

JOHN HOWIE OF LOCHGOIN—AND FENWICK

BY THE REV. W. J. COUPER, M.A., D.D.

LOCHGOIN is a moorland farm about a couple of miles south of the road that leads from the village of Eaglesham in Renfrewshire to Kilmarnock in the Cunningham district of Ayrshire. It is distant from the former about five miles and from the latter about nine. The picturesque village of Fenwick stands on this main road, and is distant about five miles from Kilmarnock. Near the farm of Lochgoin is the loch of the same name, and close to it is the slight hill on which was erected in 1896 a monument to "John Howie, author of *The Scots Worthies*, born 1735, died 1793. I have considered the days of old—Psalm lxxvii. 5. Erected 1896. It is a pillar set upon a square base, round which are carved the names of well known Covenanters—Knox, Henderson Renwick, Cameron, Melville, Cargill; Peden, Argyle, Rutherford, John Brown, Blackadder; M'Kail, Loudon, Paton, Nisbet, Gillespie, Guthrie. The farm lies amid a stretch of boggy, marshy ground—surrounding the farm there are no fewer than twenty-three lochs—and the ground is devoted almost entirely to scanty pasture land. The road to it winds in and out until it ascends the cultivated fields to the farm buildings. The farm house of Lochgoin is made up of a long narrow building divided into three or four rooms, near a small belt of trees. The site has certainly been occupied from the first half of the seventeenth century, and is reputed to have been held from the close of the 12th, when three brothers, Albigenesean refugees from the south of France, are said to have settled in the district.* During the first half of the seventeenth century it was frequently the scene of various Covenanting incidents. It is stated that the isolated position of the farm made it a fitting hiding place for those who were hunted for by the soldiers.

Several stories are told of the adventures of the Howies in Covenanting times. The John Howie, who was the great-grandfather of the author, and his son had both to go into hiding to escape their persecutors. It is said the former "had gone to bed, worn out with an attack of asthma, and had fallen asleep. He dreamed that he was at Kilmarnock Cross and heard General Dalzell give orders to a party of his men to go to

* The late Dr. Hay Fleming's article on *John Howie of Lochgoin: His Forebears and His Work*, *Pinceton Theo. Rev.*, Jan. 1909, pp. 2-9, where Howie's ancestry is discussed.

Lochgoin and search for rebels," who had been at Pentland Green. "They compelled him to go with them as their guide, and after accompanying them for two miles, one of the soldiers maltreated him so badly that he awoke. . . . He again fell asleep, and again dreamed that he was acting as guide to the soldiers, and that when they were crossing a water, one of them took him by the shoulders and pushed him into the stream. For a third time he awoke, and cried out to those in the house. The inmates had just time to escape into the moss."

Women too had their share in these dangerous days. It is recorded that Isabel Howie, the wife of the father-in-law of our author, who died in 1691, was something of a heroine. It is said of her that she was "a brave woman." On one occasion, when five of the sufferers had spent the whole night with her husband in prayer and conversation, they were surprised in the morning. The night had been very stormy, and, on that account, they felt they were more secure. Suddenly the door was opened, and a sergeant, who had left his men outside, stepped in. Isabel at once rushed up to him, and, exerting all her strength, pushed him backwards towards the door. In the struggle he fell, and the gun he carried dropped from his hand. The Covenanters ran into the byre, which communicated with the house, and emerged in two parties, Howie and his son leaving by one of its two doors, and the rest by the other. The larger party had to run four or five miles in order to escape. From that day, it is said, Isabel Howie was a marked woman, and many a night she had to spend among the mossbogs with a young child at her breast. The house at Lochgoin had to suffer plundering twelve times during that period of persecution.

Occasional visitors were not uncommon during that time. Among these were such persons as the well-known Kerr of Kersland, a man who all his days had to be on the watch against his enemies. Much of his time was spent either in prison or in hiding, and finally he died in exile in Holland in 1680. Captain John Paton of Meadowhead was condemned to death in 1684 for aiding in the Battle of Pentland in 1666 and other acts of armed rebellion; Alexander Shields, afterwards ministered to the Covenanters, joined later as a minister in the expedition to the Darien, and died during its course. He was described as a minister of extraordinary talents and usefulness. Balfour of Burleigh was captured and executed for his share in the assassination of Archbishop Sharpe near St. Andrews. Renwick closed his short ministry by being captured after the Battle of Aird's Moss in 1688 and was executed. Others were present at various times, but the mere mention of them tells what company the ancestors of these Howies kept.

