

## NUMBER XVI.

## PARISH OF CAMBUSLANG,

(COUNTY OF LANARK.)

By the Rev. Dr JAMES MEEK.

*Origin of the Name.*

CAMBUSLANG was anciently called *Drumsfargard*\*, from a barony, which seems to have comprehended the greatest part of the parish. For several centuries, however, it has been known by its present name; which it appears to have received, from the place where the kirk has stood for time immemorial, and from the saint to whom it was dedicated. *Cam-eas*, now changed into *Camus* or *Cambus*, in the Gaelic language, signifies a crooked torrent or rivulet; and *Lan* or *Launus*, now changed into *lang*, was the name of a saint, famous for being the founder of many monasteries †. The present kirk, which occupies the very spot where the old kirk stood, is situated on the bank of a remarkably rapid and crooked rivulet; and as most of the kirks were anciently put under the protection of some tutelar saint, it is highly probable, that

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\* Ind. to *Anderf. Diplom. Scotiæ.*† *Centum solus Monasteriorum Fundator existisse fertur. Ush. Antiq. Brit. Eccl. p. 472.*

the first kirk erected here was dedicated to St Lan or Launus.

*Situation and Extent.*—Cambuslang is situated in the county of Lanark, the Presbytery of Hamilton, and the Synod of Glasgow and Ayr. It is something less than 3 miles square, and may be stated as containing about 8 square miles in superficial extent. The kirk, which is 5 miles S. E. from Glasgow, and 6 miles W. from Hamilton, is nearer to the N. W. corner, than to any other boundary of the parish.

*Surface and Soil.*—Though beautifully diversified with hill and dale, there are no high grounds in the parish, except Dichmount and Turnlea hills, which form a ridge about half a mile broad, and extending near two miles from E. to W. From this ridge, which is nearer the southern than the northern side of the parish, the ground declines gently, and with many beautiful swellings, to Clyde on the N. and to Calder on the S. and E. In so considerable a tract of country, there are different kinds of soil. Upon the ridge just now mentioned, and the adjacent fields, the soil is thin and gravelly. Along the banks of Clyde, it is partly a light loam, and partly a light sand; but by far the most common, is a clayey soil, with a till bottom.

*Rivers, &c.*—Clyde, which bounds this parish for near 3 miles, is from 200 to 250 feet broad. It is a fine stream, when so full of water as to cover the whole channel. Some high spring tides come up to the confines of this parish; but in general they do not reach them by more than a mile. Clyde overflows its banks, at an average, between three and four times yearly. In floods, the  
water

water seldom rises more than 17 feet above the bed of the river; but in the flood of 12th March 1782, the greatest remembered, or on record, it rose 20 feet above the bed of the river, and 1 foot 6 inches higher than a memorable flood on the 24th September 1712. There is only one haugh, consisting of 18 acres of very rich land, liable to be overflowed. Calder water, which is the boundary of this parish, for upwards of 4 miles, is rapid and shallow; the channel about 30 feet broad; but, in its ordinary state, never covered with water. There are several rivulets in the parish; but none of these, except one, so considerable as to merit particular notice. The principal branch of this one rises on the confines of the parish of Carmannock, and after a course of more than 3 miles, first E. and then N. falls into Clyde, about 3 quarters of a mile below the kirk. It has different names at different places; but is here called the Kirk Burn; having lost its ancient name, which was probably *Cam-eas*, or the crooked burn. This rivulet, for about a mile before it falls into Clyde, is uncommonly wild and romantic. Agreeably to its ancient name, it makes several turnings and windings. In some places, its banks are open and covered with trees and bushes; but for the most part, it is confined by bold and perpendicular rocks, from 50 to 100 feet high.

*Prospects.*—This parish is distinguished by its beautiful scenery, and from the top of Dichmount, there is certainly one of the finest inland prospects in Scotland. From Stirling castle, and from Moncreiff's hill, there are prospects in some respects superior; but neither of them comprehends such an extent of cultivated country, and so great a variety of hills and valleys. The highest part of Dichmount is only about 700 feet above the level of the sea; but even this small elevation gives it a commanding  
view,

view, bounded in every direction, by distant high grounds, hills and mountains. Parts of 13 or 14 counties are visible. Placed on this eminence, the spectator beholds to the S. E. Tinto, the Tweeddale and Pentland hills; and to the N. W. Ben Lomond, many of the hills of Cowal and Breadalbane; and among these last, the conical summit of Ben Loi, which is partly covered with snow, from the end of October to the beginning of July. But the beauties of this prospect lie nearer at hand, and more immediately in view, comprehending the strath of Clyde, from Lanark on the one hand, to Dumbarton on the other. Amidst the amazing variety of objects, which here present themselves to the eye of the spectator, the most striking are, the windings of the river, and its banks adorned with villages, towns, and gentlemens seats; the extensive woods and plantations about Hamilton; the magnificent ruins of Bothwell castle; but above all, the large and populous city of Glasgow, with its numerous spires and venerable cathedral.

*Air and Climate.*—The air varies considerably here, as it does in every other parish, the surface of which is unequal. It is often mild and temperate on the banks of Clyde and Calder, while it is sharp and cold in the internal and more elevated parts of the parish. The air, however, is favourable to health; and this part of the country is not subject to any peculiar epidemical distempers. Though there be no instances of extraordinary longevity; yet there are several persons now alive, who are considerably above 80; and during the incumbency of the present minister, some have survived 90. As a proof of the mildness of the climate, it may be observed, that no snow has fallen in the lower part of the parish for many years past, which exceeded 6 inches in depth on plain ground; and, unless when it is  
blown

blown into hollow and sheltered places, it seldom lies more than 4 or 5 days. The quantity of rain which falls at Glasgow, on an average of more than 20 years; is found to be almost 31 inches. The quantity which falls here is probably somewhat less\*.

State

\* The justest notion of the climate of this district, may, doubtless, be formed from the following abridgment of a register, kept for 7 years, (from 1st January 1785, to 31st December 1791,) at Cambuslang manse, which is situated about 200 feet above the level of the sea.

Mths.	Barometer.			Thermometer.			Winds.				Weather.	
	M.	H.	L.	M.	H.	L.	N.	E.	S.	W.	N. W.	Dry.
Jan.	29.55	30.47	28.20	38.2	52	3	7	6	15	3	14	17
Feb.	29.59	30.65	28.48	38.9	55	13	7	4	15	2	14	14
Mar.	29.69	30.50	28.60	39.7	58	18	9	5	12	5	17	14
April	29.72	30.30	28.70	46.2	70	27	12	2	12	4	17	13
May	29.74	30.28	28.82	52.3	80	36	10	3	15	3	17	14
June	29.70	30.20	29.06	58.4	85	38	10	2	15	3	18	12
July	29.53	30.22	28.78	59.8	77	47	5	3	18	5	12	19
Aug.	29.61	30.26	28.90	59.3	77	45	7	3	18	3	14	17
Sept.	29.59	30.24	28.44	54.5	77	36	7	4	16	3	15	15
Oct.	29.51	30.48	28.38	47.8	65	26	10	4	14	3	14	17
Nov.	29.48	30.24	28.48	41.3	56	21	11	6	10	3	18	12
Dec.	29.39	30.14	28.50	37.6	54	3	9	5	14	3	15	16
	29.59	30.65	28.20	47.9	85	3	8.6	3.9	14.5	3.3	15.4	15

