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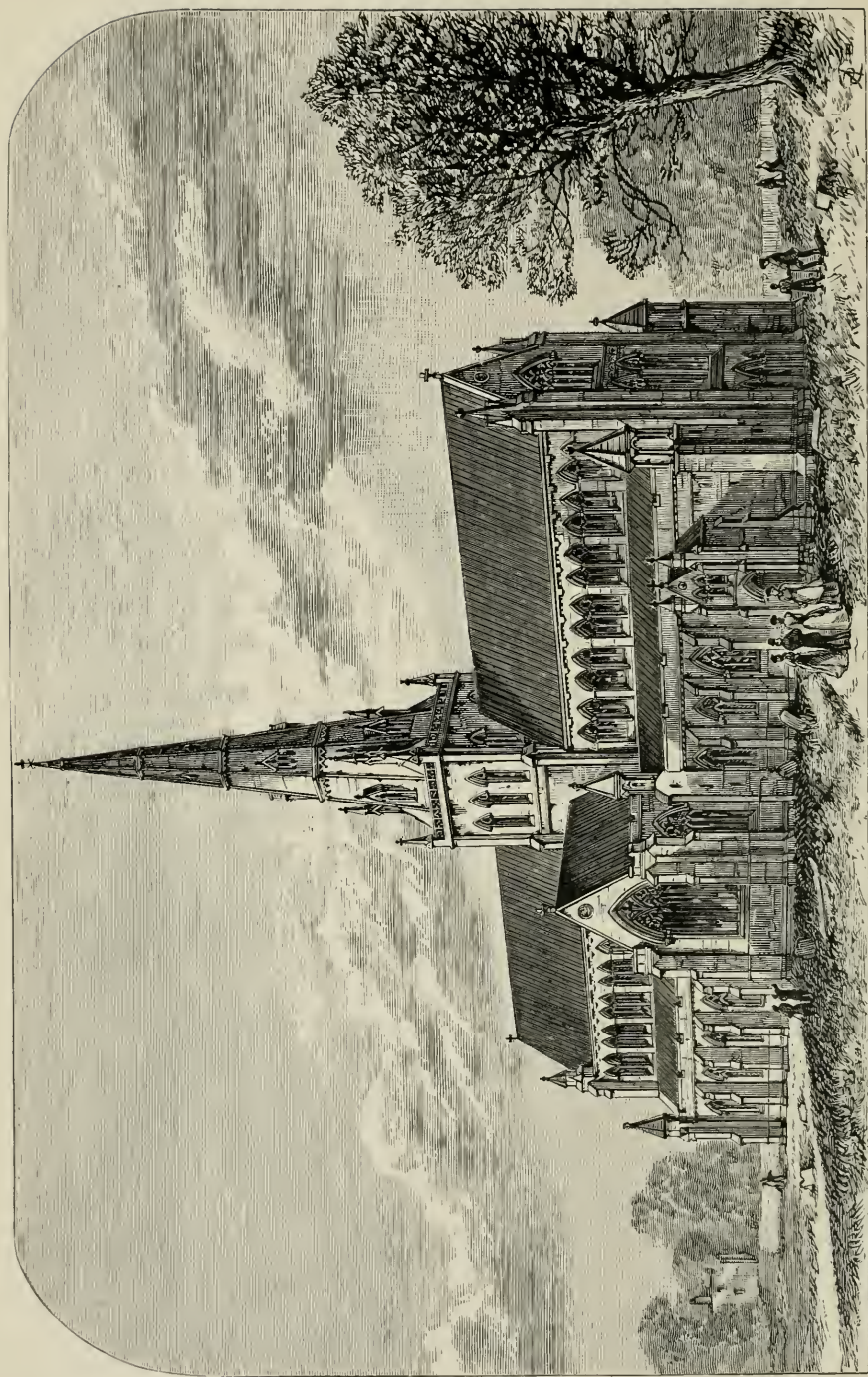


HISTORY OF PAISLEY.

VOL. I.

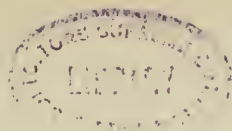






PAISLEY ABBEY, RESTORED.  
*From the Designs of JAMES SALMON, Esq., Architect, Glasgow.*





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THE  
HISTORY OF PAISLEY,

FROM THE ROMAN PERIOD DOWN TO 1884.

BY

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AUTHOR OF

“THE HISTORY OF THE PAISLEY GRAMMAR SCHOOL AND ACADEMY,  
AND OF THE OTHER TOWN’S SCHOOLS,” ETC., ETC.

IN TWO VOLUMES.

VOLUME I.

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*WITH NUMEROUS ILLUSTRATIONS.*

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## P R E F A C E.

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**A**LTHOUGH much has been written relating to the annals of Paisley, by many able and talented Authors, yet there is still experienced the want of a continuous history of the town, in mediæval and modern times. No one can put his hand on a book that traces the records of everything regarding Paisley from its earliest existence till the present time. In these pages, I have, after much labour, endeavoured to meet this recognised deficiency; and I hope the work will be found to accomplish the ideal I have set before me.

I have to convey my thanks to those possessing important records of local matters for having given me free access to them.

ROBERT BROWN.

UNDERWOOD PARK,  
PAISLEY, *December, 1885.*





# HISTORY OF PAISLEY.

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## CHAPTER I.

### PAISLEY IN THE ROMAN PERIOD.



**D**URING the Roman occupation of Britain, the province of Valentia, extending from the ramparts of Severus in the north of England to the wall of Antonine between the rivers Clyde and Forth, was inhabited by five native Celtic tribes called the Otadeni, the Gadeni, the Selgovae, the Novantes, and the Damnii or Damnonii. The last-named tribe inhabited almost the whole country which stretches from the ridge of hills between Galloway and Ayrshire on the south to the river Earn on the north, including Strathclyde, the shires of Ayr, Renfrew,<sup>1</sup> and Stirling, with a small part of Dumbartonshire and Perthshire, and half the peninsula of Fife. Their principal towns were Colonia near the sources of the Clyde; Coria at Carstairs; Vanduara or Vandogara at Paisley; Alauna at the junction of the Allan and Forth; Lindum at Ardoch; and Victoria at Loch Orr in the west of Fife.

Forts, garrisons, and stations were planted throughout the province to overawe the native tribes, and roads were constructed to give easy access to the chief centres of population. The main western highway traversing the country from Carlisle to the northern wall, passed Lockerbie, Moffat, Carstairs, Carluke, Wishaw, Motherwell, and Glasgow, ran thence along the right bank of the Clyde, and terminated at the wall of Antoninus near Old Kilpatrick. From Carstairs a branch road diverged into Ayrshire to the Camp at Loudon Hill; and from Carluke another led to the northern wall at Castlecary. Another road leading from Glasgow to the west passed Langside and Rosshill, and entered Paisley by way of Causeyside.

At important points on or near these military roads, forts were erected, and outlook stations were planted on prominent elevations that commanded a view of the surrounding country. Such a fort or encampment was erected at Paisley on the high ground of Oakshawhead, with out-works extending to the river Cart on the east, and to Castlehead and Woodside on the south and west. Indeed, our

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<sup>1</sup> Renfrew was originally called Strathgryfe, and was included in Strathclyde. It was afterwards designated the Barony of Renfrew, and in the reign of Robert III. it was erected into a shire in 1404.

earlier writers identified this camp as the Vanduara of Ptolemy. Chalmers's statement runs thus :—"No one has ever denied to Paisley the honour of a Roman station at Vanduara, a town of the Damnii. The British name of the Damnian town seems obviously to have been derived from the vicinity of the White Cart, to which the station extended ; Wendur signifying, in the British language, the *white water*, and this Celtic appellation was easily Latinised by the Romans into Vanduara " (*Chalmers's Caledonia*, vol. i. p. 156). Sir R. Sibbald, also, quoting from the manuscript of Principal Dunlop of the University of Glasgow, who wrote a description of the Shire of Renfrew about the middle of the seventeenth century, says,—“At Paisley there is a large Roman Camp to be seen. The Prætorium<sup>1</sup> or inmost part of the camp is on the west end of the rising ground or little hill called Oakshawhead, on the south-east descent of which stands the town of Paisley. The Prætorium<sup>1</sup> is not very large, but hath been well fortified with three fausces and dykes of earth, which must have been large, when to this day their vestiges are so great that men on horseback will not see over them. The camp itself hath been great and large, it comprehending the whole hill. There are vestiges on the north side of the fausces and dyke, whereby it appears that the camp reached the river Cart. On the north side the dyke goeth alongst the foot of the hill, and if we allow it to have gone so far on the other side, it hath enclosed all the space of ground on which the town of Paisley stands, and it may be judged to be about a mile in compass. Its situation was both strange and pleasant, overlooking the whole country.” Almost the same account is given by Crawford in his *History of Renfrewshire*, p. 5, but his references to Sibbald and Principal Dunlop show that it was obtained from the same sources.

In a more extended form, Stuart in his *Caledonia Romana*, p. 18, says, referring to Paisley,—“The authority cannot well be disputed which places on its site the Vanduara of Ptolemy's map.<sup>2</sup> The somewhat extensive remains of ancient military works, which in one quarter almost encircled the town, and in another crowned the hill on which the entire Paisley of the seventeenth century stood, had early attracted the attention of the curious, and imparted a sort of classic interest to a spot already rendered famous by the royal and the noble. In modern times the area of the Roman citadel was turned into a bowling green, which the ancient ramparts partly served to enclose ; but with the extension of the town almost every other vestige of its defences has disappeared. Besides the ramparts on the rising ground at Oakshawhead which formed the citadel of the station, the vestiges of two other encampments of a similar description exist at Paisley. The one is situated on the west, the other

<sup>1</sup> On this site now stands the John Neilson Educational Institution.

<sup>2</sup> Claudius Ptolemy, a famous geographer, astronomer, and mathematician of antiquity, was born at Pelusium in Egypt, about the year 70, and flourished in the reigns of Adrian and Marcus Antoninus.—Watt's *Bibliotheca Britannica*.

on the south. Placed at almost equi-distance from each other, the three formed the salient points of an equilateral triangle, from one or other of which the various districts around might be kept in view."<sup>1</sup>

One of the highways leading into the town is called Causeyside, a name which Blean's map of 1654 gives to a village outside of Paisley on that same highway; this name it may have got from its being built near the paved Roman road already mentioned.

When Pennant visited Paisley in 1774, these Roman remains had almost entirely disappeared. His statement is—"The vestiges of the Roman Camp at Paisley are almost annihilated. Of the outer works mentioned by Camden there are no traces except one; for at Castlehead are still a few marks, but nothing entire" (*Pennant's Tours in Scotland*, vol. ii. p. 172).

When the Roman station was planted on Oakshawhead, there was most probably a native town or village, nestled in the skirts of the woods,—on the lower ground near the banks of the river. That its situation was not only sheltered and convenient, but was possessed of many attractions and advantages, may be accepted from the fact that many centuries after, when the native tribes had been swept away, and Christianity was attesting its conquests and giving pledges for a much higher civilisation, this old Damnian village was chosen as the most suitable locality for one of the most honoured and richly endowed of religious houses—the Abbey of Paisley. The origin of that native village, even at the time of the Roman conquest of Valentia, may have been a mere tradition of a long forgotten past; but in any case it must have been exceedingly humble. In all probability "a Damnian hunter was the father of Paisley's existence. His experienced eye saw at once the value of its site; to the swelling height above, the tidal stream below, and the undulating woods around, there was wanting only the smoke of his rude hut to form a perfect whole in his esteem; nor when he thus found an abiding place to his wish, were many hours required ere the fire blazed on his sheltered hearth, and his young barbarians were sheltered from the storm. As time rolled on, others of his clansmen might gather around the spot, new habitations would probably arise on the margin of the white river, and the ancient solitude of the forest be gradually invaded, until a populous colony became established by its side" (*Caledonia Romana*, p. 142-145).

During the Roman occupation, and probably long after it, the country around Paisley was extensively covered with woods, as far as the Clyde on the north, and south-eastward as far as Blackhall and Fereneze,<sup>2</sup> where great forests existed as late as the thirteenth century. But under the Roman dominion a deep and lasting effect

<sup>1</sup> "There was an ancient Roman Camp at Paisley, distant about six miles, and of the site of the camp, this mount (at Camphill near Langside) commands a full view. It may perhaps have been an outpost belonging to the camp at Paisley."—*Forsyth's Beauties of Scotland*, vol. iii. p. 21.

<sup>2</sup> Fereneze = fir ness, the promontory or upland of firs.

was produced on the native population. The wild hunters of the woods gradually became tillers of the soil, and were taught the rudiments of trade and commerce ; and each new step in civilisation would bring increased comfort to the villagers through the improvement and extension of the village. As the poet has well expressed it—

“ Learning and Rome alike in empire grew,  
And arts still flourished where the eagles flew.”

In proportion to the profit they had derived and the improvements they had made under the Roman government, would the natives regret the departure of the Imperial troops from the district about the year 409. During the previous ten years, the wild tribes north of Antonine's wall had made various incursions into Valentia to plunder and destroy the towns and villages that remained subject to Roman rule. To what extent the native settlement at Paisley suffered on these occasions we have no means of knowing ; but long before the close of the fifth century, every vestige of Roman rule had been blotted out of Valentia ; and the only testimony that it had ever existed in the district, was to be read in the broken, crumbling walls that bounded it ; in the dismantled forts and half obliterated camps that marked the centres of that rule, and in the highways and branch roads by which they were connected.

It is rather remarkable that very few remains of Roman antiquity have been found either in Paisley or its neighbourhood. Mr. Charles Ross of Greenlaw, Paisley, in his work, *The Traveller's Guide to Lochlomond*, published in 1792, states that at the farm of Knock, on the road leading from Paisley to Renfrew, “ six Roman urns were dug up in 1751.” Mr. Ross does not state who found these urns ; but Mr. Semple, in his *History of the Shire of Renfrew*, p. 249, remarks that it was Mr. Ross himself “ who dug up many Roman urns in the Knock hill.” It is very unfortunate that both of these gentlemen have given us so little information regarding these urns, and what became of them.

A small brass medal, commemorative of the Roman conquest of Judea in A.D. 70, was found in March, 1829, by a person who was delving a piece of ground near Stanely Castle, and shortly after that date, it was in the possession of Mr. William Wilson, Younger of Thornlie.

## CHAPTER II.

### SAINT MIRIN.

**C**HRISTIANITY is said to have been introduced into Strathclyde by missionaries from Rome about the beginning of the third century. About a century later, according to one legend, St. Mirin took up his abode in Paisley, and, by his holy example and instructions, guided the people into nobler ways of life, and spread throughout the district the knowledge of the Christian faith. According to another legend, this work of St. Mirin belongs to the sixth century; but both accounts are so mixed up with fables as to be utterly unworthy of credence; and no authentic record of the life or work of this saint has ever been given. That he was adopted as the patron saint of Paisley is attested by charters and deeds of gift of a very early date; but why he was adopted, when or where he was born, how he lived or laboured, or when he died, there is no authentic record to inform us, and even tradition is silent.

The earlier legend of St. Mirin, which is founded on the narrative of Fordun, has been recounted with considerable effect by the Poet Motherwell. The following is his statement, slightly abridged:—“Meagre and unsatisfactory are the annals which time hath spared of this holy man; his name alone may be said to live in history, for the praiseworthy actions of his long and well-spent life have long since sunk into silent forgetfulness, and the remotest tradition hath preserved no echo, however faint, of that fame which at one time, no doubt, filled the land with the odour of his sanctity. The kingdom of Strathclyde was the field of Saint Mirin’s labours, and the destruction of that kingdom in the year 972, in the time of Kenneth III., and the flight of a great portion of its inhabitants to Wales about the year 872 may account for the non-existence of any native records regarding the saint. Mirinus was a monk of Greece, and in all probability he was a native of Patras in Achaia, where he first distinguished himself for his piety and love of letters, and where he resided until he left that city in company with Saint Regulus and other holy men; yet still the place of his nativity must remain in doubt, and sorry am I to say, that of his parentage nothing is known, and of the era of his birth equally little. This is the more to be regretted, because the ancient document which furnishes the first notice of the venerable Confessor has been impugned on the score of its chronological accuracy by the acute historian who gave it to the public. The document referred to is part of the Register of the Priory of St. Andrews, written about the year 1140, and is

entitled 'Historia Beati Reguli et fundacionis ecclesiæ Sancti Andreae.' From it we learn that Mirinus was one of the holy men who, under the conduct of St. Regulus, imported the sacred reliques of the apostle St. Andrew into Scotland. In the year 345 an angel appeared to the holy men who guarded the reliques of the Saint, and ordered their bishop, St. Regulus, to visit the sarcophagus where these were hid, and abstract therefrom three fingers of the Saint's right hand, his arm from the elbow to the shoulder, his knee-pan, and one of his teeth. This St. Regulus did, and secreted the precious bones. An angel again appeared to St. Regulus, and commanded him to embark with his companions, taking with them the bones of the Saint, and to steer their course northward. St. Regulus obeyed the injunctions of the heavenly messenger, but as it is not our purpose to follow him in his wanderings by sea or wayfarings by land, which occupied the period of a year and half, we shall only mention that, after many perils, he at length arrived in Scotland; and his arrival having been announced by the Apostle himself, he was kindly and hospitably entertained by King Hungus and his people. The grateful king likewise made large grants of land to the holy pilgrims, who founded a church at Chilrymont, and dedicated it to the Martyr of Patras, and therein they, with fitting solemnities, deposited his osseous remains—namely, the three fingers of his right hand, his arm from the elbow to the shoulder joint, the pan of his knee, and the only tooth which had escaped the keen search of the relique-hunting Constantine. According to Boece, Lesly, Holinshed, Spottiswood, M'Readie, and others, the memorable event above recited, occurred in the reign of Hogustus, and, as will be observed, these historians vary in the date they assign to this transaction, though all concur in placing it in the fourth century. When Regulus had established himself at St. Andrews, those of his followers most eminent for their piety and gift of speech, were sent on missions to divers parts of Scotland to preach the gospel. Saint Mirin was appointed to the West, and after long travail he arrived at the place where Paisley now stands. It had recently been abandoned by the Romans, and was then in the possession of a potent chief whose name hath not descended to posterity, but who, being much captivated by the winning manner of the Saint, allotted him a small field on the south side of the town, by the bank of a clear and pleasant rivulet, which field, though now built on, was known by the name of St. Mirin's croft, and which rivulet still bears the name of the devotee who lived on its banks. Here St. Mirin passed his latter days, distinguished for his innocence and piety, working many miracles, and enlightening the natives wonderfully by his conversation. It is reported, that of all those who flocked to his cell, none more frequently came than Merlin the prophet, or showed more delight in his company. Merlin then lived betwixt Renfrew and Govan, on the banks of the Clyde, at that spot which is still called Merlin's ford; but notwithstanding the singular pains which the Confessor took with the

visionary, it is believed that he died wedded to all his superstitions and heathen idolatry. There were, however, four holy men who became his disciples, namely, Barchanus, Malcolmus, Petrus, and Alanus; these thrive wonderfully under his care, increasing in all manner of profitable and pious knowledge; and after his death they erected the chapels of Kilbarchan, Kilmalcolm, Kilpeter (now Houstoun), and Kilallan, where they respectively abode, to the great comfort and commodity of the people of these parts. Though marriage, in these primitive days of the Church, was not forbidden to ecclesiastics, it does not appear that Mirinus ever united himself to a wife, nor does it appear that he much affected the society of Sainly Virgins, like St. Patrick and St. Cuthbert. It appears that he was a man of universal acquirements, and well skilled in sundry languages,—of rare eloquence, singular industry, and profound and various erudition. When he departed this life it is hard to say, and where his bones are deposited it would require a second Sir Thomas Browne to discover.”—*Renfrewshire Characters and Scenery*, p. 42-48.

The other and later legend representing St. Mirin as a Confessor of the sixth and seventh centuries, is recorded in the Breviary of Aberdeen, first printed in 1457. It has been gracefully stated by the late Cosmo Innes in his preface to the Chartulary of the Abbey of Paisley, which he edited for the Maitland Club in 1832. The legend is as follows:—“Saint Mirinus, Bishop and Confessor. This other peculiar patron saint of Paisley was educated, says the Scottish Breviary, under Saint Congallus in the Abbey of Bangour. Resisting the temptations of wealth and rank to which he was born, he devoted himself to a monastic life, and became Prior to the Monastery of Bangour, under Abbot Congallus. Nothing more of his life is added by the apocryphal chronicle, except the details of a few of his miracles, which are not in general distinguished by much originality. At one time a holy guest in the Abbey, requiring milk *propter molliorem sui corporis qualitatem*, when there was none in the monastery, it was miraculously supplied by the intervention of Mirinus. On another occasion he restored, by his prayers, one of his brethren who had fallen down, from extreme labour and thirst, after he had lain lifeless for many hours. A third exertion of the Saint’s miraculous powers is somewhat more singular. Travelling on a religious mission, he arrived at the castle of the King of Ireland, and prayed to be admitted. It happened that the Queen was then in the pains of childbirth, and on that or for other reasons the Saint was denied admittance and treated with disrespect, upon which, departing in indignation, he entreated of heaven that the King might suffer the pains of labour instead of his wife. This fearful malediction was immediately fulfilled, so that for three days and nights the miserable monarch was heard by all the subjects of his kingdom to cry incessantly like a woman in travail, until at length, finding all remedies of physicians vain, he took means to appease the Saint, and was by him delivered from

his sufferings. We are not informed when Mirinus became a Bishop, nor even at what time he lived, but the venerable Breviary states that, full of miracles and sanctity, he fell asleep in the Lord at Paisley, and the Church there was dedicated to his honour."

Although these legends are quite unworthy of credence, there are many and weighty reasons for believing that such a holy man, in long past times, lived and laboured and died in the neighbourhood of Paisley. The various charters, relative to the founding of the Monastery by Walter the High Steward of Scotland and his successors, invariably mention St. Mirin as one of the notable Saints in whose honour the house was established. There are, besides, several places in Paisley that have certainly been named after its patron saint; but it does not follow that they were so named during his lifetime, or even shortly after his death. St. Mirin's Burn is not referred to either in the charter of James IV., dated 1488, or in that of Abbot George Schaw, dated 1490; but in the latter there is reference to "the rivulet of Espedair." This, however, is easily accounted for. The Espedair burn formed part of the eastern boundary of the new Burgh, created by these charters; whereas St. Mirin's Burn formed no boundary line, and its whole course lay within the Burgh.

The street leading from the Cross to St. Mirin's Burn was first called St. Mirin's Vennel, and it is so named in a deed of 1505 connected with the conveyance of property situated in that street. It was afterwards known as St. Mirin's Wynd, Burngait, Watergait, Water Wynd, and St. Mirin's Street.

In the charter by which James IV., advised no doubt by Abbot George Schaw, erected Paisley into a Burgh, he gives as his reason for this act of kindness, "the singular respect we have for the glorious Confessor Saint Mirin and our Monastery at Paisley, founded by our illustrious progenitors." And in the same charter he grants "to the Provost, bailies, burgesses, and community of Paisley to have two public fairs yearly—one, namely, on the day of St. Mirin, and the other on the day of St. Marnock." St. Mirin's Fair was held on 15th September, St. Marnock's on 25th October.

Although there is no authentic record of the life or work of this famous saint, we know that his tomb existed at the close of the fifteenth century, and that the highest honours of the Romish Church were then conferred upon it. By a charter dated 21st May, 1491, Abbot George Schaw conveyed to the Town Council "all and whole that house commonly called the heytt house,"<sup>1</sup> burdened

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<sup>1</sup> The building thus granted to the Bailies and Council appears to have been the Court-house belonging to the Convent, but it was no longer required by the Abbot and Monks after the village had, in the previous year, been created a Burgh, with Bailies and Councillors to conduct its civil and criminal affairs. It was situated at the north-west corner of Moss Street and High Street, and, having undergone at different periods considerable alterations, it contained the Council Chambers, Clerk's Chamber, and Tolbooth of the Burgh till 1821, when all these were removed to the present County Buildings.



with "four pennies as Burgess farm, and nine shillings and eight pennies Scots at Whitsunday and Martinmas, in name of annual feu-farm, and for sustaining the lights of the altar of St. Mirin and the tomb of the Saint, declaring that it shall not be competent to the said Bailies to sell any part of the said tenement excepting to their own heirs and successors, without special leave of the Abbot, under certification of nullity of the charter." The original charter is in the charter chest of the Town Council.

The reference in this charter to the tomb of St. Mirin is of considerable importance. No doubt the tomb was situated within the Abbey, and was reverently tended till the time of the Reformation; but just because it was an object of such reverence, and the tomb of the patron saint, it no doubt fell under the special ban of the infuriated reformers, and, along with the eight altars which then adorned that noble building, it was by them completely demolished. One of these altars, we know, was dedicated to St. Mirin. And it is quite possible that the first monks who came to settle on the banks of the Cart selected as the site of their Monastery the ground which, to them, was consecrated by the dust of the great and good Confessor; and centuries after, when the foundations of the stately Abbey came to be marked off, their lines would be so drawn as to surround the tomb of the patron saint, which, after the noble fabric was completed, was to be honoured by many a way-worn pilgrim as the shrine of St. Mirin. Or it may have been that, in order to increase the dignity and the sanctity of the building, the ashes of this holy man were transferred from their original resting place to the place of honour within the Abbey, and a splendid shrine was erected to commemorate his name. Be that as it may, although we now know nothing regarding the date of its erection, the form of its construction, or even the position it occupied, we do know that the tomb of St. Mirin existed within the Abbey of Paisley, that perpetual lights burned before it till the eve of the Reformation, and that not the slightest traces of it have survived that era.

That portion of the Abbey buildings commonly known as the Sounding Aisle, but sometimes called St. Mirin's Aisle, was originally dedicated in honour of this saint and of Saint Columba. The original charter of its foundation, dated 15th July, 1499, which is in the town's charter chest, states that James Crawford of Kilwynnet, and burgess of Paisley, and his wife Elizabeth, "animated with a divine charity, and for the salvation of their souls, founded a chapel in the Parish Church of Paisley, in honour of Saints Mirin and Columba, confessors." A description of this chapel will be given hereafter.

The seal used by the Abbot and Monks of Paisley also commemorated the greatness of their patron saint. On one of its sides St. Mirin is represented in the robes of a bishop, and around his figure is the following supplication—"O Mirin! pray to Christ for the souls of thy servants." But his fame was not confined to Paisley; for we find his name connected with places and objects in

various parts of Scotland; 1st, Inchmurrin, an island in Lochlomond; 2nd, Inchmaryne, one of the manors of the Lennox family. The latter instance is recorded in a charter given by Isabella, Countess of Lennox, granting the lands of Kilmaronock to the preaching Friars of Glasgow; it is dated at "our manor of Inchmaryne, 18th May, 1451" (*Irving's History of Dumbartonshire*, p. 374). We know also that the Lennox family made extensive grants to the Monastery of Paisley, and this they may have been induced to do because some of their possessions bore the name of its patron saint; 3rd, Kilmaronock, on the shore of Lochlomond, according to one derivation, means the cell or church of St. Mirin (*Irving's History of Dumbartonshire*, p. 365); 4th, near Woodend, in the parish of Kilsyth, there is a well called St. Mirin's Well (*Stat. Act. of Scot.*, vol. 8, p. 147); 5th, in the parish of Kelton, in Kirkcudbrightshire, there is an old neglected churchyard with the remains of an ancient chapel called Kirkmirren (*Stat. Act. of Scot.*, vol. 4, p. 171); and 6th, in the parish of Coylton, in Ayrshire, is a hill called Knock Mirren.

In various instances St. Mirin is called Confessor; and this occurs most frequently in the older records. The charter granted by Robert III. in 1396 to the Abbot and Monks of Paisley, which is in the Town's charter chest, runs thus—"to God and the blessed Virgin Mary, and James the Apostle, and Saint Mirin the Confessor." Also, in a charter granted by James II., in 1451, he is named "Saint Mirin the Confessor;" and the same style is adopted in other charters and deeds of gift.

## CHAPTER III.

### THE FOUNDING OF THE MONASTERY.



THE old Celtic or Monastic Church of Scotland came to an end partly through internal decay and partly by external change. The internal decay began with the introduction of the lay element, which gradually encroached upon the ecclesiastic, and latterly completely absorbed it. This process was greatly aided and extended by the devastation wrought during the Danish invasions, which completely disorganised the Church by reducing its establishment and transferring its possessions into the hands of laymen. The external change began by the introduction of the religious orders of the Church of Rome, and was carried on by the foundation of great Monasteries as centres of the Romish power, whereby the decaying Culdee Church was entirely crushed or absorbed. The period when this change was mainly effected was during the reigns of Alexander I. and David I.; for it was during this period that the great and wealthy ecclesiastic establishments of Scotland were founded and endowed.

The donations of Alexander I. to the monastic institutions were very considerable. He gave extensive grants of land to the church of St. Andrews and the Monastery of Dunfermline. In 1123 he built and endowed a monastery on Inchcolm, an island in the Firth of Forth; and in 1124, he established at Scone a colony of monks whom he brought from England.

David I., however, was the most munificent in founding and endowing monastic buildings. In 1127 he converted the ancient Monastery of Culdees, at Dunkeld, into a Cathedral church, and founded the Bishoprics of Ross, Dunfermline, and Brechin. About the same time he translated the see of Mortlach to Old Aberdeen, and increased its revenues. In 1128 he founded an abbey of Canons at Holyrood, Edinburgh; in 1136, an abbey of the Cistercian order at Melrose; in 1140, an abbey of the Cistercian order at Newbattle upon the South Esk, in Lothian; in 1147, a priory at Lesmahagow, and an abbey of Canons at Cambuskenneth; in 1147, an abbey of Cistercians at Kinloss, in Moray; in 1150, an abbey of Præmonstrates at Dryburgh, near the junction of the Tweed and Leader; and an abbey of Canons-regular at Jedburgh.

He also brought Knights Templars and Knights of St. John of Jerusalem into Scotland, giving to the former a residence at Temple upon the South Esk, in Lothian, and to the latter a house at Torphichen, in the county of Linlithgow. In addition to all these,

he founded and endowed a convent of nuns at Berwick-upon-Tweed ; he converted the Monastery of Dunfermline into an abbey, and annexed to it the priory of Urquhart, in Moray.

This seeming extravagance of David I., in bestowing so much wealth upon ecclesiastical establishments, caused his successor, James I., to state that "he was a sair Sanct for the Crown." But David I. was a wise as well as a pious monarch ; and in founding those great monastic houses, he had ends to serve besides those of the Church and of religion. He no doubt intended they should become great centres of social and political influence, and should be a sure and powerful agency for promoting the civilisation and the welfare of his people.

Walter the High Steward of Scotland was undoubtedly influenced by similar motives when he founded and endowed the Monastery of Paisley. In several charters of the reign of David I., he is designated Walter the son of Alan ; and as owning the burgh lands of Renfrew, along with the lands of Paisley and other extensive possessions. David I. conferred on him the important office of High Steward of Scotland ; and his successor, Malcolm IV., confirmed this appointment, and made the office hereditary. At that time Walter assumed the surname of Stewart,<sup>1</sup> and this was continued by his descendants. While the High Steward resided at the castle on his lands at Renfrew, he made many gifts to the Abbeys of Melrose, Kelso, Dunfermline, and Kinloss, but his munificence in founding and endowing the Monastery of Paisley was his great achievement. The foundation charter, as recorded in the Abbey chartulary, was signed at Fotheringay Castle,<sup>2</sup> in Northamptonshire ; and although without a date, is believed to have been granted in 1163. The following is a copy of this important document :—

#### FOUNDATION CHARTER OF PAISLEY ABBEY.

"Know all present and to come that I, Walter, son of Alan, Steward of the King of Scotland, for the soul of King David, of King Henry, and of Earl Henry, and for the souls of all of my parents and benefactors, and for the salvation of the body and soul of King Malcolm and of myself, to the honour of God and by the power of his grace, shall establish a certain house of devotion on my lands of Paisley, according to the order of the brethren of Wenlock, that is according to the order of the monks of Clugny,<sup>3</sup> with the universal consent and assent of the Priory of Wenlock. And for forming that house I have received

<sup>1</sup> This name has been written in three different ways—Stewart, Steuart, and Stuart. The last was used by Queen Mary, in France ; the French alphabet having no letter "w."

<sup>2</sup> The spot where, four hundred and twenty-four years after, the beautiful but unfortunate Queen Mary, heiress to his house, was beheaded by order of her cousin, Queen Elizabeth.

<sup>3</sup> They were so called, as they first came from the Abbacy of Cluny in Burgundy, four leagues from Maçon, in France, to the Priory of Wenlock in Shropshire, and the patron saint was Milburga, grand-daughter of Penda, Saxon King of Mercia.

thirteen brethren from the house of Wenlock ; and who shall be preferred from among these thirteen to the rule of the foresaid house, shall be chosen through me and through my appointment ; and if it shall happen that the prior is deposed from his priorate, either from death or by criminally betraying his trust, he shall be deposed by me and by my appointment ; and he who shall succeed him in the priorate shall be chosen through me and through my appointment, and that from among the brethren of the house which I shall found, if there can be got therein a person of prudence and suitable for receiving such a dignity ; but if not, I shall choose for governing the house which I shall establish whoever I will from among the brethren of the said house of Wenlock, the prior himself excepted ; so as that house shall not be dependent in any way upon the house of Wenlock, except only as to recognition of this order. Which privileges for the use of that house which I shall found, the prior and convent of Wenlock shall obtain for me from the Abbot of the Monks of Clugny, and from the Prior of La Charitie, who shall confirm these privileges to religion in Paisley by their charters ; and for obtaining these privileges I shall give to the foresaid house of Wenlock, in perpetual alms, one full measure of land in my Burgh of Renfrew, and one fishing net for taking salmon in my waters, and six nets for catching herrings, and one boat. And these privileges shall be preserved uninjured between me and the brethren of Wenlock and others of the Clugniac order, and after my decease, between my heirs and the brethren foresaid present and to come. Before these witnesses,—Ingelram, chancellor of the King of Scotland ; the Abbot of Rievall, by name Ailred ; Simon, cellarer of Warden ; Richard, chaplain of the King of Scotland ; Simon, brother of Ingelram the chancellor ; Robert of Costentin ; Simon, brother of Walter the son of Alan. At Fotheringay.”

A few years afterwards, Walter the High Steward also granted a charter for endowment of the Monastery in the following terms :—

#### ENDOWMENT CHARTER OF PAISLEY MONASTERY.

“ Gift of the Churches of Ennerwic and Legerwode and the carucate of Hastinden, and all the churches in Stragrif.”

“ Walter the son of Alan, Steward of the King of Scotland, to all the sons of the Holy Mother Church greeting. Know that I have given and conceded, and by this charter have confirmed to God and Holy Mary, and to the church of Saint James,<sup>1</sup> and Saint Mirin,<sup>2</sup> and Saint Milburga,<sup>3</sup> of Passelet, and to the Prior and Monks of that place, serving God according to the order of Clugny, for the souls of King David, Earl Henry, and of my departed ancestors ; and for the salvation of my Lord King William, and David, his brother, and of myself and my wife, and my heirs in perpetual charity, and free from all temporal servitude, the church of Ennyrwic (Innerwick, Haddingtonshire), with all its belongings, and the whole mill, except a mark of silver in it which I have given to Radulph of Kent, and a carucate<sup>4</sup> of land between the sea and the church of Ennyrwic assigned to

<sup>1</sup> St. James was the patron saint of the Stewarts.      <sup>2</sup> St. Mirin was the patron saint of Paisley.      <sup>3</sup> St. Milburga was the patron saint of Wenloc.

<sup>4</sup> A carucate is the quantity of land which a pair of horses could fairly work in one year.

them for their support ; and the church of Legerdwode (Berwickshire) with all its belongings, and the carucate of land in Hastenden (Hassenden, Roxburghshire) which Walter the chaplain held by these marches by which he held it ; and the church of Ketkert (Cathcart) with all its belongings ; and all the churches of Stragrif (Strath Gryfe) with all their belongings, except the church of Inchinnan. Besides this I give, and by this charter confirm, to them a tenth penny of all the rents of my whole land, excepting Kyle. I wish and command that the said Monks should hold and possess the aforesaid as quietly, freely, and peacefully as any Abbey in the Kingdom of Scotland holds and possesses the charities on it. In presence of these witnesses : Richard, Bish. of Glasgow ; Robert, Abbot of Jedburgh ; Master Mark Saloman, deacon ; Alan, my son ; Baldwin de Bignes ; Robert de Montgumbri ; Robert de Costentin ; Robert the son of Fulbert ; Ewan the son of Dovenald, and many others."

In 1172, these charters were confirmed by a bull of Pope Alexander III. ; but it is probable that the Monastery was not erected, or at least was not fit for the reception of the monks, till some years later ; for when its founder retired from active life and assumed the monastic habit, he entered the Abbey of Melrose, spent there his latter days, and died there in 1177. His remains, however, were deposited within the Monastery at Paisley, which his munificence had so shortly before both founded and endowed.

## CHAPTER IV.

### THE HIGH STEWARDS OF SCOTLAND.



ALTER the High Steward of Scotland, founder of the Convent of Paisley, and his descendants, who held the same office, took an active and patriotic interest in the affairs of the Scottish nation; and when Robert, the seventh Steward, succeeded to the crown in 1371, that royal line of Stuarts began which is now represented in the gracious person of Queen Victoria. From their close connection with Paisley Abbey, it will be interesting to trace their history till they became a royal dynasty. Some historians state that the High Stewards of Scotland are descended from Banquo, thane of Lochaber; while others endeavour to show that Walter was of a Norman family, which came into Scotland after the Norman conquest, and that his father was Alan, who called himself the son of Flauid, and owned the barony of Oswestry, in Shropshire, which had been given to him by William the Conqueror. We incline, however, to the opinion of Lord Hailes on this point,—that “in the reign of King David I., before the middle of the twelfth century, the family of Stuarts was opulent and powerful. It may therefore have subsisted for many ages previous to that time, but when and what was its commencement, we cannot determine” (*Annals of Scotland*, vol. i., p. 458). The historians who hold the opinion that Walter was of Norman descent, state that he came to Scotland with King David I. about forty years before the founding of Paisley Monastery. We cannot perceive how he could have acquired, within that short period, so much wealth as to be able to endow Paisley Monastery, besides bestowing considerable grants on several other monastic institutions.

Walter, the founder of the Convent of Paisley, as already stated, assumed the monastic habit, and passed his latter days in the Abbey of Melrose, where he died in 1177.<sup>1</sup> His name appears as witness to many charters, as Walterius filius Alani; for instance, it appears in a charter by David I. in favour of the church of Glasgow, dated at Cadzow, and in other two charters granted by King David to St. Mungo's church at Glasgow. In several charters in which his name appears as a witness, and especially in two that were granted by Malcolm IV., which are now in the Scotch College at Paris, he is designated *Dapifer*. (Master of the King's household). He was interred in the church of his foundation at Paisley, which continued

<sup>1</sup> *Chronica de Melross*, 1177, obiit Walterus Filius Alani, Dapifer Regis Scotiæ, qui fundavit Pasleto, cujus beata anima vivit in Gloria.

to be the burying place of the Stuarts till they became kings of Scotland.

Alan, son and heir of Walter, succeeded his father as second High Steward of Scotland, and died in 1204. (Fordun's MS.) He was buried before the high altar at Paisley, and was succeeded in office by his son, Walter.

This Walter (third Steward), son of Alan, was appointed to the high office of Justiciary of Scotland in 1230; and after the death of King Alexander II.'s first Queen, on the 4th March, 1239, he was sent to France as ambassador, and there successfully negotiated the marriage of the Scottish King to Mary, daughter of Ingelram, Lord of Coucy. His numerous and valuable bequests to the Convent at Paisley, founded by his grandfather, will afterwards be described. He died in 1246, leaving several sons, and was buried in the abbey (*Chalmers's Caledonia*, vol. ii., p. 779).

Alexander, eldest son of the preceding Walter, succeeded his father as fourth High Steward of Scotland, and deservedly stood in great favour with King Alexander III. In 1255 he was one of his counsellors, and was also appointed one of the regents of the kingdom (*Dalrymple's Annals*, vol. i., p. 168). He was likewise a valiant soldier, and at the battle of Largs, on 2nd October, 1263, he commanded the Scottish army, and completely routed the invading forces led by Haco, King of Norway. In the same year Alexander III. granted to him the barony of Garlies in the Stewartry of Kirkcudbright, probably as a reward for his services. It was this High Steward who invaded and subjected the Isle of Man, and annexed it to the crown of Scotland. He died in 1283, in the 69th year of his age, and was buried at Paisley, within the foundation of his ancestor, to which he himself had been a noted benefactor.

James succeeded his father, Alexander, as fifth High Steward of Scotland, and at the death of Alexander III. in 1286, he was appointed one of the six regents during the infancy of Queen Margaret, the grand-daughter of that monarch. Unfortunately, this young Queen died at Orkney in 1290, when on her way to Scotland, and James, the High Steward, was retained as one of the governors of the kingdom. In 1291 he was one of the auditors on the part of Robert the Bruce in presence of Edward King of England; and in 1297 he was associated with Sir William Wallace in the struggles against English supremacy in Scotland. In 1302 he was one of the seven ambassadors sent to France to seek assistance from King Philip; and in 1309 he was one of the Scottish nobles who signed the spirited notice to that monarch recognising Robert Bruce's right to the crown. He died on 16th July, 1309, in the sixty-sixth year of his age, and was buried at Paisley. His son and heir, Walter, succeeded him as High Steward (*History of the Stewarts*, by Andrew Stewart, p. 16).

This Walter, the sixth High Steward, was born in 1293, and was therefore only twenty-one years of age when the battle of Bannockburn was fought. On that great day (24th June, 1314.) the Scottish



forces were formed into four divisions, and Bruce appointed the third one to be commanded by Walter the High Steward along with Sir James Douglas. In 1315 Bruce gave his daughter, Marjory, in marriage to this High Steward; but in the following year she died and left one son, who afterwards became King of Scotland. This death and birth on 2nd March, 1316, are said to have occurred in a very extraordinary manner. While Marjory Bruce was hunting on the lands of Knock, half-way between Paisley and Renfrew, she was thrown from her horse and killed. Being far advanced in pregnancy at the time, she was subjected to the Cæsarean operation and the life of the child was saved; but through misadventure one of his eyes was injured by the instrument of the operator. From this cause the future King Robert II. was called King Blear-eye or Blearie. Another account is that there were disturbances in the country at that time, and while Princess Marjory rode from Renfrew towards Paisley, intending to take refuge in the convent there, she was thrown from her horse and died soon afterwards. In confirmation of the tradition—for it is only a tradition—it is well known that an octagonal stone, ten feet high, but without any inscription, was erected on the spot where Lady Marjory was killed. This stone pillar, called “Queen Blearie’s cross (although she never was a queen), remained there till the middle of last century, when it was taken down and used, it is alleged, in the building of an adjoining farm steading. Marjory Bruce was buried at Paisley, and a tomb was erected there to her memory, which will be referred to more fully hereafter.<sup>1</sup>

At a parliament held at Scone, on 3rd December, 1318, it was enacted in the presence of King Robert the Bruce, that in the event of his death without male issue, Robert, the son of Marjory Bruce and Walter the High Steward, should succeed to the throne.

This Walter was one of the leaders of the Scottish army that besieged and captured Berwick in 1318 (*Crawford’s History of the Stewarts*, p. 14); and in various other engagements he displayed the highest skill and valour. He died in 1326, aged thirty-three years, and was succeeded by his son, Robert.

King Robert the Bruce died on 7th June, 1329, and the right of

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<sup>1</sup> In November, 1869, when digging some foundations of a building, near the mound where Queen Blearie met her death, twelve gold nobles of the reign of Edward III. of England were found. Probably they had been hid there during troublous times. Two of them were in beautiful condition; and one of the best had on the obverse the legend,—Edward. Dei. Gratia. Rex. Angl. Z. Franc. D. Hyb. The other figure is the king armed and crowned, standing in a ship that has a streamer at the mast head, with a St. George’s cross; in his right hand a sword, and in his left a spade shield, bearing the arms of England and France quartered. On the reverse there is the legend,—Ich. Aotem. Francieur. P. Medium. Illorvm. Iba., with a cross in a tressure of eight arches with *fleur de lis* and the lion of England under a crown. In the centre is the letter E. As no coin of a later date was among them, they had probably been hid there during the reign of Edward III. (1327–1377) or of Richard II. The first gold coinage in England was struck in the reign of Edward III.

succession devolved upon his son, who was then only six years of age. During the regency of the young king, Scotland was frequently and seriously engaged in unsuccessful wars with England, but the crowning defeat was at the battle of Halidon hill. The second division of the Scottish army, according to *Stewart's History of the Stewarts*, was on that day led by Robert, the High Steward of Scotland, then only sixteen years of age. After this disaster the young king was taken to France for safety, and the High Steward concealed himself in the island of Bute. At Newcastle on Tyne, in 1334, Baliol, by a solemn instrument, surrendered a great part of the Scottish kingdom to Edward III., and soon after the whole estates of Robert, the High Steward, were conferred upon David Hastings, the Duke of Athole. In the same year, the High Steward, assisted by others, secured many of the strongholds in the kingdom, and the Scots acknowledged him and John, Earl of Moray, as Regents under King David. Many severe contests with the English followed, and Robert became commander of the Scottish forces on the death of Sir Andrew Moray of Bothwell. He captured the garrisons of Perth and Stirling castles; and after dislodging the enemy from all the strongholds north of the Firth of Forth, he made a progress through Scotland, administering justice, redressing grievances, and establishing good order. In 1341 David II. returned from his exile in France. At the battle of Neville's Cross, near Durham, on 17th October, 1346, the centre division was commanded by King David II., and the left by Robert the Steward and the Earl of March. The Scotch army was vanquished, and the king was made prisoner and taken to the Tower of London. Robert the Steward most disinterestedly exerted himself to recover his sovereign from captivity, but did not succeed till a period of eleven years had elapsed. The Scotch representatives, at Newcastle, in July, 1354, agreed to pay a ransom of 100,000 pounds, equivalent to the sum of 12,000 pounds of modern money, to be paid in yearly instalments of £4000, and gave twenty young men of quality as hostages, till the money should be paid (*Tytler's History of Scotland*). Among these was the eldest son of the Steward. King David II. died in the Castle of Edinburgh, on 22nd February, 1370, in the forty-seventh year of his age, and the forty-second of his reign. Upon his death, the Steward of Scotland was, in accordance with the settlement of Robert the Bruce and several Acts of Parliament, declared heir to the crown of Scotland. His title of King Robert II. was acknowledged in the most solemn and most cordial manner, at his coronation at Scone, on 26th March, 1371. It was at the same time declared that his eldest son, John, if he survived his father, should become King of Scotland. Thus the line of hereditary High Stewards of Scotland became that famous Stewart line of Scottish kings which, within three centuries, claimed the proud distinction of sovereignty over England, Wales, Scotland, and Ireland. This came about in 1390, when Robert II. died, and his son, John, was crowned king under the more auspicious title of Robert III.

## CHAPTER V.

### THE PRIORS.



THE thirteen monks referred to in Walter Fitz Alan's charter, took up their abode at first in Renfrew. Thus the list of grants in the first foundation charter includes "the land where the monks first dwelt." But it is not exactly known when the building of the convent at Paisley was commenced, nor when it was completed, nor at what period the monks began to occupy it. The first prior, however, was named

#### OSBERT.

His name is referred to at page 408 of the printed register or chartulary of the Abbey, under date 11th April, 1172, in a deed of confirmation by Pope Alexander III., regarding churches and lands. The second and last prior was

#### ROGER.

This we learn from the following incident in the early history of the Abbey. Robert Croc, one of the vassals of the first Stuart, founded a hospital for infirm men, about 1180, at the place where he lived, to which he had given the name of Crocs-ton or Croocs-town; afterwards called Cruickston. This hospital he endowed; then he built a chapel, and endowed the chaplaincy for the performance of divine service for behoof of those in the hospital. Prior Roger and monks granted a license to Robert Croc and Henry de Nes, friends of the convent, to have private chapels for the celebration of divine service; but the oblations received at these chapels were to be delivered to the mother church of Paisley (*Abbey Chartulary*, p. 77, 78).

"Nigellus, Abbas de Kilwinning, is witness to a charter of Walter the second Steward of Scotland, dated 1210, granting to Paisley his lands lying betwixt Hauld Patrick and Espadare. The same is witness to a charter Herberti Decani et Capituli Glasgow, confirming to Passelet several churches granted thereto by Florentius Electus, Glasgow" (*Ayr and Wigton Archæological Collections*, vol. i., p. 117).

"The Abbot of Kilwinning being appointed judge by the Pope of the debate betwixt Paisley and Malmor Hobelau, perpetual Vicar of Kyllinan, sub-delegats Richard de Lanark subdecanus Ecclesiæ, Glasgow, and Robertus de Edinburgh Ejusdem Ecclesiæ canonicus, who adjudg'd to Paisley numatam Terræ de Kylma apud Kenlochgilp; Et Capellam Beatæ Mariæ in eadam terra 1268. Which

made the subject of their contestations" (*Ayr and Wigton Archaeological Collections*, vol. i., p. 118).

Prior Roger and the monks, by a charter granted between 1223 and 1238, resigned to the second Walter the island near the town of Renfrew, afterwards called the "King's Inch"; and in the early part of the thirteenth century, the chapter of Glasgow acquired the church of Dalziel as a common church, from the Abbey of Paisley (*Sketches of Early Scotch History*, by Cosmo Innes, p. 39).

The lands lying on both sides of St. Mirin's Burn, and extending from Causeyside to Lady Lane, known at present as the Priors-croft, were no doubt cultivated under the direction of the priors, and, being the croft land connected with the monastery, received their special attention. And whether through their influence or otherwise, certainly during the period of their government, many important and valuable grants were made to their institution.<sup>1</sup> Gifts were received from Eschina, the wife of Walter the founder; from Alan, the son of Walter; from Walter the third Steward; from Walter Hose; from Peter, the son of Fulbert; from William de Hurtford, and other vassals of the Stewards; from King William; from King Henry; from the son of Anselm. And in Dumbartonshire the priors and monks obtained extensive properties from Maldowen, Earl of Lennox, and his three brothers, Angelic, Havel, and Dufgal. The convent also acquired several churches, with some lands and revenues in Argyleshire, from the Lord of the Isles; and from his wife Foma, the tenth of all their goods; for which grants they obtained the privilege of being a brother and sister of the order. Dovenald, the son of Reginald, granted to the monks eight cows, and from every house on his lands one penny yearly. Angus the son of Dövenald granted to the convent half a merk of silver from his own house, and one penny from each house on his estate.<sup>2</sup> Angus also granted to the monks the church of Kilkeran in Kintyre. Duncan, the son of Ferchard, and Lœmman, the son of Malcolm, granted the church of Kilfinan in Cowal; also the numata of land of Kilmarie on Lochgilp, with St. Mary's Chapel on the same land; also three half numatas of land at Kilmun, with the fishings. Dufgal, the son of Fyfin, granted the church of Kilcolmonel in Knapdale, and the chapel of St. Columba, near his castle of Schepinche. Dovenald Macgilchrist of Tarbert granted the privilege of cutting all kinds of wood.

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<sup>1</sup> It is unnecessary to describe these grants minutely here; they are included in the complete list of the possessions of the Monastery in 1265, to be given hereafter.

<sup>2</sup> It was in imitation of the hearth tax called Peter's Pence, or Romfeoh, in Saxon England.—Cosmo Innes's *Sketches of Early Scotch History*, p. 172.

## CHAPTER VI.

### THE ABBOTS.



THROUGH the influence of King Alexander II. with Pope Honorius III., the Monastery in 1220 was raised to the rank of an Abbacy, and the monks were authorised to elect an abbot as their superior.

#### WILLIAM, 1225-1272.

William, whose name appears in the Abbey chartulary on thirteen different occasions, was the first abbot. He is witness in an agreement, dated 1225, with Hugh, son of Reginald, as to the lands of Auchenloss (Houston—that is, Hugh's town). In 1235 he is witness to another agreement, dated at Blackhall, between the Earl of Lennox and Gilbert, the son of Samuel, regarding the lands of Monachkeneran. Walter the third Steward resided at Blackhall.

