

PARISH OF INCHINNAN.

PRESBYTERY OF PAISLEY, SYNOD OF GLASGOW AND AYR.

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I.—TOPOGRAPHY AND NATURAL HISTORY.

Name.—THE name has been variously written, as Inchenan, Inchanan, Inchynan, Inchechynane, &c. &c., but is now generally spelt Inchinnan. The first syllable is obviously composed of the Celtic word * signifying *an island or a peninsula*, while the adjunct, according to one conjecture, is the plural of a word † derived from the same source, and signifying *a river*. Another conjecture is, that the adjunct is the name of *Saint-Inan*, ‡ to whom the church is supposed to have been dedicated. In Bagimont's roll for Inchinnan, there is the substitution of *Killinan*, and which, according to the etymology that may be preferred, will mean either "*the Church upon the Rivers*," or *the Church of Saint Inan*." Chalmers affirms that this parish acquired the name of *Inchinnan*, in consequence of the proximity of a long narrow island in the river White Cart, where it joins the Gryfe, opposite to the church. § Inasmuch, however, as the parish is bounded by rivers on three sides, its peninsular character may, with more probability, have given rise to the appellation. It may also be stated, that, according to a tradition, which is

* *Ynys* (Welsh), *innis* (Gaelic), *an island*, also a *peninsula*.

† *Ainhainan* (Gaelic) *rivers*, sounds *oinon*.

‡ We are told that St Inan was a confessor at Irvine in the ninth century; that he wrote several theological works, whose titles are given; and that, after accomplishing the pilgrimages of Rome and Jerusalem, he closed his life at Irvine, where multitudes were wont to assemble to witness the miracles supposed to be performed at his tomb. His festival was celebrated on the 18th of August.—*Dempsteri Hist. Eccl. Gent. Scot.*, &c. printed for the Bannatyne Club. Edin. 1829,—also, Keith, 233. Edition of 1755.

It may be added, that St Inan was tutelary saint of Beith. On a hill in that parish a seat and a well still bear his name, and a fair is held annually, not, however, on the 18th but on the 30th of August, which is called *Tannansday*, by corruption for St Inan's day.

§ Here Chalmers is undoubtedly in error. The only island in the White Cart is in the parish of Renfrew, and of modern and artificial origin, being merely a section of land detached from the eastern bank of the river, by means of a canal which was cut, in the memory of persons yet alive, for the purpose of removing the obstructions created by Inchinnan Bridge, to navigation between the river Clyde and the town of Paisley. There is an island in the Gryfe which might once correspond with the description of Chalmers; but, always insignificant, it has been gradually encroached upon by the water, and there is no longer any trace of it opposite to the church.

confirmed by the appearance of the surface, and of the soil beneath, a branch of the Gryfe formerly intersected the parish, a little way above the rocky elevation on which the church stands; in which case the site of that building must have been once, in the strict sense, insular, as it still occasionally is, at high floods.

Extent and Boundaries.—The extreme length is about $3\frac{1}{2}$ miles, and its breadth varies from $\frac{3}{4}$ of a mile to 2 miles or more. It is bounded on the north by the river Clyde, which divides it from the parish of Old Kilpatrick in Dumbartonshire. Its eastern and southern boundaries are formed respectively by the rivers Cart and Gryfe, which flow between it and the parish of Renfrew; while westward it marches in an irregular line with the parish of Erskine, and touches at one point the parish of Houston.

Topographical Appearances.—The surface, especially in the vicinity of the rivers, is flat, or gently sloped; but it is diversified by a number of diluvial rising grounds, of considerable elevation,—some of them under the plough to the summit, others of them beautifully wooded, and all of them commanding extensive views of the surrounding country. The strath of the Gryfe is extensive and fertile, and reminds the English traveller of his native vales.

Climate and Diseases.—The climate, although moist, is healthful. It has been alleged that, in former times, fevers were scarcely known here. At present, the place does not appear to have any greater degree of exemption from them than is enjoyed by other well-aired localities. Cases of typhus and scarlet fever occur almost every year,—seldom, however, with fatal results. Last year, the natural small pox prevailed extensively amongst persons of various ages, who had all been vaccinated in infancy; but in no instance did the disease destroy life or disfigure the countenance. On a recent occasion, when Asiatic cholera afflicted the towns and villages of the neighbourhood, a young healthy man, and an aged woman, both of temperate habits, and residing under the same roof in a secluded cottage, were attacked during night almost simultaneously, and both cases proved rapidly fatal. As may be conceived, this melancholy visitation created great alarm in the parish; but happily the epidemic did not extend its ravages farther.

Springs and Rivers.—In the higher parts, there are some springs of the best quality, devoid of any mineral taint,—and of refreshing coolness. Generally speaking, however, the wells are more or less chalybeate; and those in the vicinity of the river Gryfe are often brackish during the drought of summer, when the salt water brought

up by the tide,* (whose influence extends considerably beyond the south-western boundary of the parish,) finds its way into them in a less diluted form than during the rest of the year.

The character of the Clyde, in this neighbourhood, has been much altered of late years, in consequence of the operations of the river trustees, in deepening its bed for the improvement of the port of Glasgow. When the steam-boats commenced plying, and the dredging † machines were first introduced, the salmon appeared for a time, in their fright, to have made their escape to less disturbed waters. Of late years, however, they have been caught in considerable quantities. The river Gryfe, a little way above the point where it begins to bound Inchinnan, is a clear and pebbly stream, with picturesque banks; but in its farther progress its appearance is changed. Within the grounds of Walkinshaw it acquires an increase of volume by the influx of the Black Cart; ‡ and, as its subsequent course is through a rich and flat country, it becomes interesting chiefly from its windings. At last, sweeping past the church of Inchinnan, it is joined at Inchinnan bridge by the White Cart, and then the river, formed by the united streams, assuming simply the name of Cart, pursues its course in a broad channel, until it is lost in the Clyde at Blythswood House.§ The pike, eel, perch, and braize, abound in the Gryfe and Cart, and attract

* The following anecdote is still current. In the early part of last century, the clergyman of Lamington, in the upper ward of Lanarkshire, had come to assist his friend the incumbent of Inchinnan on a sacramental occasion, travelling on horseback, and attended, according to the invariable practice, by his man, who, although from his vocation a severe critic of sermons, was profoundly ignorant of the doctrine of the tides. During the course of the visit, the servant was astounded and alarmed to discover that the waters were moving in a direction the reverse of what he had previously witnessed; whereupon concluding that some awful calamity impended, he hastened to his master's chamber, broke his slumbers, divulged the appalling phenomenon, suggested the prudence of immediate departure, and concluded by expressing a faint hope that they might yet reach Lamington in safety.

† Each of these machines is worked by eight men. The quantity of stuff raised by them varies, of course, with the nature of the bottom. The superintendent of the river says he has seen 1200 tons raised in ten hours.