The three first columns, contain the mean and extreme height of the Barometer; the three next, the mean and extreme height of the Thermometer; the four following, the average number of days, in which the wind blew from the N. E. the S. E. the S. W. and the N. W. quarters; the two last, the average

*State of Property.*—On the supposition, that the parish contains 8 square miles in superficial extent, there are, on the whole, about 4032 Scotch acres; and allowing 232 acres for braes, planting, roads, and waste ground, there remain 3800 acres of arable land. The rate of arable land is from 10 s. to 40 s. *per* acre; but the average rate of land does not exceed 15 s. *per* acre. Now 3800 acres, at 15 s. *per* acre, amount to L. 2850, which is about the present rental. The property of the parish is divided among 11 heritors. His Grace the Duke of Hamilton, to whom about two thirds of it belongs, may be considered as the only non-residing heritor. Three others, indeed, dwell within the confines of neighbouring parishes; but are so very near this parish, that they farm part of their own lands in it. Below is a state of the number of acres belonging to the several heritors, with their valued rent, and also their real rent, estimating the land which the residing heritors possess, at the ordinary rate of such land in the neighbourhood.

#### Estates.

rage number of dry and wet days. The Barometer was every day marked at 8 o'clock in the morning, and 10 o'clock at night; and the Thermometer, not only at these times, but also at 2 o'clock afternoon; so that columns first and fourth, express the mean height between these extremes of the day.

Estates.	Acres.	Val. rent Scotch money.	Real rent English money.
1	2510	L. 2218 15 8	L. 1668 0 0
2	630	523 5 0	670 0 0
3	300	263 0 0	170 0 0
4	160	133 6 8	100 0 0
5	40	68 0 0	70 0 0
6	40	—————	60 0 0
7	40	—————	50 0 0
8	40	—————	30 0 0
9	20	19 0 0	16 0 0
10	16	—————	10 0 0
11	4	10 10 0	6 0 0
	3800	L. 3235 17 4	L. 2850 0 0

To the above sum of L. 2850 must be added the produce of a considerable colliery belonging to the Duke of Hamilton, amounting to L. 250 a-year, which makes the present yearly rental L. 3100. About 330 acres are in the possession of the 10 heritors above mentioned. All the rest of the parish is in the hands of 50 tenants, who may be classed differently, according to their respective rents. There is one tenant who pays above L. 600, two who pay above L. 100, ten who pay L. 50 and upwards, 19 who pay L. 20 and upwards, and 18 who pay less than L. 20.

*Cultivation and Produce.*—Almost the whole parish is arable, and the greatest part of it as well cultivated as any lands in the neighbourhood. It yields all the ordinary kinds of grain produced in Scotland. Oats, pease, beans, and barley, have been raised from time immemorial; but since the middle of this century, wheat, potatoes, rye-grass, and clover have been introduced, and it is chiefly by the produce of these last, that many of the farmers now pay their rents. The number of acres in the different kinds of grain, &c. with

with the average value of each, at a moderate rate, is as follows :

Grain, &c.	Acres.	Produce per acre.	Price per boll.	Total value.
Oats,	950	5 bolls	15 s.	L. 3562 10 0
Wheat,	180	8 —	20 s.	1440 0 0
Pease & beans,	190	4 —	16 s.	608 0 0
Barley,	160	5 —	16 s.	640 0 0
Potatoes,	70	20 —	9 s. 6 d.	665 0 0
Hay,	400	132 stone.	5 d. p.st.	1100 0 0
Pasture,	1720	12 s. 6 d. per acre,		1075 0 0
Fallow,	130			0 0 0
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	3800			L. 9090 10 0

About 40 years ago, oats were almost the only grain sown here, the quantity of black stuff and barley being inconsiderable; and though there be still a greater number of acres in oats than in all other kinds of grain, yet that number is daily diminishing. All the oats raised at present are not sufficient to supply the demands of the parish. The practice of sowing wheat was introduced about the year 1760, and since that time, the quantity sown has been gradually increasing. It is now the favourite crop with those farmers, who possess that half of the parish which lies next to Clyde. Wheat is sown on all kinds of soil; but the clayey, which is indeed the most common, is found to answer best, because the crop suffers least by the frosty nights and sunshine days in the spring. The greatest part of the wheat sown here is on summer fallow, and after 4 or 5 repeated plowings. It is doing the farmers no more than justice to say, that they spare neither labour nor expence to raise great crops of wheat; and, from the yearly increasing quantity, it may be presumed, they find that their labour and expence turn out to a good account. Glasgow dung is the principal manure employed for raising a wheat crop.

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A cart of dung in Glasgow, by the time it is carried to the dunghill without the town, costs 1 s. 6 d.; but this cart is so large, that two of them make three of those that are brought to the country, which therefore cost only 1 s. each. The expence of carriage depends on the distance; but the carriage of one cart to the distance of 6 miles, cannot be estimated at less than 1 s. 6 d. and it requires 45 carts to dung an acre of land for wheat. Besides dung, lime is also commonly employed. The lime is brought from the neighbouring parish of Kilbride. When carried to the distance of 4 miles, it costs about 10 s. the chalder, and 4 chalders, are necessary for an acre of wheat land. The whole expence, therefore, of preparing and sowing an acre of land with wheat, at the distance of 6 miles from Glasgow, and 4 miles from Kilbride, supposing every article to be paid in money, may be estimated thus :

5 plowings at 8 s.	-	L. 2	0	0
45 carts dung at 2 s. 6 d.	-	5	12	6
4 chalders lime at 10 s.	-	2	0	0
$\frac{1}{2}$ boll seed wheat at 20 s.	-	0	10	0
2 years rent at 15 s.	-	1	10	0
		<hr/>		
		11	12	6

It may well be supposed, that the farmer's labour and expence will seldom be paid by the first crop; but if it be nearly paid, he must be a considerable gainer; for land, which has been treated in this manner, will be in such order, that he will be amply repaid by the succeeding crops. The practice of planting potatoes in the fields, was introduced about the same time with that of sowing wheat, and is now common over all the parish. Though potatoes cost a great deal of work, yet they not only make a plentiful return, but also leave the ground in such a condition, that the farmers sow it with wheat, and have good crops, but

not equal to those after summer fallow. All the wheat, except what is preserved for seed, and, at least, a third of the potatoes, are sold in Glasgow.

*Implements of Husbandry.*—In this parish there are about 70 ploughs, mostly of the old Scotch fashion, but not so heavy and clumsy as formerly. Every considerable farmer has at least two ploughs, a larger and a less. The larger is drawn by 3 horses, and always employed where one plowing only is necessary, and also for the first plowings, where more are necessary. The less is drawn by 2 horses, and employed in all subsequent plowings after the first or second. Many of the farmers are of opinion, that Small's chain plough, drawn by 2 horses, does not turn their wet stiff clayey soil effectually. It is used, however, by some farmers, in light dry land, and, by others, in giving the last plowings to summer fallow, and both find it to answer abundantly well. There are two corn mills, one on the Calder, and another on the Clyde; the latter is capable of grinding 30 or 40 bolls a-day, and it is almost constantly employed, in winter and spring, by the farmers in the neighbourhood, and in summer and autumn by the dealers in foreign grain, in and about Glasgow. In some seasons 2000 bolls of foreign oats have been milled here, and in every season above 1000. Here thirlage still continues.