II

Howie, the author of *The Scots Worthies* and at least half-a-dozen other volumes, was born at Lochgoin on November 14, 1735, and as a child went to live with his mother's people at the farm of Black's Hill in the parish of Kilmarnock. There he remained until he reached manhood. Late in life he wrote an account of these early years which he called *A Brief Narrative of some Religious Exercises*. He begins by saying: "Although I had a religious education, and my grandmother and grandfather were reputed, in the place where they lived, for honest, religious persons; yet in my younger years, I was mostly taken up with the common vanities of childhood and youth, having no certain views of religion, or of my own depraved, lost state, and condition; and although, for a number of years, my loss consisted more in a thoughtless, careless, and secure omission of duty, even the religious exercises competent to my age, than any certain vice (only I inclined to too much vain and unprofitable discourse when in company), yet, when grown in years, such was the prevalency and corruption of my nature, flowing from that cursed root, *original depravity*, that I soon found predominate evils ingrained in my corruption, which through the want of refining grace, and due attention to an application to the God of all grace, for restraining grace, and particularly through the omission of restraining grace; I fell into some vices, some of which being public, I need not mention—others more private, which, I think, are not necessary here to put a name upon."

When reading John Howie's books no one can help seeing that their author was a deeply religious man. It is true that he confesses to some undescribed excesses when a young man—what they were he does not actually discover—but he is equally outspoken when his course of life has undergone a change. He married early, but was unfortunate in his marriage. His wife, Jean Lindsay, died soon after, leaving a son behind her. After her death he fell into some vices which were the subject of public gossip, of which, unfortunately, he gave some occasion, yet, as oftentimes is the case in circumstances of this nature, things were aggravated and made worse than what they really were. "Many things," he says, "were wrongously laid to my charge by some people, for which I wish the Lord may give them forgiveness, as I wish and expect forgiveness for what occasion I gave them and for what I was justly chargeable in the sight of a holy God with. All this time I kept up family worship, attended ordinances, and society meetings."

Then he married a second time, the bride being a second cousin of his own—Janet Howie by name. He describes her as "a religious woman," and says, "I kept more the form of an outside professor," and turned to the study of his books. His attendance at public worship became more

regular, although he confesses he was more of an occasional hearer at stated diets of worship. He is found at special services of Covenanting preachers—Macmillan, Senior and Junior, of Glasgow, Reid of Chirnside, Henderson of Kilmacolm, Steven of Crookedholm, John Fairley of the south country. Perhaps he was most frequently present at Sandyhills. In addition he continued the diligent perusal of printed sermons—those of Gray and Welch, and writers like Gouge, Collins, the author of the “Cordial for a Fainting Soul,” etc. Naturally, what he read proved “strong meat.”

Howie developed a habit of wandering about interesting places in his own locality, especially those where congregations met, and particularly to those belonging to the Reformed Presbyterians. Thus we find him frequently attending services of the church at Sandhills to the East of Glasgow, as well as his own congregation at Fenwick. In his *Narrative* of his religious Exercises, e.g., he tells of an extraordinary meeting he was at in Glasgow. “On Wednesday following,” he says, “I had to go to Glasgow, where there was to be an execution; I had sometimes attended them, having still a great desire to hear the last or dying words of people, whether on a death bed or scaffold, as they had most impressions—whether *viva voce*, or recorded in writ or print; but anything of that kind now, amongst other evils and deadness of that kind now, amongst other evils and deadness in the generation, became rare amongst such; yet I still looked for something there, that would leave some impression upon my mind, for improvement.”

He never became a “non-hearer,” as has sometimes been asserted. He often mourned over the decay of religion in his own time. As his writings shew, and as his books testify, “he was not so left to himself as to become a non-hearer, and die out of the communion of the visible Church.”

