

**I am fortunate enough to own a copy of History of Galston Parish Church, published in 1909.**

**I have prepared an index of the many names contained therein for genealogical purposes and would ask you to receive this copy for your records.**

**My father, Robert Cunningham, was born in Polwarth Street. His great-uncle, John Alexander Yeudall, for many years Provost of the Burgh of Galston, was an elder in Galston Parish Church.**

**Tom F. Cunningham,  
Dundonald.**

*History of Galston Parish Church,*

Introduction by Rev. J. A. Hogg,

PAISLEY : ALEXANDER GARDNER

Publisher by Appointment to the late Queen Victoria

1909

## **Index of Names**

**Adam, John**

p. 51

'On September 30<sup>th</sup>, 1640, "John Adam (etc.), gave signs of repentance, and he promised stanes for bigging of the bridge for his penaltie." This man was proprietor of the lands of Brewlands, and an elder. 'In the same year two penalties were "given to Robert Patrick for bigging of the bridge- four merks, with one merk thereof given to John Cant for service to the bridge in part payment of 20/s. (Scots);" also "given of the penalty money for an dail to the bridge 18/s. (Scots). Item to Hew Hutcheson for meit and drink to ye men that biggit ye bridge, 8.s. (Scots). Item to Jon. Adam for raising ye stanes to ye brigg, 20/4 (Scots)."

pp. 51 – 52

'In 1671-72, the bridge was either rebuilt or extensively repaired entirely of stone, the following entries appearing in the Records:- "8/s. To James Neper, who came to agree for building the bridge." "£3 7/- (Scots) given to Thomas Morton in Kilnknow, and John Adam in Galston, for their grass which was spoiled with the (p. 52) stones used to build the bridge."

**Adams, Nance**

Introduction, xiv

See **Hunter, George**

**Alason, Gabriel**

p. 40

'Four years elapse (from 1706 before the next vacancy occurs, when "Gabriel Alason, at the time in Kilmars," was appointed to the various offices (schoolmaster, Session Clerk, precentor). He does not get the usual title of learning of "Mr." In the records, and it was not stated as usual that he was "from" Kilmars, indicating that he was a "rolling stone". In 1711 he gets "3 lb. 12/s. (Scots) for teaching poor scholars," that is, for those who were unable to pay school fees. It is mentioned to his discredit that the Session Minutes were lost, "by the miscarriage of Gabriel Alason."

pp. 40–41

'as if the Session had experienced difficulty in getting quit of the previous holder of the office – who again appears on the scene in a new character. Again let the Records speak for themselves : -

"11<sup>th</sup> Dec., 1713. – The qlk. day Gabel Alason, late schoolmaster, was delated as guilty of several scandals, particularly –

"(1) That, upon one or other of the days in June last, he did early in the morning go into the house of David Young, and did most unchristianly beat Marion Hutchison, his servant, calling her frequently broken backed bitch, and at the same time Janet Dinning and Elizabeth Hutchison, passing by bearing a cauldron, he wished they were both boiling in it.

"(2) That he did most frequently reproach the sd. Elizabeth, calling her the Witch of Endor.

"(3) That upon the twentieth and ninth or thirtieth of June last, while the minr. and elders were in the church at prayer, he did wickedly endeavour to disturb them by throwing stones violently at the doors."

p. 92

'Who cares now whether "Gabriel Alason, late Schoolmaster," called some woman the Witch of Endor ; or wished that two women who were carrying a caldron were boiling in it ; or proposed in a certain company to drink the Devil's health ; or, more like a schoolboy than a schoolmaster, disturbed the counsels of the Minister and Session by hurling stones against the church door?'

See also **Alasoune, Gabriel**

**Alasoune, Rev. Adam**

Introduction, xi

‘For early on Sabbath, the first of June (1679), many of the parishioners of Galston, instead of going to hear the worthy Mr. Adam Alasoune preach in their own parish church, were hastening across the Irvine and along the farther side to the moor (hidden from us by Loudoun Hill), where they were to overthrow the troopers of Claverhouse.’

pp. 55-56

See **Pethin, Alex., otherwise ‘Peden the Prophet’**

pp. 98-99

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

‘Whatever temporary supply they may have secured, they were not long in finding a minister who would settle amongst them. A minute of October 26, 1674, tells us : “It is resolved that Sir Hew Campbell, in his own and the rest of the elders and heritors’ names, write to Mr. Adam Alasoune, a minister in Galloway, inviting (p.99) him to come and preach and exercise his ministry in this place being now vacant.” The *Fasti* of Dr. Hew Scott and the Kirk Session Records are at variance here. Scott’s book says 1672. The Session books give 1674 as the beginning of Alasoune’s ministry. Be that as it may, Adam Alasoune came to Galston. But his tenure of office was not long, death having put an end to it in 1680. Nor was his ministry at all like that of his eminent predecessor. He seems to have been a man of some position and endowed with some property. John Gordoune was appointed executor for Gabriel and Adam, the minister’s orphan children. Their father had died in October, and their mother had followed him in December of the same year. The executor was appointed “during minority of all goods quhilk wer upon the defunct’s mailling callit Dunjap in Galloway.” But the chronicler adds these words, which tell that Adam Alasoune had not been amongst the most thrifty of men, or that adversity had clouded his path: “*Debita excedunt bona!*” – His debts exceed his goods. A poor look out in a cold world for Gabriel and Adam, the orphan boys of a Scottish Manse!’

**Alasoune, Adam**

p. 99

See **Alasoune, Rev. Adam**

**Alasoune, Gabriel**

p. 99

See **Alasoune, Rev. Adam**

**Allison, William**

p. 44

‘In 1836, William Allison was precentor...’

### **Arbukill, Alexander**

p. 10

‘Alexander Arbukill, curate of Galston in 1551’

p. 17

‘That interments took place within the church is evidenced by the testament of Helen Ross, wife of Andrew Shaw of Sornbeg, dated 3<sup>rd</sup> February, 1551, written by Alexander Arbukill, curate of Galston, in which she directed her body to be buried in the church of Galston.’

### **Asloss, Robert**

p. 53

‘In 1671, there was “given to Robert Asloss, Skinner, in Galston, for a leathern bag to put the bodells in, 3/8 Scots),” indicating the general character of the collection – the bodle, or half-farthing, taking the place of the modern penny.’

### **Auchrugland**

p. 18

See **Campbell, Matthew**

### **Baird, James**

p. 55

‘Some of the disbursements of the Kirk Session to the poor throw light on the social life of the time. A donation was given, in 1640, to a “poore collier” named James Baird.’

### **Barr, Laird of**

p. 16

‘The following extracts from the Records give a fair idea of them. “24<sup>th</sup> Aug., 1634. The qlk. day the Sessoune convenit ; prest. Minister, Cessnock, Barr, Galston, John Nellsoune, John Campbell, John Wode, John Loudoune, John Paterson. The qlk. day it was granted be the minister and sessionne that the Laird of Barr and the Laird of Galstoune, everie one of them, sall have libertie to big ane ylle to the bodie of the Kirk for their burial place. The Laird of Barr his rowme, at the back of his dask, on the west side of the north east door, and the Laird of Galstoune his rowme, at his own dask, from the burial place of the Laird of Sornbeg to the south east door of the Kirk, providing that the said ylles have pennes joining to ye bodie of ye Kirk with windows for light glassed and upholden be the said lairds – above written.’

p. 60

See **Shaw, Patrick**

**Barron, John, Rev.**

pp. 93-94

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'Head No. 1 is – John Barron. He was a native of Edinburgh. He studied at Geneva, and was a free burgess of that city in 1558. We may be sure that John Barron came to Galston well equipped for his work. He had been “a citizen of no mean city.” With all the fervour of youth, and endowed with the scholarship for which Geneva was renowned, we may well suppose that the youthful Presbyterian minister would be no unacceptable preacher in the Church of St. Peter’s, Galston. This parish, however did not long retain his services. He was only here about four years, and he thus formed a striking contrast to some of the incumbents whom we shall have occasion to notice. He left Galston in 1567 for the Parish of Whithorn in Galloway.

The great topic which was agitating the country at this time was the Reformation, which was not yet completed in Scotland. When John Barron was “holding forth” to the small country congregation of Galston, John Knox was thundering in St. Giles, Edinburgh, the ruling spirit of the Church of Scotland, one of the moving powers in Scotland’s Court, and drawing near to the close of that brilliant career, the memory of which will last as long as the Scottish name will endure.

When John Barron left for Whithorn, Galston was without a minister, and remained so for about twenty- (p. 94) five years...'

**Bell, William**

p. 43

'The last of the parochial schoolmasters and Session Clerks was the writer’s old teacher, Mr. Bell, whom he shall always remember for his kindness and indulgence to him. His appointment is thus referred to in the heritors’ minutes, dated 22<sup>nd</sup> March, 1849: - “The meeting, after a searching examination of a number of candidates for the situation in the branches required to be taught at the parish school, and after mature deliberation, unanimously elected, and hereby elect, William Bell, teacher in Penpont, to the office of Parochial Schoolmaster of the Parish, if found qualified by the Presbytery.”

The branches required to be taught are English, Writing, Geography, Arithmetic, Book-keeping, Latin, Greek, and Practical Mathematics.

Mr. Bell was the first occupant of the new Parish School in Glebedykes, the erection which was commenced in 1848. He was the first Registrar under the Registration Act, and lived to see the introduction of the School Board system in 1872, and for many years enjoyed a retiring allowance from that Board, still acting as Session Clerk during his retirement. He died in 1885. He was a famous bowler in his day.'

**Blackwood, Mr.**

p. 116

'Within the Old Barr, then, when the wintry weather drove them from their tent, the Burghers worshipped. But in 1800 they were strong enough to build a church and call a minister. Their minister was Mr. Blackwood, from all that I can learn, a worthy man, who, while he cherished his own opinions, lived quietly with his neighbours, did his work well, lived to attain his jubilee at Galston, and thus sustained the reputation of Galston ministers for longevity, and died at a good old age.'

(The above refers to 'the Old Burgher Church, which stood on the same site as that upon which the present U. P. Church stands.' – p. 115)

**Blair, Rev. Alexander –**

Introduction, xii

'Do the eight churches of our parish make the utterance more distinct in the ear and more weighty to the heart than did the one church from which Alexander Blair and his faithful elder, Hew Campbell, went forth to die in testimony of their faith in that Eternal Word?'

p. 38

'This was in the midst of the persecuting times – Alex. Blair, the covenanting minister, having died in 1674'

p. 53

'In 1634, on a special occasion, "being preaching at the admission of Mr. Alexander Blair, minister of this Kirk," the collection was 34s. 10d. (Scots).'

pp. 55-56

See **Pethin, Alex., otherwise 'Peden the Prophet'**

p. 61

'It was these men (elders of 1670) who, while their faithful minister, Mr. Alex. Blair – who had been persecuted almost to death – was dying in prison, in Edinburgh, on 13<sup>th</sup> August, 1673, "being the first meeting after the Minister's imprisonment," arranged to visit him in Edinburgh by two at a time ; and the year following, when he died, prefaced their minute of 4<sup>th</sup> April, thus – "Seeing the place is desolate." Mr. Blair bequeathed 200 merks "for the public and pious uses of the parish, to be disposed on by sight of Cessnock, elder and younger.'"

p. 83

See **Richmond, John**

‘and the Revd. Alexander Blair who suffered imprisonment 1673’

pp. 95-98

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

‘When the long ministry of Alexander Wallace was ended, there came to the parish of Galston one whose name is not only associated with the records of the (p. 96) parish in which he ministered in the stormy days of the Covenant, but who has also found a place in the history of the Church. You may see his name along with the names of others on one of the gravestones in the Old Kirkyard. May the name of Alexander Blair last longer than that stone is likely to endure! The *Fasti* of Dr. Hew Scott give an account of the principal events in the life of Alex. Blair. It shows us that his work was chequered by many difficulties, accompanied by many dangers, but prosecuted with a courage well worthy of a minister of the Cross of Christ. Let the *Fasti* tell their own story :-

“1643. Alex. Blair, A.M., graduated at the University of St. Andrews, in 1638, expectant in Glasgow and residing with the laird of Blair, admitted in March, 1643. In June, 1648, he was engaged in opposition to the Royal army at Mauchlin-moor. He was called to Perth, 21<sup>st</sup> Oct., 1649, but continued here. He was imprisoned by parliament, 28<sup>th</sup> May, and deprived by the Privy Council, 16<sup>th</sup> Sep., 1662, for taking the oath of Allegiance, or Supremacy, with explanations, which they considered to be a refusal. After being sentenced to be banished the kingdom, and detained several weeks, he was remitted to the Privy Council, who discharged him from exercising his ministry, and declared the church vacant. In March, 1669, he was rigorously dealt with by Major Cockburn, who compelled him to appear at Ayr for keeping conventicles. Being carried to Edinburgh, sentence against him was deferred, with a declaration that if he keep conventicles hereafter, or withdraw from public worship, he shall be subject to punishment.

(p. 97)

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

“1669. Alex. Blair, A.M., above mentioned, indulged by the Privy Council, 9<sup>th</sup> Dec. He was accused, 8<sup>th</sup> July, 1673, of not keeping the day of His Majesty’s Restoration, 29<sup>th</sup> May, and as he had not received their instructions, a copy was delivered him, on receipt of which he said, ‘My Lord Chancellor, I cannot be so uncivil as to refuse a paper offered by your lordship, but I can receive no instructions from you for regulating the exercise of my ministry ; for, if I should receive instructions from you, I should be your ambassador, not Christ’s,’ – which the Chancellor took grievously ill, and on the others being dismissed, it was declared that ‘Mr. Blair, having publicly disowned the King and Council’s power and authority to give him instructions, the lords ordain him immediately to be carried to the Tolbooth of Edinburgh, there to remain till further orders.’ Being seized by disease from his treatment in prison, he was, 4<sup>th</sup> Dec., ‘allowed by the lords to go to a house in Edinburgh by reason of his sickness, upon caution given for him, under the penalty of V<sup>(1)</sup> merks, that he shall re-enter in a month, and not keep conventicles.’ His liberty was prolonged another fortnight, 8<sup>th</sup> Jany., before which period he died, aged about 56, in 31<sup>st</sup> min.... He left ii<sup>c</sup> merks to the Kirk Session, to be disponit at the sight and by the advice of Sir Hew Campbell of Cessnock, and Sir George, his son, ‘for such pious and charitable uses as they sall think requisite.’”

It is just what we should expect, when we find that a minister of the stamp of Alex. Blair enjoyed the confidence and esteem of his Kirk Session, and had their warmest sympathy in the hour of his need. From a (p. 98) minute of the Kirk Session at their first meeting after the minister’s imprisonment (Aug. 13, 1673), we find that they arranged that they should visit the minister two at a time every

week. At a subsequent meeting (Oct. 8, 1673), "seeing the minister is yett continued in prison, it is thought fitt that some other honest men be spoken to, to go visit him also, and to go two and two of them week about." Then follow the names of the "honest men" appointed for this purpose. There are fourteen couples. They would hardly require to appoint any more, because, as we have seen, the minister died in January following. He left behind him an honoured name. He has found a place among that great company of noble, faithful, and devoted men, who heroically struggled in these dark and troubled days for the civil and religious liberty of their beloved land ; and any parish might well be proud of having numbered amongst its ministers a man like Alexander Blair.

There is not much pathos in those old records – the men of that time do not give voluminous expression to their feelings. But there is a touch of pathos and an evidence of feeling in a minute of Kirk Session after the death of Blair, which tells us that the Session found it necessary to arrange for temporary supply, "seeing the place is desolate and void."

#### **Blair of Longhouse, Alex.**

p. 20

'In the diary of Alex. Blair of Longhouse, he notes that he "subscribed 5/- for purchasing a new clock for the church and benefit of the town. Dr. Robert Wait went through the town and parish and got the subscriptions, and otherwise collected the money. Being paid by voluntary contribution, it was put up in July, 1777."

#### **Blair of Longhouse, Andrew**

p. 26

Referring to the present church, commenced to be built in 1808:

'The heritors who, at a meeting, unanimously resolved to build the new church, were – Nicol Brown of Waterhaughs ; George Douglas of Rodinghead for the Marquis of Titchfield and himself ; Colonel Hughes of Milrig ; Mungo Fairly of Holmes ; Rev. Archibald Lawrie of Windyhill ; Andrew Blair of Longhouse ; Matthew Morton of Gowersbraehead; Thomas Morton of Ladybran ; John Young of Burnfoot ; James Borland of Piersland ; Francis Findlay of Crofthead ; Thomas Borland of Greenbank ; David Campbell of Meikleyard ; Francis Findlay of East Laigh Dalloy ; and Thomas Meikle of Strath.'

#### **Blair, Charles**

p. 64

'In 1739, Mr. Charles Blair was chosen elder to the ensuing Synod. This man was a minister, was proprietor of the lands of Clinchyrd, Stockwell, and Millands, besides having an interest in Longhouse, and was uncle to Charles Blair, who left the money for Blair's School in Galston.'