*Effects of connection with Glasgow.*—This and the neighbouring parishes depend, in a great measure, on Glasgow; which is the market where they sell every thing they can spare, and buy every thing they want. The state of manufactures and commerce in that city extends its influence over all the adjacent country. Glasgow is happily situated for carrying on trade with America; and ever  
since

since the Union of the two kingdoms, has availed itself, in some degree, of this advantage. Its manufactures and commerce had been advancing gradually, though slowly, from that period to the middle of the century, when it first began to make a rapid progress. This was chiefly owing to the great increase of the tobacco trade, which had hitherto been much obstructed by the dealers in that commodity, residing in London, Bristol, Liverpool, and Whitehaven. These dealers, after all their attempts to destroy this trade had proved abortive, were obliged to abandon them, and from that time, which was towards the middle of the century, the tobacco trade of Glasgow was carried on with equal vigour and success. In consequence of this lucrative trade, the city and its inhabitants, in a short time, assumed a different appearance. A new and better stile was introduced in building, and in furniture, as well as in dress and living. These improvements in Glasgow soon began to shew themselves in the surrounding country. An increasing demand for the articles which land produces, and a consequent rise of prices in the market, gave life and vigour to the exertions of the farmer. Growing wealth begat new wants, and a taste for imitation began to operate. The farmer, as well as the merchant, came by degrees to relish the conveniencies, and even the luxuries of life; a remarkable change took place in his lodging, clothing, and manner of living. The difference in the state of the country, in the value of land and mode of cultivation, in the price of provisions and the wages of labour, in food and cloathing, between the years 1750 and 1790, deserves to be particularly recorded.

1750.

The land rent of the parish probably did not exceed  
L. 1000,

1790.

The land rent of the parish rose to L. 2850. No grassums  
ex.

1750.

L. 1000, including double interest for grassums, or sums of money paid by the tenants, when they entered into the possession of their farms.

Every farm was distinguished into croft and field land. The former, which seldom exceeded a fifth of the whole, lay near the farm house, was frequently manured and constantly in tillage. The latter, which lay at a distance from the farm house, was never manured, but sometimes in tillage, though oftener in pasture.

Most of the farms run-rig, that is, the lands of one farmer intermixed with those of another.

No inclosures, but a very few about gentlemens houses.

Every field contained a number of balks, or waste spaces between the ridges, full of stones and bushes.

The ridges crooked, very high in the middle, and often unequal in breadth.

The tenants bound to lead their landlord's coals, and to give him some day's work.

1790.

expected by the landlord, or paid by the tenant.

The distinction between croft and field land, entirely abolished, and every part of the farm treated in the same manner.

All the farms laid out in such a manner, as to be most convenient for the farmer.

All the farms divided, and some of them subdivided with hawthorn hedges.

No balks now to be seen; the whole field cultivated.

The ridges straight, reduced to a proper swell in the middle, and to a regular breadth.

These services wholly abolished, and the tenants allowed to bestow all their attention

1750.

work in feed time and harvest.

The roads narrow and rough, scarcely passable with carts in summer, and in winter so deep as to be hardly passable with horses.

A few small carts, the wheels entirely of wood.

No wheat, no hay made of clover and rye-grass, no potatoes planted in the fields.

No wheat bread, no sugar and tea used, but by people of wealth and fashion, and not much by them.

Little butcher meat consumed; no fat cattle killed, except by gentlemen, and some of the greatest farmers.

Beef and mutton sold at Martinmas from 2 s. 6 d. to 3 s. per stone\*.

Butter sold from 3 d. to 4 d. per lb. Cheese from 1 d. to

\* In this district, beef and mutton, butter and cheese are sold by Troy weight, consisting of 16 lb. in the stone, and 22 ounce in the lb.; but oatmeal is sold by Troy weight, consisting of 16 lb. in the stone, and 16 ounces in the lb.

1790.

attention and industry upon their own farms.

Good roads, and passable at all times, both for carts and horses.

About 170 large carts, the wheels bound with strong iron rings, and some of them with iron axles.

About 650 acres in these crops.

Wheat bread used by all, sugar and tea occasionally by many.

A great deal of butcher-meat consumed; fat cattle killed by all farmers, tradesmen and manufacturers; upwards of 100 head of fat cattle killed yearly.

Ditto from 5 s. to 7 s. per stone.

Butter sold from 6 d. to 12 d. per lb. Cheese from 3 d. to

1750.

to 2 d. *per* lb. Eggs from  
1 d. to 2 d. *per* dozen.

Value of oat-meal, according to the fiars of the Archbishoprick of Glasgow, 11 s. 8 d. *per* boll, or  $8\frac{3}{4}$  d. *per* peck.

Yearly average of oat-meal, according to the fiars of the Archbishoprick of Glasgow, from 1711 to 1750 inclusive, nearly 10 s. 2 d.  $\frac{5}{8}$  d. *per* boll, or  $7\frac{8}{8}$  d. *per* peck.

Price

1790.

to 6 d. *per* lb. Eggs from  
5 d. to 10 d. *per* dozen.

Value of oat-meal, according to ditto, 16 s. 8 d. *per* boll, or  $12\frac{1}{2}$  d. *per* peck.

Yearly average of oat-meal, according to ditto, from 1751 to 1790 inclusive, nearly 14 s.  $10\frac{1}{2}$  d. *per* boll, or  $11\frac{1}{2}$  d. *per* peck \*.

Ditto,

\* These articles, relating to the value of oat-meal, are taken from the records of the University of Glasgow. It merits particular notice, that though oat-meal has risen in price a good deal, yet it has not risen in proportion to other articles of provision. This, it is apprehended, may be ascribed to the following causes: 1 The price of oat-meal has been prevented from rising as high as it would naturally do, by acts of Parliament, allowing the importation of oats and oat-meal from other countries, when they exceed a certain rate. 2. The demand for oat-meal is lessened by the increasing demand for other kinds of provision; such as butcher meat, flour, various kinds of vegetables and roots, but especially potatoes, which may be said, without exaggeration, to supply the inhabitants of this country with food for three or four months annually. It may be thought, that the price of oat-meal is hindered from rising in proportion to other kinds of provision, by the greater quantity of oats now raised, in consequence of the late improvements in agriculture. But, whether the quantity of oats now raised, be much greater than formerly, may be questioned. It is certain, that in consequence of a better system of agriculture, much heavier crops of oats are raised upon the land in tillage; but it is equally certain, that there is much less land in tillage, and that there are many thousands of acres now in wheat, potatoes, hay and pasture, which were formerly in oats. Some good judges are of opinion, that the quantity of oats now raised, is not much greater than it was 40 years ago; and that the principal cause of the rise in the price of oat-meal since that time, is the very great quantity of oats now consumed in feeding horses.

1750.

Price of a draught horse  
from L. 5 to L. 10.

A milk-cow, from L. 2 to  
L. 4.

A sheep, from 3 s. to 6 s.