III

Howie left a considerable quantity of books behind him. At first they were mainly kept at Lochgoin, but they suffered many depredations. Even yet with certain modern additions they form a handy collection of miscellaneous volumes. When Scott's *Old Mortality* appeared, it was thought by many that the strange being there described in the preface as the repairer of the tombs of the martyrs, whose character the novelist attempted to delineate, was none other than old John Howie of Lochgoin. The impression, indeed, was so general that the identity of the two is distinctly affirmed both by M'Gavin and in Blackside's edition of the *Worthies*. “In a letter to my father which is now in my possession,” says Dr. Carslaw, in his edition of that book, “and which is dated,

'Abbotsford, May 2, 1827,' Sir Walter says, 'In reply to your enquiry, I beg to assure you I did not think of John Howie of Lochgoin, the fine old chronicler of the Cameronians, when the sketch was drawn,' and he gives Paterson as the man he was describing."

The books Howie published were many. Like volumes issued about their date they have long titles—the title of his first book has no fewer than 275 words. Their sequence of publication was as follows:—

1775 *Biographia Scoticana*: or a Brief Historical Account of the Lives, Characters, and Memorial Transactions of the most eminent Scots Worthies, noblemen, gentlemen, ministers and others: from Mr Patrick Hamilton, who was born about the year of our Lord 1503, and suffered martyrdom at St. Andrews, Feb., 1527, to Mr James Renwick, who was executed in the Grass-market of Edinburgh, Feb. 17, 1688. Together with a succinct account of the lives of other seven eminent divines, and Sir Robert Hamilton of Preston, who died at or shortly after the Revolution. Collected from the Historical Records, Biographical Accounts, and other Authenticated Writings:—the whole including a period of nearly two hundred years. By a Friend to the covenanted testimony of the Church of Scotland. The Righteous shall be had in everlasting remembrance. Psal. cxii. 6. And of Zion it shall be said, This and that man was born in her. Psal. lxxxvii. 5. Glasgow: and sold by John Bryce, Bookseller, at his shop, opposite Gibson's Wynd, Salt-Market, MDCCLXXV.

The title-page of the second edition is dated 1781, and is almost the same as the first, except that there is added: "As also, an appendix, containing a short historical hint of the wicked lives and miserable deaths of some of the most remarkable apostates and bloody persecutors in Scotland from the Reformation to the Revolution."

Of this first form there were published in the various centres in Scotland—four in Glasgow, two in Edinburgh, and one each in Edinburgh and Leith. Each of them retains the general name; and the author's name has been omitted. Recent editors have been almost ruthless in their dealings with the volume, the writer's name as well as his place of birth being excised.

Two abridged editions were issued in 1823, and another with Howie's preface in 1816, but without his name, introduction and appendix. In all editions there are various eccentricities of appearance.

1779 *A Collection of Lectures and Sermons, Preached on Several Subjects, mostly in the Time of the Late Persecution, Wherein a Faithful Doctrinal Testimony is transmitted to Posterity for the Doctrine, Worship, Discipline and Government of the Church of Scotland, against Popery, Prelacy, Erastianism, etc.* By these faithful and Eminent Servants of Jesus Christ: Messrs. William Guthrie, Michael Bruce, John Welwood, Richard Cameron, Donald Cargill,

Alexander Peden, and Alexander Shields. To which is added, Some Sacramental Discourses by Mr John Livingston and Mr John Welch, and a Sermon on the Breach of Covenant, by Mr John Guthrie. Carefully collected and transcribed from several Manuscripts by J. H.; and now Published at the desire of the Owners of that Cause, which some of the Worthy Authors Sealed with their blood. Isaiah liii, 5, quoted. Glasgow: Printed and Sold by John Byrce, MDCCLXXIX.

8mo, pp. iii-xxxiii, Preface, Contents, 17 Sermons by Guthrie, 3 by Bruce, 4 by Wellwood; Cameron 8, Cargill 14, Peden 2, Shields 4, Livingston 3, Welch 5, Subscribers' Names, pp. 635-62. Included are 27 Districts, the names being calculated to be 2400.