‡ This river, which takes its rise from Castle Semple Loch, in the parish of Lochwinnoch, is called Kertlochwinoc, in the chartulary of Paisley.

§ In the Cart, before its confluence with the Clyde, is a small island called Cplin's Isle, which, according to popular tradition, originated in the stranding of a vessel. During a long pending litigation, which was the consequence, the vessel was not removed, and the mud and sand had so accumulated around it, that by the time the decision came to be pronounced, it had become a picturesque little island, covered with thriving firs. This story was doubtless invented as a hit against the lawyers, who abound in the neighbouring town of Paisley, but has called forth some pretty verses from Mr Park, the poet of Renfrew. The surrounding scenes above referred to are universally admired for their amenity and tranquil beauty, and were in former times embalmed in song by John Wilson, the author of *Clyde*, a poem, edited by the late Dr Leyden in 1803.

“ Where the proud bridge on stately arches rides,
And from his height surveys the slumbering tides,

the disciples of Isaac Walton. The hand-loom weaver from Paisley, recognized by his wan looks, green apron, and suit of rusty velvet, may frequently be seen angling for the fish last mentioned, of which, though impregnated with a muddy flavour, he contentedly makes his meal, and thinks himself fortunate if he can succeed in filling his creel in the course of a day's fishing. Could not a paternal government stretch forth its hand and do something to ameliorate the condition of a most meritorious class of men, who have suffered a long depression, not from any fault of their own, but solely in consequence of those improvements in machinery which have proved so beneficial to the community at large? Let them have but a fair remuneration for their labour, and their native good sense will soon teach them to concern themselves with other matters than annual parliaments and universal suffrage.

Geology and Mineralogy.—The geological features of this parish are not of so striking and peculiar a nature as to demand any but a very brief notice. In so far as regards the character and composition of its surface, it presents the usual phenomena peculiar to the diluvial deposit of the surrounding country. The diluvium itself consists for the most part of a loose gravel, containing a multitude of interspersed boulders of primary as well as secondary rocks, which from their character appear to have been transported from a north-western locality. The strata immediately beneath this diluvial covering belong to that series of the secondary division of rocks denominated carboniferous. This is indicated by the alternations they exhibit of grey sandstone, shale, and coal, which are more or less conspicuous in the quarries that have been opened. In these sandstones, very beautiful specimens of the fossil Flora, which are supposed to be characteristic of the independent coal formation, are found. The manner in which several whin dikes traverse these strata is not unworthy of notice.—Some of them are of great thickness, and have been, during a long series of years, extensively quarried for

No motion dares his amorous sloth molest
Or ruffle Blythswood's image on the breast.
Of tranquil Cart, &c.

Clyde, a Poem, p. 95.

Mr Wilson died master of the grammar school at Greenock, before his election to which situation he had been taken bound by the magistrates and minister, to abandon for ever "the profane and unprofitable art of poem-making." To this severe demand he submitted for the sake of his family. In a letter to his son, we have the following doleful passage: "I once thought to live by the breath of fame, but how miserably disappointed, when, instead of being caressed by the great, I was condemned to bawl myself hoarse among wayward brats, to cultivate sand, and wash Ethiopians for all the dreary days of an obscure life, the contempt of shopkeepers and brutish skippers."—Biographical sketch by Dr Leyden.

paving and macadamizing purposes. The simple minerals are too insignificant to call for any particular remarks, being confined to a few crystals of calc-spar, which are occasionally found in the strata above referred to.

Soils.—The soil consists chiefly of strong productive clay. On the banks of the rivers, it is of a rich loamy description.—In the higher parts, it is gravelly, approaching more or less to what is called *dry field*.

Zoology.—The weasel, hedgehog, and mole, abound here. The country people complain of the number of foxes; but it may be doubted whether they would resign the enlivening spectacle of the hunt passing through their borders, for the sake of the few barn-door fowls that the fox now and then appropriates. Hares find good cover in this parish, and are plentiful, especially in Lord Blantyre's grounds, where they are preserved. The sportsman finds abundance of snipes, and occasionally a wild duck and water-hen on the boggy banks of the Gryfe, Cart, and Clyde. Pheasants and partridges are tolerably abundant, and grouse are occasionally met with in the moss of Southbarr.—The thrush, blackbird, and other warblers, exist in great abundance. The cuckoo pays an annual visit, also the land-rail. Great flocks of lapwings or peewits are continually flying about flapping the air with their wings. The halcyon or kingfisher builds in Colin's isle. There are nests of common herons on some high fir trees in Park wood, adjacent to the Newshot isle in the Clyde, where they are sometimes seen in considerable numbers catching their prey. Owls and other doleful creatures occasionally haunt the tower of the parish church, whilst the space between the ceiling and the roof shelters a profusion of bats.

Botany.—On this head the place affords but scanty materials for description. The writer has not remarked any species of indigenous plants within the parish, not noticed in Hopkirk's *Flora Glottiana*. In the pleasure grounds of Park, the horse-chesnut and walnut trees produce ripe fruit in abundance, and the laurels have in the lapse of an unusually short period reached the height of thirty feet. The rarer herbaceous plants are also cultivated with great success. At Southbarr, there is an extensive range of hot-houses, containing a valuable assortment of green-house plants, vines, &c. In the lawn, the fir, oak, beech, elm, &c. have found a congenial soil, and although principally planted within the last fifty years, have reached dimensions rarely attained in so limited a

time. The plantations at Rashelee are also in a most thriving condition.

II.—CIVIL HISTORY.

Historical Notices.—The lands of Inchinnan formed one of the numerous grants which the Stewarts obtained from the Kings of Scotland, before their own race became royal. By a charter dated at the Castle of Roxburgh, A. D. 1158, in which King Malcolm IV. confirmed Walter (filius Alani) the first undoubted High Stewart of Scotland, in his office, and in the lands he had received from King David, he bestowed upon him some new privileges and grants of land. Among the latter Inchinnan* is specified. About the middle of the thirteenth century we find Alexander, High Stewart, mortifying to the monks of Paisley, chalders of meal from his lands of *Inchinnan*.† During the reign of Robert I. Walter the High Stewart gave some valuable ‡ portions of the property to Sir Walter Hamilton, ancestor of the Duke of Hamilton: but it would appear that, early in the fourteenth century, all that had been retained of the original grant was bestowed upon the Stewarts of Darnley, who became subsequently Earls and ultimately Dukes of Lennox. In 1361, Sir John Stewart of Darnley, having personally resigned all the lands of Crookisfow, *Inchinnan*, and Perthwyckscott, with their pertinents, into the hands of Robert the High Stewart (afterwards King Robert II.), had the same granted to him by an original charter. To Matthew, Lord Darnley, and second Earl of Lennox, the descendant and representative of the above Sir John Stewart, James IV. granted in 1511 a charter of confirmation, containing a clause by which His Majesty, from the special favour which he bears towards his cousin the said Earl, and for the gratuitous services rendered by him, and for the preservation of the Castle of Crookisfow, the manor and palace of Inchinnan, and other policies within the lordship of Darnley, from the devastation

* *Præterea ego ipse eidem Waltero in feudo et hereditate dedi, et hac eadem carta confirmavi pro servitio quod ipsi regi David et mihi fecit Prethe quantum rex David in manu sua tenui et Inchinnan, &c.*—Vide Appendix to Chartulary of Paisley, p. 1, printed for the Maitland Club.

