the frown!
It sped her progress to the courts of bliss;
And for a cross she hath received a crown,
And nobly conquered—conquered, yea, in this."

—*Ayrshire Inspirer*, p. 10.

The family burial crypt is at Loudoun Kirk, a hamlet containing the remains of an ancient chapel, with old kirkyard, about a mile west of the Castle, within sound of the murmuring flow of Irvine Water. This chapel was erected in 1451, by the widow of

one of the barons of Loudoun. The secluded spot, skirted by an old moss-grown wall, overshadowed by mournful trees, is a favourite resort of the working population of Galston. Among the mouldering memorials of departed life may there be seen a grave-stone marking the resting place of one of the Drumclog Covenanters. It bears this inscription:—

“Here lies THOMAS FLEMING, of Loudoun Hill, who, for his appearing in arms in his own defence, and in defence of the Gospel, according to the obligation of our national Covenant, and agreeably to the Word of God, was shot in an encounter at Drumclog, June 1, 1679, by bloody Graham of Claverhouse.”

Among others of the Loudoun family buried in the vault of Loudoun Kirk was the Lord Chancellor, who died in 1652. Beneath the glazed coffin lid his face might be seen, not many years ago, in perfect preservation. Here also repose the lamented Lady Flora Hastings and her much-respected mother. In a nook of the common burial ground lies the “Scottish milkmaid,” Janet Little, above noticed. She died 15th March, 1813, aged 54.

In closing our account of this parish, we must not omit to state that the late amiable and eloquent Dr. Norman Macleod, of Barony Parish, Glasgow, was parish minister of Loudoun in 1842, when the last “Statistical Account” was drawn up. Another of its ministers of note was the Rev. John Nevay, who has found a niche among the “Scots’ Worthies.” He was one of four appointed by the General Assembly of 1647 to revise and correct Rouse’s versification of the Psalms of David, and he also distinguished himself by executing an elegant Latin paraphrase in verse of the Song of Solomon. He was one of the ministers who attended a famous celebration of the Lord’s Supper at Mauchline Muir, in June, 1648, which continued for several days, and was at last dispersed by a body of troops under the Earl of Callendar and Major-General Middleton. He had also acted as chaplain to David Leslie’s army before the Protectorate, and is charged in Sir James Turner’s Memoirs as having been the chief instigator of the bloody massacre of Dunaverty, in Cantyre, where the whole garrison of 300 men were put to death in cold blood, and whose bones may be yet picked up on the sandbanks and on the beach near the fort.

PARISH OF FENWICK.

In former times, this parish was only the northern portion of that of Kilmarnock, and for some time after its separation, in 1642, bore the name of *New Kilmarnock Parish*. Notwithstanding this partition, Fenwick is, in extent, the third largest parish in Cunninghame; although, certainly, it is by far the most thinly populated. From east to west, its greatest length is about eight miles, while in breadth it measures five miles. On the north, it is bounded by the parish of Eaglesham in Renfrewshire; on the east, by Loudoun; on the south, by Kilmarnock; and on the west, by Stewarton. The name, Fen-

wick—as we suggested under the head, KILMARNOCK,—appears to have been conferred from the boggy nature of its soil, so prevalent throughout the parish. In many of the farms are extensive mosses and sloughs which are impassable for man or beast, except during a very dry summer: these are situated chiefly in the northern and eastern parts of the parish.

The Kirk-town of the parish named Fenwick is situated four miles north-by-east from the Town of Kilmarnock. It is merely a small village whose inhabitants are chiefly engaged in weaving: it may be said to embrace a still smaller village, called *Laigh Fenwick*, which lies nearly half-a-mile farther south. But small though the population of Fenwick be, it is most liberally supplied with “the means of grace;” for, besides the parish kirk, dating from 1643, we find a huge structure on which is inscribed, “Fenwick U.P. Church, 1830,” and also a Free Kirk erection, dating from 1844, with letters on its walls announcing that it is “THE GUTHRIE CHURCH.” This latter little tabernacle is flanked by the Fenwick Inn on one side, and by a public-house on the other. The *real* Guthrie Kirk, however, is that of the parish, access to which is found down a street directly opposite its juvenile competitor. The Rev. William Guthrie was its first minister: he was ordained in 1644, and laboured there for twenty years. Through the interest of Chancellor Glencairn he was not ejected in 1662 along with about 400 ministers who then were forced to leave their charges. His cousin, James Guthrie, minister of Stirling, was martyred in 1661, and his brother, John Guthrie, minister of Tarbolton, was ejected in 1663; but the respite granted to the minister of Fenwick did not last longer than July, 1664, when he was formally removed by the Archbishop of Glasgow. He continued to reside in the neighbourhood for several months thereafter, and in the following year he went with his family to his native town of Brechin, where he died of a fatal disorder which for some years had afflicted him. His death took place, October 10, 1665, when he was but 45 years old. The only work he published was one that is still much prized by evangelical religionists, called, “The Christian’s Great Interest.”

All the good men of those times were ambitious to possess the gift of prescience, and it is recorded in the *Scots Worthies* that the curate who proclaimed in Fenwick Church the Bishop’s sentence of suspension against him, was warned by Guthrie to prepare for some speedy mark of the Lord’s displeasure for so doing. Quoting from Wodrow, the author says, “I am well assured the curate never preached any more: in a few days he died in great torment, of an iliac passion, and his wife and children died all in a year or thereby. Such a dangerous thing is it to meddle with Christ’s servants!” A more reliable instance of foresight is narrated of him, on the occasion of his last interview with James Guthrie shortly before his apprehension and condemnation. The latter asked him why he looked so thoughtful, whereupon William made reply:—“I’ll tell you, cousin, not only what I am thinking upon, but what I am *sure* of. The malignants will be your death, and this *gravel* will be mine; but you will have

the advantage of me, for you will die honourably before many witnesses, with a rope about your neck ; whereas, I shall die whining upon a pickle straw. And what is more, I shall endure more pain before I rise from your table to-day, than all the pain you will suffer in your death."

The oaken pulpit from which Guthrie preached is still used in Fenwick church. The date of the erection (1643) as originally cut on one of the outside stones, is very distinct ; the east wing of the old fabric was added in 1649, for the accommodation, and at the expense of Mure of Rowallan. The interior is neat, and affords accommodation for about 600 sitters. The sittings are all free. It is interesting to stand there and in imagination people it with the earnest crowds who, in 1663 and 1664, when popular preaching was suppressed elsewhere, poured into that little sanctuary from distant parishes, to obtain the benefit of Guthrie's eloquent discourses. Howie has the following foot-note in reference to his narrative of that period :—"After the rest of his brethren were cast out, people so flocked to his sacramental occasions, that the church was thronged so that the communicants had to shew their tokens to the keepers of the door before they got entrance, to prevent disorder and confusion." In his text, he states that it was the practice with many to come from a distance of ten, twelve, or twenty miles, to Fenwick on Saturday, and spend a great portion of the night in prayer and devotional converse—attend public worship on the Sabbath—dedicate the remainder of the day and night to religious exercises, and return to their respective homes on Monday, never grudging their travel and want of sleep and refreshments, and (he adds) "neither did they find themselves the less prepared for their ordinary business through the week !"

If the interior of this church be interesting to visitors from a distance, the burial ground outside is equally so. It was on one of the gravestones here that Sir Walter Scott found the inscription which he quotes and comments on in one of the notes to his *Old Mortality*. That wonderful romancer was not remarkable for his sympathy towards the cause for which so many of his countrymen had suffered so heroically ; yet he does not hesitate to pronounce Captain Inglis a *monster* indeed. We have already, in our account of Newmilns, (page 62) narrated the incident referred to on the martyr's gravestone. Sir Walter Scott's note is as follows :—

"In Dundee's letters, Captain English, or Inglis, is repeatedly mentioned as commanding a troop of horse. The deeds of a man, or rather a monster, of this name, are recorded upon the tombstone of one of those martyrs which it was *Old Mortality's* delight to repair. I do not remember the name of the murdered person, but the circumstances of the crime were so terrible to my childish imagination, that I am confident the following copy of the Epitaph will be found nearly correct, although I have not seen the original for forty years at least :—

This martyr was by Peter Inglis shot—
By birth a tiger rather than a Scot—
Who, that his hellish offspring might be seen,
Cut off his head, then kick'd it o'er the green :
Thus was the head that was to wear a crown,
A football made by a profane dragon."

The only variation between this and the original inscription lies in the third line, which ought to read thus—

“Who that his monstrous extract might be seen.”

The name of the martyr was JAMES WHITE, as we are informed by a few words at the head of the stone, and a note at the foot tells us that the writing was “renewed by subscription in 1822.”

Two other gravestones record the exploits of Captain Nisbet, another of the bloody government functionaries of the same year, 1685.

The inscriptions are as follows :—

“Here lies the corpse of PETER GEMMELL, who was shot to death by Nisbet and his party, 1685, for bearing his faithful Testimony to the Cause of Christ—aged 21 years.

This man, like holy Anchorite of old,
For conscience' sake, was thrust from house and hold;
Blood-thirsty red-coats cut his prayers short,
And ev'n his dying groans were made their sport,—
Ah Scotland ! breach of solemn vows repent,
Or bloodier yet may be thy punishment.”

“Here lies the dust of JOHN FERGUSHILL and GEORGE WOODBURN, who were shot at Midlaw by Nisbet and his party, 1685.

When bloody Prelates, once these Nations' pest,
Contriv'd that curst self-contradicting test,
These men for Christ did suffer martyrdom,
And here their dust lies waiting till He come.”

[Renewed by Subscription, 1829.]

A stone attached to the wall of the Kirkyard bears the following inscription :—

“Erected in memory of ROBERT BUNTINE, who was executed at Glasgow, 19th December, 1666; and of

JAMES BLACKWOOD, who was executed at Irvine, 31st December, 1666, (both natives of Fenwick,) for their attachment to the Covenanted Work of Reformation, and their share in the struggle at Pentland, 28th Nov. of same year.”

There are here also several gravestones which mark the resting places of the ancestors of John Howie of Lochgoin, author of the *Scots Worthies*, including one to his own memory, recording his death on 5th January, 1793, aged 57. A tablet also records, that Captain John Paton of Meadowhead, in Fenwick Parish, who had fought on the side of the Covenanters at Pentland, Drumclog, and Bothwell Bridge, was executed in the Grassmarket of Edinburgh, May 9th, 1684.

The upper portion of the streams, called *Fenwick Water* and *Craufurdland Water*, traverse the whole breadth of this parish, flowing in a south and south-westerly direction. The former, after receiving the accession of the *Drumtee Water*, passes a little to the east of Fenwick Kirk; and the latter, being helped by the *Dunton Water*, and increased by the waters from Hareshawmuir, descends till it joins its companion stream at Dean Castle, and thence to the *Irvine*, under the name of *Kilmarnock Water*.

Prior to the formation of Railways, the direct route from Kilmarnock to Glasgow was by the road which ascends pretty closely by the river course, passing through the village of Fenwick and onwards to Kingswell, where a noted hostelry afforded rest and refreshment to travellers, before passing into Renfrewshire. This first stage from *Killie* is at the distance of about eight miles. East from Kingswell the farm and reservoir of *Lochgoin* may be reached, after a toilsome travel of two miles. Many a pilgrim finds his way there to see the sequestered farm-steading where John Howie was born and died: where his ancestors through several generations also sojourned; and where their descendants still keep their ground. The Howies of *Lochgoin* are said to have originally sprung from a family of Waldenses, who fled to Scotland when persecution raged in their own country. They selected one of the most inaccessible places in the whole of Ayrshire for their residence, the house being inaccessible from the east to horsemen, and an active man could not, even though acquainted with the locality, cross the moss after sunset but at the risk of his life. On the west side—the only safe approach—a sentinel was, in times of danger, stationed to give alarm when unwelcome visitors approached; and the elevation of the locality is such as to command an extensive view of the whole country as far as *Ailsa Craig* and the hills of *Arran*. Here Captain Paton and others of the proscribed Covenanters were wont to obtain a safe retreat when pursued by their inexorable enemies. Twelve times, during the rule of Charles II. and his brother James II., was the house of *Lochgoin* attacked and plundered; but the Howies always escaped without personal injury, to their place of security.

Visitors to *Lochgoin* are made welcome to inspect the library and museum of relics of the persecution period, which have been collected and preserved there during a course of centuries. The *Fenwick flag* which waved at *Drumclog*, *Kilsyth*, and *Bothwell* is to be seen there. So also is the bible of Captain Paton, with his autograph, and an inscription bearing that the book was presented by him to his wife immediately before he ascended the scaffold in the *Grassmarket* of *Edinburgh*. A drum and sword which belonged to the same hero are likewise shewn: twenty-eight hacks are pointed out on the edge of the sword—one for every year of the persecution.

The wild district round *Lochgoin* is remarkable for the frequent occurrence of the class of atmospheric phenomena which consists in the appearance of armies and showers of bonnets. The author of the *Scots Worthies* published a work popularly known by the name of *Fenwick Visions*, the object of which is to prove the prophetic

character of those meteorological spectacles. The sheet of water, one mile long, from which Howie's farm is named, is within half-a-mile north-east of the latter, but situated in Eaglesham Parish. Lochgoin is the source of the *Kilmarnock Water*.

Kingswell is flanked on the west by a deep flow-moss, over which a road was formed with extraordinary difficulty about thirty years ago. There is a legend that one of our royal Jameses, in his progress to Polkelly Hall, a baronial residence of the Cochranes, to administer justice against some freebooters who had been captured and there imprisoned, stopped to water his horse at a well on the spot where the inn now stands. He had not continued his journey many paces when his horse was engulfed in the bog, from which he was with difficulty rescued, leaving his horse to its fate. That place is still called "The King's Stable," while the resting place on the highway is styled *King's Well*, Scarcely a vestige now remains of the castle of the Cochranes; but an ancient hawthorn is still in existence, on which, it is said, 18 thieves were hanged on the occasion of that royal *Justice Airing*.

The farm of Meadowhead lies two miles to the south of Lochgoin, near the Hareshawburn Water. The father of Captain John Paton, a distinguished military officer among the soldiers of the Covenant, held this farm, where the son was employed till, on reaching manhood, he enlisted as a volunteer in "the wars of Low Germany." For bravery displayed by him at one of the sieges there, he obtained the rank of Captain, and on his return to Scotland he entered Leslie's army, and was engaged in the battle of Worcester. In his house at Meadowhead many of the persecuted ministers found a shelter, and Cargill is said on one day to have baptised twenty-two children in the barn which had been extemporised into a Church. After the disaster of Bothwell Bridge he was declared a rebel, and a price set on his head. He was at length taken at Floak in Mearns parish, and executed at Edinburgh. It is said that General Dalzell, who had the highest esteem for him, obtained the royal pardon for his old comrade, which was forwarded to Edinburgh in time to save his life; but the order was inhumanly detained by Bishop Paterson.

We have referred to the U.P. Church at Fenwick, which was rebuilt in 1831 on the site of the United Secession Church—formerly named the Burgher Meeting-House—which had existed there since 1782, when dissent was first forced on the people of Fenwick through a gross abuse of Church-patronage. That event is specially noticed in Burns' poem, *The Ordination*, thus:—

Lang, Patronage, wi' rod o' airn,
Has shor'd the kirk's undoin',
As lately *Fenwick*, sair forfairn,
Has proven to its ruin."

The neighbouring parish of Kilmaurs had set them the example for this step, so early as 1740, where the first Dissenting Meeting-House in Ayrshire was erected.

Before closing our observations on this parish, we feel constrained to quote the following pleasant passage from William Wyllie's "Ayrshire Streams":—"In retracing your steps through Fenwick Moor, should it be near the period of sheep-shearing, you may perhaps meet with a sample of the wool-gatherers who frequent this and the neighbouring moorlands. Widows—generally in reduced circumstances and advanced in years—they are familiarly known by the name of 'woo leddies.' Attired in clean and becoming apparel, these poor persons depart on their annual journey. The *woo leddy* receives a kindly welcome at every house. She is entertained by the guidwife, who listens to the portion of her history that has transpired since her former visit. When her circuit is concluded, she cheerily wends her way to her own village. Soon does she set about cleaning the produce of the recent expedition, which is eventually manufactured into stockings, and other articles of apparel. Thus the *woo leddies* are at once provided with a plentiful supply of winter clothing for themselves, a tolerable amount of pocket-money, and cheerful occupation during the otherwise listless hours of the long dreary winter."

PARISH OF KILMAURS.

If the neighbouring parish on the east derived its name from *Saint Marnock*, it is equally possible that some holy man of the name of *Maurice* bestowed his patronymic on this pretty little parish. With its charming stream, the Carmel, discoursing music from one boundary to the other, its pleasant fields, planted summits, smiling orchards, clean farm-steadings, tidy houses of the peasantry, and well-trimmed retreats of the gentry, really any saint might patronise it. The parish is bounded on the north and west sides by that of Dreghorn; on the south, by the Irvine Water, which divides it from Dundonald; and on the east, by Kilmarnock.