#### **Blair, James**

p. 37

'In 1649, Mr. B. S. Kennedy was "clark to the Session." Four years later, Mr. James Blair, school- (p. 38) master and clerk, notwithstanding the smallness of his salary, was able to lend the Session £100 (Scots).'

**Blair, Miss**

pp. 141-44

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

See **Hogg, Rev. J. A. (James Allan)**

**Borland of Piersland, James**

p. 26

See **Blair of Longhouse, Andrew**

**Borland, John**

pp. 48 - 49

'The next occupant of the office (of beadle and sexton) was John Borland, miner, a respected elder of the church and earnest Christian worker, who continued in office for twelve years till his death in 1903.

He was succeeded by his son John, who became an assistant keeper of the public cemetery in Galston under the Parish Council, and on the retiral of the (p. 49) superintendant in May, 1909, he was appointed superintendant, and as his onerous duties required him to devote his whole time to his work at the cemetery, he resigned the church officership. Like his father, he discharged his duties with fidelity and acceptance to the Kirk Session and congregation, duties which had become more exacting than they had ever been before. At the same time, he took his share in the voluntary work of the congregation. '

**Borland of Greenbank, Thomas**

p. 26

See **Blair of Longhouse, Andrew**

**Bouie, Jas**

pp. 35-36

'As found in 1751, W. Tolmie, clerk, was demanded by the Session to pay 10s. "to content a man for precenting during his possession of the kirk dues and which he was not restend to that office." He agreed "to satisfy Jas. Bouie for singing, Martinmas, 1751, to Martinmas, 1752.'

**Bowie, John**

p. 62

See **Campbell, Bayley John**

**Boyd, John**

p. 39

'In 1700, the heritors or landed proprietors begin to be mentioned in connection with local affairs. They are spoken of along with representatives of the Kirk Session, in the appointment of Mr. John Boyd, from Kilmarnock, as schoolmaster. When he appeared before the Session, some of the principal heritors being present, "all of them promised to give ye ordinarie encouragements provided for ye schoolmaster." On production of a testimonial from the parish of Kilmarnock, "of his behaviour and conversation," he was appointed to officiate as clerk to the Session. This official only stayed about a year...'

**Breckenridge, James**

p. 40

'In 1713, a new schoolmaster and clerk was appointed, *i.e.*, "Mr. James Breckenridge, cheaplane to the family of Crawfordland," and the records are careful to add, "during pleasure," as if the Session had experienced difficulty in getting quit of the (p. 41) office'

**Broune in Cairnsaich, James**

p. 79

(Same preamble as **Findley, James**)

'27<sup>th</sup> November 1640. Baptised to Jon. Broune in Cairnsaich ane lawl. Child named John and preted by Archibald Thomsoune, there, in his absence, being at ye campe in Newcastle. Witness, Jn. Meikle in Scoircraig and George Wyllie.'

**Brown, Andrew**

p. 105

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'This (Sabbatarian) strictness seems to have extended to Fast-days, as we see from the following: In 1707, a man named Andrew Brown, in Dalquharn, is accused of "carrying a piece of cloath from his own house to the Galston, on the Fast-day. For this he is cited to the Session, eventually rebuked and "exhorted to be guilty of no such disorderly walk in time coming."

### **Brown, David**

p. 37

'The unheated church must have been too cold a place in winter to accommodate the school children, and in April, 1647, an innkeeper was paid 40s. (Scots) "for his house to the school" at the same time "Mr. David Brown, schoolmaster" – who must have been a learned man to have the prefix "Mr." attached to his name – was paid a salary of £100 (Scots) for the previous year.'

### **Brown, James (1)**

p. 38

'In 1670, Mr. James Brown, schoolmaster in Newmilns, was "chosen clerk of the Session," from which it may be inferred that the position or emoluments of the combined offices in Galston were more attractive than was afforded in the Royal and Ancient Burgh up the Valley. Notwithstanding that, during winter, the school was kept in Margaret Lambie's barn, for which she was paid the "maile" of £1 13s. 4d. Scots. Times seem to have been bad during Mr. Brown's tenure of office, or his value was not appreciated in either place, for he formally acknowledges to have received "fifty pounds Scotts money in satisfaction from the Session of ane year's salary till Martinmas last (1672) by past." This man was also chaplain to Sir Hugh Campbell of Cessnock, and was accused of having been present at the battle of Bothwell Bridge.'

p. 39

'In 1677, James Brown is clerk *pro tempore*.'

p. 82

### **See Campbell of Cessnock, Sir Hew**

'Mr. James Brown, his (Sir Hew's) chaplain (this man was schoolmaster in Galston, and clerk to the Session in 1670, and again, *pro tempore*, in 1677)

### **Brown, James (2)**

p. 25

'And Galston had a tent, too. In 1746, £2 8s. (Scots) was paid for "timbre for the tent"; and the year following, for the tent cover, 18s. (Scots), and to James Brown for "16 ells tweedle for ye tent."

### **Brown, John**

p. 40

'In 1706, Mr. John Brown, Newmilns, was appointed schoolmaster, Session Clerk, and precentor.'

**Brown, younger, in Priestland, John**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Brown, Rev. Dr. John -**

Preface, i

'There has also been reprinted, by permission of the author, a lecture delivered in Galston a quarter of a century ago by Dr. John Brown, minister of Bellahouston Parish, who was, at that time, parish minister of Galston.'

p. 30

'The history of the early ministers of Galston has been so well told by the Rev. John Brown, D.D., to which the reader is referred for a detailed account of practically all that is known on the subject up to the beginning of the nineteenth century, and it will be sufficient to name them in order.'

p. 33

'It was through Dr. Brown's efforts that the Mission Church was built, and an assistant minister was engaged. All the organizations of the church were in a flourishing state when he accepted a call to Bellahouston Parish, Glasgow, and left, to the general regret of his congregation. Mr. Brown wrote *Three Centuries of Clerical Life in Galston*.'

p. 91-120

The Rev. John Brown contributed Appendix I, *Three Centuries of Clerical Life in Galston*, dated January 18<sup>th</sup>, 1883. (p. 91) *Being the reprint of a Lecture delivered by the Rev. John Brown, B. D., now of Bellahouston.*

p. 127

(Referring to the centenary service which was held on the evening of Friday, 18<sup>th</sup> June 1909)

'Rev. John Brown, D.D., minister of Bellahouston, and formerly minister of this church, conducted the service...'

p. 128

'Rev. Dr. Brown took as his text Psalm xxvi. 8, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." The sermon was as follows...'

p. 129

*(ipse dixit)*

'The pulpit is not the place for the personal note, but before I conclude, you will perhaps allow me to say a few words of a personal nature. First of all, I wish to say that I am deeply grateful to the minister and Kirk-Session for giving me an opportunity of joining in your Centenary Celebration. My ministry here was a very happy one – I learned far more from the people of Galston than I could ever teach them. The hours I spent in the homes of the parishioners were amongst the happiest hours of my life. What a rush of sacred memories comes upon me to-day ! When I think of the hours of worship in this sanctuary – of the hallowed times of communion here – my heart is filled with gratitude to God for His goodness. I can only say, in the familiar words of the Psalmist : "Bless the Lord, O my soul, and forget not (*sic* – this should be "not") all His benefits."

### **Brown of Waterhaughs, Nicol**

p. 26

See **Blair of Longhouse, Andrew**

### **Browning in Bankhouse, Captain**

p. 82

See **Campbell of Cessnock, Sir Hew**

'The name of Captain Browning, of Bankhouse, is also mentioned as being a prominent supporter of the Covenant.'

### **Bruntwood, Laird of**

p. 41

'In 1715, the heritors took the lead in the appointment of the schoolmaster, "with Session," present :- "Lairds of Galston, Greenholm, Waterhaughs, Bruntwood, and John Gebbie. Letter from Mr. Dick, chamberlane to my Lord Polwarth, signifying his choosing Mr. John Campbell, son to the deceased Mr. John Campbell, minister of Craigie, to which all agreed, to be schoolmaster," etc.'

### **Caldwell, James**

p. 39

'After this (1677), being the time of "the curate," the records are silent, and we do not know how it fared with the school and the children till 1694, when this entry appears : - "Mr James Caldwell, present schoolmaster in Galston, to be clerk to the Session," and the year following, "John Campbell (probably an elder), to be clerk for extracting of Mr. James Caldwell, his admission."

**Caldwell, Robert**

p. 52

“£2 3/- (Scots) to Robert Caldwell, mason, for sharpening his masson irons the tyme (1671-72) he wrought at the bridge.”

In 1673, James Walker, bellman, received £1 13s. 4d. (Scots) “for work at the bridge,” and in 1675 the following entries appear in the Records :- “Item to Robert Caldwell, mason, for finishing the bridge, £24 00s. 00d. (Scots)” “Item, for lym and leading thereof to hight the ledges of the bridge, £3 0s. 0d (Scots)” “Item to John Paterson and Andrew Hunter for building at the syes of the bridge, £3 6/8d. (Scots).”

**Campbell of Mayfield, Mr (J.P. in 1756)**

p. 58

See **Wilson, Hugh**

**Campbell (of Barwharry), Mr (J.P. in 1751)**

p. 47

See **Moor, Robert**

**Campbell of Cessnock**

p. 10

‘In 1578 the patronage of the chapel of Galston belonged to Campbell of Cessnock.’

p. 17

‘Corresponding to these two aisles on the south side, there were two on the north side, belonging to the Campbells of Cessnock and the Lockharts of Barr.’

p. 26

‘There is a mural tablet on the north wall of the church, underneath the gallery, pointing out the burial-place of the Campbells of Cessnock. This may be taken to indicate the position of the Campbell aisle in the previous church.’

p. 62

See **Campbell, Baylie John**

### **Campbells of Cessnock**

pp. 59-60

See **Stewart of Galston, Thomas**

### **Campbell, Captain ?**

Introduction, xi

'And not the peasantry alone ; for did not Captain Campbell, of the Cessnock Campbells, likewise arm for the fray? But this same captain – what was he doing “in that galley”? – for his morals were not the best. And how did the doughty captain manage on his way to get drowned “in the water of Galston”? Our local streams are small, and June is not a month for spates.'

### **Campbell, Charles**

'In 1702, Mr. Charles Campbell was appointed schoolmaster and clerk to the Session “at the Galston.”'

### **Campbell of Meikleyard, David**

p. 26

See **Blair of Longhouse, Andrew**

### **Campbell, George**

p. 11

'The Kyle division of Ayrshire was famous for those Reformers before the Reformation – “The Lollards” – who got that name from their practice of singing sacred songs. George Campbell of Cessnock, and Lockhard of Bar, were two of twenty of them, who, for various heresies, were in 1494 summoned before King James IV.'

### **Campbell, Sir George**

p. 21

Reference to a church bell, made by John Meikle of Edinburgh in 1696 and bearing the initials 'S. G. C.', Sir George Campbell.

'This dates marks the period of the Revolution, when the confiscated estates of the Campbells of Cessnock were restored to them. It was this Sir George Campbell who, along with his father, Sir Hugh, was imprisoned on the Bass Rock. He probably presented the bell to the church to replace the older one, whose tone is not very satisfactory.'

p. 22

'The present bell was erected in 1885, by the parish Church congregation, at a cost of nearly £200.'

It bears the name of 'Rev. John Brown, B. D., Minister.'

p. 63

'Sir George Campbell is the man whose initials appear on the church bell, dated 1697.'

p. 81

See **Campbell of Cessnock, Sir Hew**

p. 82

See **Richmond, John**

'also James Young and George Campbell, who were banished in 1679...'

p. 97

See **Blair, Rev. Alexander**

**Campbell of Cessnock, Sir Hew**

pp. 81-82

'Sir Hew Campbell, of Cessnock, and his son, Sir George, did much to shield and protect their persecuted tenantry. For so doing, the suspicion of the Government fell upon them, and, in 1678, a garrison of 50 foot and 10 horse were quartered at Cessnock. They were finally seized, thrown into prison, and their estates confiscated – which harsh treatment hastened the death of Sir Hew. No name figures oftener and more creditably in the Session Records as an upholder of the Church than his. The remains of these two distinguished men are probably interred within the walls of the present church, near the mural tablet below the gallery, which marks the burial-place of their family.

In Sir Hew's indictment before the Privy Council, the names are given of a number of his servants and tenants who were said to have been present at the battle of Bothwell Brig at his instigation, viz. :- Mr. James Brown, his chaplain (this man was schoolmaster in Galston, and clerk to the Session in 1670, and again, *pro tempore*, in 1677) ; George Lambie in Crofthead ; James Hutcheson in Underwood ; Robert Parker in West Lenfine ; Michael Roxburgh, mason, in Galston ; Hector Paton in Cessnockyards ; Hugh Neilson in Rickarton (probably Richardton) ; John Brown, younger, in Priestland ; Alexander Wood in Highside ; John Lambie in Ladybrow ; Alexander Mitchell in Priestland ; George Hutcheson in Underwood (now Goatfoot) ; Matthew Reid in Grassholm (now Holms) ; James Richmond in Lawfield ; John Hunter in Shillinghill ; George Lambie, merchant, in Bankhouse ; Samuel Ross in Netherton ; John Gamil in Bank ; Patrick Gamil and James Lambie in Lanfine ; Hugh Wilson in Burnfoot ; and Francis Ross in Knowehead. The name of Captain Browning, of Bankhouse, is also mentioned as being a prominent supporter of the Covenant.'

p. 97

**See Blair, Rev. Alex**

p. 98

**See Alasoune, Rev. Adam**

**Campbell, Hector**

p. 36

'In 1628, we find Thomas Muir was "Reader at the Kirk of Galston," and, in 1633, Hector Campbell was "Scribe to the Sessione," when it was agreed that "the third of all the penalties shall be given to the Reader in tymes coming in during the sessione's will." This man was a beautiful writer in old English lettering. It was he who copied the National Covenant into the records, and during his tenure of office the Sessione Records were carefully kept details of the work of the Session are given. He seems to have had some legal training, as his name appears in connection with the drawing of legal documents.'

p. 37

'Three years yet further on, the scribe has again the question of his duties and emoluments before the Session, and these are noted in the minutes very exactly, as is to be expected when the clerk's own interests are at stake, viz.:- "27<sup>th</sup> Dec. 1639 (Friday). The qlk. day the Sessionne has admittit Hector Campbell for clerk to the Sessionne, reader, upon the Sabbath, before and afternoon, and precenting ye psalms, and reading prayers qn. ye days er long, and ordaines him for his service in the Kirk, and for the gud attending on the schoole three shillings Scotis from ilk fyre house within the parochie, both cottar and tennent, and to be received at the first examinatione, and ordains XIII/s 4ds. With ilk bairne in ye quarter that comes to his schoole. Togidder with that qlk. the Baptism and mariage peyis, and this to be intimate to ye parochie the next Sabbath." The figures reduced to sterling money represent a school rate of 3d. for each householder, and 1½d. of school fees for each child per quarter.'

**Campbell of Cessnock, Sir Hugh**

p. 38

**See Brown, James (1)**

p. 59

'The first named (of the elders in 1634 – "Cessnock") was Sir Hugh Campbell – like a present day Lord, he signed himself "H. Cessnock." It was he who built the more modern part of Cessnock Castle.'

**Campbell, John**

p. 11

'John Campbell of Cessnock, whose marriage is recorded in 1553, is referred to in a letter written to James V., in which it was argued that "the Scriptures should be read in families at home," and his pious example is cited. He, it is said, "had a priest in his own house, who read to the family to their great edification, the New Testament in the vernacular." Being a hospitable and tolerant gentleman, he entertained the monks to dinner, and to after-dinner dissertations on theology, but the monks, "passing by the eating tables and the salt," reported the matter to the Bishop, and Campbell and his lady were accused of heresy. Campbell, being a very modest man, and like Moses, of "uncircumcised lips," found a vigorous advocate in his wife, who by appropriate Scripture and sound mother wit, so successfully disposed of the monkish vagaries, that King James IV., before whose tribunal they were summoned, "rising up, caressed the woman, and extolled her diligence in Christian doctrine."

p. 16

See **Barr, Laird of**

**Campbell, John**

p. 39

See **Caldwell, James**

p. 41

See **Bruntwood, Laird of**

p. 42

'In 1718, Mr. John Wotherspoon, schoolmaster, was appointed Session Clerk, "during pleasure." Mr. John Campbell, son to "Waterhaughs," was appointed schoolmaster, etc., in 1721, and Mr. Wm. Dougan in 1722.'

**Note 1:-** The above John Campbell was presumably a descendent of **Campbell of Waterhaughs, Matthew**, referred to *infra*.

pp. 59-60

'and John Campbell (listed as an elder in 1634) of Sornhill'

**Note 2 :-** The name of John Campbell occurs on various occasions in different times and it is not always an easy matter to distinguish the various bearers of this name.

**Campbell, Baylie John**

p. 62

'In the year following, Baylie John Campbell, and John Bowie in Bar, are mentioned as elders. The former is John Campbell of Galston, who would be appointed Baron Bailie by Campbell of Cessnock.