† *Omnibus Cristi fidelibus, &c. Sciatis me dedisse, concessisse, et carta mea confirmasse Deo et Sancto Jacobo et Sancto Mirino monasterii de Passelet et monachis ibidem deo servientibus, &c. duas celdras farine singulis annis percipiendas de firma mea de Inchynnann, &c.*—Chartulary of Paisley, p. 87.

‡ Barnhill, Alanda, Newlands, &c.—These, according to Hamilton of Wisbaw, (*Description of the Shires of Lanark and Renfrew*, printed for the Maitland Club, 1831, p. 87,) were commonly said to have been a god bairn gift. They afterwards belonged successively to the Erskines, Hamilton of Orbiston, Graham of Dougalston, Lord Douglas, M'Dowall of Walkinshaw, and are now the property of W. M. Alexander, Esq. of Southbarr, and Mrs Redfearn.

and destruction that might happen to them during the time that the said lands might be in ward—granted and confirmed to the said Matthew, Earl of Lennox, and his heirs male, the said castle and fortalice of Crookisfow, &c. and the said manor and palace of Inchinnan, with the parks and gardens thereof, the Dominical* lands of Inchinnan, the lands of Quithill, the town of Inchinnan, Ruschaled, Wirthland, Flurys, Gardenerland, &c. with the whole commons thereof, extending also to a L. 20 land of old extent, &c. to be held by the said Matthew Earl of Lennox, &c. of and under His Majesty and his successors, Kings and Stewarts of Scotland, in fee and heritage, in free blanch farm for ever, for payment of a penny silver if asked, allenary, notwithstanding that the said Lordship of Darnley was formerly held by service of ward and relief, &c.—Stewart's Genealogical Hist. of the Stewarts, pp. 71, 212, 213.

Upon the death of Matthew, fourth Earl of Lennox, in 1571, his grandson King James VI., as heir male of the Stewarts of Darnley and Lennox, became entitled to the honours and estates of that family; but unwilling that they should be absorbed in the crown, he conferred them in the first instance upon his uncle Charles Stewart, and, after the death of the latter without issue, upon his grand-uncle Robert Stewart, Bishop of Caithness. When the latter accepted the earldom of March, the Lennox estates and titles were granted by the King to Esmé Stewart Lord d'Aubigny (the son and heir of John Lord d'Aubigny, the youngest brother of the King's grandfather Matthew Earl of Lennox), and whom he farther elevated to a dukedom in 1581. In 1672, this line having failed in the person of Charles sixth Duke of Lennox, also Duke of Richmond, (the husband of the beautiful Frances Stewart of the noble house of Blantyre) they once more reverted to the Crown; and Charles II. was served heir at Edinburgh 1680. The retour of the special service on that occasion specifies *the lands of Inchinnan* with the patronage of the *parish church*. Charles immediately transferred the Lennox estates to his natural son Charles Lennox, whom he had previously created Duke of Lennox and Richmond; by whom they were sold about the beginning of last century to James, Marquis and afterwards Duke of Montrose, and who, notwithstanding the

* That is *Maines lands* or lands occupied or laboured by the Lord of the manor. Vide Skene's explanation of *Terræ Dominicales*, in his work "De Verborum Significatione, or the exposition of the terms or difficult words containt in the foure buikes of Regiam Majestatem and others."—These lands now form the farm of *Oldmaine*.

numerous* alienations of former times, became then proprietor or superior of by far the more considerable part of this parish. The said property now belongs to Archibald Campbell, Esq. of Blythswood, Lord Lieutenant of the county, his ancestor having purchased it from James Duke of Montrose in the year 1737.

Land-owners, with their respective valuations.

Archibald Campbell of Blythswood,	L. 900 0 0
W. M. Alexander of Southbarr, and Mrs Redfearn, joint proprietors of Walkinshaw,	463 6 8
W. M. Alexander, Southbarr,	293 6 8
The Lord Blantyre,	200 0 0
Matthew Killoch of Freeland,	160 0 0
William Fulton of Park,	157 6 8
William Maxwell of Dargavel's Lands of Rashelee,	96 0 0
Miss Balfour of House of Hill,	85 6 8
John Algiet of Greenhead,	20 0 0
J. Crawford of Ferrycroft,	16 13 4
The Lord Douglas,	9 0 0
Robert Cameron of Ladyacre,	6 13 4
	L. 2398 13 4

Few of these heritors are resident in the parish, but most of them have seats in the neighbourhood.

Family Descent.—Mr Campbell of Blythswood is descended by a female from the family of Ardkinlas; but his name was originally Douglas, and he is male representative of the family of Douglas of Mains in Dumbartonshire.

* Thus Matthew Earl of Lennox had, in 1497, given *Northbarr* and *Rashelee* to his relative Thomas Stewart, the first of the family of Barscube. *Northbarr* was purchased by Donald M. Gilchrist in 1670. About the middle of last century, it was purchased by the Lord Semple. It is now the property of Lord Blantyre, and is connected with the grounds of Erskine by means of a bridge thrown across the public road close to Erskine ferry.

Rashelee has been in the possession of the family of the present proprietor, William Maxwell, Esq. of Dargavel, for upwards of three centuries.—his ancestor, Patrick Maxwell of Newark, having acquired it from the family of Lennox previously to 1516. *Southbarr* had been long possessed by another branch of the Maxwell family, and was purchased by the late Boyd Alexander, Esq. in the year 1785.

† The lands of Park were granted in 1522 by John Earl of Lennox, to his kinsman, William Stirling of Glorat. This beautiful property appears to have passed through many hands. It was purchased in 1787 from a family of the name of Campbell by the father of the present proprietor, William Fulton, Esq. who has recently advertised it for sale.

Freeland, says Crawford, was in old times the inheritance of the Stewarts of Kilmcroy. It was called by them *Freeland Stewart*, which name was changed to *Freeland Brisbane*, by a new proprietor who had the latter surname. When Crawford wrote it was the property of William Maxwell, brother to the Laird of Dargavel. The father of the present proprietor, Matthew Killoch, Esq. purchased it from a gentleman of the name of Ker.

† There are several respectable farmers in this parish of the name of *Algic* or *Algoe*, a name peculiar, it is believed, to this part of the country. In former times a family of this name had considerable estates in Renfrewshire, and were of Italian origin, the first of them having come from Rome in the suite of one of the Abbots of Paisley. The *Algics* of Inchinnan are spirited farmers, and the name, along with others in this place, frequently flourishes amongst the prize takers at ploughing-matches.