Its chief town—if such it may be called, with a population of only 1145—bears the same name, and was erected into a burgh of barony by a charter from James V. In those days, when edged and pointed weapons of defence were necessarily much in demand, Kilmaurs was the Sheffield of Scotland. Not a single cutler, however, can be found there at the present day—the prevailing trades being weaving and shoemaking. The memory of its ancient staple-industry is kept alive, however, by a common proverbial phrase—"as gleg as a Kilmaurs whittle"; and the enquiring stranger is informed by way of explanation of the phrase, that the knives of Kilmaurs were so sharp that they could "cut an inch before the point!" The little burgh is situated on a gentle ascent near the northern end of the parish, and is entered from the Kilmarnock road by a bridge across the Carmel. An old-fashioned Council-house stands apart on the street at some distance from the side pathway, and suspended on its wall is a fine specimen of the old-fashioned "jongs," near an outside

stair which leads up to the Council-room door. The poor culprit condemned to this primitive mode of punishment had thus to stand with the iron collar padlocked round his neck, a gazing-stock not only to all and sundries in the market place, but under the immediate eye of his judges as they passed to and from the hall of Justice.

Kilmaurs is remarkable as having been the first place in the county where dissent from the Established Kirk obtained a footing—more than 130 years ago. In 1739, an unpopular minister, named Coats, was obtruded by the patron (Glencairn) upon the parish, and the result was that a rigid Calvinist of the old school, the Rev. D. Smeaton, was engaged by the parishioners to act as a pastor among them. In 1740, a Meeting-house was erected for him in the village, and the new institution was supported by voluntary contributions. This turned out a great success: Mr. Smeaton's congregation, within a short time, extended over an area of nearly 100 miles, and became the mother-church of the Antiburgher Congregations in Greenock, Paisley, Ayr, Kilmarnock, Kilwinning, Beith, and Auchinleck. M'Gavin (author of *The Protestant*) states in his memoirs that his father and mother went regularly, on one horse, every Sunday, from Auchinleck to Mr. Smeaton's Meeting-house at Kilmaurs—a distance of twenty miles, and returned on same day.

Our last chapter quoted the only instance in which Burns makes mention of *Fenwick*, and we believe that in his writings he has only once referred to *Kilmaurs*, namely, in a letter to Miss Chalmers, where this passage occurs:—"The whining cant of love, except in real passion, and by a masterly hand, is to me as insufferable as the preaching cant of old Father Smeaton, whig-minister at Kilmaurs." When the poet penned these words (1787) "Father Smeaton" had renounced connection with his congregation and the Antiburgher Synod, in consequence of a dissention which arose about a matter so trifling that the narrowest *Seceder* of the present age could not comprehend the point of distinction between the contending parties, however carefully explained. It had reference to that stage of the communion celebration in the Scotch Kirk when the minister first handles the elements. The difference was as to the point of time when the minister should *lift* the bread and *lift* the cup. One party said these ought not to be handled by the minister till the moment he was ready to distribute them, and the other party insisted that he should do so at an earlier stage of the ceremony—that is, we suppose, before giving thanks. The one party were called "the lifters," and the other, "non-lifters!" Nothing in the "Tale of a Tub" is half so ludicrous as this! Mr. Smeaton and the minority retained their Meeting-house in Kilmaurs, while the majority seceded, and set up a rival tabernacle about the year 1780. After Smeaton's death in 1789, a union of the lifters and non-lifters was effected by some compromise, and a call was given to a pastor who afterwards attained an eminent position. This was the Rev. George Paxton, who (in 1808) was appointed to be Professor of Divinity in Edinburgh.

The small parish kirk of Kilmaurs is situated at a considerable distance (nearly half-a-mile) to the south-east of the burgh, at a place

called the *Kirkton*. There is nothing remarkable in its architecture, although some parts of it may be as old as the Reformation. In the kirkyard, the mausoleum or burial aisle of the Glencairn family is placed behind the Church, with only a very narrow passage between the erections. Through a railed door giving access to the tomb the visitor can see a monument of elaborate workmanship which was reared in memory of William the ninth earl, who lived in the troublous times of Charles I. and Oliver Cromwell, and died in 1664, while he held the office of Chancellor of Scotland. On either side of a richly covered shield, bearing an inscription, sits the Earl and his Countess, each in the act of reading from an open book; and in a kind of gallery at their feet nine of their family are represented sitting similiarly engaged. The effect is very solemn.

At a spot called "Jock's Thorn," half-a-mile due east from Kilmaurs, and a quarter of a mile from the kirk, is said to have stood the manor house of the original stock of Cunninghames whence the Glencairn family sprung. It is mentioned in old Charters as the *Villa de Cunninghame*. In the 12th century the barony of Kilmaurs was bestowed by De Morville, Lord High Constable of Scotland, upon an English knight who came to Scotland in the time of Malcolm IV., and assumed the name of Cunninghame on obtaining the lands so named. Alexander Cunninghame of Kilmaurs and Glencairn, in 1448 was created an Earl. The 24th from him by descent was Alexander, the patron of Burns, whose death in 1791 was so feelingly lamented by the poet. The title became extinct in 1796, by the death of John, the 25th earl, brother of the friend of Burns.

The slopes behind the village of Kilmaurs leading down to the Carmel are laid out in kailyards and minature gardens, and after crossing the stream by a wooden bridge we reach an ancient well of great interest—the most picturesque little thing that ever poet or painter conceived. It is named the *Monk's Well*, and its appearance warrants the belief that it must have existed prior to the Reformation. It stands under a canopy of hoary thorn bushes at the bottom of a green hill, on the top which is a kind of farm steading, the walls of which are partly composed of very old foundations. The barns and outhouses display arched roofs, and the masonry is of great thickness. The trees which surround these buildings are evidently very ancient, and the villagers know the locality by the name of "The Old Place." On a haugh at the foot of the hill, near the well, is a modern bowling-green fenced in so that none but those having right to use it can obtain access. A few verses by a local poet, happily convey a right idea of this curious scene, and we here present them to the reader.

THE MONK'S WELL.

We've a well in our burgh, near the *Old Place* hill,
Where gentle and simple may drink as they will;
And the stranger who quaffs its cool water may tell
With delight of his draught at Kilmaurs *Monk's Well*.

Yon Cairn of grey ruins that crowns the green hill—
The *Old Place* of Glencairn, could we fancy it still—
Who can say what those solitudes once may have been,
When their now hoary trees wore a livery of green ?

Still murmurs the Carmel its song by the way,
Still flows the old well at the foot of the brae ;
And the pilgrim will linger as touched by a spell,
And ponder the past, near the old Monk's well.

Is there no touching tale (he enquires) of that hill ?—
Of that *Place*—of those trees—of this fountain so still ?
Of a group so combined is there no one tell !—
Oh why gave the Monk not a tongue to his well ;

But alas ! every trace of that story is lost ;
Of its brave ones—its fair ones, not even a ghost
Through the mists of tradition comes hither to tell
One word of the past—of the Monk, or his well !

The term, "Old Place," is a common one in Scotland, as applied to a deserted mansion on large estates, when it has been superseded by a more modern one in its proximity. The "old place," near Loudoun Castle is an instance of this. The road from Kilmaurs, at the north-end of the village, leads directly to the town of Stewarton, distant about three miles. The eastward road leads to the village of Fenwick— $3\frac{1}{2}$ miles off—by a beautiful walk up the Carmel to a picturesque spot called Rowallan Mill, which is the verge of the parish in that direction. Rowallan Castle, already described under Kilmarnock Parish, is distant about half-a-mile from the mill. Following the Carmel in its southerly course from Kilmaurs for three miles, we come to the remains of Busby Castle, a stronghold of the Mowats, near Knockentiber ; and, one mile farther south, is Crosshouse, the only other village in the parish. A pretty stream called the *Garrier Burn* divides the parish from that of Dreghorn on the west, and joins the Carmel within half-a-mile of its confluence with the Irvine.

PARISH OF DREGHORN.

This parish is bounded on the east by that of Kilmaurs, the line of separation being the *Garrier Burn* ; on the south by the Irvine Water, which divides it from Dundonald : on the west lies the parish of Irvine, and on the north, that of Stewarton ; the line of division from both being the Annick Water, except as regards a very small portion of the Stewarton boundary. In shape it is a long, narrow, diagonally placed strip of territory, varying in breadth from half-a-mile to two miles, and its length being about eight miles. Its extent is 5,626 acres, and its population at last census, 3,241. At its lower end, it is little above a mile from the sea, and the ground is a dead level

of gravelly soil ; but as it gets inland towards the east and north-east, the ground rises in gently undulating hills of deep, rich loam, remarkable for fertility and external beauty.

We have seen or heard no reasonable conjecture as to the origin of its name. Anciently the whole parish belonged to the *De Morvilles*, Lords of Cunningham. The barony of Dreghorn was conferred by Robert-the-Bruce upon Alan Stewart, of the family of Bonkill, who was afterwards slain at the fatal battle of Halidon Hill, in 1333, and his descendants possessed it till 1520, when it was acquired by Hugh, first Earl of Eglinton, in whose family it still continues. The adjoining barony of Peirceton, was bestowed on Sir James, a brother of Sir Alan Stewart, whose representatives possessed it till the year 1720, when it was sold to the ancestors of the present owner, Mr. Mure M'Creddie.

The finest mansion in the parish is Annick Lodge, belonging to a branch of the Eglinton family. Built on the south side of the Annick Water, it is shut in behind by a high wooded bank, and overlooks a plain of the richest verdure, extending as far as the eye can reach, and flanked on both sides by gently rising hills, adorned with tasteful plantations. The other residences are Peirceton, Righouse, Cunninghamhead, and Warwickhill.

Near the confluence of the Carmel with the Irvine Water, on the south-east boundary of the parish, is a large mound of earth, apparently artificial—like one of those “moats” which are supposed to have been anciently used as open Courts, or Judgement-seats. It is popularly called “Maid Morville's Mount.” Tradition represents it to have been placed there in memory of a lady of the house of De Morville, who was drowned in attempting to cross a ford in the neighbourhood.

The village of Dreghorn lies on the road between Kilmarnock and Irvine, about two miles from the latter town. It is pleasantly situated on the first gentle acclivity which breaks the level towards the sea, and the situation is reckoned very healthy. Most of the houses are old, but carefully kept, and the walls being frequently white-washed the village has an attractive appearance, while some very old trees which shade the houses at intervals, add their pleasant associations to the scene. The inhabitants, numbering about 300, are chiefly employed in agricultural labour. The Church is within 100 years old, and is a very simple and beautiful structure of an octagonal form, and can accommodate upwards of 400 persons with comfort.

The following little poem, composed by a native of the parish nearly forty years ago, will commend itself to the sympathies of every reader.

THE MAID OF ANNICK.

To Annick's banks, on sweet May morn,
 Wi' lichtsome heart, untried wi' sorrow,
 Wi' other maids I stole away,
 And through the dew, to pu' the yarrow.

A comely youth had plighted me
 His faith and troth—to be my marrow ;
 My prudish turn had made him roam,
 And now *for him* I pu'd the yarrow.

I pu'd the herb ere Phœbus' rays
 Glanc'd on the crystal blobs of morning ;
 Then bounded hame wi' maiden glee,
 To dream o' my true love's returning.

The sheets I faulted doun wi' care,
 And 'neath my pillow placed the yarrow,
 Syne laid me doun and tried to dream
 O' him I wished to be my marrow.

And sure enough, I dream'd o' ane—
 Ane wha at last became my marrow ;
 To fate's decree we maun submit,—
 'Twas not for *him* I pu'd the yarrow !

Yet aft while my guidman sleeps soun'
 I'm waukrife, and I sigh wi' sorrow,
 Or dazing, dream he'll yet be mine—
 The youth for whom I pu'd the yarrow.

But while I am a wedded wife,
 I'll strive to love my wedded marrow ;
 I strive, but canna cease to feel
 'Twas not for *him* I pu'd the yarrow !

What is true on the banks of the Annick Water is equally so in the experience of truthful hearts wherever grass grows green, and water makes its way to the sea. The writer of the last Statistical Account of the parish, has the following observations on the character and habits of its people :—“They enjoy none of the advantages of literary societies, libraries, and reading-rooms, and that close and frequent intercourse with each other which are so easily obtained in towns. They, however, possess the superior advantages of religious habits and uncontaminated morals—so easily destroyed where there is a purely urban population. It has been remarked that a clannish feeling exists in the parish, which unites the people in strong bonds of attachment to each other.”

In support of this averment, an anecdote is told of a good woman of Dreghorn, who, on becoming a widow, was remonstrated with by a neighbour, because she did not seem to take her bereavement much to heart. She pleaded guilty to the charge, but thus excused herself :—“Truly, Janet, I'm no sae mickle o'ercome as I might be, but ye ken John, puir man, was no' o' our parish.”

PARISH OF IRVINE.

The shape of this parish is very irregular: its length is upwards of four miles; and its breadth at the widest part, within two miles. The river Garnock divides it from Stevenston parish on the west, and the same river, along with a stream called the *Redburn*, divides it from Kilwinning in a large portion of its northern boundary. On the east, at the upper end of the parish, it is bounded by Stewarton, and lower down, by Dreghorn parish. The latter, together with Dundonald parish, bounds it on the south, the dividing line from Dreghorn being the Annick Water. The population of the whole parish is 5,875, while that of the Burgh of Irvine is stated at 6,886. This apparent anomaly is explained by the fact that a considerable portion of the parliamentary burgh is in Dundonald parish, namely, that district on the left bank of the Irvine water, called Fullarton.

TOWN OF IRVINE.—In a charter granted by King Robert in 1308, this royal burgh is mentioned as being then of great antiquity. The jurisdiction of its magistrates would appear to have in former times extended over the whole of Cunninghame, including the barony of Largs. The distance between the town and the sea, without following the northern bend of the river, is an exact mile. Some hundreds of years ago, the tides of the sea came up close to the town, and vessels were loaded and discharged at a place called the *Seagate*; but the ever-increasing deposits of sand have caused the sea to recede very much. Timothy Pont, who wrote in 1620, lamented that “the chief porte of ye country of Cunninghame is now much decayed from qwhat it was anciently, being stopt with shelves of sand which hinder the near approach of shipping.” Before the harbour of Port Glasgow was erected, Irvine was the place to which were brought the goods imported by the merchants of Glasgow.

Mr Robert Chambers in his *Picture of Scotland* (1827), observes regarding Irvine, that “its main street is spacious, and, having a Town-house at the western extremity, happens to bear a striking resemblance to that of Annan.” This town-house—removed in 1861—was a very ancient affair, being referred to in the burghal records as having been erected in 1386. A splendid new Town-house, with elegant spire, placed in a commodious position, now adorns the main street, which is a magnificent Broadway upwards of half a mile in length. Reference is made in a charter of James VI. to certain grants made to the town for educational purposes which he “ordained hence and hereafter to be called OUR FOUNDATION OF THE SCHOOL OF IRVINE;” but what was done in fulfilment of this design does not now appear from any known documents. The present Academy is a large and elegant edifice, erected in 1816, in a fine, open situation, and has been attended with much success. The Parish Church, erected in 1774, is a large, well-proportioned building, with an elegant spire; and being placed on a rising ground between the town and the river, forms a striking object, and is an ornament to the landscape in every direction. It is fitted to hold about 1800 sitters.

Around the church is an extensive burial-ground, which contains some very old tombstones. Among these we find a tablet with inscription, "Erected over the dust of JAMES BLACKWOOD and JOHN M'COULL, two of the Covenanters taken at Pentland, and executed at Irvine in December 1666." The bridge which forms the means of communication between the town proper and the Fullarton suburb was erected in 1745, and underwent considerable repairs, with improvements in 1827.

The municipal government of the burgh is vested in a Provost, three Bailies, Dean of Guild, Treasurer, and twelve Councillors. Handloom weaving seems to have been, down to a recent date, the principal industry among the labouring community. Some chemical works and a large engineering establishment have lately been started near the town, which give employment to large numbers. In old times a magnificent market-cross adorned, and perhaps incommoded the street in the centre of the town; it was removed in 1694, and the stones helped to build the present meal-market. The principal object of antiquity about Irvine is the ruin called the *Seagate Castle*. Robertson, in his Topographical Account of Cunninghame (1819), describes it as having "the united arms of Montgomery and Eglinton engraved upon a central stone, in a vaulted chamber in the lower story, which families were united through marriage in 1361. One of the most perfect specimens of the Saxon or Norman round arch now to be met with in Britain, is erected over the principal gateway into the castle."

EMINENT MEN.—The Rev. David Dickson, a leading man in the Scots Kirk, during the period of its contendings which culminated in the adoption of the National Covenant of 1638, was appointed minister of Irvine in 1618, but was suspended from his vocation there by the Court of High Commission in 1622. Through the influence of the Earl of Eglinton he was eventually restored to his post. He afterwards became Professor of Divinity, first at Glasgow, and subsequently at Edinburgh, where he died in 1662. James Montgomery, the Christian poet of Sheffield, born in 1771, was a native of Irvine: his father was pastor over a small section of the Moravian Brethren, who had a meeting-house at a place called "the Half-way." The poet, who had removed with his parents when about four years old, paid a visit to his native town about the year 1840, and was publicly entertained by the Magistrates and inhabitants. John Galt, the novelist, was also born in Irvine: and the late Lord President Boyle (born 1772, died 1853) was likewise a native of the town. His statue, erected by subscription in 1867, stands in the High Street, opposite the house where he was born.