The preface is dated "Lochgoin, March 9th, 1779," and there Howie explains that the sermons were mostly taken from the preachers by shorthand "by the common auditory, and mostly by men of a rural education," the preface taking up no less than 31 pages.

The volume was republished in 1850 with a commemorative Sermon and biographical notices by Dr. James Kerr. Its title was "Sermons delivered in Times of Persecution in Scotland, by Sufferers for the Royal Prerogatives of Jesus Christ."

1780 Faithful Contendings Displayed: Being An historical relation of the State and Actings of the Suffering Remnant in the Church of Scotland, who subsisted in Select Societies, and were united in general correspondencies during the time of the late Persecution, viz., from the year 1681 to 1691. Together with an Account of the State of the land in general, and of the Society people in particular, in the intervals betwixt each of their general meetings, with some pertinent remarks upon these historical occurrences, and many letters to and fro from the general correspondence meetings, etc. Collected and kept in record by Mr Michael Shields, who was clerk unto their general Societies, and personally present at most of the meetings. [Two texts]. To which is added Ten Considerations on the danger of apostacy and defection from the covenanted work of reformation by Mr James Guthrie, sometime minister of the Gospel at Stirling. As also a Collection of very valuable Sermons, preached by these faithful and eminent Servants of Jesus Christ, Messrs John Kid, John King, John Welch, John Blacadder, John Dickson, and Gabriel Semple. Collected and transcribed by John Howie, and published at the desire of some of those who desire to own the same testimony that some of those authors owned and sealed with their blood. Glasgow: Printed by John Bryce, and Sold by him at his shop, opposite Gibson's-Wynd, Salt-Market, MDCCLXXX.

The chief text contains 530 pp., and there is added a second section—"A collection of very valuable Sermons"—as Above, pp. 1-132; Sub-

scribers' Names, pp. 134-152, with Advts., 4 pp. Dr. Hay Fleming says, "The preparation of this volume for the press must have cost Howie much labour. He not only made the transcript, but he abridged some of the papers which he thought of much importance, and inserted others which he deemed more momentous." The collection is dated Lochgoin, July 28, 1780.

- 1780 An Alarm unto a Secure Generation : or a short Historical Relation of some of the most strange and remarkable Appearances of Comets, Fiery Meteors, Bloody Signs, Ships of War, Armies of Foot and Horsemen fighting and that have been seen since the Birth of our Saviour, as the tokens or forerunners both of promised Mercies and threatened Judgments through different ages ; particularly those lately observed in the parishes of Finwick, Eaglesham, and Kilmarnock : with some Arguments and Observations upon the whole in the way of application to our present circumstances, in a Letter from John Howie to William Young, Student in the University of Glasgow. Kilmarnock : printed by H. & S. Crawford, for the Publisher. 1809. Second Edition, with Additions.

To the Public, pp. 2-4 ; signed John Howie. Lochgoin, Feb. 18th, 1780. Text, pp. 5-54 ; Postscript, (54)-55. Instances from AD. 314-1775, etc. Another edition in 1809.

"William Young" may be "Gulielmus Young filius natu tertius Johannis quondam Mercatoris, Glasguensis." p. 140, *Matriculation Album, Glasgow*. There were many of the name at the University.

The volume otherwise known as "The Fenwick Visions." The first edition was dated 1780.

- 1782 The Judgment and Justice of God Exemplified, or, A Brief Historical Hint of the Wicked Lives and Miserable Deaths of some of the most remarkable Apostates and bloody Persecutors in Scotland, from the Reformation till after the Revolution ; Collected from Historical Records, Authenticated Writings, and other well-vouched Relations. By John Howie. [Scripture Texts quoted]. Glasgow : Printed by John Bryce, MDCCLXXXII.

P. 1 Title ; p. 2 notice : Had I not confined myself at first to the limits of an Appendix to the lives of our Scots worthies, I might have written a volume, containing the same hints of the most notable Apostates, Blasphemers, and wicked Persecutors, Jew and Christian, in all the different Kingdoms and countries wherein the true religion and knowledge of the true God hath been professed, from the earliest ages to the present century ; and which may be yet attempted, if this meet with the approbation of the Public, and a call and further encouragement be given for that purpose.