The abbot was under the necessity of raising legal proceedings against Gilbert, son of Samuel of Renfrew, to recover the lands of Monachkeneran, belonging to the church of Kilpatrick, of which he had taken possession. The Abbot obtained a commission from the Pope to three persons, the Deans of Carrick and Cunningham, and the Master of the Schools of Ayr, to make enquiry into this matter. In 1233 the trial commenced, and the Papal Commission sat first at Irvine, and afterwards in the Parish Church at Ayr, to suit the convenience of the Commissioners. The Abbot and monks appeared for their interest, and led proof at great length to the effect that the lands of Monachkeneran belonged to the church of Kilpatrick, and that Gilbert should be ejected therefrom. Gilbert did not appear. At the conclusion of the trial, the Commissioners reported to the Bishop of Glasgow that the Abbot had satisfactorily proved his case, and they had adjudged to the convent the disputed land, and condemned Gilbert to pay £30 of expenses. They further enjoined the Bishop to put their sentence into execution, and compel obedience by Church censure. As Gilbert, however, paid no attention to the sentence, the Pope's delegates supplicated King Alexander II. to extend the secular arm against him, until the sentence was obeyed; but with what success we do not know. Cosmo Innes says, regarding this case, "It is the earliest I know which consists of a definite and carefully recorded declaration, and of evidence given by a large number of witnesses, strictly confined to its proof with a relevancy worthy of a more advanced age" (*Scotch Legal Antiquities*, p. 221).

## STEPHEN, 1272-1296.

Stephen succeeded William as Abbot about 1272; for a charter is granted him in that year by Thomas de Fulton and Matilda, his spouse, of their lands of Fulton.

The following confirmation by Pope Clement IV. in 1265 is authentic, and describes so minutely the extensive and valuable possessions of the Monastery at that time, that, notwithstanding its great length, it cannot be omitted. The information it supplies is most important, and gives the best idea possible of the enormous wealth of this institution:—

“CLEMENTS BISHOP, servant of the servants of God, to his beloved sons, the Abbot of the Monastery of Paisley, and St. Mirin, Confessor of Paisley, and the brethren there, and in all time coming, following the Monastic life.

“It is proper that the Apostolic protection be given to those choosing a religious life, lest, perchance, any indiscretion either draw them off from their purpose, or—which heaven forbid—impair the strength of their sacred vows. Wherefore beloved sons in the Lord, we mercifully assent to your just demands, and secure the Monastery of St. James the Apostle and St. Mirin the Confessor of Paisley, in the diocese of Glasgow, in which you are vowed to divine obedience under the protection of St. Peter, and our own, and fortify this ordinance by the present writing. In the first place, we ordain that the Monastic order which, it is known, was instituted in that Monastery according to God, the rule of St. Benedict, and of the Cluniac brethren, be observed there inviolably in all time coming. Moreover, let whatever property and whatever goods the said Monastery may at present justly and canonically possess, or can in future acquire by the concession of Popes, the bounty of Kings or Princes, the oblation of the faithful, or in other just methods, by the favour of God, remain sure and inalienable to you and to your successors, of which things we have reckoned the following worthy of express mention:—The place in which the said Monastery is situated, with all its pertinents, and the chapel of Lochwynoc, with its pertinents; the churches of Innerwyc, of Lygadwod, of Katcart, of Rughglen, of Curmanoc, of Polloc, of Merness, of Neilston, of Kylberhan, of Hestwood, of Howston, of Kylhelan, of Harskyn, of Kylmacolm, of Innerkyp, of Largyss, of Prestwiburgh, of the other (in the Monks) Prestwic, of Cragyn, of Turneberry, of Dundonald, of Schanher, of Haucynlec, of Kylpatrik, of Neyt (Roseneath), of Kyllynan, of Kylkeran, of St. Colmanel, of Scybinche, with chapels, lands, and pertinents; the chapels of Kilmor at Kenlochgilpe, with its pertinents; and the land which Duncan, son of Ferchard, and Lamman, his cousin gave to the Monastery there; and that whole land lying on both sides of the Kert, as the late Walter Fitz-Alan, Steward of the King of Scotland, founder of the Monastery himself bestowed it; and the carucate of land which formerly Grimketil held, and which is now Arkylliston, and the carucate of land which they possessed between the Kert and Grif, which is now called the Island; and the whole land of Drumloy and Swynschawis, and the Graynis, which is now called Drumgrane, and the whole land of Hakhyncog of Dalmulyn, and the land which they had in the manor of Polloc; and the whole land of Drepss, which the late William, son of Maduse, held at ferm of the Monastery; and a carucate of land at

Huntely which the late King William of Scotland excambed with lands which they had in the manor of Hastanisden ; and the carucate of land which the late Eschena de Molla bestowed on them in that place, and the fishing which they had upon the water of Clude between Perthec and the island which is commonly called the Island of Renfrw, and an annual of half a merk of silver from the ferm of the burgh of Renfrw, and the Mill which they had in the tenement of that burgh, with the water courses and all its pertinents, and a plenary loft in the town of Renfrw, and one net for salmon in the River Clude at Renfrw, and the land which they possessed near their Mill, and the lands of Hyllington and Castleside, and the whole Mill of Innerwyc, with the water courses and all the pertinents ; and the whole lands of Prestwic which is now called Monkstoun, and the land of Moinabroc, and the land of Cnoc, and the Mill of Paisley with its sequel which they held by the gift of their founder, and half the fishing at the issue of Lochwinoc, with that liberty of fishing in the lake itself, which Walter the founder granted ; and the whole land of Penuld which is called Fulton, as Henry de St. Martin, with the consent of his overlord, conferred it ; and the land situated between the Mach and Caldouer, and that part of the land where the Mill of Paisley is situated, which Walter the Steward conceded by certain boundaries ; and the land beyond Kert, between the Espedar and Aldpatrick, as the said Steward gave it, with all their liberties and easements in the forests of Paisley and the Seneschathir ; and the land at Carnebro which they had from the gift of the late Uctred, son of Paganus ; and the land at the Orde which the late Walter called Murdhac, bestowed on the Monastery ; and the annual rent of a chalder of wheat which they received from the late Patrick, Earl of Dunbar ; and the annual rent of a chalder of wheat and half a mark of silver which they possessed at Cadiou by the gift of Robert de Loundoniis, brother of the late King of Scotland ; and an annual mark of silver from Kelbride by the gift of the late Philip de Valoinis, and by the gift of the late Earl of Maldoven of Lennox, and that fishing upon the water of Lewyn which is called Linbren, with the land between it and the highway leading to Dumbarton ; and the lands which they had in the county of Lennox which are commonly called Linbren, with the land between it and the highway leading to Dumberton ; and the lands which they had in the county of Lennox, which are commonly called Coupmanach, Edinbernan, Bacchan, Finbelach, Cragbrectalach, Druncerene, Dallenneach, Drumtocher, Drumteyglunan, Drumdeynains, Cultbwy, and Reynfod ; and the land which they had in the place called Monachkenran, with its pertinents ; and the land which Thomas the son of Tankard conferred at Moydirual ; and the land called Garyn received from the late Rodulfus de Cler ; and the whole land of Crosraguel and Suthelban by the gift of Duncan, Earl of Karric ; and two chalders of meal received from Alexander, the patron of their Monastery, in exchange for the multure of the Rass ; and an annual rent of two marks of silver for the Mill of Thornton, with lands, vineyards, woods, customs, and pastures, thickets and open grounds, water, mills, roads, and pathways, and all other liberties and immunities. Let no one presume to demand or extort from you tithes of your newly reclaimed lands which you cultivate with your own hands or at your own charges, of which no one has hitherto received tithes, nor from your animals' food. It shall be lawful also for you to receive as converts, free and unfettered, clerical or lay, persons fleeing from the world, and to retain them without any

contradiction. However, we forbid any of your brethren, after making his profession in your Monastery, to depart thence without leave of his Abbot, unless he joins a stricter order. But let no one dare to detain a person departing without authority of your common letters. It shall also be lawful for you when a general interdict is laid on the land, provided that you yourselves do not give cause of interdict, to perform Divine services with shut doors, and having excluded excommunicated and interdicted persons, but with suppressed voice and without ringing of bells. You will receive also chrism, holy oil, consecration of your altars and churches, the ordination of priests for administering rites, from the Bishop of the diocese, if he is Catholic and has the favour and communion of the Holy Roman See, and is willing honestly to give them to you. We forbid anyone to dare to build chapel or oratory within the bounds of your parishes without your consent and that of the Bishop of the diocese, reserving the privileges of the Roman Pontiffs. We prohibit entirely to be made against you all new and unjust exactions by archbishops, bishops, archdeacons, deans, and all ecclesiastical or secular persons. We decree also the burial of those who, in their devotion, or by their last will, have desired to be buried there, unless they are interdicted or excommunicated or publick usurers, saving the just rights of those churches by whom the bodies of the dead are claimed. You are also permitted, by our authority, to recall to the use of the churches to whom they belong, the tythes and possessions pertaining to your churches which are detained by laymen, and to redeem and lawfully to free them from their hands. And when you, Abbot of this place, or any of your successors go away, no one shall be placed there by cunning or by violence except by consent of the majority of the brethren, or wiser part, according as the election is provided by God and the rules of St. Benedict. We, wishing with paternal solicitude for the future to provide also for your peace and tranquility, prohibit by Apostolic authority, within the enclosures of your places or granges, all rapine or theft, fire-raising, blood-shedding, rash seizure or slaying of men, or exercise of violence. Moreover, we confirm all the liberties and immunities made to your Monasteries by our predecessors the Roman Pontiffs; also liberties and exemptions from secular exactions granted you for good reason by Kings or Princes, or by others of the faithful, and we fortify this privilege by this writing. We therefore decree that it shall not be lawful for anyone soever rashly to disturb the said Monastery, or to take away any of its possessions, or to retain them when taken away, to diminish them, or to annoy it by any vexatious arts; but that all things which have been granted for any future purpose whatsoever shall be preserved entire for the discipline and maintenance of its inmates, reserving the authority of the Holy See and the Bishop of the diocese. If therefore, in future, any secular or ecclesiastical person, knowing this writ of our constitution, shall attempt rashly to contravene it, let him, after being twice or thrice admonished (unless he shall atone for his fault by a suitable satisfaction), be deprived of the dignity of his power and honour; and let him know that he stands charged by Divine justice with the iniquity so committed; and let him be cut off from the most sacred Body and Blood of our God and Redeemer, the Lord Jesus Christ, and let him lie under His severe vengeance at the last judgement. But on all who shall preserve for the said place its rights, let the peace of our Lord Jesus Christ rest, so that here they may receive the fruit of their good deeds, and obtain at the hands of the Righteous Judge the rewards of eternal peace. Amen."



## WALTER, 1296-1312.

Walter succeeded Stephen as Abbot about 1296. The Monastery and its possessions suffered severely during the wars which were waged at that time between Scotland and England, and the contentions of the competitors for the throne of Scotland. The monks and their people were severely oppressed and their property was much injured. Of Abbot Walter, however, we know but little. His name is found in the list of those who, in 1296, made submission to Edward I., King of England, and he was present in Queen Margaret's Parliament at Briggenham.

James the Lord High Steward at his death, in 1294, did not leave any land to the Abbot and monks. All he did was to confirm the gifts of his ancestors, and to give to them the church of Largs. But along therewith he gave them power of travelling through his whole forest within the barony of Renfrew; of quarrying both building stones and limestone for burning, whether at Blackhall, within the said forest, or elsewhere; of digging coal for the use of their Monastery, its granges, smithies, and brew-houses; of making charcoal of dead wood, and of cutting turf for covering in the charcoal; greenwood for their Monastery and grange buildings within the barony, and for all operations of agriculture and fishery; and dead wood for fuel without restriction, saving always his park and preserved forest. He gave them a right of carriage for all these necessities through the forest, whether on wains, or on oxen, or horses, except through his manors, orchards, gardens, corn ground, and preserved forest, which land is described by its marches, "as the Rattan burn falls into Laveran, and ascending by the Laveran to the Black burn, and by the Black burn ascending to a certain ditch between Lochleboside and the Cockplays, and by that ditch going up to the Loch of Lochlebo, and by the said Loch westward to the marches of Caldwell, and by the marches of Caldwell northward ascending by a certain ditch on the west of Curmelcolm between the Langsan and Dangelmore, and from that ditch across the moss to the head of the Auldpatrick, and descending that stream to the march of Stanley, and by the march of Stanley descending between Stanley and the Cockplays to the Rattan burn, and so by Rattan burn to Laveran." These boundaries comprehended apparently a district in the west of Neilston Parish, with a small part to the south of Paisley. The ways by which the monks and their servants were allowed to pass were the roads of Arlaw, Conwaran, the Rass, and Stockbrig, and the customary tracks of the husbandmen. They were allowed to go armed with swords, bows and arrows, and other necessary weapons, and to lead with them greyhounds and other dogs; but if they passed through the preserved forest, they must lead their hounds in the leash and unstring their bows. They had a right to hunt and hawk within their own land, and of fishing in all the streams of the forest, and in the whole rivers of Cart-Paisley, and Cart-Lochwinnoch, below the yard of

Auchindonnan ; but the Steward reserved to himself birds of game, hawk, and falcon. The High Steward gave the monks the right of watercourses for their mills from the water of Espedare, both within and without his park of Blackhall, on condition of being allowed the use of their mills for his own corn at his own expense (*Monasticon*, by Dr. Gordon, vol. iii., p. 557).

Sir William Wallace, the Scottish patriot, whose heroic character is so well known, came forward in Walter's time as the avenger of Scottish wrongs and the defender of her rights. Some authors state that as the knight of Elderslie's father lived only a short distance from the Monastery, he must have received his education there. But this supposition we think is a mistake, for nearly all his early biographers state that he was educated in Stirlingshire, where in his youth he resided with his uncle. Undoubtedly, however, while visiting his father's house at Elderslie, he would frequently be a visitor at the venerable Abbey.

At an early period of the war that prevailed at the end of the thirteenth century and beginning of the fourteenth, the Abbot and monks obtained from Pope Boniface a bull prohibiting all persons from invading or injuring the lands and possessions belonging to the Monastery (*Abbey Chartulary*, No. 150). But this did not protect them ; for in 1307 the English, under Aymer de Valence, burned the Monastery and destroyed much of its surroundings.

At a Parliament held at Berwick at the end of the thirteenth century, Walter the Abbot of Paisley, along with many others, made oath that they would be true and loyal, and keep faith and act legally, to the King of England and to his heirs ; and that they would never bear arms for any one, or give advice or aid, against him or his heirs in any case which could happen.

It was during this Abbot's reign that the name of Milburga, the English Saint, patroness of Wenlock, mentioned in the foundation charter, ceased to be used in the charters and deeds of the Convent of Paisley.

After Robert the Bruce stabbed the Red Comyn in the church of the Franciscan Friars at Dumfries, his conscience sorely troubled him on account of the deed. In his distress he applied for pardon to Pope Clement V., who took pity on him ; agreed to grant absolution, and sent a commission to the Abbot of Paisley to carry the concession into effect. The commission states that Robert the Bruce, "layman of Carrick, being inspired by the Devil, slew John and Robert Comyn, knights, who provoked him very much, in the church of the Minorite brothers of Dumfries." The commission further requires the Abbot after "Robert and his accomplices have made proper satisfaction to that church and done salutary penances, to absolve him and them from the excommunication which they had incurred."

#### ROGER, 1312-1327.

Roger was the Abbot who succeeded Walter about 1312. Not

much is known of him, and his name seldom appears in the Abbey chartulary. Indeed, almost the only case is in connection with a controversy which arose in 1313 between the monks and John Bride, a burges of Renfrew, who had been annoying them, and this case is referred to but briefly (*Abbey Chartulary*, p. 376).

It was during Roger's Abbacy that the death of Marjory Bruce, already noted, took place. The High Steward, her husband, had prayers offered in the Monastery for the repose of her soul; and as he says, "inspired by love and fear for the salvation of my Marjorie, formerly my wife, and for the salvation of my ancestors and of all the faithful departed" (*Abbey Chartulary*, p. 237). He gave to the Monastery the church of Largs, in Ayrshire, along with the tithes and possessions of every kind belonging thereto.<sup>1</sup>

#### JOHN, 1327-1346.

John succeeded Abbot Roger about 1327. To aid the Monastery in its impoverished state Brother Andrew of Argyle gave to the Abbot and monks the tithes and dues of the parishes of Kilfinan, Kilkeran, and Kilcolmduel. Bishop John Lindsay of Glasgow also granted to the Monastery the chapel of Cumbrae, with the whole of the dues belonging to it (*Abbey Chartulary*, pp. 239, 241, 242). Earl Malcolm of Lennox in 1330 also secured to the Monastery the possessions of Monachkeneran Baskan, with all their rites, churches, and fishings, regarding which there had been during a long period many troublesome and costly contentions (*Abbey Chartulary*, p. 205). These lands, however, were subjected to some burdens due to the crown and to the Constable of Tarbet (*Exchequer Rolls of Scotland*, vol i., pp. 52, 129). The Earl at the same time gave the Abbot and monks power to hold courts; but when any one was condemned to death, he reserved the power of hanging such a one at his own gallows.

Although the buildings of the Monastery, according to every account, were almost in ruins, and the condition of the monks greatly impoverished, Abbot John was nevertheless sufficiently ambitious to have his own position exalted. In answer to a petition from him in 1327, Pope Benedict XI. permitted him and his successors to have the honour of wearing the mitre, ring, and other pontificals (*Abbey Chartulary*, p. 429).

#### JAMES, 1346-1361.

James succeeded Abbot John about 1346. Robert the Steward, born on 2nd March, 1316, of the marriage between Walter the Steward and Marjory, daughter of King Robert de Bruce, succeeded

<sup>1</sup> "While the Bishop of Glasgow was residing (about 1322) at his manor of the lake *manorium de lacu*, no doubt the house at what is now called the Bishop's Loch, his seal had been lost by Robert del Barkour near the chapel of St. Mary of Dumbreton, and found and restored to him by James of Irwyn, a monk of Paselet."—M'George's *Armorial Insignia of Glasgowa*, p. 26.

to the estates and possessions of the Stewards of Scotland in 1326, upon the death of his father, Walter; and on the death of his uncle, King David de Bruce, son of King Robert I., inherited the crown of Scotland, 26th March, 1371. He confirmed all the grants made to the Monastery by his ancestors, but gave no additional ones.

In 1361 the Abbot and Convent had a serious dispute with David Martin, Bishop of Argyle, the successor to Brother Andrew, who alleged that the churches of St. Queran, St. Finan, and St. Colmanell were not kept in proper repair, and therefore took possession of the revenues. After much discussion the matter was compromised.

#### JOHN, 1361-1384.

Abbot John was elected by the monks, successor to Abbot James about 1361. The Abbot was present at the Parliament held at Perth in 1364 to decide as to paying to England the ransom of King David II.

Crosraguel Abbey, about two miles from the village of Maybole, in Ayrshire, was founded by Duncan, First Earl of Carrick, who died about 1240. It was dedicated to the Virgin Mary, constituted a dependency of Paisley Monastery, and filled with monks from that establishment; but a difference of opinion soon arose between the two institutions. Duncan had granted to the Abbot and monks at Paisley several churches and some lands in Carrick, upon the condition that they should establish in that county a Monastery of their order; but as they failed to do this, he founded the Abbey of Crosraguel for Cluniac monks, and transferred to it the churches and lands which he had granted conditionally to Paisley Monastery. The Abbot and monks of Paisley considered the endowment to be for themselves and for the establishment only of an oratory or separate cell. After a controversy which continued for some time, the Bishop of Glasgow, to whom the matter in dispute was referred, decided that the Abbot and monks of Crosraguel should be independent, and subject only to the right of an annual visitation on the part of the Abbot of Paisley; he further appointed that the lands held by Paisley Abbey in Carrick should belong to Crosraguel Abbey, but should pay to Paisley ten silver merks sterling, yearly (*Abbey Chartulary*, No. 74). Abbot John, in his visitation to Crosraguel in 1370, found many defects in the management of its affairs, and summoned the Abbot and monks to appear before him. The Abbot, attended by his monks, appeared on the day cited and resigned his powers into the hands of the Abbot of Paisley. He gave as his reason for doing so that, in consequence of his age and bodily infirmities, he was unable to attend to either the temporal or spiritual interests of the establishment. He was then relieved of his office and its duties, and the monks were required to fix a day for the election of another Abbot (*Abbey Chartulary*, p. 425).

While Abbot John and the monks managed the affairs of Paisley

Monastery with great ability, they had a very serious disagreement with Sir William More of Abercorn. The Monastery, at a former period, came under obligation to pay forty merks annually to the English house of Sempringham; but the predecessors of the Abbot objected to pay the money. The canons of Sempringham, for some consideration, transferred their rights to Reginald More, who was succeeded by his son, Sir William More of Abercorn, who, before matters were finally disposed of, plundered the lands of the Monastery and violently entered the Abbey itself. John, the High Steward of Scotland, and other friends of the Convent, interfered and got the whole affair settled by the Convent becoming bound to pay three hundred merks, in three equal instalments, in lieu of the annual payment of forty merks.

In the *Exchequer Rolls of Scotland* (vol. ii., p. 394), we find King Robert II. bestowing a gift of  $14\frac{1}{2}$  upon Alexander of Stirling, a monk of Paisley. The same King, in 1380, erected all the lands of Lennox into a barony, the Abbot and monks being bound to offer prayers for the King, and to pay five chalders of oatmeal to the watchman of the Castle of Dumbarton.

#### JOHN DE LITHGOW, 1384-1433.

John de Lithgow succeeded John as Abbot about 1384, and his name is recorded eight times in the Abbey Chartulary. He held the Abbacy for upwards of half-a-century, and many stirring national events occurred during that long period. Shortly after his appointment he was summoned by the Bishop of Glasgow to be confirmed by him; but the Abbot declined, alleging that the Bishop possessed no such jurisdiction. In 1385, John of Auchinleck ill-used one of the monks belonging to the Monastery, and was sentenced to pay a fine of 20/- yearly during his lifetime.

On the 13th of May, 1390, King Robert II. died in Dundonald Castle, Ayrshire, and was interred at Scone, though his first wife, Elizabeth More, and Euphemia Ross his Queen, were buried in the Convent of Paisley.

King Robert III. ascended the throne on 14th August, 1390, and in 1396 he erected all the lands of the Monastery into a free barony of regality. The Charter, in an abridged form, is as follows:—

“Charter of Confirmation by Robert III., King of Scotland, in favor of the Abbot and Monks of Paisley.

“For the salvation of his own soul, and for the salvation of the souls of his Ancestors and successors, Kings and Stewards of Scotland. To God and the blessed Virgin Mary, and James the Apostle and St. Mirin the Confessor. Also to the Abbot and monks of Paisley now and to come, all and whole their lands, rents, and possessions in the Barony of Renfrew, situated within the county of Lanark. Also all their lands, rents, and possessions in the Barony of Kyle, Stewart and Shire of Ayr, and their five merk lands of Mole and Huntlaw in the land of Hassenden, within the shire of Roxburgh; and their lands of Orde, within the shire of Peebles, in one entire and free Barony, and in pure and per-

petual Regality. To be held by the said Religieux and their successors for ever of the King and his heirs, the said lands and pertinents, with Courts and power of holding Courts, &c., outfang infang. All other proprietors of Regalities, &c., are prohibited from interfering with the Jurisdiction of the Granters; the said Religieux offering up prayers for the Granters and their successors.

“ Witnesses. Walter, Bishop of St. Andrews; Mathew, Bishop of Glasgow; Robert, Earl of Fife and Monteith, the King’s brother; Archibald, Earl of Douglas; Lord Galloway; Mr. Duncan Petit, Archdeacon of Glasgow, the Chancellor; James Douglas; Lord Dalkeith, and Thomas Erskine, Knight.

“ Dated at Linlithgow, the 5th April, in the 6th year of the King’s Reign.”

This charter is the oldest among the valuable and ancient papers in the archives of the Burgh of Paisley, and although nearly 500 years have passed since it was executed, it is in excellent preservation.

At this period Hugh Boyle granted to the Monastery half a stone of wax at the feast of Saint Mirin. In 1403 Sir Hugh Wallace a descendant of the patriot, and one of the esquires, gave, with consent of his brother, the thirteen merk land of Thornlie, lying within the barony of Renfrew, for the safety of Robert King of the Scots, of good memory deceased, and the souls of his ancestors; and for the safety of our Lord the King, and of all his successors; and for the safety of the donator’s own soul, and all his ancestors and successors; and for the glory of God, the Virgin, St. Mirin, St. James of Passelet, and for the monks there. The confirmation of these grants was executed by the King at Rothesay, three years before his death. The charter is written by Robert Duke of Albany, and James Douglas (*Abbey Chartulary*, p. 79).

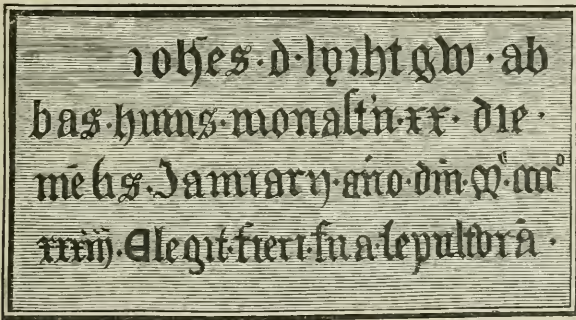
King Robert III. died at Rothesay, 18th March, 1405, and his body was laid in front of the high altar in the Abbey Church of Paisley. It is not known whether his funeral ceremonies were costly and pompous or not, but a sum of 40s. for white wax was paid eighteen years later by James I. to the Abbot of Paisley for performing his obsequies (*Exchequer Rolls of Scotland*, vol. iv., p. 391).

Abbot Lithgow in his old age had, it appears, first, William de Chisholme as a colleague, who received his appointment about 1408. His name appears in 1414 in an indenture between the Burgesses of Renfrew and himself, the Abbot, and the convent of Paisley, concerning some land and mill of Renfrew, near the chapel of St. Mary at Renfrew.<sup>1</sup> He was one of the monks of the Monas-

<sup>1</sup> This indenture, dated Thursday, 1st May, 1414, entered into between Mr. William Chisholme, Abbot of Paisley and the Convent thereof, on the one part, and the Burgesses of Renfrew on the other part, is as follows:—The Abbot and Convent “of their free will have assigned and in feu farm let to the said Burgesses and Community and their successors for ever that their mill of Renfrew situated near the chapel of the Virgin on the north side thereof, to be holden by the Burgesses &c. of the Abbot and Convent with the pertinents &c.,

tery, and was very likely raised to his important position on account of his energy in the management of the temporal concerns of the Monastery. Probably he died before Abbot Lithgow. The Abbot had afterwards Thomas Morwe or Murray as an assistant or colleague in the Abbacy. But the Abbot must still have been a hale old man, for he passed over to France to pay his respects to James I., who was then in that country under keeping of Henry IV. of England. This incident we learn from the records of passports granted in October, 1421, and February, 1421-22, to Lord Gordon, Sir Alex. Forbes, the Abbot of Paisley, and others (*Rotuli Scotiæ*, vol. ii., pp. 230, 231, and *Exchequer Rolls*, vol. iv., p. 84).

John de Lithgow died on 20th January, 1433, and as he had previously directed, was buried in the north porch of the Monastery, where he had caused to be erected a stone tablet with the following inscription :—



“John of Lithgow, Abbot of this Monastery, 20th day of the month of January, year of our Lord 1433, selected to be made his sepulchre.”

The above tablet is on the east wall of the portico, and the first line has the appearance of having been renovated. The Abbot's name also appears twice on Queen Marjory's tomb. Of no other Abbot is the name recorded on the monumental stones of the Abbey. Abbot Lithgow, during the period of his Abbacy, must have

with the liberty of seeking stones and mill stones for the said mill in those places where the Abbot and Convent seek mill stones for their mill of Paisley. Rendering the said Burgesses and Community to the Abbot and Convent and their successors at two terms, Whitsunday and Martinmas, at Renfrew, by equal portions, one mark of gold or of silver of the current lawful money of Scotland.” The seal of the Burgh of Renfrew is declared to be appended to this part of the indenture remaining in the possession of the Abbot and Convent, and the seal of the Convent appended to the other part remaining with the Burgh. Then follow the obligations by the bailies and burgesses of Renfrew to pay this money. And the deed gives powers to the Abbot and Convent to distrain the movable and immovable goods of the Burgh for payment of the merk, and for all damages and expenses occasioned by non-payment of it. Dated at Renfrew, at the feast of the apostles Philip and James, 1414. The original of this deed is in the Paisley charter chest.

endeavoured to restore the buildings of the Monastery, which had been wantonly destroyed, as already mentioned, by the English forces in 1307, and in these exertions he appears to have been favoured and encouraged by King Robert II.; for in 1389-90 we find, in the *Exchequer Rolls of Scotland*, vol. iii., No. 102, the entry of a payment of £30—for glass for the Abbey of Paisley. Windows of glass were at this time in use only in a few of the houses of the rich.

THOMAS, 1433-1444.

Thomas Morwe or Murray, the second assistant or colleague to Abbot Lithgow, was the Abbot who succeeded him. At the Privy Council held at Stirling in 1440 by King Robert II., to consult as to the unfortunate condition of the nation, Abbot Morwe was among the number.

RICHARD, 1444-1445.

Richard de Bodwell or Bothwell<sup>1</sup> was Abbot in 1444, but nothing is known regarding his rule in the Monastery. In the following year he was promoted to the Abbacy of Dunfermline, where he appears to have ruled till 14th May, 1468.

THOMAS, 1445-1459.

Thomas de Tervas, monk in Arbroath, was elected to succeed Richard de Bodwell in 1445, and paid, under rather suspicious circumstances, a considerable amount of money into the Pope's treasury. The Abbots and monks subsequent to the year 1307, when the Monastery was burned in the wars of Edward I. of England, as already mentioned, had done much for its restoration, but Abbot Tervas surpassed them all, and at his death the buildings were nearly completed. His name occurs in several charters in the Abbey chartulary; and under the date 1450 his name appears in an action against Robert Boyd for molesting the monks and keeping back the fruits of the church at Largs (*Monasticon*, vol. iii., p. 568). King James II. highly appreciated the efforts made to restore the Abbey, and by a charter dated 15th January, 1451, conferred upon the Abbots and monks of Paisley important powers and privileges, including the trials of the four points of law belonging to the Crown, viz.,—Rape, Rapine, Murder, and Fire-Raising. This charter recites the lands, &c., specified in King Robert's charter, and confirms that charter, and further confirms certain letters of confirmation made and granted by the late Malcom, Earl of Lennox, to the Blessed Saint Mirin and the Abbot and Convent of the Monastery, of the lands of Kilpatrick of Cocynanach, Edynbernune of Barker of Tymbalane of Dryncrene of Crag, Bretholane of Monar, Kenran, Drumsleyghmane of Cultebuyne of Dallefenane of Drumthover of Beymfoyde and of Drumdeynanys,

<sup>1</sup> He is so named in *Scotichronicon*, p. 423, vol. iii.



with the pertinents lying in the Earldom of Lennox, within the Sheriffdom of Dumbertane, into free Barony :—

“ The whole said lands, &c., in a free Barony, to be thereafter called the Barony of Paisley, by the Abbot and Monastery, with the four pleas of the Crown, viz.,—Rape, Rapine, Murder, and Fire-Raising, which four pleas of the Crown King Robert had reserved. Declaring that the lands and Barony of Kilpatrick before mentioned should be held by the Abbot, &c., in free Regality. Prayers for the King and his successors.

“ Witnesses. William and Thomas, of the churches of Glasgow and Candida casa (supposed Whitehouse), Bishops; the Earl of Douglas, of Wigton, and of Annandale; Lord of Galloway; William, Lord Crichton, the Chancellor; William, Lord Somerville; Andrew Lord Le Grey; Mr. John Arons, Archdeacon of Glasgow; and George Schereswod, Rector of Culter. Dated at Edinburgh the 13th January, 1451, and the 15th year of the reign.

This charter is also in the charter chest of the Town Council of Paisley.

Regarding the privilege given by the King to the Abbot of selling wines within the gates of the Monastery, we think that Dr. Lees, in his *History of the Abbey*, (p. 129) draws very questionable inferences in his reference to the charter (*Abbey Chartulary*, p. 258. *Potestatem plenariam tabernandi et vendendi vina infra portas dicti monasterii*). Perhaps he has been misled by our modern derivation from the Low Latin word *tabernandi*. The Abbot is to have power of storing and selling wines on account of causes already set forth in the charter, that is, because he is to have the right of trying causes judicially, and, therefore, of bringing together to the Abbey many persons from different parts of the country for protracted proceedings in law. There is no proof, so far as we are aware, that the Abbey reaped from this concession of storing and selling wines any harvest of gold. We require only to remember 1st, the sacredness of its shrines; 2nd, its connection with the royal family; and 3rd, its being a place of pilgrimage for pious devotees from all quarters, bringing rich gifts, in order to see the sources of its beautiful architecture, without tracing it in any way, as Dr. Lees has done, to the “tavern keeping of Thomas Tervas.”

The buildings of the Monastery were completed about this time, and also a portion of the steeple (*Chalmers's Caledonia*, vol. iii., p. 825).

On 22nd January, 1451, King Henry VI. of England presented letters of safe conduct for several Bishops and Abbots to travel in England and visit Canterbury Cathedral, and among these was Thomas, Abbot of Paisley. When the period of that safe conduct expired, the Abbot on 6th June, 1452, obtained a continuation of it for four months longer. The party crossed to the continent of Europe and visited Rome. On 25th May, 1452, King Henry VI. again gave a letter of safeguard to the venerable father Thomas, Abbot of Paisley, to travel in England.

On 25th September, 1452, Robert, Lord Lyle, granted to the Convent the fishing of Crookatshot, and ordered William Sempill of Elyoetson, Bailie of the Barony of Renfrew, to give infestment.

Of Abbot Tervas we know very little after this date; the only information that remains is contained in two records, one of date October, 1456, noting his presence in Parliament, and one of 5th June, 1459, noting his death.

The following account of Abbot Tervas, from the *Auchinleck Chronicle*, written at that time, is the best and most satisfactory statement that can be quoted regarding the great energy and ability of this "richt gud man" in the rebuilding of the Monastery of Paisley. From this record we learn that among other things he "biggit the body of the kirk frae the bricht stair up and put on the ruf." He likewise "thekit it with sclait and riggit it with stane and biggit ane great portion of the steuple and ane stoutlie yet-hous." His visit to the Continent and to Rome enabled him also to provide "mony gud jowellis and clathis of gold, silver, and silk, and mony gud buks."

"The yer of God 1459 the penult day of Junii, decessit at Paslay Thomas Tervas Abbot of Paslay, the quhilk was a richt gud man and helplyk to the place of ony that ever was. For he did mony notable thingis and held ane noble hous and was ay well purvait. He fand the place all out of gud rewle, and destitut of leving, and all the kirkis in lordis handis, and the kirk unbiggit. He biggit the body of the kirk fra the bricht stair up, and put on the ruf. He biggit and thekit it with sclait, and riggit it with stane, and biggit ane gret portioun of the steuple and ane staitlie yethous, and brocht hame mony gud jowellis and clathis of gold, silver, and silk, and mony gud bukis, and maid staitly stallis and glasynnit mekle of all the kirk, and brocht hame the statliest tabernakle that was in all Scotland, and the most costlie. And schortlie he brocht all the place to fredome, and fra nocht till ane mychtie place, and left it out of all kynd of det, and at all fredome till dispone as thaim lykit, and left ane of the best myteris that was in Scotland, and chandillaris of silver and lettren of bras, with mony uthir gud jowellis."

#### HENRY CRICHTON, 1459-1472.

At the death of Thomas Tervas, Pope Pius II. usurped the authority of the monks of Paisley Monastery by appointing Henry Crichton, a monk of Dunfermline, as Commendator, to collect the revenues, and to pay 300 florins to the Cardinal of St. Mark's. After a time, Henry having failed to carry out this arrangement, and retained to himself all the revenues belonging to the Abbey, the Pope organised a plan to prosecute Henry Crichton, but he died. His successor, however, Paul II., deposed Henry and appointed Patrick Graham, Archbishop of St. Andrews, to be Commendator, who exercised the duties for three years. The Pope then (27th February, 1469) conferred the Abbacy on Henry Crichton. It was fortunate that the two Abbots preceding him had taken such a deep interest in the restoration of the Abbey, for he did little of importance in

that way. He devoted much of his time to getting certified copies made of deeds connected with the Abbey. He also, on 20th April, 1460, caused a rental book of the Abbey to be commenced, which was continued down to the period of the Reformation.<sup>1</sup> In 1466 he obtained from Lamond of that ilk a confirmation of the patronage of the Kirk of Kilfinan, in the diocese of Argyle; and in 1470 his name appears in the charter of confirmation of the churches of Paisley (*Monasticon*, vol. iii., p. 568). Abbot Henry, in 1464, was chosen to attend the Court of Berwick, in order to negotiate a peace with England. He was in Parliament in 1464, 1469, 1471, and 1472.

The Abbot must have directed some of his attention to the restoration of the Abbey, for the King gave him a quantity of lead from his castle at Rothesay for the roof of the church at Paisley (*Lennox Papers*, vol. ii).

Sir John Mouss was at this time chamberlain to the Monastery, and the house in which he resided was at the north-east corner of St. Mirin's Wynd.

Abbot Henry Crichton was translated to the Abbacy of Dunfermline in 1472. Bishop Leslie states that, on the occasion of the vacancy, the Convent selected Mr. Alexander Thomson, one of their number; but the Pope, in answer to the supplication of King James III., made choice of Henry Crichton. Monastic establishments had originally the power to elect their superiors, but at this time the right was almost universally kept in abeyance. Then followed the more corrupt practice of granting the superiorities of religious houses to Bishops and secular priests, who, not having taken the Monastic vows, were not duly qualified to preside in a Monastery. Out of this grew the still greater abuse of committing charges of this nature to laymen, and even to infants. All these things were done with the sanction of the Papal authority, and the Monasteries thus disposed of were said to be held "in commendam" or in trust, until it should be found convenient to appoint a regular superior (*Morton's Annals*, p. 95). Henry continued Abbot at Dunfermline till 6th May, 1482.

#### GEORGE, 1472-1498.

Abbot George Schaw, the successor to Henry Crichton, appointed on 29th June, 1472, was, both as a statesman and as a promoter of the best interests of the Monastery and town of Paisley, the most able and successful abbot that ever ruled in that institution. He was not, as in the cases we have referred to, elected by the monks to fill that important position, but he received his appointment from the king. The new abbot was a younger son of John Schaw of Sauchey, in Stirlingshire, and was born in 1434. After receiving a good education, he entered into holy orders, and was elected rector of

<sup>1</sup> At present this interesting and valuable book is in the Advocates' Library, Edinburgh.

the Parish Church of Minto, in the diocese of Glasgow. On the promotion of Abbot Crichton to the see of Dunfermline, George Schaw was, from the fame of his piety and ability, marked out for the Abbacy of Paisley. His high character and qualifications gained him the appointment of tutor to Prince James Duke of Rosse, second son of King James III. The Duke, after completing his education under the abbot in the Monastery of Paisley, was appointed Archbishop of St. Andrews, in 1497 (*Account of Lord High Treasurer*, p. lxiv. preface). Abbot Schaw was a Privy Councillor, and, rising into great favour at court, was on 28th April, 1494, promoted to be Lord High Treasurer of Scotland, when the Abbot of Cambuskenneth was removed from that office (*Account of Lord High Treasurer*, p. xxxii. preface). The first of his accounts is described thus:—“The compt. of ane venerable fader in God Geo. Abbot of Paslay, Thesaurare till our Souverane Lord fra xxix day of Junis in the yere of God m llll c lxxxiv. yeirs” (*Accounts Lord High Treasurer*, p. 209). The Abbot attended punctually to his parliamentary duties between 1478 and 1482.

During his Abbacy he made extensive improvements and additions to the Monastery. He erected a refectory and other buildings to accommodate the monks, and a massive tower over the large entrance gate to the Abbey. He also caused the extensive buildings of the Monastery, its large orchards and gardens, and small park for fallow deer, to be surrounded by a magnificent wall of hewn stone, upwards of a mile in circumference. This wall commenced at the northern transept of the church, went along what is the present line of Lawn Street, formerly called Fisher’s Row, to Wallneuk, where it turned east and ran along the line of what is now called Incle Street; it there turned southward, skirting the Mill Road, till it terminated at the Columbarum or Dovecot, which stood close to the brink of the Cart opposite the waterfall at Seedhill Mills. This wall was embellished with statues. One of the statues, according to Spottiswood,<sup>1</sup> represented the Virgin Mary, and was placed in a niche at one of the corners of the wall towards the outer side, with this distich engraved under her feet:—

Hac ne vade via nisi dixeris ave Maria  
Sic semper sine via qui non tibi dicet ave.

Pass not this way unless you shall say, “Hail Mary.”  
May he who blesseth not be always without prosperity.

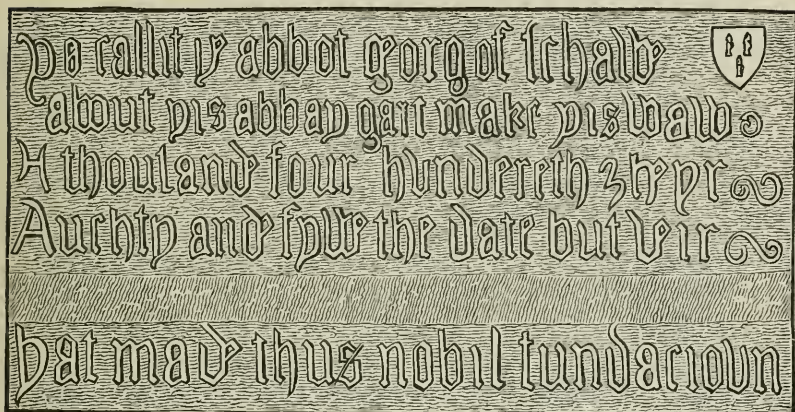
This stately wall<sup>2</sup> was erected by Abbot Schaw in the year 1483, as shown by the inscription on a large tablet stone which was placed somewhere in it, and for about a hundred years formed the lintel of the northmost house No. 18 Lawn Street, at the corner of Incle Street.<sup>3</sup>

<sup>1</sup> *Account of Religious Houses subjoined to Hope’s Minor Practicks*, p. 449.

<sup>2</sup> A part of the wall is yet to be seen enclosing the right bank of the river Cart to the north of the Abbey Bridge.

<sup>3</sup> In July, 1877, the owner of the property took down this stone, when con-

The following is a reduced *fac-simile* of Abbot GEORGE SCHAW's Inscription :—



This stone tablet is five feet three inches in length, and two feet six inches in breadth. The first line terminates with a shield containing three covered cups, the armorial bearings of Abbot Schaw. The second and third terminate with an ornament, and the fifth line has the figure of a sprig. All the letters are three-and-a-half inches long, in Saxon character, and cut in *alto relievo*. The fifth line has been erased, very likely by excited enthusiasts at the Reformation, but the rendering which has generally been adopted by historians, is—"Pray for his soul's salvation." Another stone which belonged to the wall was built into the front of a house on the south side of Inle Street, No. 16. It bears the royal arms of Scotland, sculptured in bold relief, but has no inscription.<sup>1</sup> Like Abbot Schaw's valuable stone relic, it was also handed over to the museum.

The abbots and monks had evidently the command of a secret underground connection between the Monastery and the outside world. In June, 1829, a subterranean passage, vaulted with hewn freestone, was found to intersect the garden behind the house of the late Mr. John Crawford, situated in Abbey Street. It was thought at that time to run in a line from the Abbey to the river. On digging a drain in Abbey Street, at the north end of Bridge Street, within fifty yards of the Abbey buildings, in February, 1879, the workmen came upon apparently the same stone-covered passage about four feet beneath the surface of the street. Mr. King, the contractor for the work then in progress at the Abbey Bridge, on removing some of the stones covering the passage and descending into it, found it

verting a loom shop into a sale shop, and presented it to Paisley Free Museum, where it is now to be seen fixed upon the gable of the building east of the entrance to the library.

<sup>1</sup> On the shield is a lion rampant, within a double tressure, flowered and counter flowered; crest a crown, supporters two unicorns, and under the shield a bouquet of thistles, the royal badge of Scotland.

to be constructed of solid stonework. The dimensions were four feet in width and five feet in height. The side walls are constructed of dressed ashlar blocks, closely built without mortar, and the roof is in the Gothic pointed-arch style of architecture. At short distances the sides are strengthened by buttresses about a foot in width, and the masonry nowhere shows any signs of decay. Mr. King and some other adventurous friends attempted to explore this subterraneous passage, but were stopped a few yards farther on in the direction they went by what appeared to be a falling in of the roof. In the westward direction, however, the party succeeded in advancing about 150 yards, when they were stopped by the accumulation of mud at the bottom of the passage. It is very likely this road was made to enable the abbots and monks to have command of the water in the river, and also when necessary to give them a private means of ingress and egress in connection with the Monastery. No further attempts have since been made to explore the passage.

During the erection of the extensive works at the Monastery, King James IV. visited Abbot Schaw on several occasions. The first of these was on 15th May, 1489.

“Item xi day of May in Paslay takin by the King furth o Tresaurer’s purse v demyss, a ducat and a Fransche crown v li. iijs.” (*Lord High Treasurer’s Accounts*, p. 112).

There is another entry in the Treasurer’s accounts, which no doubt is connected with the King’s visits to the Monastery. It is as follows :—

“Item xxiiij May 1491 to Gybbe Brown to ryd to Paysla for James Leyche to Andro Wod. xs.” (*Accounts, Lord High Treasurer*, p. 177).

In November 1491 the King, in returning from a pilgrimage to St. Ninian’s at Whithorn, stopped at the Monastery to visit Abbot Schaw, and gave a gratuity to the masons who were engaged at the building operations.

“Item the xxj nouembris to the massonis of Paysla xs” (*Lord High Treasurer’s Accounts*, p. 183).

Abbot George Schaw obtained from King James IV. a charter erecting the village of Paisley into a burgh. This charter is dated 19th August, 1488, and was granted by the King, as narrated in the deed itself,

“In consideration of the singular respect we have for the glorious Confessor Saint Mirin, and our Monastery of Paisley, founded by our most glorious progenitors, where very many of the bodies of our ancestors are buried, and are at rest, and for the singular favour and love which we bear to the venerable Father in Christ, George Schaw, present Abbot of the said Monastery, our very dear Counsellor, and for the faithful service rendered to us in a variety of ways by the said venerable father in times past, and in a particular manner for the virtuous education and upbringing of our dearest brother, James, Duke of Ross, in his tender age.”

Two years afterwards, on the 2nd June, 1490, there followed a

feu charter with confirmation of numerous privileges, granted by the Abbot and Convent in favour of the Bailies, Burgesses, and community of Paisley. We shall have occasion hereafter to refer to these and other charters which conferred important rights upon the town of Paisley.

Abbot Schaw received from King James IV. most extensive privileges. He obtained from the King power and rights of jurisdiction in the four points of the Crown—rapine, rape, murder, and fire-raising, with power to imprison and execute offenders.

Abbot Schaw gave to the monks of the Convent certain pittances within the Burgh, amounting to £2 2s. 8d., in “support of a solemn anniversary.” These, after the Reformation, became part of the endowment of the Grammar School, assigned by King James VI.

In attending to the best interests of the Convent, the Abbot had, among other matters, the marches at Arkleston, on which the neighbouring burgh of Renfrew had been encroaching, properly defined. At a future stage of our history, the proceedings connected with these will be minutely described. Abbot Schaw did not always reside at the Monastery. He erected for himself a manor place on the lands of Blackstone belonging to the Convent, on the banks of the Black Cart. In 1498 this good Abbot resolved to retire from active life to his newly-erected residence, and to demit the government of the Monastery to his nephew, Robert Schaw, who was canonically elected Abbot of Paisley, and obtained the Royal assent by letters patent under the great seal dated 14th March in that year. The retiring Abbot reserved to himself one third of the revenues of the Monastery. Abbot George Schaw died in 1504, and was buried in the aisle adjoining the Abbey Church, where his monument may yet be seen. The veracity and the wisdom of the Abbot won, during his long life-time, universal esteem. Nor has posterity allowed all traces of them to die. It is a common saying in Paisley to the present day, when any one is suspected of not speaking the truth, that the statement “would require a line from Blackstone.”



SEAL OF ABBOT GEORGE SHAW.

A Priest before an Altar, on which is a cross and a chalice ; behind the altar a crozier ; above the Priest a hand points downwards. Cir . A. D. 1490.

## ABBOT ROBERT, 1498-1525.

Robert Schaw, nephew of and successor to Abbot George Schaw in 1498, was a son of John Schaw, Laird of Sauchie. Robert was a worthy successor to his uncle, and managed the affairs of the Monastery with great prudence and ability. He likewise continued, with much spirit, the building operations at the Abbey, which had been commenced by his predecessors.

In the first year of his Abbacy, John Earl of Ross, the last Lord of the Isles, ended his turbulent days in the Monastery, to which he had retired some time previously. Before his death he gave instructions that he should be buried beside King Robert III. before the high altar (*Preface to printed edition of Abbey Chartulary*, p. 15, and *The Dean of Lismore's Book*, p. 149).

In 1503 the Abbot raised an action against John, Lord Ross of Halkhead and others, for cultivating the lands of Thornlie without permission, and also for not paying the teinds of Halkhead, amounting to 16 bolls of meal at 6/8 per boll, 4 bolls of flour at 8/- per boll, and 12 bolls of meal. As no further proceedings followed, the claims of the Abbot must have been settled in an amicable way.

In 1507 the Abbot presented the celebrated Patrick Pandar, secretary of James IV. and author of *Epistola ad Regem Scotorum*, to the vacant vicarage of Eastwood, and Alexander Schaw, principal chanter of the Royal Chapel of Holyrood, to the vacant vicarage of Eastwood. The Primate of Scotland declined to confirm these appointments, and must have succeeded in his opposition; for a month later, Archd. Layng is named as vicar of Eastwood. Patrick Pandar was afterwards appointed Abbot of Cambuskenneth (*Diocesan Register of Glasgow*, vol. ii., p. 16).

To settle some differences that had arisen between Abbot Robert and the Abbot of Crosraguel, James, the Archbishop of Glasgow, before the President and Chapter, on the 3rd September 1509, declared that he was content that Robert and David, Abbots of Paisley and Crosraguel, and their successors of the Cluniac order in the diocese of Glasgow, should continue in the same liberty and enjoy the same privileges, exemptions, and immunities in time to come as they enjoyed in the time of Archbishop Robert and Bishop Andrew and their predecessors (*Diocesan Register of Glasgow*, vol. ii., p. 448).

The greatest endowment bestowed on the Abbey during the reign of Abbot Robert Schaw was by a Burgess of Paisley, James Crawford, of Kilwynet, and his wife, Elizabeth Galbreath. They built and endowed the chapel on the south side of the Monastery, known now by the name of the Sounding Aisle, to the altar of St. Mirin and Columba, Confessors, in honour of the Trinity, the Virgin Mary, St. Peter, St. Paul, and the Apostles; also for the salvation of James III. and James IV., and their predecessors and successors, and for the salvation of the Granters and Mr. Archibald Crawford, vicar of Erskine, and their relations, ancestors, and successors. For



the support of this chapel, they gave the whole of the lands of Seed-hills, extending to about twenty-five acres, and also the lands of Wellmeadow, about seven acres.<sup>1</sup> The presentation to the chapel was reserved to the granters during their life, and after their death to the Bailies and community of Paisley. There was a further condition, that the chaplain should reside constantly at the chapel to perform mass for the souls of those named in the charter. When a vacancy occurred, the Bailies were directed to give a preference to a Burgess of Paisley. This munificent endowment is dated 15th July, 1499.

King James IV. continued as firm and constant a friend to Abbot Robert as he had been to his uncle, Abbot George Schaw, and never failed to visit the Monastery when an opportunity offered itself. On returning from a pilgrimage to Whithorn in 1504, he appears to have made such a visit, and to have enjoyed it. John Haislet, harper to Sir John Semple, hereditary Sheriff of the County of Renfrew, and Bailie of the Regality of Paisley, was present, and so pleased the King with his musical performances that he was presented with some money. The record in the Treasurer's account runs thus: "1504 Item the last day of Juniz in Paisley to Lord Sempillis harper xiiij s."<sup>2</sup> In 1507 the King, accompanied by his consort, Queen Margaret, again staid at the Monastery when on their way to Whithorn. Of this visit there is a record in the Treasurer's accounts as follows:—

"1507 Item ix day of July to ane man to pass fra Paisley to Dumbartone  
with ane letter to Andro Bertoun,..... ij s."  
"Item to the maissonnis in drink silver,.....xxiiij s."

Nearly a fortnight afterwards, the King and Queen, on their return from Whithorn, again sojourned at the Monastery, partaking for eight days of the Abbot's hospitality. At this time several disbursements were made by the King as follows:—

"1507 Item the xxi day of Julij in Pasley, to the offerand to the  
reliques, ..... xiiij s.  
"Item that day to the Kingis offerand to ane priests first mes in Paisley, xxiiij s.  
"Item to the Kingis offerand at the high mes, ..... xiiij s."