Mr Maxwell Alexander of Southbarr, (nephew of the late proprietor) is second son of the deceased Claud Alexander, Esq. of Ballochmyle, of the family of Newton, cadets of Blackhouse.

Mr Maxwell of Dargavel is male representative of the Halls of Fulbar, who obtained their estate from King Robert II., and assumed the name of Maxwell at the beginning of last century, when they succeeded through a female to the family of Dargavel, cadets of the Maxwells of Newark, who sprung from the family of Calderwood in Lanarkshire.

Miss Balfour of House of Hill, now called Northbarr, is maternally descended from Donald M'Gilchrist, who purchased Northbarr proper in 1671, and claimed descent from Donaldus M'Gilchrist Lord of Tarbart, who lived in the time of Robert the Bruce, and was a benefactor to the monastery of Paisley.

Eminent Men.—Of these there are several at this moment resident, but their merits must be left to the statistical pen of some future incumbent. Looking to former times, Mr Robert Law, author of the Memorials of Scotland, appears to have been born here. He was the son of the Rev. Thomas Law, minister of Inchinnan in the early part of the seventeenth century, and the grandson of James Law, Archbishop of Glasgow. This parish also produced a gentleman of the name of Maxwell, the younger of Southbarr, who wrote verses, and died in early life in the beginning of the seventeenth century. The late lamented Mr Motherwell possessed a MS. volume of verses which he attributed to Maxwell's pen, and published some extracts in the Paisley Magazine. If we may judge from the specimen appended, the muse of the Inchinnan poet did not soar to the sublime. *

Parochial Registers.—These, although consisting of several volumes, do not extend farther back than to the year 1722. The lists

- * Glen. Bayth fals and greedie et nunquam leal
Post haud nedie, bayth fals and greedie,
And ower speedie to flatter and steil,
Bayth fals and greedie et nunquam leal.
- Bisch. Barschagrie is my castellum, gif ye it seik
With clay wallis, for bellum Barschagrie is my castellum,
Courit wt smeik and smelling wt suete schairne and reik,
Barschagrie is my castellum gif ye it seik.
- Abo. Pas. The ministeris intendis to get the teind beir,
The abote miskendis that the ministeris intendis ;
The granter defendis and garis them sing perqueir,
The minister intendis to get the teind beir.
- Mor. Max. I hazarde my guid name, my lyfe and my land,
To bring the Douglas hame I hazarde my guid name,
And now to bring me to schame yal do yat thai can,
Causs I hazard my guid name, my life and my land.

of births, baptisms and marriages are intermingled with accounts of the money collected at the church door on Sundays, and statements of the expenditure in behalf of the poor, together with the minutes of the proceedings of the kirk-session in matters of discipline.

The older documents are so confused and unsatisfactory, and some of them in such a state of decay, that the kirk-session have ordered the whole to be transcribed by the parochial teacher, Mr Galloway, whose accuracy and intelligence are a security for the task being properly executed. Had the more ancient records been preserved, we might have found some details on the subject of witchcraft.*

* *An account of the Confession and Death of John Reid, smith in Inchinnan, who made a discovery conform to the former witnesses after the trial was over.*—Upon the 21st of May 1697, after the trial of the seven witches, there is an attestation subscribed by Mr Patrick Simpson, minister at Renfrew, Walter Scott, bailie there, &c. of this import. *John Reid, smith in Inchinnan, prisoner, did in presence of the said persons and some others, declare, that about a year ago the devil (whom he knew to be such thereafter) appeared to him when he was travelling in the night time, but spoke none to him at the first encounter. At the second appearance he gave him a bite or nip in his loin, which he found painful for a fortnight. That the third time he appeared to him as a black man, and desired him to engage in his service, upon assurance of getting gear and comfort in the world, since he should not want any thing that he would ask in the devil's name: and then he renounced his baptism, putting the one hand to the crown of his head, and the other to the sole of his foot, thereby giving himself up to Satan's service, after which the pain of the bite or nip ceased. He told that hitherto there were no others present; but thereafter he was at several meetings, particularly that in Bargarran's yard, about the time when there was a fast for Christian Shaw; where the devil appeared in the same kind of garb as he first appeared to him, and they consulted Christian's death, either by worrying or drowning her in the well, and the devil said, he should warrant them, that they should neither be heard, seen, nor confess; to which end he gave every one of them a bit of flesh; that the declarant got, but let it fall and did not eat it. Thereafter, in the presence of the laird of Jordanhill, the minister, Mr Andrew Cochrane, town-clerk, and Bailie Paterson, he owned his former confessions: and being enquired of Jordanhill how they were advertised of their meetings, he said that ordinarily at their meetings the time of the next was appointed; but for particular warning there appeared a black dog with a chain about his neck, who tinkling it, they were to follow, &c. And being enquired by the minister, if he did now wholly renounce the devil (for he had formerly told how Satan had not performed his promise) and give himself to Jesus Christ, and desire to find mercy of God through him: he assented thereunto. It is to be observed that John Reid, after his confession, had called out of the prison window, desiring Bailie Scott to keep that old body Angus Forrester, who had been his fellow prisoner, close and secure; whereupon the company asked John, when they were leaving him, on Friday's night the 21st of May, whether he desired company, or would be afraid alone; he said he had no fear of any thing. So being left till Saturday's forenoon, he was found in this posture, viz. sitting upon a stool, which was on the hearth of the chimney, with his feet on the floor and his body straight upward, his shoulders touching the lintel of the chimney, but his neck tied with his own neckcloth (whereof the knot was behind) to a small stick thrust into a cleft above the lintel of the chimney; upon which the company, especially John Campbell, a surgeon, who was called, thought at first, in respect of his being in an ordinary posture of sitting, and the neckcloth not having any run loup, but an ordinary knot, which was not very strait, and the stick not having the strength to bear the weight of his body or the struggle, that he had not been quite dead; but finding it otherwise, and that he was in such a situation, that he could not have been the actor thereof himself, concluded that some extraordinary cause had done it, especially, considering that the*

Antiquities.—The palace of Inchinnan, referred to in the historical notices, stood near to the site of the farm-steading of Garnaland, on the north side of the parish, and looking towards the Clyde. It was built by Matthew, Earl of Lennox, in the year 1506. When Crawford wrote his history of the shire of Renfrew, there were “some considerable remains of it.” Persons still in life recollect having seen a portion of the ruins, which, however, having been found to contain some good materials for building, were, in the absence of the laird, condemned to contribute their share of a gable to the farm-house adjacent. Had the structure been of any great consequence, it would not, it is likely, have fallen so early into decay; a conclusion strengthened by the fact, that the castle of Crookston, the principal residence of the Darneley Stewarts, now in ruins, is only five miles distant from Inchinnan, and by another fact referred to in the historical notices, viz. that the lands of Park, immediately adjoining the palace, were alienated a few years after the date of the erection of the palace. It may be added, that there is no evidence of charters having been dated at the palace of Inchinnan. From a wall in an old mill near to the site of the palace, and recently pulled down, was taken a stone, which is referred to by Semple in the continuation of Crawford’s history of the county; it is now deposited within the tower of the church, and is inscribed as follows:*

D. D
F S L. H C L
16. 31

The former church of Inchinnan, which was pulled down in the year 1828, was a very ancient structure, upwards of 50 feet in length by only 18 feet in breadth, with an antique scarcement to throw off the rain from the foundation. Its walls were of great thickness. The side wall to the south presented several frightful fissures, which were observed suddenly to increase, and having, moreover,

door of the room was secured, and that there was a board set over the window, which was not there the night before when they left him.