Sm. 4to Introduction, pp. iii-[viii]. Title, pp. 8-61 : a few more Satanical Heroes of inferior note, pp. 62-8.

- 1782 Patronage anatomised and detected, or the rise, reign, nature, tendency, effects, and evil consequences of Patronage laid open ; some objections noticed ; and popular election in a few particulars

vindicated. In a letter from John Howie to the Eldership and Congregation of the Parish of Finwick. To which is prefixed, by way of introduction, a short historical narrative of the whole process betwixt the people of Finwick and the judicatories of the Established Church, setting forth what treatment they have received from said judicatories anent their consent or choice in calling of their own minister. Published at the desire of the said parish of Finwick. [4 texts quoted.] Glasgow: Printed by John Bryce, and sold at his shop, opposite Gibson's Wynd, Salt-Market. 1782.

8vo. To the Public, pp. iii-vi; Introduction, pp. 7-38; Text, Patronage Anatomised, pp. 39-86, signed John Howie, Lochgoin, March 19th, 1780; p. 87, Postscript.

- 1783 Faithful Witness-Bearing Exemplified. Three sections. (1) Hugh Binning's Useful Case of Conscience, (3) A solemn Testimony against Toleration and prevailing errors, by the Commissioners of the General Assembly and sundry commissioners in Perth and Fife, (3) Brown of Wamphray's History of the Indulgence. These were introduced by John Howie in a preface concerning Association, Toleration, and what is called Liberty of Conscience. Lochgoin, Jan. 18th, 1783. Printed and sold by J. Wilson, Bookseller, Kilmarnock.
- 1783 An Apology and Vindication, or the practices and binding obligation of following Christ's instruction and example in the administration of the Supper asserted and defended. To which is added an appendix, containing copies of some original papers, with some short accounts of what transpired at a meeting of Synod in the case of the Rev. Mr David Smyton, and a copy of his Declaration of Secession from them, and his reasons for so doing. Published by a committee appointed by (*sic*) order and in name of the Petitioners and Remonstrators in the Associate Congregations in Kilmaurs, Beith, Paisley, and Kilwinning. [Num. ix, 2, etc., quoted.] Glasgow: Printed by John Bryce for the [etc.]. MDCCLXXXIII.
- 1796 Memoirs of the Life of John Howie: Who lived in Lochgoin, Parish of Fenwick, and died January 5th, 1793. Containing A Series of Religious Exercises, Soul Soliloquies, Meditations, and an Account of the Lord's Goodness to him in general. [Ps. lxxvi, 16, quoted.] To which is subjoined, A Short Later Will, or Dying Testimony of James Howie, who lived in Lochgoin, and died soon

after the Revolution. [Ornament.] Glasgow : Printed for James Howie, Lochgoin. [Line.] 1796.

Sm. 8vo, 212 pp. To the Reader iii-xii, signed by Publishers. Lochgoin' August 22, 1796; Introduction, pp. 13-14; A Brief Narrative of some Religious Exercises, etc. [15]-p.[162], signed "John Howie." Lochgoin, Sept. 28th 1792; continues p. [162]-[172]; Observations Concerning the Author, p. [172]-[180]; The Dying Testimony, or Latter Will, of James Howie, who lived in Lochgoin, parish of Fenwick, who died November 1691. [181]-[189]. A Short Narrative of James Howie's Sufferings in the late Persecution: With some of the last words at the Time of his death, pp. [190]-[197]. Subscribers Names, pp. [198]-[212].

- 1809 Humble Pleadings; or, a Representation of Grievances for the Consideration of the Reformed Presbytery. Wherein their Defections, Declinings, and Corruptions, both in Principle and Practice, is held forth as true matter of Grievances, to every one who resolves to adhere to the Word of God, and our Reformed and Covenanted Laws, as founded thereon. Likewise A Letter to a Friend, containing I, Punitive Justice; II, The Mediator's Power; III, A few Remarks or Observations, in Answer to some of the Groundless Reflections cast upon the Faithful Contenders, by Lukewarm Professors. By John Howie, in Lochgoin. To which is added a Postscript. [Isa. lix, 4 quoted.] Kilmarnock: Printed by H. & S. Crawford, for the Publisher, 1809.