This man, shortly after this, got into trouble and disappeared, but he afterwards wrote to the Session acknowledging his guilt. From the number of parties mentioned as being “in Bar”, it appears that the Barr Castle was by this time occupied by a number of tenants.’

### **Campbell, Rev. John**

p. 31

‘It was under this minister that the first secession took place in Galston. The immediate cause of offence was said to be his reading from the pulpit the Government edict in connection with the Porteous Riots in Edinburgh. These early seceders are referred to in the Session Records in 1785 as Mr. Steven’s Society.’

p. 102

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

‘It is not till 1735 that Galston requires another minister, and receives him in the person of John Campbell, who was minister of Muirkirk. He had married a daughter of Mr. Hugh Fawside, minister of Loudoun, and in that fact, as well as in the fact that the stipend of Galston would probably be better than that of Muirkirk, we may find the reason of his translation to Galston. His was not a long career in Galston. There is little to be mentioned concerning it ; but he has left behind him a name which any minister or any man might well be proud to leave behind him, and it is briefly described in these words : “Having been a person of eminent and distinguished worth.”’

### **Campbell, Hew**

Introduction, xii

See **Blair, Alexander**

### **Campbell, Matthew**

p. 18

‘In connection with this gallery in the old church arose the first recorded dispute about a church seat (that fruitful course of quarrels and ill feeling), which landed in the Law Courts, like many a similar dispute since, viz.:- “it is recorded that on 8<sup>th</sup> October, 1637, qlk. day the Session ordaines that everie ane of the daskers and seators on ye eist syd of ye south eist Kirk doir keip their awne rowmes as they are market on ye wall of ye kirk, and that Aughrugland, and Matthew Campbell, notar, (*notary* or *lawyer*) in Waterhaughs, have ye dask and roume next to the said doir before ye rest.” Through course of time, this family evidently became dissatisfied with their accommodation, probably through altered circumstances of the family, or the increase in the number of pews erected round about them, for on 22<sup>nd</sup> June, 1674, we find the Session laying down the law thus:- “Mr. Matthew Campbell’s Seat – The Session declair to him that for them they are very well satisfied that he have that place in the east loft, the end thereof, only that it be without prejudice to the Cominality, that he get the consent of the rest of the heritors of the parish.”’

Next year Mr. Campbell appears before the Session for the prosecution of his bill about a seat, when the Session repeat their former deliverance. A year later, the following entry appears in the Records. "30<sup>th</sup> Nov., 1676. This day Mr. Matthew Campbell of Waterhaughs gave in a supplication to the Session to have that part of the kirk which was allowed to him (p. 19) by the Lord Justice-Clerk his discret which is the east end of the kirk, in the south side thereof, for building a loft which may commodiously contain his family and retainers in the place which the Session have granted him, providing that he enact himself to quat that room of the kirk which he presently possesses, and that he have the building of the loft perfected against the first of August next, after the date hereof, and likewise to cover the sole thereof with deals, that it may not be prejudicial to them which are below."

Whether "Waterhaughs" had worsted the Session in a law-suit or not, the latter are careful to make out in their minute that he is still in the position of "a suppliant," as far as they are concerned.'

**Cant, John**

p. 51

See **Adam, John**

**Cessnock, Laird of**

p. 16

See **Barr, Laird of**

p. 60

See **Shaw, Patrick**

p. 94

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

See **Wallace, Rev. Alexander**

**Charteris, John**

p. 10

'On the 3<sup>rd</sup> of November, 1849, Mr. John Charteris, as chaplain of Galston, obtained a letter of confirmation of the lands of Lenfene in Kyle Stewart, which were settled on him for life.'

**Cochrane, Andrew**

p. 40

'and in the same year (1704), "Mr. Andrew Cochrane, sometime student of theology at Edr., appointed schoolmaster, session clerk, and precentor." The salary being so small, there was not sufficient attraction for many men to take up teaching as a profession, and the ranks were generally recruited from failures in other professions, divinity students struggling to get through their college courses, old soldiers, etc., etc.'

**Cockburn, Jas.**

p.42

'In 1751, Mr. Tolmie was clerk, and in 1755, Mr. James Cockburn, schoolmaster, was clerk. He complained "that the coals belonging to the scholars have been stolen and wants a yett put up with lock and key to hang at the end of Robert Loudoun's stable."

**Corbet, James**

p. 42

'In 1732, Mr. James Millar "being orderly settled here as schoolmaster, ye Session did likewise appoint him to be their clerk," etc., and two years later Mr. James Corbet received the same appointments.'

**Craig, John**

pp. 105-06

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'1724. We have a charge of consulting a wizard. (p. 106) John Craig, in Midlands, is accused of consulting a wizard for the purpose of recovering stolen property. He admits that he consulted a woman in Glasgow on the subject. He can see nothing wrong in so doing, despite the attempt of the minister to show him the sinfulness of such action. He is rebuked for his conduct. Public intimation of this to be made to the congregation, and the congregation warned against such wicked practices.'

**Crawford, Mr.**

p. 149

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

'In other lands some of them bear office, like Mr. Crawford at Pretoria in the Presbyterian Church of South Africa.'

**Cunningham, Ewardo**

p. 10

'Also, we read of "Ewardo de Cunningham Vicaris de Gauston, 1844,"'

**Davidson, Rankin**

p. 36

'In the early days, the reader was also Session Clerk and schoolmaster, the church being used as the school.

After Rankin Davidson, the exorter, Sebastian Park, was, in 1626, appointed "Scribe for the time to ye said sessione."

**Davie, Isobell**

p. 19

'On Communion Sabbaths the "tables" occupied the centre of the church, being erected for the occasion. Thus on 4<sup>th</sup> July, 1676, were received "from Isobell Davie, communion table cloaths, viz., one the length of the church betwixt the two north doores, another of equal length divided in two for the south side. Item, a short one for the mid table."

**Dick, Mr**

p. 41

See **Bruntwood, Laird of**

**Donald of Parkerston, Mrs**

pp. 141-44

See **Hogg, Rev. J. A. (James Allan)**

**Dougan, Wm**

p. 42

See **Campbell, John**

**Douglas, George**

p. 26

See **Blair of Longhouse, Andrew**

**Drummond, Mr**

p. 118

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'The Evangelical Union Secession brought, in 1843, another minister in Mr. Drummond, who was ordained, I am told, at the head of Orchard Street, and another church in the E. U. Chapel, built in 1844. Looking upon the requirements of a parish, we can see that the labours of them all were not too much for Galston, and that there was in the increased population of the parish room enough for all.'

**Fairlie of Holmes, Mungo**

p. 26

See **Blair of Longhouse, Andrew**

**Farge, ?**

Introduction, xv

See **Hunter, George**

**Findlay**

p. 56

'In 1673, there is used in the Records a familiar expression, a donation being given to a "Paisley body" called Findlay.'

**Findlay of Crofthead, Francis**

p. 26

See **Blair of Longhouse, Andrew**

**Findlay of East Laigh Dalloy, Francis**

p. 26

See **Blair of Longhouse, Andrew**

### **Findlay, John**

p. 111

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'The first competition under this (Findlay) Bequest took place on 11<sup>th</sup> October, 1816, when the prizes were awarded "to the following four scholars – John Findlay, Robert Scott, Hugh Taylor, and Mary Findlay.'"

### **Findlay, Mary**

p. 111

See **Findlay, John**

(Findlay Bequest prize winner in 1816)

### **Findlay, Rev. Dr Robert**

p. 53

'They (the Kirk Session) are also the custodiers of a fund of £40 left by Dr. Findlay, a former minister of Galston, the interest of which goes to purchase Bibles, which are annually given to the best readers among the children attending the Public School, the Session acting along with the School Board as judges in the competition.'

pp. 110-11

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'His (John Campbell's) successor was a man more widely known in the ecclesiastical world of his day – a man eminent in theology, and a man whose name has long been a household word in Galston – I refer to Dr. Findlay. He was translated from Stevenston to Galston in 1745 – the memorable year of Prince Charlie's Rebellion. He remained nearly nine years in Galston, and left for Paisley, having preached his farewell sermon from the text, Philippians i. 27, "Only let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, and ye stand fast in one spirit, with one mind striving together for the faith of the gospel." He afterwards became Professor of Divinity in Glasgow University, and he lived to a good old age. He is best known to Galston by reason of the Findlay Bequest, a Bequest which has given to so many of the youth of Galston those Bible prizes which are treasured in many Galston homes. The Bequest consisted of Forty Pounds given to the Kirk Session – "to be given," his Will provides, "as Premiums to the best Four English Readers at the Public School there (*i.e.*, at Galston), among those whose straitened circumstances may dispose them to be competitors for the same, as a memorial to the Pastoral Relation in which I stood to that Parish for nearly nine years." This provision in reference to "straitened circumstances" has not been carried out.'

p. 111

'Some time ago the prizes were given to both the Public Schools in Galston, there being no Parish School strictly so called, and last year there were eleven Bibles awarded as prizes under the Findlay Bequest. Whether the Act passed this year, in reference to the Educational Endowments of Scotland, will affect this small endowment, remains to be seen. But, at any rate, we hope that the name of Dr. Robert Findlay will not be forgotten. His name is deserving of remembrance.'

p. 151

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

'The ministers and elders have taken an interest in the education of the community through all the years we have been considering, as many of us who have Dr. Findlay's Bible prizes for reading can testify.'

### **Findley, James**

pp. 78-79

'The Scots army lay for two years near Newcastle, and frequent reference is made in the Session records, as shown in the following extracts, to Galston's connection with it.

2<sup>nd</sup> Aug., 1640. James Findley his foresaid days standing in the High Place or place of Repentance (p. 79) in the Church are continued until his return from ye border being sent to ye armie there with backage horse.'

### **Galston, Laird of**

p. 16

See **Barr, Laird of**

p. 41

See **Bruntwood, Laird of**

### **Gamil in Bank, John**

p. 82

See **Campbell of Cessnock, Sir Hew**

### **Gamil in Lanfine, Patrick**

p. 82

See **Campbell of Cessnock, Sir Hew**

'Patrick Gamil and James Lambie in Lanfine'

**Gebbie, John**

p. 41

See **Bruntwood, Laird of**

p. 64

'John Gebbie of Middlethird' is listed among those nominated as elders in 1710 and again in 1725. Quite probably these were not the same man but two men of different generations.

'Thomas Gebbie, Molmontend' was an elder in 1650 and 'Thomas Gebbie', presumably the same man, was a signatory to the National Covenant.

**Gilchrist, Robert**

p. 42

'In 1717, Mr. Robert Gilchrist, schoolmaster at Mauchline, was appointed to the various offices, "to begin at Whitsunday, George Mitchell in Colgrove to teach the English School till Whitsunday with the consent of the said Mr. Robert, and for his encouragement he is to receive 10 merks (about 10/-).'"

**Gordoune, John**

p. 99

See **Alasoune, Rev. Adam**

'John Gordoune was appointed executor for Gabriel and Adam, the minister's orphan children.'

**Graham, a farmer**

p. 81

See **Lambie, James (2)**

**Greenholm, Laird of**

p. 41

See **Bruntwood, Laird of**

**Gregg, James**

pp. 39 – 40

‘Various causes would account for these frequent changes in the (p. 40) scholastic world of Galston, changes which would hardly be good for the children’s education. Here are two entries in the Session records which would account for some of them. In 1704, “Mr. John Reid, sometime schoolmaster in Galston, and Mr. James Gregg, schoolmaster in Mauchline, delated for drunkenness ;”

**Hendrie, John –**

Preface

‘The historical and antiquarian notes have been compiled by Mr. John Hendrie, a member of the Galston Session, whose family have been long connected with the parish, and who has made a careful study of the Session Records.’

**Hendrie, Rev. G.S.**

p. 145

(Appendix II, *Centenary Celebration*)

‘The special services were continued on Sabbath, when the preacher was the Rev. G. S. Hendrie, M. A., minister of Dalmellington, and Moderator of the Presbytery of Ayr. There was a very large congregation.’

**Hendrie, Miss**

pp. 141-44

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

See **Hogg, Rev. J. A. (James Allan)**

**Hill, Mrs Helen Frame**

p. 29

‘The two mural tablets, on either side of the door into the gallery, are to the memory of the Nisbets of Greenholm and Sornhill on the one hand, and, on the other, to that of Colonel Hutcheson and his brother Lieutenant Hutcheson, sons of Galston, who died or were killed in India. Lord Ovanmore, whose grandmother was a Hutcheson, is anxious to claim these two brothers as his kinsfolk, and it is interesting further, to note that what are believed to be the portraits in oil colour of these two brothers are now in the possession of Mrs. Helen Frame Hill, Henrietta Street, Galston, who is descended from their brother, Bailie Hutcheson, a prominent man in Galston at the end of the eighteenth century.’

**Hogg, Rev. J. A. (James Allan) –**

Wrote the introduction

p. 33

‘The Rev. James Allan Hogg, B.D., son of the late headmaster of Springburn, Glasgow, was ordained to the charge in November, 1887, and continues to minister to a much attached congregation.’

pp. 141-44

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

‘Before singing the portion of the 122<sup>nd</sup> Psalm, a presentation of pulpit robes and B.D. hood, together with pulpit robes for use in the Mission Church, was made to Rev. Mr. Hogg by the ladies of the congregation. The presentation took place on the choir platform.

Mrs. Donald of Parkerston, who had been entrusted with the duty, and was accompanied by Miss Blair and Miss Hendrie, said : - “Mr. Hogg and friends, - Standing as we now do at the close of a century of church life and entering on the threshold of another, it seems to me to be a fitting time to take a retrospect and look back over the past years of our congregational history, and think for a little on the men who have upheld the banner of religion in the Pulpit of Galston Parish Church – men who, within these walls, have pointed many to heaven and led the way. The record of church life, or, more strictly speaking, of a congregation’s history, is a serious and solemn one, embracing as it does work done not only for the good of humanity, but work done for God and eternity ; and those who have to stand on the watch-towers of Zion require all (p. 142) the help and encouragement they can get from those to whom they minister. As we look back over the history of Galston Parish Church, we cannot but recall the names of those who faithfully served the people of the parish in their day and generation, and though dead they yet speak in the lives of those who were influenced and blessed by their faithful teaching. And as we come now to speak of our present and much esteemed minister, Mr. Hogg, I do not wish to say very much, seeing he is with us, and his is such a modest nature he wont (*sic*) allow himself to be brought to the front at all. But to-night he must bear with us a little, for I am sure you will want me to say, at least, that we not only love and honour him because of the high nature of his office, but that we appreciate the great and good work he has been enabled to do amongst us as a people. You people who live in Galston have a better opportunity than those of us who live at a distance of seeing Mr. Hogg going about from house to house in discharge of his duty. If there be trouble, or distress, or sad news to break to unsuspecting friends, there you will find our minister, giving advice, or sympathising, or helping in the best way he can. Then in his work amongst the young, how untiring his efforts to keep them onwards and upwards ; and in many ways has Mr. Hogg endeared himself to us all. It is not because the church is one hundred years old, or because Mr. Hogg has been the minister of this parish for twenty-one and a half years, that we wish to honour him to-night ; it is because he has won our esteem and affection by endeavouring to do his duty, and to follow in the footsteps of the Master. And by (p. 143) his life and teaching he always seems to be saying to us –

‘Be good, and let who will be clever,  
Do noble things – not dream them all day long,  
And so make Life, Death, and the vast for ever,  
One grand, sweet song.’

At such an event as this in the history of our church, the ladies of the congregation have thought it a fitting time to show their love and respect for Mr. and Mrs. Hogg, and this they have already done in a tangible way to Mrs. Hogg. And now, Mr. Hogg, in appreciation of your work amongst us, I have been asked by the ladies to present you with these handsome robes and B. D. hood, and also robes for use in the Mission Church. May you be long spared to wear these robes, going out and in amongst us faithfully breaking the Bread of Life ; may the thought of loving hearts in the congregation strengthen you for the work which may still be before you. And you may continue faithfully to preach the same Gospel which has been proclaimed in this building for so many years. As our fathers have worshipped God, so may we and our children continue to honour Him. May the sorrowful find comfort in the ministrations of this house, and sinners be turned from the error of their ways. And may the blessing of God, which maketh rich and addeth no sorrow, rest on you and your house, and may you have souls for your hire, is the fervent prayer of your congregation.”

Mrs. Donald then invested Mr. Hogg in the new robes.