A hen, from 6 d. to 9 d.

Yearly wages of a man-  
servant, besides his mainte-  
nance, from L. 3 to L. 4.

Yearly wages of a maid-  
servant, besides her mainte-  
nance, from L. 1, 10 s. to  
L. 2.

Wages of a day-labour-  
er, from 6 d. to 7 d.

A man in harvest, *per day*  
8 d.

A woman in harvest, *per*  
*day*, 6 d.

A mason, *per day*, from  
8 d. to 10 d.

A wright, *per day*, from  
7 d. to 9 d.

A tailor, besides meat,  
*per day*, 4 d.

When a farmer's family  
went to the kirk, or to a  
market, he and his sons  
wore suits of home made  
cloth, plaiden hose, and blue  
or black bonnets; his wife  
and daughters were dressed  
in gowns of their own spin-  
ning, cloth cloaks and hoods,  
worsted

1790.

Ditto, from L. 15, to  
L. 25.

Ditto, from L. 5 to L. 9.

Ditto, from 9 s. to 18 s.

Ditto, from 1 s. to 2 s.

Ditto, from L. 8, to L. 10.

Ditto, from L. 4, to L. 5.

Ditto, from 1 s. 2 d. to  
1 s. 4 d.

Ditto, 1 s. 6 d.

Ditto, 1 s.

Ditto, from 1 s. 8 d. to  
2 s.

Ditto, from 1 s. 6 d. to  
1 s. 8 d.

Ditto, from 10 d. to 1 s.

When a farmer's family  
went to the kirk, or to a  
market, he and his sons wore  
suits of English cloth, worst-  
ed or cotton stockings and  
hats; his wife and daughters  
were dressed in printed calli-  
co or silk gowns, scarlet or  
silk cloaks, silk bonnets, white  
thread

1750.

worsted stockings and leather shoes.

1790.

thread stockings, and cloth shoes.

*Colliery, &c.*—The greatest part of the inhabitants are farmers and day-labourers; but besides ordinary tradesmen and artificers, such as masons, wrights, &c. there are a good number of colliers, weavers, and 'cotton spinners. The coal-work has been of long standing, and is said to be the oldest in the neighbourhood of Glasgow. There are about 100 coal-pits which have been wrought. If each of these, at an average, be supposed to have lasted only 4 years, the coal-work must have been wrought for 4 centuries, and this carries it back, till within little more than a century, of the first knowledge of coal as a fuel in Scotland\*. The field, in which the coals are found, lies on the south side of Clyde, and may be about a mile square. It has a general slope towards the river, with considerable swellings here and there; and, in several places, is cut and broken by rivulets. In this field there are known to be 5 strata, or seams of coal, of different thicknesses, and at different distances from one another. These seams are always nearly parallel to one another, but not parallel to the surface of the earth, having their dip or declination towards Clyde. At the river they lie many feet deep, but rise gradually till they crop out, or reach the surface within less than a mile and an half of it. The nearer you approach to Clyde, the dip is so much the less,

\* The earliest evidence of the use of coal as a fuel in Scotland, is said to be a charter of William de Obervill, in which he grants liberty to the abbot and convent of Dunfermline, to open a coal-pit upon his lands of Petyncriff. This charter is dated the day before the feast of St Ambrose, in March 1291. Davidson's Accounts of the Chamb. of Scotl. Appen. No. 1.

less, but is one foot in 4 or 5, at a distance from it \*. One of the most important points to be attended to, in working coal, is to do it in such a manner as to keep clear of water, and this till lately was done by a level, which conducted the water from the different coal pits to Clyde. But the coal could not be wrought dry, in this way, whenever it was lower than the bed of the river. This disadvantage induced the present possessor to erect a steam engine in 1787 by means of which, the coal can be wrought dry at a much greater depth than formerly. The colliery gives employment to 62 men, young and old. Of these 42 are employed below ground, and 20 above. As the work of the former is laborious, hazardous and disagreeable, so their profit is great in proportion to that of other workmen. They are furnished with a house and coal for fuel, and have 6 d. for every cart. An ordinary collier can easily dig 4 carts, for which he receives 2 s. 2 d. a-day; and, if he works every day, 13 s. a-week. Those who work above ground, are also furnished with houses and coal for fuel, and have from 10 d. to 1 s. 2 d. a-day. The wages of colliers and other incidental expences may amount to L. 2000 *per annum*. About 600 carts of coals are put out weekly; and consequently above 30,000 yearly. The ancient and present price of coals cannot be compared with accuracy, on account of the difference in weight and measure. About

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K k

1750,

\* The colliers call the declination of a seam downwards the *dip* of the coal, and its inclination upwards, the *crop* of the coal. It is a curious fact and well-worthy of notice, that not only all the strata of coal, but also all the strata of freestone, have their dip towards Clyde, on both sides of it, that is, the coal and stone on the south side of the river, have their declination to the north; and, on the contrary, the coal and stone on the north side of the river, have their declination to the south. How this fact is to be accounted for, it is not easy to say.

1750, the cart sold on the coal-hill at 9d. If it then weighed 900 weight, the price of coals was just 1 d. *per* 100 weight. At present, the cart sells on the coal-hill at 2 s. 3 d. It is said to weigh 1200 weight, consequently the price of coals is  $2\frac{1}{2}$  d. *per* 100 weight, which is more than double their price 40 years ago.

*Weavers.*—The weaving of holland, or fine linen, was begun here about 60 years ago, and gave employment to a few looms. The weavers bought the yarn, wove it into cloth, bleached the cloth and carried it to market; so that they engrossed several businesses, which are now almost entirely separate. Towards the middle of the century, the weaving of lawns and cambricks came in place of holland, or fine linen. The yarn was now furnished by dealers in that commodity in Glasgow, to whom the weavers returned it in webs, for which they received payment according to their quantity and quality. In 1783, the weaving of muslin was introduced, which, for several years past, has given employment to all the weavers here, except a few who make webs for their country neighbours. About the same time, the art of weaving received a considerable improvement, by the introduction of the fly-shuttle, which is now generally used. It enables the weaver to do more work, with greater ease to himself, and which is of still higher importance, the erect position of his body is favourable to health. An ordinary weaver can easily make 10 s. a-week. In this parish there are 120 weavers, including journeymen and apprentices, who may be supposed to gain about L. 2800 *per annum*.

*Cotton Work.*—In 1787, a cotton work was established at a village called Flemington. At present, it consists of 2 carding machines and 17 jennies, including 1 for roving and  
2 for

2 for flabbing. Each of the jennies spins 84 threads at once. The carding machines are driven by water, which is collected from many different springs, into a reservoir at the foot of Dichmount hill, and conveyed from thence to the cotton work, about  $\frac{1}{4}$  of a mile distant, partly by an open runner, and partly by wooden pipes. An ordinary cotton spinner can gain about 10 s. a week. This work gives employment to 50 people old and young, and occasions a circulation of about L. 700 a-year.