In the list of notables of Irvine, the name of John Ferguson, founder of what is known as the *Ferguson Bequest*, ought not to be omitted. The bulk of his immense wealth was derived from relatives, and at his death was left to his friends and to Trustees for Educational and Religious purposes.

Robert Burns, while about 23 years of age, lived nearly six months in Irvine, with the object of practising the trade of a flax-dresser,

One *Peacock*, a half-brother of his mother, was the person with whom he entered into a kind of partnership. In regard to the house where the poet then resided, the late Robert Chambers, in 1826, under the guidance of Mr. David Sillar, an early associate of the bard, made an anxious inquiry concerning it, and arrived at the conclusion that the exact site was then "occupied by a new house, marked 4 in a narrow street called the *Glasgow Vennel*, being the second house from the main street, on the right-hand side."

The year 1782—the date of Burns' return from Irvine—was that in which the Buchanite delusion created such a commotion there, and of which the poet furnished some account in a letter addressed to his cousin at Montrose. He terms it "one of the most extraordinary phenomena in the moral world which has happened in the course of this half century.

David Sillar (the "Davie" of Burns' finest epistle) was the son of a small farmer at Spittleside, near Tarbolton, which part of the country he left in 1783, to reside in Irvine, where he commenced business as a grocer, but which trade he afterwards renounced for the profession of a teacher. He published a volume of indifferent poems in 1789, and eventually succeeded to some considerable means on the death of two brothers who died on the African coast, where they had been engaged in a lucrative trade. His company was much sought in consequence of his early association with Burns; but so penurious had he grown in his habits that he refused to subscribe for the Doon monument to the poet. He died at Irvine in 1830, at the age of 70, after having been a member of the Town-Council for many years, during two of which he acted as a Magistrate. His son, Zachary Sillar, M. D., of Liverpool, is perhaps still alive.

During a recent visit of the writer to Irvine, he had the pleasure of inspecting the Minute-book of the IRVINE BURNS' CLUB, instituted 25th January, 1826.* Of the 12 members who started it—David Sillar being of the number—one only survived in 1873, who has since died. On 25th January, 1827—the first anniversary meeting of the Club—the sederunt embraced 20 members, Dr. John M'Kenzie, another personal associate of Burns, being Chairman, and David Sillar, croupier. At the anniversary of 1829, Lieut. Charles Gray, R.M., himself an excellent song-writer, was of the party, and the minute records a warm eulogium pronounced by him on a poem by the Rev. David Landsborough, the subject being the *Island of Arran*, then recently published.

* We enjoyed the rare treat of examining a rich collection of manuscripts of several of Burns' best poems, which the Club has the good fortune to possess. These are uniformly written on folio paper, in the poet's unmistakeable holograph, and are evidently a part of the 'printers' copy' delivered by the author to his Kilmarnock printer, in 1786. They are extended with fastidious care, and correspond exactly with the poems in the Kilmarnock volume, even to the punctuation and emphasised words which abound in that edition. The probability is that the poet never sought them back from Wilson, and that the "soulless" body would dispose of them as of little more value than waste-paper. One of these manuscripts, the *Cotter's Saturday Night*, was published very accurately in *fac-simile*, by Mr. Maxwell Dick, in

While inspecting the minute-book referred to, it was our good fortune to stumble on the copy of a very interesting letter of Burns addressed to his friend Sillar, which had hitherto escaped the knowledge of his editors and relic-hunters. It was produced to the Club by Sillar at the anniversary meeting on 25th January, 1828, and ordered to be engrossed in the minutes. In presenting the reader with a verbatim copy, we believe it will be very acceptable to the public, from whom it has been too long withheld.

“ELLISLAND, NEAR DUMFRIES, 5th Augt., 1789.

“MY DEAR SIR,—I was half in thoughts not to have written you at all by way of revenge for the two d—mn’d business letters you sent me. I wanted to know all and about your publication—what were your views, your hopes, fears, &c., &c., in commencing Poet in print—in short, I wanted you to write to Robin like his old acquaintance, Davie; and not in the style of Mr. Tare to Mr. Tret.—‘ Mr. Tret,—Sir,—This comes to advise you that fifteen barrels of herrings were, by the blessing of God, shipped safe on board the *Lovely Janet*, Q. D. C., Duncan M’Leerie, master, &c., &c.’

“I hear you have commenced married-man—so much the better, though perhaps your Muse may not fare the better for it. I know not whether the Nine Gipsies are jealous of my Lucky, but they are a good deal shy since I could boast the important relation of husband.

“I have got, I think, about eleven subscribers for your book. My acquaintanceship in this place is yet but very limited, else I might have had more. When you send Mr. Auld, in Dumfries, his, you may with them pack me eleven: should I need more, I can write you; should they be too many, they can be returned. My best compliments to Mrs. Sillar, and believe me to be, Dear David, ever yours,

ROBT. BURNS.

“Mr. DAVID SILLAR, Merch., Irvine.”

The IRVINE BURNS CLUB, a few years ago purchased the old house in that town which is known to have been James Montgomery’s birth-place, and in reference to that circumstance, we were shewn a

1840. In the original, deleted words and alterations are remarkably scarce. In verse 3, we notice that in the expression—“His wee bit ingle,” a hyphen erroneously ties the two middle words: this is religiously adhered to by *Wee Johnnie*. In verse 19, where the poet misquotes Pope’s line, “An honest man’s the noblest work of God,” by writing “noble” for *noblest*, the printer follows the MS., but the error is corrected in the Edinburgh edition. Moreover, the *accented* words in the latter edition seldom correspond with those in the Irvine manuscripts, thus proving that those precious holographs are undoubtedly the copies from which the Kilmarnock volume was printed. Burns has been accused of an occasional slip of grammar in his poems: a questionable instance of this occurs in verse 3 of *The Cotter*, whose ‘wee bit ingle, thrifty wife’s smile, and lisping infants’ prattle’

“Does a’ his weary kiahgh and care beguile,”

Not without consideration did the poet perpetrate this supposed bad-grammar; for in the Irvine M.S., we find that he deleted the *es* from the word “Does” and again restored it by interpolation placed above the deletion.

handsome silver drinking-cup with two handles, now used at their festivals for pledging the main toasts. This beautiful "silver tassie" bears an inscription to the following effect:—

M, DCCC, LXIX.

TO THE IRVINE BURNS CLUB,

Mr. JOHN RHODES, OF SHEFFIELD,

PRESENTS THIS DRINKING CUP,

TO COMMEMORATE THE PURCHASING BY THE CLUB OF THE HOUSE IN WHICH
JAMES MONTGOMERY, THE CHRISTIAN POET, WAS BORN.

Among the older places of interest in Irvine parish may be mentioned Lawthorn Mount, Stane Castle, and Bourtreeshill: the latter was long the seat of a branch of the Hamiltons, and through intermarriage, afterwards became the property of the Eglinton family. There is a good race-course on the Bogside flats—a sandy plain north-west of the town. A little farther north are the Longford, the Snodgrass, and the Bartonholme Collieries, formerly the property of the Fullerton family, and now belonging to that of Eglinton. In 1833, a calamitous event occurred which had the effect of suspending all operations in these mines for a period of twenty years, ruining their owners, and causing distress among the local mining operatives. On the 20th June of that year these very extensive workings, which in some parts pass under the bed of the river Garnock, were suddenly flooded through a leak occurring in the channel of the stream. For the particulars of the disaster we refer the reader to our foot-note, quoted from a narrative given in the *History of Fossil Fuel*, 1835.*

* The surface of the river at a particular spot was observed to be ruffled in consequence of a chink having been formed in the channel, through which the water made its way to the pits beneath. Directly on this being observed, the whole of the workmen were summoned from the pits, and Mr. Dodd, the manager of the works, directed the men to place a coal-lighter laden with clay, straw, whins, &c., over the cavity, with a view to stop the leak. All their efforts, however, proved unavailing for the water continued to pour into the mines without obstruction. This produced comparatively little agitation on the surface of the river till the following afternoon, when a large space broke down, and the whole body of the stream made its way into the pits, leaving the bed of the river quite dry for nearly a mile on either side of the aperture, where previously had been a depth of fully six feet. At this time the fishes in the channel were seen leaping in all directions; but on the flowing of the sea-tide, the depth of water between the chasm and the sea increased to about nine feet, and then the scene of desolation became awful. Three men who were in a boat near the spot had a very narrow escape from being sucked into the vortex; for no sooner had they leaped towards the shore than the boat was drawn down the chasm with fearful rapidity. The whole workings of the pits, which extended many miles, were soon completely filled; after which the river gradually assumed its natural placidity, and the water settled at its ordinary level. At this time the pressure in the pits became so great, that the confined air which had been forced back into the high workings burst through the surface of the earth in a thousand places, and many acres of ground were seen all at once bubbling up like the boiling of a cauldron. In some places, rents and cavities were made, measuring four or five feet in diameter, and from these issued a roaring sound like the escape of steam from an overcharged boiler. During five hours at this period immense quantities of sand and water were thrown up into the air like fountain-showers; and in course of a short time the miners' villages of Bartonholme, Longford, Snodgrass, and Nethermaims were laid under water.

The enterprising Archibald William, 13th Earl of Eglinton, regretting that so much wealth should be sunk in a condition entirely unproductive, purchased the lands of Bartonholme from the representatives of Colonel Fullerton in 1852, together with an adjoining farm named Bogend from its owner, Warner of Ardeer. It then became a comparatively easy matter to effect the object of drawing the water from the pits. From the farm of Bogend the Garnock takes an extensive bend and returns again to within 150 yards from where it passes that farm. The Earl had only to form a canal across this narrow isthmus in order to cut off completely that portion of the Garnock where the water-channel had given way. This he accomplished, and then, by means of a powerful engine, pumped the water out of the workings. The Bairds of Gartsherrie thereafter entered into a contract with the Earl for a lease of the mines, and formed the extensive village and mining appliances now termed the *Eglinton Iron Works* in the parish of Kilwinning.

In 1874, the *Irvine Harbour Trust* held various meetings to consider the important scheme of improving the harbour by diverting the course of the *Irvine* at a point about 400 yards above the *Building Yard*, and leading it across into the river *Garnock*. By this plan, although attended with great expense, disastrous "freshes" would be prevented, and the river made available for vessels as far up as the timber-yards. It is confidently anticipated that by adoption of the proposed improvements, this ancient harbour will be saved from "going to the dogs."

STEVENSTON PARISH.

This parish is said to have derived its name from *Stephen Lockhart* who settled there in the twelfth century; his father having, about 1170, obtained a grant of the whole parish from Richard Morville, Lord of Cunninghame, and Constable of Scotland. It is bounded on the north and north-west by Ardrossan parish; on the north-east by Kilwinning; on the east by Irvine, and on the south-west by the Firth of Clyde. In length, it measures four miles along the Coast from Irvine bar to Saltcoats harbour, and at its greatest breadth, two and a-half miles. The lower half of the parish, lying to the west of Irvine, is chiefly composed of sterile sand-hills; but in the upper portion we find stiff clay and rich loamy ground, intermixed with sea-sand. The river *Garnock* divides the parish from that of Irvine, and the *Penny Burn* is the boundary from Kilwinning. The *Garnock*, within the last three hundred years, appears to have altered its original course from a point a little below the town of Kilwinning, where, according to an old map, it took a westerly direction, by what is now the *Dubbs* junction, into Stevenston, passing Ardeer House and falling into the sea below Saltcoats. Tradition however traces this change so far back as to the times of St Winning, who had sent his servants to the river to catch fish for his breakfast, and on their returning without success, the saint in a rage set out to curse the stream,

which, dreading his anger, fled before him in a new direction towards the Irvine Water !

It is said that salt was manufactured by a very primitive method near Saltcoats at a very early period, and that the name of this thriving town is derived from the circumstance that the early settlers lived in cots on the shore and made salt by boiling sea-water in small pans. Moreover to enable them to do so they dug up coal from near the surface of the ground, and this led eventually to the great mining operations which now form the chief industry of the locality. In the year 1656 the whole parish was purchased by Sir Robert Cunninghame, whose successors carried on the working of the mines with great spirit, and built the harbour of Saltcoats for the export of coal, and also erected salt-pans of approved construction to perfect that branch of industry. In 1772 a canal was formed connecting the principal coal-field with the harbour—a distance of two miles, and this was the first navigable canal in Scotland. Between the town of Stevenston and Saltcoats, what appears to be the ruins of an old castle is observable near the shore. These are the remains of an engine-house, in which was erected, in 1719, the second steam-engine that had been employed in Scotland, and close on the line of the first navigated canal.

Nearly two-thirds of the present town of Saltcoats belong to Ardrossan parish ; but the Stevenston portion comprehends the harbour. With regard to the trade of shipping, it is not easy to separate that from the traffic of Ardrossan harbour in such close proximity. It was suggested by the writer of the statistical account of the parish in 1837, that £1000 could be laid out to admirable advantage at Saltcoats, in deepening the harbour, and in extending the pier to the rock called the *Little Nebcock*. This would afford great protection, and would render the harbour an excellent one. It would at once remunerate the proprietor (Mr Cunninghame of Auchendarvie) and render an important service to the community. A fair is held at Saltcoats on the last Thursday of May, and is much resorted to as a hiring-fair for farm-servants, and for the transaction of general business.

The town of Stevenston, situated about one mile inland from Saltcoats, is of considerable antiquity, being mentioned in a charter of the Loudoun family as far back as the year 1240. In its neighbourhood was a small village called *Piper Heugh*, the inhabitants of which were famed for manufacturing Jew's Harps, commonly called *Trumps*. The able writer referred to observes that the little colony seems, from the name of the locality, to have "possessed the united accomplishments of Jubal and Tubal, being not only *artificers in brass and iron*, but handlers of the harp and the bagpipe also. The voice of those ancient minstrels is silent,—the pipers and harpers, like their woodland village, have passed away ; but they seem to have bequeathed the mantle of song to their posterity, for the inhabitants of Stevenston are still distinguished for their musical propensities." The parish church is a modern erection, on the site of an ancient one dedicated to St. Monoch : it is seated for 1200, and very comfortably constructed. The situation is happily chosen, being on an elevation of forty feet above the village, and 63 feet above the level of the sea.

The parish is divided among seven landowners, viz., the Earl of Eglinton, Warner of Ardeer, Hamilton of Grange, Reid Cunningham of Auchinharvie, Hamilton of Hullerhirst, Cumming of Logie, and Muir of Hayocks. The greater part of these are resident in the parish. The Rev. David Landsborough, parish minister in 1837, whose statistical account of the parish has been much admired, was a very scientific man and also a poet of considerable merit. His eloquent description of the external aspect of the parish will gracefully close our chapter. "One of the best views is as you approach Stevenston from Kilwinning. In the foreground you have the church and part of the village. The noble background is formed by the wooded heights above Sea Bank, surmounted by the magnificent peaks of Arran in the distance. The view from the south, though of quite a different character, is scarcely inferior to this. From the shore, all the principal residences in the parish are seen on the gentle acclivity before you. Ardeer, with its green wood and terraced gardens, is conspicuous on the right. More inland, you have Hullerhirst on a very commanding site, and Hayocks still prominent over a thriving young plantation. Worthy of the centre of the scene, you behold the mansion-house of Grange, and the ivy-mantled turrets of ancient Kerilaw, embowered in woods, stretching onward to the distant glen. In the foreground, you have the stately church and modest manse above the subjacent village, on a situation not surpassed by any on the coast. Lovely Mayville salutes you on the left, breathing odours from a thousand shrubs and flowers. Sheltered, and sweet, and cheerful, Sea Bank presents itself on the west, with its green fields, and woody braes, and martello tower, and mounted battery. And the tower and spire of Saltcoats form a good termination on the left; for though it has few surrounding trees to give softness to chimney tops and architectural angles, it compensates at times by a forest of masts, a most interesting feature in sea-coast scenery."

PARISH OF KILWINNING.

Saint Winning, one of the earliest and holiest of the Scottish saints, is supposed to have conferred his name on this parish, which is bounded on the south by that of Irvine, on the west by Stevenston and Ardrossan, on the north by Dalry and Beith, and on the east by Stewarton and part of Irvine. Its area contains 10,989 acres, with a population of 7,375. The surface gradually slopes upwards from south-west to north-east, varied by gentle undulations, but nowhere rising to any considerable elevation. It is intersected by the valleys of the Garnock and the Lugton; the former open and cultivated, and the latter, more narrow and woody. The view from the upland district is extensive and beautiful, comprising the lower valley of the Garnock throughout its shining course, the woods of Montgreenan and Eglinton, the towns of Saltcoats, Stevenston, Kilwinning, and Irvine; and stretching across the firth to Ailsa Craig, the Mull of Cantyre, and the peaks of Arran.