<sup>1</sup> These lands were assigned by King James VI. in 1566, for the endowment of the Paisley Grammar School.

<sup>2</sup> *Accounts of the Lord High Treasurer of Scotland*, preface cclix. "Three English pipers received at Linlithgow £7 4s., and other English pipers that 'com to the castell yet and playt to the King' (James IV.) were rewarded with £8 8s.—incidents showing that the bagpipe was then, at least, as much identified with England as with Scotland. A man that 'playit on the clarscha' in Perth received 7/-, another in Dumfries 14/-, and an English harper in Stirling 13/4. Vocal performers were rewarded with equal generosity. 'A man and woman that sang to the King' received 10/-, two women 14/-, two fiddlers 'that sang Graysteil' to him received 9/-, and 'the women that met the King in Seytoun and sang to him that tyme he passit to Dunbar,' had 18/. Henry of Haddington, 'the sangstare,' received a reward of £3 6s. 8d.; to 'Cunninghame the singlar,' there is a payment of £10; and a similar sum was given to Wilyeam, sangstar of Lythgow, for a sang buke."

- “ Item xxiiij day of Julij to the workmen in Paisley in drink silver, ..... xiiij s.  
 “ Item the xxvi day of Julij in Paisley to Schir Andro Makbrek to dispone, iij s.  
 “ Item that day, Saint Annes day, to the King’s offerand at the mes, ... xiiij s.  
 “ Item to the Kingis offerand on the bred to Sanct Annes lycht, ..... xiiij s.”

St. Anne’s altar was one of the seven altars in the Monastery, and her festival was held on 26th July. Sir Andrew Makbrek was probably the priest who officiated at the altar on that day and received the money from the King.

Abbot Robert took much interest in the Burgh created by his immediate predecessor and relative, and gave charters to many of the vassals. In 1490 he granted a charter to Andrew Poynter of the property called the Unhouse, situated on the south side of the market at the Cross, and extending to St. Mirin’s burn. In 1503 he granted a charter to Andrew Ross, his beloved buckler, of the tenement called the Black Hole, in Causeyside, immediately south of St. Mirin’s burn. In 1511 he feued out the piece of ground known by the name of the Barn-yard, fronting Moss-street and lying between Meeting-house Lane and School Wynd. He bought from Robert Stewart, cook, a property at the bridge on the south side of the High Street, called Bridge-end, and gave it in exchange for the tenement called the Lady House, on the west side of St. Mirin’s Wynd.

In 1525 the Abbey had two tenants in Sneddon, one in Slater’s Bank, ten in Oxshawside, fourteen in Prior’s Croft, nine in the town of Paisley, fifteen in Causeyside, two in Castlehead, three in Quarrel, eight in Broomlands, two in Oxshawhead—sixty-six in all; besides those in Sedyill, Wellmeadow, Wardmeadow, and the Waulkmill, all within the territories of the Burgh—from the whole of which they received annually £69 17s. 8d. (*Orig. Paroch. Scot.*, vol. i., pp. 68-73).

After the disastrous defeat of the Scottish army at Flodden, on 9th September, 1515, the Abbot was called to Parliament to give his advice in the unfortunate situation in which the nation was then placed. This shows he was a man of recognised wisdom and virtue. He also held a high position at Court, and became tutor to the young King James V.

At Edinburgh, on 10th March, 1521, Robert, Abbot of Paisley, was one of the witnesses to a precept in favour of Hugh Cawdor, Sheriff of Nairn (*The Thanes of Cawdor*, p. 142).

In December, 1524, Abbot Robert learned that the Monastery was to be visited by the Earls of Angus and Lennox, who intended to hold their Christmas there, with a retinue of two hundred men and as many horses. By the intercession, however, of Cardinal Wolsey, who had been written to by a friend of the Abbot’s, the Monastery was saved from so great annoyance and expense.

Through the influence mainly of King James V., Abbot Robert Schaw, on 15th October, 1525, obtained the important Bishopric of Moray. He filled this new position, however, for only two years, dying in 1527.

In the management of the varied and extensive properties be-

longing to the Monastery, the Abbot and monks had their tenants and dependants subject to a series of minute and stringent rules,<sup>1</sup> which are recorded in the rental book. They are as follow :—

- “ First, that no man taking land, or tenant within the Abbot’s land, make tenant, or set, or make interchange of land under him, without leave of the Abbot, asked and obtained, under the penalty of one hundred shillings and forfeiture of his holding and removal from it without mercy.
- “ Also, that he purchase no lordship to speak or to plead against his Lord the Abbot, nor against his neighbours, under the penalty aforesaid.
- “ Also, whoever he be that receives not the Abbot’s servants when on his service, shall be fined in forty shillings, and unforgiven for his default.
- “ Also, that he shall be no man’s man, but only the Abbot’s, and that he take service with no man without special leave of the Abbot, or whom the Abbot deputed or gives him liberty to serve with, under the penalty foresaid.
- “ Also, that he shall set no crop land to any one without leave of the Abbot, under the penalty of forfeiting his holding.
- “ Also, that no man purchase lordship against the Abbot in any way to his hurt or that of the common profit of the house, or slander him or his monks in word or deed, under penalty of one hundred shillings and forfeiture of his holding and removal from it without mercy, as it is before written.
- “ Also, he that dirties his land with guld, and does not clean it by Lammas, shall pay a merk without mercy, and if the land be afterwards found dirty, all his goods shall be escheated.
- “ Also, whoever he be that makes wrongous landmers, or consels them, or suffers men to occupy them, shall certify the Abbot and the Convent within sufficient time—that is to say, within the space of six months following from the time that he has knowledge thereof—under the penalty before written.
- “ Also, whosoever has goods to be sold—whether marts, wedders, or fed swine—shall offer their goods at usual and compatable prices to the Abbot’s officers, before they go to any market, under the penalty aforesaid.
- “ Also, that no man be found by an inquest a common brawler or an unlawful neighbour ; but each tenant act towards the other neighbourly, under pain of law.
- “ Also, that each tenant be ready, without obstacle or debate, to compear at Court, or at Whitsunday, when they are warned by the sergeant on the day before, to come on the morrow, as lawful day and lawful warning, under pain of fine by Court.
- “ Also, that no man go with their corn or their multure from the Abbot’s mill, under the penalty of forfeiting his holding, and a punishment of an hundred shillings.
- “ Also, whatsoever tenant belonging to the sakin of the mill of Dalmulin, or to the sakin of any other mill of the Abbot and Convent, wherever it be within the Abbot’s land, who upholds not his part of the dam sufficiently, or does not come when he is warned by the farmer to mend and repair, if anything be in

<sup>1</sup> Cosmo Innes, in his *Sketches of Early Scotch History*, p. 445, gives an interesting agreement between a Baron of Kiltravock and a Paisley gardener. “One of the Barons of Kiltravock while confined in Dumbarton Castle for having seized the Abbot of Kinloss, procured the services of a gardener, a burgess of Paisley, who had, no doubt, learnt the gentle craft in the Abbey gardens, and who entered into a formal contract as follows : ‘At the Castell of Dumbarton 11 June 1536—Thom Dauson and ane servand man with him is comyu man and servand for all his life to the said Hurhose (Hugh Rose) and sall werk and lawbour his gardis, gardingis, orchardis, ayles, heggins and staukis, and werkis pertening to ane gardner of the fassoun may be devisit. He and his man are to have such wages as may susten them honestlye, as use is to be gevin for sic craftismen.’”

- need, for the first fault he shall pay five shillings, and the second ten shillings, and the third time shall suffer forfeiture of his holding without mercy.
- “ Also, that no man be found by an inquest a common destroyer of the Abbot’s wood, under the pain of forfeiting his holding, and the fine namely . . . .
- “ Also, that no tenant, man or woman, be found an adulterer by an inquest of their neighbours, under pain of forfeiting their holding without mercy.
- “ Also, whatever tenant or farmer that pays not his rent and farm with service, forfeits his holding, and shall not presume to occupy it in time to come.
- “ Also, that whenever they are charged with their *bronyes* in harvest and other times of the year in the service which they owe, if they come not on the day on which they chance to be summoned, the sergeant shall take from each defaulter a *wedder*, and the second time two *wedders*, and the third time an ox or a cow, for the Abbot’s behoof without remission.
- “ Also, that no one be found an unlawful neighbour or brawler with the Abbot’s servants of his house, or of his retinue, nor strike them or any of his tenants, under penalty of five pounds and forfeiture of his holding.
- “ Also, that any tenant on the Abbot’s land, in the lands of Kilpatrick in the Lennox, who, without the Abbot’s leave specially asked and obtained, shall *haldin nyehburis* and plow to his neighbour after the old *stent*, as use and custom requires, shall forfeit his holding.
- “ Also, the other payments of the defaulters of the aforesaid points, is one hundred shillings to the Abbot, unrecoverable, to be raised, and the holdings of the defaulters to be in the Abbot’s—(*sic*)
- “ Also, in addition to these, all other statutes and styles, use and wont, anent greenwood, guld, and swine, and other matters of neighbourship, shall be held binding as required by law.
- “ Also, it is ordered that each tenant dwelling on the Abbot’s lands of the Lennox, or any other lands of the Abbot’s, shall help and assist each other to pound strange cattle and goods that intrude to destroy or occupy the Abbot’s land, and he that does not come to help his neighbour when he is warned, and does not assist him to pound strange cattle, his holding shall be in the Abbot’s hand ” (*Abbey of Paisley*, by Rev. Dr. Lees, p. 171).



SEAL OF ABBOT ROBERT SCHAW.

St. James with nimbus, and with staff in his right hand; above his left shoulder is an escallop shell. The shield, which is supported by a crozier, bears three covered cups, the paternal arms of Schaw. Cir. A.D. 1498.

## ABBOT JOHN, 1525-1571.

Abbot John Hamilton, a monk at Kilwinning, succeeded Abbot Robert Schaw on the 18th May, 1525. He was one of the three natural sons of James Lord Hamilton, first Earl of Arran, by Mrs. Boyd, a gentlewoman of a respectable family in Ayrshire. The Abbot's father obtained for him this appointment to the rich Abbacy of Paisley, and Pope Clement XII. confirmed it. He was the last Abbot of Paisley Monastery, and the last Primate of Scotland. He had received a good education, attending classes first in the University of Glasgow, and afterwards completing his studies at Paris. Some time after his appointment, he directed his attention to the building of the tower of the Monastery, which he finished at immense expense. The tower was not inferior to any in Scotland. It was forty feet square at the base. Although the spire is said to have been 300 feet high, yet there is no authentic evidence of its being so. Most unfortunately it fell shortly after being erected, from the insufficiency of the foundations, and destroyed the roof and a portion of the walls of the choir in its fall. A vague tradition ascribes the fall of the tower to the fierce fury of the reforming Protestants in 1560, but Principal Dunlop, who wrote at the end of the seventeenth century, states that about 100 years ago the steeple fell, from its own weight, and with it the choir of the church (*Appendix to Hamilton's History of Renfrewshire*, p. 147). The stones of the steeple were used in building the present gable, which is seven feet thick at the east end of the nave.

The Abbot sat in the Parliaments of 1535 and 1540, and was at St. Andrews on 28th May, 1540, when Sir John Borthwick was condemned for heresy (*Keith's History*, Appendix, p. 6).

In 1543 the Abbot, in returning through England from France, where he had been visiting for some time, was treated kindly by King Henry VIII., who endeavoured to secure him and his brother, the Governor of Scotland, as partisans. But the English King was unsuccessful in this, for the Abbot induced his brother to withdraw from the English party and to join that of France, headed by Cardinal Beaton. In the same year he had conferred on him by the Cardinal the Privy Seal, and immediately afterwards he was appointed Treasurer in place of Sir James Kirkcaldy of Grange. In the sederunt of the Court of Session, on 5th November, 1544, the Abbot's name appears as a judge (*Historical Account of the Senators of the College of Justice*, p. 73). Between 7th June, 1545, and 5th July, 1546, the Abbot attended seventeen meetings of the Privy Council. In the sederunt of these meetings, he is most frequently entered as Abbot of Paisley (*Register of the Privy Council*, pp. 1-31). At one of these meetings he is, however, described as "My Lord of Paslay," and at another meeting "My Lord Paslay" (*Historical Account of the Senators of the College of Justice*, p. 34). In the beginning of 1545 he was recommended as a successor to Bishop George Crichton in the See of Dunkeld, but in consequence of the

opposition of William Crichton, Provost of St. Giles, Edinburgh, he was not admitted Bishop till 1546. His name first appears as Bishop of Dunkeld in the sederunt of the Privy Council, held on 16th August, 1546 (*Register of the Privy Council*, vol. 1, p. 35).

In 1545 the Abbot, for the better protection and management of the property belonging to the Abbacy, in his absence from Paisley, appointed Robert, then Master of Sempill, to be Justiciar and Bailie. The terms of this appointment are very striking, and ominous of the troublous times of the Reformation, so near at hand.

The deed of his appointment states :—

“ In these days the wickedness of men so increases that nothing gives them greater delight than to invade the possessions of the monks, and to overturn their monasteries, nor had we ourselves been saved from that disaster but by the aid and assistance of that noble man, Robert Sempill, Master of the same, son and apparent heir to Lord William Sempill. The same master bravely defended us not only from the madness of heretics, but also from the insults of most powerful tyrants, and unless he continues to defend us by his arms, friends, counsel, and assistance, without doubt nothing will soon be saved to us. But so far as we are concerned, nothing must be omitted which tends to our greatest safety, for, according to the old proverb, it is not less a virtue to preserve what we have than to acquire what we have not.” (*Reg. de Pas.*, Appendix, p. 2.)

The Abbot, in this deed, grants to Robert for his trouble, three chalders of oatmeal yearly from “our granary,” and forty-three shillings and fourpence from the lands of Glen.

Dissolute conduct was too general among the clergy at this time, and Abbot John Hamilton was among the number of those who disgraced their sacred calling. He lived in open concubinage with Lady Gilston, the eldest daughter of Robert third Lord Sempill. She was the second wife of James Hamilton, Laird of Stenhouse, Provost of Edinburgh, and Captain of the Castle of Edinburgh, who was killed in the Canongate in attempting to quell a tumult between some troops and the inhabitants.<sup>1</sup>

When David Beaton, Archbishop of St. Andrews and Primate of the Church of Scotland, was murdered on 29th May, 1549, and Abbot Hamilton was nominated by his brother, the Governor of Scotland, to succeed him, the Pope readily confirmed the appointment. From his great abilities, and the exalted position which he now filled, he became in reality, more than his vacillating brother, the Governor of Scotland, ruler in both ecclesiastical and political matters throughout Scotland.

In 1549 he was cured of a severe attack of asthma by an astrologer and physician named Cardan, from Milan, who lived with the Primate for eleven weeks at his country residence at Monimail.

In 1551 the Primate sanctioned the burning, for heresy, of Adam

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<sup>1</sup> Amid the troubles of 1547, when the English invaded the country, the Abbot was ordained to accommodate the religious men of St. Coliu's Inch (*Register of the Privy Council of Scotland*).

Hamilton on Calton Hill, Edinburgh ; and in the following year, for the same alleged crime, of Walter Mill, in front of the gate at the Priory. Mill was a poor decrepit man of eighty-two years of age. These shameful acts tended to hasten and intensify the Reformation more than anything that had taken place.

In 1552 the Archbishop published a catechism in the Scottish dialect, containing a summary of Christian faith, and the curates were ordered to read parts of it on Sabbaths and holidays when there were no sermons. The object of this publication was to counteract the opinions that were now prevailing so strongly against the Roman Catholic religion.

Archibald Hamilton, out of his own revenues, completed St. Mary's College, St. Andrews, which had been commenced by his two predecessors, Archbishops James and David Beaton. To gratify his taste for improvements still further, he built fourteen bridges, of which there were, one over the Eden at Daissie, two over the Orr (the upper and nether), one over the Lochtie, one at Cameron, one at Kemback, one at Leuchars, the two bow-bridges at St. Andrews, and he completed the Guard bridge. He also built the house of Monimail, a Mensal Kirk of the See of St. Andrews, and the wall about the garden, and planted the most of the garden with fruit trees from France. When the works were completed, he presented the place to James V., then in his minority, that the King might have a commodious lodge when hunting in Stratheden. He also built the whole forework of the Castle of St. Andrews, and several other works there. Besides, he built the Church of S. Serf, called Newburn (*Dr. Gordon's Ecclesiastical Chronicle of Scotland*, vol. i., p. 291).

In December, 1553, his nephew Lord Claud Hamilton, third son of the Duke of Chatelherault, a boy of ten years of age, was with the Queen's consent appointed his successor in the Abbey of Paisley ; but the rule and the revenues of the Monastery were reserved to Archibald Hamilton during his lifetime. The Archbishop continued in possession of this valuable benefice as Comendator, and retained his title of Abbot, as shown by a charter of the lands of Cloak, in the parish of Lochwinnoch, dated 15th January, 1558, granted by him not only as Abbot of Paisley but also as " Archbishop of St. Andrews, primate of the whole kingdom of Scotland and legate." His signature is " Joannes Archieps Sancti Andree " (*Ramsay's Renfrewshire*, p. 37).

As Abbot of Paisley, and having control over all the property and lands belonging to the Monastery, he granted a number of charters to his vassals. In 1528, he gave permission to James Panton to sell an acre of land in Prior's Croft to Andrew Paynter. On 9th February, 1529, he granted a charter to James Porter, Burgess of Paisley, of the subjects called the Paisley Tak, at the west corner of St. Mirin's Wynd and High Street. On 28th April, 1541, he granted a charter of the property at present No. 29 High Street, and recently the Salutation Inn, in favour of William Steward de

Blaskill, in Causeyside. On 11th August, 1543, he granted a charter to John Wilson, of the lands of Castleheid. On 13th October, 1544, he granted a charter to Patrick Lowre, Burgess of Paisley, of a tenement on the south side of St. Mirin's Wynd, called the Lady House, that was formerly conveyed by Abbot Lythgow to John Shields. In 1545, Margaret Hamilton acquired the lands of Ferguslie from Abbot John Hamilton. In 1548 Robert, Master of Semple, Bailie of the Regality of Paisley, bought from Abbot Hamilton the Chamberlain's house, biggit by Sir John Mouss in 1471, already referred to, forming the west house in Bridgend and fronting St. Mirin's Wynd. On 15th March, 1554, John, Archbishop of St. Andrews, Abbot of Paslaye, granted a charter to John Dowhill, of "the hous at gait heid." In 1557, "John Hamilton, Archbishop of St. Andrews, legate of the whole kingdom of Scotland, Abbot of the Monastery of Paslay," granted to William Stewart a licence to feu to James Bard, a piece of land called his tenement of Blackhoill, in Causeyside, to the south of and adjoining St. Mirin's burn. On 18th July, 1559, Abbot Hamilton granted a charter of the lands of Gallowhill to Elizabeth M'Ghie, relict of the deceased William Stewart.

But meanwhile a movement was afoot among the people of Scotland that neither the Archbishop, with all his ability, nor all the machinery of Popish power, could check or resist. Indeed, the means of persecution adopted by the Romish Church only kindled the enthusiasm of the Reformers to an intenser pitch; and after the execution of the Protestant, Walter Mill, the Archbishop found himself unable to stay the fury of the Reformers. In August, 1560, he attended a meeting of Estates, when the Papal power in Scotland was completely destroyed, and Roman Catholic services prohibited. Along with the Bishops of Dunkeld and Dunblane, he opposed the confession of faith that was then adopted, but in vain. A manifesto signed by the rulers Argyle, James Stewart, and Ruthven, for the destruction of the places of worship, was then issued. It is as follows:—

"Traist Friends. After maist hartey commendation, we pray you fail not till pass incontinent to ye Kirk of (such as Paisley) and tak down ye haill images yrof, and bring furth till ye kirkyard and birn thym oppingly, and syklic cast down the altris and picturis, and purge ye sayd Kyrk o' a' kynds o' monuments of Idolatrie; and this ye fail not till doe, as ye will doe us singular empleasance, and sae committis you till ye protection of God. From Edinburgh ye xii. of August, MDLX."

The populace at once adopted the method of procedure thus recommended to them, and commenced the work of destruction which has had such disastrous results throughout Scotland. It appears that the Archbishop was at the Monastery of Paisley when it was attacked, and had with him many assistants to defend it; but they were overpowered by the destroyers from the adjoining counties, for the people of Paisley had themselves no hand in the



wanton work of destruction. John Knox refers to this event in the following terms:—"The Lords of the secret Council made an act that all places and monuments should be destroyed, and for that purpose were directed to the west, the Earl of Arran having joined with him the Earl of Glencairn, together with the Protestants of the west, who burned Paisley. The Bishop of St. Andrews, Abbot thereof, narrowly escaped" (*Knox's History of the Reformation*, p. 294, edition 1644). Those zealot Protestants made thorough work in this attempt to cleanse the Abbey of idolatry. They demolished, or rather burned, the eight altars it contained, which were dedicated to the Virgin Mary, St. Mirin, St. Columba, St. Ninian, St. Nicholas, St. Peter, St. Catherine, and St. Anne. And among the many and costly furnishings which were then destroyed no doubt were "the claiths of gold, silver, and silk, and mony gud books," which had been so reverently provided by the good Abbot Tervas.<sup>1</sup>

At the meeting of Estates in 1560 it was decreed that no one should perform mass under the pain of death.<sup>2</sup> Abbot Hamilton must have returned to Paisley Abbey and rallied his old friends; for on 21st March, 1563, he and thirteen others were charged before the Court of Session "with the crimes of celebrating mass and attempting to restore popery in the previous month in the town of Paisley, kirkyard, and Abbey place thereof, and taking auricular confession in the kirk, toune, kirkyard, chalmeris, barns, middings, and killogees thereof" (*Pitcairn's Criminal Trials*, vol. 2, p. 429). They were found guilty and imprisoned; but on the 26th July following, William Sempill of Thirdpart and Michael Naysmith of Passo became cautioners for the Abbot, and he was thereupon liberated. In 1566 he was, through the intercession of Queen Mary, appointed a member of the Privy Council, and on 15th December in that year baptised her son the Prince in Stirling Castle. On that occasion he administered all the ceremonies of the Church of Rome except the "spittle," which the Queen had forbidden. In the same month he was restored to his consistorial jurisdictions, in order, it is alleged, to facilitate the divorcing by Bothwell of his wife (*Keith's History*, p. 241). According to Buchanan, the servants of the Abbot were the perpetrators of the murder of Darnley, and waited at his window for the report of the explosion, and when that took place the lights were suddenly extinguished (*Buchanan's Opera*,

<sup>1</sup> In a letter dated 23rd June, 1559, John Knox says—"We (the Protestants under the name of the congregation) came to the Abbey of Lindores, a place of Black Monkes, distant from St. Andrews twelve miles, we reformed them, their altars overthrew we, their idols, vestments of idolatrie and mass, we burnt in their presence."

<sup>2</sup> "In the moneth of May (1569), the Regent (Murray) maid progres to Sterline quhair four priestes of Dunblane were condemit to the death for saying of mas againes the Act of Parliament; bot he remittit their lyves and causit thame be bunde to mercat croce with their vestmentis and chalices in dirisioun, quhair the people caist eggis and uther villany at thair faces be the space of an hor and thairefter their vestiments and chalices were brunt to ashes."—*The Historie of King James the Sext*, p. 65.

1 app., p. 90). The Archbishop afterwards denied all this on the scaffold. He was, however, at the Court at the time, and was one of those who signed the account of the murder which was sent to the French Court on the following day. He was one of those who are said to have signed the bond by which Bothwell was encouraged to seize and marry the Queen; and to have granted a commission to certain judges who pronounced sentence of divorce between Bothwell and his wife. During Queen Mary's imprisonment in Lochleven Castle, he appears to have acted as the head of her party, and was present with her at the battle of Langside on 13th May, 1568. He was along with Queen Mary, and stood by her Majesty on a little eminence near to the castle of Cathcart to advise her Majesty and council of war. When the Queen's army was defeated, he was one of the party that fled with her to Dundrennan Abbey. He afterwards went with her as far as the Solway, but on seeing that she was determined, contrary to his advice, to leave Scotland and to throw herself into the power of her rival, the Queen of England, he waded knee-deep into the water, held back the boat with his hands, and conjured her by every argument which his agitated mind could suggest, not to trust herself in England (*Dr. Gordon's Scotch-chronicon*, vol. i., p. 288. *Lyon's History of St. Andrews*, vol. i., p. 360.)

The Queen's party was now completely broken up, and the Earl of Lennox, on becoming Regent, declared several of the leaders traitors; and chief among them was the Archbishop. With some of his most trusted supporters, he now returned to Paisley, and imprisoned Lord Semple, who, after the battle of Langside, had received from the Regent the lands belonging to the Monastery.

Regent Lennox besieged the Place of Paisley; and the defenders, with the exception of the Archbishop, his son Claud Hamilton, and some others, capitulated on condition of their lives being saved. But the stipulation was not carried out, as thirty of them were hanged on the Borough Muir of Glasgow. On retaking the Abbey and Place of Paisley, Regent Lennox gave it in keeping to Allan, fourth Lord Cathcart. That knight's heraldic coat of arms, a sculpture of the 14th century, is on one of the south columns that support the clere storey of the Abbey.

During the civil war that raged in Scotland after the death of Regent Murray, the Archbishop retired to Dumbarton Castle, then believed to be impregnable. The castle was, however, taken by surprise on 2nd April, 1571, and the long-existing hatred of the Lennox faction was not to be satisfied with less than the blood of Archbishop Hamilton. He was hurriedly taken to Stirling to be tried, and was accused of conspiring against the person of the infant King, and planning to surprise him in the castle of Stirling after the murder of Regent Murray; of knowing or being participant in the murder of Darnley; and of lying in wait at the wood of Callander to kill the Earl of Lennox. The first, second, and last charges he denied. To the third he pleaded guilty thus far, that he knew the deed was intended, and he had not prevented

but rather had furthered the same ; but for this he expressed his repentance, and asked God's mercy. His accusers were Lord Ruthven, the Justice-Clerk, and George Buchanan, the celebrated historian. The judge found the Archbishop guilty, and ordered him to be hanged on a sentence of forfeiture which had been pronounced against him after the battle of Langside, and this sentence was immediately carried into execution. Dressed in pontificals, by way of derision, he was hurried to the battlements of Stirling Castle, and was there hanged on a gibbet on 6th April, 1571 (*History of James VI.*, p. 117). The following distich was affixed to the gallows on which he suffered :—

*Cresce diu felix arbor semper que vireto frondibus, ut nobis talia poma ferat.*

“Long may'st thou grow, happy tree, and continually flourish, that beareth for us such happy fruits” (*Tytler's History of Scotland*, vol. iii., p. 337).

His body was afterwards quartered, but no further indignity was inflicted ; and it is believed that his remains were soon after collected and secretly interred in the Monastery of Paisley. There certainly is a tablet in the Abbey Church bearing his initials, “J. H.,” and his motto, *Misericordia et pax* (“mercy and peace”), and on another stone are the arms of the Hamilton family. At the renovation of the Abbey Church in 1860, this tablet stone was taken from the outside of the building, and put into its present place at the west end of the north aisle.

Thus passed away the last Abbot of the Monastery of Paisley, of whom we may say that in his irregular life, so full of vice and crime, we see too faithful a picture of that degeneracy of the Romish Church which was the most certain precursor and cause of her utter downfall.

THE SEAL OF THE MONASTERY OF PAISLEY.



The inscription round the margin is, “The Seal of Saint James and Saint Mirin of Passelath.”



The inscription round the margin is, “O Mirin! Pray to Christ for thy servants.”

On the seal is a figure of St. James, with pilgrim's staff and scrip. At each side is a shield, the dexter bearing a fess cheque for Stuart ; the sinister a saltire cantoned with four roses for Lennox. Above the dexter shield is a saltire, a crescent, and a star ; and above the sinister shield is a saltire and star. The back ground is ornamented with foliage, interspersed with crosses fleury and fleur-de-lis.

On the counter-seal is a figure of a Bishop vested, his right hand raised and his left holding the crosier. The shields on each side are charged the same as on the seal. Above the dexter shield is a saltire and crescent ; and above the sinister a saltire and star. At the dexter side of the Bishop's head is a fleur-de-lis, and at his feet two sprigs and foliage. A. D. 1520.

The seal of the Abbey is lost, and what is given on the preceding page is taken from impressions on the wax fixed to old charters.

## CHAPTER VII.

### THE COMMENDATORS.



AT the Reformation in 1560, the rental of the Monastery, according to a report made to Government in January, 1561, was as follows :—

Money, £2467 19s.

Meal, 72 chalders 3 bolls  $3\frac{2}{3}$  firlots.

Bear, 40 chalders 11 bolls.

Oats, 43 chalders 1 boll 1 firлот.

Cheese, five hundred five score and six stones.

Among the items of deductions stated are seven chalders of meal yearly for the almoner's weekly doles to the poor; for the maintenance of the convent in kitchen expenses and clothes yearly, according to the accounts of the cellarer and granitar, £473 8s. 4d.; for the fees of the granitar and cellarer and their under-servants, £38; for the Archbishop's claim of procurations, now converted into money, £13 6s. 8d.; for the contribution to the Lords of Session and pensions settled on the Abbey, £550 2s. 8d. In December, 1561, the Privy Council decreed that the holders of ecclesiastical benefices should give up one-third of the revenues derived from them for the public service, and for the maintenance of the ministers of the Reformed Church. To carry out this enactment, they were required to supply rentals of their various benefices, and collectors were appointed by Government to uplift the rents of the Abbeys. As the third part of their revenues was thus appropriated, the accounts are known by the name of the "Assumption of the Thirds." Six years after this, we find Master Michael Chisholm described as the new collector in connection with Paisley Abbey.

There belonged to this opulent Monastery at that time twenty-nine parish churches. Eleven of them were in Renfrewshire. They were Cathcart, Eastwood, Erskine, Inverkip, Killellan, Kilbarchan, Lochwinnoch, Mearns, Neilston, Paisley, and Houston. The other churches were Monkton, Riccarton, St. Revocks, Carmunnock, Kilfinan, Cumbra, Prestwick, Dundonald, Largs, Kilpatrick, Kilkerran, Inverwick, Craigie, Auchinleck, Rutherglen, Roseneath, Kilcolmonell, and Legerwood.

On 23rd December, 1565, the Privy Council decreed that a part of the revenues of Paisley Abbey, along with those of Kilwinning, Kelso, Jedburgh, and Newbattle, should be set apart for the Royal charges. Two years afterwards, Beatrice Pennyton complained to

the Privy Council that the sum of forty merks, which had been assigned to her out of the thirds of the fruits of the Abbey of Paisley, had not been regularly paid to her. The Council ordered Master Michael Chisholm, the new collector, to pay the same regularly to her during her lifetime (*Register of the Privy Council*, vol. 1, pp. 412, 601, 602, 612).

It appears the collectors were very backward in delivering the money they had received, and the Lord Regent and Lords of the Secret Council passed a very sharp resolution of the following tenor—to compear “befoir the Lordis Auditouris of the Chekker, and there mak comp’t of their intronissions of the fruits of lxvii year, to the effect foirsaid within uther sex dayis next eftir thai be chargeit thairto, under the pane of rebellioun; and gif thai failye, the saide six dayis being bipast, to denunce thame rebellis and put them to the horne, because thai war chargeit heirto of befoir, under the said pane and disobeyit.” At this same sederunt it was reported that “Sir John Stewart of Minto, knicht, collectour of Striveling, Lanark, Renfrew, and Dunbartane, had paid of the third of the Abbay of Pasley ane thousand poundis” (*Register of the Privy Council*, vol. 1, p. 610).

Although the battle of Langside, on Thursday, 13th May, 1568, was not on an extensive scale in respect of the number engaged, it was nevertheless fraught with momentous issues to Scotland and to the parties who were represented in the conflict. We have seen that in 1560 the papal power was constitutionally overthrown by the Estates of Parliament; but on this battlefield that power was, in addition, vanquished by the force of arms. To Queen Mary, the success of the army under Regent Murray was the means ultimately of causing her chequered life to terminate on the scaffold; and the life of the Abbot of Paisley, as we have shown, ended not less tragically in the town of Stirling.

One of the first acts of Regent Murray, after the battle of Langside, was to proclaim Lord Claud Hamilton a traitor, thereby rendering him liable, as in the case of his uncle the Abbot, to the punishment of death. His estates also were forfeited on 10th November, 1569. If Lord Claud had not been outlawed, he would, according to his appointment in 1553, have succeeded to the Monastery as Commendator, for he had been infeft in its temporalities on 29th July, 1567. Appointments of this kind, when first introduced, were honestly carried out. When a benefice became vacant, a qualified layman was commended to the charge temporarily, until a permanent pastor was appointed. Latterly, this system became one of the great abuses of the Church; for too frequently appointments of this kind became permanent, and simply meant that the Commendator drew the revenues without performing any of the pastoral duties of his office.

Robert Lord Semple, notwithstanding his connection with Lord Claud Hamilton, strongly supported the cause of Regent Murray, and helped him at the battle of Langside. In return for his good

services, the Regent bestowed upon him the temporalities, *in commendam*, of the Monastery. Lord Claud, however, soon returned, and did not allow Lord Semple to enjoy his new possessions at Paisley in peace. He retook the Abbey by force of arms, and expelled Lord Semple's men.<sup>1</sup> When the Regent Lennox heard of this, he assembled at Glasgow a number of gentlemen and soldiers, with whom he attacked the Abbey, and after some resistance the besieged capitulated, and placed themselves at the mercy of the Regent. Lord Claud in turn captured some men who were coming and going between the Abbey and the Regent, and put them in the castle of Draffan, that they might be a means of relief to the other captives. "Notwithstanding whereof, thais of Paisley war brought to Edinburgh, and thair upon the common gallows, without the town, war all hangit" (*History of King James VI.*, p. 112).

Lord Claud Hamilton, George Earl of Huntly, the Laird of Buccleuch, and the Laird of Wormiston, with three hundred chosen horsemen and fourscore chosen men, left Edinburgh stealthily at night on 3rd September, 1571, and went to Stirling. Among other assaults, they set fire to the house of the Earl of Morton, who in trying to escape was made prisoner; and Captain Calder, who had charge of the Regent Lennox, brutally shot him. This expedition and murder, it is alleged, was planned and conducted by Lord Claud in revenge for the murder of his uncle the Abbot of Paisley (*History of King James VI.*, p. 146). These contentions did not end here, for "Lord Claud Hamilton being reft of his living and rents be the Lord Semple, wha then possess the Abbay of Paislay be strong hand, as he was upon the tent day of July, 1572, passing furth to have reft sum pure tennents, Lord Claud set an chaist him bak, slew fourtie two of his soldiers, and tuik fyfteen of thayme as preasoners, and thereafter layd men

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<sup>1</sup> Upon Weddinsday, xvii. of Januar (1570-1) instant, Claud Hamilton, accompaneit with Johnne Hamiltoun of Drumry, soune to the Bischope of Sandandrois, Arthur Hamiltoun of Myrretoun, and utheris of that name, with a nowmer of souldiouris, come and be force enterit in the Abbay and Place of Paisley, per-teining to the Lord Sempill, now being captive in thair handis; and hes taken sum of his freindis and servandis presoneris, and reft, spoilzeit, and away takin his horsis and uther guidis being thair, and put a garrysoun in the samin Place and Abbay, intending to retene and keip it be force; the same being and continuing in the possession of the said Lord Sempill, sen the dispositioun maid to him thairof, efter the foirfaltore orderlie led, als weil aganis the said Bischope of Sandandrois usufructuar and lyfrentar of the benefice, as aganis the said Claud Hammiltoun, nominat successor to the same; and sensyn the said Bischope in persoun hes cum to the said Abbay, and thair fensit and haldin courtis in name of the quene, the Kingis moder, minassing the tenentis that he will be payit of thrie zeirs rentis bigane, and has alredie begune and spoiled and reft diverse horsis and guidis furth of the grund of my awin propir landis of Dernlie and Cancklystoun (Cruickstoun) (*Bannatyne Memorials*, appendix, printed by the Bannatyne Club, p. 82). Regent Lennox's "letter of instructions to Pitcairn, Commendator of Dunfermline, Secretary of State." In the reply by the Queen to this complaint of Lennox, it is stated that Sempill had consented to the surrender of Paisley, "quilk being ane place of sic strenth, culd not eassellie be takin gif himself had not consentit to the same" (*Ibid.*, p. 362.)

about the house sa lang, till a greater power was cum furth of another part to rescue the Lord Semple" (*History of King James VI.*, p. 176).

At this period the Regent Mar and the leading noblemen became tired of the civil war that had prevailed for some time in the country, and were anxious to come to some peaceful arrangement. "When they had lang talkit of this Godlie gud purpose," they resolved to meet at Perth on 23rd February, 1572. By the treaty agreed to at that place, Lord Claud was restored to his former rights in the Monastery (*History of King James VI.*, p. 211).

Lord Claud after this lived in peace at the Abbey of Paisley, and in 1574 married a daughter of Lord Seton. During the whole minority of the King the country was in a very unsettled state. In 1575 a gentleman called Johnstone of Wastrans was slain by the Hamiltons, and as he was one of the dependants of the Earl of Angus, Lord John and Lord Claud made satisfaction for the same at Holyrood Palace to the Earl of Angus, by delivering to him a sword by the point, according to ancient custom (*History of King James VI.*, p. 152).

Regent Morton held the Hamiltons in great enmity, and in 1579 he got the Earl of Mar and some more of his friends to inform the King that the "hous of Hamilton ar, and has bene, his pernicious enemies, who had slayne twa of his Regents before tyme (Murray and Lennox), wha had not obtenit perdon as yet for the sayme" (*History of King James VI.*, p. 174). They advised the King therefore to bring to justice the chief lords of the house of Hamilton. As the young King readily assented to this proposal, the Regent assembled a number of soldiers, with cannons, to attack the Hamiltons, who having heard of these warlike proceedings, made their escape both "sudanlie and prevelie." Lord John, the Abbot of Arbroath, went to England, and Lord Claud, after he had "lurkit a while in Scotland, passed into England also," where he was first entertained by the gentlemen in Northumberland, and afterwards by Queen Elizabeth. The Earl of Angus, with his army, besieged the castle of Hamilton, which with the furniture was much damaged, and the defenders surrendered themselves to the King's will. By the orders of the Regent, they were brought to Stirling Castle, where Arthur Hamilton of Merton, their captain, was hanged, and upon the rest great cruelty was exercised, either by imprisonment or by the exacting from them of large sums of money (*History of King James VI.*, p. 176).

After the second outlawry of Lord Claud Hamilton, William Erskine of Balgonie, parson of Campsie, a nephew of the Earl of Mar, was appointed by the Regent Morton Commendator of Paisley Abbey.<sup>1</sup> He, along with the other opponents of Lennox

<sup>1</sup> While at the Abbey he caused a well to be sunk in it there, which is known at this day by the name of "Balgonie Well." Upwards of half-a-century ago the water in this well was considered best for making tea of any in Paisley, and was therefore greatly used for that purpose in all parts of the town.



and Arran, was present at the well-known historical event known by the name of the "Raid of Ruthven," in August, 1582, and is called by the recorder the Abbot of Paisley. In the following year those who had been present at that gathering, on asking the pardon of the King, were sentenced to different degrees of punishment, and "the thre Abbots past into Ireland." These were the Abbots of Paisley, Cambuskenneth, and Dryburgh (*History of King James VI.*, p. 199).

Erskine did not remain long in Ireland, for when Mr. Robert Montgomery resigned his Archbishopric of Glasgow, in 1585, the title and revenue were given to him. He was never in orders, and was only a titular bishop. Two years afterwards the King took the Archbishopric from him, and gave it to Walter, Commendator of Blantyre (*Keith's Scottish Bishops*, p. 262).

In 1584 Lord Claud wrote to King James VI. and Earl of Arran, asking permission to return to Scotland. The King sent him a passport, and welcomed him back to his native country, but the Earl of Arran, although a relative, became his enemy. Lord Claud's forfeiture was, however, recalled in 1585, and the whole estates and revenues belonging to the Abbey were again given to him. The Abbey lands were likewise erected into a temporal lordship, and he was in 1587 created Lord of Paisley. In 1606 his son was created Earl of Abercorn. In 1598 Lord Claud, then Lord of Paisley, granted a commission to his son—the Master of Paisley—to act for him; and of the son we shall hereafter have a good deal to say in connection with the management of the affairs of the Burgh of Paisley (*Council Records*, 2nd October, 1598).

In 1621, after a life of strange vicissitudes, in a period when few men of action came to a natural end, Lord Claud died peacefully at the age of seventy-eight.

## CHAPTER VIII.

### THE ABBEY UNDER PROTESTANT RULE.



**M**R. PATRICK ADAMSON was the first minister in Abbey Parish after the suppression in 1560 of the Papal power in Scotland. He was appointed to this important position in 1572, through the influence of Lord Morton. We need not wonder that an earlier appointment was not made, if we consider the civil war and the unsettled period that followed the epoch of the Reformation. But it is quite possible that at this early stage of the Church, when ministers were scarce, a "reader," as in many other new charges, may at first have performed the clerical duties in the Abbey of Paisley.

At the beginning of the century, and at the period of the Reformation, fairs were held in churchyards, and even in churches.<sup>1</sup>

Mr. Adamson was born in the town of Perth on 15th March, 1536. His father was a baker by trade. Patrick first attended the Grammar School in Perth, and afterwards studied at the University of St. Andrews, where he obtained the degree of Master of Arts. His parents being too poor to maintain him there, he went to the village of Ceres, in Fifeshire, and taught a school with great success. After being there for four years, Sir James M'Gill of Rankeillor, one of the Senators of Justice, intending to send his eldest son into France to study the civil law, selected Mr. Adamson to be his tutor. With young M'Gill he studied law for nearly three years at the University of Bourges. While there, he published the tragedy of "Herod," in Latin verse. This production was well received. He also published a Latin translation of the Scottish "Confession of Faith." Returning to Scotland in 1569, he married the daughter of an advocate in Edinburgh, and practised for a time as a lawyer,

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<sup>1</sup> By Act of Parliament, 1503, c. 28, ii. 252, "It is statute and ordainit that ther be na marcat nor faires haldin on haly dais, nor yit within kirkis nor kirk yairdis on haly dais, nor ony uther dais, under the pain of escheit of gudis" (*Register of Privy Council*, p. 296).

This Act was renewed in 1566, and again in 1569, when it is farther stated "that albeit God of his mercie has grantit the lycht and knowledge of his Word in this last aige, yet be malice and obstinacy of the people continewis in thair wonted disordour, and wilfullie violattis Sabaoth day, usand the same prophanelie in marcat making and utheris wardlie effairs; as alsand prophanand and abusand the kirkis and kirkyairdis quhair the people of God such to convene to heir the Word of God and ressave the Sacramentis." This Act gives powers to Sheriffs and Provosts and Bailies of Burghs to punish those who disobey this statute (*Register of Privy Council*, p. 688).

but not succeeding in that profession, he turned his attention to the Church, and, being found qualified, was admitted to the ministerial office. In 1570 he was preacher to the Regent, who obtained for him, as already stated, the incumbency of Paisley Abbey. In 1574 "Neilstoun, Kilbarchan, and Mernys" were also in the charge. Although he remained there about three years, little is known of his ministry. His stipend was very small, being only £200 5s. Scots money yearly. In 1575 he was appointed by the General Assembly one of the commissioners to confer as to settling the jurisdiction and policy of the Church, and in the following year he and David Lindsay were requested to report the proceedings of the commission to Regent Morton. In 1576 that nobleman appointed him one of his chaplains, and on the death of Archbishop Douglas raised him to the Archbishopric of St. Andrews, the privileges and emoluments of that high office having previously been secured to himself. This dignity of a Tulchan Bishop, as it was called, brought him nothing but trouble and unhappiness.<sup>1</sup> His clerical brethren were somehow almost always opposed to him, and this must have embittered his life. One of the charges raised against him was that, when unwell, an old woman of St. Andrews, named Allison Pearson, who was believed to be a witch, gave him some simple medicine which cured him. According to the belief prevalent at the time, the woman transferred the Bishop's illness to a white palfrey, which died in consequence. This woman was accused by her Presbytery of being a witch, and was condemned by them to be executed, but she managed, as was alleged, through the connivance of the Bishop, to escape from St. Andrews prison. She was, however, apprehended upon the same charge three years afterwards, and executed at Edinburgh (*Lyon's History of St. Andrews*, vol. i., p. 394).

The Bishop was a great favourite with the King, who sent him as his ambassador to Queen Elizabeth, to inform her how matters were progressing in Scotland, and to assure her of his continued adherence to the Protestant faith. When in London, he preached frequently, and by his eloquence drew a great concourse of people to hear him.

In 1584 Bishop Adamson was recalled from London, and sat in the Parliament which met in that year. The charge again brought against him by his Calvinistic brethren was that he favoured the Episcopalian party. In 1590 he published a paraphrase of the Lamentations of the prophet Jeremiah, in Latin verse. This work he dedicated to the King, at the same time complaining sadly of the hard usage he had met with.

The troubled life of Patrick Adamson, the first Protestant minister of the Abbey Church, and afterwards of St. Andrews, was brought

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<sup>1</sup> These Bishops, introduced in 1572, were by way of ridicule, but justly, called Tulchan Bishops. A tulchan is the skin of a dead calf stretched on a frame of wood and placed under a cow, to make her give milk. Those Bishops had the name, but by a private agreement they were allowed only a small stipend, that the dioceses might yield their milk or revenue to the nobility.

to a close on 19th February, 1592. Mr. Wilson, his son-in-law, published his works, twelve in number, at London in 1619; they are in Latin; and the editor thus speaks of the author,—He was “an incomparable poet, an eloquent orator, well seen in the Greek and Latin languages; a prelate of great prudence, experience, and wisdom in the management of affairs; skilful in the civil and canon law; and of so happy a memory that he did not know what it was to forget anything that he had either heard or read; so that the death of such a person, who was the glory of his country and of the republic of letters, can never be too much lamented.”

Andrew Polwart succeeded Patrick Adamson in 1576, and remained in the pastorate about two years only. Nothing is known about him during the time he remained in Paisley. He left the Abbey Church in 1578, and became sub-dean of Glasgow.<sup>1</sup>

Thomas Smeaton was appointed successor to Andrew Polwart in 1578. He was born near Perth in 1536, and studied at Glasgow University. In private life he was of a most kindly disposition. This secured for him the admiration of everyone. He was, besides, a man of great learning, and was considered one of the most erudite men of the time. He held the pastorate of the Abbey Church for only two years; and in 1580, when the celebrated Andrew Melville was removed to St. Andrews, Smeaton succeeded him as Principal of the University of Glasgow. He died 13th December, 1583, in the forty-seventh year of his age. Mr. James Melville, in his diary, gives the following striking account of Mr. Smeaton:—

“Mr. Thomas was very wacriff and peanfull, and scarslie tuk tym to refresh nature. I haiff seen him oft find fault with lang dinners and supers at general assemblies; and when uthers were thereat he wald abstain, and be abut the penning of things (wherein he excellit, bathe in langage and form of letter), and yit was noch rustic, auster, but sweit and affable in companie, with a modest and naive graivite; very frugale in fude and rayment, and walked maist on fut; whom I was very glad to accompanie whyllis to Sterling, and now and then to his kirk, for my instruction and comfort. He lovit me exceeding well, and wald at parting thrust my head into his bosom and kiss me” (*Melville's Diary*, p. 56-58).

Another author thus writes of him (*Baillie's Letters and Journals*, vol. iii., p. 402),—“Mr. Thomas Smeaton died our principall, one of

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<sup>1</sup> Before the Reformation, monks were entitled “Dene” or Dean, and secular clergy had Seuir or Sir prefixed to their names. Those who had attained the academical degree M.A. were styled “Master.” This last designation was afterwards bestowed on the ministers of the Presbyterian Church whether they had graduated or not.

In this early period of the Church's history, it appears that ministers were sometimes permitted to add to their clerical duties the selling of beer and wine. In the records of the General Assembly of 1576, the following deliverance is given, apparently in answer to a question proposed whether the keeping of a tavern was allowable for a minister or reader:—“Ane minister or reader that taps ale, beir, or wine, and keeps an open taverne, sauld be exortit be the Commissioners to keep decorum” (*Belmerino and its Abbey*, p. 167).

the learnedst men of the nation, as his book against Jesuit Hamilton doeth shew" (Smeaton's work, dedicated to James the Sixth, entitled "*Ad Virulentum Archibaldi Hamiltonii Apostatæ Dialogum, &c.*," Edinburgh, 1579, 4to).

Andrew Knox, second son of John Knox of Ranfurlie, in the parish of Kilbarchan, a scion of the family of the celebrated reformer, John Knox, was the successor to Thomas Smeaton. Knox studied at the University of Glasgow, where he graduated A.M. in 1579. After receiving license to preach, he was inducted to the pastorate of the parish church of Lochwinnoch in 1580. In 1585 he was translated to the Abbey church, Paisley. His disposition appears to have been very impulsive, leading him into several difficulties with his parishioners and his fellow-members of Presbytery. In 1594 he and his wife, a daughter of William Knox of Selvieland, built a house in Paisley, which at present is No. 25 High Street. On an oak panel above the mantelpiece of the principal room their monogram was carved. It is now in the Paisley Museum, and the following is a reduced *fac-simile* :—



M.A.E.K. stands for Master Andrew and Elizabeth Knox. In the mutual gable of this house he put a window overlooking the house on the west, belonging to John Maxwell of Stanely, a minor. In 1599, when John Maxwell became major, he presented a complaint to the Burgh Court of Paisley against the minister to have him ordained to build up the window, and the Court, after hearing parties, decided against Andrew Knox. This procedure caused a bad feeling to arise between the two parties; and on 16th September, 1602, a complaint was brought before the Presbytery by the minister against Maxwell for refusing to communicate at the Sacrament. At the next meeting of Presbytery, held on the 14th October, John Maxwell explained to the reverend court that he had not left the parish church from any disrespect to the Church, but because of the "deadly feud" existing between him and the minister. He, however, expressed penitence, and promised to attend the parish church of Renfrew. With this they were satisfied, and found Thomas Inglis, burgess of Paisley, cautioner in 500 merks (*MS. Records of the Presbytery of Paisley*).

Mr. Knox had a difference also with Gavin Stewart, a burges of Paisley, whom at the Burgh Court held on 1st October, 1604, he caused to find security not to molest him. But immediately thereafter, and before leaving the court, the minister, "in the counsell-hous of the tollbuthe, in the presence of ane noble lord, James Lord of Abercorn, Maister of Paisley, as proveist thereof, and of the baillies and counsell of the samyn," struck Gavin Stewart "with ane box upon the heid, to the effusion of his blood." On 9th November following, "in presence of the bailies and council, compeirit Mr. Andro Knox, minister at Paisley, and confessit the offence done by him in presence of ane nobil lord, James Lord of Abercorne, bailies and counsell of the said bghe, to Gawn Stewart, burges thairof, qrof he clairit himself not only penitent, but als referit himself in the will of the said nobil lord, bailies, and counsell, for reparation thereof, in sa far as the sam offendit them. Ilk ane of the said bailies and counsell acceptit and continuet the declaration thereof to the returne of the said nobil lord to this burgh." When this assault was reported to the Presbytery the 4th October following, Mr. Knox having acknowledged what he had done, they suspended him from his duties; and on 16th November thereafter decided that he "sal sit in the maist patent place of the kirk of Paisley, upon Sounday next to cum, befor noone, being the 19th day of November instant, and thereafter that Mr. Jon Hay, appoyntit by the brethren to supply the place that day, hes delaitit the fault and offence of the said Mr. Andro to the people; the said Mr. Andro, in all humility, sall confess his offence to God, his brethren, and the pairtie offendit, and sall sit down upoun his knees and ask God's mercie for the same. The same being done, the bailies and some of the honest men of the paroch sall receive him by the hand" (*MS. Records of the Presbytery of Paisley*).