(p. 144)

Rev. Mr. Hogg, in reply, said :- “Mrs. Donald, Members of Galston Kirk Session and Congregation – I accept this gift as a renewed call to me to exercise among you that office of the preacher of which these robes are an emblem. The new robes will not make a new Gospel, but the affection which has been bestowed them will, I trust, be an inspiration in the setting forth of that Gospel which is neither new nor old, but eternal. To-night we have been taken back over the past, and that in well chosen and impressive words. There is to me something of sadness as I think of the changes in our congregation even during my own brief ministry. I have performed the last office of Christian service to more than would fill every pew in this building, and I have sometimes pictured myself coming down hither from the manse, and finding in this house a congregation waiting me – a congregation of men and women and children whose faces we shall never on earth behold. But my thoughts of the past are always tempered with gladness to think that I have known so many good men and women who have gone before us, and so many loyal friends who are still abiding amongst us. For myself, I stand before God to-night with a humility deeper than any but He knows, and more becoming to me than any but He can understand. To me the past has been a continual proof of my unworthiness, but may He who can use not only the mighty, and the noble and the great, but base things and things that are despised – may He who makes wells of water to spring up in desert land – make even me to be of some avail for your comfort and your peace and your strength.”

p. 151

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

‘I am sure I speak for the Presbytery of Ayr, as well as for a wide circle outside of this parish, when I say that we congratulate Mr. Hogg on ministering to a church and congregation with such traditions and such a history.’

**Howat, James**

p. 29

See **Stirling D. D., Rev. Robert**

## **Hughes of Milrig, Colonel**

p. 26

See **Blair of Longhouse, Andrew**

## **Hunter, Andrew**

p. 52

See **Caldwell, Robert**

## **Hunter, George –**

Introduction, x

(In August 1645)

‘Nay, did not homelier Highlanders regale themselves in coarser fashion with George Hunter of Gatesyd, the said George Hunter being nowise reluctant, for he sold ale and usquebagh, and plundered goods were as welcome to him as placks, boodles, or silver groats. Alas! George was not the only Galstonian who loved a bargain better than Kirk or Covenant. For six months after Philiphaugh, the Session (p. xi) of Galston were busy scolding, exposing, and fining the recreant members of the kirk who had gathered stolen gear by easy purchase from Montrose’s followers.’

Introduction, xiv

‘Did George Hunter of Gatesyd dutifully observe these statutes when he wedded Nance Adams? I fear not ; for his house of entertainment at Gatesyd was by no means a quiet one.’

Introduction, xv

‘Ah! George Hunter, what unthinkable design dost thou harbour, thus dragging, “under cloud of night,” so heavy a burden down from thy farm at Aird? There! the work is done, and George wipes his clammy brow and stealthily departs. He will be mightily alarmed, good neighbour Farge, when he unbars the door on the grey morning light, and discovers – a dead man. Nay, George, not quite dead ; for “he was head to groan,” and murder will out. But was it murder? Nay, it was mere callousness, ministering to malevolence. For Farge was an elder, unrespected and perhaps unrespectable, and the Hunters were a rebellious and unscrupulous tribe.’

p. 15

‘That there was a bell previous to the last-mentioned one is evidenced by the following entries in the Session Records. “6<sup>th</sup> June, 1641. Given to George Hunter for an new hand and ye work yr.of to the bell, XII/s. To George Wylie pedell for leid to be tickets and some iron work to the bell, XI/s. 26th April, 1643. To George Wylie for an bell string, XII/s. Given to John Walker, smith, for mending the lok of the bell house door.”’

**Hunter in Shillinghill, John**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Hutcheson, Colonel, Lieutenant & Bailie, brothers**

p. 29

See **Hill, Mrs Helen Frame**

**Hutcheson, George**

p. 82

See **Campbell of Cessnock, Sir Hew**

'George Hutcheson in Underwood (now Goatfoot)'

**Hutcheson, Hew**

p. 51

See **Adam, John**

**Hutcheson in Underwood, James**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Hutchison, John**

p. 106

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'1771. A young man, John Parker, not satisfied with his name, applies to the Session for leave to call himself John Hutchison. The matter goes to the Presbytery. Result: The youth is allowed to use the name for which he has a preference.'

**Jardine, James**

p. 42

'With the advent of James Jardine as schoolmaster in 1792, education in Galston was put on a firm basis. He taught the fathers and mothers of many of the present generation, giving them a sound elementary education, and a knowledge of Latin sufficient to take them to University, enabling them to climb the ladder to the higher walks of life. He became Session Clerk, and was ordained an elder in 1801. He died in 1824.'

p. 44

'Up to Mr Jardine's time the schoolmaster and clerk to the Session had either to act as precentor or find a substitute, to whom he was required to give a part of the emoluments, after which time the offices were separated.'

**Kennedy, B. S.**

p. 37

See **Blair, James**

**Kennedy, Lodowick**

p.56

'In 1644, there was collected £36 13s. 4d. (Scots) for relief of "Lodovick Kennedy, ane man of Air, being tane by the Turks." The Algerian pirates were notorious in those days for preying upon shipping in the Mediterranean, and Scotch sailors suffered along with others.'

**Kirkhop, George**

p. 48

'George Kirkhop was appointed church officer in 1827, and died in 1853.'

**Lambie in Crofthead, George**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Lambie in Bankhouse, George**

p. 82

See **Campbell of Cessnock, Sir Hew**

'George Lambie, merchant, in Bankhouse'

**Lambie, James (1)**

p. 79

(Same preamble as **Findley, James**)

'3<sup>rd</sup>. Jany., 1641. viii ds. given to James Lambie, a soldier, came hame frae ye camp.'

**Lambie, James (2)**

p. 81

'Among those belonging to this parish who suffered during the "Persecuting Time," only a few names have come down to us, the record of some of whose deeds will be found recorded in Simpson's *Traditions of the Covenanters*. James Lambie, Ladybrow, was severely wounded at the battle of Bothwell Brig. Graham, a farmer, was often sought for by the troopers, and made many hairbreadth escapes. James Smith, in Threepwood, fell defending himself from the soldiers near his own door.'

**Lambie in Lanfine, James**

p. 82

See **Campbell of Cessnock, Sir Hew**

'Patrick Gamil and James Lambie in Lanfine'

**Lambie in Ladybrow, John**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Lambie, Margaret**

p. 38

See **Brown, James (1)**

**Lawrie of Windyhill, Rev. Archibald**

p. 26

See **Blair of Longhouse, Andrew**

**Legat, Geo.**

p. 80

**See Mrs Ross(e), Matthew**

**Littlejohn, Buchan**

p. 49

'He (the younger John Borland) was succeeded by Buchan Littlejohn, miner, the present holder of the office, who was a magistrate of the Burgh of Galston.'

**Lockhart, George of Tempill**

p. 15

'The church, which may have been built in 1569, was a plain oblong building to begin with, running east and west, on the same site as the present church, not very high in the walls, and had no galleries, though a gallery was added in 1626, as shown by the following entry in the Session Records, viz:- "27<sup>th</sup> May. The qlk. Day the Session condescendit that George Lockhart of Tempill, his dasse sould stand remain still in the Southeist nuik of the Kirk, with the forme qrof. it is presently sot up, ay and quhile the Session think expedient to build ane laft, at quhat tyme the height of the said dasse sall not exceed ye corball stanes there-upon ye joastes of the said laft for to be maid sould ly.'"

**Lockhart of Barr**

p. 94

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

**See Wallace, Rev. Alexander**

**Lockharts of Barr**

p. 17

See Campbells of Cessnock

pp. 115-16

'What a story that Old Barr might tell ! How interesting the lecture which its walls – if words are written upon walls – could give to Galston ! The sound of war in (p. 116) the martial days of feudal times the songs of minstrels, the sounds of mirth and revelry in the palmy days of the Lockharts...'

### **Lockhart, John of Bar(r)**

p. 11

'In M'Crie's *Life of Knox*, we are told:- "In the beginning of the year 1556, Knox was conducted by (p. 12) John Lockhart of Bar and others, to Kyle, the ancient receptacle of the Scottish Lollards, where there were numbers of adherents to the Reformed doctrine. He preached in the houses of Bar, Kinzeanleugh, Carnell, Ochiltree, and Gadgirth.'"

p. 59

'The second (from a list of elders in 1634 – "Barr") was John Lockhart of Barr ;'

See also **Campbell, John**

### **Lokhart, Janet**

p. 14

'The positive evidence of an older church is very slight, still there is some. In 1568 there appears the following entry in the Parish Record of Baptisms, etc., "Janet Lockhart, dr. To John Lokhart, in ye Auld Kirk yerd, James Pawtone und.-ye-Wod, and Gibbe Taillior, witnesses.'"

### **Loudonn, Earl of (J.P. in 1756)**

p. 58

See **Wilson, Hugh**

### **Loudoun, Earl of**

p. 67

'The document drawn up at this time (1637) was known as the "National Covenant." It was first signed \* in Greyfriars Churchyard, Edinburgh, and copies of it were sworn to throughout the different Parish Churches of Scotland'

'\* The Earl of Loudoun took a prominent part.'

p. 78

'In the same year, Lord Loudoun was one of the Commissioners from the Scots Parliament sent to London to endeavour to get the King to come to terms with the Scots, when he was unscrupulously thrown into the Tower by the King, and ordered to be executed, which doubtless would have been carried out, but for the urgent representations of the Marquis of Hamilton, of the bad effect such an act would have had on the King's cause.

The unreasonable attitude of the King caused active preparations of defence to be hurried on in Scotland, and a Scotch army assembled at Duns, which, upon the first movement of the English troops towards Newcastle, marched towards the Border, and entering England defeated the English, under Lord Conway, at Newburn, near Newcastle, on 28<sup>th</sup> August, 1639, causing them to retire hastily to Durham. Lord Loudoun was one of the leaders in this encounter.'

**Loudoun, John, Earl of**

p. 52

'This bridge was renewed in 1755, principally at the instigation of John, Earl of Loudoun, who did so much in his time for the improvement of his estates by making roads, introducing new methods in agriculture, the importation of improved breeds of cattle, and in planting trees.'

**Loudoune, John**

p. 16

See **Campbell, John**

**Loudoun, Robert**

p. 42

See **Cockburn, Jas.**

**McIndoe, Mr**

p. 118

'The year 1843 brought another minister to Galston in the person of Mr. McIndoe, who was chosen minister of the Free Church which was built here. His memory is still fresh in the Galston of to-day. His work only closed so recently (1877) that I need not dwell at length upon it.'

**Marchmont, Earl of**

p. 112

See **Wait, Rev. Dr. Robert**

**Marchmont, Lady**

p. 47

See **Moor, Robert**

**McAdam, William**

p. 38

'In 1675, William McAdam is chosen to be schoolmaster, clerk to the Session, and precentor, and the Session "hes bargained with him till Mertimesse next to have the foresaid office and he is to have 50 lb. (Scots) at the advantag of scool and kirk as was used formerly.'"

**McCredie, David**

p. 42

'In 1766, David McCredie from Carmunnock entered as schoolmaster, and the year following he was ordained an elder, being the first recorded instance in the Records of such a combination of offices.'

**M'Culloch, Margaret**

pp. 106-107

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'1765. We have a trial for poisoning. A certain Margaret M'Culloch thought that James Sawers, who seems to have been a brother-in-law, had put "skaith in her kail." The case happened at Cairnhill. The evidence is somewhat flimsy ; although we have an array of medical evidence from Kilmarnock. One strong point seemed to be that a hen and chickens that had (unfortunately for them) got a share of the broth, died. But though the hen and chickens died, Margaret M'Culloch seems to have been proof against the "skaith in her kail," and to have been little the worse for it after all. The matter, however, is referred to the Presbytery. Dr. Wait afterwards reports the advice of the Presbytery, which is to the following effect : "That though there appeared no direct proof against him (James Sawers) from the precognitions, yet the presumptions seemed so strong that they should not be hasty in granting him Church privileges, and if he insisted upon them to leave it to him to complain to the Presbytery." This was manifestly a case of "Not guilty, but don't do it again.'"

**McKenna, James**

p. 39

'James McKenna was offered the appointment as schoolmaster, clerk to the Session, and precentor from Martinmas till Whitsunday, for which he should have "fortie pund" (Scots).'

**McMurtrie, John**

p. 28

See Stirling D.D., **Rev. Robert**

p. 48

'The office of beadle and sexton for the latter half of the nineteenth century was associated with John McMurtrie, who was appointed in 1853. He was the last sexton to officiate in the graveyard round the church, which was closed for burial in 1859. John is well remembered by the present generation as a fine specimen of the church officer and sexton of the old school. A faithful servant, he could always be depended upon to be at his post, and well maintained the dignity of his office. In his young days he had been a farm servant, and also had been employed as a waggoner on the tram road from Kilmarnock to Troon (before the days of locomotives), taking lime from the lime works at Gatehead to Troon. John remained in the service of the church as long as he was able for work, and afterwards received a pension. He was allowed to carry up the bible to the pulpit for some years after he ceased to be able for his other work, and died in 1898, aged eighty-five.'

### **McNaught, Alexander**

p. 43

'In 1824, the schoolmaster is allowed four guineas annually to assist in paying a precentor, provided he procure one that shall be agreeable to the heritors, and that he is to receive the usual allowance as Session Clerk and Kirk Treasurer," and the heritors continued to pay the precentor down to comparatively recent years.

Alexander McNaught was the next clerk and parochial schoolmaster. He was formally appointed Inspector of Poor in 1845. Mr. McNaught, who is remembered as a stern disciplinarian, and good teacher, fell a victim to the cholera epidemic in 1849 – a scourge which is said to have carried off two hundred of the inhabitants of Galston at that time.'

### **Meikle in Scoircraig, Jn.**

p. 79

See **Findley, James**

### **Meikle of Strath, Thomas**

p. 26

See **Blair of Longhouse, Andrew**

### **Menzies, John**

p. 111

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'At the second competition (under the Findlay Bequest), 9<sup>th</sup> October, 1817, the prize winners were –  
"James Thomson, son of David Thomson, Galston ; John Torrance, son of John Torrance, do. ; John  
Menzies, son of Peter Menzies ; and Marion Wallace, daughter of John Wallace, do."

### **Menzies, Peter**

p. 27

'The architect whose plan for the new church was chosen, was Mr. John Brash, Glasgow. The offers of John Stewart, wright in Galston, and Peter Menzies,\* mason there, were accepted. Architect's fees, extras, and expenses, of church gates, walls, etc., brought the total cost up to about £3,200.'

'\*Menzies was a Perthshire man, whom this enterprise drew to Galston from Auchterarder. The charms of Galston society induced him to become a permanent settler, and his descendents are still with us.'

p. 111

See **Menzies, John**

### **Millar, James**

p. 42

See **Corbet, James**

### **Mitchell, Alex. (1)**

p. 46

'George is still attending to the bell in 1646, but in 1648 a new name appears in the Records and a new duty not before mentioned is referred to, viz.:- "Item to Alex. Mitchell for ringing the bell at 10 hours at night 30/- (Scots), which paid him for a quarter.'"

### **Mitchell, Alex. (2)**

p. 57

'Galston's connection with Gretna Green marriages is not very frequent, but here is one dealt with by the Session in 1671. "Compeared Alex.Mitchell, in Sorn, who was married at the border, without either proclamation or testimonial, and married by a hireling, and now desires that his child may be baptized.'"

### **Mitchell in Priestland, Alexander**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Mitchell in Colgrove, George**

p. 42

See **Gilchrist, Robert**

**Mitchell of Dyke, John**

p. 95

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

‘Indeed, subscription to the Covenant seems to have been almost compulsory, for in 1638 we find “John Mitchell, of Dyke, and his family ordained to be summoned to appear before the Kirk Session for not subscribing to the Covenant... and for refusing the Communion.”’

**Moor, Robert**

p. 47

‘In 1746, Robert Moor, bellman, is brought before the Session for consulting a Doctrix. Whether that lessened his authority or not, we find that five years later the Session had to employ Hugh Wilson, constable, to bring a woman before them “who refused the beadle’s summons, and in the case of obstinacy, Mr. Campbell (of Barwharry) as a J. P. was to be desired to give a warrant for her appearance.

In the same year, the black cloth which had been on the pulpit at Lady Marchmont’s death was wanted for the death of the Prince of Wales, “but the beadle had appropriated it.”’

**Morton of Gowersbraehead, Matthew**

p. 26

See **Blair of Longhouse, Andrew**

**Morton of Ladybran, Thomas**

p. 26

See **Blair of Longhouse, Andrew**

**Morton in Kilnknow, Thomas**

pp. 51-52

See **Adam, John**

**Mortoune, Agnes –**

Introduction, ix

See **Ross(e), Mrs Matthew**

p. 80

“23<sup>rd</sup> Aug., 1654. The four days collection that wer not delivered untill this day distributed thus – 17/- (Scots) to Agnes Mortoune in Galston for completing yr. the peyer of the gentlemen’s winding sheets ; 39/- (Scots) for sheets to the soldiours,” etc. etc.’

**Muir, Thomas**

p. 36

See **Campbell, Hector**

**Muir, Wm**

p. 51

‘Such a structure would be in need of constant repair, and in 1643 the Session expended £4 16/- (Scots) “to buy dailles to the bridge, etc.,” and in 1647 there was “given to Wm. Muir four pounds for the expense the ware fr. the raysing of the bridge.”’

**Neil, John**

p. 16

‘This church was slated as far back as 1626, when we find the Session giving “John Neil’s consiganne to George Wylie, officer, for powing of fog to ye sclaiting of ye Kirk.’