The fame of the saint eventually led to the erection of a splendid monastery near the site of his ancient cell or chapel. This foundation is believed to date from A.D. 1140, in the reign of David I, and Hugh de Morville, constable of Scotland, is named as its projector or chief benefactor. A spring of fine water, a little to the south of the kirk-manse, existed till recently, bearing the name of St. Winning's Well, and had the reputation of being possessed of great virtues. Pont, in 1620, described the structure of the monastery as "solid and great, all of freestone cut; the church fair and stately, after the model of that of Glasgow, with a fair steeple of sevenscore feet in height, yet standing where I myself did see it." It is undoubtedly true that the abbey was richly endowed from time to time by various members of the De Morville family, and by successive monarchs and noblemen, as well for "the health of their own souls, as for the relief of the souls of their ancestors."

These superstitious benefactions increased so greatly that the teinds and patronages of 14 parishes in Cunninghame belonged to it, besides several in Dumbarton, Argyll, and Arran. The later Abbots, on the eve of the Reformation, foreseeing the fall of Romanism in Scotland, considerably delapidated the revenues by conferring grants of the Abbey lands on their relations and friends. Gavin Hamilton, the last of these, was a warm adherent of Mary and her party: he was with her at Langside and ultimately was killed in a skirmish between the Queen's supporters and the Earl of Morton in 1571, at Quarryholes near Edinburgh.

The Convention, or "Lords of the Congregation," had in 1560, passed an act for "demolishing such cloisters and abbey-churches as were not yet pulled down," and in pursuance thereof, a commission was granted to the "good Earl of Glencairn" to effect this in the south-west of Scotland. In reward for his hearty services, his son was appointed Commendator of Kilwinning. A portion of the Abbey-church was fitted up for presbyterian worship, and that continued in use till 1775, when the present church was erected on the site of the old one then taken down. The existing Gothic tower in its neighbourhood was built in 1815, in place of the "fair steeple" so much admired by Pont. The abbacy or halidome of Kilwinning now belongs to the Earl of Eglinton, through his ancestor Hugh, the 5th Earl, who obtained it by purchase, and was confirmed in his right to the same by a Crown charter dated 1603.

The river Garnock passes the town of Kilwinning at the east end thereof: the great bulk of the houses consist of one storey and are thatched, the length of the town, embracing Bridge-end on the east and Byres on the west, being about one mile. The parish church is a very plain structure, and contains the burial vault of the Eglinton family. Two annual fairs are held, one on "Bell's day" in October, for the sale of fat cattle, and the other on 2nd February (21st January O.S.) called St Winning's day, for the sale of horses. A considerable proportion of the working class are employed in weaving, the population being 3598. There are several collieries in the neighbourhood, and the Eglinton Iron Works, at a short distance from the town, afford employment to about 1000 hands.

ARCHERY.—The town has been long associated with the practice of Archery, especially that form of it known as “shooting at the Popinjay,” a game described in the romance of *Old Mortality*. The figure of a bird, decked with party-coloured feathers, so as to resemble a parrot (or popinjay) was suspended to a pole attached to the steeple or tower near the church. The “Great Popinjay Day” of the Royal Company of Archers is held in August: the mark is about 120 feet high, and he who shoots it down is honoured with the title of “Captain of the Popinjay,” and is presented with a silver arrow, to which is appended a medal bearing suitable inscriptions. This rank is enjoyed for a year, in course of which a *popinjay ball* is given, and he, as master of ceremonies, issues cards of invitation to his brother-archers and the neighbouring gentry. What is termed the “Lad’s Popinjay” takes place about 1st of May, old style (or 12th May) and is the occasion of a general turn-out of the whole working population in the neighbourhood. This may be the remains of a religious festival of unknown antiquity. The boys of the district also hold their own *popinjay* about midsummer.

FREE MASONRY.—The town of Kilwinning has great celebrity through its connection with the ancient craft of free-masonry. The pope of Rome had established several corporations of Italian architects and masons, who were endowed with high exclusive privileges. These artistes were commissioned to travel from country to country, in order to restore decayed churches and erect new fabrics where required, or superintend the building of religious institutions in connection with the holy see. They were empowered to settle the rates and prices of labour by their own authority, uncontrolled by the municipal laws of the country in which their operations were required, and under the title of *Free Masons*, became famous throughout Europe. A party of those foreign artists, assisted by native workmen assumed as apprentices, are supposed to have erected most of the ancient abbeys and cathedrals which command admiration in the present day. Kilwinning is understood to have been selected as the head-quarters of the fraternity in Scotland, and in process of time, James II. of Scotland conferred the office of hereditary grand-master of the craft, on William St Clair, Earl of Orkney, and Baron of Roslin. That nobleman and his successors were wont to assemble their Grand Lodge at Kilwinning, from which mother-lodge charters were issued in favour of subsidiary lodges from time to time till 1736. In that year the Lord of Roslin appointed a general convocation in Edinburgh of all the Scottish lodges, and formally renounced his hereditary office in favour of the Grand Lodge of Scotland, then constituted with elective powers. The brethren of Kilwinning and its neighbourhood resisted this constitutional change for a long series of years, but at length, in 1807, the dispute was ended by *Mother Kilwinning* joining the general association.

* “Popinjay” is the form of spelling adopted by Sir Walter Scott, but *Papingo*, with *g* hard, is the local pronunciation.

WITCHCRAFT.—In 1649 occurred a remarkable instance of cruel persecution and judicial murder of a poor woman of the town of Kilwinning for this alleged crime. It is fully reported in that curious work by Professor Sinclair of Glasgow, called "Satan's Invisible World Discovered," published in 1685. Bessie Graham was the name of the victim; she was "suspect of witchcraft," in consequence of the unexpected death of John Rankin's wife, in Kilwinning, which event was attributed to some malign influence exercised by Bessie. This suspicion arose from the fact that about ten days previously, while under the influence of liquor, the accused had addressed some threatening language to her since deceased neighbour, Mrs. Rankin. She was apprehended and imprisoned in the Kirk steeple for thirteen weeks, during which time the parish minister—a pious and learned man, named James Fergusson, who died in 1666—repaired to and conversed with her from day to day in order to extort from her a confession of guilt. The account of the transaction is from the minister's own diary, who says he "found her obdurate, and in all her discourses so subtle that not only could I get no advantage by her words, but sometimes she made me think that she was an innocent woman. I feared much that all we could get proven on her would not have been a sufficient ground for the civil magistrate to give a warrant for putting her to an assize." He then narrates that "at the very nick of time, when there was an inclination to let her go free, one Alexander Bogue, reckoned to be skilled in searching the mark, came on being sent for, and found the mark on the middle of her back, and having thrust a great brass pin into it, she seemed insensible to pain, and no blood flowed when the pin was withdrawn."—"At length Providence brought to light an unexpected presumption of her guiltiness. Upon Wednesday, the 28th of November in the evening, I went to exhort her to a confession with Alexander Simpson, the Kirk-Officer, and my own servant with me, and after labouring with her in vain, we left her, and at the stair-head I resolved to halt a little to hear what she would say." They overheard the poor prisoner muttering and communing with herself, and her cadences varied as if a second party joined in the conversation. This "other voice" they presently apprehended to be "the foul Fiend's voice," for it seemed to be an "uncouth voice, and ghostly."—"Besides (he adds) her accent and manner of speaking were as if she had been conversing with some other, and that other voice, to the best of my remembrance, did begin before she had ended, so that two voices were to be heard at one time. By this time fear took hold of Alexander Simpson, who was hindmost in the stair, and thereupon he cried out. I did exhort him with a loud voice not to fear; and so we came all of us down the stair blessing God who had given me such a clearness in the business that they who were with me both declared they had heard the uncouth voice, both the times. Within a quarter of an hour I went up again with two or three able men with me, and brought her down to the school, having placed six men to watch, where she remains at the

time of my writing hereof, November 30th, obstinate and obdurate, and I fear she shall be so to her death."

The result of this melancholy matter was that poor Bessie Graham was conveyed to Edinburgh, and tried by an assize who condemned her on the evidence of the minister and his beadle and servant man. Her very intelligence was construed into proof of her compact with Satan. "All along (adds the narrator) she had such pithy expressions, and scripture so often and plentifully cited, that I was put to wonder, considering that I had ever found her altogether ignorant of the grounds of religion. I concluded in my own mind that there was a draught between the devil and her to feign repentance that we might be deceived and think she was not a witch, seeing God had given her repentance. And yet how serviceable and trusty soever the devil seems to be unto witches, he will ensnare them at the last ; for he could not but know that we were waiting on that occasion at the stair-head, and so he entered in discourse with her that she might be taken in the gin."

This innocent creature was publicly executed, denying her witchcraft to the last, whilst her minister and judges continued complacently to live on, easy in conscience, dropping off one by one, peaceably into their graves !

EGLINTON CASTLE.—The Lugton water forms the boundary line between the parishes of Stewarton and Kilwinning for a considerable distance, till in its southward progress it enters the beautiful park of Eglinton. After winding round the castle, it flows westward, dividing the deer-park from the main policies, and joins the Garnock where the highway from Irvine passes close to the boundary of this park. The ancient castle which stood on the site of the present magnificent mansion, was a strong baronial tower with additions of various dates. By failure of the direct line of the main branch of the Eglinton peerage, in 1796, the succession opened to Colonel Hugh Montgomery of Coilsfield—the 'Soger Hugh' of Burns' *Earnest Cry and Prayer*—who thus became the 12th Earl of Eglinton and Winton. Earl Hugh built the present castle of Eglinton, early in this century, and by his energy and enterprising schemes greatly improved the estates. He died in 1819, and his eldest son having predeceased him, the succession fell to his grandson, Archibald William (born in 1812). This was the hero of the famous 'Eglinton Tournament' of 1839, and also the eloquent chairman at the equally famous 'Burns' Festival' of 1844. He died unexpectedly at St Andrews on the closing day of the year 1860, when his son and namesake, the present Earl (born in 1841) entered on the succession. The finest forest trees in the parish are those of Eglinton Park : many of these, consisting chiefly of oak, elm, and beech, are of great size and unknown age.

The mansion houses of Montgreenan, Monkcastle, and Ashgrove are surrounded with thriving plantations of different ages, and a considerable portion of the parish is thus sheltered and ornamented. Monkcastle, Clonbeeth Castle, and Monkredding House, all in the northern parts of the parish, shew fine examples of old towers in picturesque decay.

PARISH OF ARDROSSAN.

The remains of the castle of the ancient Barons of Ardrossan, occupy a commanding position on a height which overlooks the town and harbour, and is supposed to have suggested the name of the parish. "Ard" is a Celtic prefix signifying *high*. "Ross" is the Gaelic for a *headland* or *peninsula*, and the diminutive "an" is added to denote that the height of the promontory is not great. The parish is bounded on the east by Kilwinning and Stevenston, on the north by Dalry, on the west by Kilbride, and on the south-west by the firth of Clyde. In respect of population it is nearly on a par with Kilwinning, which ranks third in the scale among the Cunninghame parishes. Ardrossan has a population of 7,221, with an area of 6,668 acres, while Kilwinning with about the same amount of inhabitants, embraces an extent of 10,929 acres.

From Ardrossan northward, the shore of Ayrshire attains a rocky character, and the district becomes hilly, abounding with considerable elevations or "knocks" as they are called; and as these approach the shore they terminate in steep banks bearing marks of having been at one time washed by the sea. Between the sea and the base of the hills the soil is light and sandy, and throughout the parish generally the ground is fit for the plough. This is rendered fertile by long cultivation, in the higher parts by draining and use of lime, and in the lower parts by the copious application of seaware.

The family name of the ancient Lords of Ardrossan is supposed to have been Barclay, but there has been some little controversy among genealogists as to this point. In old charters Christian names only are recorded, thus—"Arthurus de Ardrossan," "Fergus de Ardrossan," "Godfrey de Ardrossan." The last baron, leaving at his death an only sister, or only child, she carried the estate by marriage to the Montgomeries of Eglinton. An interesting legend concerning the disappearance of the last of the old barons is fondly preserved in the locality. He was designated the "deil of Ardrossan," in consequence of his daring feats of horsemanship, and these were accomplished by means of an enchanted bridle, obtained through secret compact with the devil. Going on a distant journey, Sir Fergus enjoined his lady regarding the care of his only son, a youth of tender years, that he should not be permitted to mount a certain spirited horse. This injunction was neglected: the youth unfortunately obtained access to the animal, and while riding him was thrown off and killed on the spot. The baron on his return slew the unhappy mother in a paroxysm of rage, and overwhelmed by his misfortunes, retired to the solitary shores of Arran, and took up his abode in the lonely tower of Kildonnan where he ended his painful existence. The name "Horse Isle" given to an islet about one mile to the north-west of Ardrossan, on which a late Earl of Eglinton erected a beacon-tower, may have some mysterious connection with the legend of Sir Fergus and the enchanted bridle.

The original site of the parish kirk of Ardrossan was in close proximity with the ancient castle. It was dedicated to St. Peter

and the Virgin Mary, and the foundations which may yet be traced, shew it to have been a simple oblong, 65 by 26 feet in extent. It was overthrown by a high wind in 1690, and never rebuilt; but from its materials a new parish kirk was erected about a mile inland, on the banks of the Stanleyburn, where the manse and glebe then existed. After a lapse of fifty years, the new church was abandoned on account of its inconvenient distance for the bulk of the parishioners, and a substitute was erected in Saltcoats; this fabric, reared in 1744, must have been of a very unsubstantial kind, for within thirty years thereafter it was taken down and rebuilt. The site of the church at Stanleyburn is still marked by the grave-stone of its minister, the Rev. Thomas Clark, who was buried within its walls. In the older burying ground at the castle very many old tombstones are still to be seen; and within the area of the church lies part of a monumental stone, on which is rudely sculptured a human figure in *relievo*, having two shields of arms laid over it. Antiquarians are at issue to decide whether this represents one of the ancient family of Montfode of that ilk, or the redoubted Barclay of the enchanted bridle.

The modern town and harbour of Ardrossan owe their plan and origin to the enterprise of Hugh, 12th Earl of Eglinton. In July, 1806, the foundations of the new harbour were laid, and in the year following, the famous baths of Ardrossan were projected on the Tontine principle. A splendid hotel was erected, and streets and crescents planned and built in uniform design, the streets being wide, and crossing at right angles, while the houses are of not less than two stories, and well finished. Around the fine sweeping bay which the sea forms between Ardrossan and Saltcoats, a crescent of handsome villas, uniform in line, but varied in style, has been formed, and an elegant building, called the Pavilion, is the occasional residence of Lord Eglinton. The town is 31 miles from Glasgow, by the G. & S. W. Railway, ship-building is carried on to a large extent, and there is besides a considerable general trade done in the town. From the harbour there are extensive exports of iron and coal, and most of the numerous summer visitors cross to Arran from this port.

Alexander, the 10th Earl of Eglinton, who in October 1769, was killed near Ardrossan in an encounter with Mungo Campbell, excise officer, was a great agriculturist. He had enclosed with massy stone and lime walls, about 150 acres of fine dry pasture land adjacent to the ruined abode of the old Barons. This area was divided into different enclosures for the feeding of horses and other domestic animals; besides which he introduced a number of the primitive Caledonian breed of cattle, which were retained in these pastures till about the year 1825, when they were sold off. This breed is supposed to be now extinct.

Saltcoats (as stated in our last chapter) stands partly in the parish of Stevenston, and partly in this parish. Its inhabitants number 4,624—being nearly 800 beyond the population of Ardrossan. They consist chiefly of sailors and weavers, shopkeepers and handicrafts-

men; the weavers form a large proportion on the Ardrrossan side, where, in 1837, no fewer than 450 looms were engaged in manufacturing for Glasgow and Paisley, and many families were employed in sewing muslins for the same markets; these, however, have considerably fallen off.

The chief landowners are the Earl of Eglinton, Cunninghame of Caddel, Carrick Moore of Corsewell, Brooks of Knock-Ewart, and Dunlop of Dunlop, but none of these reside in the parish.

ANTIQUITIES.—On Knock-georgan, a hill, upwards of 700 feet high, in the northern part of the parish, are to be seen the remains of an ancient camp, apparently of Danish origin, from its circular form and artificial mound. On the estate of Montfode there is an old baronial castle in picturesque ruins. The ancient family of that name disappeared within the last two centuries, and now the estate belongs to Mr. Carrick Moore, of Corsewell, a nephew of General Sir John Moore, the hero of Corunna. The Castle of Ardrrossan, already referred to, was a place of great strength in the days of Baliol, and, according to traditional story, was rescued by Wallace from the hands of the English. The hero with some twenty followers, came secretly to the neighbourhood by night, and set fire to a village at the base of the castle hill. The garrison seeing the flames, and not suspecting the enemy to be at hand, hurried out to quench the fire, when Wallace with his company rushed in, and having secured the gates, slew all the English as they returned, casting their bodies into the keep, which, from that circumstance, was called "Wallace's Larder." The castle is said to have been habitable so recently as the time of Cromwell, who is alleged to have destroyed it, and sent the stones over sea in boats, to build with them the fort of Ayr.