*Roads and Bridges.*—Roads have of late become objects of great consequence, and much labour and expence are now bestowed upon them. The most public road is that from Hamilton to Glasgow, which passes through the parish from east to west. This road was originally made by the statute work; but was some years ago improved, and has since been kept in repair, by a toll levied at a turnpike near Glasgow. There are two other roads, much frequented by coal, lime, and ironstone carts, which cross the parish from south to north. Both of these were made, and are still supported by the statute work, which is converted into money, at the rate of 15 s. for each plough, and 2 s. for each householder. The only bridges within the parish are on rivulets, but there are two bridges on Calder water. One of these, probably the oldest in this district, is called Prior bridge, either because it was built at the expence, or for the convenience, of the priory in Blantyre.

*Church, &c.*—The minister's living consists of 118 bolls 12 pecks of oat-meal, L. 30 of money, 100 merks for communion elements, a manse, and about  $4\frac{1}{2}$  acres of glebe; which, in whole, valuing the oat-meal at  $11\frac{1}{2}$  d. the peck, is worth L. 140 *per annum*. The kirk, which is a neat plain edifice, was built in 1743, and the manse in 1756; but

but both have been repaired since, and are at present in good order. His Grace the Duke of Hamilton is patron and titular.

*School.*—For several years past, the school has been in a flourishing condition. The schoolmaster has 200 merks of salary, with a house and garden. The rate of education *per* quarter is, English 1 s. 6 d.; writing 2 s.; arithmetic 2 s. 6 d.; and Latin 3 s. The number of scholars within the parish is from 60 to 70; and of boarders, at L. 20 *per annum*, from 10 to 15. The schoolmaster's living, exclusive of the profit arising from his boarders, is about L. 40 yearly.

*Poor's Funds.*—There are in this parish two considerable mortifications in favour of the poor. In 1615, James Marquis of Hamilton, in conjunction with Mr John Howison, minister of Cambuslang, mortified a sum of money, the yearly interest of which was directed to be employed for maintaining in an hospital at Hamilton, 8 poor men, 2 of whom were always to belong to the parish of Cambuslang. Gabriel Hamilton, of Westburn, in 1700, mortified 600 merks, the interest of which was to be laid out in buying shoes and hose to the indigent. Besides these mortifications, the poor's stock amounts to L. 350; the interest of this stock, with the ordinary collection on Sundays, and mortcloth dues, which may be about L. 15, yield a sum sufficient without any assessment, to supply the wants of the poor.

*Population.*—The state of population for the last 46 years, may be exactly ascertained by the report made to Dr Webster in 1755, and by three separate lists taken by the present incumbent:

Years

Years & month:	Persons	Males	Females	Families	Average of families.
1755.	934				
1775, Jan.	1096	547	549	238	4 $\frac{3}{5}$ nearly.
1783, May.	1088	529	559	236	4 $\frac{3}{5}$ nearly.
1791, April.	1288	657	631	280	4 $\frac{3}{5}$ exactly.

The population, which had been rather retrograde than even stationary, between January 1775 and May 1783, has, since the latter period, received an augmentation of 44 families, and 200 persons; and this augmentation has arisen,—1st, from the increase of weavers, since the weaving of muslin was introduced; 2dly, from the establishment of the cotton-work at Flemington, which has brought 12 new families to the parish; and 3dly, from the increase of colliers, since the erection of the steam engine.

Population Table, April 1791.

Persons.		Persons.	
Inhabitants as above,	1288	Day-labourers,	27
Aged below 10,	337	Men-servants, 65	} 132
— between 10 & 20,	240	Women-servants, 67	
————— 20 & 50,	517	Colliers, including coal-	
————— 50 & 70,	154	hill men,	62
— above 70,	40	Weavers, including jour-	
Born in the Highlands		neymen, &c.	120
and Western Isles,		Cotton spinners, inclu-	
about -	40	ding boys & girls,	50
Married couples,	193	Masons and wrights,	
Widowers, 14	} 69	including journeymen	
Widows, 55		and apprentices,	14
Unmarried household-		Smiths, including ditto,	8
ers, male & female,	44	Shoemakers,	6
Dissenters from the E-		Tailors,	4
stablished Church,		Millers, including fer-	
about -	60	vants, -	4
	Residing		Retailers

Persons.		Persons.	
Residing in 6 villages, being mostly col- liers, weavers, and cotton spinners,	677	Retailers of British spi- rits,	12
Residing in the country, being mostly farm- ers and cottagers,	611	Grocers,	3
Residing heritors,	7	Carters,	7
Feuers and sub-feuers,	24	Gardeners,	3
Farmers, whose rent is above L. 20,	32	Plasterers	1
—— below L. 20,	18	Thatchers	1
		Surgeon	1
		Midwives,	2
		Schoolmaster,	1
		Minister,	1

*Houses.*—For several years since 1767, when the Duke of Hamilton let his lands in larger farms than formerly, there were a considerable number of houses uninhabited; and some few of them allowed to go to ruin. But all of them that remain are now repaired, and full of people. Since 1783, 16 good new houses have been built, in which about 24 families are well lodged. Seven years ago, there were only 8 families living in a paltry village near the kirk; but at present, there are 3 times that number.

*Horses, Black Cattle and Sheep.*—In this district, there are 180 horses, all of which, a very few excepted, are employed in the cultivation of land. These horses are mostly raised in the shires of Renfrew and Ayr, and bought by the farmers, in the markets of Glasgow and Rutherglen. The number of black cattle is 630, of which about 300 are milk cows. The rest are partly black cattle, intended for the market; but chiefly young cattle reared by the farmers, for preserving their stock. The yearly profit

profit of milk cows, at an average, may be about L. 3. The farmers find it more advantageous to make their milk into butter than into cheese; of which last, they make no more than what supplies their own families. Almost all the butter and churned milk they can spare, is sold in Glasgow. The sheep are 410 in number, and all of the Scotch breed, except about 120. Most of these last, are large English sheep, which the farmers pasture along with their cows. A public spirited gentleman has lately got a score of the Cheviot breed, which are smaller in size, but finer in wool, and promise to do well in this part of the country.

*Minerals.*—Besides plenty of coal and some ironstone, there are vast beds of freestone over the whole parish; except on the ridge formed by Dichmount and Turnlea hills, which consist of whin, and furnish abundance of good materials for making roads. On the banks of the kirk-burn, there is a species of freestone of excellent quality, white, hard and close of the grain; consequently capable of being made very smooth and beautiful. This species is held in high estimation, and sometimes carried to a great distance. A stratum of marble, from 6 to 12 inches thick, is known to extend over a considerable part of the parish. Like the coal, it has its dip towards Clyde; and wherever coal-pits have been sunk, it has been found at the depth of from 180 to 200 feet. At such a depth, it could not be easily come at; but there is a place on the kirk-burn where it has been dug at different times. It is of a dark brown colour, beautifully variegated with white, and takes a good polish. Of this marble, there are several slabs in the palace of Hamilton, a chimney-piece in the  
College

College Library at Glasgow, and three pair of solid *jamb*s in Mr Dundas's new built house at Duddingstoun \*.