The seven witches alluded to in the above extract were three men and four women, executed at Paisley for the bewitching of Christian Shaw, daughter of Bargaran, on Thursday the 10th June 1697. They were first hanged for a few minutes, and then cut down, and put into a fire prepared for them, into which a barrel of tar was put in order to consume them more quickly.—Vide a History of the Witches of Renfrewshire, who were burnt on the Gallow-green of Paisley. Paisley, 12mo. 1809.

* The antiquarianism of the place and neighbourhood has not yet interpreted the above inscription; and the writer deems it prudent to hazard no conjecture on the subject, calling to remembrance the embarrassing position of a distinguished antiquary, who, after having made as he thought the profound discovery, that A. D. L. L. meant *Agricola dicavit Libens, Lubens*, was required to abandon it for the true interpretation, which turned out to be, *Athen Drum’s Lang Ladle*.—Antiquary, new edit. Vol. i. p. 50.

begun to bulge out from the eaves downwards, it was pronounced by tradesmen to be in a very dangerous state; yet it was brought down with greater difficulty than the eastern gable, which, according to tradition, had been rebuilt towards the close of the seventeenth century. Silver and copper coins of the reigns of William and Mary, Henry IV. of France, &c. were found in the ruins, but there was no appearance of their having been deposited by design. When the floors were lifted, an immense quantity of human bones was found. The area was literally paved with skulls. The beams of the roof were of solid oak, some of them perfectly fresh, and with marks of having formerly belonged to a building of quite different dimensions,—thus confirming the current tradition, that, when the palace of Inchinnan became ruinous, the beams which had supported its roof were partly transferred to the parish church, which happened at the time to require repair. It is believed that the old church of the adjoining parish of Erskine was supplied in the same way from the same source. In the church-yard, all the old tomb-stones, of which many remain, have crosses of different forms sculptured upon them. The parishioners point out what tradition has taught them to call the Templars graves. The stones covering them, now reduced to four in number, are not flat but ridged; and upon their sloping sides, figures of swords may be distinctly traced. If ever there were stone coffins under them, it is long since they have disappeared, and the graves themselves have been appropriated from time immemorial to the use of the parishioners.

Modern Buildings.—The only buildings of any architectural pretensions are the church and bridge of Inchinnan. The former is Gothic, with a massive square tower, buttresses, &c. and is much admired. The latter is an elegant structure, consisting of two divisions, under one of which the Gryfe passes, while the other is thrown across the White Cart. It was erected at an expense of L. 17,000. The house of Southbarr was, with the exception of one wing, destroyed some years ago by accidental fire, and has not yet been rebuilt.

III.—POPULATION.

In 1755, the population amounted to	397
1791,	306
1801,	462
1811,	641
1821,	582
1831,	620

The diminution of the population between 1755 and 1791, is to be accounted for, partly by the removal of a distillery, and

partly by the consolidation of farms,—to which must be added the growth of the manufactures of Paisley, which seduced cottars from country parishes adjacent. The increase from 1791 to 1801, arose in some degree from the impetus of the high prices of grain, which prompted the farmer to subject his pastures more extensively to the plough, rendering more hands necessary; also from the opening of quarries at Park, and extensive improvements on the estate of Southbarr,—both which causes operated so as either to produce an influx of new labourers, or to detain those who, under other circumstances, would have sought employment elsewhere. The farther increase at 1811 depended on the introduction of some families for the purpose of reclaiming some moss land on the estate of Southbarr, but principally on the building of Inchinnan bridge, which brought an influx of labourers. Since that time the population has varied from year to year; but the comparatively high average still maintained is to be ascribed to the increased demand for labour on the Clyde, in the quarries, and in the draining of land. The numbers of males and females are nearly equal, and there are no insane, fatuous, blind, or deaf and dumb persons in the parish. Instances of longevity occur, it is believed, with greater frequency than is common among a population so limited in number. A female died this season who had nearly completed ninety-six years, and retained her faculties in wonderful preservation until a short time before her death.

Character of the People, Customs, Habits, &c.—In their general character the people are intelligent and well conducted, neighbourly and kind, and exemplary in their attendance on divine ordinances. There is scarcely a person who can be called a gross and habitual drunkard; but abuses sometimes attend the celebration of new-year's-day, and in consequence of the old habit of transacting business over a glass, there is a great risk of habits of intemperance being formed.

Here, as elsewhere in Scotland, funerals were formerly conducted at a great and even ruinous expense.—The company invited was unnecessarily large, and observed little punctuality in assembling. It was not uncommon to have what was called a *triple service*, which meant that three glasses, two of wine and one of spirits, were offered successively to each person present. Even the *double service* is going into desuetude, a single glass of wine being, generally speaking, all that is now offered in the shape of liquor. After the last duties have been performed at the church-

yard, the immediate relatives and intimate friends return to the house where the death has occurred, to condole with the survivors; on which occasion a simple repast is served up.

IV.—INDUSTRY.

Agriculture and Rural Economy.—With a few trifling exceptions, the whole population is agricultural, or engaged in pursuits subsidiary to husbandry, or arising out of the ordinary wants of the people. There are 3 smiths, 3 carpenters, * 1 shoemaker, 1 weaver, 1 tailor, and 1 coal-merchant, who brings his coals by water to a wharf at Inchinnan Bridge. The number of persons employed in the quarries varies considerably at different times, and some of them have their domiciles in other parishes. There are five individuals who rent small portions of land, which they cultivate in addition to other occupations. Three farmers live principally by supplying distilleries with peats, which Southbarr moss furnishes of the best quality. Large quantities are conveyed by water-carriage to Edinburgh, Clackmannan, &c. at the rate of 7s. per ton, and others are taken by land carriage to Glasgow, Greenock, &c. The number of farms exclusively occupying the attention of the farmer is 19. Their extent varies from 36 imperial acres to 216, and the leases are universally of nineteen years duration.

Rent of Land.—Grain rents regulated according to the fiar prices are most usual. Upon an average, the land is let at one boll and a-half of wheat per acre.