Our description of Kilwinning Parish embraces a curious account of the condemnation of Bessie Graham, in 1649, for the alleged crime of witchcraft. During the brightest period of the history of the Scottish Kirk—that is, from 1638 till the time of the Protectorate—the records of Presbyteries abound with notices of sorcery hunts and witch prosecutions. In 1650, Margaret Couper and Katherine Montgomerie, both of Saltcoats, were apprehended, tried, and put to death for alleged familiar intercourse with the devil, and consequent practice of the *black art*. The only evidence against the poor victims was "common bruit."

PARISH OF DALRY.

This is a large parish, ranking second in extent and population among those of the district of Cunninghame. It comprises 19,284 acres, a large proportion of which is under tillage, the ground in the valley of the Garnock being especially fertile. Etymologists tell us that Dalry is a Gaelic word, meaning the "King's Dale," from *Dal* and *Righ*, but we much prefer the more natural derivation—from Dal, a valley, and Rye, one of the streams in the parish, which latter meaning is countenanced by Chalmers. This drives us back,

however, to the prior question—‘Why was the stream so called?’—There are many *Ryedales* in this kingdom. It is an admitted fact that rye-grass is found in no greater perfection and abundance in Scotland than in this parish, and a considerable trade is carried on in the cultivation and preparation of rye-grass for seed. It is sold to dealers who convey it to the English markets, whence in the succeeding spring, it often returns to Scotland as English seed, and is circulated in other parts of the country. The parish of Dalry, therefore, with its many streams—the Rye among others—is well-named, and long may its pastoral swains take up the strain of the English vocalist,—

“My pretty Jane, my pretty Jane, the bloom is on the rye.”

It is no easy matter to define the shape of this parish, which is so irregular that while in one part near the centre it is not more than two miles wide, it extends in other directions from eight to ten miles in a straight line. Dalry is bounded on the north by Largs and Kilbirnie, on the east by Beith and Kilwinning, on the south by Kilwinning and Ardrossan, and on the west by West Kilbride. A northern portion of the parish, very hilly in character, makes an eccentric run between Kilbirnie and Largs, and by a strange turn into the latter parish, is nearly dis severed from its own territory.

RIVERS.—The parish is well watered by the Garnock and its tributaries. This river, after travelling through the whole length of Kilbirnie Parish from north to south, enters Dalry Parish at the Kilbirnie Station of the G. and S. W. Railway, and within half a mile of Kilbirnie Loch, whence by some geographers it is erroneously stated to have its source. The course of the river thereafter is nearly due south over a gravelly bed of about 20 yards in width with a declivity estimated at eight feet per mile. On its right bank the Garnock receives the waters of the Rye and Caaf, the former of which joins it a little above the town, and the latter about half a mile lower down. Rising in the parish of Largs, the Rye flows through a moorland country until about two miles above its confluence with the Garnock, when it enters, and rushes with impetuous haste through a dell of surpassing beauty—the Hyndog Glen—whose flowering banks of foliage and romantic glades have furnished food for the fancy of local artists and poets. Leaving this enchanting spot the river passes the clachan of Doggartland where are two woollen mills, and empties itself into the Garnock about a quarter of a mile above Dalry Station. On the Caaf there is also another choice morsel of the picturesque, when the river after a circuitous course through a grazing country, enters what is called the “Linn Bank,” a rocky well-wooded glen, about the centre of which the river leaps over a precipice some 34 feet high. Additional charm is lent to the naturally romantic aspect of the place by the ruins of an old flax mill on the right bank, the whole being a worthy rival of the Hyndog Glen for the attentions of the local genius. Still further down, the Garnock receives on its left bank the Bombo and Dusk. the former of which flows through the

policies of Blair House. "The windings of the Dusk (as Mr. Wylie in his "Ayrshire Streams" remarks) reveal beauties still more attractive. In a sequestered dell, at a romantic angle of the rivulet, Cleaves Cove is pointed out to the pilgrim. It obtains its name from a farm standing in the vicinity of some fame and considerable antiquity. A lighted lantern and a guide having been supplied at a wayside cottage, an aperture of some six feet high affords an entrance to the interior of the limestone rock. The explorer should lay aside the principal part of his apparel ere he tempts the recesses of the cave. At times penetrating some pent-up passage destitute of air and nearly closed with water and clay; anon creeping through close, cramped crevices; you suddenly emerge into a spacious hall. Waving the lantern to and fro, the crystallized rock, and the water dropping from the roof, sparkle with the brilliancy of fire-flies. The entire length of the Cave is little less than two hundred feet." To this description it may be added that the main or western entrance to the cave is situated below a vast overhanging rock. None of the rivers in the parish offer any inducement to the followers of the gentle art; fish, though at one time in great abundance, being now very scarce.

The great Scottish landscape painter, Horatio M'Culloch, was so charmed with this sweet bit of nature's handiwork that he spent nearly a month in the parish transferring it to canvas. One picture was afterwards sold to the Glasgow Art Union, and became the property of an east country gentleman.

The only eminences of any height are Baidland Hill, 946 feet, and Carwinning Hill, or perhaps more properly Caerwinning Hill, 634 feet. In this latter there was a mine sunk for copper, which, however, was not found in such quantities as to render the labour remunerative. In mediæval times it is said to have been the scene of a party conflict whence it derives its name. What is supposed to have been the site of an ancient fortification is also pointed out, its only title to credence being the probability of King Alexander encamping upon it when on his way to Largs, to resist the invasion of the Danes under Haco in the year 1263.

Passing now from the parish we proceed to make a few remarks upon the town itself.

TOWN OF DALRY.—Dalry is distant from Kilmarnock 14 miles, from Irvine seven miles, from Beith five, from Ardrossan seven, and from Glasgow $22\frac{1}{2}$ miles upon the common highway of Ayrshire—the Glasgow and South Western Railway. It is finely situated upon a considerable eminence on the west side of the Garnock, between the confluence of the Rye and Caaf with that river. From the south-east it has a picturesque appearance, and standing as it does at the mouth of the valley, commands an uninterrupted view to the north-east of great extent. The town is very compactly built, all the houses being constructed of freestone, and though without any pretence to architectural beauty, there is about the *tout ensemble* a pleasing aspect of solidity which is seldom found in country towns. There are nine streets, besides lanes, the

whole of which may be said to branch off from the square or as it is naturally called the Cross, on the east side of which are the Clydesdale Bank and the Townhouse, both very chaste buildings. The latter of these was erected by private subscription of the leading heritors in 1853, and is used for public and parochial meetings, as well as the Public Reading Room and Library. The principal attraction and ornament of the Cross is the New Parish Church, the foundation stone of which was laid with full masonic honours by Colonel Mure of Caldwell, Provincial Grand Master Mason of Ayrshire, on 10th May, 1851, and opened for public worship about two years afterwards. The church is built in the Gothic style from designs of David Thomson, Esq., Glasgow, at a cost of £6,000, and with its chaste interior, illuminated roof, and stained glass windows from the royal factory, Munich, is by far the most handsome church in the west of Scotland. Its spire which rises to 150 feet is graced with a clock, the gift of G. Fullerton, Esq., of Kerelaw, and in the belfrey hangs a bell (presented to the parish by James M'Cosh, Esq., Merksworth) of great strength and purity of tone.

Prior to the Reformation there were two chapels in the parish, one on a rising ground on the bank of the Garnock, about a mile from Dalry. The ruins of this chapel were to be seen about 80 years ago. The other chapel was distant about a quarter of a mile from the present church.

Chalmers in his *Caledonia* says, "The Church of Dalry belonged to the monastery of Kilwinning. The monks enjoyed the rectoral tithes and revenues, and a vicarage was established for serving the cure. In Bagemont's roll it is stated that in the reign of James V. the vicarage of Dalry was taxed £6 13s. 4d., being a tenth of the estimated value. At the Reformation the monks received £100 yearly for the rectoral tithes of the church of Dalry, which were levied for the payment of the annual rent. The lands which belonged to the church were acquired by the Earl of Eglinton after the Reformation. Before the year 1610 the patronage of the church was acquired by John Blair of Blair, the proprietor of the adjacent barony of Blair. His son, Bryce Blair, obtained in May 1616, a lease of the tithes of the church of Dalry from Archibald Spottiswoode, who was then the Commendator of Kilwinning."

The first church after the reformation stood about half a mile south-west of the existing one, while the first church on the present site was erected in the year 1608, rebuilt in 1771, and taken down 1871 to make way for the present elegant structure. Two stones with the dates 1608, and 1771, may be seen in the west wall of the new church.

Besides the parish church, there are others belonging to the United Presbyterians, Free Church and Roman Catholic bodies, all of which command a good attendance.

The population of Dalry parish was in 1701 about 2,000, and it gradually increased till in 1831 it was 3,739. Thereafter the increase became more marked and rapid; in 1841 there were 4807 inhabitants; in 1851, 8852; and the culminating point was reached

in 1861, when the census showed a population of 11,157. Owing to decline in the mining trade, the census of 1871 recorded a slight decrease, the numbers being 10,885, but since then, we believe there has been a considerable increase in the population.

TRADE, &c.—The maximum rental of the parish was reached in 1866, when it amounted to £57,715 19s.—the highest valuation yet attained by any parish in Ayrshire. Iron and coal mining afford employment to the great bulk of the male population. This is extensively carried on by the Eglinton Iron Company, and by Merry & Cunninghame. Iron mining took its rise in the parish about the year 1840, and reached its zenith in 1865, after which a marked decline took place in consequence of the very rich seam of Blackband Ironstone becoming exhausted. There still remain, however, vast quantities of clayband to exhume, and this is now being worked to a considerable extent by the above-named companies.

The manufacturing of woollen stuffs is largely carried on in the parish, there being at the Railway Station the largest mill of its kind in Scotland, where the carding and spinning of wool by Messrs. T. Biggart & Co. give employment to upwards of 500 hands. Besides this extensive concern, there is a large mill at Auchengree, and in the town and vicinity there are two or three small ones.

LOCAL GOVERNMENT.—Though Dalry is the centre of a large population, it can boast of no municipal government, nor has it even taken advantage of the general Police Acts. The lighting of the streets with gas is maintained by private subscription. Criminal and civil cases are, as a rule, adjudicated by the Sheriff in Kilmarnock, or in the Justiciary Circuit Courts at Beith. The local authorities superintend the sanitary affairs of the town, and recently they have authorised the introduction of water by gravitation: it is drawn from the slopes of Baidland Hill, and is expected to cost the parish a sum not less than £7,000. When this improvement has been effected, it will doubtless add considerably to the health and comfort of the inhabitants. The town is undoubtedly one of the healthiest in Scotland, the death-rate being only 17 per 1,000, notwithstanding the unfavourable character of the employments of the great mass of the inhabitants. A new Cemetery was provided a few years ago, situated a short distance to the west of the town, and a Fever Hospital, capable of accommodating 25 patients, was recently erected in the town.

AGRICULTURE, &c.—The farmers are a large, influential, and well-to-do part of the community, many of whom farm their own lands. Generally speaking, the soil is better adapted for the rearing and feeding of cattle than for the growth of white or green crops. The principal landowners are Captain W. F. Blair of Blair, the Earl of Glasgow, and the Earl of Eglinton; the first named of these is patron of the parish.

EDUCATION, LITERATURE, &c.—The education offered to the public of the town and parish is very superior of its kind: the Royal Commissioners paid a high compliment to the efficiency of the parish school, which is very largely attended. Besides the school of the

parish there are eight or nine others in various districts ; and for the amusement and recreation of the community a Bowling Green and Curling Pond has been provided, which in their respective seasons are largely resorted to. Above thirty years ago, the Post-office of Dalry was distinguished in having a poet of some reputation for its postmaster. This was James Stirrat, born in 1781, a short memoir of whom will be found in Mr. James Paterson's interesting work, called *The Contemporaries of Burns, &c.* His lyrics obtained considerable popularity, and some of his anniversary tributes to the memory of Burns were much admired. Some pretty verses of his were successfully set to music by R. A. Smith. They commence as follows :—

“ In life's gay morn', when hopes beat high,
 And youthfu' love's endearing tie
 Gave rapture to the mutual sigh,
 Within the arms of Mary,
 My ain dear Mary,
 Nae joys beneath the vaulted sky
 Could equal mine with Mary ! ”

But for all Stirrat's devotion to Love, he chose to live a bachelor, and died in 1843, at the age of sixty-two.

The records and legends of the parish tell of men who, in their day, were more celebrated than the sentimental postmaster. Sir Bryce Blair was a great soldier among the patriots who distinguished themselves in resisting the usurpation of Edward Longshanks, and in later times, “Bonnie Willie Blair of Blair” earned reputation as the best swordsman in Scotland. In the reign of Mary, Captain Thomas Crawford, belonging to Dalry parish, was much praised for his clever capture of Dumbarton Castle. The fighting men of Dalry and other parishes of North Ayrshire, suffered severely at the battle of Pinkie, and a strange reminiscence of that slaughter crops up in the judicial records of a celebrated trial for witchcraft. BESSIE DUNLOP, a poor, weak-minded woman of this parish, was, in 1576, selected as one of the many victims of the ignorant zeal of those and much later times. Her case displays a marked identity with the alleged “spirit-media” of the present day. She affected to be able to cure diseases, and recover stolen articles, through information derived from the souls of deceased persons. In particular she was highly favoured with such revelations in her interviews with the ghost of “Tom Reid who had been slain at Pinkie,” in 1547. She had never known this hero in the body ; but she described his person and attire with great minuteness, and rehearsed in quaint style the various communications he had made to her in solitary places,—in particular she learned the name and position of her ghostly visitor, by his sending her with a message to his son, then a servant to the Laird of Blair ! Poor, deluded Bessie Dunlop was convicted of sorcery and witchcraft, in consequence of her candid admissions, and was burned at the stake after being “worried with a tight rape.”

ANTIQUITIES.—In connection with the operations of mining in the

neighbourhood a very interesting pre-historic monument has been recently removed. This was an ancient mound called "The Court-hill," in the vicinity of the town. Conical in form, with a flat top, and clad with the finest verdure, it was considered to be one of those "moats" frequently found in old localities in the south of Scotland, artificially constructed to be used as a Seat of Judgment. A little to the east of the moat, was formerly a huge stone, bored with sockets, in which the gallows was said to have been erected in early times. Before being removed and covered up, this mound was carefully inspected by some antiquaries of the district, who drew up an interesting report, which was inserted in the Transactions of the Society of Scottish Antiquaries, and some of the remains there found were deposited in their Museum in Edinburgh.

CUSTOMS, &c.—The "Creeling of the Bridegroom" on wedding occasions was a practice peculiar to the parish of Dalry. In older times when "Penny Weddings" were almost universal, the custom here was for all the neighbours to turn out on the morning after marriage and seize the happy or unhappy bridegroom and tie a wicker basket on his back, well ballasted with stones and earth, into which was placed upright a long broom with brush upwards. Thus equipped, he was forced to run the gantry, chased by all and sundries, and none but the bride was allowed to cut the cords and discharge him of his load; and according to her alacrity in relieving him, her satisfaction with her bargain was displayed. On returning to the house the fragments of the wedding feast were brought forth and consumed with the addition of fresh libations. The custom underwent great modifications in process of time, and now may be said to have lapsed into disusage.

WEST KILBRIDE.

This parish is bounded on the north by that of Largs; on the east by Dalry and Ardrossan; and on the west and south-west by the firth of Clyde. Directly opposite the centre of the coast-line lies the island of Little Cumbrae, which (*quoad sacra*) is attached to West Kilbride.

The name is obviously derived from St. Bride, a holy virgin in the Scotch calendar of Romish Saints; and a fair called "Brides-day," formerly held on the 1st February, and now about twelve days thereafter, has immemorially taken place in the village. The greatest length of the parish is six miles, and its greatest breadth four; but its general figure being triangular, or rather almond-shaped, measures not more than a mile wide at either end, while the sea-line on the west extends about eight miles. A great rocky promontory in the central part of the coast line is shaped like the hunch on a dromedary's back, and measures two-and-a-quarter miles from north to south, by one and a quarter in breadth. This promontory is terminated in the south-west corner by the ruins of Portincross Castle, built on a rocky peninsula, and is crowned by a celebrated precipice called in old writings "Goldberrie Head," and

now usually styled *Ardneil Bank*. This majestic natural wall, rising in some parts to 300 feet of perpendicular rock, is carried in a straight line along the water's edge, from which it is separated only by a narrow slip of green land, and extends to at least a mile in length. At its base the precipice is richly fringed with natural coppice, in which the ash, the oak, hazel, and hawthorn, are thickly interwoven; and farther up, grey lichens intermixed with ivy, and varied with large patches of golden-coloured vegetation, climb the steeps almost to the topmost heights. The general mass of these stupendous rocks consist of dark-red sandstone in horizontal position; but about midway up, the sandstone is surmounted by beautiful brown porphyry. This part of the precipice is divided into three deeply separated cliffs of equal height and uniform appearance which have long received the name of the "Three Sisters," or the "Three Jeans," as the sailors prefer to call them. In the statistical description of West Kilbride, drawn by the late John Fullarton, Esq., an heritor in the parish, he says in regard to these cliffs, that "viewed from the plain below, the effect is highly impressive and sublime; whilst to approach their terrific summit, the vivid description by Shakspeare of the Cliff of Dover is fully realized."