*Familier*

\* *Dichmount hill*, \* seems to have been anciently a place of strength or defence. There are appearances of a sort of earthen rampart, which encompassed it a little below the summit; and on the very summit, there are still plain vestiges of buildings. The ruins of these buildings were considerable about 10 years ago; but since that time, the stones and rubbish have been removed for making dikes, and repairing roads. The present possessor, when digging a few years ago on the summit of the hill, discovered the foundation of a circular building, about 24 feet in diameter. The stones had been carefully joined together, but no signs of mortar could be observed. They were freestones; and must have been carried with much labour, from a distance, as the stones, which are found in great abundance upon the hill, are all whin. From the figure of this building, and the place where it stood, it is conjectured to have been a *turris speculatoria*, or watch-tower: and for such an edifice, a better situation could not have been chosen. From it one could see and be seen almost in all directions, more than 15 miles; and in some, more than 50. About a mile E. from the kirk, there is a small ridge terminated on the W. by a circular mount, level on the top, about 20 feet in height, and 140 feet in diameter. This mount, from its regularity, is plainly the work of art, and resembles those artificial mounts, on which the Britons and Saxons built their fortresses †. When the south of Scotland was possessed by the Britons and Saxons, it is probable that one of their fortresses might stand on this mount; but however this may be, it is certain, that the castle of Drumfargard ‡ stood upon it. A great barony was annexed to this castle; which must have been a place of considerable strength, as it was surrounded by wet and marshy ground that

\* *Dichmount*, or rather *Dichmound*, in the Saxon or Teutonic language, signifies a rampart of protection or of peace.

† The Britons and Saxons built their fortresses on artificial mounts. The Normans built on the firm and natural soil or rock; but often made use of these mounts, which they found to have been the site of a British or Saxon castle. *Pen. Tour in Wales*, 1770, p. 252.

‡ *Drumfargard*, or *Druim-searg-aird*, in Gaelic, signifies the ridge of dry or parched height; a name which is descriptive, either of the particular spot where the castle stood, or of a long ridge, at a little distance from it.

*Families.*—There are few considerable estates in this parish, and all of them have probably at different periods, been detached from the barony of Drumfargard. On the S. side of Dichmount, stands Latrick, which, about the beginning of the last century, was the seat of a Sir John Hamilton, whose family is extinct, and the estate is now in the possession of the Duke of Hamilton. On the N. side of the same hill, stands the house of Gilbertfield, which, from an inscription above one of the windows, appears to have been built in 1607. This place was long the residence of a family of the name of Cunningham. About the beginning of this century, the estate was purchased by the laird of Westburn. Lieutenant William Hamilton, the friend and poetical correspondent of Allan Ramsay, lived many years, first at Gilbertfield, and then at Latrick, where he died, 24th May 1751, at an advanced age. The most considerable residing family at present, is that of John Hamilton, Esq; of Westburn. This gentleman is descended

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that could easily be flooded, except on the E. where it is said to have been defended by a draw-bridge. The situation was doubtless well chosen for a place of security in disorderly times; and, though only about 60 or 70 feet higher than the adjacent ground, the prospect from it would always be extensive and commanding, but is now highly rich and beautiful. About 20 years ago, there were some remains of this ancient castle; but now no vestige of it is to be seen. The stones of it were employed in building the farm houses, called *Hall-side*, because they stood in the near neighbourhood of the great hall. The tenant, who is now in possession of it, has dug from its ruins many carts of stones, some of which were hewn and had iron crooks in them, upon which doors had been hung. Among the rubbish human bones have been found, once a pewter plate, and on many occasions pieces of coin, but of what reign is not known.—The barony of Drumfargard has been the property successively of several families of great name; the Oliphants, the Murrays, the Douglasses, and the Hamiltons. At present it makes a part of the entailed estate of Hamilton.

from the Hamiltons of Torrence; and these from the Hamiltons of Raploch, who were one of the oldest branches of the house of Hamilton\*. His ancestors took up their residence at Westburn near two centuries ago.

*Religious Houses.*—No vestige now remains of any of those religious houses which were in this parish, during the times of Popery. There was, however, on the banks of the Kirk Burn, about  $\frac{1}{4}$  of a mile below the kirk, a chapel dedicated to the Virgin Mary, to which belonged 4 acres of land, which still retain the name of *Chapel*. There was also an hospital 2 miles E. from the kirk, to which about 130 acres of land, called *Spittal* and *Spittal-bill*, seem to have been annexed. But the persons by whom, and the time when these religious houses were founded, are equally unknown. The parish of Cambuslang itself, was first a rectory, and then a prebend. John Cameron, of the family of Locheil, was rector when he was promoted to the Bishoprick of Glasgow. In 1429, Bishop Cameron, at the desire of the patron, Archibald Earl of Douglas, made the parish of Cambuslang a prebend; and at the same time, appointed the prebendary and his successors, perpetual chancellors of the cathedral at Glasgow. In consequence of this appointment, the prebendary was obliged to reside at Glasgow, and to serve the cure at Cambuslang by a vicar, who had for his support the vicarage teind, now valued at 100 merks, with a house and 6 acres of land, known to this day by the name of *Vicar-land* †.

\* *Crawf. Pter.* p. 188.—*Nisb. Her.* vol. 2. p. 11.

† In the statistical account of this parish, it will doubtless be expected, that some mention should be made of those remarkable religious phenomena

mena, which took place under Mr M'Culloch's ministry, commonly called "Cambuslang conversions." In treating of this subject, it will be proper to give a brief historical view, first of the facts, and then of the opinions entertained concerning them\*.

The kirk of Cambuslang being small and in bad repair, the minister, when the weather was favourable, used to preach in a tent, erected close by a rivulet, at the foot of a bank or brae near the kirk, which is still called "the preaching or conversion brae." No place could be better formed by the hand of nature for field preaching; as the brae rises gradually from the place where the tent stood, in the form of an amphitheatre, so that every person in the audience could see and hear the preacher distinctly. Mr M'Culloch, for about a year before this work began, had preached on the doctrine of regeneration; and upon the Sabbath evenings after sermon, frequently read to his hearers, missives, attestations and journals, he had received from his correspondents, giving an account of conversions, which had taken place in different parts of the world, especially in New England under Mr Whitefield's ministry. These missives, attestations and journals, were at the same time published weekly at Glasgow, in halfpenny pamphlets; and had an extensive circulation in this and the neighbouring parishes. The fruits of these instructions were a more than ordinary

\* In drawing up this account, besides the session-records, the following pamphlets, which were all published in 1742, have been consulted: 1. "An account of some remarkable events at Cambuslang, a village about 4 miles from Glasgow, as related by different parties." 2. "An answer to ditto," dated "Gorbals, 29th March." 3. "A short narrative of the extraordinary work of the Spirit of God at Cambuslang, with attestations of ministers and preachers," dated, "Cambuslang, 8th May." 4. "Act of the Associate Presbytery anent a fast," dated, "Dunfermline, 15th July." 5. "Divine influence, the true spring of the extraordinary work at Cambuslang: by A. Webster, minister at Edinburgh," dated, "30th August." 6. "A faithful narrative of the extraordinary work at Kilsyth, with a preface, by James Robe, minister there; 29th July." 7. "A review of Mr Robe's preface, &c. by James Fisher, minister of the Associate Congregation at Glasgow; October." 8. "Two letters by Mr Robe to Mr Fisher; December." 9. "Divine influence, the true spring, &c. edit. 2. with a preface and additions, in answer to Mr Fisher's review, by A. Webster, minister at Edinburgh; December." *Other pamphlets published since 1742, have also been consulted.*