**Neilson in Rickarton (probably Richardton), Hugh**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Nelsone of Maxwood, Alex**

p. 19

'on 15<sup>th</sup> August, 1675, "Whilk day the (p.20) Session appoints three windows to be struck out in the church in the south wall, one of them betwixt the east loft and Mr. Alex. Nelson (of Maxwood), his window.'"

### **Nelsoune, Alexander**

p. 61

'and Mr. Alexander Nelsoune. The latter was Laird of Maxwood, and belonged to one of the learned professions, from the prefix to his name of "Mr." The same year he was specially "ordained to go to the Presbytery and desire them to come over to Galstonne for the designing of a gleib to the minister thereof." This man afterward bequeathed 100 merks for the public use of the parish.'

### **Nellsoune / Neilsonne /, John**

p. 16

See **Barr, Laird of**

p. 60

'John Neilsonne (listed as an elder in 1634) was laird of Maxwood'

### **Neper, James**

pp. 51-52

See **Adam, John**

### **Nisbets of Greenholm and Sornhill**

p. 29

See **Hill, Mrs Helen Frame**

### **Ovanmore, Lord**

p. 29

See **Hill, Mrs Helen Frame**

### **Park, Sebastione**

p. 36

See **Davidson, Rankin**

**Parker, John**

p. 106

See **Hutchison, John**

**Parker in West Lenfine, Robert**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Paterson, John (1)**

p. 16

See **Barr, Laird of**

**Paterson, John (2)**

p. 52

See **Caldwell, Robert**

**Paterson, J.**

p. 80

See **Mrs Ross(e), Matthew**

**Paton in Cessnockyards, Hector**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Patrick, Robert**

p. 51

See **Adam, John**

**Pawtone, James**

p. 14

See **Lokhart, Janet**

**Percy, Archd.**

p. 42

'In 1783, Robert Tannahill was elected clerk, and Archd. Percy in 1785.'

**Pethin, Alex., otherwise 'Peden the Prophet'**

pp. 55 - 56

'In 1675, there is a reference to a notable man. After disposing of a collection by the Session, "The case of Mr. Alex. Pethin, a poor minister, imprisoned in the Bass, is to be remembered afterwards." This refers to the Covenanting minister. It happened one year after the death of Galston's Covenanting minister, Alexander Blair, and during the (p. 56) incumbency of Rev. Adam Alasoun, and shows the interest which was awakened in the country by the sufferings of the old Covenanter in his own day.'

**Polwarth, Lady**

p. 23

'In 1730, "Ye minister delivered to ye Session four silver cups dedicated by ye late Lady Polwarth, for ye use of ye parish, and orders them to be lodged in ye hands of ye minister"'

**Polwarth, Lord**

p. 41

See **Bruntwood, Laird of**

**Reid, John**

p. 39

'This official (John Boyd) only stayed about a year (1700 – c. 1701), when he was succeeded by "Mr. John Reid, public schoolmaster, Tarbolton, as schoolmaster and clerk to the Session."'

pp. 39 – 40

See **Gregg, James**

**Reid, Matthew**

p. 82

See **Campbell of Cessnock, Sir Hew**

‘Matthew Reid in Grassholm (now Holmes)’

**Richmond, Andrew**

pp. 83-84

‘The stone on the south side of the church is a more elaborate piece of workmanship, and has been erected at the same time as the other, to replace an older stone, and the inscription looks as if it had been copied from the older one. It differs from the other erected at the same time in this respect that it marks the grave of a martyr, which the other does not profess to do. On the one side is a representation of one man shooting another who is pointing up to an open Bible, which is above and between them. On the Bible is inscribed “Rev. xii and xi.,” and immediately below it is an hour-glass. Underneath is the following inscription :-

“Here lies Andrew Richmond who was killed by bloody Graham of Claver-house, June 1679, for his adherence to the word of God and Scotland’s Covenanted Reformation.

“When bloody tyrants here did rage  
Over the Lord’s own heritage,  
To persecute his noble cause  
By mischief formed into laws,  
Cause I the gospel did defend  
By martyrdom my life did end.””

**Richmond in Lawfield, James**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Richmond, John**

pp. 82-83

‘There are only two Covenanters’ stones in the churchyard. One is on the right hand side of the way leading up to the front of the church. It bears the following inscription :-

“In memory of John Richmond younger of Know, who was executed at the Cross of Glasgow in 1684, and James Smith, farmer in East Threepwood, who was shot near Bank, on Burn Ann, 1684, by Captain Inglis and his dragons, and buried there ; also James Young and George Campbell, who were banished in 1679, and the Revd. Alexander Blair who suffered imprisonment 1673.”

**Rogers, Andrew**

p. 102

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

‘Better days had now dawned for Scotland. The long weary time of ecclesiastical strife in the seventeenth century was over. The Kirk of Scotland was in 1690 established on the same foundation as that on which it rests to-day. Peace had come to the sorely troubled land, and with peace there came the prospect of regular ministrations, and of times when men could sit “under their own vine and fig tree, none daring to make them afraid.” The Session Clerk of the day carefully begins a new volume with a note of the ordination of Andrew Rogers, who was ordained 4<sup>th</sup> May, 1692, and from that day to the present time there is hardly a break in these records of the parish.

Of Andrew Rogers there is little to be told. He had a happier life than his predecessor. He seems to have pursued the even tenor of his way till far into the next century.’

**Ross in Knowehead, Francis**

p. 82

**See Campbell of Cessnock, Sir Hew**

**Ross, Helen**

p. 17

**See Arbukill, Alexander**

**Ross in Netherton, Samuel**

p. 82

**See Campbell of Cessnock, Sir Hew**

**Ross, Thomas (1)**

p. 62

'Thomas Ross, an elder, seems to have died in 1676, for his executors delivered five old Session Books to Wm. Allan, before mentioned.'

### **Ross, Thomas (2)**

p. 25

'In 1763, "Item to be paid to Thomas Ross, £3 3s 4d. (Scots), which he gave out for lead to be tickets, and for aile to him that made them.'

### **Ross(e), Mrs Matthew –**

Introduction, ix

'Mrs. Matthew Rosse of Galston and a certain Agnes Mortoune had to supply linen for winding-sheets "to the two young gentlemen slaine by the Englishmen at Molmontend," and "to the soldiers." The expense whereof amounted to 144 shillings (Scots), and was made good by four collections in the Parish Church.'

p. 80

'On 8<sup>th</sup> August, 1654, the following entries appear in the Session Records :- "Two days collections out of Geo. Legat and J. Patersounne's hands given to Matthew Ross wyf in Galstoune, as part of the payment for the lining cloth taken fra her to be winding sheets to the two young gentlemen that were slain at the Molmont End in this parish be the Englishmen.'"

### **Roxburgh, Michael**

p. 82

See **Campbell of Cessnock, Sir Hew**

'Michael Roxburgh, mason, in Galston'

### **Scott, Miss**

p. 10

'After the Reformation, the patronage of the parish passed through the hands of several pro-prietors, and was at length acquired in 1787, with a large estate in the parish, by the Trustees for Miss Scott of Scotstarvit, who afterwards became Duchess of Portland.'

### **Scott, Robert**

p. 111

See **Findlay, John**

(Findlay Bequest prize winner in 1816)

**Shaw of Sornbeg, Andrew**

p. 12

'Andrew Shaw of Sornbeg is also mentioned in history as one of the supporters of the Reformation. He was one of the supporters of John Willock, the converted Friar of Ayr, in his disputation at Ayr with the Abbot of Crossraguel about 1559.'

**Shaw of Sornbeg, John**

pp. 103-04

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'To all who were so unfortunate as to come under their (the Kirk Session's) jurisdiction, gentle or simple, lairds or (p. 104) cottars – they meted out what they deemed stern impartial justice. Take one example of this. Shaw of Sornbeg (very likely a son of that Patrick Schaw who had subscribed the National Covenant) gave the Kirk Session a vast deal of trouble. Here was the result :

"Dec. 24<sup>th</sup>, 1676. The which day the minister, according as he was appointed, did, openly from the pulpit, before the whole congregation, declare John Shaw of Sornbeg a contumacious, disobedient to church discipline, and scandalous person." The Session Clerk seems to have taken pleasure in writing this most legibly. Very likely John Shaw did not care, and very probable he had as good an appetite for his Christmas dinner next day as if no such intimation had been made. But the Session had done their duty.'

**S(c)haw, Patrick**

p. 17

See **Arbukill, Andrew**

p. 60

'In 1635, the laird of Sornbeg (Patrick Shaw) seems to have been an elder, as his name is mentioned in connection with the arrangements for the Communion – "30<sup>th</sup> Aug. (Saturday before Communion). The Session convenit. The Laird of Cessnock and his men who are elders, his tane upon them to keep up ye east dore of ye kirk, and the Lairds of Barr and Sornbeg, with yr men who are elders, for ye west dore, and the dores of ye kirk is ordained to be kept fast till six hors at morne, and no stranger to be lotten in qll. our awne parochiners be first placed.'"

p. 60

‘In 1642, Patrick Shaw of Sornbeg was elected “Commissioner for the Kirk and parish to the general Assembly at Irvine, the fourth day of October instant, according to ane particular commission given to him by the said Session for that effect.”’

p. 94

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

See **Wallace, Rev. Alexander**

### **Shaw, John**

‘There was a Presbyterian prejudice against burial in churches, and a law was passed against it, but a member of the same family (see **Shaw, Andrew**) named John Shaw of Sornbeg, on the death of his wife, resolved to inhumate her corpse in his parish church in spite of all the minister and Session could say or do to the contrary. Accompanied by his brother and his “baillie” and attended by a numerous party, “all bodin in fair of weir,” he came to the church, broke up the door with forehammers, and dug a grave, in which he deposited his spouse. He was afterwards glad to make public repentance for this fact and pay twenty pounds to the box-master of the Kirk, besides which the Privy Council ordained him to appear again as a penitent, and solemnly promise never again to attempt to bury any corpse within the church.’

### **Simpson, Robert**

p. 53

An elaborate description of a church-door collection is followed by the remark:

‘This mode of taking the collection may have obtained during the incumbency of Robert Simpson, “the Curate”, but not likely afterwards.’

### **Smith, Alexander**

p. 48

‘Alexander Smith, after long occupying the position of church officer, died in 1803, and was succeeded by his son Alexander, who continued his office till his death in 1826.’

### **Smith, Rev. Dr George –**

Introduction, xviii

‘Certainly, there is as fair a proportion of true godliness in the lives of the worshipper in the Parish Church to-day as could have been found in the congregation which gathered to hear Dr. Smith preach on June 18, 1809.’

p. 27

'The church was opened on 18<sup>th</sup> June, 1809, when the following entry appears in the Kirk Treasurer's books. "To collection, This Day Divine Service was for the first time performed in the New Church, and a most appropriate discourse delivered by Dr. Smith from Psalms xxvi. 9 ; £1 6s. 7¼d."

p. 32

Statement attributed to Robert Louis Stevenson:

"As for my great-grandfather, he had been placed in a historical position by Robert Burns. Dr. Smith of Galston was my great-grandfather."

pp. 112-15

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'Dr. Wait died in 1777, and George Smith was ordained to the Parish on 3<sup>rd</sup> February, 1778. Dr. Smith was a son of the Manse, his father having been Mr. William Smith, minister of Cranstoun. Smith is one of those Ayrshire ministers who have been immortalized by finding a place in the writings of Robert Burns. No doubt that was a kind of immortality which the ministers of that day did not covet, and with which they would probably have gladly dispensed. But whether they would or no, they have had to submit to it ; and the truth is, as any one who reads the works of Burns may see, that there are few ministers of this district at that time who have not come under the lash of the Poet's satire. The names might be omitted at first, but they are now supplied in the notes of every complete edition of the Poet's works, and in the place of the dash or the asterisks of the first editions, we can now substitute the name of the particular minister. The minister of Galston had his share of the Poet's attention. In the "Holy Fair" – the admirable satire, which contributed greatly in abolishing the disgraceful customs that had gathered round the most sacred ordinance of our Christian faith, Dr. Smith is referred to in these terms :-

(p. 113)

"But hark! the tent has chang'd its voice ;  
There's peace an' rest nae langer ;  
For a' the *real judges* rise,  
They canna sit for anger.  
[Smith] opens out his cauld harangues,  
On *practice* and on *morals* ;  
An' aff the *godly* pour in thrangs  
To gie the jars an' barrels  
A lift that day.

"What signifies his barren shine,  
Of *moral powers* an' reason?  
His English style, and gesture fine  
Are a' clean out o' season.  
Like SOCRATES or ANTONINE,  
Or some auld pagan heathen,  
The moral man he does define  
But ne'er a word o' *faith* in  
That's right that day."

We are told that the Poet meant this as a compliment to Smith. He belonged to that class of ministers known as the Moderates, and if Burns had any predilections for ministers at all, his sympathies were with the Moderates, and not with the other party, who might be regarded as the Evangelicals. But we are also told that the compliment was not received as such by Smith (and we do not wonder at that), and, therefore, the Poet afterwards attacked him in "The Kirk's Alarm," and that in no dubious terms :-

"Irvine-side ! Irvine-side !  
Wi' your turkey-cock pride,  
Of manhood but sma' is your share ;  
Ye've the figure, 'tis true,  
Even your faes will allow,  
And your friends they dare grant you nae mair –  
Irvine-side ! your friends they dare grant you nae mair."

(p. 114)

Dr. Smith, as Burns indicates in his "Holy Fair," was a man of elocutionary power. I have heard this in Galston. An old man, not long dead, has told me of Smith. He seemed to regard him as a first-rate elocutionist, and he said that people came to church to hear him for that alone. My informant – who belonged to that shrewd, intelligent, intellectual class of weavers for which the parish has been famous, I hope that they will not soon die out – regarded Smith as a splendid reader of a paraphrase. But he was more than all that. He was a popular pastor, and from all that I have been able to learn, he was an excellent man, whose influence in the parish was great, and whose memory has not yet died out of our midst. He had a large family, who also enjoyed the respect and esteem of Galston and its neighbourhood. Burns wrote of "the beauteous seraph sister band" of the Manse of Loudoun. But when Burns lived there was a sweet and attractive sisterhood growing up in the Manse of Galston. From neighbouring parishes young ministers found their way to the hospitable Manse of Galston. Doubtless they came for the purpose of receiving the advice of the worthy Doctor, but without doubt some of them had other ends in view. These other purposes gradually developed and came to light, the consequence being that the fair sisterhood of Galston Manse became scattered and their attractiveness was withdrawn from Galston that it might brighten and benefit other spheres of usefulness. His sons came to honour. One of them was minister of the second charge of the Laigh Kirk, Kilmarnock, and then of Penpont, and ultimately of the Tolbooth, Edinburgh. And while I speak here, this (p. 115) evening, the picture of this son of the Manse looks on me from beyond the audience.'

p. 115

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'The church was rebuilt during the incumbency of Dr. Smith, in the year 1808, and externally, at least, it wears to-day very much the same aspect which it wore then.'

p. 117

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'Dr. Smith died in 1823...'

p. 128

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

'One hundred years ago, on the 18<sup>th</sup> June, 1809, the minister of this parish, Dr. Smith, preached what was characterised as "a most appropriate discourse" from this text "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." We could wish that the sermon which the worthy doctor gave on that occasion had been preserved. I cannot do better than take the same text this evening when I intend to direct your attention to the permanent element in Christian worship and to some of the changes which have taken place in the worship and work of the Church.'

p. 137

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

'This parish had a long succession of faithful ministers, but there are two whose names deserve to be specially mentioned in this Centenary Celebration. These are Dr. George Smith and Dr. Robert Stirling, whose combined ministry extended over a hundred years – 1778-1878.

Dr. Smith, who, as I have already indicated, conducted the service at the opening of this church, was a man of popular gifts and an influential member of the Moderate School. Many of us may remember the disparaging way in which the Moderates were spoken of, but I venture to think that the work which they did for the Church of Scotland has not been sufficiently recognised.

In this connection, I may notice here an interesting link between Robert Louis Stevenson and this parish. Mr. Balfour, minister of Sorn, married a daughter of Dr. Smith. The popular novelist (by many regarded as the true successor to Sir Walter Scott) was their grandson.

Dr. Smith died in 1823...'