Ardneil Bay lies to the south of the promontory just described. This is a beautiful sandy crescent now lotted out for feuing purposes, affording an agreeable promenade and easy access for bathing to those who enjoy that healthful recreation. Farther south, until the adjoining parish is reached, there are several similar bays of smaller dimensions. The higher portions of the parish lying to the north and east of the great promontory, embrace the properties of Southannan and Crosby, which were disjoined from Largs about 1650, and annexed to Kilbride. On the other hand the lands of Monfode, Knockewart, and Boydston, originally forming the southern and eastern part of West Kilbride, were at the same time cut off and annexed to Ardrossan, the latter only *Quoad sacra*. Tradition asserts that on the hill of Goldberry, at the time of the Norwegian invasion, a detachment of the army of Haco was attacked and routed by a body of Scots, led by Sir Robert Boyd, progenitor of the Kilmarnock family, and from this some suppose they added the "Goldberry" as a motto on their shields. Along the banks facing the sea-beach, particularly at Boydston, Glenhead, and Seamill, are seen a chain of little eminences called "Castle Hills," supposed to be the remains of a primitive class of fortlets. These are placed at unequal distances, from half-a-mile to a mile-and-a-half apart—all constructed in the same manner, and of very limited dimensions. Conjecture assigns these structures to the era of the Danish incursions; but they may belong to a still higher antiquity. The Castle of Portincross, long a seat of the Boyd family, is still somewhat entire, although it has for ages been in a ruinous condition. The early Stuart Kings in passing to Dundonald and Rothesay, were wont to cross the channel at this point, and occasionally rest, it is said, within its walls; but whether this refers to the old castle on the top of the *auld hill*, the foundation of

which may still be traced, is a question not easily solved. Some royal charters exist bearing to have been signed at "Ardnele."

One of the large ships of the Spanish armada of 1588, after the dispersion of that formidable fleet, having found her way into the firth of Clyde, ultimately perished close to the old castle. One iron cannon, out of many, recovered from the sunken vessel, still lies on the beach at Portincross: this estate now belongs to E. H. J. Craufurd of Auchinames, who has an elegant cottage near the old castle.

The inhabitants of the northern parts of Ayrshire appear to have had a considerable share as sufferers in the unhappy carnage of Pinkie, in 1547. From Kilbride, the lairds of Hunterston and Monfode, with many of their tenantry, fell in the fray. At Langside also, Robert Boyd of Portincross, with great numbers from this quarter, were present on the Queen's side. The offence thereby given to the successful party seems soon to have been remitted, and the Boyds taken into favour; for the whole of the church lands here were shared between the "Good Earl of Glencairn," and Lord Boyd. There were not many of the natives of this parish who joined the Covenanters during the times of the persecution, but during the strict times which preceded it, the minister of Kilbride, by name George Craufurd, was deposed by his presbytery "for worldly mindedness, and for selling a horse on the Sabbath day," Robert Boyd of Portincross, was one of the witnesses against him in the cause.

The parish-town, or village, lies in a finely-sheltered position on the Kilbride burn, in an agricultural district about half-a-mile from the beautiful sea-beach. Its population is 1,218, and that of the whole parish only 1,880: the industries carried on seem to be divided between agricultural pursuits and hand-loom weaving, together with muslin sewing. For a long time after the Union settlement, in consequence of the dearth of profitable employment, the inhabitants of the whole coast of Ayrshire devoted themselves greatly to traffic in smuggled brandy and rum, accompanied by its usual demoralizing effects. West Kilbride was no exception to the general rule. The parish contains above 10,000 square acres, nearly one-third of which is waste land, fitted only for pasture, and the natural adaptation of the arable portion of the soil obviously is to dairy purposes. Lime is frequently applied to the soil, but in consequence of the expense of conveyance, is not so commonly used for manure as sea-weed which is abundant, and very effectual when applied in a fresh condition.

Mr. Fullerton, already referred to, remarks that "the chief advantage of which this parish is susceptible, is as a sea-bathing station and coast residence, though hitherto very little has been attempted towards that object. The sea-shore all the way from the fine harbour of Ardrossan to Portincross northward, a reach of five miles, is in all respects peculiarly suitable for such a purpose. Bordering on the wide and open channel with a southern aspect, the beach is finely shelving and accessible; whilst

nearly all along, steep and picturesque banks give complete protection from the north and east." It may be noted farther that a new and tastefully laid-out cemetery is to be seen adjoining the village of Kilbride, in the middle of which is a high and chaste Monumental Structure in memory of Dr. Robert Simpson, Professor of Mathematics in Glasgow University—three-fourths of the expense of this monument was contributed by the late John Fullerton of Overton. A new and handsome church with a spire, has also lately been erected in the village on the site of the old church, at a cost of about 3,000. The spire is adorned with an elegant clock, the expense of which was raised by subscription.

The remains of many fine old castles and towers are situated within the parish. Besides that of Portincross already described, there exist the walls of the stately tower of Lawcastle, quite entire. It is beautifully situated on a steep eminence overlooking the village, and commands delightful prospects of the islands and firth to the westward. Crosby Castle, belonging, with its adjacent grounds, to E. H. J. Craufurd of Auchinames, is a picturesque object, near which, it is said, existed the original "Tower of Crosby," where Wallace found refuge with his uncle, Sir Ronald Craufurd, during the period of his outlawry. There is another *Crosby* in Kyle with which this incident has been associated, but apparently in error, for Crosby in Cunninghame undoubtedly was an inheritance of Craufurd, Sheriff of Ayr, whereas its namesake in Kyle belonged to the Fullertons. On the estate of Southannan in the northern portion of the parish, the family of Sempil had a splendid mansion, the ruins of which still remain. Lastly may be mentioned the old fortlet of Hunter of Hunterston, the lands of which have been possessed in the same line for several centuries. The modern mansion house and grounds have altogether a very unique and picturesque appearance.

ISLAND OF LITTLE CUMBRA.—This island lies about a mile and a half west of Ardneil Bank, its surface measuring about one and a quarter square miles. Although ecclesiastically attached to West Kilbride, it is politically a portion of the shire of Bute. It rises from 500 to 600 feet above the level of the sea, extends to nearly 700 acres, and is the property of the Earl of Eglinton. An old light-house crowns its summit, and a burying-ground lies eastward nearer the shore. On an islet at the side are still found the remains of a castle, which, during Cromwell's hostile visit to Scotland, was occupied by the Earl of Eglinton as a place of retreat. At the northern point of the island are some large "barrows" (partly opened in 1813), in which were found steel helmets and other remains, bones, &c., supposed of the warriors who fell at the battle of Largs in 1363. The remains of an ancient chapel and tomb of its patron saint, called St. Vey, still exist on the island. For at least a century back the isle has been used chiefly as a rabbit warren, about 450 dozen of which are taken annually. A few sheep and some young cattle occasionally graze upon it.

PARISH OF LARGS.

This parish forms the northern extremity of the county of Ayr in its western side. It is divided from Renfrewshire for upwards of two miles by the *Kelly Burn*, flowing westwards into the sea at Kelly Bridge. Farther east the boundary is marked by the *Rowtin Burn*, which flows in a north-westerly direction from the Hill of Stake, and disappears in the Renfrew border, near a place called "the back of the Warld." In old maps this spot is named "the Ferry de Keith," and on the west side of it the *Kelly Burn* takes its rise. This is the locality of one of the raciest ballads of Burns, and few Scotchmen, while perambulating the lang glen through which the burn flows, can refrain from whistling the old familiar air—

"Hey, and the rue grows bonie wi' thyme."

The Firth of Clyde for nine miles forms the western boundary of Largs parish, which is divided, on the south, from West Kilbride by *Fairly Burn*, and from Dalry parish by *Brothlee Burn*. On the east, the Rye Water divides Largs from Dalry, and farther north, a mountain range is the chief boundary on that side from Kilbirnie parish. The shape of Largs parish is a pretty regular square—oblong upright, as viewed on the map, comprising 21,850 acres. The population at last census was above 4000.

Etymologists have thrown no light on the origin of the peculiar name of the district. The Irish-Gaelic word "Learg" signifies a *plain*; but, with the exception of a fertile strip about a quarter of a mile wide, along nearly the entire extent of the coast-border, the parish is anything but a plain, being composed of hills, many of which are of great height, the adjoining parishes on the north and east are of a mountainous character, and the hills seem to meet in a kind of general summit at the east boundary of Largs, from which the elevation gradually lowers in the direction of the sea. These slopes terminate, within a short distance from the shore, in abrupt declivities, producing a very picturesque effect, some of the breaks being almost perpendicular, as if suddenly caused by natural convulsion. No parish in the west of Scotland, and few in the Highlands, can afford such a variety of beautiful and romantic scenery; and notwithstanding the vast height of some of the hills, the whole are covered with verdure, affording excellent pasture to sheep and cattle. The quantity of heath is comparatively small, and it appears from indubitable marks that cultivation at some remote period had reached even the highest elevation. The Hill of Stake, which is the extreme eastern boundary of the parish, rises to the height of 1691 feet above the sea-level. Farther south on the same side, Irish Law and Knockside Hill, respectively, attain the height of 1576 and 1419 feet.

On the Gogo Water, near the sea, at a point about three miles north of *Fairly Burn* and six miles south of *Kelly Burn*, stands the

town of Largs, celebrated in Scottish history as the scene of an important battle with Norwegian invaders under King Haco, in October, 1263. Its population (2760) is largely increased during summer by the crowds who visit the locality as tourists, or temporarily adopt it as a desirable watering-place. The temperature of the town—protected as it is from east winds by its hilly background—is considered mild and salubrious. “The Baths” is a handsome erection, containing commodious hot and cold baths, and a spacious billiard and reading room. Few places afford greater facilities for sea-bathing: the whole coast is perfectly safe, and it is easily practicable to bathe at all times of the tide, a proper depth being attained by wading a few yards. The high grounds above the town afford very delightful prospects; and little more than a mile down the coast are the groves of Kelburn, the charming seat of the Earl of Glasgow. Immediately south thereof lies embosomed in trees the delightful village of Fairly, famed as a coast-retreat, and renowned for its pleasure yachts.

The island of *Mickle Cumbray*, upwards of three miles in length, by nearly two in breadth, lies directly opposite that part of the coast from the town of Largs southwards to Fairly Burn. Tradition asserts that King Haco’s ship was anchored for a few days after his disastrous defeat at the north-east point of the island. He attributed his disaster to witchcraft, and in order to appease the Scotch Furies, he had the mass celebrated on the island at a place called “The Lady.” Here were found, a few years ago, a considerable accumulation of ancient arms and armour. The Norwegian king died at Kirkwall, in his homeward route, and all contentions between his people and the Scotch were terminated soon thereafter by the marriage of a daughter of King Alexander of Scotland to Eric, the son and successor of Haco.

In a letter which appeared in the *London Times*, dated from Skelmorlie, at Christmas, 1873, an account is given by the writer (John S. Phene, F.S.A.), of his then recent examination of a celebrated tumulus not before explored, on the site of the celebrated battle, thus—“The sagas state that King Hakon the day after the battle buried his dead on the coast near a church. There are two mounds; the one forming the grave of the Norwegians is close to the shore, and the mound of the buried Scots is at some distance inland. The proprietor seemed to doubt these facts, holding that the western mound is either an artificially formed moat or court-hill, or else a natural mound cast up by the river Gogo on a delta formed by the present stream and a former outlet of the same water. History, however, records that on the day after the battle the Norwegians rowed ashore to bury their dead and burn their stranded ships. Accordingly, the result of the excavation was that the interior was found to consist chiefly of burnt clay and charcoal of oak, interspersed with fragments of copper or bronze plates and fastenings, with calcined bones, among which were found some human teeth. “The remains of the old church are very scanty; but an aisle of it still exists, as restored by Sir Robert Montgomery

of Skelmorlie, in which he was interred, beneath a beautiful mausoleum in the Elizabethan style."

The Skelmorlie aisle of the old church here referred to, with the monument and painted adornments of the ceiling, are still nearly in the same condition as when the latter were erected in 1793. It is unquestionably the most magnificent sepulchral design at present extant in the west of Scotland. A small hill above the mansion-house and grounds of Haylea is called the Castlehill, and the remains of old encampments are still traceable there. The eastern tumulus referred to in the communication above quoted is in this neighbourhood, and is called Margaret's Law, probably the corruption of some other name. Tradition has invariably pointed to this as the spot where those who fell in the conflict were buried. A rude stone pillar, which formerly stood near the Norwegian mound, was taken care of by Dr. Currie in 1823, and built into his garden wall, accompanied by a Latin inscription. These still remain. In Robert Aitkin's map of the parish (1829), two *Thor-Stones*, or "standing stones," are marked as existing, the larger one within a mile to the eastward of Killing-craig, on a height overlooking the turnpike road from Largs to Dalry and Kilbirnie, and the other about three miles farther east, near same road, on the Rye Water.

The principal mansions in the parish are Skelmorlie, at the northern extremity, with its very extensive grounds and plantations, reaching from *Kelly Burn* nearly two miles southwards, an ancient seat of the Montgomeries, and now the property of the Earl of Eglinton. About three miles south from Skelmorlie, and inland, near the highroad from Largs to Greenock is Brisbane, the seat of Macdougald Brisbane of that ilk, and also of Makerstoun, in Berwickshire. A considerable stream called the *Noddle* or *Nodsdales* flows through the whole length of the Brisbane estate. Kelburn, the seat of the Earl of Glasgow, lies towards the south end of the parish, near the coast. The grounds are of great extent and beauty, and now embrace the ruins of Fairly Castle, the ancient seat of the Fairlies. The picturesque use made of this old castle by Lady Wardlaw in her ballad of *Hardyknute* will be in the recollection of ballad readers. The ruins of the ancient castle of Knock, a seat of the Frazers, lies to the west of Brisbane, near the sea-coast. The estates of Hawkhill, Haylea, Blackhouse, Rowtin Burn, Noddale, Burnside, and many others would bear description if space would allow. We may observe that the last named estate, lying within a mile north-east of the town of Largs has recently become the property of Mr. David Cousin, late city architect of Edinburgh, who now enjoys honourable retirement there, after a lifetime of active industry in his profession.

PARISH OF KILBIRNIE.

The north-eastern boundary of this parish is that of Lochwinnoch, in Renfrewshire. The *Maich* water which proceeds from Misty Law, and empties itself into Kilbirnie Loch, forms the division line. On the east, Kilbirnie Loch forms the separation from Beith parish;

and on the south and west sides, the parish is bounded by those of Dalry and Largs. In extent it contains 10,335 acres, and its population counts nearly 5000. The lowest lying land in the parish is about 100 feet above the sea-level. The Hill of Stake, its highest eminence, is situated in its north-western confines: its height (as we stated under *Largs*) is 1691 feet, and *Misty Law*, upwards of a mile to the south-east from *Stake*, is 1624 feet high. The arable portion of the parish—lying in the north-east and south-west borders, towards Beith and Dalry, is somewhat level, especially in the latter direction; but generally the surface is varied with knolls and hollows. This fertile part may be about four miles long by a mile and half in breadth, and does not show any striking features, unless it be the bright expanse of Kilbirnie Loch and the shining course of the *Garnock*. That beautiful stream flows through its upper course from Hill of Stake, past the ruins of Glengarnock Castle, and skirting the town of Kilbirnie, it reaches Dalry parish, of which it forms the boundary-line for a considerable distance. The upland portion of the parish, to the west and north-west of that just described, rises somewhat rapidly, until it swells into wild pasture-lands beyond the reach of cultivation. In the words of Mr. Dobie, who supplied the description in the last Statistical Account, “these verdant uplands are succeeded by dreary tracts of moss and heath, and irregular ranges of dusky hills, in extent equal to fully one-third of the superficies of the whole parish; and, taken altogether, compose a region doomed alike by climate, inaccessibility, and soil, to hopeless sterility.”

There is no other village or small town in the parish except that called *Kilbirnie*, which is comparatively modern; for in 1792, when the first Statistical Account appeared, the writer of the notice of this parish states the population of the town at 300, and tells us that fifty years prior to that time it consisted of only three houses. Its population now is 3313, the chief employment of the inhabitants being work in cotton factories and in the mines. The town has a clean appearance, and had for a time the credit of being the smallest town in Scotland that is lighted with gas. The introduction of the Glasgow and South Western Railway, which passes on the east side of Kilbirnie Loch, has proved highly beneficial to the town, which is rapidly extending in the direction of the railway station, from which it may be distant nearly a mile.

The principal fair here is held on the third Wednesday of May (old style), and is considered the largest horse market in the west of Scotland. Burns' reference in one of his poems to the fact that he had a plough-horse that was purchased there, and which he characterizes as

“ . . . A Highland Donald hastie,
A rough, red-wud Kilbirnie blastie,”

has given rise to an anecdote of doubtful authenticity, which represents the poet as having personally attended the fair on the occasion of procuring it. That equestrian festival is called Brennan's

Day, which name is supposed to be a corruption of that of the patron saint from whom the parish is named—St. Bernard, or St. Brandane.