dinary concern about religion. Towards the end of January 1742, two persons, Ingram Mose, a shoemaker, and Robert Bowman, a weaver, went through the parish, and got about 90 heads of families to subscribe a petition, which was presented to the minister, desiring that he would give them a weekly lecture. This petition the minister readily granted, and Thursday was fixed upon as the most convenient day of the week for that purpose. On the two first Thursdays after the lecture was over, some persons came to the minister's house, much concerned about their spiritual interest; but the number was not great. On Monday 15th February, and the two following days, all the fellowship meetings in the parish convened in one body in the minister's house, and were employed for many hours in fervent prayer for the success of the gospel, and for an outpouring of the Holy Spirit in their bounds, as in other places abroad: The next day, being Thursday 18th February, nothing remarkable happened during the lecture, except that the hearers were apparently all attention: but when the minister in his last prayer expressed himself thus: "Lord who hath believed our report; and to whom is the arm of the Lord revealed? where are the fruits of my poor labours among this people?" several persons in the congregation cried out publicly, and about 50 men and women came to the minister's house, expressing strong convictions of sin, and alarming fears of punishment. After this period, so many people from the neighbourhood resorted to Cambuslang, that the minister thought himself obliged to provide them with daily sermons or exhortations, and actually did so for 7 or 8 months. The way in which the converts were affected, for it seems they were all affected much in the same way, though in very different degrees, is thus described. They were seized all at once, commonly by something said in the sermons or prayers, with the most dreadful apprehensions concerning the state of their souls, insomuch that many of them could not abstain from crying out, in the most public and frightful manner, "be-  
 " wailing their lost and undone condition by nature; calling themselves  
 " enemies to God, and despisers of precious Christ; declaring that they  
 " were unworthy to live on the face of the earth; that they saw the  
 " mouth of hell open to receive them, and that they heard the shrieks of  
 " the damped;" but the universal cry was, "*what shall we do to be  
 " saved?*" The agony under which they laboured, was expressed not only by words, but also by violent agitations of body; by clapping their hands and beating their breasts; by shaking and trembling; by faintings and convulsions; and sometimes by excessive bleeding at the nose. While they were in this distress, the minister often called out to them, not to stifle or smother their convictions, but to encourage them; and,  
 after

after sermon was ended, he retired with them to the manse, and frequently spent the best part of the night with them in exhortations and prayers. Next day before sermon began, they were brought out, commonly by More and Bowman, and having napkins tied round their heads, were placed all together on seats before the tent, where they remained sobbing, weeping and often crying aloud, till the service was over. Some of those who fell under conviction were never converted; but most of those who fell under it were converted in a few days, and sometimes in a few hours. In most cases their conversion was as sudden and unexpected as their conviction. They were raised all at once from the lowest depth of sorrow and distress, to the highest pitch of joy and happiness; crying out with triumph and exultation, "that they had overcome the wicked one; that they had gotten hold of Christ, and would never let him go; that the black cloud, which had hitherto concealed him from their view, was now dispelled; and that they saw him with a pen in his hand blotting out their sins." Under these delightful impressions, some began to pray and exhort publicly; and others desired the congregation to join with them in singing a particular psalm, which they said God had commanded them to sing. From the time of their conviction to their conversion, many had no appetite for food, or inclination to sleep, and all complained of the feverity of their sufferings during that interval \*. This singular work soon became public, made a great noise, and brought vast numbers of people from all quarters. The minister, who at first was assisted chiefly by preachers in the neighbourhood, soon got abundance of assistance from his brethren; some of whom came at his desire, and others of their own accord. Among those who resorted to Cambuslang on this occasion, there were many of the most popular ministers in Scotland; such as, Messrs. Willison of Dundee, Webster of Edinburgh, M'Knight of Irvine, M'Laurin of Glasgow, Currie of Kinglassie, Bonner of Torphichen, Robe of Kilsyth, &c. Mr Whitfield, who had been in England for several months, did not arrive till June. The sacrament was given twice in the space of 5 weeks, viz. on 11th July and 15th August. Immense multitudes of hearers and spectators were present at both, but especially at the last. On the Sunday, besides the tent at the foot of the brae above described, where the sacrament was dispensed, other two tents were erected. At each of these there was a very great congregation.

\* Some women who had born children, declared, that, while they were under conviction, they endured more bodily pain than they had ever done in child-bearing.

tion. Mr Whitefield, who was accustomed to numerous audiences, supposed, that at the three tents, there were upwards of 30,000 people; a greater number probably than was ever seen on any other sacramental occasion. Most of the above mentioned ministers and others were assistants at this solemnity. Four preached on the fast-day, 4 on Saturday, probably 14 or 15 on Sunday, and 5 on Monday. There were 25 tables, about 120 at each, in all 3000 communicants. A great many of these came from Glasgow and the neighbourhood, about 200 from Edinburgh, about 200 from Kilmarnock, about 200 from Irvine and Stewarton, and some from England and Ireland. "But," says Mr M'Culloch, "what was most remarkable was the spiritual glory of this solemnity; I mean the gracious and sensible presence of God. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour; others had their bands loosed, and were brought into the marvellous liberty of the sons of God. Some declared that they would not for a world have been absent from this solemnity. Others cried, now let thy servants depart in peace from this place, since our eyes have seen thy salvation here." The Cambuslang work continued for about 6 months, that is, from the 18th February till the second communion. Few or none were convicted or converted after this last period. The daily preachings and exhortations, except the weekly lecture, ceased. Public worship, however, was kept in the open fields till the month of November, when the inclemency of the weather rendered it necessary to repair to the kirk. The number of persons convicted and converted during this period, cannot be ascertained with accuracy. The former are said to have been by far the greatest number. In a letter of Mr M'Culloch's to Mr Robe, dated 30th April 1751, after acknowledging and bewailing the many backsliders, he asserts, that he had then in his possession a list of about 400 awakened at Cambuslang in 1742, who from that time to the time of their death, or the date of his letter, had been enabled to behave in a good measure as became the gospel. About 70 of these 400 were or had been inhabitants of Cambuslang.

After the 1742, some day about the 18th of February was observed yearly, in commemoration of this extraordinary work. "It was observed," as Mr M'Culloch expresses it, in the papers which he read from the pulpit on these occasions, "partly as a day of thanksgiving for the remarkable season of grace to many in the British colonies, and particularly in this small corner, in the years 1741 and 1742; and partly as a day of humiliation and fasting for misimprovement of mercies; and especially for the backslidings of many, who then showed a more  
" than

“ than ordinary concern about their souls, but have since fallen away, and turned as bad, or worse than they were before.” Since Mr M'Culloch's death, some day about the same time, and for the same purpose, is still observed by the fellowship meetings in the parish.

To what cause this memorable work ought to be ascribed, was a question which occasioned much debate and great diversity of opinion. Some ascribed it to the influence of the Holy Spirit; others to the influence of the devil; and others to the influence of fear and hope, of sympathy and example, aided by peculiar circumstances. Those who entertained the two first opinions, agreed in thinking that this work ought to be ascribed to supernatural agency, but differed widely as to the agent to whom it ought to be attributed; the one considering the agent as the best of beings and the other as the worst. Those who entertained the last opinion, thought this work might be accounted for by natural causes, and consequently that there was no occasion for having recourse to supernatural agency.