### **Smith, James –**

Introduction, xi

'There are hiding-places enough within almost a good stone-throw of where we stand ; but they are none too secure, as poor James Smith of Threepwood found.'

p. 81

### **See Lambie, James (2)**

'James Smith, in Threepwood, fell defending himself from the soldiers near his own door.'

p. 82

### **See Richmond, John**

'James Smith, farmer in East Threepwood, who was shot near Bank, on Burn Ann, 1684, by Captain Inglis and his dragoons, and buried there...'

pp. 84-85

'The grave of James Smith, before referred to, is still to be seen on the banks of the Burn Ann. The late William Wilson, Threepwood, knew it well, to whom the writer was indebted for an account of it which had long been a tradition in his family. Simpson, in his Traditions of the Covenanters, says, "This martyr was buried on the spot where his blood was shed ; a stone with an inscription was laid upon his grave, which is now overgrown with moss ; but a thicket of whins, the prickly guardians of his lonely sepulchre, marks the place where his ashes rest." The tradition above referred to relates that, one Sabbath day, a herd boy (p. 85) from Middlethird was frolicking about the stone and rolled it over the steep bank into the Burnawn. The stone was broken by the fall and was not replaced on the grave, but was subsequently recovered, and part of it is now built into the steading of East Threepwood, where the rude lettering may still be deciphered "J. S. 1684". But the grave of the martyr was not destined to remain unmarked, for, after the stone was broken, the kindly veneration of the neighbouring farmers prompted them to plant on the grave a rowan tree, and to protect it carefully till it was able to stand alone. Now it is a beautiful tree, and in the summer it may be seen loaded with a rich crop of ruddy fruit, fit emblem of the influence still exercised by the life of him whom it commemorates.'

### **Smith, Rev. John**

pp. 32-33

Statement attributed to Robert Louis Stevenson continues:

"But, again, in connection with this said family, I have a particular right and feel a peculiar pleasure in being connected with the Assembly. One of the sons of Dr. Smith of Galston, my great-uncle, first of Glasgow and then of Helensburgh, was the most absolute child of the church that perhaps ever lived. I think he appeared in the General Assembly every year. I cannot remember when I was a child, any year passing but when John Smith came up to stay with my father and mother, in order to attend the Assembly. Where he got his appointments I do not know, but then he was always to the forefront. I remember a jest of my father's, who desired there should be laid before the Assembly on one occasion a report as to how many parishes there were (if any) in which John Smith had not assisted at the sacrament. He went everywhere, he was always officiating elder. If there was no Sacrament, he would visit the Manse, and always for certain he would visit the churchyard. He was very tall, very lean, but here comes a difference, very good looking. He had a long (p. 33) beard, and was a man of portentous solemnity. I have referred to the minister and his sermon of an hour and a half. I believe that of yore our fathers were able to stand this manly and athletic exercise, but I think that for us and for the ladies, it would be best to avoid the excesses of our fathers, and therefore I will not weary you."

When the graveyard round the church was closed for burial in 1859, a special reservation was made in favour of Mr. John Smith before referred to, and in 1880, there his remains were buried in his father's grave. One of his last acts was to send a sum of money to be distributed, in creature comforts, among the poor of Galston.'

### **Smith, John (1)**

p. 47

'In 1716, John Smith is beadle, and gets £4 (Scots). Four years later the Session agreed that 12/s. (Scots) be charged for ringing the bell at burials.

### **Smith, John (2)**

p. 115

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'Another of his (Rev. Dr. George Smith's) sons, Mr. John Smith, a merchant in Glasgow, was but recently buried in the old kirkyard – the last to be interred in that sacred spot – and his dust now lies in the parish where, when in life, his heart ever was.'

pp. 149-50

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

'In some families like that of Sornbeg, son after son became elders in this parish or in that. And none of (p. 150) us who knew the old days can forget the family at the Manse, who went so far afield, and did so much in the engineering world – honourable men and women – who to this day, like Mr. John Smith, a former minister's son, have done so much for the fund to help the less well-off sons and daughters of the manse.'

### **Stewart, John**

p. 27

'John Stewart, wright in Galston'

### **Stewart of Galston, Thomas**

pp. 59-60

'and the third (from a list of elders in 1634 – "Galstoune") was Thomas Stewart of Galston. He appears to have been the last of his line, a branch of the Stewarts of Darnley, and it was probably he, or his father, who (p. 60) sold the Castle of Cessnock, then called the Tower of Galston, to the Campbells of Cessnock, who previous to that had their residence on the banks of the River Cessnock near Shaws Mill.'

p. 94

(Appendix I, *Three Centuries of Clerical Life in Galston*.)

See **Wallace, Rev. Alexander**

### **Stirling D.D., Rev. Robert**

p. 27

'The church was opened on 18<sup>th</sup> June, 1809, when the following entry appears in the Kirk Treasurer's books. "To collection, This Day Divine Service was for the first time performed in the New Church, and a most appropriate discourse delivered by Dr. Smith from Psalms xxvi. 9 ; £1 6s 7¼d."'

pp. 28 - 29

'These "tables," of course, required to be occupied by four or five different sets of people before the whole congregation had communicated.

This necessitated the minister having two or three ministers to help him with the various services. Many can still picture the scene in Dr. Stirling's time – the aged but strong white-haired minister ; "Archie," (this apparently refers to Archibald Taylor) the venerable precentor, at the desk in the rounal ; John McMurtrie, the sexton, with his weathered face ; beside him, the communion table in the area, with "the elements" immediately below the precentor's desk, the (p. 29) assisting ministers and elders round it at the side ; and the long rows of communicants sitting at the spotless linen-covered tables. And do we not hear the aged precentor "reading the line" (that is reading or chanting it over separately before singing) of the psalm "Oh thou, my soul, bless God the Lord," to the quaint time of "Coleshill"? The last connecting link to that scene was severed last year by the death of James Howat, the elder, for he used to take the precentor's place at the desk to allow "Archie" to communicate.'

pp. 117-19

(Rev. Dr. Brown, Appendix I, *Three Centuries of Clerical Life in Galston*)

'Dr. Smith died in 1823, and in the year 1824 Dr. Stirling was translated from the second charge of the Laigh Kirk, Kilmarnock, to the parish of Galston. He was a man whose name might have been spelt with an e, and when thus spelt it would have truly described him – a sterling man. Somewhere about the year 1832 he preached before the Lord High Commissioner during the sitting of the General Assembly. Nearly half a century after, his son, the late minister of Craigie (about whose eloquence and power as a preacher there is but one opinion), occupied a similar position. The sermon which Dr. Stirling preached on that occasion is published in the *Scottish Pulpit*, and his text, if I remember rightly, was Psalm xci. 14-16, "Because he hath set his love upon me, therefore will I deliver him : I will set on high, because he hath known my name. He shall call upon me and I will answer him ; I will be with him in trouble ; I will deliver him and honour him. With long life will I satisfy him, and show him my Salvation." That was a text – as time showed – very appropriate to the preacher himself, who not only lived to attain his jubilee as a minister, but who was also for some considerable time before his death Father of the Church of Scotland. Dr. Stirling was involved in the troubles of the Disruption. "He was suspended," we are told, "with nine others, by the General Assembly, 31<sup>st</sup> May, 1842, from their judicial functions as members of Presbyteries and other superior judicatories, until after 1<sup>st</sup> March following, for holding communion with the deposed ministers of Strathbogie." His reputation certainly did not suffer (p. 118) from this. On the contrary, it was increased in the parish and among his people by the part which he played in the controversies of those days...

But to return to the work of him of whom I can speak more freely and more fully, because I know better what his work was. The close of the year 1848 and the beginning of 1849 brought a terrible calamity to Galston and the country. The scourge of Cholera came. It was then that Dr. Stirling showed the stuff of which he was made. Then did he manifest the fidelity and Christian courage of a

true minister of Christ. Fearlessly he moved among the plague-stricken homes in the parish ; faithfully did he minister to the physical and spiritual wants of the sufferers. He toiled among them night and day ; he tended them ; he prayed with them ; he buried them. And I am only speaking the literal truth when I say that his conduct at that time won something nobler than the presentation which was given to him for his faithful and devoted (p. 119) service, and that was the lasting gratitude of many a soul in this parish. When I think of these days, and when I think of that work so faithfully and fearlessly performed, I have no hesitation in characterizing this country minister as a Christian hero.

His scientific pursuits are well known. His sons have eminently followed in his footsteps. There is something interesting – nay, something romantic – in the thought of men passing by the Manse at night, and listening to the ring of the anvil coming from the workshop of the minister, perhaps after a day's assiduous visiting in the parish. His interest in the educational matters of the parish was great. Specially deep was his interest in Blair's School, to which his executors have bequeathed (*sic*) £100 to be given in prizes, which will be known as Dr. Stirling's Prizes. His family have not forgotten their old home ; they have not lost their interest in the old place, as their charitable works year after year evidence.

In 1878, Dr. Stirling's long life closed – he and his predecessor, Dr. Smith, having fulfilled the ministry of a century. On a bright, beautiful, sunny day in June, when Galston, lovely at all times, was looking its loveliest, he was laid to rest in the parish in which he had spent the strength of his life, and to which he had devoted the best of his years.'

p. 137

See **Smith, Rev. Dr**

pp. 137-139

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

'Dr Smith died in 1823, and in 1824 Dr. Robert Stirling, who had been colleague to Dr. MacKinlay in Kilmarnock, entered upon his long and singularly interesting ministry. Many of you will remember the (p. 138) venerable form of this splendid type of a parish minister. Had he entered another calling – had he, for example, given himself to science – he would, in all likelihood, have attained to fame and fortune. As it was, he cultivated, in his leisure moments, those mechanical pursuits and investigations in which he was interested ; and, if tradition is correct, the passer by the Manse of an evening might hear the ring of the anvil from the minister's workshop, as after a day of faithful labour in the parish, he pursued his scientific work.

He might, as I have said, have attained to fame and fortune, but his ambition was different. "I just wish to be remembered for tramping about the parish," was, I believe, his modest saying towards the close of his life. But he is remembered for something far more important. His memory is revered for his earnest, faithful, and heroic work in Galston.

Dr. Stirling took his share in the struggles that led to the Disruption. The chronicler (Hew Scott, in his *Fasti*) tells us that "he was suspended with nine others by the General Assembly, 30<sup>th</sup> May, 1842, from their judicial functions as members of Presbyteries and other superior judicatories until after 1<sup>st</sup> March following, for holding communion with the deposed ministers of Strathbogie." This mild suspension only served to draw out the love and loyalty of his people.

But it was in connection with a terrible visitation of cholera that Dr. Stirling displayed the heroic qualities which he possessed. Then he lived amongst his people – tended them in their sore sickness, and saw to the (p. 139) burial of the dead. What a dreadful time that must have been! We are told that people would not journey through the plague-stricken village but travelled by a roundabout way, and men were awed by the great fires burning in the streets with the view of lessening the danger from infection.

The strenuous and heroic labours of the parish minister – the faithful ambassador of Christ – at that dreadful time were never forgotten by the parishioners, and, after the dread visitation was over, the handsome presentation which they gave their minister was but a slender indication of the deep and abiding gratitude of their hearts.

Dr. Stirling lived to be the Father of the Church of Scotland, and some of us can recall that day in June when, amid the manifestation of the sorrow of the parishioners, this faithful labourer was laid to rest.'

p. 151

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

'It was but last Lord's Day I alluded to the heroic conduct of Dr. Stirling during the visitation of cholera as an instance of unselfishness being remembered by his people, when his scientific attainment, his inventions, and his position otherwise in the church might be forgotten.'

### **Stirling, Miss**

p. 139

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

'Although other members of his (Dr Stirling's) family are alive, it will not be considered invidious to specially mention one who was three years of age when she came to Galston Manse in 1824, who lived to take an earnest and practical share in the work of the parish, and still lives and still takes the deepest interest in the welfare of Galston. I refer, as you know, to Miss Stirling.'

p. 152

(Rev. Dr. Brown, in Appendix II, *Centenary Celebration*)

Footnote –

\* The Parish Church Sabbath School was instituted by Dr. Stirling, largely at his daughter, Miss Stirling's, suggestion.'

p. 151

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

'Long ago the annual soup kitchen, provided by the kindness of Mrs. Tait of Milrig, and largely managed by Miss Stirling, told how charitably disposed the women connected with the church have been.'

**Stirling of Craigie, Rev. Mr**

p. 117

See **Stirling D.D., Rev. Robert**

pp. 146-147

(Rev. Mr. Hendrie, in Appendix II, *Centenary Celebration*)

'My memory only goes back for half the century that is past, and I can only speak of what I know, but I don't think you will regard me as over partial to my own calling when I instance the fact that there are at present at least eight ministers of the Church of Scotland who were boys trained more or less within these walls. Besides them, we have lost Mr. Stirling of Craigie since I joined the Presbytery, and one of our strongest members now retired, Dr. Porter of Maybole, was baptised by Dr. Stirling, (p. 147) though he left this when young. If I am not wrong, another went in earlier days to the Foreign Mission field, and we have Mr. Maxwell doing good work to-day in the West Indies.'

**Sympson, Rev. Robert**

pp. 99-102

(Appendix I, *Three Centuries of Clerical Life in Galston.*)

'And now we come to a very extraordinary incumbency. That of Robert Sympson, who came to the parish in 1684. His ministry was not of long duration, not very acceptable to his parishioners, and its close was very remarkable.

The story is a brief one, and it is told by Dr. Hew Scott in his chronicles. "Robert Sympson, A. M., a native of Aberdeen, obtained his degree from the University of King's College there in 1670. Having persecuted several of his parishioners for not coming to (p. 100) hear him, some of their relatives, in Jany. Or Feby., 1689, took him out of his house, and after talking with him about an hour, he being uncovered put him through the water of Irvine out of the parish. He retired to Edinburgh, and died, 27<sup>th</sup> April, 1710, aged about 60, William and two other children having predeceased him there."

The Kirk Session Records contain nothing about this affair. And we need not wonder at that! It was a rough and speedy exit for the poor minister of Galston. I need hardly say that there is nothing like it in the annals of the parish, and I need hardly add that this example will never be followed, and that the incident will continue to stand alone in the history of Galston !

It is an extraordinary story, but it gives us a wondrous insight into the history of the time. Or rather, if we read it in the light of the history of that day, we readily find an explanation of this unusual occurrence. It happened just at the time when that event took place which is known in Scottish Church History as the "Rabbling of the Curates." Sympson came to the parish from the far north, from Aberdeen. The proverb, "far away fowls have fair feathers," evidently did not apply to him. He

may have been one of the unpopular curates that were thrust into vacant charges when Episcopacy was for the time established ; although, the fact that he had graduated A. M. at King's College, Aberdeen, would seem to show that he was not one of the raw illiterate youths. But, at any rate, he came to the parish in 1684 – that was just about the beginning (p. 101) of the period which is known as "the Killing Times." He took things easily we may be sure. He sided with the Government, and conformed to the party that was in power. He was, in short, a kind of "Vicar of Bray" in Galston. There was no danger of his being molested during "the Killing Times." But the people, who were strongly attached to the Covenant, would not come to hear him. They preferred to worship in conventicles ; they would have none of his ministrations. He found fault with them for not coming to hear him (a difficult and somewhat dangerous thing for a minister to do even in happier times) ; but it was now the year 1689. William of Orange had landed. The great Revolution had been virtually accomplished. The House of Stuart was overthrown. The Kirk of Scotland was on the eve of being established on a strong basis. The people consequently were emboldened. During the Killing Times they had had, no doubt, but a poor opinion of the minister who drew his stipend and preached his sermons to a handful of people. But they had just to content themselves with the expression of that opinion in a quiet and harmless way. But now things were changed. The struggle of the Covenant was virtually successful, and was on the point of being confirmed. The minister finds fault with some of the people for not coming to hear him. "You find fault with us for not coming to hear you," they say. "We shall show you, Sir, what we think of you, and how we appreciate your ministrations." And so, they took him, drew him through the Irvine, and "sent him about his business." Never more did Robert Sympson appear in Galston, and long after, more than twenty years after this inglorious termination of his ministry at Galston, he ended his days in Edinburgh.'

**Taillior, Gibb**

p. 14

See **Lokhart, Janet**

**Tait of Milrig, Mrs.**

p. 151

See **Stirling, Miss**

**Tannahill, Robert**

p. 42

See **Percy, Archd.**

**Taylor, Archibald**

pp. 28-29,

See **Stirling D. D., Rev. Robert**

p. 44

'In 1836, William Allison was precentor, and the following year Archibald Taylor was appointed. In 1839, his salary was £6 a year, paid for by the heritors. He continued to act till 1874...'

**Taylor, Hugh**

p. 111

See **Findlay, John**

(Findlay Bequest prize winner in 1816)

**Thomson, David**

p. 111

See **Menzies, John**

'James Thomson, son of David Thomson, Galston'

**Thomson, John**

p. 111

See **Menzies, John**

(Findlay Bequest prize winner in 1817)

**Titchfield, Marquis of**

p. 26

See **Blair of Longhouse, Andrew**

**Tolmie, W.**

pp. 35 -36

See **Bouie, Jas**

p. 42

See **Cockburn, Jas.**

### **John Torrance, senior**

p. 111

See **Menzies, John**

'John Torrance, son of John Torrance'

### **John Torrance, junior**

p. 111

See **Menzies, John**

(Findlay Bequest prize winner in 1817)

### **Wait, Rev. Dr. Robert**

p. 112

(Appendix I, *Three Centuries of Clerical Life in Galston.*)

'Dr. Findlay was succeeded in 1754 by Robert Wait. Dr. Wait had been a preacher in Gorbals Chapel of Ease, Glasgow, and was presented to the living of Galston by the Earl of Marchmont. He seems to have been a man of considerable ability. He published a book which he dedicated to the Earl of Marchmont. It is called the Gospel History. The book is a harmony of the four Gospels, and gives a continuous narrative of the Life of Christ.