Kilbirnie Loch, which is situated within half a mile east of the town, is a beautiful sheet of clear water, a mile and half long by about half-a-mile broad. Its only outlet is the *Dubbs Water*, which discharges itself into Lochwinnoch Loch. It is well stored with pike, perch, trout, and eel, and occasionally is the resort of the wild duck and heron. The Loch forms part of the estate of Crawfurd of Kilbirnie, although that property does not bound above one-half of its length. Its old name was *Loch Thankart*, and it originally belonged to the Cunninghames of Glengarnock, although the right of rowing and fishing thereon gave rise to perpetual feuds between that house and the Crawfurd family; but the disputes were closed by marriage between the rival families, by which means Crawfurd acquired the barony of Glengarnock.

The stately ruins of the ancient mansion or “Place” of Kilbirnie are situated about a mile west of the town, and are of unknown age. The modern portion was built in 1627; but in 1757 the whole structure was dismantled by fire, on which occasion the Earl of Crawfurd, with his infant daughter and domestics, with difficulty escaped. From that time the beautiful grounds which surrounded the edifice were suffered to fall into hopeless decay. The most ancient portion of the ruins seem to be now the least dilapidated. The barony of Kilbirnie contains about 5500 acres, of which nearly 3000 are arable—meadow and woodland.

The ruins of Glengarnock Castle stand, about two miles north from Kilbirnie, on a precipitous ridge overhanging the *Garnock*. The walls exhibit neither arrow-slits nor gun-ports for defence, the presumption being that the castle was reckoned so secure, from situation and massiveness of masonry, as to be independent of the ordinary means of defence. Time, however—the great destroyer—is too strong an assailant; and it seems certain that, at no distant date, the bed of the *Garnock* will receive all that now exists of the ancient strongholds of the Cunninghames. The barony of Glengarnock consists of 1400 acres, of which nearly 1000 are arable or meadowland.

Of the river *Garnock*, Thomas Macqueen, the Barkip poet, sung sweetly, as follows:—

“Ages elapsed have seen thee glide,
 Thou lovely moorland river;
 Yet on thy undiminished tide,
 Wave after wave thy bubbles ride
 Majestical as ever.

And thou wert, ere Glengarnock's wall
 Had reared its feudal head;
 Thou sawest the glories of its hall,
 Thou sing'st the requiem of its fall
 When countless years have fled.”

The only resident laird of note in the parish is Mr. Cochrane, of Ladyland, whose modern mansion stands within a mile east of Glengarnock Castle. It was erected on the site of a former one, destroyed in 1815. The barony of Ladyland contains about 1800 acres, of which nearly one half are arable.

The most eminent man of this parish was Captain Thomas Crawford, of Jordanhill, sixth son of Lawrence Crawford, of Kilbirnie, and Helen, daughter of Sir Hugh Campbell, of Loudoun. His adventurous exploit of storming the Castle of Dumbarton, in 1571, has been celebrated in the *History of Sieges*. A fine monument in Kilbirnie churchyard shews where the gallant soldier and his lady were interred—the latter in 1594, and himself in 1603. When George, the last Earl of Crawford died unmarried, in 1808: the title became extinct, and the estates fell to his only sister, Lady Mary Lindsay Crawford. At her death, in 1833, the succession opened to George, fourth Earl of Glasgow, in right of his descent from Margaret, eldest sister of Viscount Garnock.

PARISH OF BEITH.

Chalmers derives the name of this parish from a Celtic word, signifying *Birch*. The names of such places as Woodside, Threep-Wood, Roughwood, Fulwoodhead, &c., indicate that at one time the district must have been extensively leafy, although it is bare enough now. It is bounded on the east by Dunlop parish, from which it is divided by the *Lugton*, on the south by Kilwinning and Dalry; Kilbirnie Loch bounds it on the west, and Lochwinnoch and Neilston parishes, in Renfrewshire, bound it on the north. In extent, it measures 10,678 acres, and its population is 6198. About 544 acres, disjoined in 1694 from Neilston parish and annexed to that of Beith, lie in Renfrewshire.

The highest elevation in the parish (CUFF HILL, 652 feet above the level of the sea), is in the north-eastern part thereof. From this point the land gently slopes southward and westward, the lowest elevation being Kilbirnie Loch, which stands 90 feet above the sea-level. The surface consequently does not present the varied features of hill and dale, nor any of those picturesque attractions which are observable in other parishes of Ayrshire.

The town of Beith, containing a population of 3707, stands on an eminence in the western division of the parish, about one mile from Kilbirnie Loch, and commands a fine view of the surrounding country. Its Town House was built by subscription in 1817, and as the parishes of Dalry, Kilbirnie, and Beith are included in what is termed "the District of Beith," Justice of Peace Courts, Road-trustee meetings, and Circuit Small-Debt Courts are held in the town of Beith, and give it a corresponding importance. It is distinguished beyond most towns of its size by the wealth of not a few of its inhabitants. Weaving, tanning, cabinetmaking, and shoemaking are its chief industries.

Like most other parishes in Ayrshire, Beith has its own peculiar patron-saint. So early as the 9th century Saint Inan, a distinguished confessor, whose principal abode was at Irvine, was selected by the people of Beith as their Father-in-God, and the Saint seems to have approved the choice by frequent visits paid to them. On the Cuff Hill is shewn a remarkable cleft in the rock, formed like a seat, which is termed St. Inan's Chair; and at a short distance therefrom is an excellent spring of water, called St. Inan's Well. The Saint's birthday is annually celebrated by an important fair, held on 18th August (old style), vulgarly named "Tennan's Day," shewing a common abbreviation of the word saint, produced by sounding only the final letter and prefixing it to the christian name of the patron.

On the north side of the same hill there exists a rocking-stone of considerable size, which used to be capable of being set in motion by a single touch. Several remains of great antiquity have been exhumed from this hill, and even its name seems to point it out as a distinguished place for Druidical worship in former times. Stonehenge, the most noted locality in Britain as a temple of the Druids, was called "Kyveoth" or "Cuffeoth" in the ancient language of the Celts. That name, signifying "Holy Place," bears a strong affinity to that of the remarkable hill in Beith now referred to. A little eastward of the town of Beith is a good specimen of a moat, or moot-hill, used in primitive times as a seat of Justice. It forms part of what is popularly called the "Hill of Beith."

Originally, the parish consisted of two grand divisions—the Barony of Beith and the Lordship of Giffen. The stream called the *Powgree* formed their dividing boundary, and that of Giffen, being the east division, was the more extensive of the two. That of Beith was given by the De Morvilles to the monastery of Kilwinning, and the lordship of Giffen, after various destinations, eventually reverted to the Crown, from which it passed to the Eglinton family, who parted with it to a variety of owners. The ruins of the ancient Castle of Giffen overhung the north side of the highroad from Beith to Dunlop, at a distance of three miles from the former town. These interesting remains were blown down by a gale in 1838.

The principal seats in the parish are Caldwell House (Colonel Mure), a fine mansion in the neighbourhood of Loch Libo, designed by Adam, the celebrated Scottish architect; Woodside, in the northern boundary of the parish, an ancient seat of the Ralstons of that ilk, now belongs to Mr. Patrick, of Roughwood. Hazlewood Castle, in the centre of the parish, still exists in ruins. Here was born Alexander Montgomery, celebrated as a poet of the sixteenth century; and it may be assumed as the locality of Richard Gall's song, "The Hazelwood Witch," beginning as follows:—

"For mony lang years I hae heard frae my grannie
 Of brownies and bogles by yon castle wa',
 Of auld withered hags that were never thought cannie,
 And fairies that danced till they heard the cock crow:

I leugh at their tales, till last week i' the gloamin',
 I daundered alane down the hazelwood green,—
 Alas! I was reckless, and rue sair my roaming,—
 I met a young witch wi' twa bonie black een."

Immediately to the west of Hazlewood is Trearne House and beautiful grounds, formerly belonging to Dr. Robert Patrick, H.M. Inspector-General of Hospitals, who died in 1838. In the north-east confines of the parish stands Threepwood House, (John Love, Esq.) Mr. Humphrey Fulton, the introducer of silk manufacture into Paisley, was born at Threepwood, in 1713. He also established a manufactory at Beith in 1777, at which 300 silk weavers were employed. It would be a glaring omission, while referring to distinguished personages of this parish, did we omit to mention the name of James M'Connell, who fought the battle of standard orthodoxy against Alexander Fergusson, minister of Kilwinning, whom he libelled for heresy before the Irvine presbytery. The minister died in 1770, before the case was finally disposed of. An account of the prosecution is contained in the *Scots Magazine* of the period, and two pamphlets (now become very rare) were published by his opponent on the points at issue: these display some acuteness, as well as a burning zeal for standard theology. M'Connell had been a soldier, and after a long service abroad was discharged, and about 1750 he married and settled as a teacher in Beith, where he was also appointed town-drummer, constable, and sheriff-officer.

PARISH OF DUNLOP.

The prefix *dun*, signifying a fortified height, applied to the other syllable of this name, seems to indicate that the parish was so named from an ancient fort called Dunlop or *Dunluib* Castle, that was erected on the site of the present parish kirk, on a rock or eminence which is nearly encircled by the bend of the river *Glairert*, helped by the confluence of a small tributary stream.

The parish, which is oblong in form, is about seven miles in length by two in breadth, and contains 6078 acres, besides which, the parish is augmented by 1100 acres in Renfrewshire that have been annexed to it. On the west, it is bounded by Beith parish, the *Lugton* flowing between them the whole way; on the south and east, it is bounded by Stewarton parish; and on the north, by Neilston parish in Renfrewshire. The entire population is 1160.

Although every portion of the parish is considerably above the level of the sea, the lowest level being at Thorn, in the south-west corner—the ground nowhere rises to any considerable eminence. Craignaught, in the north-east corner, is about 800 feet high, and at Thorn the elevation is 300 feet. The surface everywhere presents an uneven undulating appearance, and remarkably bare through want of foliage. Only at Dunlop House, on its eastern border, and about the grounds of Caldwell House, in the north-west corner of the parish, have trees been planted to any extent. Consequently, owing

to its considerable elevation, unprotected by foliage, the temperature is colder than in most of the districts of Ayrshire. Formerly there was a loch at Halket, extending to about ten acres. This was drained at the joint expense of the conterminous owners, and the result has been very beneficial in improving the temperature there.

The village of Dunlop is too small to be placed on the list of towns. No part of it shows any mark of antiquity, with the exception of the Schoolhouse, which bears date 1641. It was founded and endowed by Viscount Clanboyes, "in love for his own parish, in which his father, Hans Hamilton, had been pastor for 45 years, in King James Sixth's reign."

The parish kirk that existed at the period when Burns was wont to visit the Dunlop family at Dunlop House, was removed in 1835, when the present erection was built on same site. The Mansion House of those days also—which was of considerable antiquity—was taken down in 1833, to make way for the present splendid structure, in the old English style, designed by Thomas Hamilton, the architect of the Burns monument near Ayr. When Burns, about the close of 1788, commenced house-keeping in real earnest at Ellisland, Major Dunlop, son of his esteemed correspondent, presented him with a beautiful Ayrshire quey, "to help and to adorn his farm-stock." The poet, in acknowledging the gift to Mrs. Dunlop, thus wrote:—"As I received this present on Hallow Day (12th November), I am determined annually, as the day returns, to decorate her horns with an ode of gratitude to the family of Dunlop." His intimacy with that family did not drop after he left Ellisland; for in one of his letters to Mrs. Dunlop, dated from Dumfries in December, 1792, he says, "I shall be in Ayrshire, I think, next week; and if at all possible, I shall certainly have the pleasure of visiting Dunlop House." It is lamentable, however, to be made aware that Mrs. Dunlop's friendship for the poet was too fragile to stand the test of that political obliquity which fastened on Burns, and helped to darken the closing years of his life. We know from his printed correspondence that he continued from time to time to write to her, without receiving any response, and that nearly the last use he made of his pen was to address a note to her, protesting against such unmerited neglect—"Your friendship, with which for many years you honoured me, was a friendship dearest to my soul. Your conversation, and especially your correspondence, were at once highly entertaining and instructive. With what pleasure did I use to break up the seal! The remembrance yet adds one pulse more to my poor palpitating heart. Farewell!!!" These affecting words were penned from Brow, on 12th July, and the writer died on 21st of same month. Dr. Currie was a relative of Mrs. Dunlop, and it is interesting to trace, in that respected biographer's work, vestiges of somewhat paltry attempts to cover the now remorseful reaction in Mrs. Dunlop's position towards Burns—or, at all events, to save her from the public charge of having deserted the poet when his back was at the wall. He added a footnote to the letter of Burns just quoted, alleging that the poet in the interval of that expiring nine days "had the pleasure of receiving a

satisfactory explanation of his friend's silence." The poet's widow often referred to this statement as being utterly false : but more than this, in arranging and publishing Burns' letters to Mrs. Dunlop, he post-dated several of the later ones, to prevent the reader from discovering the interruption of the correspondence during the poet's latter years. For instance, a letter which he boldly dates "20th and 29th December, 1795," is, from internal evidence, found to be a letter of 1794. Another letter of the poet, which the biographer as boldly dates "15th December, 1795," is in like manner from internal evidence, seen to be a production of 1793. But, enough of this ! Mrs. Dunlop was a lineal descendant of a brother of Sir William Wallace, and she could not help being less courageous than her great ancestry. She did what she could to remedy her desertion of the poet, by joining with the world after his death in shewing kindness to his family. Her daughter, Mrs. Perochon, was devoted in her attentions to Burns' widow, who dined with her every Sunday in Dumfries ; and when the poet's remains were removed from their first resting-place in St. Michael's churchyard to the mausoleum prepared for his final place of sepulture, she secured the deserted lair for herself, and according to directions in her latter will, now occupies the spot where the poet's remains reposed for eighteen years.

The produce of the dairy has long been the chief object of attention in this parish. All the cheese manufactured in Ayrshire, of unskimmed milk, passes by the general name of "Dunlop Cheese." Prior to the close of the seventeenth century, it was reckoned wasteful to make this article from fresh milk. The newer practice is said to have been introduced by one Barbara Gilmour, who at that period came to reside in Dunlop parish, and gave a local habitation and a name to that branch of rural industry. It is a pity to see the traffic in this very superior article of food elbowed out of modern markets by chalky Cheddars, and pungent American, mouth-blistering stuff, bearing the name of cheese !

PARISH OF STEWARTON.

The whole district of Cunninghame being in ancient times claimed as Crown property, was from time to time bestowed in larger or smaller portions on powerful barons, for certain royal reasons. The parish of Stewarton was erected into a separate lordship, and in 1283 was vested in the family of James, High Steward of Scotland ; and hence its title of "Steward's-toun." It is bounded on the north-east by the parishes of Neilston and Mearns in Renfrewshire ; on the east, it is bounded by Fenwick parish ; on the west, by Dunlop and Kilwinning ; and on the south, by Dreghorn and Irvine. Its greatest length is ten miles, its breadth being from two to three miles. It comprises 13,626 acres, and its population is 4,478.

The town of Stewarton is very neatly and regularly built, on the right bank of the *Annick*. It lies five miles due north from Kil-

marnock, and two miles due south of the village of Dunlop. A new branch of railway happily connects Glasgow with Kilmarnock by that route. Its inhabitants amount to 3299; and for its prosperity it is chiefly indebted to its extensive woollen manufacture—in particular, the bonnet-making trade which is the largest in Scotland. In the immediate vicinity of the town, the *Swinsey*, the *Corsehill*, and the *East Burn*, fall into the *Annick*, which again is joined by a considerable stream called the *Glazert*, at a place called the Water-meetings, about four miles below the town. In 1833, a mineral spring of some repute was discovered in the property of Mr. Cunningham of Lainshaw, about two miles west from Stewarton, and has been enclosed in a tasteful form; a keeper also being appointed for it.

The seats of landowners most deserving of notice are those of Mr. Cunningham just referred to, who is the chief heritor in the parish; Mr. Kerr of Robertland; Colonel M'Allister of Kennox; and William Broom, Esq., of Girgenti. The ruins of Robertland Castle, the ancient abode of the Cunninghams of Robertland, are picturesquely situated behind the modern mansion. The ruins of Corsehill and Auchenharvie, former seats of the Cunninghams—a branch of the powerful Cunninghams of Kilmaurs, are also within the parish.

Among other men of note connected with Stewarton, may be mentioned David Dale, the celebrated cotton-spinner, who became the father-in-law and partner in trade of Robert Owen, the founder of the Social System. Dr. Robert Watt, compiler of the celebrated work called the *Bibliotheca Britannica*, was a native of this parish. In the region of literature, the name of John Gilmour, who died in 1828, at the age of eighteen, while pursuing his studies at College, must not be omitted. Immediately after his death his "Poetical Remains" were published in a small volume, at Paisley. The following extract from that work will fitly close this article:—

STEWARTON.