During the incumbency of Andrew Knox there were two things which particularly engaged his attention and that of the Presbytery of Paisley. One was the suppressing of Sunday desecration, and in carrying out this aim they were much assisted by the Town Council. The other was the complete suppression of the Romish religion. True liberty and toleration were not at that time understood by the Protestants. They were of opinion that, as their religion was now established by law, those professing the Romish faith should either be compelled to embrace Protestantism or suffer, at least, the penalties of excommunication. Mr. Knox's efforts to suppress popery and popish plots were in more than one instance very successful. In 1592 George Kerr, a doctor of laws in Haddington, was excommunicated by the parish minister there, for not abstaining from popish practices after having been duly warned to do so. He fled to Ayr, and afterwards went on board of a vessel lying at Cumbræ, with the purpose of leaving the country. Mr. Knox having heard of this, and believing he intended going to Spain on a treasonable mission, went to the ship, accompanied by twenty-four men, brought Mr. Kerr back to Ayr, and delivered him and his servant

over to Lord Ross. On afterwards searching the vessel, he found important treasonable papers, addressed by Jesuits and others in Scotland to parties in Spain and France, along with letters in blank to the King of Spain, to be filled up afterwards by Kerr, and signed by the popish lords, as they were called, the Earls of Huntlie, Angus, and Errol, and by Auchindown, knight, uncle to Huntlie. The affair is generally known as the Spanish conspiracy (*History of King James VI.*, p. 259). In 1597 Mr. Knox accomplished another daring feat. James Gordon, a relative of Huntlie's, came to this country and arranged a plan to fortify the Isle of Ailsa, in order to receive a Spanish force. This rock was taken possession of by Hugh Barclay of Ladyland, who (having some time previously escaped from Glasgow Castle, where he was confined, fled to Spain, and returned as an agent) was employed in victualling the stronghold. All this having come to the ears of Mr. Knox, he, at the head of a small party, attacked and defeated Barclay and his armed men; but Barclay, rather than allow himself to be taken prisoner, rushed into the sea and drowned himself (*Aikman's History of Scotland*, vol. 3, p. 244). On 16th December, in the same year, an Act was passed by the Estates of Parliament, declaring that Andrew Knox and those along with him by their intrepid achievement had done "louell and gude service to his Majestie and the country" (*Acta Parl. Scot.*, iv. 148).

It was on 10th February, 1604, during the incumbency of Mr. Knox, that Thomas Bell was appointed by the Town Council to be the teacher in the Grammar School, and one of the additional duties he had to perform was "to read prayers in the kirk daily." The terms of the appointment of his predecessor, Mr. Henderson, in 1596, are not preserved, but very likely they were the same. There was no special salary attached to the fulfilling of this obligation. The duties of this official in the early days of the Church, after the Reformation, will be best understood by the following extract:—

"The bell having rung an hour before, was rung the second time at 8 o'clock for the reader's service. The congregation then assembled, and engaged for a little in private devotion. So reverential were they, that it was the custom for the people entering to uncover their heads, and to put up a short prayer to God, some kneeling, some standing. The reader took his place at the 'lectern,' read the Common Prayers, and in some churches the Decalogue and Creed. He then gave out large portions of the Psalter, the singing of which was concluded with the *Gloria Patri*, and the next chapters of Scripture from the Old and New Testaments, going through in order any book that was begun, as required by the first book of Discipline. After an hour thus spent, the bell rang the third time, and the minister entered the pulpit and conducted the remainder of the service, according to the usage of the time. The afternoon service was begun by the reader in the same way. These usages continued with more or less uniformity till 1638 or 1640" (*Book of Common Order*, Edition 1868, pp. 33, 4).

In subsequent appointments of teachers in the Grammar School, the duty of "reader" in the church is not mentioned.

When James VI., along with the Parliament, restored the estates of the bishops in Scotland, Mr. Knox was nominated Bishop of the Isles, by writ of the Privy Seal, and on 4th July, 1605, was allowed by the Presbytery to go to the diocese "for four or five weeks." He did not, however, return to discharge his duties in the Abbey Church at the time thus fixed; for on 20th February, 1606, about seven months afterwards, "the baillies and counsel, with sundrie uther honest men of the toun and parochen of Paisley, compeared judiciallie before the brethren (Presbytery), and very heavily lamenting the desolation of the congregation, of preaching, of administration of the sacraments, and other necessary poynts of the office of a minister, and that by the frequent absence of Mr. Andro Knox since the time of his acceptation of the Bishopric of the Isles, craved earnestly at the brethren that they might be provydit with a sufficient pastor" (*MS. Records of the Presbytery of Paisley*). From the record of the numerous meetings of the Presbytery on this matter, it appears to have been the intention of Mr. Knox to hold, if allowed, both of the benefices; and it was not till 12th November, 1607, that he demitted his charge in the Abbey Church.

The Bishop was not so successful in his attempt to capture the castle of Dunivaig in Islay as he was with Ailsa Craig. In 1614 the notorious left-handed Coll of Islay took possession of that castle, then under the keeping of Bishop Knox, who afterwards at the head of seventy men tried to retake it, but failed in the attempt (*Book of the Thanes of Caerodor*, Spalding Club, 1859, pp. 231-233).

On 26th June, 1611, the Bishop was, by letters patent, preferred to the Bishopric of Raphoe, in Ireland, and both bishoprics were held by him till 22nd September, 1619, when he resigned that of the Isles. The Priory of Ardchattan and Abbey of Icolmkill were added to the Bishopric of the Isles in 1615.

Bishop Knox died on 27th March, 1633, about the age of seventy-four. His three sons all took orders, and Thomas succeeded his father in the Bishopric of the Isles in February, 1619.

It was in 1590 that all the parishes in Renfrewshire, with the exception of Eaglesham and Cathcart, were formed into a Presbytery, and had their place of meeting in Paisley. This arrangement continued down to 1834, when by a deed of the General Assembly a Presbytery was established for the lower ward of the county, having their place of meeting in Greenock, and adding to the seven parishes taken from the Paisley Presbytery those of Largs in Ayrshire and of Cumbray in Buteshire, formerly connected with the Presbytery of Irvine. The Presbytery of Paisley was left by this decision with twelve parishes and thirteen ministers, the Abbey parish being collegiate. In consequence of the erection subsequently of many new parishes, the number of ministers in the two Presbyteries are much increased. During the period of the pest in Paisley, the Presbytery held their meetings in Houston from 6th November, 1645, till the 26th March in the following year. Between 26th July, 1676, and 5th March, 1684, the Presbytery meet-



ings were held at Renfrew. By the orders of the Archbishop, the meetings at Renfrew were discontinued, and the first meeting afterwards was held at Paisley on 5th March, 1684. At the introduction of Episcopacy in 1661, the Presbytery ceased to meet, but was reconstructed in 1663 by an Act of the Archbishop and Synod. The first meeting under the new regulations was held on 29th October, 1663, and was attended by only five members. At the Revolution, the Presbyteries of Glasgow, Paisley, and Dumbarton, having few members, formed themselves into one Presbytery, and held their meetings in Glasgow, but this continued only a few months. The Presbytery records commence 16th September, 1602, and are complete down to the present time, with the exception of the period between 24th December, 1607, and 20th April, 1626. The three first volumes have suffered a little from damp.

Mr. Patrick Hamilton was the successor to Mr. Andrew Knox in the Abbey Church. He was inducted to the parish church of Lochwinnoch in 1602, succeeding Mr. Andrew Knox in that pastorate, and thus again he became his successor in the Abbey Church in December, 1607. Mr. Hamilton discharged his ministerial duties in Lochwinnoch in a most faithful manner. In the Paisley Presbytery, on 19th January, 1604, he reported to the reverend body certain occurrences that had taken place in the parish of a very peculiar and extraordinary kind. These were as follows :—

“The Presbytery being informed by their brother, Mr. Patrick Hamilton, that Robert Aitken and Robert Millar, parochiners of Lochquinnoche, superstitiouslie behaved yameselves be ringing of girdilles ye day of Januare ; as also that Hendrie Paslay, Robert Paslay, Robert Patoun, and James King, in Muirdykes, efter ane profane and godless manner behavit yameselves, in disagyssing yameselfis, quhilk is nathing less than abominaon in ye eyes of ye Lord ; as also being informit be thair brother, Gavin Hamilton, vicar of Kilbarchan, that James Andrew, &c., usit superstitious playis a little before Yuill, in the day called Yuill evening—came through ye clachan of Kilbarchan, making open proclamaon, and giving open libertie to all men to tak pastyme for the space of auch days, as also usit superstitious playis upon the 26th of December at ye Corsefeind, and gave yameselfis to strolling and drinking. The brethren ordaint all the forsaid persons to be summoned to ye next Presbitrie day be thair brither, Mr. Patrick Hamilton (of Lochwinnoch), and Gavand Hamiltoun, vicar of Kilbarchan” (*MS. Records of the Presbytery of Paisley*).

It is supposed these plays were meant to throw ridicule on old popish usages that had formerly taken place at this season of the year, by proclaiming an indulgence to everyone to do what they chose for eight days.

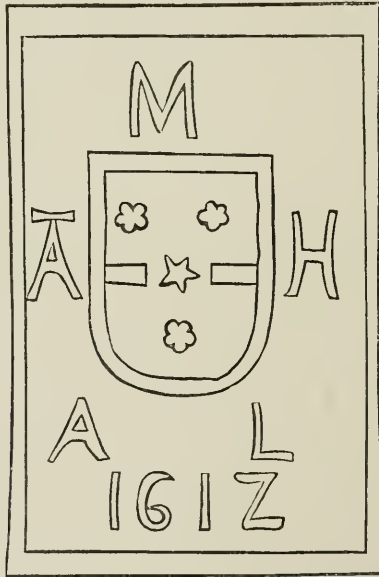
Very little is known regarding Mr. Hamilton's proceedings in the parish during his incumbency, his name not being associated with any incidents of importance.

It appears that cattle were frequently allowed to go into the churchyard to pasture, and the Town Council, we presume, with

the consent of the heritors, took the initiative in passing some very strict regulations to suppress this practice. On 6th April, 1599, they enacted "that whatever horse, ky, or other besteele be apprehended in the kirkyard," the owner should be fined 13s. 4d. But on 15th October, 1607, they passed a much more severe resolution, very likely because this trespassing had not ceased.

"Item, it is statute and ordained that ilk horse or cow that shall happen to be apprehended in the kirk yaird in time coming, the owner thereof being burgess or indweller of this burgh shall pay 40s. of nulan toties quoties. And if the horse or cow be apprehended within the same oftener than once, the persons owners thereof shall be punished in their persons in the stocks, by the bailies discretion, bye and attour the said nulan."

Baillie relates an amusing incident regarding Mr. Patrick Hamilton, that occurred at the General Assembly in July, 1648. "We are fashed with the opening of the mouths of deposed ministers. Poor Mr. Patrick Hamiltone, in the very nick when the Assembly was to grant all his desire, was rejected by his own unhappiness. He had let fall out of his pocket a poem too invective against the Church's proceedings. This, by mere accident, had come in the hands of Mr. Mungo Law, who gave it to Mr. James Guthrie, and he did read it in the face of the Assemblie, to Mr. Patrick's confusion" (*Baillie's Letters and Journals*, vol. iii., p. 60).



Archibald Hamilton succeeded Patrick Hamilton in 1610; but as the Presbytery records are wanting between 1607 and 1626, it is not known when he entered upon his pastorate. During his

ministry several Acts were passed, very likely at his suggestion, by the Bailies and Council, relating to Sunday observance and Church attendance.

For example, on 26th January, 1622, they ordained that no houses be let to persons who are excommunicated, and that none entertain them in their own houses, under the penalty of 10 punds.

Mr. Archibald Hamilton appears to have possessed some means, for on 4th January, 1617, the Town Council state in their records that they had received from him 1000 merks, no doubt as a loan, which was put into the common chest. It was during his pastorage that the manse for the ministers in the Abbey was erected in 1612, on the west side of Wallneuk Street, a short distance from the head of South Croft Street. We give a *fac simile* of the shield (p. 82), along with the letters and date that surround it, which are at the present time inscribed on a stone in the front of that building. We believe the letters M A H represent Master Archibald Hamilton, and that the letters A L are the initials of his wife's name. He was appointed Bishop of Killaloe, 21st May; consecrated at St. Peter's, Dublin, 29th June, 1623; had the Bishopric of Achonry *in commendam* from Charles I., 20th April, 1630; was translated to the Archbishopric of Cashel and Emly of same date; and died at Stockholm in 1659, aged 80 years.

Alexander Hamilton was the successor to Archibald Hamilton. At anyrate, he was, according to the Presbytery records, the predecessor of Robert Boyd of Trochrigg, who was ordained in 1626 to the Abbey Church,—Mr. Alexander Hamilton having resigned his charge at that time.

Robert Boyd of Trochrigg, in the county of Ayr, succeeded Alexander Hamilton on 1st January, 1626. His father, James Boyd of Trochrigg, when a young man, fought in the Queen's army at the battle of Langside. Some time afterwards he entered the ministry, and was first settled at Kirkoswald. In 1572 he was appointed Archbishop of Glasgow, and died in June, 1581. His eldest son, Robert Boyd, the subject of this memoir, after the completion of his education, was for some time professor of philosophy in the college of Montauban, afterwards minister of the gospel in the church of Vertuile, and next pastor and professor of theology in the University of Saumur, in France. In consequence of the fame of his piety, ability, and learning, he was called by King James VI. to be principal of the College of Glasgow, where he remained for a time; and was afterwards called by the ministry of Edinburgh to be primar of their college. Being a staunch Presbyterian, his conduct did not give satisfaction to the Court, whose tendencies were decidedly Episcopalian.

Through the influence of Lord Boyd, a brother of Lady Abercorn, Robert Boyd was admitted a minister of the parish of Paisley, as already stated, in 1626. Mr. Boyd was a cousin of Lord Abercorn, and, according to his journal, had been in 1615-18 a frequent visitor at the "Place of Paisley." He lived in the "fore house of

the Abbey," into which he put his furniture and books. The Abercorn family, although his relations, gave him a very cold reception, particularly Lady Abercorn. In a letter to Mrs. Boyd at Trochrigg in the month of March of that year, he states,—“I am just now come from Blackstoun, where I found the Lady Abercorn.<sup>1</sup> She is so coldly disposed towards me, that I expect no friendship or courtesy on her part.” From what afterwards took place, it appears the Abercorns did not wish to give any countenance to the Protestant cause, as they were Papists,—the term then applied,—and subjected the new minister to the grossest ill usage, as the sequel will show. Wodrow states that, on a Sunday afternoon in April, the Master of Paisley, brother to the Earl of Abercorn, with several others, forcibly entered the minister's house while he was preaching, no one being therein at the time, threw down all his books on the floor, and afterwards locked the door. This offence being complained of to the Secret Council, the Master of Paisley and the Bailies were summoned to appear before them. At the intercession of Mr. Boyd, and on the Master of Paisley expressing sorrow for the injury he had done, the complaint was departed from. The Bailies thereafter endeavoured to put Mr. Boyd in possession of his house, but the locks of the doors were found to be filled with stones and other things, and they refused to break open the doors. On Mr. Boyd going away, he was grossly assaulted by the women with opprobrious words, the men having purposely absented themselves. They threw dirt and stones at him, compelling him to leave Paisley and retire to Glasgow. The Bishop of Glasgow complained to the Secret Council of the injustice done to Mr. Boyd by the Master of Paisley and his mother, who was suspected of being the instigator of these lawless proceedings. But no compensation was awarded to him, the aggressors being allowed to go away on promising to allow him peaceful possession of his house. Even the “rascally women,” as Wodrow calls them, escaped without being punished. In consequence of these troubles and an impaired constitution, he never again officiated in the Abbey Church. He died at Edinburgh, on the 5th January, 1627, in the forty-ninth year of his age. Wodrow states that Boyd “was more eloquent in the French than in his mother tongue, more eloquent in the Latin than in the French, and more eloquent in Greek than in Latin.” He was the author of a *Commentary on the Epistle to the Ephesians*. His other literary works were *Hecatomb ad Christum Servatorem*, Edin., 1627; *Monita de filii sui Primogenita Institutione*; *Cole D. Georgio Sibaldo, M.D.*; *Verses to King James (Muse's Welcome)*; and other works left in MS. Mr. Ure, in his *History of Glasgow*, says he was “highly esteemed by men of all persuasions for the solidity of his thoughts and great learning and judgment.”

Mr. John Hay was translated from Killallan to succeed Mr. Boyd

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<sup>1</sup> The Abercorn family sometimes resided at the “Place of Paisley,” and at other times at Blackstone.

in the Abbey Church, and was inducted on 21st May, 1627. It was during his incumbency and that of his predecessor that the Paisley Presbytery commenced proceedings, in April, 1626, against Thomas Algie, John Naismith, Isobel Mowat, and James Crawford, because "they did neither frequent the house of God for hearing the Word preached, neither did communicate with others of the congregation at occasions offered, whereby they gave just occasion for suspicion of their apostacy and defection from the true religion." The Presbytery, in short, believed they were Papists, as well as the Countess of Abercorn herself. The proceedings connected with the prosecution of these persons are long, and extend over a considerable length of time, exhibiting an amount of clerical tyranny and intolerance that could scarcely be conceived.<sup>1</sup> These persons were brought before the Presbytery several times, and they were all excommunicated, except John Naismith, who agreed to return to the church. But the most odious prosecution was directed against the Countess of Abercorn and her son, the Earl of Abercorn. On the 18th May in that year, the Countess was summoned to appear before the Presbytery; but, as the Earl was from home, they delayed proceedings, at the request of the Lord Archbishop of Glasgow, till the Earl should return. He declared himself a Catholic when he came home; and the Presbytery, on 19th April, 1627, ordained him to appear before them to answer for his apostacy and defection from the true religion. He preferred, however, to leave the country. But the Countess, who remained, was most cruelly punished. After many meetings with her Ladyship, the Presbytery excommunicated her; and, on going to Edinburgh, she was apprehended and thrown into prison. She was first confined for several months in the Tolbooth, and afterwards for six months in the Canongate Jail. After her health was destroyed in these abominable places of confinement, she was permitted to live in a private dwelling-house, under certain severe restrictions. Ultimately, she was allowed to go to Paisley; but, being quite exhausted by the three years of wretched treatment to which she had been subjected, she died on arriving there.

The kirk at Paisley was at this time the scene where severe punishments were inflicted by the incumbent and his co-Presbyters. In a case of immorality, the Presbytery, on 16th November, 1626, passed the following sentence:—

"The which day compeared John Robesoune, and in all humilitie confessed his guiltiness of the sin of adulterie. The brethren therefore ordained that he shuld remove the said slander so far as laye in him in this manner, namely, that the said John, being not only convict but confessing his guilt, shuld, according to the acts and lawes of the kirk, stand and abyde six Sabbaths barefooted and barelegged at the kirk door of Paisley between the second and third bell ringing, and thereafter to goe to the place of public repentance during the said space of

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<sup>1</sup> See the able *History of the Paisley Abbey*, by the Rev. Dr. James C. Lees, where the proceedings are given at length.

six Sabbaths, and further, ay, and until it should evidentlie be kythed by tokens of unfeigned repentance that he was truelie penitent" (*Records of the Presbytery of Paisley*).

There is a case of a similar kind on 24th December, 1626.

"The quilk day compeared William Steuard, in Woodsyde, and in presence of the moderator and remanent brethren, in hairclothe, barefooted and bare legged, in all humilitie, with signes and tokens of unfeigned repentance, confessed his guiltiness, wherefore the saids brethren ordained William to extract his injunctions, namely, that he shuld stand six Sabbaths in the said hairclothes upon the place of publick repentance within the kirk of Paisley."

In May, 1628, Mr. Hay was translated to Renfrew, to succeed his father there.

John Crichton, who was called Parson of Campsie, and received a license from the Archbishop of Glasgow, became the successor of John Hay, on 1st September, 1529. He was a cousin of Robert Baillie, Principal of the University of Glasgow. He was very eccentric in his manner. A serious complaint was brought against him for holding erroneous doctrines, and he was also charged with drunkenness.<sup>1</sup> The Presbytery did not dispose of the many charges brought against him, but allowed the whole matter to be decided by the General Assembly, which met at Glasgow on 21st November, 1638. Mr. Crichton did not appear there to answer to the charges brought against him, and the Assembly deposed him. His cousin, the Principal, who was present at the Assembly, states that "he was the first minister we deposed. A number of uglie doctrines were laid to his charge. I held off his sentence for some days; for I fand him, after his return from the Court of England, a much-dejected man,<sup>2</sup> and willing to clear himself of many things laid to his charge,—to confess his errors and be divested by the Assemblie for all tyme to come, on condition he might brook his place." The Principal further states that "Mr. John Crichton was justly deposed from Paisley" (*Baillie's Letters*, vol. iii., p. 434).

Henry Calvert succeeded John Crichton. He was presented by James Earl of Abercorn, and ordained 1st July, 1641. By birth a native of England, he was ordained a minister at Oldstane, in Ireland, but was dismissed because he would not subscribe the canons. It was during his incumbency in Paisley that he made arrangements to have a colleague minister in the Abbey Church, generously assigning five chalders of grain out of his own stipend, and on 8th March in the following year had the stipend ratified by Parliament. This laid the foundation for establishing a second charge. Alexander Dunlop, the additional minister selected, was ordained in October, 1644. During the early part of Henry Calvert's

<sup>1</sup> These charges are given at great length by the Rev. Dr. Lees in his *History of the Abbey*, p. 288.

<sup>2</sup> He had gone to the Court to ask the King to intercede for him, but was unsuccessful in his application.

ministry, the severe and tyrannical measures formerly adopted against suspected Papists were renewed by the Covenanters with equal harshness. Margaret Hamilton, best known by the name of the "guidwife of Ferguslie," was the wife of John Wallace, son of William Wallace, of Ellerslie, the second Earl's chamberlain, who lived in Blackstone House. She absented herself from the Abbey Church, and did not communicate. She was therefore thought to be favourable to the Roman Catholic religion, and Mr. Calvert reported her case to the Presbytery. The proceedings of that body against her commenced in 1642, and were not finished till 1647. She pled inability, from bad health, to come to the church, and therefore received many visits from Mr. Calvert to converse with her, and to convert her from Popery. Through severe pressure and threatenings, she did ultimately take the oath to renounce Popery. But she still persisted in absenting herself from church, and it was only after much persuasion and menacing that Mr. Calvert got her to agree to go to church. To accomplish this, as she was unable to walk, she was carried to the Abbey—a distance of two miles—"on ane wand bed." Mrs. Wallace had a sister called Bessie Hamilton, who was likewise in favour of Popery, and Mr. Calvert was instructed by the Presbytery to deal with her also. But this female was more contumacious than her sister, and, notwithstanding all the clerical threatenings to which she was subjected, she refused obedience, and was at last excommunicated. But Mr. Calvert had a more important parishioner than the bedridden "guidwife of Ferguslie" to look after; for the Earl of Abercorn also was a suspected Papist. The Earl was frequently visited by Mr. Calvert, on behalf of the Presbytery, regarding his alleged leanings to Popery. After being harassed by the minister and Presbytery, the case of the Earl was referred to the General Assembly, who excommunicated him in 1649, and ordered him to leave the country. This he did, and three years afterwards he sold the Lordship of Paisley to the Earl of Angus.

Mr. Alexander Dunlop, the first minister in the second charge, was a man of great ability. He was of the house of Dunlop, in Ayrshire,—a branch of the Dunlops of Auchenskeith. He married Jean, daughter of William Mure of Glanderston, and their son was the celebrated William Dunlop, Principal of the College of Glasgow. Wodrow thus writes of him—"He had also great grace, great learning, and a great gift of disputing and arguing, and a great painfulness in reading and staying, and in all his ministerial work. In the whole week, he lay but three whole nights in his bed. This and to all these great gifts he added a great ornament to them all, that he was clothed with great humility, so that he thought highly of his honest brethren that were far inferior to him. He had but few words; he had but just so much as seemed to express his matter that he was to deliver. He had a strange gift and faculty in making very difficult things plain even to the common people's capacity" (*Analecta*, vol. iii., p. 21). The ability and qualifications

of Mr. Dunlop must also have been held in high estimation by the Bailies and Council, for on 11th December, 1645, "they commissioned him to go and petition the Parliament at St. Andrews for some supply to the poor of the town, accompanied with Mr. John Wilson, Arkleston, to attend to him." The Council records do not state, however, whether he was successful in this mission. The Council, on 27th April, 1647, paid the rent of his house for one year and three-quarters, amounting to £33 6s. 8d. Scots, or £2 15s. 6d. sterling; and on 15th November in the same year they agreed that "three acres of land should be measured off for a glebe to Mr. Alexander Dunlop, the minister." Two years thereafter, they further resolved that "the Bailies, five Councillors, and Clerk be chosen to collect money to help to buy a manse to Mr. Alexander Dunlop, minister; and after same is collected, he to be dealt with for concurrence, as the town, in seeking relief of the price of the glebe given him by the town, and that of the heritors in the parish." The praiseworthy aim of the Town Council appears to have been to secure a glebe and manse to the minister of the second charge. This matter is not referred to afterwards.

During 1649, Mr. Calvert fell into bad health, and Mr. John Drysdale, who came from Ireland, was appointed to be his assistant, with a stipend of 700 merks; and the Council, on 11th February, 1650, promised "anent ane to Mr. Alexander Dunlop, in respect of Mr. Calvert's infirmities, 100 pounds money yearly, to aid the congregation." Mr. Calvert died in 1652, having been "suddenlie overtaken with a palsie" (*Baillie's Letters and Journal*, vol. iii., p. 43).

Mr. Alexander Dunlop was removed from the second to the first charge on 28th December, 1653. Mr. James Stirling, and not Mr. Drysdale, was ordained to the second charge on 26th June, 1654. The Bailies, continuing their interest in all matters relating to the Abbey Church, "paid from the mortcloth money to Nicola Stewart, for the expense made by Bailie John Vaus and the Council in giving a supper to the ministers of the Presbytery and their followers at the ordination of Mr. James Stirling to be minister of Paisley, per preceptum dated 26th June, 1654, 12 pounds." In 1661, Mr. Dunlop must have been suffering from bad health, for Baillie states (vol. iii., p. 435), that he "was so gone with the scrubie that he is not like to live long."

Presbyterianism and the Covenant were in full vigour from 1638 to 1662, but at the latter date Episcopacy was made the form of church government, and Bishops were restored by the Royal prerogative, and confirmed by Parliament. Then followed a train of severities and prosecutions almost without a parallel against the ministers and laity who would not conform. The two ministers in the Abbey Church were severe sufferers. They were, indeed, compelled to leave their incumbencies. On 6th January, 1663, Mr. Dunlop was brought before the Council, and, as he refused to take and subscribe the usual oath, "the Lords of Council ordain him



to be banished forth of His Majesty's dominions, reserve to themselves to prefix the time of his removal, and, in the meantime, ordain him to confine himself within the bounds of the dioceses of Aberdeen, Brechin, Caithness, or Dunkeld, and allow him the space of ten days to go home and order his business and affairs" (*Wodrow's Church History*, vol. i., p. 318). Mr. Dunlop was to have been sent to Holland along with some others; but the King's physician, Sir Robert Cunningham, "told the Chancellor that they might as well execute him on a scaffold as send him to the sea, for he could not be twenty-four hours upon the sea but it would be his death, for, by his extraordinary study and labour at Paisley, he had brought his very strong body so low that he could not live on the sea for a very short time" (*Wodrow's Analecta*, vol. iv., p. 19). He died at Borrowstouness in 1667, and was then about forty seven years of age. Wodrow states that "he was a person of eminent piety and extraordinary diligence and learning and singular prudence and sweetness of temper. He has left behind him, among other valuable papers, collections towards a system of divinity in English, which, had he been able to have put in order, would have been one of the most valuable bodies of divinity which hath been drawn up" (vol. i., p. 318).

Mr. James Stirling, on the introduction of Prelacy, was also compelled, as we have said, to abandon his charge in the Abbey Church. Indeed, out of the sixteen ministers of the Paisley Presbytery, only two—Mr. Taylor, of Greenock, and Mr. John Hamilton, of Inverkip—submitted to the new regulations. Mr. Stirling, some time after leaving the Abbey, went to the East Indies, and died at Bombay from injuries sustained in falling from a horse while riding. Wodrow (vol. i., p. 281), says "he was very acute, learned, and pious, and had a very polite and accurate way of preaching. He was mighty familiar and well acquaint with our great noblemen, such as the Marquis of Argyle and others, for he was well-bred and behaved. He was to have been settled at Erskine, but Mr. Dunlop enticed him to Paisley. Mr. Stirling wrote the first or historical part of that famous book, *Naphtali, or the Wrestlings of the Church of Scotland*. The remaining part was written by the Solicitor-General of Scotland, Sir James Stewart of Goodtrees. The work was first published in 1667. It was ordered to be publicly burned, and any person found thereafter with a copy was ordained to pay a fine of £10,000 Scots.

William Pierson was the first minister in the Abbey under the Episcopal form of government. His name is in the sederunt at the first meeting of Presbytery, held on 29th October, 1663. The attention of the new ministers was mainly directed to those who refused to take the usual oaths, to the punishing of those who objected to being elders, to the compelling of all to take the tests, and the putting down of conventicles.

At this time, the laws against the non-complying Presbyterians were very severe. To preach at a conventicle was punishable with

death, and any person who attended one was subject to a heavy fine. Mr. Pierson left the Abbey Church, on 6th February, 1666, for Dunfermline.

Mr. James Chalmers, from Dumfries, an indulged minister, succeeded Mr. Pierson in 1667. The Town Council, besides many of the lieges, being displeased with the new minister, appointed, on 26th July, 1669, two of their body to go to Edinburgh to arrange, if possible, with Lord Dundonald to get another minister in Mr. Stirling's place. On 26th August following, "the Council condescended that they agree with Mr. Chalmers in as easy a way as they can, he giving the said demission." On 4th April in the following year, the Council agreed that 200 merks shall be paid by the town of Paisley to Mr. James Chalmers for the procuring of his demission; and he gave up his charge. He died in August, 1675. Two of the members of Council were sent to Edinburgh for "Mr. Matthew Ramsay to come unto this place, and had like were dealt with my Lord Dundonald, and diverse of the Secret Council had pitched upon the said Mr. Matthew, and ordered him to come here" (*Council Records*).

Mr. Matthew Ramsay became thereby successor to Mr. Chalmers on 22nd September, 1669. He had been at one time minister of Wester Kilpatrick, but had been deposed in 1665. Wodrow, in his *Church History*, vol. i., p. 427, states that he was a "person of the most shining piety, stayed gravity, of the greatest eminence of gifts, extraordinary sweetness of temper, and of a most peaceable behaviour; but was by the Bishop in Synod deposed at Glasgow, without any other cause, so much as alleged, but his not attending their Prelatical Synods and Presbyteries." Along with several deposed and non-conforming ministers who accepted the indulgence, he was reinstated, when he was appointed by an Act of the Privy Council.<sup>1</sup>

Mr. John Baird, on 16th December, 1669, was, in consequence of the delicate health of Mr. Ramsay, appointed his assistant by the Lords of His Majesty's Privy Council. The patron and Mr. Ramsay also concurred in this arrangement. Mr. Baird studied at the University of St. Andrews, and obtained his degree there in 1648. In 1653, he was called both to Remback, in Fife, and Innerwick, in East Lothian, but, preferring the latter, was ordained

<sup>1</sup> The Council appear to have had in their possession a number of articles belonging to the Abbey Session, which they ordered to be "delivered to such persons as the Session shall commission. Four silver goblets. The Session box yountill three baeds,—ane of them by Hugh and Gilbert Scott, containing 225 merks of princel.; another of them, by Gabriel Wilson, in Muirhead Street, cautioner, contg. 100 merks of princel.; and the third, a precept, with inhibition thereupon agt. Andw. Wilson, weaver, containing 100 pounds of principal, thirty-nine pounds ten shillings, with the communion tickets, together with the church bibles, two long communion table-cloths, one old long one, a cloth for the head table at the communion, and receive from them the Session's receipt and discharge thereof. And of an green table-cloth, a green pulpit-cloth, two water or basin cloths, with a tin cettle basin" (*Town Council Records*, 17th March, 1668).

there on 26th January, 1654. He discharged his duties there with zeal and fidelity till 1662, when an Act of the Privy Council was passed at Glasgow (1st October) which banished from their parishes all the ministers who had entered upon their charges since 1649, unless by the 1st November following they procured presentations from the patrons and collation from the Bishops. Between 300 and 400 ministers had thereby to abandon their charges, and Mr. Baird was among the number. On 7th June, 1669, the first indulgence was granted by the King to forty-two ministers, of whom Mr. Baird was one, permitting them, on certain conditions, to be settled in vacant parishes.

It was during the incumbency of these two ministers, in 1670, that Archbishop Leighton of Glasgow proposed his scheme to reconcile Presbyterianism and Episcopacy. He first had a meeting at Edinburgh; and subsequently in the Abbey Church, Paisley, on 14th December, 1670, of the principal ministers in the west of Scotland. The two Abbey ministers took a leading part in the discussion, but the Presbyterians would not listen to any compromise, and nothing therefore came out of the conference. Mr. Ramsay died in May, 1671, aged forty-eight years.<sup>1</sup>

Mr. John Baird, on the death of Mr. Ramsay, was appointed his successor in the first charge, and had as his colleague in the second charge William Eccles, an indulged minister. While Mr. Baird exercised his ministerial duties in after years, the strong covenanting proclivities he displayed sometimes brought him into difficulties. For not observing the anniversary of King Charles II.'s restoration on 29th May, he was brought before the Privy Council on the 8th July, 1673, and fined in the half of his stipend and the crop for the year.<sup>2</sup> On the 6th of March, 1684, when the persecution of indulged ministers was at its height, Mr. Baird was cited to appear before the Privy Council for breaking the indulgence accorded to him. On the 11th April he was "deprived from the exercise of the ministry in all time coming, and in regard that his wife is sick, [we] give him until first May, to live regularly, otherwise to undertake banishment, and he and his family to remove out of the kingdom." In the end of that year, his wife, Margaret Bruce, who was a daughter of Mr. James Bruce, minister of Kingsbarns, Fifeshire, died at Inverkeithing; and in the beginning of the following year Mr. Baird also died, aged fifty-seven years. Wodrow states that "he was a minister of great learning and piety, and singular skill in medicine." He was the author of *Violant the Review*, and *Balm from*

<sup>1</sup> "Disbursed to Mary Padie, relict of umquile Mr. Mathew Ramsay, minister, the sum of one hundred pounds money." (*Town Council Records*, 19th October, 1671.)

<sup>2</sup> In this period lofts were put into the Abbey to accommodate the increase in the population. The loft of Lord Ross of Hawkhead was in the north side, and the entrance to it was by a stair on the east side of the north porch, being carried through a window into the aisle. The entrance to the lofts above the south aisle was in the south-west angle of the transept at the east end of the south aisle.

*Gilead: or, The Differences about the Indulgence Stated and Impleaded* (London, 1681, 8vo); besides leaving in manuscript a work, *De Magistratii*, several sermons, and a treatise on "*Hearing the Curates*."

Mr. William Eccles, formerly of Ayr (second charge), was appointed to the second charge at the end of 1672.<sup>1</sup> Like Mr. Baird, he was a keen Presbyterian and Covenanter, and was therefore strictly watched by the Government. On 30th January, 1684, Mr. Eccles was summoned before the Privy Council, who "declared his license void, and ordain him to find caution, either not to preach or remove off the kingdom" (*Wodrow's Church History*, vol. iv., p. 38). He returned to Ayr in 1687.

John Fullarton succeeded John Baird in the first charge in 1684, and his name first appears in the Presbyterian Records on the 12th November in that year. He was an Episcopalian; and, when ejected at the Revolution in 1688, he became chaplain to Lord Dundonald. He afterwards went to Edinburgh, and when Mr. Sage was elected Bishop of Edinburgh, Mr. Fullarton was consecrated at the same time. On the death of Mr. Sage in 1720, Mr. Fullarton was chosen to be his successor. Mr. Fullarton died at his estate of Greenhall, in Glendorinal, 27th April, 1727, aged about eighty-two years, in the fifty-eighth of his ministry (*Keith's Scottish Bishops*, p. 524).

James Taylor, minister of Mearns, was the successor, in 1684, of William Eccles in the second charge. A difference of opinion arose between him and the Town Council. He informed Bailie Pirrie that he was going to cultivate four acres of the land in Commonsides, alleging that it was glebe land, and belonged to the former ministers. The Council, at their meeting on 9th March, 1686, were very indignant at this proposal, because they knew "perfectly that the same never belonged to the former ministers as glebe land, and was never in use or wont to till the same, but that the same was always roused amongst the rest of the common land, therefore they have concludit that the Bailie and two of the Council and Clerk intimate to the minister, Mr. Tailleor, the morrow, that in case he till that land without their consent, that he may be liable for a riot to them for cost and damage and for remedying law, and in the meantime will also stop the plough in case he presumes to till." The firm attitude assumed by the Council very likely caused him to reconsider his proposal, as the matter is not again mentioned. Like his colleague, he was obliged to leave the Abbey Church at the Revolution. It is not now known what became of him thereafter.

Anthony Murray was inducted minister of the first charge on 2nd April, 1688. At the Presbytery meeting on that day, "the brethren gave him the right hand of fellowship, having been an old actual minister." He was a relation of the Duchess of Lauderdale, and in

<sup>1</sup> "Letters sent by my Lord Dundonald to Mr. John Baird to Carrick to write to William Eccles to be minister here" (*Council Records*, 14th November, 1672).

1677 was desired by the Presbyterian ministers to use his interest in their behalf with the Duke. He did so, and pressed him particularly for the relief of the imprisoned ministers from the Bass Rock. Lauderdale sternly refused, "the party," as he said, being "unworthy of any favour" (*Wodrow's Church History*, vol. ii., p. 348). Mr. Murray was himself put into prison on 13th October, 1684, because he would not quit his ministry. When his brother, the Laird of Glendoich, was dying, the Council only allowed him to pay a visit, upon a bond to re-enter the prison by 20th November following, under a penalty of £5000 (*Wodrow's Church History*, vol. iv., p. 39). Mr. Murray did not live long to enjoy his liberty and new position, as he died in the year following his induction.

William Leggat was the successor to Anthony Murray, on 22nd August, 1689. He belonged to Ireland, and had for some time previous to his induction in the Abbey been residing in Femaich. His continuance in the Abbey was of very short duration, as he returned to Ireland in 1691.

Thomas Blackwell, a minister in Edinburgh, succeeded William Leggat in the first charge, and was inducted on 28th August, 1694, the Abbey having been without a stated minister for nearly three years. He suffered severely at the hands of the Episcopalian government. In 1676, he, along with some others in Glasgow, was "denounced for alleged harbour, reset, and supply of inter-communed persons, and having corresponded with some who had been denounced" (*Wodrow's Church History*, vol. ii., p. 333). In the following year he was, at the instance of Mr. Ross, parson, Glasgow, committed to prison. One night the jailor, while intoxicated, left the prison door open, and Mr. Blackwell, along with another prisoner, escaped. The Privy Council fined the Glasgow Bailies in 10,000 merks, which was afterwards commuted to 2000 merks, for dereliction of duty. Afterwards the cautioners for the jailer put Mr. Blackwell into prison, and did not let him out till he paid 7000 merks to his pursuers. In 1679 Mr Blackwell's house and goods were taken possession of by the Bailies of Glasgow, to recompense themselves for the fine they had paid to the Privy Council (*Wodrow's Church History*, vol. iii., p. 5).

At this time, and for several years afterwards, the Abbey had no minister to discharge the duties of the second charge. But on 4th May, 1698, Mr Thomas Brown, a young minister who belonged to Glasgow, was ordained to that charge.

It was during Mr Blackwell's ministry that the persons alleged to be witches were executed and afterwards burned on the Gallowgreen, Paisley. It does not appear from the Presbytery records and other authentic documents that he took a prominent part in this melancholy affair. It was Mr. Turner, minister of Erskine, who first brought before the Presbytery the case of Christian Schaw on 30th December, 1796. On 3rd February following, Mr Blackwell was appointed, with other two members of Presbytery, to wait upon the Court who were to try the prisoners; and on 17th March

following, he, along with other four members of that body, was appointed to meet with the commissioners. On 15th April following, Mr Blackwell and two members of Presbytery were desired "frequently to wait upon and deal with the consciences of those that were in Paisley Tolbooth." Clergymen attended Christian Schaw and the family of Bargarran, in rotation, to assist the parish minister in fasting and prayer, and Mr. Blackwell was one of these. It was David Brown of Neilston, a brother of Thomas Brown of the second charge in the Abbey, who preached before the convicted prisoners on 9th June, 1697, the day before they were executed. Of the thirteen times the case of these unfortunate prisoners was brought before the Presbytery, Mr. Blackwell's name is only five times mentioned. He was a man of great ability and learning, and the author of *Schema Sacrum* and an *Essay on the preaching of the Gospel*. He was translated to Aberdeen on 9th October, 1700, and was afterwards professor of divinity in the University there. He must have been a great favourite with the Town Council and the inhabitants generally, for they did everything in their power to prevent his translation to Aberdeen. Bailie Dunlop was appointed on 23rd June, 1699, to go to Edinburgh to attend the Commission of the General Assembly, to use his influence in that court against the translation of Mr. Blackwell. The Council also sent Robert Paisley to St. Johnstone (Perth) to confer with the Earl of Dundonald regarding Mr. Blackwell's "transportation." The same gentleman afterwards went to Edinburgh on the same business.

According to the Council records of 21st August, 1732, "Mr. George Blackwell, preacher of the gospel, was made burges gratis." This son of Mr. Blackwell, who was a minister in Aberdeen, must have been visiting Paisley when this honour was conferred on him.

Thomas Brown of the second charge succeeded Mr. Blackwell in the first on 5th March, 1700. Robert Millar was, on 28th December, 1700, translated from Port-Glasgow—where he had been minister for thirteen years—to the second charge. In the latter end of 1708 Mr Brown died. On the 28th January in the following year, the Town Council did a very handsome thing to Mr. Brown's widow.

"Having taken to their consideration that Mr. Thomas Brown, their late minister, is lately dead and left a wife and several children behind him, and that their circumstances are not so very good as they would wish, have therefore unanimously agreed to give to Mary Erskine, relict of the said Mr. Thomas, five pounds sterling in ane compliment."

Mr. Robert Millar thereafter discharged all the ministerial duties in the Abbey for the next twelve years. This was a fortunate appointment for the Abbey Church. His benevolence and Christian example greatly abounded, and had a most beneficial influence on every one around him. He was also eminent for his learning and piety. On 22nd September, 1722, Robert Mitchell was ordained

to the pastorate of the second charge, but in 1739 he was translated to the Low Parish Church of Paisley, then newly opened. On 26th June in the following year, Mr. Mitchell was succeeded by William Fleming, who was translated from Kirkintilloch. Mr. Fleming died on 2nd January, 1747. There was no successor appointed to Mr. Fleming till 1751, when James Hamilton was admitted to the second charge.<sup>1</sup>

Mr. Millar, after a faithful ministry of about forty-three years, died in the eightieth year of his age, on 16th December, 1752. His widow, Elizabeth Kelso, survived him seven years. Although for some years prior to his death he was nearly blind, yet he performed his pastoral duties most efficiently. He was the author of the *History of the Propagation of Christianity and Overthrow of Paganism*, Edinburgh: 1723, 2 vols., 8vo; also *History of the Church under the Old Testament from the Creation of the World*. Edinburgh: 1730, fol.<sup>2</sup> Seven years after his death, one of his sons, Andrew Millar, an eminent bookseller in London, erected a monument in the Abbey churchyard to his memory, with an appropriate inscription.

James Hamilton was promoted from the second to the first charge 10th June, 1753. John Rae succeeded James Hamilton in the second charge 24th January, 1754, and died 4th September, 1757. Archibald Davidson was the successor to John Rae in the second charge on 7th September, 1758. On 20th October, 1761, he was translated to the parish of Inchinnan, and afterwards received the important appointment of Principal of the College of Glasgow. Alexander Kennedy succeeded Archibald Davidson on 10th June, 1762, and died on 12th July, 1773, aged 39.

Robert Boog, a native of Edinburgh, was ordained to the second charge on 21st April, 1774, and on the death of his esteemed colleague, James Hamilton, on 14th March, 1782, in the sixty-first year of his age and thirty-first of his ministry, was admitted to the first charge on 29th August, 1782.<sup>3</sup> For the long space of half a century the Rev. Dr. Boog discharged his numerous and important pastoral duties conscientiously and with great ability. He also took

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<sup>1</sup> In 1730 a belfry, eight feet high, was erected on the top of the present east gable, and a bell was hung in it bearing the following inscription,—“Johannes Specht, Rotterdam, A.D. 1730. It was a common saying that the tone of this bell when rung was, “Spin lint and tow.” Seven years afterwards the session obtained the consent of patron and heritors to repair and enlarge the west loft in the church, the front seat of which was to be retained for the elders, and the other seats to be common. The expense of these alterations was to be defrayed from money collected in the parish for the purpose. At the renovation of the Abbey in 1861, this bell and belfry were taken down.”

<sup>2</sup> The whole of these works were afterwards published in eight volumes by Robert Reid, and printed by John Neilson, Paisley, 1789.

<sup>3</sup> Mr. Francis Douglas, author of the *Description of the East Coast of Scotland*, wrote a curious and elaborate epitaph on this clergyman, which appeared in the *Scots Magazine* of 1783, and was reprinted in the *Weavers' Magazine*, Paisley, vol. ii., p. 92.

an active part in every public matter in the town of Paisley and Abbey parish, which tended to ameliorate the condition of the people. When a Dispensary was first established in 1786, followed, in addition, by a House of Recovery in 1803, his name appears among the first of the promoters of these useful institutions.

At this time, and indeed since the Reformation, the accommodation for the great body of the worshippers in the Abbey Church was very unsatisfactory. The Bailies and Councillors, along with a few of the heritors, had comfortable pews, but the greater part of the area was unseated. On this matter the Town Council records of 25th January, 1672, supply us with some information,—“The Bailies and Council have concludit that there sall be pews buildit in the church upon the town’s expenses, and then rouped and sett yeirlie, and Bailie Paisley and John Park, younger, are appointed to oversie the work and to agree with workmen for making thereof.”<sup>1</sup> And we further learn from the Council records of 6th June, 1672, that “it is concludit that the old Council seat in the church sall be this way disposed of as follows, viz., that the Sheriff Deput sall have the seat that sometime wis the Bailies’ seat, and that heritors and old Councillors sall sit in the rest thereof, without prejudice to the ministers’ wives.” On the 6th October in the following year, we learn from the Council records that there was “paid out towards the expenses made in building the town’s new seat in the church for timber and workmanship two hundreth punds money and £53 10s. 4d. be the treasurer.”

The vacant spaces in the area of the church were generally occupied by those who brought stools along with them upon which to sit. When the Abbey Church was the only place of worship in and for many miles around Paisley, there would be seen, on Sundays, men and women going to the church carrying their stools, and their bibles folded in a white handkerchief.<sup>2</sup>

This occupation of a part of the Abbey Church by those who used stools in this way caused at times differences of opinion and even assaults to arise, as in the following case that came before the Sheriff,—Agnes Young, relict of William Roger, wright in Paisley, and the Fiscal against John Reid, son to William Reid, waker at Hawkhead Wakemills. The libel was as follows: “That the

<sup>1</sup> “For a long time there were no pews in the churches in Glasgow, and when seats came to be provided they were free. They were first let in 1667, and one of the Bailies and the Master of Works was appointed ‘to visit the hail seats and lay on the quantities of mailles thairon’” (*Old Glasgow*, by A. Macegeorge, p. 214).

<sup>2</sup> We have this from a gentleman at present upwards of 80 years of age, who was so informed by his mother.

Except on the “kirking day,” when the bride and bridegroom were accommodated on a form in front of the pulpit, all “married women and maidens” were enjoined to “sit laigh,” that is, on the church floor. In reference to this practice, the Kirk-session of Glasgow in 1597 expressly forbade “women to sit upon forms men should occupy,” and further decreed “that all women sit together in the kirk” (*Scotland: Social and Domestic*, by Charles Rogers, LL.D., p. 350).

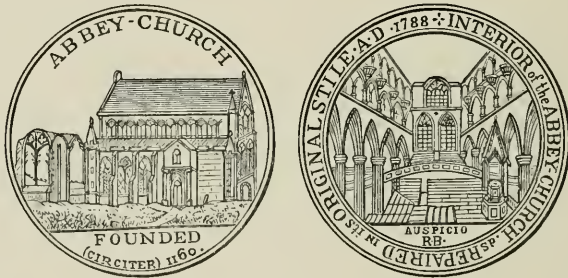


violent dispossession of any person from that which they were accustomed to possess, and the beating, bruising, and violent thrusting such persons therefrom, aggravated as being committed in a kirk after the sacrament, is a crime severely punishable. Yet nevertheless, on the 17th July, 1722, the complainer Agnes Young, being in the kirk of Paisley after the sacrament ordering or sitting in ane chair or stool where, for several years bygone, she used to sit, the said defender coming upon her where she was sitting upon the said seat, bid her begone, therewith violently dragging the seat from under her, occasioning thereby ane violent fall to her; and not satisfied therewith, when the complainer getting up and getting hold of ane post, he did there rugg and ryve her, driving her head and other pairts violently against the said post, whereby she hath been indisposed and braised that she is not capable for any exercise, and thereby not able to earn her daily bread, which her circumstances doth not otherwise allow her but by labouring with her hands; which being verified the defender ought and should be fined in the sum of fifty pounds Scots, and deserned to pay the soun of thirty pundis Scots of dammage and assythment to her as the party ill-used, in terrour of others to do or commit the like in time coming" (*Judicial Records of Renfrewshire*, by W. Hector, vol. i., p. 103).

In 1788 the Abbey Church was in a very bad condition, and the Countess-Dowager of Glasgow wrote to the Rev. Mr. Boog on 11th February in that year, desiring him to call a meeting of heritors to consider the propriety of putting it in complete repair. The meeting was immediately held, and the heritors appointed a committee to desire tradesmen to report as to what should be done. These tradesmen reported that the roof of the body of the church and side aisles, both couples and sarking, were so much decayed that they could not be repaired, and recommended a new roof. The heritors' committee also recommended the door in the south side of the church to be built up if not required for a window, and the whole church above and below to be seated with new seats; new doors to be placed at the north and east entries; the main lights in the great west windows—No. 1 to be opened and glazed from top to bottom<sup>1</sup>; No. 2 to be opened and glazed; No. 3 to be bayed on each side and glazed as a window; Nos. 4 and 5 to be completely opened if there shall be no gallery before them; Nos. 6 and 7 to be opened where not covered by a gallery; No. 8 may be built up; Nos. 9 and 10, the one to be opened and the other shut; Nos. 11, 12, 13, and 14 to be open as at present, or so much as not covered by the gallery; the west door to be opened and the house lately built before it to be purchased. The committee subsequently recommended the opening and glazing of four of the high double windows on the south side, and the high north windows to be built up with solid stone. The high west window, which had been shut,

<sup>1</sup> At the Reformation in 1560 the clerestory windows of the nave were broken. Afterwards those on the south side were built up with stone, and those on the north side were filled with wood.

was opened and glazed; and the spaces at the top of the high north windows were all opened and glazed. The plan of the galleries was prepared by the Rev. Mr. Boog. The access to them was by a stair at each corner of the building. The pulpit was placed at the middle column on the north side. The family seats of the principal heritors were in the front of the galleries. On the east side of the pulpit was the pew of Lord Blantyre, for Cardonald. In the east front were those of William Maxwell, for Brediland; of Sir John Maxwell, for Crocston; of the Town Council of Paisley, for the Burgh of Paisley; and of Robert Fulton, for Hartfield. In the south front were those of the Marquis of Abercorn, the patron of the parish, and the Earl of Glasgow, for Hawkhead. In the west front those of James Dunlop, for Househill; Robert Orr, for Ralston; Ludovic Houstoun, for Johnstone; and Lord Douglas, for Abbotsinch. And on the west of the pulpit that of Alexander Speirs, for Arkleston and Newton. The armorial bearings of these heritors were placed in front of their respective pews. The repairs were commenced on 18th April, 1788, and completed on 28th April, 1789. These improvements were considered to be of so much importance that a medal was obtained to commemorate the event. We give a view of this beautiful and rare medal, which has on the one side a representation of the exterior of the Abbey, and on the other side the interior.



The Latin word *Auspicio*, with R.B. under it, means that this work has been done under the auspices of Robert Boog.

When the proposal to make these extensive renovations on the church came before the Council on 4th March, 1788, they readily agreed "to join the other heritors of the Abbey to make a thorough repair of the Abbey Church, and to pay a proportional part of the expense conform to their valuation."

James Mylne was the successor to Mr. Boog in the second charge on 27th March, 1783, and resigned his pastorate on 4th October, 1797, having then been elected to the chair of Moral Philosophy in Glasgow College. While minister in the Abbey he farmed 150 acres of land, which he leased from the Earl of Glasgow.

James Smith succeeded Mr. Mylne in the second charge, and was ordained to the pastorate on 26th January, 1798.