Dr. Wait died in 1777...'

### **Walker, James**

p. 25

'Item, to James Walker in Saltasyke for striking tickets, 12s. (Scots).''

p. 46

'In 1670, James Walker was bellman, and the year following he receive 16<sup>s</sup> (Scots) for nails to the bridge – at that time the bridge over the Irvine was of wood and stone, and was kept up by the Session – and three years later a further payment of "1lb. 13 Sh. 4pn. (Scots)" for similar work.

In 1671, James Walker in Satersyke (presumably the same man) received "12<sup>s</sup> (Scots) for striking tickets" (lead tokens), and in 1676 he received "two merks (= £1 6s.8d. (Scots) or 2/2<sup>2</sup>/<sub>3</sub> sterling) to buy an pair of shoes according to former use and wont." He also gets "two groats to buy a bell tow which was found not to be enough, and a further 1<sup>s</sup> (Scots) was added for that said tow.'"

p. 52

See **Caldwell, Robert**

p. 55

'The same year (1652), there was "ane public collection for the satisfeing of the doctor ingaging to cure James Walker of his infectious disease of the French flux (pox)" – indicating that there was no doctor in Galston in those days.'

**Walker, John**

p. 15

See **Hunter, George**

p. 25

'That large numbers attended these tent preachings at the Communion is evidenced by the following entries in the Records:- "9<sup>th</sup> Aug., 1643. John Walker, Smith, confirm to his compt. of making xii. hundred tickets and ane half hundred, and furnishing leid and uyr work, £5 3s. (Scots)." In 1647 the same man was paid for making six hundred tokens.'

p. 51

'The following year (1641) John Walker, smith, received from the Session £5 4/8 (Scots) for "some work to the bridge and nails."'

**Wallace, Alexander**

pp. 94-95

(Appendix I, *Three Centuries of Clerical Life in Galston.*)

'In 1592 the place which John Barron had occupied was supplied by Alexander Wallace. He studied at Glasgow, where he took the degree of A. M., and was presented to the vicarage by James VI. in 1592. During his incumbency the current of ecclesiastical life in Galston seems to have run smoothly. While the country was being agitated by great questions in Church and State, Alexander Wallace and his parishioners seem to have led a tranquil existence. The Parochial Records of the time are not easily read, but so far as we can see they are not much worth reading. A baptism now and again, a scandal over and over again ; these are the common characteristics of this period. But when we come to the year 1640 there is a very uncommon entry in the Session Records. We find, beautifully written, a copy of the National Covenant, that document which was originally signed in 1638 in the Church of the Greyfriars, Edinburgh, and which has played so prominent a part in the history of the Church of Scotland. This copy of the National Covenant was subscribed by Mr. Alex. Wallace, minister at Galstoune, Cessnock, Lockhart of Barr, Stewart of Galstoune, Patrick Schaw of Sornbeg, and a large(p. 95) number of others...

Alexander Wallace seems to have been a man of scholarly tastes. At least, we may reasonably infer this from the fact that he gave a sum of money towards the erecting of a library in the University of Glasgow.

These were stirring times in which Wallace lived. Great questions were being agitated, and great issues were involved. In 1592, the very year in which Wallace came to Galston, there had been passed the Act establishing Presbytery, and which is known in history as “the Great Charter of the Church of Scotland.” In 1603, there took place the Union of the Crowns, when James VI. of Scotland became James I. of England. In 1611, there was given to the world the Translation of the Bible ; and we find a minute of 1638 in the Session Records with reference to the buying of “the Kirk bible,” which was bought in Edinburgh. In 1638, there was held the General Assembly at Glasgow – one of the most famous Assemblies in the whole history of the Church. Whether he was present at it or no, we may be sure that the old minister of Galston was deeply interested in that Assembly. He died about five years after this, in 1643.’

**Wallace, John**

p. 111

‘Marion Wallace, daughter of John Wallace’

See **Menzies, John**

**Wallace, Marion**

p. 111

See **Menzies, John**

(Findlay Bequest prize winner in 1817)

**Waterhaughs, Laird of**

p. 41

See **Bruntwood, Laird of**

**Willock, Archibald**

p. 80

(Same preamble as **Findley, James**)

‘19<sup>th</sup> June 1642. Qlk day Archibald Willock gave signs of repentance for perjurie and leiving his collours and being fugitive frae ye camp in Ingland.’

**Wilson in Burnfoot, Hugh**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Wilson, Hugh (Constable in 1751)**

p. 47

See **Moor, Robert**

p. 58

'In 1751, Hugh Wilson, constable, was "desired to bring a woman (who refused the beadle's summons) to the Manse, and in the case of obstinacy, Mr. Campbell, as a J. P., should be desired to give a warrant for her appearance." The recurrence of the mild word "desired" seems to indicate that the Court was not very sure of its ground in issuing this instruction, but five years later, in another case, a magisterial warrant was actually issued, as shown from the following entry in the Records : "Hugh Wilson, butcher in Galston, by Virtue of a J. P. Warrant, etc. etc., Earl of Loudonn and Mr. Campbell of Mayfield, J.P.s.'"

**Wilson, John**

p. 105

(Appendix I, *Three Centuries of Clerical Life in Galston.*)

'1676. John Wilson, in Holms, was accused of mending sacks on the Sabbath. He confessed to a very little of that sort of thing, and for this he is publicly rebuked from the pulpit, while he stood in the body of the kirk.'

**Wode, John**

p. 16

See **Barr, Laird of**

**Wood in Highside, Alexander**

p. 82

See **Campbell of Cessnock, Sir Hew**

**Wotherspoon, John**

p. 42

See **Campbell, John**

**Wylie (or Wyllie), George**

p. 15

See **Hunter, George**

p. 16

See **Neil, John**

pp. 45-46

'The first Session officer mentioned in the Records is on 12<sup>th</sup> August, 1626. "John Neil's consignaune was give to George Wyllie, officier, for powing of fog to ye sclaitting of ye Kirk." George seems to have been a handy man. In 1641 he is called bedell, and was paid "ci/- (Scots) for leid to be tickets (communion tokens) and some irnework to the bell" – 12/- (Scots) for "work at the style." The same year he received an allowance for marriages and baptisms. This would be in consequence of the former being in church, and in the case of the latter, when they were in private houses. Certain occasions (p. 46) required him to be present as a witness, as in the following instance, viz. :- "27<sup>th</sup> Nov., 1640.- Baptised to Jo<sup>n</sup> Broune in Cairnsaich ane law<sup>l</sup> chyld, named Johne, and preted. be (presented by?) Archibald Thompsone there, in his absence at ye campe in Newcastle. Witness, M. Meikle in Scourcraig and George Wyllie."

In 1643, George is still officer, and receives xii/s (Scots) "for ane bell string, and for bypast service done to the Session xxx/s (Scots) and x/s (Scots) to buy ane heid to the Kirk spade, and iii/s (Scots) for washing the baptism water cloath." This last payment indicates that it was the custom to have the baptisms done in church. George is still attending to the bell in 1646, but in 1648 a new name appears in the Records...'

p. 79

See **Findley, James**

**Wylie, John**

Introduction, xiv, footnote

'Or his (George Hunter's) neighbour – John Wylie of Sparnelbank - did he have a decorous wedding-day? If so, it was perhaps the quietest day of his married life, for did he not "strike his wyfe *on the Sabbath day*" – finding six days insufficient for that branch of labour? A pestilent fellow, and one with no reverence in him! For, being duly summoned by his kinsman, George "the beddel" – the shameless man interrupted the very minister from "the high place" (not for him a place of repentance), and kept muttering things about "the noblemen and gentlemen of this parish," and about "new toyes," with other interjections none the less heretical that "they could not be clearlie understude what he meant.'"

### **Young, Alexander**

p. 44

'He (Archibald Taylor) continued to act (as precentor) till 1874, when the present occupant, Mr. Alexander Young, a native of Darvel, was chosen out of a leet of candidates. His salary has all along been paid by the congregation. Mr. Young is an ex-Provost of Galston.'

### **Young, David**

p. 41

'By 1714, there seems to have been a school building, for, one David Young gets £1 16/- (Scots) "for a lock on the school door, and mending it."

### **Young, James**

p. 82

See **Richmond, John**

'James Young and George Campbell, who were banished in 1679'

### **Young of Burnfoot, John**

## **Miscellaneous Quotations**

p. 26

'Aiton, in his *Agricultural Survey of Ayrshire*, states that there were in the parish in 1801, fifty proprietors, a hundred farmers, seventy weavers, two hundred scholars, and eleven hundred inhabitants in the town, with a total of two thousand, one hundred and thirty-nine.'

p. 43

'the cholera epidemic in 1849 – a scourge which is said to have carried off two hundred of the inhabitants of Galston at that time.'

pp. 76 - 77

(Note on 'Fencible men', 1689)

'There is extant "a scroll of all the Fencible men lifted within the Parish of Galston and Barony of Haining," dated "1<sup>st</sup> January, 1689," on which, out of (p. 77) 274 names, 25 are marked "killed." This shows the important and sanguinary part played by the men of Galston in the pacification and consolidation of the country under William of Orange.'

pp. 97-98

'From a (p. 98) minute of the Kirk Session at their first meeting after the minister's imprisonment (Aug. 13, 1673), we find that they arranged that they should visit the minister two at a time every week. At a subsequent meeting (Oct. 8, 1673), "seeing the minister is yett continued in prison, it is thought fitt that some other honest men be spoken to, to go visit him also, and to go two and two of

them week about.” Then follow the names of the “honest men” appointed for this purpose. There are fourteen couples.’

See **Blair of Longhouse, Andrew**

## **Photographs of People**

Facing p. 24

Rev. Robert Stirling, D.D.

Facing p. 40

Rev. John Brown, B. D., D. D.

Facing p. 56

Rev. James A. Hogg, B.D.

Facing p. 72

**ASSISTANT MINISTERS.**

(1.) REV. THOMAS WALKER. (2.) REV. ALEX. MCMASTER. (3.) REV. JOHN PICKEN.

(4.) REV. SAMUEL THOMSON. (5.) REV. JOHN GORDON. (6.) D. C. B. GORDON.

At the start of Appendix I:

### **KIRK SESSION AND OFFICE-BEARERS**

Back Row – J. Donald, R. Smith (Session Clerk), A. Yeudall (Mission Church Precentor).

Second Row – R. M’Crorie, R. Muir, J. Livingston, J. Hendrie, W. Donald, D. Auld, J.

Howatson.

Third Row – J. A. Yeudall, B. Littlejohn (Church Officer), R. Blair, J. Stewart, R. Peden, J.

Guthrie, A. Young, A. Laidlaw.

Front Row – D. Richardson, J. Littlejohn, A. Young (Precentor), Rev. J. A. Hogg, Miss White (Mission Church Organist), A. Yeudall, J. Cuthbertson.

## **The Ministers**

pp. 30-33

John Barron, 1563 – 1567

Rev. Peter Primrose, who labourered between the parishes of Mauchline and Galston jointly, with the assistance of Ranken Davidsone, Excartar.

Rev. Alexander Wallace, 1592 – 1643

Rev. Alexander Blair (The Covenanter), 1643 – 1674

Rev. Adam Alasoune, 1674 - 1680

(p. 31)

Rev. Robert Sympson, M.A. (The Curate), 1684 - 1689

Rev. Andrew Rodgers, 1692 - 1735

Rev. John Campbell, 1735 - 1745

‘It was under this minister that the first secession took place in Galston. The immediate cause of offence was said to be his reading from the pulpit the Government edict in connection with the

Porteous Riots in Edinburgh. These early seceders are referred to in the Session Records in 1785 as Mr. Steven's Society.'

Rev. Robert Findlay, D.D., 1745 – 1754

Rev. Robert Wait, D.D., 1754 – 1777

Rev. George Smith, D. D., 1778 – 1823

(p. 32)

Statement attributed to Robert Louis Stevenson:

“As for my great-grandfather, he had been placed in a historical position by Robert Burns. Dr. Smith of Galston was my great-grandfather. But, again, in connection with this said family, I have a particular right and feel a peculiar pleasure in being connected with the Assembly. One of the sons of Dr. Smith of Galston, my great-uncle, first of Glasgow and then of Helensburgh, was the most absolute child of the church that perhaps ever lived. I think he appeared in the General Assembly every year. I cannot remember when I was a child, any year passing but when John Smith came up to stay with my father and mother, in order to attend the Assembly. Where he got his appointments I do not know, but then he was always to the forefront. I remember a jest of my father's, who desired there should be laid before the Assembly on one occasion a report as to how many parishes there were (if any) in which John Smith had not assisted at the sacrament. He went everywhere, he was always officiating elder. If there was no Sacrament, he would visit the Manse, and always for certain he would visit the churchyard. He was very tall, very lean, but here comes a difference, very good looking. He had a long (p. 33) beard, and was a man of portentous solemnity. I have referred to the minister and his sermon of an hour and a half. I believe that of yore our fathers were able to stand this manly and athletic exercise, but I think that for us and for the ladies, it would be best to avoid the excesses of our fathers, and therefore I will not weary you.”

When the graveyard round the church was closed for burial in 1859, a special reservation was made in favour of Mr. John Smith before referred to, and in 1880, there his remains were buried in his father's grave. One of his last acts was to send a sum of money to be distributed, in creature comforts, among the poor of Galston.'

Rev. Robert Stirling, D.D., 1824 - 1878

Rev. John Brown, B.D., 1878 – 1887

p. 33

'It was through Dr. Brown's efforts that the Mission Church was built, and an assistant minister was engaged. All the organizations of the church were in a flourishing state when he accepted a call to Bellahouston Parish, Glasgow, and left, to the general regret of his congregation. Mr. Brown wrote *Three Centuries of Clerical Life in Galston*.'

'The Rev. James Allan Hogg, B.D., son of the late headmaster of Springburn, Glasgow, was ordained to the charge in November, 1887, and continues to minister to a much attached congregation.'

## **The Assistant Ministers**

pp. 33-34

'During the later years of Dr. Stirling, assistant ministers were employed – the following are their names, viz. :-

(p.34)

Rev. Jas. R. Chrystal, B.D., 1864 (Coltness).

Rev. Thomas Walker, B. A., 1863-4 (Dalry, Galloway).

Rev. James Hamilton, 1865 (died shortly after leaving).

Rev. Thomas Bell (D.D.), 1866 (Keig).

Rev. Alex. McMaster, 1866-70 (Kirkbean).

Rev. James McNaughton, Assistant and Successor, 1871-75.

Rev. John Brown, B.D., Assistant and Successor, 1876-78. (afterwards full charge).

In 1885, owing to the increase of the work, and the erection of a Mission Church, in what used to be called the schoolmaster's yard, between Orchard Street and Standalane Street, it was found necessary to obtain the assistance of a licentiate of the church, and since that year the following have officiated as assistants to the parish ministers, viz. :-

Rev. John Picken, 1885-89 (now of Liberton and Quothquan).

Rev. Samuel Thomson, 1889-1904 (now South Africa).

Rev. John Gordon, 1905-07 (now Hobkirk).

Rev. Donald C. B. Gordon, 1908 (present assistant).'

## The Elders

p. 59

'The first members of Session mentioned in the Records in 1634 were – "Cessnock," "Barr," "Galstoune," John Neilsoune, John Campbell, John Wode, John Loudoun, John Paterson.'

p. 60

'In 1635, the laird of Sornbeg (Patrick Shaw) seems to have been an elder...'

p. 60

'George Campbell in Liffnock and John Lambie in Crofthead of Preistland, in 1640, "is to be addit to ye rest of ye elders.'"

p. 61

'In 1650, the elders were Hugh Morton and Alexander Mitchell, Hugh Muir, George Nemock, George Hutcheson, elder and yr., George Legatt, Thomas Gebbie, Molmontend ; "Craftheid," and Mr Alexander Nelsoune.'

p. 61

'In 1670, the following elders were appointed, viz. :- John Browning in Richartoun ; George Lambie on Crofthead of Richartoun ; Mr. Matthew Campbell of Waterhaws (a lawyer) ; John Campbell of Kilnknow (now Longhouse); William Allan, there ; James Parker in Liffnock ; William Muir of Bruntwood (ancestor of the Fairlies of Holms) ; John Megie in Lochend ; and John Gilbert in Langside.'

p. 62

'In the latter year (1689), Mr. Andrew Rodgers was ordained, and at the first meeting of the Session, six months thereafter, and at the first meeting of the Session, six months thereafter, on 6<sup>th</sup> December 1692, there were present :- Minister ; Mr. Archibad Dickson of Tourlands ; Mr. Matthew Campbell of Waterhaughs ; John Campbell of Galston ; and Wm. Muir of Bruntwood, a much depleted Session from twenty-two years before, when the last ordination took place.