"O how I love thee, lovely village, where
 Our 'bonnet-manufacture' boasts its rise;
 For winding Annock, tuneless streamlet, there
 Received me oft o'er head, and ears, and eyes:
 Aye! there I loved to lave my boyish frame,
 While moments passed unheeded as they came!

Unsung, alas! though Annock's waters flow.
 Flow thou with them, my unpretending strain;
 Else may my bosom never, never know
 The raptures of celestial song again!
 For there, in boyhood's first unconscious glow,
 My lot was cast among the madcap train:
 But certes, far the meanest slave, I ween,
 To carol in rude lays my native scene."

It remains but to recall the fact, that the young women of Stewarton are celebrated in Scottish minstrelsy for their charms. A very lively and popular old air is named "Stewarton Lasses."

The only connection between Burns and this town that occurs to the writer's recollection, is the circumstance that Robert Burness, brother of the poet's father, resided in Stewarton for some years; and in particular at the date of William Burness' death, in February, 1784. A letter of his, written from Lochlea to his nephew, James Burnes, writer, Montrose, on the 17th of that month—the funeral-day of the poet's father—is preserved in the Burns Monument, at Edinburgh. He apologises in a postscript for imperfections of penmanship, on the ground that "he is sorely troubled with a *hoast*." This same "Uncle Robert" died in the poet's house at Ellisland, in January, 1789. His daughter, Fanny Burns, was taken care of by the poet, and ultimately was married to a brother of Jean Armour. His son, William, was bound an apprentice mason to Jean's father.

GENERAL INDEX.

	PAGE
Crawfurd, George, the last earl of	- 108
Crawford, Robert, bookseller and author,	54
Craufurdland Castle,	- 58, 62
Cree Water,	- 13
Creeling the bridegroom; old custom of	99
Crosby, Tower of	- 102
Cuff Hill, in Beith,	- 108
Cumbrae, Little Isle of	- 99, 102
----- Mickle Isle of	- 104
Currie, Dr., the biographer of Burns, a relative and protector of Mrs. Dunlop, of Dunlop,	- 111

D

Dale, David; a native of Stewarton parish,	- 37, 113
Dalry; origin of name,	- 93
Dalzell, General,	- 72
Darvel, Village of	- 61
Dean Castle,	- 41, 43, 57
Dean Park; Reform meeting, "Deil's wind,"	- 53
De Morville Family,	- 40, 75, 77, 78
Dickson, Rev. David, of Irvine	- 1, 19
Dissent from Established Kirk, in 1739,	- 74
Divine right of Presbytery,	- 22
Douglas, Heron & Co.'s Bank,	- 36
Drinking Cup; memorial of Jas. Montgomery,	- 83
Dobie, Mr. William, of Beith,	- 106
Dreghorn, parish and village,	- 77
Drumclog, Battle of	- 60
Drumtee Water,	- 71
Dubbs Water,	- 107
Dumbarton Castle, storming of	- 108
Dunaverty, massacre at	- 67
Dundee, Viscount,	- 60
Dunlop, or <i>Dunluib</i> Castle,	- 110
----- Mrs., of Dunlop; her desertion of Burns,	- 111
----- House; fine modern mansion,	- 111
----- Cheese; named from parish,	- 112
----- Bessie; condemned for witchcraft,	- 98
Dunton Water,	- 71
Dusk Water,	- 94

E

Eglinton Castle and Park,	- 90
----- Iron Company,	- 97
----- Earl of, slaughter of Alex., 10th	92
Eldership of the Kirk,	- 24
Ewart, Sergeant, of the Scots Greys,	- 3

F

Faile Water,	- 9
Fairlie House,	- 41
Fairly Burn,	- 103
Fenwick, parish and village,	- 67
----- origin of the name,	- 41
----- martyrs,	- 69
----- visions,	- 71
Fergus, 1st King of Scots,	- 17
Fergushill, John; a martyr,	- 70

	PAGE
Fergusson, Rev. Alex., of Kilwinning,	- 110
Ferguson Bequest,	- 80
Ferry-de-Keith,	- 103
Fendal system in Ayrshire,	- 18
Fever Hospital and Infirmary in Kilmarnock,	- 46
Findlay, David; a martyr,	- 63
Findlay, Dr. Robert, prof. of Theology,	- 55
Fleming, Thos., a covenanter; his grave,	67

G

Galston Moor,	- 61
Galt, John, novelist,	- 80
Garnock River; alteration in its course,	84
----- remarkable leak in channel,	- 83
----- Macqueen's poem quoted	107
Garrier Burn,	- 76
Gemmel, Peter; a martyr,	- 70
Giffen, Lordship of; Castle of	- 109
Gilmour, Barbara; introducer of Dunlop cheese into parish of Dunlop,	- 111
Gilmour, John, poet, Stewarton, quoted	113
Glasgow, George, 4th earl of,	- 108
Glaizert, a stream of Stewarton,	- 113
Glenapp; south extremity of Ayrshire,	- 2
Glenbuck; eastern extremity of do.,	- 2
Glencairn, the Cunninghames of	- 41
Glencairn, William, 9th earl of; his monument at Kilmaurs,	- 75
Glencairn, "Old Place" of	- 76
Glengarnock Castle,	- 106
Glen Water,	- 61
Gogo Water,	- 103
Goldberry—motto of the Boyds of Dean,	43
Goldberry Head, <i>alias</i> Ardneil Bank,	- 99
Goldie, John—"terror o' the Whigs,"	- 51
Grougar, Estate of	- 41
Guthrie Church at Fenwick,	- 68

H

Haco, King of Norway, and Battle of Largs,	- 104
Halket Loch, in Dunlop, now drained,	- 111
Hamilton Hans, parish minister of Dunlop,	- 111
Hamilton, Patrick, martyr,	- 19
Hardyknute and Lady Wardlaw,	- 105
Hareshawmuir,	- 71
Hastings, Lady Flora,	- 65
----- Marchioness of, and Loudoun,	65
Hazlewood Castle—"The Hazlewood Witch,"	- 109
Headship of Christ; a favourite dogma of the Kirk,	- 31
Henderson, Alex., the Kirk reformer,	- 19
Henri, Mrs., a daughter of Mrs. Dunlop,	96
Hills of Ayrshire; respective heights,	- 14
"Holy Fair" of Burns,	- 47
Horse Isle, off Ardrossan,	- 91
Howie, John, of Lochgoin,	- 70
Hugh, 12th Earl of Eglinton—"Soger Hugh,"	- 90
Hunter, of Hunterston,	- 102
Hyndog Glen,	- 49

GENERAL INDEX.

I		M	
	PAGE		PAGE
Inglis, Capt. Peter, scourge of the Cove-		Maich Water, - - - - -	105
nanters, - - - - -	62, 69	Mackinlay, Rev. Dr., of Kilmarnock, -	47
Irish Law; a mountain in Largs, -	103	M'Connal, James, town-drummer, Beith,	110
Irvine Burns Club, - - - - -	81	M'Christie, Thos. Y., barrister, London,	55
— old school and new academy, -	79	M'Kay, Archibald, poet and historian,	
Irwyne Water; origin of its name, -	4	Kilmarnock, - - - - -	53
— its various tributaries, -	6	M'Kie, James; his fac-simile of Burns'	
J		first vol., - - - - -	54
Jock's Thorn, in Kilmaurs, - - - - -	75	M'Leod, Rev. Dr. Norman, of Loudoun,	67
Johnston, Professor, author of <i>Chemistry</i>		Manufactures of Kilmarnock, - - - - -	56
of <i>Common Life</i> , - - - - -	55	Martyrs of Fenwick, - - - - -	70
Johnson's tour in the Hebrides, -	65	— (early Scots), John Kennedy, -	19
Jordanhill, Capt. Thos. Crawford of	108	— Patrick Hamilton, -	19
K		— (Covenant), Jno. Nisbet of Glen,	50
Kelburn Groves, - - - - -	104	— John Ross, - - - - -	50
Kellyburn Braes, - - - - -	103	— John Shields, - - - - -	50
Kennedy, John, political writer and poet,	53	— Matthew Paton, - - - - -	63
Kennedy, John, of Ayr, early Scots martyr	19	— David Findlay, - - - - -	63
Kilbirmie Loch, elevation of - - - -	107	— James Wood, - - - - -	63
"Killie, Auld," - - - - -	45	— James Nisbet, - - - - -	63
Kilmarnock Water traced to its source,	7	— Captain Nisbet, - - - - -	63
Kilmaurs; its cutlery, - - - - -	73	— Captain Paton, - - - - -	70
— its old Town-house and old		— James White, - - - - -	70
Well, - - - - -	75	— John Fergushill, - - - - -	70
Kilwinning Lodge of Freemasonry,	88	— George Woodburn, - - - - -	70
"King James" or "King Jesus," -	20	— Peter Gemmill, - - - - -	70
"King Log" or "King Stork," -	28	— James Blackwood, - - - - -	80
Kingswell Inn, - - - - -	72	— John M'Coull, - - - - -	80
Knockentiber, in Kilmaurs, - - - -	76	Men of Ayrshire, Robert Chambers' re-	
Knockside Hill, - - - - -	103	marks on, - - - - -	3
Knox, John; his Ayrshire visits, -	19	Minnoch Water, or "King Jesus," -	13
"Kyle for a man, Carrick for a cow,"	3	Misty Law, - - - - -	106
Kyveoth, or "Cuffeoth," Stonehenge,	109	Mitchell, James, covenanter, treatment	
L		of, - - - - -	29
Ladyland, Mr. Cochrane of - - - - -	108	Moat of Dalry, - - - - -	99
Laird Kirk of Kilmarnock, - - - -	45	Moira, Earl of - - - - -	66
Lainshaw, Mr. Cunningham of - - -	113	Monkcastle, - - - - -	90
Lanfine, Brown of - - - - -	61	Monk's Well, at Kilmaurs, - - - -	75
Landsborough, Rev. David, - - - -	86	Montgomery, James, the Christian poet,	80
Lapraik, of Muirkirk, - - - - -	52	Montgreenan, - - - - -	90
Laurie, Rev. Dr. George, of Newmilns,	63	Moore of Corsewell, - - - - -	93
Laurie, Robert, Waterlooman, - - -	51	— General Sir John, - - - - -	93
Largs; doubtful origin of name, -	103	Morton, John, the Darvel Blacksmith,	63
Law, John; a covenanter of Newmilns,	63	— Thos., of Kilmarnock; his genius,	55
Lawcastle, stately ruins of - - - -	102	Moreville De, - - - - -	75, 77, 87
Library Hall, Kilmarnock, - - - -	46	— Maid; her Mount, - - - - -	77
"Lifters" and "Non-lifters of Kilmaurs,	74	Mount, mansion of, at Kilmarnock,	41
Lindsay, Rev. Wm., and his "Maggie		Muirkirk Ironworks, - - - - -	36
Lauder," - - - - -	48	Muir, Robt., wine merchant, Kilmarnock,	52
Little Blackwood, near Kilmarnock,	62	Murdoch, William, inventor of Gas-light,	37
Little, Janet, the poetical milkmaid,	67	Mure, Sir William of Rowallan, - -	59
Lochgoin House and Loch, - - - -	71	N	
Lollards of Kyle, - - - - -	18	Nevay, Rev. John, a Scots worthy,	67
Lord Mayor of London, Sir James Shaw,	55	New Kilmarnock Parish, - - - - -	67
Loudoun Castle, and Loudoun "Old		Newmilns Working Men's Institute,	63
Place," - - - - -	64	Newspapers of Kilmarnock, - - - -	55
Loudoun, Lord Chancellor, - - - -	64	Nick o' the Balloch, - - - - -	13
Loudoun Kirk and burial place, - -	66	Nisbet, Captain, a royalist persecutor,	70
Loudoun Hill, Battle of - - - - -	60	— Capt. Jno., a covenanting martyr,	63
Lugton Water, - - - - -	61, 108	— John, of Glen, a martyr, - - - -	50
		— James, a martyr, - - - - -	63
		"No King, no Bishop," - - - - -	21
		Noddle; a stream in Largs, - - - -	105

GENERAL INDEX.

O

	PAGE
"Old Place" of Loudoun, - - -	64
_____ of Kilmaurs, - - -	76
_____ of Kilbirnie, - - -	107
Ordination; Burns' poem so called, -	48, 72
Oliphant, Rev. James, of Kilmarnock, -	48

P

Papingo, shooting at the - - -	88
Parish School system, - - -	33
Paterson, Jas., of Kilmarnock, journalist, and author of various works, - - -	54
Patie's Mill, the Lass of - - -	62
Patrick, Dr. Robert, Inspector-General of Hospitals, - - -	110
"Patronage, wi' rod o' airn," - - -	48
Perchon, Mrs., a daughter of Mrs. Dun- lop; her regard for the memory of Burns, - - -	112
Philharmonic Society of Kilmarnock, -	46
Pinkie, Battle of - - -	98
Piper Heugh, near Stevenston, - - -	85
Polbeith Burn, - - -	59
Pont, Timothy, old historian of Cunning- ham, - - -	79
Portincross Castle, - - -	100
"Power of the Keys," - - -	21

R

Raasay, Flora M'Leod of - - -	67
Railway accommodation in Kilmarnock, -	56
Rabbits or conies of Cunningham, - - -	40
Ralston of Ralston, - - -	109
Ramsay, Allan, - - -	62
Ramsay, John, poet of Kilmarnock, - - -	53
Reformation period in Ayrshire, - - -	18
Reid, Adam of Barskimming; early re- former, - - -	18
Renwick, James, martyr, - - -	28
Revolution, settlement, - - -	32
Riccarton Village, part of Kilmarnock, -	42
Rivers of Ayrshire and tributaries, - - -	3
Robertland Castle, - - -	113
Robertson, the Cunningham topographer, -	80
_____ Rev. James, Kilmarnock, - - -	51
_____ Rev. John, Kilmarnock, - - -	48
Roman Camp, near Loudoun, - - -	60
Rouse's versified Psalms, - - -	67
Rowallan Castle and Mill, - - -	76
_____ James Mure Campbell of - - -	65
Rowtin Burn, - - -	105
Ruling Elders of the Kirk, - - -	23
"Rumble John," or "Black Jock," - - -	48
Russell, Rev. John, of Kilmarnock, - - -	47
Rye Water, - - -	94

S

Saint Bride, - - -	99
_____ Inan, - - -	109
_____ Margaret's Hill, - - -	64
_____ Marnock, - - -	41
_____ Maurice, - - -	73

	PAGE
Saint Monach, - - -	85
_____ Winning, - - -	86
_____ Vey, - - -	102
Saltcoats, town of - - -	92
Schaw, Andrew, of Polkemont, - - -	18
Scots Greys, dragoon regiment, - - -	3
Scots worthies, - - -	71
Sharp, Archbishop; murder of - - -	29
Shaw, Sir James; his statue and portrait, -	52, 81
Sillar, David, of Irvine, - - -	105
Skelmorlie Mausoleum, - - -	74
"Smeaton, Father" of Kilmaurs, - - -	54
Smith, Alexander, poet and essayist, - - -	43
Soulis, Lord, - - -	18
Stair, Lady, early reformer, - - -	106
Stake, Hill of - - -	92
Stanley Burn, - - -	37
Stewart, Professor Dugald, - - -	112
Steward of Scotland, - - -	113
"Stewarton Lasses," - - -	93
Stirrat, James, poet of Dalry, - - -	61
Strathavon, - - -	61

T

Table of Ayrshire hills, with relative elevations, - - -	14
Table of towns and villages of Ayrshire, with population, - - -	16
Table of parishes of Ayrshire, with ex- tent and population, - - -	38
Tam Samson; his shop and his grave, - - -	49, 51
Tannock, James and William, portrait painters, - - -	55
Templeton, John, great vocalist, - - -	55
Tennans' Day, - - -	109
Thankart Loch, - - -	107
Thomson, Jas., editor of <i>Kil. Miscellany</i> , -	53
Thor-Stones in Largs parish, - - -	105
Thrashing machine, introduction of, - - -	36
Threepwood House, - - -	110
Tournament at Eglinton Park, - - -	90
Town of Newmilns, - - -	62
Trearne House, - - -	110
Treesbank, - - -	41
Tributaries of Ayrshire rivers, - - -	8-12
Tumuli at Largs, explored, - - -	104
"Twa Herds" of Burns, - - -	47

W

Wallace, the hero of Scotland, - - -	17, 60
_____ his sword, at Loudoun, - - -	65
_____ his <i>Larder</i> , at Ardrossan, - - -	93
Watt, Dr. Robert, author of <i>Bibliotheca Britannica</i> , - - -	113
Waterhaughs, - - -	60
Witchcraft in Saltcoats, - - -	93
_____ in Kilwinning, - - -	89
_____ in Ardrossan, - - -	98
Wilson, John, printer, Kilmarnock, - - -	51
Woodrow, Church historian, - - -	29
"Woo Leddies" of Fenwick Muir, - - -	73
Working Men's Institution at Newmilns, -	63
Wreath, Ayrshire, - - -	54
Wylie, Wm.; his "Ayrshire Streams," - - -	61, 73