In 1815 a marble monument, from a design by Flaxman of London, was by the consent of the heritors erected inside of the east gable, having the following inscription thereon: "To the memory of William M'Dowall, of Castlesemple and Garthland, his Majesty's Lieutenant, and in five parliaments the representative for Renfrewshire, erected by the County. A memorial of esteem for his private virtues, and gratitude for his public services."

On 4th June, 1817, the eightieth birthday of King George III., a grand performance of vocal devotional music, accompanied with appropriate instruments, took place in the Abbey Church with the consent of the heritors and the enlightened pastor. We believe this was the first musical performance of the kind that took place within the walls of the Abbey, and it proved the prelude to many more in successive years. This sacred concert was under the patronage of the Earl of Glasgow and the most of the noblemen in the county. Mr. R. A. Smith, so deservedly celebrated for his exquisite skill in all that belonged to melody and harmony, was the composer of much of the music and leader of the choir on this occasion.<sup>1</sup> The charge for admission was 5s. to the gallery and 3s. to the area, and the performance continued from one till four o'clock in the afternoon. In every respect it was a great success.<sup>2</sup>

James Smith preached a sermon on 13th January, 1814, on the occasion of a national thanksgiving "for the evidences of a special Divine Providence attending the late successes obtained over the enemy." This sermon was afterwards published by request, and was dedicated by the author "to his most obliging and much esteemed colleague and friend the Rev. Robert Boog, D.D., and to

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<sup>1</sup> Robert Archibald Smith was born in Reading, Berkshire, 16th November, 1780. His father, Robert Smith, a native of East Kilbride, was a silk weaver in Paisley, but he left in consequence of bad trade, and went to Reading. In 1800 he returned to Paisley with his family. In 1802 R. A. Smith married Mary Nicol, a native of Arran. He shortly afterwards commenced to teach music, and in 1807 was appointed the conductor of the choir in the Abbey Church. This choir after a time had not an equal in any of our Presbyterian churches. Mr. Smith was a warm and intimate friend of Tannahill. In 1810 he published *Devotional Music*, and in 1819 *Anthems*, in four parts. He afterwards, between 1821 and 1824, published his great work in six volumes, entitled *The Scottish Minstrel*. In 1823 he removed from Paisley to Edinburgh, to become the conductor of the choir of St. George's Church. In 1825 he published the *Irish Minstrel*, in two volumes; and in 1826 a work entitled *An Introduction to Singing*, &c. In 1827 appeared the first part of his new work, called *Select Melodies*, &c. At the end of 1828 his health, which had not been good for some time, gave way in a serious manner, and after a fortnight's severe illness he died on 3rd January, 1829, in the 49th year of his age.

<sup>2</sup> "During his residence in Glenmill my father attended an oratorio in the Abbey Church, Paisley, the first important musical occasion that had taken place in the West of Scotland, and which excited intense interest amongst all amateurs resident in the surrounding districts. Of this oratorio my father writes,—'There was an orchestra with an organ, all novelties to me. An organ I had never heard. There was a large choir of R. A. Smith's training. Several of his own anthems were sung—the *Hallelujah Chorus*, and the chorus of *Angels* from Beethoven's *Mount of Olives*, with some other classical choruses. I had never heard sacred music other than simple psalm tunes. The effect on me was trans-

the congregation at large of the Abbey Church, Paisley, in testimony of his regard and esteem." This, we believe, was Mr. Smith's only publication. He died on 28th January, 1817.<sup>1</sup> His successor in the second charge was Patrick Brewster, who was ordained 10th April, 1818.

Robert Boog died on 24th July, 1823, in the 74th year of his age and 50th of his ministry. The degree of doctor of divinity was conferred on him by the Glasgow College on 1st May, 1812. Mr. Boog wrote a history of the Abbey, but it was never published. The MS., in his own handwriting, is in the Paisley Free Reference Library.<sup>2</sup> Mr. Boog was the author of a poem of twelve printed pages, without the date of publication, entitled *Excursions through the Starry Heavens*, and printed by J. Neilson, printer, Paisley. The managers of the House of Recovery, with most becoming propriety, at a meeting held on 4th October, 1823, recorded in their minutes that they "take this opportunity of expressing their sincere and deep regret for the loss of that eminent and excellent man. He was the parent and uniform friend of these charities, whose time, talents, and influence were ever cheerfully and successfully devoted to promote the prosperity of the establishment. To his humane and benevolent exertions may justly be ascribed that degree of usefulness and respectability to which it has attained." In the year following Dr. Boog's death a volume of his discourses was published, selected from his MSS. and edited by Professor Mylne, of Glasgow. In the preface the Professor pays a high tribute to the memory of his late colleague, and states that the publication of the discourses is "in compliance with the wishes, strongly expressed by a great number of his regular hearers and many of his friends in different parts of the country."

Robert M'Nair succeeded Robert Boog in the first charge.

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centently overpowering. I was in an agony of delight. My whole nervous system was trembling and thrilling with emotions no language could describe. Feeling often sets language at defiance. That was a revelation of heavenly music entirely new to me. It was a day and a feast everlastingly to be remembered, and so it is ; but the experiment was highly dangerous to a temperament like mine, so sensitive to the power of music. On returning to my charming Glenmill, sleep there was none to close my eyes the first night. The music continued to peal, thrill, and penetrate every fibre of my heart. The nerves so affected refused repose. This state continued more or less for two weeks'' (*Memoir of John Fraser, of Newfield, Johnstone*, by his son, James Roy Fraser, p. 14).

<sup>1</sup> One of his sons is the Rev. James Smith, presently of Cathcart parish, who has for a long period been clerk to the Presbytery of Glasgow, the laborious and important duties of which office he discharges with great ability. On being fifty years a minister, he was entertained at a jubilee by his brethren of the Glasgow Presbytery and other friends in M'Lean's Hotel, St. Vincent Street, Glasgow, on 30th April, 1878.

<sup>2</sup> He possessed the original MS. rental book of a folio volume kept by the chamberlain of the Abbots, commencing 20th April, 1460, by Sir Wm. Semple, Bailie of the regality of Paisley, in his own handwriting, and ending 1540. This MS. volume was sold in Edinburgh at a public sale of Mr. Boog's books on 19th December, 1823, and was bought for the Advocates' Library, where it now is.

Having studied at the University of Glasgow, he was ordained minister of the parish of Ballantrae in 1815, and was translated from that pastorate to the Abbey of Paisley on 9th April, 1824. Mr. M'Nair possessed a kind and affable manner. In the year after his induction, the old manse and garden ground adjoining, at Wallneuk Street, was sold, and a new manse (the present one) erected beside the Glebe, additional ground being bought to give an entrance to the same from the Glasgow Road. In the first personal visit he made to the parishioners, immediately after his induction, he was well received, and at once secured a strong impression in his favour. This he retained to the end of his ministry. During the period of his pastorate, several important events occurred in which his patience was severely tried, but he always conducted himself in a calm and dignified manner. In the times of the Voluntary controversy, which extended over several years, although holding firmly his own opinions, he always expressed them temperately, and abstained from throwing uncalled-for obloquy on those with whom he differed. He took a deep interest in the Church of Scotland extension schemes that were promoted at that time. Near the end of 1836 he published a pamphlet of twenty-eight pages on this subject, entitled "An Address to the Heritors, Parishioners, and Congregation of the Abbey Parish of Paisley, showing the want of Church accommodation and pastoral superintendence in the parish, and suggesting a plan by which the evils thence arising may in part be remedied." In this brochure the village of Elderslie was particularly pointed out as in this defective condition, and it was through his efforts and influence that some time afterwards the present beautiful little church was erected there. When the secession in the Established Church in 1843 occurred, he held, we believe, non-intrusion principles, and was one of the famous forty who signed a declaration embodying their opinions; but like many others, he disapproved of seceding from the Church. At that time (1843) he came before the public as an author on two separate occasions. The first was a pamphlet of nineteen pages, entitled "An Address to the Parishioners, especially the Congregation of the Abbey, their duty in the present circumstances of the Church of Scotland." The other was a discourse which he first delivered in the Abbey Church in May, 1843, and was entitled "Separation between Paul and Barnabas," in which he states that "the train of thought was suggested in a great manner by the circumstances in which the Church of Scotland is at present placed." Dr. M'Nair also jointly with the Rev. Dr. Burns wrote for the "New Statistical Account" a description of the Town and Parishes of Paisley.

In the Presbytery Court, after the secession, his wise counsels were of great service to his brethren. He likewise exerted himself much both in officiating in churches that had been vacated, and in procuring clergymen to preach where they were required. On 12th April, 1842, the degree of D.D. was conferred on him by the University of Glasgow.

In 1845, a number of gentlemen in Paisley and neighbourhood, who appreciated Dr. M'Nair's labours which followed the secession from the Church, resolved to present him with a substantial mark of their gratitude and esteem. This was carried out on the 24th October of that year, when the subscribers to the gift, through Mr. William Bissland, presented the reverend gentleman, in the Presbytery House, with a gold watch, gold chain and appendages, a silver jug, and silver salver. On the latter was the following inscription:—"The Rev. Robert M'Nair, D.D. From the friends of the Church of Scotland in Scotland. A testimonial of personal esteem and grateful acknowledgment for his valuable services during a period of difficulty occasioned by the late secession from the Church." In a most praiseworthy manner he devoted much of his valuable time to the fostering of Sabbath schools and to education generally in the parish. With the numerous calls that were made upon him to attend the sick, he was at all times most ready to comply, exhibiting invariably at the same time his urbanity and kindness.

Dr. M'Nair died on 22nd July, 1851. For thirty-seven years he was an ordained minister, eight years at Ballantrae and twenty-nine years in the Paisley Abbey. At the period of the death of this good divine, he may be said to have been without an enemy. He was married to a daughter of the late Principal Hill, who survived him, and died at Leith on first March, 1871.

Patrick Brewster was presented by Lord Aberdeen, who acted for the Marquis of Abercorn, to the second charge, as already mentioned, on the 10th of April, 1818. He was born at Jedburgh on 20th December, 1788, and received his elementary education under his father, who held the Rectorship of the Grammar School in that town, and afterwards completed his course of study at the University of Edinburgh. During the early years of his ministry he took little interest in either political or public affairs. At the death of Dr. Boog, in 1823, he applied for the first charge to Lord Aberdeen, who expressed himself as willing to comply with his wish. Mr. Brewster afterwards, however, declined to take it, unless he got a new manse, which could not be promised.

It was not till 1835 that Mr. Brewster's political career began, and did not cease in any way till his death. On 22nd September in that year, a public dinner was given to Daniel O'Connell, M.P., in Glasgow, and Mr. Brewster attended, acting as one of the chaplains by returning thanks. On the following day he drove out with Mr. O'Connell in his private carriage to Paisley, and attended, in the Old Low Church, a public meeting summoned to do honour to that gentleman. At a meeting of the Synod of Glasgow and Ayr held on the following month, Mr. Brewster's conduct in this matter was severely commented on by several of the reverend gentlemen. The Paisley Presbytery, at a meeting on the 4th November following, on the motion of Dr. Burns resolved, by ten to three votes, "to record their marked disapprobation of Mr. Brewster's conduct

in having attended a public dinner given to Mr. O'Connell, M.P., in Glasgow, on 22nd September, as unseemly and disrespectful to the principles of the Church of Scotland." On the 12th May in the following year, the friends of Mr. Brewster held a meeting in the Abbey Church, which was well attended, for the purpose of voting an address to him, "expressive of the sense the heritors, members of congregation, and seat-holders entertain of his eminent talents as a minister of the Church of Scotland, and of the respect and esteem in which he is held by his congregation and by the parishioners at large." Mr. Matthew Robertson, of Foxbar, was in the chair, and Mr. John Wilson, of Thornly, was the leading speaker in moving the adoption of the address. On 12th November, 1838, more honours were conferred on Mr. Brewster, for he was entertained at a public soiree in the Exchange Rooms, and presented with an address, "for his noble and patriotic exertions in the cause of civil and religious liberty." Provost Robert Bisset presided.

Mr. Brewster, like almost every one else at that time, was in favour of the abolition of slavery. He delivered a powerful sermon on the subject, in the Abbey Church, which was afterwards published as a pamphlet in August, 1838.

In the beginning of 1839 Feargus O'Connor visited Edinburgh and Glasgow to advocate the People's Charter. Mr. Brewster, although holding all the extreme Chartist views promulgated at that time, was opposed to the physical force opinions, held by Mr. O'Connor and others, and in favour only of moral force. At a meeting in the bazaar of Glasgow, which Mr. Brewster attended, Mr. O'Connor challenged him to discuss the merits of their respective views either in Paisley, Glasgow, Edinburgh, or on the mountain top. When Mr. Brewster was leaving this meeting Mr. O'Connor was irritated at his conduct, and addressed him in language which we would be ashamed to repeat. Mr. O'Connor did come to Paisley at a late hour on the following night, but Mr. Brewster declined to discuss the force question then. He agreed, however, to do so on an early day, after proper arrangements had been made. This meeting did afterwards take place in a field at the north end of Abercorn Street, where temporary hustings were erected. The two champions entered the grounds accompanied by their respective friends. Each of the parties had a chairman, Mr. O'Connor having John M'Crae, Kilbarchan, and Mr. Brewster having Dougald M'Ausland, Paisley. It was arranged that the subject to be discussed should be "the best method of conducting the movement for obtaining the Charter." It was also agreed that Mr. O'Connor should open the debate, and that half an hour should be allowed to each speaker, after which their replies were to be confined to fifteen minutes. Several replies followed the first addresses, and a good deal of vituperative language was indulged in on both sides. To test the strength of the two parties assembled, Mr. Brewster proposed as a resolution the Calton Hill or moral force views, and Mr. O'Connor proposed as an amendment the opposite physical force view.

When these motions were put to the vote, both parties claimed the majority. The supporters of the two propositions divided themselves on the field and Mr. O'Connor climbed up a tree to have a better view of the crowd. After much wrangling, both parties claimed that they had a majority of two thirds over the other, and left the field well pleased with the result. The respectable portion of the inhabitants looked upon this exhibition as a degrading position for a minister of the Gospel to place himself in, as he was opposing a mere itinerant quack.<sup>1</sup>

The next crisis in Mr. Brewster's life was in July, 1841, when the Glasgow Presbytery informed the Paisley Presbytery that he had preached two sermons in a Chartist Church in Glasgow, and that they were of opinion the tendency of these discourses was hurtful, and would have the effect of irritating the poor against the rich. This matter engrossed the attention of the Presbytery for a long time afterwards, and they consulted first the Synod and ultimately the General Assembly, who instructed them to cause Mr. Brewster to deliver up the manuscripts of these discourses. This when asked he declined to do, and he preached them over again in the Abbey Church. At this time the soldiers stationed in the Barracks attended divine service in the Abbey Church. Passages in these sermons were regarded by the officers as very insulting to the soldiers, as when looking up to them he spoke of a brutal soldiery. Thereafter they were not sent to the Abbey Church, but to the Episcopal Chapel instead. In June, 1842, Mr. Brewster's conduct was brought before the Commission of the General Assembly, who found ground for a libel, and suspended him from his ministerial duties for a year.

In February of the following year Mr. Brewster was served with a libel at the instance of the Marquis of Abercorn, Earl of Glasgow,

<sup>1</sup> The Chartist agitation continued to rage fiercely for several years after this. Not satisfied with speaking and petitioning Parliament in favour of the charter, the Chartists at the meetings held for a repeal of the duty on the importation of corn and provisions, carried resolutions in favour of the charter. Their views may be gathered from the following placard which they issued in February, 1840:—"To the uncompromising Reformers in Paisley. Beware of the present anti-corn law humbug. It is a mere trick of the Whigs to divide the people and to acquire popularity, by holding forth a hope which they never intend to realize. Sign no petitions but for an extension of the suffrage, which alone can secure to the people the benefits arising from a repeal of the corn laws and every other monopoly. Be firm in that resolve, which is now becoming general, and the charter will speedily be the law of the land. Issued by a number of Electors and non-Electors who are desirous to counteract the machinations of the enemies of the people." On 21st April, 1848, the Chartists of Renfrewshire had a great out-door demonstration. They met at Caledonia Street, and, numbering about 5000, afterwards processed through the town to a meeting they held at Colinslie. Those assembled were addressed by Ernest Jones and others, and the former advised them to procure fire arms and load them openly in order to frighten and intimidate the Government. Mr. Brewster, who was present, in condemning the seditious language used, was received by those assembled with yells of disapprobation. Their violent and unconstitutional conduct had two effects. It tended to injure the trade and commerce of the country and to retard the progress of good political measures.



Col. Fulton of Hartfield, and W. M. Alexander of Southbar. There were thirteen counts in the libel, which extended to ninety-three pages of manuscript. Besides many other things, he was charged with introducing secular and worldly politics into his sermons on Sunday,—with representing the great body of the working classes as the subjects of grinding tyranny and oppression by the rulers of the country,—with calling the military forces of the several sovereigns of Europe, including Queen Victoria, human tigers, hired assassins, beasts of prey, and instruments of oppression,—with preaching these political sermons to the exclusion of the doctrines of the gospel, and that these were calculated to create insubordination among the troops present in the church, and also to excite the poorer classes to discontent and to hatred and revenge against their rulers. The libel concluded by craving that Mr. Brewster should be censured and punished according to the rules and procedure of the Church. The greatest opponents of Mr. Brewster in the Presbytery seceded from the Church of Scotland in that year, and the remaining members, wishing to have their hands relieved of this troublesome libel, decided in December of that year to the effect that Mr. Brewster be assoilzied from the charges. After the libel was served on Mr. Brewster, his friends, who were numerous among the working classes, held meetings in the Exchange Rooms, and carried resolutions highly laudatory of his conduct, and condemnatory of the Church Courts. At that time also a number of the inhabitants residing in Charleston district presented him with a walking staff, having a silver plate on it bearing a suitable inscription.

In the beginning of 1845 a very unpleasant circumstance occurred in Mr. Brewster's family—the conversion of Miss Brewster to the Roman Catholic faith, and her becoming a member of that body. At that time Mr. Brewster sent a challenge to Bishop Murdoch of Glasgow to discuss, for the benefit of his daughter, whether the Church of Rome is the only true Church. On 22nd February, 1845, the Bishop sent a letter to Mr. Brewster, declining to accept the challenge, on the ground that he held in the Church of Rome a higher rank than Mr. Brewster did in the Church of Scotland, but referred him to Mr. Bremner, the Catholic priest in Paisley. There the matter stopped.

A meeting of the General Assembly's Committee for the liquidation of the debt on *quoad sacra* churches was held in the Exchange Rooms on 9th November, 1847. The Marquis of Bute presided, and was supported by Lord Blantyre, Colonel Mure of Caldwell, and other leading men in the county and town. After some able and appropriate speeches were delivered in favour of the object of the meeting, Mr. Brewster moved an amendment that the committee appointed to raise subscriptions be instructed to take such measures as may seem best to render available the unappropriated tiends which are the patrimony of the Church. As the noble chairman held this amendment to be incompetent, Mr. Brewster moved

instead that, as there is great destitution in the country, and as the poor are not receiving sufficient support, it is inexpedient to ask for subscriptions. This amendment was also objected to, whereupon Colonel Mure moved a vote of thanks to the chairman, and all the gentlemen on the platform, along with others, left the meeting. Those that remained called Mr. Brewster to the chair and passed a vote of want of confidence in the former chairman. Following this meeting a long correspondence took place between Mr. William Barr, writer, and Mr. Brewster relating to the tiends, in which the former accused the latter of a desire to spoil this meeting.

In November in this year the Free Church party in Paisley held a meeting in the Old Low Church to condemn the Paisley Presbytery for taking possession of the *quoad sacra* churches. Mr. Brewster attended this meeting, boldly denied the accusations made, and challenged his opponents to bring down their best leaders from Edinburgh, and he would on fair terms debate this matter with them. There was some correspondence afterwards between him and Mr. Macnaughtan of the Free High Church on the subject, but nothing further was done.

In 1849 the Presbytery was engaged in prosecuting the minister of Renfrew for intemperance. In the meantime the Rev. Mr. Kirk was inducted minister of the Middle Church, and there followed on the same day the usual induction dinner, which was attended by most of the members of Presbytery. The *Scottish Temperance Review*, in an article afterwards, accused those present at the dinner of having drunk to excess. At a subsequent meeting of Presbytery Mr. Brewster argued that so long as that charge of intemperance was held over the heads of the members of Presbytery, it was neither fair nor decent that they should come forward as the prosecutors of another person for the selfsame offence of which they were guilty.

A vacancy took place in the chair of Church History in the Glasgow University in 1841 and also in 1851, and on both occasions Mr. Brewster was an unsuccessful candidate. The Paisley Town Council, when Mr. Bisset was Provost in 1841, and again when Mr. Phillips held that position in 1851, granted strong testimonials in his favour.

At the death of Mr. M'Nair, Mr. Brewster applied to the Marquis of Abercorn to be promoted to the first charge, and although the majority of the congregation memorialised the patron in his favour, yet Dr. John M'Leod of Morven received the appointment. While the committee who acted for the congregation in Mr. Brewster's behalf were conducting their business, an extraordinary occurrence took place. Mr. John Crawford, writer, who was secretary to that committee, called on Mr. Brewster on the morning of the 8th August, 1851, about a memorial that required to be sent to the patron. Some words arose between them of a violent nature, which resulted in Mr. Crawford striking Mr. Brewster severely on the face. Mr. Crawford was afterwards, on the 22nd October following, tried before Sheriff Glasgow and a jury, and the indictment charged him

with the crime of assault, having wickedly and feloniously struck Mr. Brewster several severe blows on the face and head, to the effusion of his blood and severe injury of his person. The jury, by a majority of eight to seven, returned a verdict of not guilty. Mr. W. Edmondstone Ayton, Edinburgh, acted as counsel for Mr. Crawford. The trial and the whole circumstances connected with this assault caused great excitement in the town at the time, and on 10th November following a crowded meeting of the admirers of Mr. Brewster was held in the Exchange Rooms, and voted to him a flattering address. Dr. M'Leod did not accept the call, and the power of election having passed to the Presbytery, they ascertained that the patron had sent a presentation to Mr. Andrew Wilson, Falkland, and they confirmed that appointment.

After Mr. Brewster thus failed to obtain the first charge he ceased to take much interest in public affairs. At the same time his health began to give way, and this was probably the cause of his partially renouncing public engagements. In 1857 the Presbytery relieved him from the performance of his pastoral duties for some time, but without his obtaining any beneficial result. He died very suddenly on 26th March, 1859. Mr. Brewster was twice married. His first wife was a daughter of Colonel Stafford of Main, in Ireland, and the second was a daughter of Mr. James Smith, his immediate predecessor in the second charge in the Abbey. Mr. Brewster abstained from taking intoxicating liquors, and for many years was an office-bearer of the Total Abstinence Society. In the early years of his ministry he lived at Hillhead, and farmed the land belonging to that place; afterwards he lived at Craigiellin, a residence he built on the top of Gleniffer Braes, and there he died. During his incumbency there were frequent complaints against him, on the part of the parishioners, for living at places so distant from the town, particularly Craigiellin, which could not be easily approached. "How could he perform his numerous pastoral duties satisfactorily," the parishioners said, "by living at such an inaccessible place as Craigiellin?" Immediately after his death his admirers resolved to have a monument to his memory, and this project they carried out by the erection of the stone statue at present in the Paisley Cemetery.

Mr. Brewster possessed very considerable talents and ability. His style of preaching and composition were terse and vigorous. He was also a very good debater on the public platform and at church courts. The pertinacity and stubbornness, however, with which he asserted his views, greatly injured his influence. His life was a succession of disputes, either on public affairs, or with the heritors, or in the church courts. In addition to his many speeches he frequently appeared as an author.<sup>1</sup>

<sup>1</sup> The following list comprises, we think, all his publications :—

<i>Sermon—Heroism of the Christian Spirit,</i>	... ..	1833
<i>Sermon—The Claims of the Church of Scotland on the support and affection of the people,</i>	preached in the Abbey Church, 23rd July, ... ..	1835

Mr. James Cameron Lees, of Carnock parish, in the Presbytery of Dingwall, succeeded Mr. Brewster, and was inducted to the pastorate on 1st September, 1859.

Mr. Andrew Wilson, minister of the parish of Falkland, succeeded Dr. Robert M'Nair in the first charge. The Presbytery, upon whom the right of presentation had devolved, offered, as already stated, the vacant benefice to Mr. Wilson in February, 1852, and he was inducted on 19th August following. Mr. Wilson was a native of Lauder, and there and at the University of Edinburgh received his education. Falkland, where he officiated for about nine years, was the first field of his labours. After his appointment he was subjected to much opposition and annoyance by Mr. Brewster of the second charge. Objections were raised at Mr. Brewster's instance, before the Presbytery, against Mr. Wilson's trial sermons—as being in many places heretical. The Presbytery held that the objections were not well founded, and dismissed them. Mr. Brewster then appealed to the General Assembly, who, after hearing Mr. Brewster in a speech of three hours' duration; dismissed the appeal and instructed the Presbytery to induct Mr. Wilson into the pastorate. On the induction day Mr. Brewster protested against the reverend court proceeding with the business; and at the meeting in February following, he along with three members of the congregation presented, by the hands of a solicitor from Glasgow, a libel charging Mr. Wilson with heresy. The Presbytery decided that it was incompetent for the court to entertain it, as the matter had already been disposed of by the highest court of the Church.<sup>1</sup>

This appointment of Mr. Wilson was a most fortunate one for the Abbey parish and the town of Paisley. In Sabbath-school and Bible-class instruction, in the superintendence of day-schools, and in the discharge of all the various important duties of a minister of

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<i>Reply to the attacks made on Mr. Brewster in the Synod of Glasgow and Ayr for attending the O'Connell dinner, ...</i>	...	...	...	...	1835
<i>An Essay on Passive Obedience, ...</i>	...	...	...	...	1836
<i>Report of Speeches at Soiree given in Mr. Brewster's honour, 12th Nov., ...</i>	...	...	...	...	1838
<i>Sermon relating to the liberation of the slaves, ...</i>	...	...	...	...	1838
<i>The Seven Chartist and Military Sermons, ...</i>	...	...	...	...	1843
<i>The Legal Rights of the Poor, ...</i>	...	...	...	...	1843
<i>Mr. Brewster's Statements in the Assault Case, ...</i>	...	...	...	...	1851
<i>Wellington weighed in the balance; or, War and Crime, ...</i>	...	...	...	...	1853
<i>The Perils and Duties of the War: European Freedom and Popish Conspiracy, ...</i>	...	...	...	...	1854
<i>Report of the Speech at the Paisley Presbytery in the case of Mr. J. G. Wood, ...</i>	...	...	...	...	1856
<i>The Indian Revolt: its duties and dangers, an address delivered in the Abbey Church, ...</i>	...	...	...	...	1857
<i>The Plague of Patronage, ...</i>	...	...	...	...	1858

<sup>1</sup> Mr. Brewster, in conducting these proceedings against Mr. Wilson, incurred some expenses, and preached a sermon in the Abbey Church with the intention of applying the church-door collections to the paying off the debt. The session, in a small-debt action in the Sheriff Court to obtain the money thus collected, secured a decret in their favour, for it was decided that the money belonged to them. The Abbey session also applied to the Sheriff to interdict Mr. Brewster from retaining church-door collections under any circumstances. The Sheriff granted this interdict, deciding that the church-session is the only party entitled to fix collections at church doors and the purposes to which they are applicable.

the gospel, he was all that could be desired. He undoubtedly was endowed with great talents, and possessing the powers of an effective orator, knew how to exercise these qualifications for the benefit of all around him. His sermons were carefully prepared, and he delivered them, without reading, in a graceful and eloquent manner. The congregation worshipping in the venerable Abbey increased rapidly in numbers; so much so, that every sitting was occupied. In whatever churches, besides, he preached, he always drew an admiring and attentive audience. The other congregations in the Established churches in Paisley had been, since the secession in 1843, gradually on the increase, but now, from Mr. Wilson's able ministrations and those of Mr. M'Gregor in the High Church, the progress became very marked and decided.

In 1859 Mr. Wilson turned his attention to the improvement of the accommodation of the congregation, and, indeed, the renovation of much of the Abbey itself. A meeting of heritors, at his request, was held. Mr. Salmon, Glasgow, was selected as the architect, and he afterwards supplied a report, dated 15th June, 1860, with plans, recommending what should be done. The important improvement and restoration work carried out comprised the removal of the accumulations of soil, to the extent of about ten feet in some places, above the original levels, some of the most beautiful and characteristic features of the building being thereby buried, such as the fine moulded bases of the internal pillars, and of both sides of the external walls. The whole of the church was re-seated, and the pulpit shifted from the centre of the north side to the centre of the east end; and instead of heavy galleries all round the church, a neat gallery was placed in the west end only. Although the former seating was sufficiently substantial, it was neither in harmony with the character of the building nor did it afford the accommodation and comfort obtained in a modern church. The excavations inside of the building, where the accumulations of earth were from three to four feet deep, were made sufficient to leave a vacant space under the floor for the admission of air, and the accommodation of hot water pipes to heat the church.<sup>1</sup> All the windows were re-glazed,

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<sup>1</sup> During the excavations in the burying-ground adjoining the north side of the church, it was alleged that the place of interment belonging to the heirs of Mr. Robertson, gardener, Greenlaw, was interfered with. Dr. Robertson, Glasgow, one of the heirs, brought the case before the Sheriff and applied for interim interdict, which was granted. After a long proof, the Sheriff held that although earth had been removed, the remains of the pursuer's relatives had not been disturbed by the operations; that although the lair was in an unsightly state, it was still capable of being put right; and that the heritors had the power of regulating the churchyard, consistently with Mr. Robertson's right of maintaining inviolate the remains of his relatives. On appeal, the Sheriff Principal adhered to this judgment. The case, however, was next taken to the Court of Session, when the judges in 1868 adhered, and held it to be quite clear that the churchyard was the property of the heritors, subject, no doubt, to certain uses by the parishioners. In the present case, looking to the accumulation of earth both inside and outside the church, these operations were quite proper in their nature. The court condemned the long, expensive, and unnecessary proof that had been led, for which the pursuer was mostly to blame. This case, it will be seen, was before the law courts for six years.

except those in the west and east gables. The stone work that filled up the windows in the south clerestory and south-east gallery was taken away, and was replaced with glass similarly to the others. The stone work in the door in the south wall was removed and formed into a window. Over the north porch there was an unseemly building used as a vestry, which was entirely taken down, and all the turrets and pinnacles restored, and thereby a most pleasing effect was given to the external appearance of the Abbey. The north transept window, one of the most beautiful features of the building, was restored, and the gable secured so as to prevent future decay. By these operations the comfort of the congregation was increased, and the nave externally made to appear somewhat like what it must have been in the days of its greatness. Of the expenditure incurred, the heritors contributed £600, the congregation £400, and the general public the balance. Application was made to the Board of Works for some assistance, but this was declined, for the reason that the Abbey did not belong to the Crown. The Queen and the Prince of Wales were also solicited for subscriptions, the latter as Baron of Renfrew, and he gave £100.<sup>1</sup>

When the work of restoring the Abbey, which extended over a year, was completed, it was opened for public worship on Sunday, 14th April, 1861. On the Thursday evening preceding, the building was crowded with a brilliant assemblage, on the occasion of a grand performance of sacred music by the Paisley Musical Association, under the guidance of Mr. John Lorimer.

The committee, before terminating their labours in connection with the restoration of the Abbey, purchased and razed to the ground a number of houses fronting Old Smithhills Street and Abbey Close, to afford a better view of the Abbey. This improvement was afterwards completed by the Town Council in 1873, when they bought and cleared away the remaining old and unseemly buildings on the east side of the Abbey Close, changing it from a wretched lane into a handsome thoroughfare.

In 1863, Mr. Wilson and his colleague, Mr. Lees, applied for an augmentation of stipend; and the Court of Tiends, on 16th March, 1864, raised the amount from twenty-two to twenty-seven chalders. In 1808 the stipend for the first charge had been fixed at eighteen chalders, half in meal and half in barley, with £10 in money; and in 1829 the stipend had been raised to twenty-two chalders meal and barley equally, with £20 as money stipend. There is besides for the minister of the first charge a manse and glebe. In 1816 the second charge stipend was fixed at twenty-two chalders meal and barley equally, with £15 in money, but without manse or glebe.

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<sup>1</sup> The committee under whom the renovation was conducted were the Provost of Paisley, Rev. A. Wilson, Rev. J. C. Lees, H. E. Crum Ewing, M.P., John M'Innes (convener), Thomas Richardson of Ralston, Peter Coats, Thomas Coats, Robert Brown, John Hutchison, David Semple, Dr. Richmond, James A. MacKean, and William Fulton.

To the universal regret of his parishioners and townsmen, Mr. Wilson, after a short illness, died on the 5th March, 1865, in his forty-eighth year. On the preceding Sunday he preached and conducted the usual services, and intimated the district he intended to visit on the following Monday and Tuesday. On the Monday he carried out these arrangements in his usual health, but at his class in the evening he felt unwell, and went home at an early hour. The best advice was obtained from medical men, who pronounced the disease to be rheumatism of the heart. All the congregational and parochial machinery were left by him in a most efficient state. Mr. Wilson possessed a high order of intellectual power, and was large-minded in his views. He lived in perfect harmony with the brethren in his own and other churches. His death was a severe stroke not only to his own congregation, but to everyone in the community. He was universally beloved, and his memory is cherished to the present day. The printed literature contributed by Mr. Wilson was not extensive. It consisted of three sermons, preached by presbyterial appointment in the Abbey in March, 1852, which Mr. Brewster held in some parts to be heretical; and also a *brochure* in 1856 on the Scottish Education Question. The funeral was on the 19th of March. The company, after the funeral cortege, extended four abreast from the Abbey gate past the Cross steeple, and numbered about five hundred, including a large number of the most respectable gentlemen in town of all religious denominations, and most of his warmly-attached friends of the Abbey congregation.

Mr. J. C. Lees, after the death of Mr. Wilson, was advanced to the first charge. Being fond of travel, he made arrangements in the beginning of 1870 for a tour of several months in Palestine and the East. In the following year the degree of D.D. was conferred upon him by the University of Glasgow. Mr. Lees was deservedly a great favourite with the members of the congregation; and when the honour was bestowed upon him, upwards of fifty ladies belonging to the church, on 18th May in that year, entertained the reverend gentleman at tea in the Abbey session-house, and presented him with the robes frequently used by a Doctor of Divinity, Psalm-book, pulpit Bible, and a purse containing a sum of money sufficient to pay his expenses in connection with the obtaining of the degree. It was a good deal through his efforts and encouragement that a powerful and excellent organ was in 1874 erected at the east gable of the Abbey, behind the pulpit.<sup>1</sup> During his ministry, also, the first stained-glass window was, on 12th March, 1873, erected by Mr. John White of Grougar, in memory of his grandfather and father. This noble example was followed by many others soon afterwards. Dr. Lees applied to the heritors to have the manse,

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<sup>1</sup> The builder of the organ was Mons. A. Cavallè-Coll, of Paris, justly celebrated for the reed stops of his instruments; and the cost, including the fitting-up, was close on £2000. On 26th February, 1874, the organ was first used, at a concert of sacred music given by the Paisley Musical Association.

which was alleged to be in a bad state of repair, improved and also enlarged. As they declined, or at anyrate delayed to do what was wanted, Dr. Lees applied to the Presbytery for redress. That court sanctioned repairs and additions estimated to cost about £1800; and as some of the heritors objected to this expenditure, the case was transferred by them to the Sheriff Court.<sup>1</sup> The case was under litigation there when Dr. Lees received a call—which he accepted—to the pastorate of the church and parish of St. Giles, Edinburgh. Before leaving Paisley, the Abbey branch of the Young Men's Christian Association, at a social meeting, held on 10th October in that year, in the Mission Hall, Lawn Street, presented Dr. Lees with a photograph of all the members of the Society, and also an enlarged one of himself. He did not, as is usually the case with clergymen, leaving one pastorate for another, preach a farewell sermon to the Abbey congregation. At the conclusion, however, of the communion services, without any previous intimation, he informed those present of his departure, and took farewell with them. On leaving the manse at the end of October, 1877, he sent the keys of the manse to the Clerk of the heritors, and as a parting rebuke to them for refusing to repair the manse, he wrote, 1st November, 1877:—"In closing my connection with your clients, I venture to express the hope that they may show more kindness to my successor than they have done to me after my long service in their parish."

While residing in Paisley the contributions by Dr. Lees to literature, although not numerous, were nevertheless most important. They were as follows:—"An Election Sermon," preached in the Abbey Church of Paisley, 8th November, 1868. In 1874, *Leaves from my Log, or a Trip to Scandinavia*. In 1875, *Visitation of the Sick*. But his great work was completed just before leaving Paisley, his *History of the Abbey of Paisley, from its foundation till its dissolution*, which is a most accurate and interesting work, and must, from the research it so fully exhibits, have cost him immense labour. Dr. Lees, when he left Paisley, was a member of the Paisley School Board, having been elected in 1876.

Mr. James Dodds succeeded Dr. Lees in the second charge, and was inducted on 21st December, 1865. Mr. Dodds, whose father was parish school-master at Roseneath, was first ordained at Alloa, was afterwards pastor at Melville, Dundee, and latterly at St. Stephens, Glasgow. He took an active part in many public matters, and was elected a member of the first Paisley School Board in 1873. Mr. Dodds was an effective and pleasant speaker at public meetings, and among other measures advocated the better observance of the Sabbath, the continuance of Bible teaching in the public schools, and the diminishing of the liquor traffic. He was himself an abstainer from the use of intoxicating

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<sup>1</sup> The objecting heritors were the Duke of Abercorn, Lord Blantyre, and the guardians of A. A. Speirs, Esq., of Elderslie.



liquors. Although holding his opinions strongly, and advocating them boldly, he was never dogmatic, but always treated the opinions of his opponents with the utmost respect. In 1875 he accepted a call from the congregation of St. George's Church and Parish, Glasgow, and preached his farewell sermon to the Abbey congregation on 27th June in that year. During the general Parliamentary election in 1868, he published a pamphlet entitled *An Address to Members of the Church of Scotland*. While in Glasgow the degree of D.D. was conferred upon him by the University of Glasgow.<sup>1</sup>

Mr. James Mitford Mitchell was translated from the parish of Kirkmichael, Dumfriesshire, as the successor of Mr. Dodds in the second charge. As patronage was abolished by an act of the Legislature in 1874, the members of the congregation, for the first time, held the right of electing their minister.<sup>2</sup> The election, which was a most harmonious one, took place on 17th May, 1875, and he was inducted into his new charge on 16th September following. He did not remain long in the Abbey, however, but accepted a call to the pastorate of the West Parish Church of Aberdeen. On Sunday, 13th February, 1878, he preached his farewell sermon. It was thought to be Mr. Mitchell's desire to receive the first charge, but believing he would not obtain it, and unwilling to continue to fill the second charge with a new minister as his superior, he accepted the call from Aberdeen. Mr. Mitchell discharged all his pastoral duties, during the short time he was in the Abbey, in a most efficient and acceptable manner.

At this time, by the translation of Dr. Lees to Edinburgh and of Mr. Mitchell to Aberdeen, both charges in the Abbey were vacant. The congregation succeeded in electing a minister to fill the second charge, but the one they chose for the first charge declined to accept it, and thereby they lost their right of presentation. The Presbytery, on whom it now devolved, disregarded the recommendation of the Abbey congregation, and made the appointment themselves.

Mr. Thomas Gentles, of the Trinity College Church, Edinburgh, was the clergyman selected by the Presbytery to succeed Dr. Lees in the first charge. He was inducted on 20th December, 1878. Before entering the manse, he presented an application to the Sheriff to have it repaired and enlarged, and to assess the real rent heritors to defray the expenses that would be incurred. Some of the heritors opposed the application, on the ground that the minister was asking more to be done than was necessary, and the real rent heritors opposed Mr. Gentles's petition, not with any reference to the repairs and additions wanted, but on the ground

<sup>1</sup> In December, 1881, he resigned his charge in Glasgow, and accepted a unanimous call from the congregation of Corstorphine Church and Parish.

<sup>2</sup> The Sheriff fixed the compensation to be paid to the Patron, the Duke of Abercorn, for the second charge at £477 11s. 9d., but the noble Patron afterwards declined to take any compensation for either of the charges.

that the expense, whatever it might be, should be borne as hitherto by the valued rent heritors. The Sheriff, however, granted nearly all the repairs and additions that were asked, and held that the expenses of the same should be paid by the real rent heritors, both in the Abbey Parish and in the Burgh of Paisley. During the collection of this assessment, which amounted to twopence halfpenny per £ of the rent-roll of the feuars, great dissatisfaction was created, and many bitter things were stated against the Church of Scotland.

Mr. J. B. Dalgety was elected on 18th August in this year, by the congregation, to succeed Mr. Mitchell in the second charge. They heard seven candidates preach in the Abbey Church, and the voting, which was by ballot, took place on five of these. Mr. J. B. Dalgety, of the M'Leod Memorial Church, Glasgow, having the greatest number of votes, was declared duly elected. He was inducted into the second charge on 20th December, 1878, along with his colleague, Mr. Gentles.

Shortly after the renovation of the venerable Abbey church, the happy thought arose among those who interested themselves in its improvement, that it would be very appropriate and greatly to the adornment of the interior of the ancient structure, to have the lower windows filled with painted glass representing biblical subjects, and executed in designs of the highest class. The first proposal of this kind came, as already stated, from Mr. John White of Andarrach and Grougar, in a letter from Mr. Heath Wilson, Glasgow, of 18th January, 1866, who offered to present a window of figured glass, to be fitted into the east gable of the church behind the pulpit. In describing the painted windows erected in the church, we shall commence with the north window in the east gable, which, for the sake of regularity and reference, we call No. 1; and afterwards, applying a number to each window, we shall go round the church till we arrive at No. 1, where we commenced.

No. 1, *North Window*, in the east gable, opposite the east end of the north aisle.

The subject in this window is the Crucifixion of our Saviour, which occupies the lower or principal part of the window, while the Resurrection fills in the arch above the window; is in memory of Joseph Whitehead of Kilside, who died 17th September, 1872, aged sixty years; and was presented by his sister, Mrs. Mary Whitehead or Philips. The artists were D. Cottier & Co., London.

No. 2, *High Centre Window*, in the east gable.

The subject in this window is the Ascension. In the centre and upper portions of the window is the principal figure, viz., the risen Redeemer, who is represented as in the act of ascending, and is surrounded by the Hosts of Heaven, among whom appear Moses, Aaron, and the Prophets, including John the Baptist in the foreground. The eleven apostles are represented as spectators of the

event, and with action characteristic of the individual and of the wondrous scene of which they are the witnesses. The lower part of the window is divided into three panels, in the centre one of which Mr. White's arms are displayed, and the following inscription: "Erected by John White of Grougar, 1870." The panels on either side are filled with ornamental scrolls, with the following inscriptions:—Left hand, "In memory of John Whyte, physician, Paisley, died 1830;" and on right hand, "In memory of John Whyte, chemist, Glasgow, died 1860." The window was handed over to the heritors and unveiled in a public manner, 13th March, 1873. The artist employed to design this window and make the glass was Franc. Fries, of Munich and Vienna.

No. 3, *Low South Window*, in the east gable at the east end of the south aisle.

The subject of the upper portion of the window is the unbelief of the Apostle Thomas, and bears the inscription, "And Thomas answered and said unto Him, My Lord and my God" (John xx. 33). The lower part of the window represents the baptism of Christ by John the Baptist, and bears the inscription, "And Jesus when He was baptised went straightway out of the water" (Matt. iii. 16); "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him" (John i. 32). Mr. Thomas Coats of Ferguslie presented this window in memory of his father, Mr. James Coats, senr. The window is a copy of a painting in the possession of Mr. Coats's family. The artists were Messrs. D. Cottier & Co., London.

No. 4, *South Aisle*.

The subject is the virtuous woman. "She layeth her hands to the spindle; she stretcheth out her hands to the poor; she maketh herself coverings of tapestry, and her household is clothed in scarlet; and with the fruit of her hand she planteth a vineyard" (Proverbs xxxi. 16-19, 20, 21, 22). The rest of the window is filled with green foliage on a white ground, with bars of texts in the upper parts of two side lights. This window is erected in memory of Jean, who died 1862, aged 94; Mary, who died 1840, aged 70; Margaret, who died 1860, aged 77—daughters of James Stevenson, silk gauze manufacturer, Paisley—by William Stevenson, Glasgow. The artists were Messrs. Morris & Co., London.

No. 5, *South Aisle*, is not yet filled in with painted glass.

No. 6, *South Aisle*.

The subjects in this window are—David in triumph before Saul; incident in the life of Gideon, viz., the sign respecting the dew fleece; Joshua commanding the sun to stand still; incident in the life of Caleb, viz., the two faithful spies, with grapes. This window was erected by the Earl of Cathcart. The artists were Messrs. Clayton & Bell, London.

No. 7, *South Aisle*.

The three lights in this window are filled with figures of Enoch, Abraham, and David, one in each light. Enoch is represented holding a palm in his hand, emblematical of his excellence and victory over sin. Abraham has a staff in his hand, emblematical of his wanderings. David is represented as praising God on his harp. The three panels formed by the tracery are filled with adoring angels, one in each panel. The inscription on the brass plate placed beneath the window is as follows:—"To the dearly-loved memory of Archibald Alexander Speirs of Elderslie, M.P. for Renfrewshire, who died at Elderslie, December 30th, 1868, in his 29th year. 'By faith ye are saved.' This window is placed by his Widow and his Mother."

No. 8, in *West Gable*, opposite west end of south aisle, is

## THE WALLACE MEMORIAL WINDOW.

The centre figure represents Samson as after conflict he utters thanks to the God of battles. "Thou hast given this great deliverance into the hand of Thy servant" (Judges xv. 18), is the passage inscribed underneath. The base of the design contains the shield of Wallace, wreathed with Scottish thistle, and supported by swords of his time, upon a ground work of the St. Andrew's Cross. In the upper arched part of the window is an ascending angel, emblematical of Freedom rending asunder the chain and shackles of bondage. The window bears the following inscription:—"To the memory of the Knight of Elderslie, in this parish. Erected by the Glasgow St. Andrew's Society." Artists—James Ballantine & Son, Edinburgh. Mr. Ballantine, sen., at the presentation and unveiling on 11th September, 1873, recited an appropriate and able poem, which he had himself written for the occasion, from which the following is an extract:—

"To-day, St. Andrew's sons assemble here,  
To honour one to Scotland ever dear;  
The glorious Wallace, Knight of Elderslie,  
Whose patriot valour set his country free  
From cunning snares by crafty Edward set—  
To smother Scotsmen in his rasping net;  
And but for Wallace Scotland would have ceased  
To be aught but a croft for England leased.

"Unmatched in ancient or in modern days,  
Dear Wallace merits all our grateful praise;  
His every action and his every aim  
Was ever to maintain his country's fame.  
And with an arm strong as a mountain rock  
He kept her free from foreign rule or yoke;  
And we should ne'er forget the debt we owe  
To him who laid our stern oppressors low.

“ And hence the grateful tribute that we pay  
 To his great name on this eventful day ;  
 And hence the Wallace monuments that rise  
 To cheer and charm all freemen’s hearts and eyes.  
 And now St. Andrew’s sons have placed up here  
 A hero’s image who ne’er had a peer,  
 That all who Paisley Abbey come to see  
 May ne’er forget the Knight of Elderslie.”

Southern half of *Great West Window*.

This window is in three lights, and is divided into two storeys by bands, so as to allow of the introduction of six subjects. These are illustrations of Christ’s miracles of mercy, and are arranged in the following order :—

1. Upper storey, left side—The cleansing of the leper (Matt. ix. 29).
2. Upper storey, centre—The sending forth of the Apostles to preach the Gospel (Matt. xxviii. 19).
3. Upper storey, right—The raising of Lazarus (John xi. 43).
4. Lower storey, left—The restoration of speech to the deaf and dumb (Matt. vii. 34).
5. Lower storey, centre—The feeding of the five thousand (Matt. xiv. 21).
6. Lower storey, right—The opening of the eyes of the blind (Matt. ix. 29).

The window was designed by M. Franz Fries, and executed under his superintendence in Munich—much of the glass being wrought by his own hand.

This window is in memory of James Carr Boyle, Earl of Glasgow, Lord-Lieutenant of the County of Renfrew.

Born 10th April, 1792.

Died 11th March, 1869.

Erected by Georgina Anne, Countess of Glasgow, his widow.

No. 9, *West Window in North Aisle*.

This window is divided into four panels, on which are represented the figures of Salome, Mary, Elizabeth, and Eunice. Under the figures are pictures showing Eunice teaching Timothy when a child, Elizabeth and her son John the Baptist, Joseph and Mary with the Saviour, and St. John and Eunice ; and in the tracery are a number of angels and cherubs. The other spaces are filled in with leaf work of a light shade. This window is in memory of William James Houstoun ; born 25th October, 1848 ; died 6th September, 1866. Erected by his brother, Mr. George L. Houstoun of Johnstone Castle.

No. 10, *Window in North Aisle.*

This is a four-light window. The subjects symbolise the proclamation of the Gospel. In the first light the figure of John the Forerunner, with a representation underneath of his baptising in the wilderness, symbolises the gospel of repentance. In the second light the figure of the Apostle Peter, with a group underneath representing the threefold charge given to him, symbolises the proclamation of the Gospel. In the third light the figure of the Apostle Paul, with the incident of his preaching at Athens represented below, symbolises the preaching of the Gospel to the Gentiles. In the fourth light is the figure of the Apostle John, with the apocalyptic representation of Him who walketh amidst the seven golden candlesticks, symbolising the prophetic revelation of the future history of the church. This window is in memory of William Carlile, deceased 20th October, 1829, aged 83 years; and his brother, James Carlile, deceased 28th October, 1835, aged 83 years. The window was presented by James Stevenson, Glasgow, and the artists were Morris & Coy., London, from drawings by Watts.

No. 11, *Window in North Aisle.*

In the middle spaces of the lights are illustrations of the parables of the Labourers in the Vineyard and the Talents, one in each light. Above and below are represented the eight virtues—Truth, Chastity, Modesty, Patience, Courage, Industry, Temperance, and Charity; and the top space in each window is occupied by an angel holding a scroll. In the tracery are two angels adoring, and one praising; and at the bottom of the window is the inscription—As a memorial of Thomas Richardson, Esq. of Ralston, who died at Pesth, 26th June, 1872. This window is presented to the Abbey by his widow, his brother David, and his son Robert. The artists were Cottier & Co., London.

No. 12, or *Eastmost Window in North Aisle*, is not yet filled in with stained or figured glass.

The *Great East Window* in the chapel of Saint Mirin, or Sounding Aisle.

This window has four lights, and in the first next the Abbey Church is a shield with the arms of the Lordship of Arran surmounted by a baronial crown. In the next light is the shield of Hamilton and Arran quarterly, surrounded with the Garter, and surmounted by a ducal coronet. In the third light the shield of Hamilton and Arran quarterly, with an escutcheon of pretence for Chatelherault within a scroll, with the motto, *sola nobilitas virtus*. In the fourth light is a shield with the coat of Hamilton only, and surmounted by a baronial crown. In the body of the window are A. for Abercorn: H. for Hamilton, and fleur-de-lis for Chatelherault; and other heraldic badges. The inscription underneath is as follows:—"For the better adorning of the house

of God and the sepulchre of Lord Claud Hamilton, commendator of the Abbey of Paisley, first Lord Paisley ; and of his son James, first Earl of Abercorn, and other members of his family, this window has been placed by James Duke of Abercorn and Chatelherault, Marquis of Hamilton, Knight of the Most Noble Order of the Garter, A.D. 1879."

Thus has all that is left of the Abbey been renovated and improved according to the best skill of our day. But less than half of the ancient church has been dealt with thus. The choir and the transept and great tower are awaiting ; and there is much need for another church to accommodate the Abbey congregation, whose members considerably outnumber their present sittings. There is good opportunity here for private munificence, or for public spirit, among the sons of the Church of Scotland.