Rate of Wages.—Agricultural labourers are generally paid at the rate of 10s. a-week in winter, and 12s. in summer; women earn about 1s. a-day, and during harvest about 2s.; ploughmen are hired at L. 9 for the half-year, with bed, board, and washing. Married ploughmen receive about 10s. a-week, with a free house and small garden. In some instances more is given, in others less; female servants are hired at L. 4 in the half-year; those who drive the milk to market receive L. 5, being responsible for the payments. Quarriers earn at the rate of 12s. weekly in winter, and 13s. in summer; good carpenters receive about 16s. The harvest is now generally reaped by the Irish, who arrive in great numbers for that purpose. Their wages have averaged during the last two seasons 2s. 6d. per day. Paisley affords a considerable employment to the females of this parish in the embroidering of crape shawls and other fancy departments of manufacture. These works they execute in

* One of these, Mr M'Kean, has erected a steam-engine to assist him in his labours. The machinery is so constructed, as at once to saw timber and thrash grain.

their own houses, and clever girls make from 10d. to 1s. a-day, which often enables them to assist their parents in old age, or when under disease.

Quarries and Mines.—Limestone and coal exist in abundance, and have been both wrought, the former to a considerable extent; but the proprietors have not encouraged extensive operations in these departments. The quarries of freestone on the estate of Park have been extensively wrought, and produce stone of superior quality. The church and bridge of Inchinnan were built of it. Rashelee is rich in the same products. Freestone of a good colour and very durable quality, is now being wrought with great spirit. Since the year 1760, its whin dikes have supplied the river trustees with all the stone required by their extensive improvements in contracting the channel and deepening the bed of the river.

Husbandry.—The land is in a high state of cultivation, and all the modern improvements with respect to rotation of crops, manures, and draining, have been adopted. Where stones can conveniently be had, they are used for the latter purpose; but tiles are in most request. A tile-work has been recently erected on the estate of Blythwood. The tenants are supplied with tiles at the rate of one guinea per thousand, and they are permitted to drain to any extent, Mr Campbell defraying the immediate expense, and they, during the continuance of their leases, paying interest at five per cent, on the outlay. Persons not upon the estate of Blythwood are supplied with tiles at an advance of two shillings per thousand. The trenching plough has been lately introduced upon the estate of Southbarr.

The land being chiefly under crop few horses are reared. Those employed in agriculture are generally of the Clydesdale breed. The number of farm horses is 97. Almost all the cows are of the Ayrshire dairy stock, and particular attention is paid to the rearing of them. The number of milk cows generally kept is 250.

The farm-buildings are commodious and well built, and, with few exceptions, slated.

The parish contains 3060 acres, which may be arranged as follows:

Arable in cultivation,	2600
Natural pasture,	100
Sites of houses, roads, waters,	60
Woodlands,	300
	<hr/>
	3060

Produce.—The yearly value of all kinds of produce, is, at a rough guess, as follows:

Grain of all kinds,	L. 5449	4	0
Potatoes, turnips, &c.,	2955	0	0
Hay,	1299	0	0
Pastures,	867	0	0
Dairy,	2500	0	0
Woods,	150	0	0
Peat,	400	0	0
	<hr/>		
	L. 19620	4	0

V.—PAROCHIAL ECONOMY.

Markets.—The principal markets for the sale of grain are those of Paisley and Glasgow, the former three miles, and the latter seven miles distant at the nearest point. The produce of the dairy is disposed of in Paisley.

Villages.—There are only two villages, if they can be so called, the larger of them containing six houses, with the average number of two families accommodated in each house.

Means of Communication.—The high road from Glasgow to Greenock intersects the length of the parish. Two good roads communicate with Paisley. Two bridges, one called Inchinnan bridge, the other Barnsford bridge, supersede the fords or ferries of former times. Water-carriage is principally adopted in importing manures from the towns. Formerly a mail-coach and stage-coaches passed to and from Glasgow and Greenock through Inchinnan daily, but steam has banished them all. The post is conveyed by a gig, which takes a somewhat circuitous route for the accommodation of Paisley, and the letters for Renfrew (where the head post-office formerly was) are conveyed to it by a runner. Farmers now seldom walk or ride to market. A coach, which starts for Glasgow from Renfrew on all the other lawful days, is employed on Thursday (the market day of Paisley) in conveying them and their brethren of the adjoining parish to that town.

Ecclesiastical State.—That a religious establishment of some kind existed at Inchinnan, in remote times, is not to be questioned, although it may be prudent not to give implicit credence to all the averments of the Scottish historians. According to them, Saint Convallus, * a disciple of St Kentigern, taught Christianity

* It may be worthy of remark, that in former times, a stone called Saint Conallie's stone, stood near to the ancient ford of Inchinnan, on the Renfrew side of the river. The said stone, as appears from the records of the burgh of Paisley, was the starting point of a horse race for a silver bell, instituted by the bailies and council in the year 1620. According to the late Mr Motherwell (see his notes to Renfrewshire Characters, and Scenery, a Poem, Part I.) the above stone, now called Argyle's stone, as marking the spot where the Marquis of Argyle was taken, was the pediment of a cross erected to the memory of Saint Convallus, near to the site of his cell, and which cross might at once serve to indicate the ford, and remind the traveller to invoke the saint's protection, or to thank him for his preservation. As to Saint Convallus him-

here in the seventh century. Be this as it may, there was a church on the site of the present one in the reign of King David I. This prince gave the church of Inchinnan with all its pertinents to the Knights Templars. Hence, when Walter the High Stewart, who founded the monastery of Paisley, gave to it all the churches in Strathgryfe, he expressly excepted the church of Inchinnan.* The Knights Templars, whose office, as is well known, was to defend the city and temple of Jerusalem, to entertain Christian strangers and pilgrims, and guard them safely through the holy land, although poor at first (in token of what their seal bore, two knights mounted on the same horse,) came to possess 9000 houses in Christendom, and had property in land or houses in almost every parish of Scotland†. They appear to have obtained considerable grants of land in Inchinnan, and are supposed to have had an establishment at Greenend, now called House of Hill. Upon the suppression of the templars in the early part of the 14th century, their property was transferred to the Knights ‡ Hospitallers, or Knights of St John of Jerusalem, whose principal settlement in Scotland was at the preceptory of Torphichen in Linlithgowshire. As the successors of the templars, the Knights of St John enjoyed the rec-

self, according to the Scottish breviaries, he was the first Archdeacon of Glasgow, and his festival was celebrated on the 18th of May. The historians record that he made a famous oration at the funeral of King Aidanus, and that his monument at Inchinnan was for ages a place of resort to the pious. Fordun writes, "Unus vero discipulorum ejus (Kentigerni) præcipuus erat Sanctus Convallus, miraculis et virtutibus præclarus, cujus itaque ossa sepulta quiescunt apud Inchenane, quinque milliariibus a Glasgw."—*Scotichron*, Tom i. p. 134. Boethius says, "Et Convallus divi Kentigerni discipulus, cujus reliquæ celebri monumento in Inchenen haud procul a Glasguensi civitate a Christiano populo hactenus in magna habentur veneratione." *Scotorum Hist.* Lib. ix. We are farther told that he was an author, "Scrispsit Kentigerni Magistri Vitam. Lib. i.; Coatra ritus Ethnicorum. Lib. i.; Ad clerum Scotiorum super Ecclesie Statutis, Lib. i.; Vide *Dempsteri*, *Hist. &c.* p. 157.