In 1693, the following were proposed as elders, viz. :- Robert Nisbet of Greenholm ; Wm. Muir of Bruntwood ; Matthew Wallace and Hugh Brown in Sorn ; Mungo Campbell in Molmontend ; Andrew Smith in Colgrove ; John Woodeburn, and Robert Fergushill in Asheryearid ; John Reid in Barr ; and John Richmond in Lenfeine.

In the year following, Baylie John Campbell, and John Bowie in Bar, are mentioned as elders.'

p. 63

'The elders proposed in 1693 did not all appear to have accepted office, and in 1695, the further following names were proposed :- Sir George Campbell of Cessnock ; Robert Nisbet of Greenholm ; Wm. Muir of Bruntwood ; Wm. Hunter in Garskrich ; Matthew Willock (Wallace) in Langside ; John Woodburn in Ashyard ; John Bar in Barward ; George Hutcheson in Underwood; and John Wood in Strathmill. These all accepted office.'

p. 63

'The following year, a new list of elders was proposed, viz. :- John Browning in Bankhouse ; John Muir in Cessnock Mains ; Alex Meikle in Straith ; Thomas Lambie in Tourbyre ; and Alex Hutcheson in Galston.'

pp. 63-64

'In 1710, the following were nominated as elders :- (p. 64) James Young in Coathill ; James Lambie in Ladybrow ; James Broun, Ronaldcoup ; Andrew Campbell in Meikleyard ; James Richmond in Lanfine ; and John Gebbie of Middlethird.

In 1725, the following persons were nominated as elders :- Wm. Findlay of Crofthead ; Alexander Mitchell in Priestland ; James Young in Greenholm ; John Gebbie, Middlethird ; John Leacock in Galston ; Hugh Brown in Meikle Ashyard ; and John Woodburn in Little Ashyard.'

pp. 64-66

'In 1757, the following were elders, viz. :- Wm. Findlay of Nether Newton ; James Morton of Crofthead ; James M' Math, and James M' Clannachan in Galston ; James Bowie in Cessnock Yards ; and Hugh Campbell of Meikleyards. The year following, John Paton in Barrward ; Hugh Mair in Underwood ; and John Browning in Easter Lanfine, are mentioned as elders. In 1801, the following elders were admitted :- John Brown, Esq., of Waterhaughs ; Matthew Morton, Gowersbraehead ; Thomas Donald, Nillands ; Mr. James Douglas, Galston ; Robert Hutcheson, weaver ; (p. 65) John Caldwell, baker ; James Jardine, schoolmaster , Galston, with old members, Hugh Campbell of Meikleyard ; Thomas Morton of Gowersbraehead ; and William Findlay of Nether Newton. It is remarkable that there had been no elders admitted for thirty-four years, and that two of the surviving members of Session had been acting for forty-four years.

Nicol Brown, Esq., of Waterhaughs, and Alexander Thomson, farmer, Bent, were admitted elders in 1807.

In 1819, there were ordained William Dagleish, farmer, Allanton ; Andrew Young, farmer, Ashyard ; and James Fraser, gardener, Holms.

The following elders were ordained in 1832 :- Alexander Steel ; Thomas Lees ; Alexander McNaught (schoolmaster) ; John Wilson (Burnawn). The same year, James Donald took leave of the Session on removing to a distant parish.

James Wallace, Galston ; John Wyllie in Liffnock ; Matthew Brown, Greenholm ; John Leggat of West Ashyard ; and George Paterson (schoolmaster), were ordained in 1842.

George Black (in Burn) ; Thomas Morton, Sr. (of Ladybrow) ; and John Hendrie, banker, were ordained in 1849.

Wm. Findlay of Crofthead appears from the Records to have been an elder in 1863 ; and Ritchie Strahorn, Overland, in 1864. Alexander Duncan Tait of Milrig, was an elder at the same time.

The following were ordained in 1869 :- John Gemmell, colliery manager, Laigh Holms ; Nicol Brown Donald, farmer, Sornbeg ; James Howat, weaver, Blair Street ; William Woodburn, weaver, Old Manse Close ; (p. 66) Robert Young, farm manager, Lanfine ; and John Balmain M'Leod, M.D., Flowerbank.

In 1880, the following elders were ordained, viz. :- George Torrance, farmer, Dyke ; John Maxwell, farmer, Cessnock ; Allan McGavin, farmer, Little Sorn ; George Paterson, pitheadman, Garden Street ; and Thomas Frew, weaver, Titchfield Street.

In 1883, the following were added :- David Gilmour, farmer, Greenbank ; David Paton, gardener, Milrig ; John Drummond, farmer, Garrochmuir ; James Carswell, gardener , Holms ; John Littlejohn, cashier, Duke Street ; John Borland, miner, Brewland Street ; and David Richardson, miner, Blair Street.

In 1889, the following were ordained, viz. :- James Baird, miner, Orchard Street ; Robert Blair, banker, Brewland Street ; John Cuthbertson, joiner, Little Ladyton ; William Donald,

farmer, Parkerston ; John Hendrie, banker Polwarth Street; and Wm. Miller, weaver, Blair Street.

There were ordained in 1894 :- David Auld, miner, Wallace Street ; James Howatson, School Board Officer, Duke Street ; Robert Peden, residenter, Helena ; John Stewart, Polwarth Street ; Abram Yeudall, shoemaker, Garden Street ; John A. Yeudall, joiner, Duke Street ; and Adam Young, schoolmaster, Glebe Dykes.

In the present year (1909), the following new elders were ordained :- John H. Donald, farmer, Sornbeg ; James Guthrie, solicitor, Bentinck Street ; Alexander Laidlaw, clothier, Wallace Street ; James Livingston, miner, Brewland Street ; Robert Muir, gas manger, Titchfield Street ; and Robert M'Corrie, miner, Brewland Street.

## **The Covenanters**

pp. 68 – 76

'It is a copy of the "National Covenant" which in 1639 appears in Galston Kirk Session records. Very few of the people then could write their names, and they generally took the oath by standing up in church individually, or by families or groups, and their names were signed on their behalf by a Notary Public.

The following are the names of those in Galston Parish who appear as having signed or given their adherence by oath, viz. :-

Mr. Alexr. Wallace, minister at Galstoune

H. C. Cesnock

J. Lockhart of Barr

J. Stewert of Galstoune

Patrick Shaw of Sornbeg

Geo. Lumbay

William Wallace of Prestickshawie

(Thereafter the list of names splits into two columns)

(First column)

Samuel Dunbar

Ro. Scot

Johne Neilsoune

Mr. John Neisoune

H. Campbell

George Campbell

George Lockhart

Thomas Porsonne

George Wyllie

(p. 69)

Wm. Ritchmont

William Far

Hew Mure

Johne M'Gie

Thomas Patoune

James Mair

Alexr. Cochrane

Wm. Gilbert

Andro Neisbit

Alexr. Mitchell

Wm. Gilbert

Johne Mitchell

Johne Gilbert  
David Patersoune  
Edward Hairnes  
James Patoune  
Wm. Fork  
James Craig  
James Neisbit  
Johne Hutcheoune  
Thomas Lawdoune  
James Rosse  
John Lambie  
Jn. Neilsoune  
Henrie Ritchmont  
Andro Muir  
William Camerone  
Jon Hodge in Stepends  
Wm. Mure  
Hew Wilson  
Johne Borland  
Matthew Browning  
(p. 70)  
G. Campbell  
James Campbell  
Charles Wode  
Thomas Cuik  
Hew Andersoune  
David Broune  
Andro Mortoune  
(Second column)  
(p. 68)  
Geo. Dunbar  
Willm. Dunbar  
John Campbell  
Wm. Hunter  
Micheall Mair  
George Hunter  
George Mair  
Wm. Hunter  
(p. 69)  
George Nemoh  
Hew Cochrane  
George Wyllie  
Johne Miller  
George Mure  
William Fork  
Hector Patoune  
Johne Whyt  
Hew Wallace  
Johne Gebbie  
George Lambie  
John Nivein

Archibald Lindsey  
Wm. Loudoune  
Archibald Andersoune  
George Godie  
Hew Hutcheoune  
Gabiell Sempill  
Matthew Campbell  
Wm. Law  
Johne Feine  
Johne Lockhart  
Wm. Lambie  
Mathew Hamiltoune  
Andro Miller  
Thomas Gebbie  
Jho. Neilsoune  
Hew Shaw  
Johne Lambie  
(p. 70)  
Alexr. Lockhart  
Jon. Meikle  
Jon. Ritchmont  
Andro Mitchell  
John Smith  
Mathew Walker  
John Lamby  
(Reverts to – mostly - single column)  
Archibald Thomson in Carnsaich  
Jon. Brounie, yr.  
Johne and Andro Thomsoune, yr.  
Thomas Young in Coithill  
Alexr. and Wm. Mitchell, yr.  
Thomas Young in Allantoune  
Thomas Young, yr., Wm. Young, yr.  
Hew and James Findleys in Gorbraeheid  
James Broune in Over Newtoune  
George and James Broune, his sones  
Matthew Willock, Nayrnewtoune  
Wm. Broune. Thomas Lambie.  
James Lambie and Johne Lambie in Ladybrow  
Jon. Lambie, yr.  
Johne Meikle in Tulloch  
James Lambie, yr. Jon. Patersoune, yr.  
James Thomsoune in Priestland  
Alexr. Godie in Cesnock  
Mathew Rosse in Galstoune  
Matthew Broune in Greenholme  
Johne Hunter in Airdmile  
Hew Hutchconne in Galstoune  
James Baird in Cesnock  
James Parker in Drumdorch  
Wm. And James Hunter in Aird

(p. 71)

Jon. Gilbert, yongr., in Sornhill  
James Bordland in Holmes  
Jon. Wyllie in Tour  
George Wallace in Sorne  
Jon. Gilbert in Sornhill  
Johne Lambie in Liffnock  
Hew Thomsoune in Glenyard  
John Angus in Burnhouse  
Thomas and Andro Lambie, yr.  
James Patoune in Brocklahill  
John Patersoune in Holmes  
Wm. Aitoune in Gillheid  
Wm. Henrie in Oldwalls  
Johne Godie in Garsereich  
Jon. Lowdoune in Gachauland  
Alexr. Barr, yr.  
Thomas Patersoune in Lenfeine  
Alexr. Mitchell in Liffnock  
Andro Smith in Torbyre  
James Meikle in Cloksland  
James Hamiltoune in Sparnalbank  
Alexr. Lowdoune in Galstoune

George Whyt in Gatesyk  
James Aitoune in Newbyre  
David Neill in Sornbeg  
Wm. Barr in Gachauland  
Johne Loudoune, yr.  
Duncane Mitchell in Bank  
Jon. Cant at Straithmile  
Hew Lockhart in Ruchhill  
Johne Porsoune in Barmile  
Wm. Mitchell in Barbyre

(p. 72)

Alexr. Gebbie in Windihill  
George Patoune in Dalloy  
Alexr. Cochrane, elder in Sorne  
Wm. Clarke, elder in Galstoune  
Johne Broune in Auchinbark  
James Speir in Speirston  
Jon. Cant in Galstoune  
Johne Broune in Hole  
Johne Gebbie in Sorne  
David Wode in Bruntwode  
Jon. Walker in Galstoune  
Wm. Baird in Burnhouse  
Jon. Stenstoune in Liffnock  
Alexr. Stenstoune, yr.  
Robt. Wysman in Burnhouse  
James Mortoune in Galstoune

Johne Rosse in Sornbeg  
Johne Glesfurn in Smistoun  
Wm. Mortoune in Galston  
Jn. Wode in Peirslan  
Jon. And George Aitoune in Newbyre  
Thomas Loudoune in Gachauland  
Andro Campbell in Meikleyard  
Wm. Campbell in Barnhill  
Wm. Muir in Langsyde  
Robert Campbell, yr.  
George Wylie in Burnhouse  
Jon. Jamesone in Miltoune  
Jon. Duncan in Pierslan  
Thomas Thomson in Sorne  
Wm. Clark, yongr., in Galstoune  
Hew Mortoune in Sorne  
(p. 73)  
George Hutcheone, Underwode  
Wm. Camronne in Molmont  
George Stensonne in Liffnock  
John Camronne in Burnhouse  
George Lambie, yr.  
George Campbell & David Jonstonne, Servitor to ye laird of Cesnock  
William Law in Langsyd  
Alexr. Smith in Threepwode  
George Hunter in Gaitsyde  
James Ritchmont in Parkerstoune  
Alexr. Godie in Greenholme  
Thomas Mortoune in Tourmyle  
Robert Barclay in Cesnock  
Johne Mortoune in Barnhill  
James Loudoune in Ashyaird  
Johne M'Cubbine & Jon. Caldwell Servitors to the Laird of Barr  
George Campbell in Meikleyard  
George Hunter in Aird  
Wm. Lambie in Barnhill  
Micheall Baird in Richardtoun  
Archibald Nemoh in Galstoune  
Wm. Barr in Gachauland  
George Ritchmont in Milrig  
Joh. Boyd, Servitor to Cesnock  
Thomas Mortoune in Sotnmyle  
Wm. Wallace in Kilknow  
Wm. Sawir in Galsholmes  
Jon. Lockhart in Sorne  
Thomas Wode in Straithmile  
Alexr. Wyllie in Wardnuik  
(p. 74)  
Jon. Cochrane in Threepwoode  
George Patersonne in Mylelands  
Jon. Broune in Maxwode

Archibald Nemoh, Servitor to Cessnock  
Jon. Patirsonne, younger, in Galsholmes  
Gilbert Partirsonne in Stockwell  
Hew Wilson, elder, in Ritchartoune  
George Ritchmont, yr.  
Jon. Hutcheone, Underwode  
Patrick M'Michell in Stanigate  
Johne Craig in Greenhill  
Jon. Findley in Liffnock  
Wm. Godie in Cesnock  
Johne Broune in Bullull  
Jon. Patirsonne in Tulloch  
Wm. Strang in Maxwode  
Johne Thomson in Ashyard  
Thomas Lambie in Newtoun  
Hew Wilsonne, younger, in Ritchartoune  
Hew Andersonne in Preistland  
Wm. Wilsonne in Galstoune  
George Bell in Standalane  
Wm. Smith in Auchenrugland  
Johne Thomson in Ladybrow  
Jon. Parker in Myllands  
Jon. Donald in Stanigate  
Jon. Gemmill in Straithmile  
Alexr. Mitchell in Bullull  
Thomas Ritchmont in Barward  
George Hutcheon, yongr., in Underwode  
Gilbert Patersonne in Galsholmes  
Adame Braddin in Sornbeg  
(p. 75)  
Jon. Lambie in Burnhouse  
James Patirsonne in Bruntwood  
Johne Wallace in Sorne  
James and George Wallace, yr.  
James Barr & James Lockhart, yr.  
Jon. Ritchmont in Know  
Jon. Nemoh in Bank  
Thomas Ritchmont in Lenfeine  
Jon. Ritchmont, yr.  
Wm. Camronne in Molmont  
George Patersonne, yr.  
Johne Ritchmont in Peirsland  
Jon. Nemoh in Parkerstoune  
Jon. Nemoh in Tourbyre  
Jon. Ritchmont in Guliehill  
Jon. Ritchmont in Milrig  
Jon Patoune in Kilknow  
Alexr. Miller in Barnehill  
William Hunter in Satersyk  
Johne Lambie in Priestland  
Alexr. Mitchell, younger, in Ashyard

Alexr. Patersonne in Bruntwode  
Thomas Findley in Liffnock  
Jon. Mitchell in Knowheid  
Jon. Meikle in Tulloch  
Andro Ritchmont in Knowheid  
Andro Smith in Ritchartoune  
Johne Young in Allantoune  
Jon. Mitchell in Auchinbark  
Hew Findley, yr.  
Jon. Whyt, younger, in Liffnock  
Jon. Ritchmont, younger, in Gulihill  
(p. 76)  
James Ritchmont, yr.  
Robert Patersonne in Lenfeine  
Wm. Rosse in Bankhouse  
Johne Patoune in Molmont  
Johne Patersonne in Lenfeine  
George Patoune in Liffnock  
Thomas Ritchmont, younger, in Lenfeine  
James Law in Overlone  
Rot. Mitchell in Milrig  
George Lambie in Auchenbark  
Andrew Mitchell, yr.  
Jon. Broune in Bankhouse  
Thomas Broune, yr.  
Mathew Bordland in Ritchartoune  
Johne & Wm. Ritchmont, yr.  
Jon. Ritchmont, yr.  
George Ritchmont in Lenfeine  
Wm. & Mathew Patirsonne, yr.  
Johne Ritchmont, yr.  
Thomas Mitchell in Watirsyd  
Alexander Mitchell in Bankhouse  
Johne Patirsonne in Tulloch  
Steven Torrance in Greenholme  
Alexr. Leipar in Bank  
James Young in Allantoune  
James Rankein in Greenholm  
Johne Nelsonne, yr.  
William & John Broune in Cairnsaich