## CHAPTER IX.

### THE BUILDINGS OF THE ABBEY.



THE Abbey buildings, situated on the right bank of the river Cart in Paisley, form a cruciform structure, consisting of what is termed, in ecclesiastical architecture, nave, north transept, and choir, with an additional chapel adjoining on the south, taking the place of a south transept, and called "Saint Mirin's Aisle," or more commonly the "Sounding Aisle." The nave, which has been used since the Reformation as the parish church, is 93 feet long within the walls, and  $59\frac{1}{2}$  feet broad, including the aisles; the north aisle being  $13\frac{1}{2}$  feet wide, the south aisle  $12\frac{3}{4}$  feet wide, and the nave proper or centre part  $33\frac{1}{2}$  feet wide. The height from the floor to the ceiling is 82 feet. An eminent architect<sup>1</sup> who visited and minutely examined the venerable edifice in 1852, and took several views of it, says:—

"The first feature that demands attention is the western doorway.<sup>2</sup> It is broad and deep, with large bold mouldings, exhibiting, though the style in general is the early English, some remnants of the toothed decorations of the Norman period. On either side of the pointed arch of the doorway there is a narrower archway of the same character, faced with stone. Above the doorway there are three windows, generally speaking of the same period of architecture; but while the single window in the highest department is of a more decorated character, the two others occupying the compartment between it and the door are somewhat remarkable for the breadth and simplicity of the mullions. Owing to this feature in the interior, when the sun is setting, or there happens to be otherwise a strong light from the west, the outlines of the details of these windows are conveyed to the eye by a strong contrast between the light and the opaque masses by which it is obstructed; and the spectator is reminded more forcibly than he usually is by ecclesiastical windows, that he is looking through the departments of a strong stone structure which admits the light only in fragments.

"But there are other objects of more interest in the interior, which consists merely of the nave. The triforium and the clerestory rise majestically above the tops of the pillars, and are marked by peculiarities of more than usual interest. Corresponding in breadth with each arch between the body of the church and the aisles, there is a semi-circular arch in the triforium. These arches are of very unusual breadth in comparison with their height; but this effect is modified

<sup>1</sup> *The Baronial and Ecclesiastical Antiquities of Scotland*, by Robert William Billings, vol. iv.

<sup>2</sup> The Rev. Mr. Graham in his *Description of Perthshire*, p. 14, states that the main door of the Priory Inchmahone, Lake of Monteith, is the same as the west door of the Paisley Abbey.



by the depth and richness of the clustered mouldings, and by each being divided by a slender column into two narrow pointed arches, richly cusped, having between a quatrefoil in the enclosing arch. Again, above this department and over each pillar, a large corbel or bracket projects forward, springing from the effigy of a beast, and stretching so far from the wall, in a series of segmental mouldings, as to become broad enough to contain a passage between it and the wall. Between the space occupied by each broad arch of the triforium there are two clerestory windows. A gallery passes along the clerestory, and in that division between each window, which is above the keystone of the arch below, it passes through the department, while in passing each alternate division, above the pillars and the separations of the triforium arches, the gallery passes round the exterior, and is supported by the corbels. The object of these peculiarities is clearly to give the roof the full support of solid masonry above each pillar, without its being weakened by a perforation. As there is no balustrade on the corbels, a walk along this gallery is a somewhat nervous operation. The clerestory windows have pointed arches, each divided into two departments, with trifoliate tops and a quatrefoil between them in the enclosing arch."

The internal measurement of the north transept is  $92\frac{1}{2}$  feet by 35 feet. The northern window, which measures 35 feet in height by 18 feet in breadth, and was restored along with the gable in 1861, is a splendid specimen of ecclesiastical architecture. It is formed within an arch of beautiful proportions. The centre mullion divides the window into two great lights, pointed and richly cusped. The space between them and the great arch has been filled in with flowing tracery exhibiting great beauty in its details. The transept is otherwise ruinous, but the remains of the strong clustered pillars that supported the tower which started from the centre of the whole buildings are still to be seen. The gable dividing the nave from the transept, which is  $5\frac{1}{2}$  feet thick, must have been built after the tower fell.

The choir measures internally  $123\frac{1}{2}$  feet by 32 feet. The walls, upon which there are many curious pieces of sculpture, are in a ruinous condition, and only about 10 feet in height. On the south side, near the east end, where the high altar stood, are the graceful and highly decorated remains of the sedilia, used as stalls or seats. Near them is also a small plain piscina or font.

The whole edifice of the once famous Monastery, which stands, as usual with ancient churches, east and west, was 265 feet in length, measuring over the walls.

It would have been very interesting to know who was the architect that designed in such beautiful proportions and symmetry, both internally and externally, the church of the old Paisley Monastery. Upon a stone in the wall of the south transept of Melrose Abbey there appears the following inscription:—

“ John Murdo sum tyme callyt was I,  
 And born in Parysse certainly,  
 And had in keeping all mase werk  
 Of Sanctaudroys, hye kirk

Of Glasgow, Melros and Paslay,  
 Of Nyddysdall, and Galway ;  
 I pray to God and Mary bathe  
 And sweet sanct John keep  
 This holy kirk fra skaith."

Some writers, from the terms of this inscription, have alleged that John Murdo was the architect who furnished the designs for Paisley Monastery. This, however, could scarcely be the case, for the edifices here referred to were not all erected at the same period, and we are therefore inclined to believe simply that he had something to do with these buildings in the way of superintending repairs or additions, and from the position he held managed to get this rather pompous inscription, which has no date, placed on the walls of Melrose Abbey.

The entrance to the chapel of St. Mirin and Columba, or the Sounding Aisle, as it is generally called, is situated on the south side of the church, is approached through the cloister court. The chapel is 48 feet in length, 24 feet in breadth, and 33 feet in height. In the north side wall there was a communication with the transept of the Monastery by two arches each 11 feet broad by 18 feet, but these were long ago built up. The chapel is entered on the west side by a flight of four steps, and about fifteen feet of the floor, at the east end, is raised by a flight of four steps to give space for a burying vault below. In the west gable is an arched window 17 feet high by 9½ feet broad, and divided by three mullions. In the east gable there is also a beautiful Gothic window 24 feet high by 12 feet broad, with three mullions having four trefoil-headed lights and arches filled with tracery, composed mainly of quatrefoils. Underneath this window there are groups of figures which are supposed to represent the seven sacraments of the Church of Rome, viz. : (1) communion, (2) extreme unction, (3) baptism, (4) matrimony, (5) penance, (6) ordination, (7) confirmation.

"A piscina and some other of the adjuncts of the chapel as a place of worship, still remain. The windows belonging to the decorated period are not without merit" (*Billings's Antiquities of Scotland*). The inside of the walls are all ashlar stone, and the roof is beautifully groined and arched. Above the chapel there is a dormitory, 12 feet in breadth by 10 feet in height, arched with stone, lighted by a window in the two gables, and having a stair in the west gable leading to it. This chapel is much visited for the sake of the wonderful echo that it has. When the door is shut firmly after a visitor enters, the reverberating sound is very remarkable. Pennant, who visited this chapel in 1772, states that it "has the finest echo perhaps in the world" (*Pennant's Tour in Scotland*, vol. ii., p. 168), but this is either exaggerated, or matters have changed much since that time.

The first interment in this vault in this chapel, which is seven feet deep, and was constructed by Lord Claud Hamilton, commendator of the Abbey, was that of his own daughter Margaret, three

months old. When other two of his children were interred therein, he erected a tombstone. The inscription on it is in Latin, but the following is a translation into English :—

God the best and greatest.  
 To the pious memory of the infants  
 Margaret, Henry, and Alexander Hamilton,  
 the beloved children of  
 Claud Hamilton, Lord Paisley, and Margaret Seton,  
 his wife.  
 They died much lamented.  
 Margaret, 23rd January, 1577,  
 aged three months and twenty-one days.  
 Henry, 15th March, 1585,  
 aged three months and two days.  
 Alexander, 22nd December, 1587,  
 aged eight months and three days.  
 Happy souls, your parents pay the last rites to you, which  
 you ought to pay to them.

James, Earl of Abercorn, eldest son of Lord Claud Hamilton, died in the parish of Monkton, 16th March, 1618, and in his settlement gave directions for his funeral and place of interment—"qlk heir I leif to sleip and be bureit, gif so it pleis God, in ye sepulcher qr my breither, my sisters and bairnes lyis in ye Iyll callit St. Mirreinis Iyll at ye south heid of ye croce church of Paisley." In 1621, his father, Claud, first Lord Paisley, died, aged 78 years, and was likewise buried in that vault. There are, however, no mural tablets erected to the memory of any of these. The Earl of Abercorn who died in 1789 was interred in this vault, and a marble tablet having the following inscription was placed in the north wall of the chapel :—

(Abercorn Arms.)  
 The Right Honourable  
 James Earl of Abercorn,  
 Viscount Hamilton,  
 Viscount Strabane, and  
 Duke of Chatelherault in France.  
 Obiit. October 9th,  
 1780,  
 Ætat 76 years.

In this vault "there are two lead coffins lying on the south side, apparently very old and much decayed, and the other on the north side is a wood shell, and the velvet covering is completely rotten. There is no name nor inscription on the former, and it may be the coffin of Lord Paisley or the first Earl of Abercorn. On the latter coffin there is a metal plate containing the arms of Hamilton, and the same inscription that is on the marble tablet above noticed to

the eighth Earl of Abercorn. In the centre of the east wall a lead medal is affixed containing the Hamilton arms with the words 'obit. 29th Augt., 1632,' engraved thereon. I think the date of the death there referred to is that of the demise of Dame Margaret Boyd, dowager of James first Earl of Abercorn. There are no tablets nor any other inscriptions whatever in the vault" (*David Semple's Supplement to St. Mirin*, p. 29.)

The buildings known by the name of the "Place of Paisley"<sup>1</sup> were all erected since the Reformation, and were the baronial residences of Lord Paisley and of the Earls of Abercorn and Dundonald. This fabric extended from the south side of the Abbey Church along the east side of Abbey Close to Abbey Street, and thence along Abbey Street to Balgonie well, thus forming the west and south sides of what was at one time the Cloister Court of the Monastery. In 1873, the Town Council resolved to complete the widening and improving of Abbey Close, which had been so successfully commenced in 1861 by the committee who had charge of the renovation of the Abbey Church. The Town Council purchased and removed the remaining miserable dwelling houses on the east side of Abbey Close, between Smithhills Street and the Abbey Church. They also bought from the Earl of Abercorn that part of the "Place of Paisley" on the same side of that street, extending from the Church to Abbey Street, and when removing the same a rumour was raised that a portion of the old Abbey buildings was being taken down. Some persons wrote to the Marquis of Bute on the subject, knowing that he took a warm interest in the preservation and renovation of the ancient Abbey. He promptly appointed the eminent firm of Messrs. David Bryce, Anderson, & Bryce, Edinburgh, to make the necessary enquiries and report on the whole matter. They supplied the Marquis with an exhaustive report of date 4th June, 1873, with plans and numerous photographic views, and stated that "the cloister court of Paisley Abbey is enclosed on the north by the aisle wall of the Abbey Church; on the east by St. Mirren's Chapel, and a building sometimes called the Chapter house, but evidently a domestic building of a later period; on the south by portions of the original Abbey buildings and later additions; and on the west by a range of vaulted cellars, with buildings of a later period above. The work on the east side of the cloister is the oldest, the doorway to church at north-east of cloister being transitional in character, and part of the original building founded in 1163. The doorway at north-west corner, same side of cloister, is more advanced in character, and belongs to the fully-developed Lancet period; the ground storey of the west side of cloister belongs to this period, as may be seen by comparing the mason work of the

<sup>1</sup> In a charter granted by the Town Council to Hugh Crawford, of date 4th June, 1497, it is described as the "Palace of Paisley," which sounds a great deal better. The Abbey buildings of Arbroath were frequently called the "place" (*History of Arbroath*, by George Hay, p. 114).

inner wall with the wall of aisle, and the mason work of the outer wall with the mason work of the gable of church; and the small windows with the staircase windows of west gable. The vaults are also original." Notwithstanding this report, clearly showing that the lower part of the buildings on the east side of Abbey Close formed the west side of the ancient cloister court, they were taken down and irretrievably destroyed.<sup>1</sup>

The original chartulary in manuscript kept by the monks, containing the deeds and muniments of the monastery, is very interesting, and consists of two volumes. The first volume, commencing with the foundation of the monastery and ending in the year 1529, is in the library of the Faculty of Advocates at Edinburgh. The other volume, extending down to the Reformation, is in the archives of the Town Council of Paisley, along with the many other ancient and curious documents which they possess.<sup>2</sup>

The book in manuscript, written by the monks of the monastery, known by the name of the *Black Book of Paisley*, has been considerably commented upon by several authors. It is, however, only a copy of Fordun's *Scotichronicon*.<sup>3</sup> That work, upon which almost the whole of the early history of Scotland is founded, was so much admired, that copies of it were made by the monks in Paisley and in several other monasteries. General Fairfax, a collector of manuscripts, in some way got possession of the *Black Book of Paisley*. It was subsequently bought by King Charles II. for £100, and King George II. took it from the library of St. James's Palace and presented it to the British Museum, London, where it now is.<sup>4</sup>

There are a number of interesting monumental stones in the nave and choirs of the church. The inscriptions on them are mostly in *basso-relievo*, and generally begin at the one corner of the stone, go round the edge of it, and terminate in the centre. Sometimes the centre is filled up with a coat of arms; on the left hand side is often found the initial of the person's Christian name, and on the right hand side of the arms the initial of the person's surname, and sometimes a sentence from Scripture of the nature of a prayer surrounds the coat of arms.

The monument of James Crawford, who founded the chapel of

<sup>1</sup> A part of these buildings was, in 1829, converted into a handsome hall by the Philosophical Society, who held their meetings therein. This hall was used also for public meetings of every description. In the stirring Reform period of 1831, 1832, and 1833, the Renfrewshire Political Union met regularly in this hall.

<sup>2</sup> In 1832 the chartulary was printed at the expense of the Earl of Glasgow, president of the Maitland Club, along with an excellent preface by the editor, Mr. Cosmo Innes, advocate. At public auctions the volume brought a very high price—sometimes as much as £15. In 1877 Mr. Gardner, bookseller, Paisley, published a handsome reprint of this work.

<sup>3</sup> John de Fordun was a priest in the church of Fordun in 1377.

<sup>4</sup> In 1756 there was published in Edinburgh a book of 159 pages, entitled *A Summary of the Scottish Chronicle; or, an Abridgment of the Black Book of Paisley*.

St. Mirin and Columba, better known as the Sounding Aisle, is a little south from the east door inside of the Abbey Church. The inscription is in Latin, but the following is an English translation:

“Here lies James Crawford of Kilwynet, who died the 20th . . . in the year of our Lord 1499. Pray ye for his salvation.”

In the centre of the stone are a sword, a flag, &c. The name of the month and the letters “mo.” for millesimo have been defaced, but as the year at that time terminated on 24th March, he may have lived a month or two longer than is generally supposed. It will be observed that there is not any record of the death of his wife, Elizabeth Calbreath. This tombstone formerly lay on the floor of the nave, and was placed in the east gable (where it is still) when the repairs were made in 1789. James Crawford was appointed a Bailie of Paisley by Abbot George Schaw in 1492.

On a stone in the north wall of the north aisle is the inscription :

“Here lyes Thomas Inglis, Bailze of Paslay, quha decessit ye 1502, and David Inglis, his sone, 1533. Johne Inglis, sone to David, 1559, Thomas Inglis, sone to Johne, Balliis of ye Burgh for ye tyme, and Isabel Mor, spouse to ye said Thomas.”

Two of the Inglis family were notaries-public to the monastery, and the last Thomas was Town Clerk of the Burgh of Paisley. The first Thomas Inglis was appointed a Bailie of Paisley by Abbot George Schaw. His son David Inglis was appointed one of the Bailies of Paisley in 1530, 1531, and 1533 by Abbot Hamilton. His son John Inglis was appointed one of the Bailies of Paisley in 1538 and 1544 by Abbot Hamilton, and in 1559 by Abbot Hamilton, Archbishop of St. Andrews. His son Thomas Inglis was appointed Bailie of Paisley at various periods from 1576 to 1617 by William Erskine of Balgonie, and Lord Claud Hamilton, Commandators of Paisley. The Inglis family were proprietors of Nos. 1, 2, and 3 High Street, and of several other properties in Paisley.

A stone in the east gable has the following inscription :—

“Here lyes ane honorabill man, Captane Robert Crawford, granter of Paisley, i ye sepultur of James Crawford of Sedil 9th deceased ye fourt of Julii, ye zeir of 1575.

Quha nevir resevit honors  
Of na man, and hes maid to  
Mony sundry.”

This tombstone was also lifted in 1789 from the floor of the nave and placed in the east gable. The two words “honorabill man” in the inscription are defaced. Captain Crawford was probably a nephew of James Crawford of Kylwynet and Seedhill, and held the appointment of granary keeper of the monastery.

On a stone in the east gable of the north aisle is inscribed,—

“Here lyes ane honorabill man James Stevart of Cardonald. Somtyme Capitane of ye Gard of Scotland of france quha decessit ye xv day of Januar ane

dom. 1584. O Lord I comend my Savl into thi handis qlk thou hes Redemit by thi precious blud."

In 1569 Margaret Stewart, a daughter of Captain Stewart, was married to Sir John Stewart of Mynto, Provost of Glasgow, and Walter Stewart, the eldest son of that marriage, was appointed Comendator of Blantyre in 1580, and created Lord Blantyre in 1606. The present Lord Blantyre is lineally descended from the Comendator.

On the south wall inside of the Abbey Church is found this inscription,—

"William Pyrrre quha died on ye first day of Juni ye yer of God 1509 yers. Orate."

The corner of the stone where the word "died" occurred has been defaced. The Latin word "orate" was a direction to the faithful to pray for his soul. The Pyres were an opulent family in Paisley for a century. William's sons (William and John) in 1510, 1511, and 1513 obtained from Abbot Robert Schaw charters for several properties in Paisley. William, the son, was appointed a Bailie of Paisley in 1511, and his son John was appointed a Bailie of Paisley in 1540 by Abbot Hamilton.

When the great tower fell, about the time of the Reformation, destroying the roofs and part of the walls of the transept and choir, both of these places were made use of for interments. The following are some of the inscriptions on the tombstones:—

Mrs. Marion Montgomerie, relict of Patrick Peebles, Provost of Irvine.

"Here . lyes . a . faithful . sister . Marion . Montgomerie . spoos . to . vmqll Patrick . Peblis . of . Bromelands . Provost . of . Irvine . and . mother . in . law . to Thomas . Inglis . of . Corsflet . Bailie . of . Paislay."

Thomas Inglis is commemorated thus:—

"Heir lyes a faithful broher Thomas Inglis of Corsflat quha decisit the 27 of May 1622 etatis sve 78."

Thomas Inglis inherited from his ancestors several properties in Paisley, and in 1578 he and his first wife, Isobel Muir, purchased the lands of Corsflat, adjoining the Abbey garden. In 1612 he gave his property situated at the west part of Paisley for an hospital for the maintenance of "sax puir men."

A monument to Allan Lockhart of Hindschelwood is inscribed as follows:—

"Heir lyes ane worthie . gentleman . Allan Lockhart of Hindschelwood lait bailie of Paslay quha decisit 10 of Apryl . ano . 1635 etatis 42 . I have fought a good fight I have finished my courvse . I . have . Kepit . the . faith . 2 : Tim 4 : 7."

Allan Lockhart was son of Allan Lockhart of Cleghorn, Parish of Lanark, and was born in 1593. He married Marion Peebles,

widow of Thomas Inglis of Corsflat. Inglis had expressed a wish that his only daughter, Anna, should be married to Montgomerie of Hesilhead, a relation by her mother's side. In direct contravention of this desire, Lockhart, on marrying Inglis's widow, caused the daughter, then under twelve years of age, to accept as her husband William Cunningham, younger of Aitket, who fell into dissipated habits, and maltreated his young wife. In the Court of Session, Ana Inglis raised an action of reduction of her marriage, on the plea of minority and lesion, and the court found the action competent. Her husband died in 1645.

A monument to John Hutchison, a magistrate of Paisley, and factor for Lord Paisley, is inscribed thus :—

“ Here lyeth ane faithful . brother . called Johne Hutchesone Baillie of Paislay who decessit the 22 of Februar, 1625.”

An inscription thus records two members of the old family of Henderson :—

“ Heir lyeth Robert Henderson Magdalen Houstone 1629 ; Thomas Henderson and Malie Cochrane.”

The wife of David Maxwell is thus commemorated :—

“ Heir lyeth Jonete . Delop . spous . to . David Maxwal, merchand . burges of Paislay, wha decesed 1643.”

David Maxwell was chosen treasurer of the burgh in 1635 and died before 1658.

A flat stone, with the date 1648, is inscribed with the initials of Robert Alexander of Blackhouse, Ayrshire, and with the initials of his two wives, and their respective shields. Robert Alexander was born in 1604. He had a long and successful career as a solicitor in Paisley. He was also town clerk, and was elected a Bailie in 1647-8. He purchased Blackhouse in 1648. His first wife was Marion Hamilton, daughter of Claud Hamilton of Blackhole. His second wife was Janet Henderson, daughter of David Henderson, Paisley. His tombstone was placed there by himself to show his right of property.

In the Abbey Church burying ground there is, amongst others, a stone in good preservation with the following inscription on it, in *alto-relievo* :—

“ Heir . Lysis . Johne . Alexander . Cordovner . Burges . of . Paslay . and . Bessie . Carswall . His . spous . J . A .”

The shoemakers' arms are also cut on the stone, being the crescent knife of the craft ; and above is the crown of King Crispin. John Alexander's eldest son, Robert, became Town Clerk of Paisley in 1636, and a very successful man of business. He was appointed clerk of the Presbytery of Paisley on 27th March, 1645. In 1646-7 he was elected a member of Council, and in 1648, and on three



subsequent occasions, he was appointed one of the Bailies. From him are descended the Newton, Southbar, and Ballochmyle families.

The stone of William Algeo, in the same place, is thus inscribed :

“Heir . lyis . ane . faithful . brother . called . William . Algeo . Burges . of . Paslay . & . Cirstin . Keibill . his . spous . quha . descisit . ye . zeir . of . God . 1660.”

The Algeo family came from Italy with one of the Abbots, and were connected with the monastery. John Algeo or Aldjoy was proprietor of Blado yard in 1490. One of his descendants, Peter Algeo, married Margaret Morton, heiress of Easter Walkinshaw, about the end of the sixteenth century.

The following inscriptions are also on tombstones in the Abbey churchyard :—

“Heir lyis ane honest man callit Thomas Piter, Bailzie of Paslay, quha decissit ye 10 of Nov. anno 1609 & Jonet Vrie his spoos ; and John Piter thair sone and Margaret Craig his spoos, qvha deceissit ye 30 of Octob. anno 1617.”

Thomas Peter was a Bailie of Paisley in 1605, and was one of the first interred in the Abbey churchyard. One of his descendants went to Glasgow and became a successful merchant in that city, of which he was elected dean of guild. He presented to the Magistrates of Paisley 3000 merks Scots, the annual income of which was to be applied to the maintenance of decayed burgesses. This donation is known at the present time as “Peter’s Charity.”

The tombstone of William Skeoch, cordwainer, and his wife, Marion Kerlie, bears the following inscription :—

“Remember . all . that . come . this . rod  
How . your . meeting . will . be . with . God  
If . it . be . sweet . you . may . be . shour  
That . Christ . been . the . opening . door.”

Skeoch was one of the twenty founders of the Cordiners’ or Shoemakers’ Society of Paisley, formed on 16th December, 1701. The motto of the society was—“God’s providence is our inheritance.” William Skeoch was the first deacon of the craft. His grandson, Alexander Skeoch, was town-clerk of Paisley and laird of Gockston. When the High Church was opened in 1754, he presented the congregation with two silver communion cups.

Built in the wall of the churchyard are stones with the following inscriptions :—

“Heir lyis ane faithful brother callit Johne Calbraithe of Crawstob and his spouse Margrat Cochrane.”

“In memory of John Orr, who was one of the Paisley Militia, and fell at the battle of Falkirk 3 of January 1746. John Robertson his grandson.”

“ This stone is placed in memory of John Love, smith and farrier in Paisley, and Isabel Orr his spouse, by John Love, weaver in Paisley, their son, 1st March, 1790.

‘ Time flies, eternity approaches, men pass away, but Go . . . remaineth for ever.’ ”

“ John Love, merchant in Paisley, late proprietor and now occupier of this spot, was born in April 1747 and died in the 81st year of his age on the 1st day of Dec. 1827.

“ Frail as the leaves which quiver on the sprays,  
Like them man flourishes, like them decays.’ ”

It was John Love thus commemorated who formed Hope-Temple Gardens, now transformed into the Fountain Gardens.

The Editor of the *Paisley Repository*, in No. 6 of the year 1812, stated that “ near the centre of the Abbey Church yard a stone stands on its end, about two feet high, the east side of it contains a considerable inscription, but it was very much filled up with moss : however we made out that it had been the burying place of George Matthie, taylzovr. The west side contains the date 1704, G. M., and his coat of arms in bas relief: which consists of a large pair of shears with their blades turned towards the top of the stone, and half open, in the act of clipping a louse in two, which is also cut out of the solid stone in bas relief, between the blades of the shears, with its face and breast turned toward the spectators. Under the head of the handles of the shears, is a tailor’s goose.” The worthy editor has, in recording this popular belief, committed a great mistake, for the scissors are placed saltier, in the shape of a sandglass, and the supposed louse is a *fleur-de-lis*, the emblem of faith. This stone has attracted the attention of an immense number of people.

The reader of this chapter has, we hope, obtained some idea of the leading architectural features of Paisley Abbey, and his attention has been called to the more interesting and curious monumental inscriptions that form in all such hoary buildings a most interesting link of the present with the mighty past.

## CHAPTER X.

PAISLEY FROM THE CLOSE OF THE ROMAN PERIOD TILL 1560.



FROM the time when the Roman armies left this country, in 410, down to the beginning of the twelfth century, Paisley, it may be said, is unknown in history. Even its former name of Vanduara, by which it was recognised while occupied by the Romans, entirely disappears. This, however, should not cause any great surprise when we contemplate the unsettled condition of the country, arising from many causes, during seven centuries. In the charters granted by the first Steward of Scotland in the middle of the twelfth century in founding the Convent of Paisley, there first appears the name Pasetletti, or Pasetlet, or Pasetlay, and when Latinised, Pasletum. Much ingenuity has been exercised and much discussion occasioned among our various historians in seeking to discover or to prove why such a name has been adopted. One author holds that the name is derived from Præsidium, a Roman station (*William Baxter's Glossorum Antiquitatum Britanniarum*, p. 199). Another authority is of opinion that Paislight is the original name, being the Gaelic for the brow or the face of a rock, and referring to the ledge of rock that crosses the river Cart at Seedhill, that being the most striking object in the locality.<sup>1</sup> On the other hand, Dr. Jamieson thinks that, as Paisley was in the kingdom of the Strathclyde Welsh, the origin should perhaps be sought in their language. It may be from "*Pasletty*, a pass or exit, and *llety*, letty, a house or lodging, at first given to some habitation on the brink of the river where it used to be crossed." This derivation is fortified by the fact that, before any bridge was built, the river was always fordable below the fall at Seedhill, so that this spot would in early times be an important place, whether for defence in war or for the trading communication of peaceful times. The celebrated antiquarian, George Chalmers, thought that Pasetlet may be derived from the British *Pasgel-laith*, signifying "the moist pasture land." He admits, however, "that it had been supposed that a remarkable ledge of rock which runs across the channel of the river White Cart has given rise to the name of this place; *Pas-lech* in the British, and *Pas-leac* in the Gaelic, signify the flat stone shoal" (*Chalmers's Caledonia*, vol. iii., p. 819). In the *New Statistical Account of Scotland*, published in 1845, two ingenious suggestions are given—the one etymon being "the lea of peace," on the ground that a peace was at one

<sup>1</sup> Rev. Dr. Boog, in *Old Statistical Account*, vol. vii., p. 74, wherein it is further stated that "a church did stand there, called *Ecclesia de Pasetlet*."

time determined here ; and the other, "Peas-lea," as pease were grown in this locality.<sup>1</sup> There is still another derivation to be added to the foregoing. It is alleged that Paisley was the place of execution for the kingdom of Strathcyle, and that the name may be traced from the Gælic word, "Pas-lay," a place of execution—the words *bas* or *bais* meaning death, and the letters *b* and *p* being interchangeable in that language,—the aboriginal inhabitants pronouncing the word *pas*,—a place of death,—the Romans would naturally add their own words for death—*lethum* or *letum*; and thus, by using the word *pas* and *letum*, or *lethum*, originate the name *Pasletum*" (*Paisley Wallet*, p. 24). We are inclined to believe that the etymology propounded by Dr. Jamieson is the most feasible. Although the Abbots in their deeds and charters always used the Latin form *Pasletum*, yet in many other cases Pasly, Pasle, Paslay, Paisleye were used, in addition to those already mentioned, until the present name of Paisley was finally adopted.

The town of Paisley is pleasantly situated on the White Cart, about three miles above the junction of that river with the Clyde, and is in 55 degrees 48 minutes north latitude, and 4 degrees 8 minutes west longitude. The ground towards the south, west, and east of the town is diversified by gracefully rising hills, with intervening valleys. On the south-east of Paisley is Hunterhill, which is believed to have derived its name from being the habitation of the Ranger of the forest of Paisley, belonging to the Lord High Steward, who lived at Blackhall. In 1296 John le Hunter de la Foreste de Passalay swore fealty to the King of England. The adjoining and higher range of rising ground west from Hunterhill is Saucel hill, which in ancient times, and even down to the end of the last century, was called the Sacer lands. Sacer being the Latin for holy, the name may have arisen either from a Druidical place of worship having been on this hill, or from its proximity to Thrush-craig, for that locality is thought to derive its name from the Druidical god Thor, and from crag, a rock, so that the Druids in all probability had a place of worship here. Another explanation of the name "Saucel hill" is, that it is derived from the Latin word *Sacellum*, a chapel, which stood at the east base of the hill, near to the present Blackhall toll at Blackhall; and this account receives confirmation from the fact that there were at this spot within the last half century a few old houses known by the name of the Chapel. The north-east part of Saucel hill has long been known by the name of Chapelhill, and it is very probable that a chapel was built upon it for the convenience of the High Steward and those residing near Blackhall, when it was dangerous to cross the river owing to high floods at the ford.

In 1294 a charter of Sauserland, or holy land, was granted in favour of Thomas, called the Brewer, by James the High Steward

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<sup>1</sup> Understood to be from the pen of Dr. William Kerr, a native of Paisley, at present residing in Canada.

of Scotland. Thomas the Brewer, besides receiving this donation of Sauserland,<sup>1</sup> had also a right to graze four cows and two calves in the Park of Blackhall, and it was provided that if he put more cattle into the park he was to pay a fine of twopence for parcage. He had also a right to pasture twelve head of oxen or cows in the common pasturage of Rase, with the liberty of making sealngas or shiels for the cattle, and a fine of one penny for parcage or penning was to be imposed if they were found in the forest or prohibited ground. The lands of Rase form a tract of ground known as Stewart's Raiss and Logan Raiss. The Brewer had also right to a common in the Peatery for making and drying peats. He was also taken bound in his charter to perform *Servitium forensicum*, or service from home, by furnishing a master mason one day in the year at the Castle of Renfrew, the manor place of the High Steward of Scotland. This charter was signed by seven witnesses,—Sir John of Soulis, Reginald Crawford (the maternal uncle of Sir William Wallace), Sir Arthur of Dunoon, Goldfrid of Goldcotis, John Priden (Burgess of Renfrew), Gilbert de Cunigburg, and William of the Schaw. In swearing fealty to King Edward in 1296, Thomas the Brewer is designed as of the county of Lanark. There were two persons of the name of Thomas in the service of the Steward at that time. The one was called the Brewer, and the other the Wright. In the *Ragman Roll* of 1296 their names will be found among those swearing fealty to King Edward I. as “Thomas the Brewster of the forest of Passlleye” and “Thomas the Wright of the Blakelalle.” Hunterhill and Saucel hill are now parts of the estate of Blackhall, belonging to Sir M. R. S. Stewart of Ardgowan, whose ancestors acquired the former from Robert Stewart of Barscube in 1623.

Espedair burn and ravine separates Saucel hill from a continuation of the range of rising ground which, with a smaller elevation, trends away to the west to Camphill and terminates at Castlehead, already mentioned as a spot where the Romans had one of their outposts for the guards in connection with the camp at Oakshaw. A part of this hill was called Quarelhill or Quarryhill, from the circumstance that a quarry was worked there from which large quantities of stones were taken. Very likely the stones used for the additions to the Abbey and the extensive garden walls in Abbot Schaw's time were taken from this quarry. In the rental book of the Abbey of Paisley it is mentioned thus—“The Quarel 3 tenants” (*Paisley Magazine*, p. 529). That part of the lands of Quarelhill, now forming the church and churchyard there, was feued from the monastery in 1490 by Sir Henry Mous, vicar of Kilbarchan, and another part, extending east and west, was also feued from the monastery in the same year by John Whiteford, the first bailie of Paisley. The title-deeds pertaining to these properties sometimes describe the land as Quarel, sometimes Quarry land. The feu-duty on two acres of land there amounted to 13s. 4d. yearly, and was for the support of

<sup>1</sup> This is the oldest charter which exhibits the name.

St. Mirin's altar (*Paisley Magazine*, p. 526). In the formation of the Glasgow, Paisley, and Johnstone Canal in 1807, a part of the canal passed through this rock to the west of the church. A portion of the north-western side of this hill was called Gallowhill. The place upon which the gallows stood, where malefactors down to a recent period were executed, was Gallow Green, forming the low ground near, and very likely this Gallowhill was so named as it commanded the best view of the place of execution.

To the north of the broad valley that bounds Castlehead are the gently rising grounds of Woodside, adding further to the beauty of the scenery in this part of the town. The western portion of this hill forms part of the lands of Ferguslie, and on the highest part there was in the Roman period, as already stated, a station or outpost for the guards. These lands belonged to the monastery till 14th November, 1545, when Abbot John Hamilton granted a charter conveying them to John Stewart "for his good, faithful, and gratuitous services rendered to us in many ways and in many places, and for a certain sum of money freely and frankly paid down to us by the said John for our benefit and for the reparation of our monastery." The Abbot was a man of taste, and fond of improvements. He therefore bound John Stewart "to adorn the grounds with genteel buildings, plantations of trees, forming policies and others of the kind" (*Abbey Chartulary*).

The most extensive and important elevation, however, within the town is that now known as Oakshaw hill. This rising ground is bounded on the east by the river Cart, on the south by St. Mirin's burn, on the west by the valley which separates it from Woodside hill, and on the north by the "torrente de Snadoun," sometimes called Underwood burn or Underwood gote. The western termination of this hill was, as formerly stated, the site of the Prætorium of the Roman Camp. The extreme western part of this hill was known by the name of Oakschaw head, the southern side Oakschaw side, and the part west of Stoney Brae, which at one time formed the passage to the common of the burgh, Oakschaw wood.

In furtherance of our design to give some account of the topography of Paisley, we shall advert shortly to the river Cart and its tributaries within the town. Although the water in the river Cart—called Kert in ancient times, and Cartha—is at present, from the numerous works on its banks, greatly polluted, yet there is no doubt that in the period of which we write it was perfectly pure. The Cart, entering the town at Seedhill, from the east, after falling over the rocks there and forming a beautiful cascade, suddenly bends its course to the north, and flowing down the east side of the ancient village, would, independently of its great importance to the inhabitants in many ways, add a fine feature to the landscape. Salmon and trout abounded in the river, and during the spawning season it was an interesting sight to see the former endeavouring to mount the rocks at Seedhill, to get to their spawning beds farther up the stream. James the Lord High Steward, in confirming by charter

in 1296 the grants of his ancestors and father to the monastery, also gave the monks permission to fish in the streams of the forest and in the river of Kert, Paisley, and Kert, Lochwinnoch, below the yare of Auchindoran. Pearls, also, of great value and in considerable abundance, "were found in the river above the town. They were so fine that they may compare with many Oriental pearls, and have been taken notice of by some of the most famous jewellers in Europe; they are found in the ground of the river among the sand in a shell larger than that of the mussel. The proper season for fishing them is in the summer."<sup>1</sup> These pearls disappeared a long time since. It is alleged that the name Cart or Kert is derived from *Cuairt* (Gaelic), a whirl or eddy, so that it means the river of whirlpools or eddies.

The largest and most important tributary of the Cart, within the town, is the Espedair Burn, called in the charter by King James IV. to Abbot Schaw the "Torrente de Espedair." In a charter granted by Abbot George Schaw in 1497 of certain properties in Mustard yard adjoining, it is called "Esdair Burn." This rivulet has been of great value to the town and neighbourhood. Although the water is now excessively polluted, it was in former times quite pure, and was much used for bleaching purposes. In 1296 the monks of the monastery, on applying to Alexander, fourth High Steward of Scotland, obtained permission to draw water from this rivulet within his park at Blackhall to a mill they were about to erect (*Chartulary of the Abbey*, p. 88). It is supposed they intended to construct a corn mill. The monks also had a similar mill, higher up the stream at Blackland Mill—hence that name. The monks likewise erected a waulk mill on the side of the Espedair, near its junction with the river Cart. In 1497 the occupier of this mill was John Sclater, fuller. He feued the property on 2nd December, 1488, and this was the first feu granted by Abbot George Schaw in the new Burgh of Paisley. These three mills were in operation for a long period afterwards. The Espedair, it is thought, derives its name from the Celtic *Es*, water, and *dair*, the oak wood.

Saint Mirin's Burn, or, as it was called in ancient times, "Torrentis de Sancto Mirino," is another of the tributaries of the river Cart. Its source is in the lands of Wellmeadow and west Over Common, and it flows down the valley lying between Castlehead and Camp-hill on the south and Oakschawside on the north, entering the river Cart at the foot of St. Mirin's Wynd. The extent of ground which is therefore drained into it is very considerable. In ancient times the water was quite pure, and was used for domestic purposes, and at the end of the last century it was frequented by trout in considerable numbers. The late Mr. David Semple states that his father repeatedly mentioned to him that the burn (St. Mirin's) was fre-

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<sup>1</sup> *Crawfurd's History of the Shire of Renfrew*, published in 1710, p. 2. See also Dunlop's description in Appendix of *Hamilton's Renfrewshire*, p. 143. Also, see *Camden's Britannia*, p. 923, edition of 1695, and first published in 1586.

quented by shoals of minnows, and occasionally by the speckled trout (*Saint Mirin*, p. 27).

Underwood Burn, sometimes called, as shown in the old map, "The Torrenti de Snaudon," rises in the lands of Woodside, and drains the district on the north side of Oakschawside along with the lands under the wood, and enters the Cart a short distance above the Abercorn Bridge.

There are other two rivulets lower down that enter the Cart from the west. The one is the Bullfauld Burn, having its source in Paisley Moss, and entering the river at Shortroods. In the map of old Paisley it is called "Fossa de Northholme." The other rivulet, having its source in the same place, is Merksworth Burn, which forms, for a considerable distance, the north boundary of the old Burgh.

On the east bank a small rivulet enters the Cart north of the Hammils, at the Laigh linn. On the map, and also in the charter of Jas. Crawford of Kilwynet, it is called "Crossflat Burne," but it is best known by the name of Lady Burn.

That there were extensive forests surrounding Paisley in the Roman period, is confirmed by the reference made to them in the charters relating to the founding of the Monastery of Paisley, by Walter the Lord High Steward of Scotland. In his first charter of endowments granted to the monastery in 1163, the High Steward gives the monks, along with other donations, "that land beyond the Kert out of part of the wood which I and my son perambulated"; and in the same charter states—"I have given likewise and confirmed a full tenth of my hunting with the skins; and all the skins of the deer which I slay in my forest of Fereneze." In the same charter the High Steward further declares—"I have given to them, and by this charter have confirmed to them, a full tenth of all my waste lands, and of all lands in my forest which have or will be reclaimed; and all the privileges of my forest of Passelet, and the same right of pasture in it for the cattle and swine of their house as belongs to me and my men. But if it should happen that I or any of my heirs wish to have our swine below the forest, part of the forest sufficient for their animals shall be provided for them." By the Bull of Pope Clement IV., in 1265, already quoted, a complete and condensed narrative is given of all the possessions of the Convent of Paisley at that period; and among these are "the land beyond the Espedair and Aldpatrick, as the said Steward gave it; with all their liberties and easements in the forests of Paisley." The timber in the forest of Paisley appears to have been very abundant, for Walter, the grandson of the founder of the convent, and the son of Alan, in 1208 gave to the monks, along with other grants, what wood they required in erecting houses, and also dead wood for fuel, along with grass there for 100 swine. Although they thus granted numerous valuable privileges to the monks, the High Stewards were at the same time very exacting in their regulations regarding the preservation and non-disturbance of the game in their forests of



Paisley and Fereneze. The monks and servants were allowed to go armed with swords, bows and arrows, and other necessary weapons, and to lead with them greyhounds and other dogs ; but if they passed through the preserved forest, they were commanded to lead their hounds in the leash and unstring their bows. They had a right to hunt and hawk within their own land, but the Stewards reserved to themselves birds of game, hawk, and falcon. The forest of Paisley appears, from the different accounts given in the Abbey chartulary, to have been very extensive, commencing about Blackhall, covering the lands of Hunterhill, Fereneze, Gleniffer, and Thornly, and extending to Elderslie on the west side of the Patrick Burn.

Besides that great range of wood, the vast expanse of moss in the level lands, lying to the north and north-west of Paisley, testifies plainly to the primeval forests that once existed there. In ancient times, as an eminent historian and antiquarian (*Chalmers's Caledonia*, vol. iii., p. 798) goes the length of stating, the shire of Renfrew was covered with wood. In the plain to which we have referred, during a long period of time, the trees falling was the cause of the brush-wood and vegetable matter becoming decomposed, and thereby covering the surface with moss, which, about the commencement of the sixteenth century, embraced an area upwards of twenty miles in circumference. Many of these trees, oak and beech, of great size, have been, during the reclaiming of Paisley Moss within the last fifty years, taken up from where they had been lying for centuries.

In 1525 Dunskeith wood, referred to in the charter of Abbot John Hamilton which conveyed to John Stewart the lands of Woodside, and lying to the west of that place, appears in the rental book of the Abbey. The tenant was bound to maintain the ditches around the wood ; but no part of it now remains.

In and around Paisley the names of Woodside, Oakshaw (*shaw* means wood), Underwood, Stanely Shaw, testify to the former abundance of woodland. In other parts of the county similar names appear, such as Linwood, Fulwood, Walkinshaw, Birkenshaw, Blythwood, &c.

At the close of last century and the beginning of the present one, there were also the Ferguslie woods. They were of considerable extent, and different parts were known by the names of Darkwood, Braid Forks, Whinnie knowes, and the Craigs. This last portion is more pleasingly named by Tannahill in one of his beautiful and well-known songs. One of the verses expresses his rapturous opinion of the scenery,—

“ The broom, the brier, the birken bush,  
 Bloom bonnie o'er thy flow'ry lea,  
 An' a' the sweets that ane can wish  
 Frae Nature's han' are strew'd on thee.”

When in possession of the Burgh they were a favourite resort of many of the inhabitants for amusement, during holidays and at

other times. On the Monday afternoon following the summer Sacrament, hundreds of the young went there for recreation, and to obtain curds and cream, gooseberries, cherries, &c., from Mary Spreul. Tannahill was a very frequent visitor there, and has thus sung of the beauty and the influence these places had upon him :

“ Sweet Ferguslie, hail ! thou’rt the dear sacred grove  
 Where first my young Muse spread her wing ;  
 Here Nature first waked me to rapture and love,  
 And taught me her beauties to sing.”

Two questions very naturally arise in relation to the antiquity of Paisley. Was there a church or place of worship at Paisley at the time the monastery was founded? and was there a village of Paisley, or group of houses of any extent, at that period? The charters of the Lord High Steward connected with the founding of the monastery, throw some important light on the first of these queries. His first charter of endowment says—“ I have given and granted, and by this charter have confirmed, to God and Saint Mary, the church of Saint James, Saint Mirin, and Saint Myldburge de Passelet.” It will here be observed that he establishes the church in the name of these last three saints. Afterwards follows the endowment or perpetual alms bestowed on this church, consisting of a number of churches, with their possessions, such as Ennyrwèc, Ledgerwood, Kathkert, and others, along with “ the church of Passelet, with all its possessions and two carucates of land measured and perambulated about the river Kert, beside the church, and that land beyond Kert, and of part of the wood which I and my son Alan perambulated, according to those boundaries which are perambulated with honest men, and that portion of land which is below the dormitory of the monks.” Now, this church of Passelet here mentioned is not the monastery he founded, for, as already shown, he called it “ the church of St. James, St. Mirin, and St. Myldburge,” but is the church that was at Paisley before he established that “ house of devotion below his lands of Paisley,” as noticed in the original charter. We see that at this time there were churches at such places as Cathcart, and why should there not be one near the site of ancient Vanduara? In this charter he likewise gives to the prior and monks “ four shillings from the mill at Passelet for the church ; and that they may grind there without multure, next to him whom they may find grinding there, except when I myself am grinding the corn which comes from my own granary ; and besides this a full tenth of that mill of Passelet.” This mill at Seedhill was in existence, therefore, like the church of Paisley, before the founding of the monastery was thought of. In the second charter of endowment, also granted at this time by the High Steward, the same language is used. The foundation is called “ the church of St. James, St. Mirin, and St. Myldburge of Passelet.”

For some centuries after the monastery was founded, the only way of crossing the river Cart was by a ford immediately below the

linn at Seedhill, which was called the Black Ford, to distinguish it from another ford near Hawkhead Mill, called the White Ford. The lands of Whiteford bounded the river Cart on the north at Hawkhead. It is very probable that the church of Paisley referred to in the first charter of endowment by the Lord High Steward, was near to the north end of the Black Ford, where Lady Burn enters the river Cart, and it was known by the name of Lady Kirk. This name implies that it was dedicated to the Virgin Mary. It will be observed that the Steward dedicated his house of devotion "to God and Saint Mary," no doubt with the view of absorbing for his own foundation what sanctity attached to the church that already existed at Passelet.

In the Town Council records of 31st January, 1618, reference is made to a building in Seedhill "which pertained of old to the chaplains of St. Mirin and Columba"; and on 21st April, 1620, the same records allude "to the laich house in the Seedhill, with an auld grave yard attached thereto, which was set for a year to John Greenlees, son natural of Thomas Greenlees in Blackland Mill, for four pounds" (6s. 8d.). All traces of this burial ground have entirely disappeared, but it is very likely it and the "laich house" formed part of the ancient church of Paisley before the monks left England at the call of Walter Fitz-Alan.

Under the graceful Gothic window of the east gable of St. Mirin's aisle, as already stated, there are various sculptured figures, which have always greatly attracted the attention of the numerous intelligent visitors to that chapel. The figures are brought out by the stone being cut away around them, and are on a frieze one foot eight inches high, between two cornices eight inches deep. At the north side of the gable are three compartments, measuring four feet; and at the south side are seven compartments, measuring ten feet—all of which are filled with these sculptured figures. The Rev. Dr. Boog, who was thoroughly conversant with every matter connected with the Abbey buildings, states that the figures evidently relate to religious subjects, and are quite different from anything else about the church. He does not venture to allege what they are. They belong, he believes, to a period prior to that of the present buildings; "and it is certain, from the foundation charter of 1163, that a church existed at Paisley before that time" (*Transactions of the Antiquarian Society, Scotland*, vol. ii., p. 457).

The acute and well-informed antiquarian, Mr. Billings, when he visited that chapel, paid particular attention to that range of sculptured figures. He states that "along a portion of the upper end of the Sounding Aisle there is a series of sculptured groups in compartments. They are the work of an ancient and rude age—probably they existed before the chapel itself, and were fragments of an earlier edifice. The ingenuity of antiquaries has failed to discover the subjects they represent" (*Billings's Antiquities of Scotland*, vol. iv.).

The Rev. Dr. Lees, in his *History of Paisley Abbey*, p. 211, refers

to these figures, and thinks it is "clear beyond all doubt" that they relate to the legends of St. Mirin. He states further (p. 212) that, as they are evidently earlier than the date of the erection of the chapel, they have probably been transferred with the relics of the Saint from an older shrine. It is the popular belief that these figures represent the seven sacraments of the Church of Rome, and they are therefore called the "Seven Sacraments."

These statements and explanations force us to the conclusion that there was a church at Paisley before the monastery was founded, and there is every likelihood that the sculptured stones formed a part of the fabric; it may even have been the church established by the pious St. Mirin, wherein he passed the greater part of his holy life.

As regards other actual proof that there was a village at Paisley before the founding of the monastery by the High Steward, the facts that enable us to arrive at such a conclusion are very scanty. The tradition is that there was a village or hamlet near to the church at Seedhill. We know from the terms of the foundation-charter by the Steward, as already mentioned, that there was a mill in operation at Seedhill before the monks came to Paisley. It is therefore very likely that the church and the mill were both connected with the village. The rock that crosses the river at the mill is known by the name of the Hammills, or, as it is more frequently called, the Hammills Head. This expression, it is thought, does not apply to the rock in the river, but is understood to designate a hamlet; so that Hammills Head would mean the head of the hamlet—the ancient hamlet of Paisley. The narrow, irregular lanes which not long since intersected Seedhill, show that that part of Paisley is really of great antiquity. We have also pointed out that, according to the Council records, there was a burying-place there, although such cannot now be traced. The charter of James Crawford also informs us that on "the Seedhill lands there were buildings, gardens, and orchards, which had been anciently inhabited by the chaplains of the Altar of St. Mirin." The ford crossing the river there in ancient times would also make the locality of no ordinary importance for communication.

If we are correct in our supposition—and we think we are—that the eastern bank of the river, immediately below the waterfall at Seedhill, was the site of ancient Paisley, our forefathers made a happy selection. At that period the surroundings of the position would be grand and picturesque. The waterfall and flowing river adjoining, with Hunter hill and Saser hill hemming it in immediately to the south, and Oakshaw hill on the west, combined with the rivulets of Espedair and St. Mirin—beautiful then—entering the Cart on the opposite side—these would all tend to make the little village picturesque and interesting. Although the monks settled down as near to this lovely hamlet as they could, yet they gave no encouragement to its growth and prosperity—for the good reason, we suppose, that it was too near, and they wished to absorb the

site for themselves. Hence followed the commencement of the new village—the future town of Paisley—on the west bank of the river, nearly opposite the monastery; and its prosperity was first ensured by the protecting care of the abbot and his monks. While the different priors, abbots, and monks of the monastery, after their settlement at Paisley, were no doubt not only friendly to the little village on the opposite side of the river, but its supporters and protectors, it was not till George Schaw became Abbot, as already stated, that it was raised to the important position of a burgh. By that time the village had extended so as to attain importance, and the population might then be about 500. The Abbot obtained from King James IV. a charter, sealed 19th August, 1488, constituting Paisley a Burgh of Barony, and granting important privileges to the inhabitants; but the lordship remained with the Abbot and his successors, on whom was conferred the power of appointing a provost, bailies, and other office-bearers. The following is a copy of this charter:—

**J**AMES, by the grace of God, king of the Scots; Be it known, that, for the singular respect we have for the glorious confessor, St. Mirin, and our monastery of Paisley, founded by our most illustrious progenitors, where very many of the bodies of our ancestors are buried, and are at rest, and for the singular favour and love which we bear to the venerable father in Christ, George Schaw, present abbot of said monastery, our very dear counsellor, and for the faithful service rendered us in a variety of ways by the said venerable father, in times past, and in a particular manner for the virtuous education and nourishment of our dearest brother, James duke of Ross, in his tender age, we have made, constituted, erected, and, by the tenor of our present charter, make, constitute, erect, and create, the village of Paisley, lying within the sheriffdom of Renfrew, a free burgh in barony. We have granted also to the present and future inhabitants of said burgh, the full and free liberty of buying and selling in said burgh, wine, wax, woollen and linen cloths, wholesale or retail, and all other goods and wares coming to it; with power and liberty of having and holding in the same place, bakers, brewers, butchers, and sellers both of flesh and fish, and workmen in the several crafts, tending in any respect to the liberty of the burgh in barony: We have granted likewise to the burgesses and inhabitants of said burgh of Paisley, therein to have and possess a cross and market-place for ever, every week, on Monday, and two public fairs yearly, for ever; one, namely, on the day of St. Mirin, and the other on the day of St. Marnock, with tolls and other liberties pertaining to fairs of this kind; of holding and having, for the future, the said village of Paisley a real and free burgh in barony, with the foresaid privileges, grants, and all other liberties, as freely, quietly, fully, entirely, honourably, and well, in peace, in every time, circumstance, and condition, as the burgh of Dumfermline, Newburgh, and Aberbrothick, or any other burgh in barony in our kingdom, in any time past, is more largely endowed and held: And we have granted besides to the said venerable father, and to his successors, the abbots of Paisley, the right and power of chusing annually the provost, bailies, and other officers of said burgh, and of removing the same as need shall be, and of chusing others anew in their room, &c. In testimony whereof, we

have caused our great seal to be put to this our present charter, these reverend fathers in Christ being witnesses, Robert bishop of Glasgow, George bishop of Dunkeld, our beloved blood relations Colin earl of Argyle, Lord Campbell our chancellor, Archibald earl of Angus, Lord Douglas, Patrick Lord Hailes master of our household, Robert Lord Lyle our justice, Andrew Lord Gray, Laurence Lord Oliphant, John Lord Drummond. At Stirling, on the 19th day of the month of August, 1488, and in the first year of our reign.