* *Walterus, &c. Sciatis me dedisse, &c. Deo et Sancto Marie, et ecclesie Sancti Jacobi et Sancti Mirini, et Sancti Myldburge de Passelet, et priori ejusdem loci, et monachis Deo servientibus (inter alia) omnes ecclesias de Stragryf, &c. ecclesia de Inchinnan excepta.* The above charter was confirmed by Pope Alexander III. in 1170. *Reg. Mon. de Passelet*, pp. 7 and 409.

† Temple property had great value and importance attached to it from the right of sanctuary which it enjoyed. Tenements of the Templars within burgh in Fife are still called houses of refuge. Not many years since, an old woman, who had got into some squabble with the magistrates of Kinghorn, when pursued by the town-officers, rushed into a Temple tenement in that town, and, putting her head over the window, dared them to do their worst, upon the belief that this sanctuary could not be violated.—*Vide Abstract of the Chartulary of Torphichen*. Edinburgh, 1830.

‡ "From the Rolls of Parliament, so far as preserved, it would seem that the Preceptors originally sat among the territorial Barons, and not among the Ecclesiastics; but in the reign of James IV. Sir William Knows took his place, not with the feudal Barons, but among the Lords of Parliament, under the title of Dominus Sancti Joannis. His successors, Sir Walter Lindsay, and Sir James Sandilands, in like manner assumed the title, and sat as Lords St John."—*Introductory notice to Abstract*, above quoted, p. 3.

torial * tithes, and other revenues connected with the church and parish of Inchinnan, and had the cure served by vicars of their appointment. At the dissolution of the monastic orders, in consequence of the Reformation, the last preceptor of Torphichen purchased† the united estates of the Templars and Hospitallers from the Crown, and, dropping his official title of Lord St John, was created Lord Torphichen. Thus the tithes, temple-lands, and patronage of the church of Inchinnan, came to be vested in the first Baron of Torphichen. The temple-lands of Renfrewshire were subsequently acquired by Semple of Beltrees, and those of Inchinnan have been distributed amongst a variety of proprietors for generations.

The patronage of the church of Inchinnan having subsequently at one time or other belonged respectively to the Crown and the Dukes of Lennox and Montrose, is now vested in Archibald Campbell, Esq. of Blythswood, whose forefathers acquired it from the Duke of Montrose in the year 1737.

With regard to the incumbents of Inchinnan since the Reformation, it appears from the register of ministers, exhorters and readers, that William Jackson was reader (at Inchechnane) in 1567, and Thomas Knox was exhorter in 1569. Gabriel Maxwell, appointed in 1602, is supposed to have been the first Protestant clergyman in full orders. Thomas Law succeeded him in 1626. James Wallace became incumbent in 1649. In 1664, he was suspended for absenting himself from synods and disobedience to the presbytery, and ousted from his living, and confined to the parish for not conforming to Episcopacy.—Wodrow's Church History, Vol. iii. Mr Wallace was alive at the Revolution, and although his name does not appear in the sederunts of Presbytery, he was undoubtedly restored to his living, for it is stated in the records of 30th July 1689, that "*Mr Patrick Symsonne went to Mr James Wallace about that collection, (viz. in behalf of some Irish Protestants) who promised to intimate it on the Sabbath, and gather it on the Monday.*" We may conclude that Mr Wallace's infirmities prevented him from attending the meeting of Presbytery; and as the first notice

* *Rectorial Tithes.*—The following notice is from the Abstract formerly referred to: "The Kyrk of Inchinnan has been in use to pay but xx. lib. allenarly, but it is better an it were out of the hand of the Laird of Cruickstone." From the same source it appears that Ludovic Duke of Lennox obtained a tack of the teind sheaves of Inchinnan, in 1591.

† The terms on which the purchase was effected were the payment of an annual feu-duty of 500 merks, besides the sum of 10,000 crowns. The Lord of St John seems to have had difficulty in raising the latter amount. It was borrowed from Timothy Curneoff, an Italian gentleman of the Preceptor's acquaintance at Genoa, and a banker of the house of Bonvizi, resident at the time in Scotland.—See Note to Hay's Vindication of Elizabeth More (Queen of Robert II.) and her children, printed in *Scotia Rediviva*, p. 69.

of an appointment to supply Inchinnan pulpit occurs *May 14th* 1690, we may infer that the living was vacant by his death about that time. James Finlay was Wallace's Episcopal successor in 1665. This gentleman was blamed * by his presbytery for irregularity of attendance at its meetings, but defended himself by giving reasons, and, what was of more importance, by producing the license or dispensation of the archbishop. Having been translated to another parish he was succeeded by William Stewart, who, on June 27, 1667, appeared before the presbytery of Paisley with a recommendation from the archbishop to have his trials furthered. Having passed these with acceptance, he obtained from the presbytery that met on the 15th August, a testimonial to that effect for the archbishop, in order to his ordination. Mr Stewart's name appears for the last time in the presbytery record, 7th September 1687.—John Stirling was admitted 7th May 1691.—Robert M'Auley, 9th September 1697.—Matthew Crawford, May 11, 1710, and was afterwards Professor of Church History in the University of Edinburgh.—Patrick Maxwell, May 3, 1722; he died 1749, and was succeeded on the 3d February 1750, by Archibald Smith. He died in 1760, and was succeeded in 1761 by Archibald Davidson, D. D. promoted to the Principality of the College of Glasgow in 1786.—Thomas Burns was ordained his successor 16th Feb. 1787, and was translated to Renfrew, 5th August 1790. In 1791, William Hardie was ordained, but died in the subsequent year. William Richardson, D. D. was ordained in 1793; and he resigning the charge in 1822, the present incumbent became his successor on the 18th August of that year.