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The Publisher thinks it may not be improper to inform the Reader, that the following has been printed according to the Original, and that no alteration whatever has been made. And that the sole intention of it being now published is for the benefit of those who are favouring the rubbish and stones of that once superstructure, the Covenanted Church of Scotland.

To the Reader, pp. iii-xviii, signed John Calderwood, Clanfin, Mar. 27 1809. Pp. (1)-104. H. & S. Crawford, Printer, Kilmarnock; the text headed—Petition and Representation of Grievances, etc., of us Subscribers to the very Reverend and Remanent Members of the Reformed Presbytery, || Grievances 3-10.

- 1872 Rev. Dr. M. Mackay—*Scots Worthies and Church History*. "Eachdraidh nan Urramach ann an Alba, an aimsiribh na Geur-Leanmhuinn: na fianuisean a bha dileas gu bàs, air taobh chòire-chean rioghail Chrìosd agus na H-Eaglais. Eadar-theangaichte leis an Olla T. R. McGillebhra. Agus Eachdraidh Eaglais na H-Alba, o àm Ath-Leasachaidh o'n Phèpanachd, gu à an Maille in làn iomradhs air stri nan deich bliadhna Agus Eachdraidh na H-Eaglais Saoire, o àm Dealachaidh, gu ruig a' bhliadhna

1870. Leis an Urramach M. Macaoidh, LL.D., Ministear na H-Eaglais Saoire an Tairbert na-H-Earaibh. [Here a woodcut—an angel with spread wings holding an open book reading ‘*Sheas iad gu fuil, a’ cathachadh an aghaidh peacaidh.*’ *Eabh* xii, 4]. Lunnainn : Air a chuir a mach le Uilleam Maccoinnich, 22 Sraid A’ Phaidir ; Dun-Eidin, 59 Drochaid Dheas ; Glascho, 47 Sraid Howard ; Dun-Deaatha, 15 Cladach Yeaman ; Inbhirnis, 15 Sraid na H-Aonachd.” 4to. Worthies 3ff + 422pp. Church History viii, + 532pp.

“ This work is printed with large type uniformly with Bunyan's *Pilgrim Progress* by the same firm. It was issued in thirty parts at one shilling each. The Rev. Dr. Mackay was born in the parish of Eddrachillis, 18th November 1793, and died at Portobello, 17th May 1873. He was minister of Laggan, and afterwards of Dunoon. At the Disruption he cast in his lot with the Secession Party, and became one of the leaders of the Free Church in the Highlands, where he travelled extensively. Latterly he settled at Tarbert, Harris, where he had a church and manse built for himself. He was considered one of the best Gaelic scholars of his time. He superintended the passing through the press of the great Dictionary of the Highland Society ; he edited *An Thianuis*, a monthly magazine devoted to the Free Church, etc. . . . ”

Extracted from *Typographia Scoto-Gadelica*—pp. 236-7. The volume had a few illustrations, biographies and photographs. It was issued in large type of 2 cols.

The bound volume in the Mitchell Library has *Howie* printed on back

IV

John Howie died at Lochgoin, and the nearest graveyard was at the village of Fenwick. There he was buried amid kindred dust. His tombstone bears the following inscription. There are two stones devoted to the Howies :—

“ Here lies the dusty parts of John Howie who lived in Lochgoin a man who witnessed for truth and Religion in his life : and died Ap^l 9 1754 aged 54 years also his wiv's and 8 children. this is Likewise the burial place of his son Jo. H. where is interred his first wife and two children his uncles and others : also HIS SON JOHN OF THE SCOTS WORTHIES AND OTHER PUBLICATIONS WHO DIED JAN^x 5th A.D. 1793 AGED 57 YEARS And his spouse Janet Howie who died 1st April A:D, 1815, Aged 76 years. Also his son John who died Sep^t A.D. 1792 Aged 30 years. Likewise his two Children who died in infancy. All whose Remains are interred here.