1. That this work ought to be ascribed to the influence of the Holy Spirit, was the opinion of many of those, who are commonly known by the name of the high party in the Church of Scotland, and especially of those clergy, who attended and assisted at Cambuslang, while it was going on. The fruits of it in the hearts and lives of men were such, according to them, as might be expected from the renewing and sanctifying influences of the Holy Ghost. Zeal for the glory of God and the honour of the Redeemer, shone with peculiar lustre. The lives of the profane were reformed. Relative duties, where they had been neglected, were conscientiously discharged. Harmony and peace succeeded strife and contention. Families, once the synagogues of Satan, became temples where God was worshipped. Persons of all ranks formed themselves into societies, which met frequently for prayer and experimental conversation. With regard to the external effects, by which this work manifested itself on the bodies of men, they acknowledge them to be uncommon, but not singular. The scriptures furnish instances of similar effects of an awakened conscience: such as St Paul at his conversion; the jailor at Philippi; and Felix who trembled as St Paul reasoned of righteousness, temperance, and judgment to come. Instances of similar effects have happened at the conversion of many particular persons; nay of great numbers at once even in our own country; such as in several parishes of Cunningham about 1625, and in the parish of Shotts in 1630.

2. It

2. It is well known that the High Party of the Church of Scotland, and the Seceders, are of the same sentiments, as to doctrine, discipline and church government; and that whatever was thought defective or blameable in the Established Church by the latter, was also thought defective or blameable in it by the former; though not in so high a degree, as to justify a separation or secession. It might therefore have been expected, that the Seceders would have entertained the same opinion with the high party concerning the work at Cambuslang; and this would probably have been the case, if this work had happened a few years earlier, and while they were members of the Established Church. But circumstances were now greatly altered. The Seceders had left the Established Church, and formed themselves into a separate community under the name of the Associate Presbytery; they had published a testimony against the corruptions and defections of the Established Church; disowning her authority, and declaring her judicatories to be ill constituted and unlawful courts. They could not therefore believe, that God would countenance so corrupt a church, as they had represented it, by such a gracious outpouring of the Holy Spirit. But as the work at Cambuslang was extraordinary in itself, and as they could not believe it proceeded from the Holy Spirit; so they concluded it must proceed from the devil. These sentiments they openly avowed, by preaching and writing against it; and especially by an act, dated Dunfermline, 15th July 1742, appointing the 4th of August following to be observed in all their congregations, as a day of fasting and humiliation; one of the principal grounds of which was, "The delusions of Satan, attending the present awful work upon the bodies of men, going on at Cambuslang." When this act was published, their ancient friends, who, for many years successively, had exerted their whole influence to bring them back to the bosom of the church, were filled with indignation, and even with horror. To ascribe the Cambuslang work to the influence of the devil, appeared to them, a sin little inferior in guilt, to that of blasphemy against the Holy Ghost. Mr Robe affirmed, "that this act of the Associate Presbytery was the most heaven-daring paper, which had been published by any set of men in Britain for a century past." A paper war ensued, in which the parties treated each other with abundance of freedom; but at the same time, with many professions of Christian love and charity.

3. That the work at Cambuslang ought to be ascribed neither to the influence of the Holy Spirit, nor to the influence of the devil, but to the influence of fear and hope, of sympathy and example, aided by peculiar circumstances.

circumstances, was the general opinion of those, who are known in the Church of Scotland, by the name of the Moderate party. The only extraordinary circumstance relating to this work, is the external effects on the bodies of men, by which it manifested itself; and these, they thought, might be sufficiently explained by the operation of natural causes. The soul and body, they observed, are so intimately connected, that they mutually sympathise with each other, and whatever gives pleasure or pain to the one, gives likewise pleasure or pain to the other. All the passions of the mind, especially those which are of a violent nature, discover themselves by some corresponding outward expression. When an event, whether joyful or sorrowful, is communicated in such an interesting manner as to affect our minds strongly, it will also affect our bodies in proportion. As this is the case with regard to such of men's concerns as are present and temporal, is it not reasonable that it should also be the case with regard to such of them as are future and eternal? If they be deeply affected by the preaching of the word. If, on the one hand, their fears be alarmed by the threatenings of the law, and the dread of everlasting punishment; or if, on the other hand, while in this wretched situation, their hopes be elevated by the assurance of pardon, and the prospect of eternal happiness; is it not natural that the feelings of their minds should discover themselves both by their words and actions? The sermons preached at Cambuslang, during this memorable work, it is alledged, were addressed, not to the understandings of the hearers, but to their imaginations and passions; and especially to the passions of fear and hope. "Their lost and undone condition by nature was represented in a manner the most awful and alarming. They were brought to Mount Sinai, where thunder roars, and lightnings flash. They were encouraged by the precious promises of the gospel, by the consolations which are in Jesus, and the wonders of his grace. They were conducted to Mount Calvary, and exhorted to behold, with the eye of faith, the healing virtues, which flowed from the wounds of their Saviour, expiring upon the cross." The natural tendency and effects of these instructions were aided and strengthened by peculiar circumstances. The opinions of the Methodists, respecting the sensible operations of the Spirit of God in the work of regeneration; the sudden and almost instantaneous conversions, which took place under Mr Whitefield's ministry, were well known at Cambuslang. Mr M'Culloch was a great admirer of Mr Whitefield, and employed him repeatedly to preach in his pulpit. He frequently discoursed on the wonderful conversions in New England; and was at great pains to communicate to his people, the papers which gave an account of them. In this task, he was successfully

assisted by More and Bowman\*. They themselves had been converted by Mr Whitefield; and were ever ready to describe the manner in which they had been affected, to those who were disposed to listen to them.

That this preparation gave rise to the work at Cambuslang, they asserted, was manifest; because the persons convicted and converted there, were affected in the same manner, and expressed themselves in the same words, with those who were convicted and converted in New England: A fact which can no otherwise be accounted for, than by supposing, that the manner and language of the latter were perfectly familiar to the former. When this work was once begun, they maintained, that the effects of sympathy and example sufficiently explain its future progress. Every day's experience, shows, that we are disposed to imitate the actions of others, and that we are naturally and as it were mechanically moved by seeing them, either in the depth of distress, or in the height of exultation. The operation of these principles was visible almost in every instance. Whenever any one was affected, many others were affected in a similar manner. Whenever any one cried aloud, either through excessive grief or joy, but especially the former, many others cried aloud likewise, using the same words, or words of the same meaning. When all these concurring circumstances were taken into consideration, they thought it by no means surprising, that there should be some hundreds of converts among the many thousands who attended at Cambuslang, during the course of seven or eight months.

\* *The following fact, related by the one party, and not contradicted by the other, is thought to place the character of More and Bowman in a very suspicious light. When any person was affected in time of sermon, they were always at hand to give their assistance. One day, when a woman, who had fainted, began to revive, Bowman says to her, "Christ is just a-coming; He is on the way; He will not tarry:" and a little after More added, 'Do you hear the sound of his chariot wheels?' Upon which the woman got up, in a transport of joy, crying, "He is come! I have got him, and will not let him go!"*

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