In Bagimont's Roll, the vicarage of Inchinnan was taxed at L. 2, 13s. 4d. being a tenth part of its estimated value. At the Reformation, the vicar, Sir Bernard Peebles, reported that its revenues were L. 60 yearly, including all profits and duties. In 1684 the incumbent declared to the Presbytery, *verbo sacerdotis*, that the just provision of the kirk of Inchinnan was 7 chalders of victual, but that he had never received more than 6. The living is at present augmented to 16 chalders, one-half meal the other half barley, paid in money according to the highest fiar prices struck in the county, with the sum of L. 8, 6s. 8d. as an allowance

* Another complaint brought against some of the Episcopalian clergy in this presbytery was the omission of the doxology, which was ordered to be sung every Sunday. It was argued in defence, that none of the people would join in such music, and that the minister and proctor being the only performers, and sometimes both of them alike destitute of a musical ear, the effect was bad, and the discord intolerable. Still these pleadings went for nothing. The archbishop stepped not forward to screen the individuals who had been guilty of this species of delinquency.

for providing communion elements, and a glebe of $7\frac{1}{2}$ acres. Part of the incumbent's emoluments he, like his predecessors, derives as superior of a piece of land called Ladyacre, which was an ancient mortification for the support of an altar dedicated to the virgin, and which in popish times adorned the church of Inchinnan. In all charters granted by the ministers of Inchinnan in virtue of the superiority referred to, they have uniformly styled themselves undoubted chaplains of the altarage and altar commonly called our Lady's Altar of old, founded and situated in the kirk and parish of Inchinnan. The teind and feu-duty annually arising from this source amount to L. 1, 5s. 5d. The attachment of a superiority to a living occurs nowhere else in Scotland in similar circumstances, and the popish title connected with it is a still more extraordinary anomaly.

The church and manse of Inchinnan have been erected since the admission of the present incumbent, and have ample accommodation.* They are placed at the eastern extremity of the parish, which is somewhat inconvenient, and it would be an improvement if a portion at the extreme west were annexed to Erskine, and what is called Abbot's Inch, in the parish of Renfrew, annexed to Inchinnan. Preaching from a tent on sacramental occasions has been given up for about twenty years.† There are four elders belonging to the kirk-session. Nearly the whole of the population belongs to the Established Church. Only two agricultural families are attached to dissent. One of these recently came from another parish. The other affords the only instance in the course of two generations of an aboriginal family leaving the Establishment, while the roll of communicants, amounting to nearly 200, contains not a few names originally connected with the dissenting interest. The minister is accustomed to visit the dissenters, and also the few families of Irish Roman Catholics who are resident, just as he does the members of the Established Church, and has been uniformly received in the kindest manner. A Roman Catholic recently re-

* A charter granted by the Rev. Robert M'Auley in 1704 commences thus: "Omnibus hanc chartam visuris vel audituris Magister Robertus M'Cauley apud ecclesiam de Inchinnan ac undubitatus capellanus alteragii et altaris vulgo vocat *our Lady's Altar* fundat. et olim situat. infra ecclesiam parochialem de Inchinnan, &c. noveritis me dedisse, concessisse," &c.

The last charter, granted in the year 1821, begins thus: "To all and sundry to whose knowledge these presents shall come, I, the Rev. William Richardson, Doctor in Divinity, Minister of the Gospel, and of the kirk and parish of Inchinnan, and undoubted Chaplain of the altarage and altar, commonly called our Lady's Altar, and as such, undoubted superior of the lands after-mentioned," &c.

† The older inhabitants were greatly attached to the tent, and their attachment had been fostered by a venerable incumbent, who was wont to declare, in his own peculiar phraseology, that the tent afforded the best specimen of "visible religion" anywhere to be found.

nounced Popery; but having removed to the parish of Renfrew, is now under the pastoral care of the Rev. Duncan M'Farlan, who has distinguished himself as a defender of the Protestant faith.

Education.—In addition to the parochial school there is a school of industry. The parochial school-house consists of a large well-aired hall, together with five apartments for the accommodation of the teacher; and attached to it are a cow-house and suitable offices, besides a garden, measuring nearly half an acre, and playground for the children,—the whole arrangements reflecting much credit on the liberality of the heritors. In addition to the ordinary branches, Latin, practical mathematics, and architectural drawing, &c. are taught. The fees vary from 3s. to 6s. per quarter. All classes are anxious to secure for their children the benefits of a good education. There is no child above ten years of age unable to read; and the greater number who have reached twelve years have a good plain handwriting. The children of the poor are educated at the expense of the kirk-session. The teacher has the maximum salary, which, with the fees and a few casualties, give him an income of L. 65. During the winter months the attendance is good, averaging 60; but from seed-time to harvest there are frequently not above 30 scholars, and these of the younger children. Such a system of alternate toil and tuition is highly prejudicial to the interests of education, and greatly more expensive than if the pupils were allowed to complete the course with fewer and shorter interruptions. The female who superintends the school of industry is furnished by the kindness of the heritors with a school-room, house, and garden. Her income, which is very scanty, is derived from fees alone. There are two Sunday schools taught gratis.

Library.—There is an excellent parish library, consisting of numerous standard works on theology, general history, voyages and travels, &c.; and all the parishioners have access for merely a nominal sum,—6d. per quarter.

Poor and Poores' Funds.—The number of persons on the poors' list is at present four; and the parish is also burdened with the maintenance of two illegitimate children. The ordinary wants of the poor are supplied from the collections at the church door, amounting, upon an average, to L. 30 sterling per annum. Any deficiency is made up by a voluntary contribution, which is required almost every year for miscellaneous parish purposes. The old Scottish spirit of independence, inducing a reluctance to ask relief from the parish, exists here, it is believed, in greater strength than in most places similarly situated, it being now a general complaint that it has nearly expired. Two instances have occurred, in the writer's

experience, of individuals voluntarily resigning their little monthly allowance, in consequence of their circumstances having become somewhat improved. Not long since, there was a petition laid before the session from a very aged and infirm widow; but when the relatives were informed of it, they begged it to be withdrawn, and agreed to contribute a much larger allowance than the parish would have granted. When a person's circumstances become straitened, and there is no relative able or willing to lend assistance, the practice very usually is, to dispose of the clock, watch, writing-desk, or other symbol of better days, upon the principle of a lottery. This custom having the nature of gambling in it, has never been encouraged by the gentlemen of the parish or kirk-session; but it is said to be attended with few abuses, and it cannot be denied that it has been the means of keeping persons off the poors' list for years.

Alehouses.—There are two of these, of which at least one might, with advantage, be abolished.

MISCELLANEOUS OBSERVATIONS.

Since the former Statistical Account was published, the aspect of this parish has assumed various and important alterations. The roads have undergone great improvement. While almost all the old farm-buildings, &c. have vanished, and been succeeded by new ones adapted to a more advanced state of society. The comforts of the peasantry, with respect to the articles of food and clothing, have experienced a similarly beneficial change. The author of the former Statistical Account lamented the existence of five alehouses, into some of which the card-table was introduced. Of these evils amongst a greatly increased population, the first has been mitigated, and the last has entirely disappeared.

With the exception of a small portion of moorland not yet reclaimed, the parish is enclosed. In many instances, however, the fences are susceptible of improvement, and the slovenly manner in which some of them are kept but ill accords with the high cultivation of the land.

The number of illegitimate births has of late years increased, and the pledge usually preceding promiscuous intercourse is now in fewer instances redeemed on the part of the male delinquent, by marriage. In the state of social manners just referred to, no slight meliorations might be effected by an increased circumspection of parents and heads of families, who, by adopting a more prudent system in the adjustment of field labour, and by enforcing a stricter domestic discipline, might, without difficulty, accomplish this most desirable reform.

March 1836.