Two years afterwards, on 2nd June, 1490, Abbot Schaw confirmed the royal grant of King James IV. by a charter in more special terms, and containing various additions both in respect of grants of territory and of municipal privileges. The following is a translated copy of this charter :—

*JESUS.*

*MARIA.*

To all and sundry who may see or hear this Indented Charter, GEORGE SCHAW, Abbot of the Monastery of PAISLEY and Convent of the said place, of the Cluniascensian Order, and Diocese of GLASGOW, wisheth safety in GOD Everlasting.

**B**E it known to your university, That for as much as we have the village of Paisley made and created, by our most Excellent Lord the King, into a free Burgh, to us and our successors, as is fully contained in a charter granted thereupon under his majesty's great seal : Therefore, we having diligently considered the premises, always providing for and wishing the utility of our said monastery, with advice and consent of our whole chapter chapterly convened, to have given, granted, set, and in feu-farm let, and by this our present charter to have confirmed, and hereby give, grant, set, and in feu-farm let, and by this our present charter to have confirmed to our Lovites, the Provost, Bailies, Burgesses, and Community of our Burgh of Paisley, ALL and WHOLE our said Burgh in Barony, with the pertinents lying in our regality of Paisley, within the sheriffdom of Renfrew, within the bounds and limits underwritten, *to wit*, Beginning at the end of the bridge of Paisley upon the water of Cart, and so extending by the king's highway towards the west to the vinnel opposite to the Wellmeadow, and from thence equally ascending towards the north by the ditch of the lands of Oakshawside to the wood of Oakshaw betwixt the said wood, as also the passage to the common of the said Burgh and the Broomdyke, which extends by the lands of Sneddon, from the common of said Burgh to the water of Cart on the north parts, and the said water of Cart, as also the torrent of Espedair on the east part, and the Mustard-yard and way extending on the south part of the house of John Murray, and so by the hedge extending above the west end of the Whitefauld on the south part and the said Whitefauld, as also a part of the common of the said Burgh and said Wellmeadow, and ditch of the said lands of Oakshawside on the west part upon the one side and other for edifying and building of tenements, mansions, and yards to the said provost, bailies, burgesses and community, as is specially assigned, or hereafter shall be assigned, to every one of them by us and our said convent, by our said convent, by our charters of feu-farm, together with certain acres of the nearest lands, lying within the limits and bounds aforesaid, assigned or to be assigned to every tenement, mansion and yard, according to the tenor of our said charters made or to be made thereupon.

Moreover, we annex and incorporate the tofts, houses, buildings, mansions, yards, and lands of Seedhill, to the liberty and privilege of our said Burgh in barony of Paisley, to be possessed perpetually in all time hereafter. As also, we have given, granted, set, and in feu-farm let, and sicklike give, grant, set, and in feu-farm let to the said provost, bailies, burgesses, and community of our said burgh of Paisley and their successors for the time being, our lands underwritten, whereof one part of the said lands lie at the west end of our said Burgh towards the south, betwixt the lands of Causeyside, and the lands of Thomas Leitch, called the Bank, on the east part, and the lands of Castlehead; as also the lands of Sir Henry Muir, John Whitefoord, and the Stobs of Riccarsbar on the south parts, and the bottom of the Ward on the west part, and the tail of Broomlands; as also the Wellmeadow and Prior's Croft on the north part: and the other part of the said lands lie on the north part of the said Burgh, betwixt the lands of Oakshawhead and the wood of Oakshaw; as also the croft of Robert —, called the Sclatebank, on the south part, and the lands of Sneddon, and water of Cart; as also the holm of Wardmeadow on the east part, and the march dyke of Inch and the Moss of Paisley on the north parts, and the said Moss on the west parts upon the one side and other for the convenience of said Burgh, or for ever to be possessed for the common pasturage of the cattle of the said provost, bailies, burgesses, and community; and sicklike, we have given and granted free licence and power to the said provost, bailies, burgesses, and community, and their successors for the time being, for gaining and taking their fuel in whatsoever our peat Mosses of Paisley for sustaining the said provost, bailies, burgesses, and community, and their successors for ever, and for gaining and taking stones out of our stone-quarries, for erecting and building of the said Burgh; as oft and so oft it shall be lawful for you for the future, providing that we have what may be necessary for us, where we please, in the said Mosses and quarries. And in case the said provost, bailies, burgesses, or community of the said Burgh, shall find or gain a coal-heugh, or coal-heughs, in their said common of the said Burgh, we will and ordain, That we and our successors shall thence have our necessaries, we paying our part of the expences for the gaining of the said coal-heugh, or coal-heughs, as the said provost, bailies, burgesses, and community of the said Burgh pay for their part thereof or shall be willing to pay. And further, we give and grant to the said provost, bailies, burgesses, and community of the said Burgh, a common passage of the breadth of twelve ells, on the north side of St. Mirin's croft, extending from the said part of the foresaid common lands, even to the other part thereof, having and holding all and whole the foresaid Burgh of Paisley in a barony, with the tenements, mansions, yards, acres of land, bounds and limits thereof, assigned or to be assigned by us to them, with the common pasturage of their cattle upon our Moss of Paisley, and licence in our peat mosses and quarries aforesaid, as the same lie in length and breadth, to the said provost, bailies, burgesses, and community of the foresaid Burgh, and their successors, in feu-farm heritably for ever, by all right meiths thereof, used and divided, limited, or to be limited by us to them; with power of buying and selling within the said Burgh, wine, wax, cloth, woollen and linen, arls or crafts, and other goods and merchandize coming thereto; with the ancient customs and tolls, and with all and sundry other liberties, commodities, profits, and easements, and righteous pertinents whatsoever, belonging, or which may be justly understood hereafter to belong to the said Burgh in

Barony ; with power of choosing and making Burgesses or Stallingers, according to the customs, and laws, and statutes of burghs made thereanent : which Burgesses and Stallingers, and every one of them shall, at their entry, swear that they shall be faithful to our sovereign Lord the King and his successors, kings of Scotland ; as also to the steward of Scotland, and his heirs and successors ; and to us the abbot and convent and our successors ; and to the said bailies and community, and common utility of the said Burgh, in the same manner as burgesses in other burghs do, or have been in use to do. Moreover, we give and grant to the provost and bailies of the said Burgh, to be elected by us for the time, and their successors, full and free power of holding, convening, and fencing of Burgh courts of the said Burgh, and of continuing the same how oft it shall be found needful, and of uplifting the issues and americiaments of the said courts, and of fining the absents, and punishing transgressors and delinquents according to the statutes and laws of burghs ; and to choice serjeants, officers, ministers, tasters of ale and wine, and appretiators of flesh, and other servants whomsoever necessary for a burgh, and as it is statued and ordained in other burghs, according to the strength, form, and tenor, so far as concerns the extension of the foresaid liberties, as is at length contained in the Charter of the said Burgh in barony, and privileges thereof granted by our Sovereign Lord the King, to us and our successors. And further, we give and grant to the bailies of the said Burgh, to be chosen by us and our successors, full power and faculty of taking and receiving resignations of all and sundry lands, acres, and tenements, lying within the said Burgh, and to give and deliver heritable state and seasin, as is the use in burghs, to the wives of the possessors, or their true heirs ; providing they give seasin to no other persons, neither receive resignations without our consent and assent had and obtained thereto. It is also our will, that the said provost and bailies of the said Burgh be annually chosen by advice of us and our successors, at the term and court limited by law within burghs, and that they shall be deprived as oft and how oft as need beis, without any obstacle whatsoever. And further, we will and grant that the said provost, bailies, burgesses, and community of the said Burgh, shall for ever have, for sustaining their Burgh, and profits of the said Burgh, the fines of all burgesses and stallingers of the said Burgh, to be made in all time coming, together with the ancient customs and tolls of the said Burgh, as is the custom in other burghs ; rendering yearly the foresaid provost, bailies, and community of the said Burgh and their heirs and successors, to us and our successors, forth of the said tenements, mansions, yards, and acres of land within the bounds and limits of the Burgh before-written, the burgh-farm and service of courts, used and wont with the yearly rents due forth thereof, according to the tenor of our rental and register, and as is at more length contained in our foresaid charters made and granted, or to be made and granted, upon the feu-farm tacks of the said tenements, mansions, yards, and acres ; and that the said provost, bailies, burgesses, and community of the said Burgh, and their successors, shall come with ther grain, whatsoever, in so far as they shall grind, to our miln of Paisley, and not to any other miln whatsoever, paying therefore to us multure, to the thirty-one dish only, as men abiding forth of our lands ; for all other burden, exaction, question, demand, or secular service, which can any manner of way be justly exacted or required by any manner of persons forth of the said Burgh in barony, tenements, mansions, yards, and acres, lying within the said Burgh, with the pertinents. In witness whereof, the



common seal of the chapter of our said monastery is appended to this present indented Charter, remaining with the said provost, bailies, burgesses, and community of the said Burgh; and the common seal of the said Burgh of Paisley is appended to the said present indented Charter, remaining with the said Abbot and Convent at the Monastery and Burgh aforesaid, the second day of June, one thousand four hundred and ninety, before these witnesses, *to wit*, James Schaw of Sawchy, David Schaw his son, Thomas Stewart of Craigenfeoch, Robert Semple, John Ralston of that ilk, John Schaw, Sir Alexander Clugston and James Young, Nottars public, with many others.

After the assassination of King James III., and the accession of his son, James IV., on 26th June, 1488, Lord Lyle, who occupied Dumbarton Castle, and the Earl of Lennox, who had the command of Duchal Castle and his own castle of Crookston, broke into revolt, being disappointed, it is supposed, with the division of the rewards given to the abettors of the revolution. These strongholds having been garrisoned and put into a position of defence, the insurgents set the Government at defiance. As they disregarded a summons to surrender, active preparations were made by the Government for taking the field against them. At the Parliament held on 26th June in the following year, decree of forfeiture was passed against Lord Lyle, the Earl of Lennox and his eldest son, Matthew Stewart, and their accomplices. It was further resolved that for recovery of the castles held by the rebels, the King should go in person to Crookston and Duchal, on the 19th July, along with all the barons, gentlemen, and freeholders south of the Forth, who should be summoned to attend. It was likewise arranged that Argyle the chancellor, on the King's arrival at Glasgow, should proceed to besiege Dumbarton Castle, with the men of Argyle, Lennox, Menteith, Strathearn, and other parts of the north. From a series of entries in the *Accounts of the Lord High Treasurer of Scotland* at that time, some reliable information is obtained regarding that expedition. The great cannon known by the name of Mons Meg was taken from Edinburgh Castle to form part of the artillery, and xviii<sup>s</sup> was "given the gunneris to drinksileur quhen thai cartit Mons be the Kingis commande" (*Accounts of the Lord High Treasurer of Scotland*, p. 115). The transport of heavy artillery over even the best roads at that time, was a serious undertaking, and sheriffs of counties through which they passed were ordered to provide horses to draw the guns. On this occasion, the "saim xviii dae of July, when the King past furth of Lythgow to Glasgow," there was paid "x<sup>s</sup> to the men that kent the gayt at the Barwod to the gunnis at the King's commande, to the drink" (*Accounts of the Lord High Treasurer of Scotland*, p. 116). On the King's arrival "the saim da at evin in Glasgow" the sun of v<sup>s</sup> was given to "a man to pass to Edinburgh to haist the guns west." Further arrangements were made for the protection of the guns, and iij<sup>s</sup> was given to "Mussche to pass to the Schirra off Renfru to gar him get oussing to the gunnis." Another regulation to that prepared for the King's departure to Paisley and Duchal

was the payment of xvij<sup>s</sup> “to the Larde of Hillus to go to Paslay to get werkmen with spaides and schuillis” (*Accounts of the Lord High Treasurer of Scotland*, p. 117) for the siege operations. The siege, however, was of short duration, for both Duchal and Crookston speedily surrendered to the King.<sup>1</sup> On the 27th July the sum of xxiiij li xij<sup>s</sup> was given to John Hepburn “quhen the King com away fra Duchale and levit him to spend.” From an entry made

<sup>1</sup> MONS MEG.—This ancient national relic, which is curiously constructed of iron staves and hoops, was removed to the Tower of London in 1754, in consequence of an order from the Board of Ordnance to the governor of Edinburgh Castle to send thither all unserviceable cannon therein. It lay in the Tower for seventy years, until it was restored to Scotland by George IV. in 1829, mainly in consequence of the intercessions of Sir Walter Scott. The form of its ancient wooden carriage is represented on the sculptured stone over the entrance of the Ordnance Office, but that having broken down shortly after its return to Scotland, it has since been mounted on an elegant modern carriage of cast iron. On this a series of inscriptions have been introduced, embodying the usually received traditions as to its history, which derive the name from its supposed construction at Mons, in Flanders. There is good reason, however, for believing that local repute has erred on this point, and that this famous piece of artillery is a native of the land to which all its traditions belong. The evidence for this interesting fact was first communicated in a letter from that diligent antiquary, Mr. Train, to Sir Walter Scott, and affords proof, from the local traditions of Galloway, that this large piece of ordnance was presented to James II. in 1455 by the M'Lellans, when he arrived with an army at Carlingwark to besiege William, Earl of Douglas, in the castle of Threave. We have compressed into a note the main facts of this interesting communication respecting the pedigree of Mons Meg, which Sir Walter thus unhesitatingly attests in his reply: “You have traced her propinquity so clearly, as henceforth to set all conjecture aside” (*Memorials of Edinburgh in the Olden Time*, by Daniel Wilson, p. 129). The compressed note here referred to is to this effect. The first discharge of this gun at the siege of Threave Castle is said to have consisted of a peck of powder and a granite ball nearly as heavy as a Galloway cow. As a recompence for the present of this extraordinary engine of war, and for the loyalty of the M'Lellans, the King, before leaving Galloway, erected the town of Kirkcudbright into a royal burgh, and granted to Brawny Kirn, the smith who made the cannon, the lands of Mollance, in the neighbourhood of Threave Castle. Hence the smith was called Mollance, and his wife's name being Meg, the cannon, in honour of her, received the appellation of “Mollance Meg.”

“The whole country rose to assist the King; the Sheriff and his neighbours mustered strongly round the royal standard. The Burgesses of Kirkcudbright raised a subscription amongst themselves and bought metal with which, to their order, a blacksmith of their town, named M'Kerin, manufactured the famous monster gun, Mons Meg. Meg's first discharge consisted of a peck of powder and a stone ball ‘of the weight of a Carsphairn cow’; and her first discharge went right through Threave Castle, on which the besieged instantly surrendered. The only source of regret on this happy occasion was that the cannon ball, in passing through the castle, carried off an arm from the Fair Maid of Galloway as she sat in the dining-hall” (*History of the Hereditary Sheriffs of Galloway*, by Sir Andrew Agnew, Bart., p. 82).

“About fifty years ago Threave Castle was partially repaired with a view to making it answer for a barrack for French prisoners. On clearing out the rubbish the workmen discovered a massive gold ring, with ‘Margareta de Douglas’ engraved on it. It is supposed to have been upon the lady's hand when blown off, and was preserved by Sir Alexander Gordon” (*M'Kenzie's History of Galloway*, vol. i., p. 384).

At Londonderry there is a gun called “Roaring Meg,” a relic of the famous defence in 1689.

on the 4th August following, we learn that the guns were at Kirkintilloch, and ij li was paid "to Barcar and ane odir gunnar to help hame with the gunnis" (*Accounts of Lord High Treasurer*, p. 117). It would thus appear from these disbursements on behalf of the King that he and his army passed through Paisley to Duchal, and the far-famed cannon called Mons Meg formed part of the train of artillery.

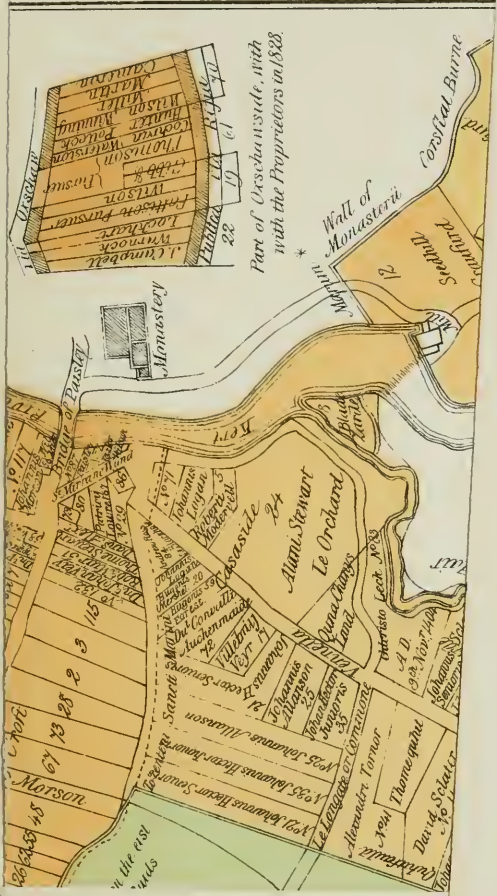
Every one in the community of Paisley would naturally be elated at the village being raised to the proud position of equality with a Royal Burgh, which in those times was regarded as of the greatest importance. They were justified in being proud of their advancement, but unfortunately it brought upon them the jealousy of, and afterwards ill usage from, the inhabitants of the neighbouring burgh of Renfrew, with whom apparently they had always lived hitherto at peace. Prior to the erection of Paisley into a Burgh of Barony, the Royal Burgh of Renfrew possessed the exclusive privilege of buying and selling, and levying toll and custom, in the whole of Renfrewshire. After the community of Paisley obtained their charter, their Bailies disputed the right of the Bailies of Renfrew to continue these exactions, and this caused violent contests to take place between them. Ultimately the wrangling became so fierce that the Bailies and burgesses of Renfrew came in a mob to Paisley, threw down the market-cross that had been newly erected there, and made an effort to levy custom as formerly upon goods sold at the market-place. This extortionate demand not being complied with, the officers from Renfrew "forcibly seized a quarter of beif for a penny of custum, ane cabock of chieff for a half pennie of custum, and a wynd of quhite claith for a pennie of custum" (*Records of Parliament—Hamilton's Renfrewshire*, p. 274)—these being the only kinds of goods exhibited for sale in the market on that day. Bailie Whiteford and other burgesses of Paisley did not, however, submit quietly to this high-handed outrage, but asserted their undoubted rights by rescuing from the officers and burgesses of Renfrew all the goods they had so illegally seized. The dispute was not allowed to rest here, however, for on 10th February, 1491, "the bailzeis, burges and communitie of the burgh of Renfreu" raised an action before the Lords of Parliament "aganis Johne of Quhiteford, bailze to the Abbot of Paistlay, for the wrangwis spoliatioun and takin fra thaim of certane poyndis and stuffis fra the officiaris of the said burgh of Renfrew, whilk is thai haid takin for our soverane Lordis custume of certaine gudis as is contenit in the summondis." It was, on the other hand, "allegit by the said John of Whiteford that the Abbot and convent of Pastlay suld werrand him anent the takin of the said gudis because he did it as bailze to thaim, the Lordis Auditouris; tharfore [the Court] assigns to the said John the xviii day of Junii nixt to cum, with continuation of dais, to call his said werrand, and to charge the said Abbot and convent to bring sic rightis and evidents as thai will use thame for in said mater" (*Records of Parliament—Hamilton's Renfrewshire*, p. 273). At this court, on the same day, "comperit George Abbot of Pastlay and protestit that sen the

burges and communitie of Renfru had summond him unordourly and causit him to mak gret expenss and costis, that thairfore thai suid refund and pay his costis and expenss or thai war hard in judgement againis him" (*Records of Parliament—Hamilton's Renfrewshire*, p. 273). This request of the Abbot's does not appear to have been complied with by the court. He and Bailie Whiteford attended the court at the time fixed by the Judges, and submitted their charters. After all the parties interested had been heard, the Lord Auditors decided that "the said Bailie [of Paisley] has done na fraud nor usurpitioun upon the privileg of the Burgh of Renfrew in takin fra the officers of the said Burgh of the said poends, because the said town and lands of Pastlay were create in ane fre barony and regality as wes provit by a charter under King Robertis grate sele of the date precedand the infestment maid to the said toun of Renfrew" (*Records of Parliament 1493—Hamilton's Renfrewshire*, p. 274). This favourable decision delivered the Burgh of Paisley from their difficulties with the neighbouring Burgh of Renfrew, and the judgment was deemed of so much importance that Abbot George Schaw sought and obtained a confirmation of it by King James IV. on 22nd June, 1493.

Abbot Schaw next proceeded to raise an action on 2nd December, 1495, against the Bailies of Renfrew, before Parliament, "for the wrangous takin the customs within the regality and barony of Paisley, for an hundred years, at the rate of a merk annually." Damages were also claimed "for the wrangous destruction and casten doune of ane market cros of that toun of Paslay," and for several other illegal acts. The injury done to the market-cross was valued at six merks. It does not appear that the Abbot was successful in this prosecution.

During the epoch we are writing of, the population, as already mentioned, was still small, and the town itself being of very limited extent, was intersected by only a few streets. The accompanying map of Paisley relates to the time between 1490 and 1545. It was prepared during the third decade of the nineteenth century, at the instance of William Chalmers and others, pursuers in an action against the Provost and Magistrates of Paisley in relation to the casualties of non-entry payable by the town's vassals.<sup>1</sup> This plan, it is alleged, was drawn under the advice and direction of the late Mr. William Motherwell and Bailie Robert Patison, who, besides

<sup>1</sup> The first paper in this process is dated 23rd January, 1824, and the final decision of the Judges is dated 9th June, 1829. It was as follows:—"The Lords find and declare that in the case of lands held by the tenure of booking, the pursuers and their heirs and singular successors are entitled to be entered by the form of booking in terms of their investitures, in payment of the casualties in use to be paid from time immemorial as specified in the regulations of 7th May, 1756, and that the Magistrates have no right, without the consent of the vassals, to convert bookings into charters and sasines, or to introduce any alteration or innovation in the form of entering than by booking. Find further, that when any of the vassals apply to the Magistrates for entries in lands held by charter and sasine, the latter are entitled to exact such casualty as shall be fixed by the Regulations of the Burgh, providing the same do not exceed the usual feudal casualties, and that the said casualties are not restricted to one-eight of a year's rent."



Part of Orschau side, with  
with the Proprietors in 1828.

Wall of  
Monastery

Cordial Burne

Monastery

Alamus Stewart  
Le Orchard

Morson

Auchenmauld

Villanay

Johnnie Emper

Johnnie Emper

Johnnie Emper

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their own personal knowledge, which was very considerable, especially in the case of the latter, studied very carefully the Abbey chartulary and other reliable sources of information. The outlines of the map, in so far as the streets and ancient names of the different lands surrounding the town are concerned, we believe to be generally correct. One of the chief movers in that action was Bailie Patison, who held strong views as to the extent of land held under the booking tenure ; and if there is a bias in any way, it will be in that direction, but that does not interfere with the general merits of the map, which are great.

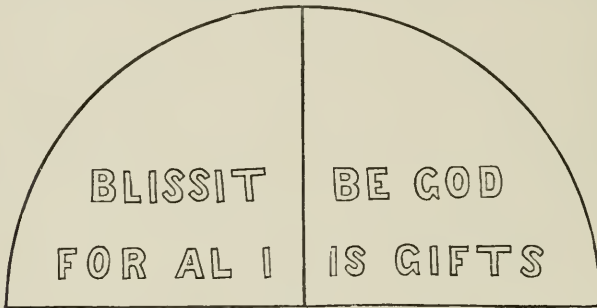
To carry out our topographical account of the ancient position of Paisley, we shall now refer to the principal streets and roads within the Burgh, along with the more important and historical houses and places in connection with them. The following may be said to be a complete list of the streets and roads within the Burgh at that time :—High Street, St. Mirin's Wynd, the Vennel (Lady Lane), Lonewells, Under the Wood and Sneddoun to the river ; Causeyside, Longait (Water Brae, Gordon's Lane, and Canal Street), Moss Street, Barnyard (School Wynd), Oakshaw, and Watergait (Dyer's Wynd).

*Publica via regia*, the King's highway, now called High Street.

This street, commencing at the bridge, extended to Wellmeadow and Broomlands. The part from the bridge to Saint Mirin's Wynd was called Bridgend. The corner building, fronting Bridgend and Saint Mirin's Wynd, belonged to the chamberlain of the convent, and was built in 1471 by Sir John Mouss, who was chamberlain at that time (*Abbey Chartulary*). The house to the east of this was called Saint Catherine's Tile tenement (*Abbey Chartulary*). The house at the opposite corner from the chamberlain's, fronting High Street and Saint Mirin's Wynd,—being No. 6 High Street before it was taken down in connection with the recent widening of Saint Mirin Street,—was called in ancient times the "Paisley Tak." It was feued by Abbot Robert Schaw on 21st April, 1500, to Richard Britton, "our beloved Buckler, for his many good services to us and also to our predecessors (*Abbey Chartulary*). It is not known why this house was called the "Paisley Tak," unless it was the place where the town's customs and taxes were paid. The market-place in these days was of the same dimensions nearly as the space called the "Cross" at the present day. The cross that was erected at the market-place when Paisley obtained her burghal honours is believed to have been nearly opposite the end of Moss Street, where it would be well seen from the different streets converging on that point. The corner building, fronting the north side of High Street and the west side of Moss Street, at the market-place, was the most important in the little village—being the prætorium or common hall in the days of the monastery prior to 1490, when it was granted to the Burgh, and was afterwards the court-house, council-chamber, and tolbooth of the town for several centuries.<sup>1</sup>

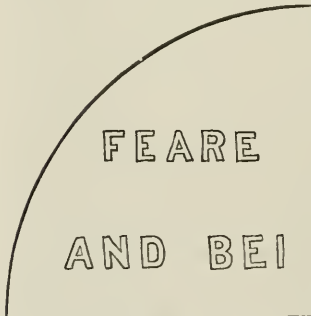
<sup>1</sup> This building is more particularly noticed in the chapter on "Saint Mirin."

The building adjoining the prætorium on the west side was in ancient times known by the name of the "House of all Saints."<sup>1</sup> This religious house was established by the monastery of Paisley to commemorate the festival of All Saints, but the date of its foundation is not preserved. Abbot Robert Schaw, for some unknown reason, suppressed this religious house; and on 1st March, 1521, feued it to Patrick Mossman for payment of an annual feu-duty of 26s. 8d (*Abbey Chartulary*). This property, in some of its title-deeds called "the all hallow tenement," was No. 101 High Street, and was taken down in 1880 when that street was widened. In the property adjoining to the west there were several old stones with inscriptions upon them. In the east gable, for instance, there was a stone which formed the fourth part of a circle, and in the west gable was another of the same dimensions. Putting these two stones together, they formed a half circle, and had this inscription on them :



"BLESSED BE GOD FOR ALL HIS GIFTS."

On another stone in the west gable, forming the fourth part of a circle, there was the annexed inscription :—



The other part of this stone was not found. As these stones were not placed with any care in the building, it is very likely they belonged to the "House of All Saints."<sup>2</sup>

On the south side of High Street, and nearly opposite the building we have been describing, there stood the Lady Altar. In "the rental of all the Dewties that pertains zeirlye to the hail altar within the

<sup>1</sup> All Saints festival is held on 1st November, and was at first called All Halloween mass. It was instituted by Pope Boniface IV., about 620, when he was allowed to convert the Pantheon of Rome into a Christian church. It was instituted to be kept in memory of all martyrs. All saints was afterwards substituted for "all martyrs," as, on account of the number of saints, special days could not be set apart for each of them.

<sup>2</sup> This property was No. 100 High Street, and belonged to Mr. John Andrews. It was taken down in 1880 when that street was being widened, but these stones were, we understand, unfortunately not preserved.



Paroche Kirk of Paslay," it is entered as follows:—"Hes of propertie lyand thereto, ane tenement of land, lyand on the south side of the hie street, that anis was heritabillie umqll Sir Robert Wanis, he beand Lady Priest, foundit it, and doted it to our Lady Altar for euir, as ane instrument in Mr. Walter Steuards, prothogall buik beeris, dated 8th August, 1511, now devydit into three tenements, ane occupiet be umqll Wm. Alexander's wyiff, the second be Elizabeth Burneheid, and the third be Thomas Peter" (*Town Council Records*). In the rental of the Pittances there is the following:—"Our Lady hous, occupiet of auld be our lady priest, and now be sundrie tenants" (*Town Council Records*).<sup>1</sup>

Paisley, like all other ancient towns, was provided with ports or gates at the different approaches leading to the town, and these were under the control of the Bailies and Town Council. They were regarded as boundaries within which no one should enter without becoming amenable to the burghal authorities, and were deemed essential to the protection of the inhabitants. Between what is at present No. 34 on the south side of High Street and No. 83 on the north side of that street, stood the "West Port." No walls otherwise surrounded the little town, but it was left to those whose gardens and grounds formed the outer boundary of the town to have them always well fenced and protected. There was a port on the bridge itself at the east end of this street, called the "Brig Port."

At the part of the highway called Wellmeadow there was a stone monument about eight feet high. W. Semple saw this monument before it was taken down in 1764, and declares, most remarkably, that he can give no information about its origin (*Crawfurd and W. Semple's History of Renfrewshire*, p. 318). On the south side of this street, a little to the east of Castle Street, there stood a chapel dedicated to Saint Rock, a French saint, sometimes called Saint Roque and Saint Rollock, with a small burying-ground and seven roods of land attached to it. By whom it was erected and endowed is not now known. The chapel and grounds belonged to the monastery of Paisley, and formed part of the endowment of the Grammar School.

Saint Mirin's Wynd, first known by the name of the Common Vennel, was very narrow and steep. It went from the market-place down to Saint Mirin's burn, and was crossed by a ford to Calsasyde. On the west side of the street was the Lady House, known also by the name of the land of the chaplain. Abbot John Lithgow, in 1432, granted it by a charter to John de Schelis (*Abbey Chartulary*). At this time the chaplain of the Lady Altar was Sir John Wann, who transferred this religious house to the site in the High Street which corresponds with Nos. 14, 15, and 16. This Common Vennel was afterwards known by the names of Saint Mirin's Wynd, the Burngait, and Water Wynd. Its present name is Saint Mirin's

<sup>1</sup> There is in the back wall of the house No. 14 High Street an ancient sculptured stone with an indistinct figure on it.

Street. Being the main entrance to the town from the south, it was guarded at the extreme south end by a port or gate, which was variously called Burn Port, South Port, and Saint Mirin's Port.

The street at present called Causeyside is named in the old map Venella, but it was more generally known as Calsaysyde. It commenced at Saint Mirin's Burn, and terminated where one road branched off to Lylis land and Faryness, and another to Lochlibo side. Faryness and Lochlibo side are names frequently mentioned in the old charters of the Stewards of Scotland. On the east side of Calsaysyde was first a tenement known by the name of Hezelden, and farther on was the Orchard, extending to about six and a-half acres, which once belonged to the convent. Beyond this was Mustard Yard, referred to in Abbot Schaw's charter of 1450. On the west side of the street, at Saint Mirin's Burn, were the ancient properties called the Blackhole, Nether Bailze, and the village of Causeyside, extending from about Brown's Lane to Canal Street. In the angle at the south, and where the two roads already referred to branch off, stood the St. Ninian's Cross. One of the earliest and most successful preachers of Christianity to our heathen forefathers in the south of Scotland was Saint Ninian, A.D. 1398-1432. He spent the greater part of his life at Whithorn, where he died and was buried. The shrine of Saint Ninian at Whithorn was visited by pilgrims from the most remote parts of the country; and the relics of the saint, even to the Reformation period, were believed to work miracles. The first reference made to this cross is in the charter of Abbot George Schaw, of 2nd June, 1490, wherein is defined the boundary of the newly-created burgh. It states—"And, farther, we give and grant to the said Provost, Bailies, Burgesses, and community of the said Burgh a common passage,<sup>1</sup> of the breadth of twelve ells, on the north side of St. Ninian's Cross,<sup>2</sup> extending from the said part of the foresaid common lands even to the other part thereof." The house and ground south of St. Ninian's Cross, containing about two and a half acres, was called Murray's Mailing. Abbot George Schaw feued it on 12th June, 1490 (*Abbey Chartulary*). It was afterwards called Cross House, from being near to St. Ninian's Cross, and it is so described in the title-deeds of the present time. In the rental of Pittances paid to the monks of Paisley, it is called "ye Corshous in Calsasyd occupied by John Sclater, heritor." One of the altars in the monastery, as already stated, was dedicated to Saint Ninian, and had from these pittances an income of viii lib viii<sup>s</sup>. It is not now known what became of this ancient religious monument. There were other religious crosses in the immediate neighbourhood of the town. On Auldbar farm, near Hawkhead, there was a cross called the "stead stone cross." W. Semple

<sup>1</sup> This passage was first called Longait, thereafter the Vennel, Common Lone, and now Canal Street.

<sup>2</sup> In most of the printed translations of this charter it is spoken of as St. Mirin's croft, which is a mistake, as there is no such place. The words in the original charter are "crucis Sancti Niniam."

states—"It is now about four feet and a half long, sixteen inches broad, and eight inches thick, standing upon a pedestal about one foot and a half high, four feet and a half long, and three feet broad; which stone had been lying in a gravel pit for some years, and was lately erected by Mr. Charles Ross of Greenlaw: he remembers within these forty years past, to have seen the cross piece on the top like Barrochan Cross; no figures of either men, horses or armour has ever been on it, only wreathed work" (*IV. Semple's Renfrewshire*). There was also the cross at Crossflat, or "Corssletts," as the suburb is frequently called; but no one, unfortunately, has supplied any account of it.

Longait, as properly understood, commenced at Calsasyd, and extended to the important common lying west from that point, but the name was applicable also to the same line of street going eastward from Calsasyd. It may therefore be assumed that Longait commenced at the foot of Saint Mirin's Wynd, went along the side of the river Cart to Espedair Burn and Blada Zarde, then bending to the west, by the south side of the Orchard, went over what was originally the old highway, connected with the ford and the mill of Paislet, now called Gordon's Lane. After crossing Calsasyd, Longait ran westward to Common Hill, Laigh Common, east and west Overcommon, Quarrel Hills, Castlehead, Stobs of Riccartbar, and the bottom of the ward on the south side of Broomlands.

Lady Lane led from the highway at Wellmeadow along the west boundary of Prior's Croft, and through Laigh Common and Overcommon to Longait, now Canal Street. This lane, in the charter of Abbot George Schaw of 1490, is called "the vinnel opposite the Wellmeadow," and it is difficult to state correctly how and when the change of name took place. "The Lady," "Lady," and "Our Lady" are expressions used to mean the Virgin. It is quite possible there may have been on the banks of Saint Mirin's Burn at this place a chapel or place of worship of some kind dedicated to the Virgin Mary, and hence might arise the name of "Lady Lane."

The road, now called Well Street, leading from the highway at Wellmeadow to Under the wood and Moss Raw, was at this period mainly a connecting link for the lands through which it passed, there being few, if any, houses adjoining it.

The Moss Raw went north from the market-place to Snadown, and was the main thoroughfare to the extensive stretch of ground known as the Moss of Paisley. It was also known by the name of Mossgate, Wangate End, and at present Moss Street. Opposite No. 14, or thereby, this street was protected by a port, which was called the Moss Raw Port.

The passage of Oakshaw led from the Moss Raw to the south of the port in that street,—first by the Barn Yard now called School Wynd, and afterwards along the summit of Oakshaw Hill, to the Prætorium and Wellmeadow. At the west end of the Barn Yard stood a port called the Barn Yard Port.

To complete our outline of the topography of Paisley about the

period when it acquired important burghal rights and privileges, we shall close this chapter by giving a list of the original feuars of the Burgh after its erection in 1488. The orthography of the names of the streets, and also of the different feuars, is given as these appeared at the time. The intelligent local reader, however, will not, we believe, find it difficult to recognise in them the forms at present in use.

The land was divided into three kinds :—

- I. Terra Burgalis—Burgal land for building tenements.
- II. Terra Campestris—Outfield land for raising crop.
- III. Terra Communis—Common land for pasturage.

The Burgal land was again divided into three parts :—

- 1st. The west part, comprehending Oxschawysde, Village of Pasley, and Pryors Croft.
- 2nd. The south part, comprehending the Vennell, Calsasyde, Quhitfald, Mustardzarde, Myldam, Orchard, Bladozarde, and part of Sedhill.
- 3rd. The north part, comprehending the Mossगत, Barnzarde, Sclat Bank, part of Snawdoun and Kelso Land.

### I. — BURGAL LAND.

#### 1ST. WEST PART OF THE BURGAL.

##### NORTH SIDE OF HIGH STREET.

###### OXSCHAWYSDE,

extending from No. 58 to 93 High Street, inclusive.

Jacobi Vry.	Roberti Quhit.	Malcolmi Barde.
Roberti Smychth.	Johannis Maknellus.	Johannis Quarriour.
Vilelmi Bulle.	dni Roberti Vans.	Vilelmi Symsonne.
	Johannis Quhitfurde.	

###### VILLAGE OF PAISLEY,

from No. 93 High Street to the Merkat Cross.

##### JOHANNIS HANNAKYN, SEMPLE HOUSE.

Jacobi Bulle.	Vilelmi Scott.	Johannis Glowar.
Vilelmi Brown.	dni Alex. Vilson.	Patricii Mosman.

Provost, Baillies, and Burgesses of Pasley—Tolbooth.

##### SOUTH SIDE OF HIGH STREET.

###### PRYOR'S CROFT,

from the Common Vennell to the Cross.

Thome Hectour.	Vilelmi Scot.	Vilelmi Vode.
Thome Mathy.	Johannis Brownsid.	Valteri Strathy.
Roberti Snodgrass.	Thome Landalis.	Johannis Alexander.
Patricii Vilsone.	dni Henrici Mouss.	Roberti Muiyr.
Johannis Fiff.	Andree Payntour.	Vilelmi Steward.
David Alexandri.	Roberti Caveris.	Johannis Wischard.
Vilelmi Vode.	Johannis Quhitfurde.	David Alexander.
Johannis Landalis.	Roberti Quhit.	Ricardi Brigton.
Johannis Luffe.	Johannis Vane.	

###### BRIDGE.

###### NORTH SIDE.

Vilelmi Muiyr.		Johannis Steward.
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###### SOUTH SIDE.

Vilelmi Muiyr.

2ND. THE SOUTH PART OF THE BURGH.

SAINT MARRYN'S VENNELL.

Vilelmi Muiyr.		Johannis Steward.		John Schelis.
The Abbot's Houss.		Lady Priest's Houss.		Andree Payntour.

*WEST SIDE OF CAUSEYSIDE.*

VILLAGE OF CALSASYD,

from Saint Mirren's burne to the Longait.

Andree Ross or Payntour.		Hugonis Forrest.		Johannis Hector, senioris.
Johannis Logane.		dui Cowvalli Achynnede.		Johannis Allanson.
Hugonis Merchell.		Vilelmi Veyr.		Johannis Hector, junioris.

LONGAIT—now called Canal Street,

from Causeyside to Storie Street, east side.

Johannis Allanson. | Johannis Hector, junioris. | Johannis Hectour, senioris.

From the Longait to the outfield land.

Alexandri Tornor.		Johannis Luffe.		Johannis Sclater, junioris.
Thome Quhit.		David Sclater.		Andreæ Murray.

*EAST SIDE OF CAUSEYSIDE.*

MUSTARDZARDE,

from the outfield land to No. 37 Causeyside.

Johannis Ray. | Andree Murray. | Johannis Sclater, jun. | Johannis Sclater, sen.

QUNA CHAMYS LAND AND MYLLDAM,

from No. 37 to 28, inclusive.

Gilchristo Lech.

ORCHART,

from No. 28 to No. 8, inclusive.

Allani Stewart.

LANDS UPON KERT,

from No. 8 to the common passage.

Roberti Modervell. | Johannis Logane.

COMMON PASSAGE, on Kert Banks,

from foot of Causeyside to Sedhill ford and Bladozarde.

Jacobi Modervell. | Valkmyll.

BLADOZARDE.

Jacobo Algeo.

PART OF SEDHILL.

Jacobi Crawford de Kylwynnet.

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3RD. THE NORTH PART OF THE BURGH.

MOSS GAIT, OR MOSS RAW.

*West Side,*

from the Cross to No. 15.

Stephani Vess. | Johannis Alexandri. | Allani Sundryrland. | Roberti Caveris.

SCLAT BANK,  
 from Meeting House Brae to Snawdoun burn, and to Stony Brae,  
 and to Moss Street.  
 Roberti Caveris.

*East Side.*

PART OF SNAWDON,  
 from the north side of Old Snawdon Street to Snawdon Burn.  
 Allani Sutherland. | Nigelli Luff.

KELSO LAND,  
 from Snawdoun Burn to No. 41 Moss Street.  
 Johannis Tynningance.

MOSSRAW,  
 from No. 41 to the Cross.  
 Michaelis Pasley. | Alexander Bellus. | Roberti Sympill. | Johannis Morsone.

COMMON PASSAGE,  
 along Kert side to Snawdon Burn.  
 dni Convalli Achynmaid. | Ricardi Brigtone. | Galviny Talzeour.

PASSAGE TO OXSCHAW,  
 School Wynd, south side.  
 Saint Nicolas Chappel. | dni Convallie Achynmaid.

*North side, called BARNZARDE.*

Andree Wallass.		Johannis Anderson.		Johannis Arthur.
Johannis Alexanderson.		Vilielmi Smyth.		Vilelmi Pirry.

II. — OUTFIELD LAND.

SNAWDOUN

is bounded by the Brume dyk on the south, by the ditch of North holme on the north, river Kert on the east, and the road leading to Ynsh on the west, that is, the south side of Old Sneddon Street, Bullfauld burn on the north, and Back Sneddon Street on the east.

Allani Sutherland. | Nigelli Luff.

OXSCHAWHEID.

Bounded by Oxschawsyde on the east, Wellmeadow Street on the south, and the foss or ditch on the north.

Johannis Qubitfurde. | Vilelmi Qubit.

VELMEDOW.

Bounded by the Vennell on the east, Brumelands on the west, the pasturage on the south, and the Royal way on the north.

JACOBI CRAWFURDE DE KYLWYNNET.

This is the gentleman that founded Saint Rochis Chappel, and amply endowed it and the altars of Saint Mirin and Saint Columb from his lands of Seedhill and Wellmeadow.

BRUMELANDS.

Bounded by Welmeadow on the east, Fergusly on the west, the Pasturage on the south, and the Royal way on the north.

Roberti Quhit.		Thome Landalis.		Johannis Landalis.
Andree Payntour.		Johannis Maknellus.		Roberti Smytcht.
		Ricardi Brigtone.		

The rising ground near the west part of Broomlands was called DUNKAITH wood.

CASTELHEIDE.

On the south part of the town, and well known. The name is derived from the Romans having built a *castellum*. The road to it appears to have been the Venell, the Calsasyd, and the Long Gait, as these streets were causedeyed.

Johannis Quhitfurde. | Thome Mathy.

GALLOW HILL

Lyes to the north of Castelheide, and now forms part of Castlehead grounds.

Johannis Quarriour.

GRAVESLAND.

Lyes to the north of Gallowhill, bounded by the Long Gait on the north, the Stobbis of Rycardisbar on the west, and Quharrell hill on the east. It is now included in Castlehead lands.

Johannis Quhitfurde.

QUHARRELL HILL.

The West Relief church, churchyard, and manse occupy the whole of this feu, and it was feued by

Dni Henrici Mouss, vicar de Kilbarchan.

GASTLAW AND QUHITFALD.

Lyes to the east of Castelheid, bounded by Carriagehill on the south, the road on the east, and the Burgal land on the north.

Malcolmi Gardenyere.		David Sclater.		Malcolmi Gardenyere.
Johannis Sclater, jr.		Johannis Fiff.		Alexandri Tornor.
Johannis Sclater, sen.		Andree Murray.		

MURRAYIS MAYLING.

This property fronts the head of Causeyside, and is described in the charter as bounded by Lilysland on the south, and leading therefrom to the place where the road divides into two, the one leading to the Furryness and the other to Louchlybosyde.

Johannis Hannykin.

GULDY AKYRE.

Bounded by Lilysland on the south, Espedair on the east, the road on the west, and the Mustardzarde on the north.

Johannis Ray.

SEDHILL.

Jacobi Crawfurde de Kylwynnet.

### III. — COMMON LANDS FOR PASTURAGE.

The common lands were never specially assigned to any persons until the Town Council granted bookings, as commissioners of the abbots, the lords of erection, or the Crown, similar to the burgage holdings of royal burghs. These lands were named,—The Eist Over Common on the east side of Lady Lone to the lands of Causeyside. West Over Common, on the west of Lady Lone to the Bottom of the Ward. The Bottom of the Ward, to the west boundary of the burgh. Commonhill, on the south side of Canal Street. Under the Wood, on the south side of the Greenhill road. Fynness Bog, on the west side of Lonewells Street. The Long and Short Ruids of Greenhill. The Sneddon dyke. The 24 akers from Saint James Street to the Bulfauld, and the Long and Short Ruids of Nethercommon.

The only piece of ground in the Burgh of Paisley that is neither described as Burgal Outfield or Common land is the

OXSCHAW,

on which the Romans constructed a *Pretorium*.



## CHAPTER XI.

1560 TILL 1600.



MOST important change in the ecclesiastical history of the town of Paisley and the nation took place in 1560. A new era, which has secured great advantages to the inhabitants, was then inaugurated. The Romish hierarchy, which had exercised so much power for several centuries without interruption, was entirely overthrown, and a new system established in its place. Several matters relating to these momentous changes have already been glanced at in the chapters on the Abbey. We shall now notice some others.

After the Reformation in 1560, only a small portion of the immense revenues and property belonging to the opulent Monastery of Paisley was obtained by the Bailies and Council of the Burgh for public purposes connected with the community of Paisley. In 1576 King James VI. granted a part of the revenues of the Abbey to establish a school "to be called our foundation of the Grammar School of Paisley," that "the poor within our burgh may be instructed in good morals and the knowledge of letters and virtue, and may be qualified not only for serving God in the ministry of the word, but also for being useful members of the community in our said burgh" (*Charter of James VI.*). That endowment consisted of the lands of Seedhill, extending, so far as can now be ascertained, to about twenty-five acres; and also the lands of Well-meadow, measuring about seven acres, bounded by the King's highway on the north, Lady Lane on the east, St. Mirin's Burn on the south, and the lands of Broomlands on the west. These two portions of land were, as already stated, given by James Crawford and his wife in 1499 to endow the altar of St. Mirin and St. Columba. In the charter of endowment of the Grammar School is given "the rental of all the Duties that pertain yearly to the whole altars within the Parish Kirk of Paisley." They were as follows, stated in sterling money:—

Altar of Saint Ninian,	...	...	...	...	£0 12 4
Saint Mary the Virgin,	...	...	...	...	0 8 6½
Saint Nicholas,	...	...	...	...	0 9 7½
Saint Peter,	...	...	...	...	0 2 9½
Saint Catherine,	...	...	...	...	0 5 8½
Saint Anne's Altar,	...	...	...	...	0 14 9½
The pittances of money and obit silver and commons formerly possessed and lifted by the monks of the Monastery of Paisley,					2 2 8

Besides these lands and feu-duties,<sup>1</sup> there were the chapel dedicated to Saint Rock, or, as sometimes called, Saint Roque or Saint Rollock, with seven roods of land, and a small burial-ground attached to it. The chapel and lands were situated near to the head of Castle Street. All these grants for the foundation of the Grammar School were very valuable. Unfortunately, however, the Bailies and Council did not form these endowments into a separate trust, as they should have done, in order to show how much money they received and how it was disbursed, but disposed of them without any distinction from other corporation property.

The first minister in the Abbey Church under Protestant rule—after the monks were ejected and dispersed—was, as has already been mentioned, the Rev. Patrick Adamson. He was appointed in 1572, and was afterwards chaplain to the Regent; and we believe it was through his influence at Court that Paisley obtained the valuable charter by which the Grammar School was established. The first Grammar School buildings were erected in 1586, ten years after endowment, on the south side of the present School Wynd, then a passage leading to the Barnyard Port and Huthead, on the site of what was formerly the chapel of Saint Nicholas.<sup>2</sup>

In the summer of 1563, after Parliament rose, Queen Mary, with a numerous retinue, made an extensive excursion for two months through Argyleshire and the west of Scotland. On 29th June in that year, she left Edinburgh for Linlithgow, and having stayed a night, she went on to Dunypace. On the 1st July, as stated in the *Queen's Household Book*, she rode from Dunypace to Glasgow, near which she remained till the 13th of that month. While residing there, she visited Hamilton and other places in the vicinity, and also came to Paisley, no doubt to visit Lord Claud Hamilton at the monastery, where he at that time resided (*Life of Mary Queen of Scots by Geo. Chalmers*, vol. i., p. 166).

When Queen Mary and Lord Darnley were married at Holyrood House, Edinburgh, on 29th July, 1565, many of the nobles, headed by Argyle, Murray, and Glencairn, were in open rebellion against her authority. As they were, however, unable to meet the numerous forces of the Queen in the open field, they retired to their several castles, advising the people at the same time to resist her authority. On the 15th August of that year, the rebel nobles, with their followers, met at Ayr, and the Queen and Darnley, having resolved to meet them in the west country, proceeded to Stirling, and afterwards to Glasgow. There they arrived on the 29th of that month, their forces having greatly increased during the march. On the day of their arrival, the rebels entered Paisley with 1000 horsemen, but, learning they were not of sufficient strength to oppose the loyalist

<sup>1</sup> The names of the different feuars, with the annual amount payable by each of them, along with the situation of each of the feus, are to be found in the Town Council records, and are given in the *History of the Paisley Grammar School*, pp. 19 to 28.

<sup>2</sup> The reader is referred to the *History of the Grammar School and Town Schools* for all matters relating to these institutions.



HIC elegendi ballivos et consulum burgi  
 Wuslekenensis Fenta in pretorio eiusdem <sup>Seniorabilibus</sup>  
 viris Joannem rothme et Joannem algeo ballivos  
 dicti burgi ultimo septembris 1594 <sup>1594</sup>  
 Curia bystria confirmata

Selecta nota secreti consilii dicti burgi (privati)

Joanne cochune .	Robert kirke st	Joanne bund +
Joanne algeo .	Dand lathin	Stom tundy o
Joanne pugli .	Joanne pethie	Robert maddis +
Robert sempt	Epiniid ofand	cxliu ordo
Joanne Namptz	Joanne blust plee	Mimuma Sempt
Joanne mufman	Joanne lundifony	
Robert hendyson	Robert cunz j	

The 22<sup>th</sup> of the said month of September 1594  
 the said burgess be Lord Charles Hamilton Lord of Perth  
 and Joanne Wainst clerk burgess of the said burgess be and the day  
 of the said burgess be and the day of the said burgess be  
 the said burgess be and the day of the said burgess be  
 the said burgess be and the day of the said burgess be

army, they marched on the following day to Hamilton, and arrived in Edinburgh on the 31st August. Not receiving the support they expected there, they ultimately returned to Dumfriesshire, and Paisley was thereby relieved of the presence of both the opposing armies (*Geo. Crawford's Life of Queen Mary*, vol. ii., p. 500).

Although the town of Paisley, as already stated, was raised to the important position of a Burgh in 1490, with two bailies for conducting civil and criminal cases, and councillors to aid them in managing the general affairs of the community, yet it is doubtful whether at the commencement they kept books in which their proceedings were regularly recorded. The first volume of the Council records, preserved to the present day, begins at the 10th of September, 1594, but we know that their records commenced not later than the 25th February, 1507. From that period till 10th September, 1594, there were six volumes of these records, but most unfortunately these cannot now be found. That they did exist we know from the minute of the Town Council dated 8th April, 1606, wherein it is stated that "Thomas Inglis and Robert Algie were appointed fiscals, and to have the production of the head court books thereof, the inventory whereof follows—Constantine Stewart's Court clerk his book beginning 25th Feby. 1507 and ending 1548; the second beginning then and ending 1561; the third book beginning then and ending 1566; the fourth book beginning then and ending 1569; the fifth ending 1588; and the sixth ending 1594." This description, so minute and precise, leaves no doubt that these court books, which contained also a record of the proceedings of the Bailies and Councillors, were then extant. How they afterwards disappeared, we do not know. If they had been preserved to the present time, what a flood of interesting and invaluable light they would have thrown upon the history of Paisley before, during, and after the Reformation! It is painful to know that such a loss is irreparable. The first preserved volume commences with the election of the Bailies, and as the record is a model of its kind, and the same form was followed by succeeding town-clerks down to a recent period, we give it entire:—

Curia elegendi ballivos et Consilium burgi Pasletonsis tenta in pretorio ejus d p honorabiles viros Joannem Cochrane et Joannem Algeo ballivos dicti burgi decimo Septembris 1594. Sect voc. curia legitima confirmata.