“ In silent throng and earths cold womb,
 Here in repose they lie,
 But mind this state ere here you come,
 All you who do pass by.”

Rev. xiv 13. Write blessed are the dead
 who die in the Lord etc.

A neighbouring stone bears—

“ In memory of James Howie, of Lochgoin, who died Nov. 19, 1691, and John Howie, his eldest son who died June 29 1755, aged 90 years.

“ These eminent Confessors were distinguished by their steadfast adherence to the Covenanted Reformation, during the last Persecution, amid many trials and dangers. Ten or twelve times they were despoiled of their goods, and they themselves compelled to seek safety in the mosshags around their solitary dwelling: While several of their companions in tribulation who occasionally obtained shelter in Lochgoin, were honoured with the Martyr's [sic]. Crown, they escaped every personal danger and survived the days of bloody Persecution which deprived Scotland of many of her sons.

“ James Howie of Drumtee, Grandson of the Latter. A man of eminent piety and ardent attachment to the principles of the Reformation, who died Sept. 2, 1802 aged 65 years. And his sons William Howie of Craigendunton who died 27 Jan. 1802 aged 62 years. John Howie of Rushaw who died 18, Jan. 1839, aged 78 years.

“ Samuel Howie, Drumtee, who died 14 May, 1862, aged 90 years.

“ Jane Lindsay, relict of Samuel Howie, died 17 April 1867 aged 80 years.”

The present tenant of Lochgoin is also John Howie, his wife having the same surname. Their only son fell in the Great War and lies buried in France. A daughter, after having served as a missionary in Manchuria, is now invalided home, and resides on the edge of the Lochgoin Moor. Another daughter is the wife of a neighbouring farmer not far from Lochgoin.

APPENDIX.

The graveyard has two monuments to martyrs who died distant from it. One is to the Captain John Paton, a native of the district, who was hanged in Edinburgh in 1684. His memorial reads: "Sacred to the Memory of Captain John Paton, late of Meadowhead, of this parish, who suffered Martyrdom in the Grassmarket, Edinburgh, May 9th 1684. He was a honour to his country: on the Continent, at Pentland, Drumclog and Bothwell Brig, his heroic conduct truly evinced the gallant soldier and true patriot. In social affairs and domestic he was an ornament, a pious Christian, and a faithful witness for the truth in opposition to the encroachments of tyrannical and despotic power in church and state. Near this is the burying-place of his family and descendants. Then follow verses.

The other monument is to the Rev. William Guthrie, minister of Fenwick, who was setted there in 1644, the year after the Church was built. He was removed from the charge in 1665 and retired to Forfarshire in the same year and died on October 10 of that year at the early age of 45. He was buried in Brechin and is well-known as the author of *The Christian's Great Interest*.

Scattered over the graveyard are several other monuments to the martyrs of the surrounding district.

- (1) "Here lies the body / of James White / who was shot to death / at Little Blackwood / by Peter Ingles and his party 1685. / Renewed / by / subscription / 1822."/

"This martyr was by Peter Ingles shot
By birth a Tyger rather than a Scot
Who that his monstrous Extract might be seen
Cut off his head and kickit it o'er the Green.
This is that head which was to wear a Crown
A football made by A profane Dragoun."

- (2) "Erected in memory of/Robert Buntine who was executed at/Glasgow, 19th December 1666
and
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 November of the same year."

- (3) "Here lies the Corps of Peter Gemmel 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 Anchorits of old
For conscience sake was thrust from house and hold
Blood thirsty Redcoats cut his prayers short
And ev'n his dying groans were made their sport
Ah Scotland breach of solemn vows repent
Or blood thy crime will be thy punishment."

- (4) "Here lies the dust of John Fergushill and George Woodburn who were shot at Midland by Nisbet and his party, 1685."

"When bloody prelates
Once these nations pest
Cuntrived that cursed
Self contradicting test
These men for Church
Did suffer Martyrdom.
And here their dust lies
Waiting till he come.

Renewed by Subscription "

1829.