Selecta noia secreti consilii dicti burgi Jurati.

Johnne Cochrane	Robert Kirlie eldr	Johne Baird t
Johnne Algeo	David Aitkin	Stein Cumig o
Thomas Inglis	Thomas Petir	Robert Mwdie t
*Robert Semple	Thomas qfurd	extra ordo
Johne Vaus	John Vaus elder	Niniane Sempl
Patrik Mossman	Thos Andersoun	
Robert Hendirson	Robert Craig	

The quhilk day Johnne Cochrane wes electit & choissin ballie of the said burgh

be lord Claud Hamiltoun lord of paslay<sup>1</sup>—And Johnne Vaus electit bailze of the said burgh be ye C'sall yr of Quha acceptit the said office in & upon yame and wes sworne for faithfull administratioun yr of for ye zeir to cum in pns. of ye foresaid C'sall & hail e munitie coforme to ye comoun order maid yr anent.<sup>2</sup>

Of the foregoing first minute of the Town Council that has been preserved, we give an interesting *fac-simile*.

All the customs, and the shops or buildings, which were called "buihs," were let at the same time for a year, and consisted only of the following :—

"The custom with the northe but set of befoir to W<sup>m</sup> Hutchison now set to him againe for seventeen merks fourtie pennies.<sup>3</sup> John Hutchisoun his sone sou'tie for the same.

"The mid but set to Johnne Vaus M'chand for nyne merks ten s. James Cochran Merchand sou'tie for ye same.

"The south but set to Mathew Fische for ten pund twelf schillings. John Baird m'chand sou'tie.

"The new eist but set to Robert Fork tailr. for four pund x s. Archibald Arthar sou'tie.

"The new west but set to John Urie, cordiner for four mks. John Qt sou'tie.

"The brig but set to Rot Hamiltoun officiar for xxvij s. W<sup>m</sup> Stewart of Cavrskbank sou'tie.

"The new chalmer set to Archbald Dewar for fourtie s. W<sup>m</sup> Greinlees sou'tie.

"The common myne [probably some bog at the Moss] set to Johnne Algeo for xs. Thomas Inglis sou'tie."

<sup>1</sup> At the following annual election the two Bailies were elected by the Town Council, and neither Lord Claud Hamilton's name nor that of his son, James, Master of Paisley, appears in the sederunt.

<sup>2</sup> In the old records of the Town Council, and in similar documents, the orthography used seems to us of the present day, in many instances, very peculiar. *Qv* or *qu* was used for our *w*; little distinction was made between *i* and *j*, *u* and *v*; *y* was used where we use *i*; sometimes *y* instead of our *th*, especially where it begins a word, as *yai*, *yat*, *ye*, *yis*, *yov*, for *they*, *that*, *the* or *thy*, *this*, *thon*, often *v* for *w*, and *z* for *y* and *i*. Contractions both in words and letters were much used. Contracted words were indicated by a curve put over the word; at present we put a full stop at the end of the letters of a contracted word. The following are some of the words frequently found in contracted form :—Aia, *anima*, soul; an or ano, *anno*, year; Dm, *domini*, lord; I, in; Jacob, *Jacobus*, James; kalen, *kalendia*, kalends; lachr., *lachrima*, tears; mesis, *mensis*, month; P., *pro*, for; poss, *posse*, to be able; Q., *qui*, who; qlk, *quhilk*, which; Sal, *salvatori*, Saviour; umqll, *umquhill*, the late.

<sup>3</sup> Scots money is a twelfth part of sterling money, thus (*Jamieson's Etymological Dictionary*) :—

Scots	Sterling.
A Doyt, or penny, ... ..	£0 0 0 $\frac{1}{12}$
A Bodle, or two pence, is ... ..	0 0 0 $\frac{2}{12}$
A Plack, groat or four pence, is ... ..	0 0 0 $\frac{4}{12}$
A Shilling is ... ..	0 0 1
A Merk or 13s. 4d., or two-thirds of a pound, is ... ..	0 1 1 $\frac{4}{12}$
A Pound is ... ..	0 1 8

These records till the end of the sixteenth century relate for the most part to decisions given by the Bailies in civil cases, in which sellers pursue buyers for payment of money due for goods sold. There are also a number of resolutions by the Bailies and Council, which they called Acts, regarding the general management of the sanitary affairs of the town. Of brawls and cases of assault there was a considerable number. These instances of "troublance," as they were termed, ended sometimes in serious injuries to the person. It appears to have been the custom for almost every man to carry a sword or whinger; and when disputes arose these weapons were freely, sometimes recklessly, used. Some extracts from the records of the Town Council, in their own quaint diction, besides illustrating the state of society at that time, will best describe the nature of these brawls, and will show the punishments inflicted by the Bailies on those concerned in them:—

6th July, 1596.—"James Stewart, son of Robert Stewart of Carswell, and John Gilchrist of Sandefurd, on the one part, and Robert Stewart of Southbar, on the other part, stated that, upon Sunday the 25th day of July, in the dwelling-house and close of Robert Semple, clerk, with pistolats, whingers, and various weapons which were prohibit to be worn, whereby they and ilk ane of them committed troublance in the burgh. The first parties compeired personally, the said complaint was referred simpliciter to their oaths. James Stewart deponed by his oath that he was na trubance, but that he was persued by the said John Gilchrist with ane pestolat, and he the said James Stewart with ane dirk. The said James Stewart and John Gilchrist refused to give their oaths thereupon the contents of the said complaint, and became in the Bailies' will for the same, wha absolved. The said Robert Stewart relieved simpliciter from the said complaint, and decreed the said James Stewart and John Gilchrist in ane unlaw of ten punds for the wrangous invading of the said James Stewart in the manner foresaid."

"In pretorio burgi de Pasleto, tertio Februarii 1597, sat in judgement  
Thomas Whytfurd and John Vaus, Bailies.<sup>1</sup>

"The quilk day, anent the complaint given in be John Hector, flesher, upon Patrick Stewart, brother-german to John Stewart of Blackhall, making mention that whereas the said Patrick, upon the xxv day of December last, upon the hi gait of the said burgh, came sydling behind the said John and strak him with ane quinger upon the heid, where with he woundit him in the heid to the effusion of his bluid, and in great quantities, without occasion. Compeared the said Patrick, and alleged that the said John had offended him, and granted that he had wounded John Hector. The Bailies, in respect of Patrick's confession, decerned him an unlaw of five punds."

10th October, 1597.—"John Hamilton, son of Robert Hamilton, officer, was decerned in ane unlaw of ten punds for invasion of Robert Aitken with ane drawn quhinger upon the sixth day of October last, being the fair day of this burgh."

<sup>1</sup> This was generally the form of the sederunt when the two Bailies were holding a court for the trial of cases, whether civil or criminal, that were brought before them.

5th November, 1597.—“John Vaus, elder, Matthew Wilson, his servant, on the one part. Mr. Stewart of Caversbank, Robert Hamilton, officer, John and Charles Hamilton, his sons, on the other part. That upon the xxiii day of November either of the said parties invaded within the said John Vaus house, with swords and such weapons, like as the John Hamilton hurt and wounded the said Matthew Wilson. John Hamilton granted the hurting and wounding of Matthew Wilson, as also the said Robert Hamilton and Charles Hamilton granted the drawing of their swords. Robert Hamilton and John Hamilton were put in ane unlaw of ten punds, and absolved John Vaus and Matthew Wilson.”

9th January, 1598.—“Gilbert Cochran and Peter Sunderland of Sarshill were charged by John Henderson, procurator-fiscal, with using their whingers and wounding ane another, and were both decerned in ane unlaw of five punds.”

8th July, 1598.—“William Semple, burgess of Dumbarton, and John Semple in Middleton, were charged with having on the xx day of June invadit with drawn swords and caused a turbulance. John Semple appeared personally. Gavin Stewart, cautioner, for guarantee of William Semple. Both of the parties were found in ane unlaw of x punds for trubulance.”

10th August, 1598.—“Robert Paton, servitor to James Master of Paisley, and John Ewing in Hawkhead, were charged by John Vaus, procurator-fiscal, with having used their whingers or other weapons within the burgh, and that Robert Paton hurt and wounded John Ewing with ane whinger in the face. Robert Paton was decerned in ane unlaw of five punds, and John Ewing was absolved. Steven Forgie became bound as cautioner that John Ewing should be kept harmless and skaithless by Robert Paton in any way, under the pain of forty punds.”

8th June, 1599.—“William Stewart of Caversbank was decret an unlaw of five punds money for wounding of John Greenlees on the head with ane qhinger.”

14th August, 1599.—“John Allanson in Stanlie compeared before the Bailies, at the instance of John Vaus, procurator, was charged with drawing of ane sword upon the xv day of July last, being Sunday, and invading John Baird, merchant. John Allanson became in the Bailies' wull, therefore, decerned him to pay v punds.”

10th April, 1596.—“The qlk day anent the complaint given in be Bessie Knox, spous of John Kible, upon Margret Sympson, spouse of Rt. Mudie, tailzor, makand mention that whereupon fursday, the aucht day of Apryle, the said complainer being at the water syde doand hir business, beleifing na injurie to be done to hir, the said Margret hit hir with ane stane on the foirheid, and woundid hir therewith, to the effusion of hir bluid in grit quantitie, as at mair lenth is contained in the said complaint the parties baith put, as also John Vaus, procurator fischell for the said burgh, decerns the said Margret Symson to haif done wrang in committing and drawing of the said bluid, and woundit the defender in the heid in manner foresaid, and therefore decernt her in ane unlaw of fyve punds, without prejudice of the satisfacione of the persewar. Because the said John Vaus, prosecutor foresaid, desynit the said Margret to gif hir aith a calumnia, upon the complaint, but she refusit gif the same, and became in the Bailies' will for the said unlaw wha declairing the will decernt hir to pay the



same instantlie, also because the said complaint was sufficientlie proven be certain famous witness adjacent and sworn like as the John Kible, son to the said Bessie, was decernit in an unlaw of xvij for invasion of the said Margret Symson hir bruther thereafter as was lykways sufficientlie proven and clearlie understood to the said Baillies and siclyk. The said Bailies ordaint everie ane of the said parties to find caution to the others *hinc inde* that other of thame sal be harmless in all tyme cuming in the sum of fourtie punds money, to be peyit to the Baillies and Counsall to the commonweill of the burgh for obedience of the burgh. Compeirit personallie Wm. Mudie and Andrew Park, burgesses of the said burgh, and become caution and sourtie conjointlie and severallie that the said Margret suld nawayis truble nor molest the said Bessie Knox, nor the said John Kible in any ways, nor be order of law in all tyme cuming, under the said pane of fourtie punds, and the said Margret to releif the said cautionar of the said sourtie toties quoties. As also comperit Rt. Fork, burges of the said burgh, and become actit as cautionar and sourtie for John Kible that he sall not truble the said Margret Symson, under the said pain of fourtie punds money, and the said John became actit to relief the said Rt. Fork of the said cautionarie, where-upon other of the said petitioners askit acts."

In this period the principal fuel used by the inhabitants was peats, which were obtained in the town's moss, and the following are two acts by the Bailies relating thereto. The first of these is curious, and although apparently arbitrary in its nature, may nevertheless have been necessary.

10th October, 1594.—“Act anent Peit Steillaris.—The qlk day the Baillies and Co'sall of the said burgh understanding that there are divers persons, indwellaris within this burgh, that nather casts nor byis peits, and yet are furneist as well as them wha casts or byis peits, qlk is evident to be stollen, to the gret hurt and damage of sic as casts and byis peits. For remeid thereof it is statute and ordained that in all tymis coming the houses of sic persons as are suspected of peit steilling to be rypit, and gif onie peits be funde thairin the owners thereof to declare how they purchased the same, otherways the said peits to be haulden as stollen, and to be intronitted with and disponit be the Bailies, and the persoun or persouns haivan of thame in their houses to be punischit be the discretion of the Baillies according to the auld acts made thereanent.”

7th April, 1598.—“The Baillies and Counsall farther ordaint that whatsoever persons being apprehendit casting peits beneath the heid bink, or that spreads the peits forgains any men's spredfields in the toun's mos, shall pay fourtie s toties quoties.”

It may have been already observed from the map of old Paisley, and from what we have stated, that on the south and south-west sides of the town there were extensive pieces of common land, known by the name of—

The Bottom of the Wood.  
Gallowgreen.  
Over Common on the West.  
Over Common on the East.  
Laigh Common, and  
Common Hill.

To the north of the town there were also tracts of common land, called—

Under the Wood.  
 Long and Short Roods.  
 Common Foot.  
 Bullfauld.  
 Snadon Dyke, and  
 Nether Common.

It was upon these common lands that the burgesses had their cattle and horses pastured. It was at times somewhat difficult to regulate the conduct of the burgesses in using this pasturage, and the Bailies and Council were frequently passing acts of a stringent nature to enforce good order and secure justice to all. The perusal of some of these acts or resolutions by the local rulers, which we shall quote, will enable the reader to understand in many ways the social position of the inhabitants three hundred years ago.

8th May, 1595.—“Act anent the Gallowgrein.—It is statut and ordaint that na ky, stirks, nor other beists, except hors, be pastured upon the Gallowgrein, which the haill of the said burgh be first put thereupon be the hirds; and that all hors shall be tederit with ane sufficient tedder, or ellis ane keipar with thame; and gif any beis fundin be the pundars for the tyme and keepit aye and until they pay an unlaw of sixteen s, all so oft and how oft this act beis contravenit.”

9th April, 1596.—“Act anent hors being funden ather teddart or lous in the common lands or in furrows or dyk baks.—Also it is statut that na hors be sufferit, ather in tedder or out of tedder, upon the said common fra beltane while the corne be ripit, under the pain of xs toties quoties; and sik lyke gif ony persons beis fundin with his hors or kow amangst his nybors come or eitting his nybors gers in the furrows or on baks of dyks, sall pay of unlaw xxs toties quoties, and to the owner of the gers or corne that they be fund amang ten s toties quoties, and the pundars to haif the third of the unlaw.”

1st April, 1597.—“Act anent the carrying of ky lous to the pasture place throu the common.—Item it is statut be the said Bailies and Counsall that it sall not be leissum to any burgess within the said burgh or ways haifing corne or gers within the same to carry the guides to pasture thereupon except they be in teddir and led be the hand throu the common or the common loans, or gif ony be funden dryfing the ky beists to the gers forsaid throu the said common or pastouring be the gait, the ownars of the said kow or hors, or whatsomever their beist, to pay an unlaw of xxs toties quoties.”

A rather curious case was brought before Bailie Semple on 8th December, 1595, wherein it was alleged that the fowls belonging to certain persons had been eating Robert Kerr's corn. The charge being clearly proven, the Bailie administered a very severe sentence, which is thus stated:—

“The qlk day comperit in presence of Robert Semple, Bailie, Wm. Hendrison, John Gemmill, and Elizabeth Finlaysoun, and because they and others of

them had skaithed Robert Ker of certain of his corne by citing thereof with fowls, as was clearly proven, qlk the said Robert had forgiven them in tymes past. Herefoir they and ilk ane of them become actit of their own proper confessions to collect and pay the said Robert the sum of x<sup>s</sup> money for ilk fowl that he shall apprehend eiting his corne in Calsayside pertaining to any of them, toties quoties being sufficientlie tryt."

In 1598 the Bailies and Council adopted, apparently for the first time, a new plan in connection with the pasturing of the cattle of the burgesses on the common land belonging to the community. On the 7th April in that year, they appointed two herds to take the charge of the cows. The herds received the cattle from the different owners in the morning, and brought them back again in the evening. The sum paid by the burgesses for this important privilege is not stated, but the following are the terms upon which the herds were elected:—

7th April, 1598.—“Hirdis.—The quhilk day Robert Wilson and Gawand Corss wer fiet hirdis be the Baillies and Counsall to keep the toun ky fra beltane next untill Lamas next thereafter, for threttie-four merks money, with ane sowme to be peyt to thame at thre times, viz., Beltane, Candlemas, and Lamas, be equal proportions, and the said guids to be kept fra pot and myre, and gif they be apprehendit to receive ony mair ky upon the common nor were sowmit and show not the Baillies thereof, thair sould be allowit for ilk kow apprehendit in the feis the sowme of xxvi<sup>s</sup> vii<sup>d</sup> and sic lyke that thay suffir na hors to be pastured at ony common, nor na foalze to be tane of the common, and to that effect and keeping of the premisses Robert Bowie become caution for the said Gawand Corss, and the said hirdis become actit to relief the said cautionars of the said cautionarie thereof.

7th April, 1598.—“Anent ky in hairvest.—The qlk day the Baillies and Counsall of the said burgh, understanding the gret destruction of corne in tyme of hairvest be teddring ky upon stibles and keeping thame thereupon before the cornes be innit, and for remeid thereof, it is statut and ordainit that nane be sufferit to haif ky lous in hairvest, either with ane keepar or without ane keepar, amang any mens cornes, except they be teddeirt upon their awn lands, and that ay and until the haill cornes be innit, under the pane of x<sup>s</sup> toties quoties.”

7th April, 1598.—“Anent horse keiping upon the Gallowgrein.—And sic lyk that na hors be suffirit to be upon the Gallowgrein in teddirit or not without ane keipar, under the pane of x<sup>s</sup>.”

7th April, 1598.—“Anent scheip.—The qlk day it is statut be the Baillies and Counsall of the said burgh that whatsoever scheip beis funden after Beltane upon the mens cornes, the same sal be escheit to the Baillies of the said burgh for the tyme.”

In the following year two herds were engaged upon nearly the same terms, but with this addition—“that they haif the ky on the common befoir four hours in the morning, and remane furth at even until aucht.”

At this time other acts were passed relating to the proper guiding of cattle and horse, as follows :—

7th April, 1598.—“ Anent putting of ky to the Common.—And that sic persons haifing ky that sends the same to the Common befor the horne blaw,<sup>1</sup> whereby they gang in mens corne and sic lyk that putts not the ky to the hirds in deu tyme, sal be pundit for viijs<sup>s</sup> as oft and how oft they be apprehendit therewith.”

“ Act anent Foulze.—The qlk day the Baillies and Counsall understanding that the we’san act maid of befor that it would not be leissum to na persons that eits na fodder within the said burgh, to by ony fulzie to be transportit furth of the same, qlk act the said Baillies and Counsall ratifies and approves, with this addition, that gif ony breks or contravenes the said act the officers of the burgh sall stop and mak impediment to the same, and the fulzie to be escheit, and the byer thereof to tyne the sowme that he has given for the same.”

The Bailies and Council, in acting as they believed for the welfare of the inhabitants, not only exercised a surveillance over the quality of the provisions sold in the town, but they also fixed the prices at which these should be disposed of. The following acts relate to ale, bread, and candle :—

12th October, 1598.—“ Anent Aill, Breid, and Candill.—“ The qlk day the Baillies and Counsall of said burgh, in respect that God of his goodness has increassit the fruitts of the ground, and that thereby the victuall is cum in to be of les price, thairfoir has statut and ordaint that na osler within the fredome of the said burgh sell ony aill derer nor xijd the pint, the quarter kaik six pennies, till furder order be tane, under the pane of aucht <sup>s</sup> [*aucht* in the original is cancelled], and that the pund of candill be sauld for three <sup>s</sup>, and that penny candills be maid.”

8th November, 1598.—“ Anent Aill.—It is statut be the Baillies and Counsall that na osler within the freedome of the said burgh sell ony aill derer until the next heid court nor xiiij<sup>d</sup> the pint, under the pane of xx<sup>s</sup> for the first fault, fourtie <sup>s</sup> for the nixt, and for the third fault five pund money.”

10th October, 1597.—“ Act anent the Selling of Breid, Aill, and Candill.—The qlk day it is statut and ordaint be the Baillies and Counsall of the said burgh that oslers sell the aill deirer nor xvjd and the kaik for aucht qll firder ord<sup>r</sup> be tane, and that na candelmaker sell the candill deirer nor iijs the pund wecht, under the pane of ane unlaw of .”

A number of fleshers were brought before the Baillies for contravening the act of the Bailies and Council of 13th October, 1596, “ wha decernt every ane of thame to pay ane unlaw of ten punds money.”

The fleshers in the town appear at different times, both as a body and individually, to have given the Bailies and Council no little trouble and annoyance. The extracts which we shall give from the

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<sup>1</sup> This is the first time mention is made of the horn used by the herds in collecting the cows in the morning.

Council records will in several instances fully explain these matters. According to the first of these extracts, it will be seen that the butchers entered into a curious combination to secure high, if not exorbitant, prices for the food they sold ; but the Bailies, with the arbitrary powers they possessed, were able to frustrate their intentions.

13th October, 1596.—“ Anent Fleshers.—The qlk day the Baillies and Counsall haifing consideration that the haill fleshers of this burgh has maid ane mutuall band and confederation to by all bestiall for the slauchter upon the equall expens, and to slay the same in the buths, and thereafter being slain the same shall not be sauld be ony of thame without a division of the rest, and the effect thereof to be equallie dividit amongst thame, whereby the haill inhabitants of the said burgh and sic ways that are constraint to by any flesh fra the said fleshers are hevelie damnifiet, and in ane manir disjaset be reason they man either gif sic prices for the saim as the fleshers has concludit and appointed, or thay constraint to leif the bying thereof and travell to Glasgow for bying of all kynd of flesh, to the grit prejedge of the common weill of the said burgh. For remeid thereof, it is statut and ordaint that the foresaid fleshers sal mak na sic bands of fleschip in tyme coming, but that eithar of them sall contein himself with his awne buth and use his awne flesh, selling without ony fellowship of the rest, and not to mak the said merchandise common, under the pane of eschetting of all sic guids as beis so funden sauld.”

2nd October, 1598.—“ Anent Dismembring Mutton and Beif.—Item, they ratifie the act maid of before anent the cuting and dismembring of flesh, under the panes containt thereuntill, and that na uncut be maid thereof, nor of meil, butter, nor cheis, in the winter season until ten hours, under the pane of 20s money to be payit to the Baillies of the said burgh.”

12th October, 1599.—“ Anent Flesh-Bying be Fleshers to every Flesher.—It is statut that gif ony flesher byis flesh to ony person or persons, that he declares to the Baillies whom to he byis the same. Neither shall it be leissum to ane flesher to by ony fleshe to other fleshers, and gif they be apprehendit so doing to be pundit for an unlaw of xxs toties quoties.”

12th October, 1599.—“ Anent the Bying of Vivers befor the Tyme of Market.—Item for as mekil as sundrie persons collectively byis and sells and suffers their victual sauld remaine in the sellars hands until the hours appointit for selling thereof, to the grit hurt of the inhabitants of this burgh, quha for keiping of guid order abyds the tyme of mercat appointit. For remid thereof it is statut and ordaint that the aithis of all sic persons as are suspectit sal be tane, and they being funden giltie, the guids apprehendit swa sailld to be escheit.”

William Stewart of Caversbank, who was seven different times before the Bailies for being involved in disputes with other persons, used on one occasion offensive language to Bailie Vaus, and being brought before the two Bailies and the Master of Paisley, was fined according to the following decision :—

8th May, 1595.—“ Vaus, Bailzie.—The quhilk day anent the complaint given in be John Vaus, the younger Bailie of the said burgh, upon William Stewart,

Caversbank, makand mention that whereupon the six of May instant the said John haifing caused put some foulzie furth of his barne, and had scailled the same togidder besyd his said barne be his servand in quiet manner lifing for na injury to haif been done thereto. The said William Stewart upon envy and malice with his servants and injury to the said John Vaus with crewell words thereto, and enterit be way of deed in quarelling him and his servands, and being comandit be the said John Vaus in ward for the foresaid offence, be the mouth of Robert Hamilton, officer, the said William descrybit contrair of his aith, and therefor ought to be punischt. In respect he neglected his dewtie to the said John Vaus, being Bailzie as said is, as the said complaint at mair length is contained. Baith the said is crime personallie put, and the reasons and allegations being heard and considerit by the Master of Paisley, John Cochran the senior Baillie, and Counsall of the said burgh, has found and finds that the said William Stewart has done wrang in the wrangos trubling of the said John Vaus in manner foresaid, and therefore decerns him to cum in the power of the said Mr. John Cochran bailzie, and Counsall foresaid, and grant his said offence and crave the said John Vaus pardoun therefore, qlk he did publicli, as also decerns the said William in an unlaw of ten pund to be payit to the Treasurer."

The houses that were erected during this period, we believe, were thatched with straw or heather, and the ridges were covered with earthen turves. Slates, if used at all, were only put on the mansions of the wealthiest in the country. The Grammar School, which was erected in 1586, had only a covering of thatch (*Council Records*, 11th October, 1610). The turves used for the ridges of new houses and the repairing of old ones were therefore in considerable demand, and the Bailies and Council, as will be seen, had to pass more than one Act regarding the cutting of them in the town's lands.

10th September, 1594.—"Act anent Rigging-Turves Cutting.—Item, forasmekil as it is manifest to the said Baillies and Counsall that the hail comon is oftentimes be extraordinar casting of riging turves thereupon as well be unfremen as fremen, and that riging turves are employit and applyit to sundrie others necessities nor for riging of their houses, to the great hurt and prejudice of the common weill of the said burgh. Therefore, for remeid thereof it is statut and ordaint that there be na riging turves casten in tyme cuming without leif be granted thereto be baith the Baillies, under the pains containet in the auld act maid thereanent, and the casters thereof to be punishit according to the Baillies descretion, and also that it shall not be liesum to ony non fremen of the said burgh haifing houses without the freedom thereof to cast ony riging turves upon the said common without lief obtainit of baith the said Baillies and maist part of the Counsall, under the paines foresaid, and in caise the Baillies grant lief thereto without orders foresaid of the said Baillies to be punischt therefore be the sicht of the Counsall toties quoties."

2nd October, 1598.—"Anent Rigging Turvis Cast.—It is statut and ordaint be the said Baillies and Counsall that na turvis be cast upon the common thereof in tyme cuming but fra the first day of August to the first day of Februar, except to new bigit houses, and that libertie be socht and apprehendit to the Baillies,

and that the said turvis be pinit upon the Wodesyd, and sic persons that leiffs the said turvis unpinit to be pundit for ane unlaw of xiijs<sup>s</sup> iij<sup>d</sup> toties quoties, lyk as it is statut be the said Baillies and Counsall that all unfreemen haifing house within the said fredome of the said burgh sall pay for everie riging turf that they sall cast to rig the houses with viij<sup>d</sup> money to the Treasurer of the said burgh, ony way is na libertie to be granted to thame to cast ony turvis upon the said common in tyme cuming, and befor ony libertie be granted the said unfreemen that pay what maills and pittances restane owand be thame to the Treasurer of the said burgh, and sic persons as casts turvis and leeds not the same away to pay unlaw of xx<sup>s</sup> toties quoties."

The Bailies and Council, in the management of the municipal affairs of the Burgh, passed many other Acts in the period we are considering, which are of more or less importance. Of these the following, besides being full of interest, will, we think, still further elucidate the social condition of the people of Paisley in the latter half of the sixteenth century:—

10th September, 1594.—“Act anent Lymit Hydis.—Item, it is statut and ordanit be the said Baillies and Counsall that no person or persouns lay any lymit hydis in the water of Cairt abuif William Lang's duir, and gif any person be apprehended to do in the contrair they be pointit of xx<sup>s</sup> unlaw toties quoties.”

13th December, 1594.—“Act anent Warning within Burgh.—The quilk day the Baillies and Counsall of the said burgh haifing consideration of the negligence of the officers of the said burgh anent warning and removing making be thame within the said burgh albeit they make the day, being without eny day or dait nor these, nir, personall or with the dwelling place nor witness being they at qlk movit great plie and debait; For remeid it is statut and ordainit in all tyme cuming the said officers sall make no warning to persons without they first pay to thame xij<sup>d</sup> to be given to the Clerk, qlk the Clerk sall buik the said warning the day and dait thereof, and whas instance and in what manner and before what witnesses, qlk he sall extract to the person gif he be requirit or they to produce the buick wherein the same is noted the time of the present thereof, and the warning not being buikit be the said Clerk in manner foresaid to be of nain avall, force, nor effect in all tyme cuming, so that na execution sall pass thereupon, providing always in cais the Clerk be absent and cannot be apprehendit to buik the said warning, in that case it sal be lasso to onie or not, to gif write thereupon, qlk sal be also sufficient and na otherwise.”

5th January, 1595.—“Law Borrower.—The qlk day comperit personallie John Gemmell and swore that he dreded Peter Erskine bodilie harm, and thair for desyrit caution and surety of the said Peter he sould be harmless and skaitfulness of him in his body, wha being present found John Stewart, younger of Barscub and William Erskine burgess of the said burgh, conjointly and severally, wha was likewais present, wha became actit to the effect under the pane of fourtie punds toties quoties, the ane half to the petiitioner, the other to the Bailie, and the said William Stewart is actit renounseand thereof, To releif the said William Erskine of the said cautionari and also the said Peter become actit gif he contravent the said declaration, I renounce all and whatsoever and possession he had has or micht claim in and to the water mylne of Saushill, with

the houses pertaining thereto possessit bi him, in favour of the said John Stewart without any warning or order of law."

8th May, 1595.—"Act anent Young Women remaining without Mrs.—The quik day it is statut and ordaint be the Baillies and Counsall of the said burgh that na young womane wanting father or mother remane within the same fra Whitsunday first unfeit with Mrs., and gif they be apprehended within the said burgh unfeit after the said time thay shall be put in ward, and thereafter banished the town. Nather sall it be leissum to ony man to set sic persons houses."

On 4th November, 1596, the Bailies decerned Peter Wilson, piper, "of his ane free confession, to pay Janet Aitken ix<sup>s</sup> xd for meat and drink."

10th October, 1595.—"Act—Suppliment of the Calsaysyde Calsay Bigging.—The qlk day the Baillies and Counsall haifing considered of the dekey of the Calsaysyde calsay, thinks it expedient that the saim be bigit the next symer, and has ordaint all in one voce to support the biging thereof, fourtie merks money of the common guid of the said burgh to be ingatherit fra the several persons addettit in ony common guid befor the election of John Algeoe treasurer."

9th April, 1596.—"Act anent Complaints maid to the Master of Paisley.—The qlk day the Baillies and Counsall haifing oft times bein heavilie reprovit be the Master of Paisley that they sufferit sundrie persons, beggars, indwellers within the said burgh, to truble and molest him with their complaints, qlk thay upon the first report had caussit Master understand to be in default of the said Baillies wha wold not minister justice to thame thereant, howbeit the said persons never complainet to the said Baillies. For remeid thereof in tyme coming it is statut and ordaint be the said Baillies and Counsall that whatsoever beggars or others within the jurisdiction whomsoever to ony offence is done, and makis the complaint thereof to the Master of Paisley before giving complaint to the Baillies, quha aucht and sould be readie to minister justice to thame, and the said Baillies not refusand to minister justice to thame, the persons contravenors theirof to pay to the said Baillies and Counsall five pundis money toties quoties."

8th July, 1596.—"Act anent Milne Stanes Carrying.—The quhilck day the Baillies and Counsall haifing consideration of the act maid of befor touching the leiding of milne stanes throu the toun, and that the same at that time sould not be carryit throu with ane wane thereuntil and nou the calsay thereof being neu bigit upon the grit expense of and charges of the town. Therefore it was of new statut and ordaint that in all tyme cuming that na millstanes be led through the calsay upon the edge, but how som the same cumeth to the port that should be led upon ane slyp and drawn throu the toun be hors or men, and gif the awnars of the stane pleis to haif help of the toun to that effect that the officers of the toun sall warn ane number of the inhabitants thereof to help to draw the same throu the calsays, qlk the Baillies and Counsall ordains thame to do, and gif any persons leid the millstanes any ways throu the toun nor on ane slyps the comittars thereof sall pay ten pundis to the comon wants of the toun."

4th April, 1597.—"Act anent sic persons as has na guids pundable.—It is statut and ordaint be the Baillies and Counsa'll of the said burgh that all sic persons whom upon decreits ar granted before the Baillies of the said burgh,



by gane or to cum, and has na guids streingzable, at the least there upon na guids can be apprehendit pertaining to them strainzable for satisfaction of the petitioner quhas favor the said decreits are obtenit : That sic persons be put in ward and the tollbuith duir cloissit upon them, and they to remain upon their awin expenssis, ay and till they satisfy the partie at quhas instance they are chargit thereof, and sic of them brak ward to tyne the freedome gif they ony haif."

6th January, 1598.—“Act anent Wardors.—The qlk day it is statut and ordaint be the Baillies and Counsall of the said burgh that all sic persons being put in ward for debt, be put in the our loft and the duir lokit upon thame, and be keepit be the officers, and gif ony persons, being wardit as said is, breks ward in negligence of the officer, the officer to be punischit therefore as the Baillies and Counsall shall think expedient.”

12th March, 1597.—“The quhilck day John Morton was decernt to pay to the said Baillies and Counsall ane unlaw of five pundis money, for disobedience of him in not entering in Waird within the tollbooth, being chargit be the officers thereto at the instance of John Vaus for certain det actit to the said John Vaus. Becaus the said Jone Mortoun grantit he had offendit in not entering in Waird and become in the Baillies and Counsall's will in the sam, quha decernt in manner foirsaid.”

5th December, 1599.—“Qhilk day it is statut and ordaint be the Baillies and Counsall of the said burgh that gif ony burgess within the same beis chargit in waird be ony of the officers of the said burgh haifing ane sufficient warrand, and disobeys the same, that immediatelie thereafter the persones disobey and sal be pundit for ane unlaw of fourtie s tryell, being tane toties quoties, and that without detriment of the acts maid thereanent of befoir.”

King James IV., in his charter of 1488, granted to the inhabitants of the Burgh “the full and free liberty of buying and selling in said burgh wine, wax, woollen and linen cloths wholesale and retail, and all other goods and wares coming to it, with power and liberty of having and holding in the same place bakers, brewers, butchers and sellers of flesh and fish, and workmen in the several crafts tending in any respect to the liberty of the burgh.” By the acts, however, of the Bailies and Council no inhabitant was, in this period, entitled to enjoy the important privilege of a burgess or freeman within the Burgh without first paying certain fees or dues to the Burgh funds, or, in lieu of advancing any entry-money, to pay annually what was called a “stallinger” fine. The amount of that entry-money and fine was from time to time fixed by the Bailies and Council. Frequently, however, the Bailies, when they wished to confer an honour upon any one, created him a burgess of the Burgh without charging any sum. On 10th September, 1594, the Bailies and Council “statut that in all tyme cuming the burgess fynes of sic persouns that beis created burgesses of the burgh be xx merks money, with ijs to be payd at the creation.”

Before any one was created a burgess, he had to make a very strict and formal oath in relation to his future conduct as a member of the community. We do not know what were the terms of the

oath in the sixteenth century, but we find from the Council records that in the next century it was as follows :—

*“ The form of the Oath sworn by the Burgesses of this Burgh at their creation.*

“ I shall maintain and defend the true Protestant religion presently professed within this realm. I shall be loyal and true to our sovereign Lord and Lady and his successors. To the Provost and Bailies of this burgh and their successors, I shall be obedient to them and their officers in all leisome [lawful] causes. I shall purchase no outtentoun’s [a person not living within a particular town] lordships against the freedom of this burgh. I shall not colour my gear with unfree men’s gear. I shall maintain and set forward the common weal and liberty of this burgh to the utmost of my power, and this I shall do by God himself, and as I shall answer to him upon the day of judgment ” (*Town Council Records*).

The first entry of the creation of an honorary burges in the Council records was on 13th December, 1594, in the following terms :—“ The qlk day Andrew Crawford, servant to my Lord of Paslay, was creat and maid burges of the said burgh gratis, at his Lordship’s request.” In the following year Robert Gilmour was likewise created a burges at the request of the Master of Paisley.

The Bailies and Council on 10th October, 1595, created the town drummer a burges, in very peculiar terms, which we give as stated in the Council records :—

10th October, 1595.—“ Burges, Richie, Town Drummer.—The qlk day James Richie, drummer, was elected burges of the said burgh and sworn conform to the acts maid thereanent, and for satisfaction of his burges fynes the said James as principal, and Thos. Quyt, burges of the said burgh, as cautioner and suretie for the said James, become actict, bunden, and obleist that the said James either sauld make his residence within the said burgh and awayt his service accustomat in stricking the drum throu the said burgh during all the dayis of his lifytyme, sa lang as he remainit abl to serve the said office, provyding gif he left the said toun or service for sa lang as he wer able to serve the same, in that cais he and his said cautionar foresaid become actit of thair awin proper confessions conjunctlie and severally to pay to the said Baillies and Counsall of the said burgh, or their Treasurer, the sum of thretin merks money immediately thereafter.”

At this date the Bailies and Council resolved “ that stallingers be sufferit to use the liberty of the said burgh in tyme cuming, and for using change in tymes past, to pay therefore as sall be thought guid to the Baillies and Counsall ” ; and they also agreed “ that na burges be maid in tyme cuming without caution be fund for the residence and armour, under the pane of fourteen punds, conform to the auld acts maid thereanent.” It would appear that all the burgesses were obliged to perform watch and ward, and to give security that they would return the armour with which they were supplied, when required by the Bailies to do so.

On the 24th July, 1597, Lord Claud Hamilton and the Master of Paisley were honoured, at the mansion attached to the Abbey, with a visit from Anne of Denmark, the consort of King James VI.

The Baillies and Council were put into quite a flutter of excitement. They were anxious to make the Kirk and the Ports appear to her Majesty in as favourable a light as possible. We learn this from the following resolution, which they carried at a meeting held on the 8th of July in that year:—

“The which day the said Baillies and Counsall, understanding perfectly that the Queen’s Majesty is to be shortly in the Place of Paisley, and in respect thereof for decoration of the kirk and ports of the said burgh in such sort as may be goodlie done for the present : They have concluded that there be ane painter sent for to Glasgow for drawing of some draughts in the kirk as shall be thought most necessary for the present. Secondly, that ane wright be conduict with for biging, mending, and repairing of the ports of the said burgh.”

No further notice appears in the Council records of the visit of Queen Anne.

In 1598 Lord Claud Hamilton ceased to take any part in the management of the affairs of Paisley, or of his lands and revenue ; and on the 2nd of October in that year, a factory and commission, signed by him in favour of his son, James, Master of Paisley, is entered at length in the Council records. This deed, which was signed at the Place of Paisley on the 2nd April, 1598, declares that “for sundrie guid notions and considerations moving me, tending to the advancement of Godis glorie, the comfort of his kirk, and to my own salvation, I haif this sundrie years by past abstained myself for the maist part from the cairful guiding and administration of my lands and other earthli commodities, to the effect I myt be the mair able to exerceis myself in the service of God and in hevenlie and spiritual meditations.” For the better management of his affairs and property, he therefore constituted and ordained “his eldest son, James, Maister of Paisley,” to be his factor and commissioner. Lord Claud, among other matters, empowered his son “to elect, nominate, and chews yeirlye ane of the Bailies of the said Burgh of Paisley.”

In the collecting of the materials for a history of Paisley, it is a remarkable circumstance that we have been unable to discover any document that states when the old bridge over the river Cart at Paisley was erected, and at whose expense such a noble work was executed. The first reference made to this bridge is in the important charter of Abbot George Schaw, of 2nd June, 1490, in favour of the Burgh of Paisley, already quoted. In this charter, wherein the boundaries of the Burgh are described, it is stated that we “have confirmed to our Lovites, the Provost, Bailies, burgesses, and community of our Burgh of Paisley, all and whole our said Burgh of Barony, with the pertinents lying in our regality of Paisley within the sheriffdom of Renfrew, within the bounds and limits underwritten, to wit, beginning at the end of the bridge of Paisley upon the water of Cart and so extending by the King’s high way towards the west to the vinnel opposite to Wellmeadow.” This is the first intimation we have of a bridge over the river, which would

give a safe and ready communication between the village of Paisley and the monastery, and to those travelling otherwise. It could not have been erected by the Bailies and Town Council of Paisley, as they did not possess enough of funds to enable them to accomplish such an important undertaking. Bishop Rae of Glasgow Cathedral, in 1345, built the old bridge of eight arches over the Clyde at Glasgow at his own expense; and it is very probable that one of the Abbots of the Monastery of Paisley, under the influence of this good example, erected the bridge of Paisley, with two arches, over the river Cart, on the site occupied by the present bridge. Who this Abbot was, we do not know; but there was sufficient enterprise and energy in Abbot Schaw himself, or in any of his immediate predecessors, to commence and successfully to complete a great undertaking of this kind. When this bridge was rebuilt in 1782, it was ascertained that one of the arches was ribbed beneath like the arch of the entrance to the cloister court of the convent, this being a style of architecture characteristic of the fifteenth century. At the end of the sixteenth century the bridge "became ruinous," and as the Bailies and Council had not sufficient funds to make the necessary repairs thereon, they applied for assistance to King James VI., who gave them a charter, dated 16th January, 1598, empowering them to levy a custom or toll upon every horse, cow, and sheep that passed along the bridge. It does not appear from the charter that any custom had been previously exacted at the bridge. The tollage payable by a burghess for a horse laden was one penny, and by unfreemen twopence; for a horse, cow, and sheep passing to the market, four pennies. And this custom was to continue for nineteen years. In October, 1599, the custom of the bridge was let for a year to William Greenlees, for the sum of nineteen merks. As this charter has not hitherto been published, and is somewhat interesting, we give a copy of it here:—

"We, with advice of the Lords of Secret Council, having intelligence that the brig of Pasley<sup>1</sup> is passed along fra the haill west country, and be the quilk all the leiges of our realmers and divers passengers to our burgh of Edinburgh and other places of the east country now pass and repass, is now in monie partis decayit, and becum ruynous, so that gif remeid be not providit in tyme will fall alluterlie [wholly] to decay. And we understanding that the inhabitants of our said burgh of Pasley are unable be thair common guidis to entertein repair, and uphald theer Kirk which is ane greit wark and also ruynous, with thair tolbuith, common Calsayis streitis, and other warks adjacent to the said burgh, Albeit that upon thair greit gudewill and willingness they have alredie bestowit and employit greit, large, and sumptuous expensis thairupon, makilles ar thae able to uphald the said brig, whilk is ane work so necessar and common to all the lieges of our haill cuntrie. Thairfore we, with advise foresaid, for support and help to the uphalding, bigging, and repairing of the said brig, have by these our letters ordaint ane common custome of twa pennies for everie hors laident per-

<sup>1</sup> We thus see that nearly 300 years ago this bridge was called "the brig of Paisley."

teining to ane unfreeman, and ane penny for everie hors laident perteing to ane burges and freman. And for everie kow or hors or sheep gangand or cumand to or fra mercatts, passand and repassand to the said brig of Paslay, foure pennyis. To be tane and upliftit be the Bailleis and Counsall of the said burgh, thair customeres and deputis to be appointit be thame for ingaddering thairof and that during all the space and tyme of nynteine yeiris next after the dait heir of. Quhilk custome forsaid we and the said Lordis ordane to be employit, be the bailleis of the said burgh, present and to cum, thair deputis, customaris, and officiairs, in maner above written, to be nominate be thame for uplifting thairof, to the reparation, bigging, and uphalding of the said brig of Paslay and other common calsayis and public streittis quhilk ar ruynous and decayit, at the sight and discretioun of the Counsall of the said burgh, quha sall have power to tak account thairof so oft as thai sall think meit and expedient. With power to the said Baillies, present and to cum, thair deputis, customaris, and officiairs, to poind and distreinze for the said custome all passengeris with hors laidit, nott fremen and others, ilk ane according to thair awn partis as is above devidit, and gif neid beiz, to sequestrat and arreist the hors and guds thairfore, ay and untill thai mak payment of the same as said is, during the hail tyme and space above written, as frelie in all respects as onie Magistratis, customaris, or officer has done or may do in the like cais. Ordaining that publication be direct theirupon in form as effeiris. Given under our privee seill at Haliruidhous the saxteene day of Januar, the yeir of God one thousand five hundred (I m vc ) fourscore aughtene yeiris, and of our reigne ye threttie twa yeir." This charter is in the charter chest of the Town Council.

Visitors were first appointed by the Bailies and Council at the term in October, 1597, but no indication is given at that date of the duties they were expected to perform. Two years afterwards, however, on 12th October, 1599, we find the business they required to execute clearly pointed out in the Council records. The work was of a very important kind, and reflects the greatest credit upon the civic rulers at that period in their efforts to prevent the burgesses from being imposed upon. In the Council records of that date "Thomas Qwheyt, Thomas Petir, John Hutchison, and Thomas Brown wer electit visitors of the meat, to pas with the Baillies everie meat day to visit kynd of vivers, and that the sam be sufficient stuff, and that na beif nor mutton be cuttit, carvit, nor spoilzeit, except ane cut athint the shoulderis of the mutton, and that na muttoun be blawin, and that na meat be maid thereof, nather of butter nor cheis, until nyne hours, and to noit the contravenars heiroy, and sa mekeil of the guids as sall be apprehendit to be escheit. Quik visitors were sworne for faithful administratoun of the office."

Still further to illustrate the social condition of the inhabitants, and the wonderfully just decisions of the Bailies 300 years ago, we have selected a number of the civil cases brought before the Court, as described in the Council minutes, where all the business of the Bailies and Council is believed to be recorded. Like the criminal and other cases, they are disposed of with a firmness, an impartiality, and at the same time a moderation and judgment, worthy of

our admiration. We think the perusal of these, along with the other burgh records, will be found to be interesting :—

12th December, 1594.—“The qlk day Christiene Colquhoune and Ths. Hendersoun were decreet to rander to W<sup>m</sup>. Ralston two young henis tane by ye sd. Christiene off the hie gait at Sanct James day last, price thereof vis viiid. Becaus sche and hir said spous for his intrest were lawfully warnet to gif the aith thereupon, yesterday compeirit not ; qlk foulles pertaint to the sd. W<sup>m</sup>., qlk being referit to his aith, deponit the same to be of veritie.”

12th December, 1594.—“Removing Knox.—The qlk day Thomas Greinleis and John Kar being arrested at the instance of Johne Knox, heritor of the lands underwritten, and W<sup>m</sup>. Knox of Delviel, and his brother and administrator, for his entrest compeirit of thair ain fre motyve willis, were decernit to remove themselves, thair servants, and sub-tennants furth and fra, viz., the said Thomas Greenleis frae ane barne and rigland adjacent thereto in Priors croft, and frae ane aker land in brumelands, by and within the tenth territor of the said burgh, and the said Johne Knox to remove himself furth and fra ane hous and yaird and land adjacent thereto in Oxshawsyd, within the said burgh, at the term of Whitsunday next. In favor the said John and the said W<sup>m</sup>. Entries, to the effect that they may enter thereto at the said time.”

6th March, 1595.—“The qlk day Johne Kerswell was decernt to pay Steven Alexander, cordinar, viijs iid for the price of ane pair of schone coft in July last, becaus the said Johne wes warnit to gif his aith thereupon and comperit not.”

4th December, 1595.—The qlk day Archibald Hamilton was decernt to pay to John Gibb, cordinar, xiijs viiid borrowed siluir ane yeir syne or thereby, be the aith of the persewar.”

4th December, 1595.—“The qlk day John Kersell was decernt to pay to Margret Symsoun, spous to Robert Mudie, xixs for meit and drink tane be him at sundrie tymes about Sanct Mirren’s day was ane yeir or thereby decernt him by aith of parsuar in absence of the defendar warnt thereto.”

2nd February, 1596.—“The qlk day John Hall, wabster, was decermit of his awin confession to deliver to Patrick Ralston ane boll whyte seid corn, the said Patrick payand him therefor five mks presentlie and seven mks at Beltane next.

26th February, 1596.—“The qlk day anent the claime given in be Andro Crawford, bges of the said bgh, waifing Jone Paisley, wabster in hutheid, auch punds ten s money for the price of sex qrtres yorkshyre claith and certain flening coft and ressavit be him fra the said Andro upon the tent day of Apryle last, decerns and ordains the said Andro becaus he was lawfullie warnt be R<sup>t</sup> Hamilton, officer, to gif his aith simpliciter thereupon and compeirit not.”

The following is the first notice of wheat being used that we have fallen in with :—

6th May, 1596.—“The qlk day Alex. Nivir in thruscraig was decernt to pay to Thomas Wilsoun in blackhall sex pects quheynt corne eitten be the said Alexr. in the month of July, 1593 yrs, and compryssit be Jone Jamieson and Ronald Luif, quha being admitted and sworne in presence of the said Alexr., with his consent, deponit the corne eitten to the quantatie foirsaide.”

Bessie Knox, in the following case, appears to have been a respectable practitioner in the healing art in the little town, and very likely was well known to the worthy Bailie, who had no difficulty or hesitation in admitting her just charge of xxx<sup>s</sup>.:—

24th June, 1596.—“The qlk day Margt. Symson and Robert Moodie, her spous, for his interest, wer decernit to pay to Bessie Knox xxx<sup>s</sup> money, as for expenses depurssit be her for saw and heiling of his heid, hurt by the said defender Robt., as the said expenses were referit to the said Bessie's aith, wha, being sworne in his presence, deponit the same to be of veritie.”

4th November, 1596.—“The quhilk day Peter Wilson, pyper, wes decernit of his awin ppir. confession to pay to Janet Aitken nine <sup>s</sup> xd for meit and drink tane be him onc.”

4th November, 1596.—“The quhilk day compeirit personallie John Kar, he being convict be ane inquest and become in the Baillies and Counsals will for the offence committit be him of pykry in intmixing of certain beir of Elizabeth Inglis with his qr in, he confessit he had done wrang, craiving the said Baillies and Counsal pardon therefor, and offerit to become actit of his awin free will for amends, that in cais he wer fundit or apprehendit with ony theft or pykerie [petty theft] in time cuming, it being tryit, to be baneschit the toune perpetuallie, his fredome to be cryit down and he to tyne his comon land, and thereupon to be at the Baillies and Counsall's disposition, as they sall please them thereafter, qlk the said Baillies accepted, and supercedit all furdur punishment for the past.”

3rd February, 1597.—“The qlk day Henry Locheid was decernit to pay to Robert Hamilton auch <sup>s</sup> tend as fooryn price of two hundreth peirs and twa hundreth ploums coft in September last.”

5th March, 1597.—“The qlk day Henry Henderson, burgess of the said burgh, was decernit of his awin proper confession to remove himself, his wife, and family furth and fra the houses and yaird presently occupyt be him by and within the said burgh, viz., fra the yaird presently, and fra the houses at Whit-sunday next, at the instance of William Stewart, heritor thereof, and that conform to the warning dewlie maid to him and use of the said burgh.”

5th July, 1597.—“The qlk day Allan Lochheid, wabster in townheid, was decernit of his awin proper confession to deliver to John Mudie, fleshor, four ells fine lynng claith wolevin sufficiently, or than to pay to the said John Mudie for ilk ell thereof six punds vis viiid ressavit be him i penny and penny for the weifing thereof.”

7th February, 1598.—“The qlk day W<sup>m</sup>. Stewart of Gallowhill was decernit be aith of petitioner to pay to John Whyte, fleshor, xxvis viid money for mutton and quheyt corne, coft and ressavit by the said W<sup>m</sup>. and his servants in his name in the month of March last.”

4th December, 1599.—“The qlk day John Boyd, wricht, was decernit be aith of petitioner to pay to John Stewart, wricht, xvis for the making of ane leddir to John Vaus, ane of the Baillies foresaid, twa years syne or thereby, together with five punds money, as for the price of ane pair of briks of brown plading intro-mittit with by the said J<sup>one</sup> Boyd twa years syne or thereby, deducand thereof xxx<sup>s</sup> of ny compts. Because the said clame was referit be the said defender to

these persewars aith simpliciter, wha, being sworne in his presence, deponit the same to be of veritie. And absolvit baith the said parties hinc inde of all myes compts be the declaratioun of R<sup>t</sup>. Pull, wricht, whome to the said parties referit the same simpliciter."

4th December, 1599.—"The qlk day Janet Peding was decernt of her awin proper confession to pay to Andero Hendersoun vis<sup>s</sup> viii<sup>d</sup> for ilk hen of twa hennis of the said Andro, his hous maill in tounheid of this instant yeir of God 1599."

14th December, 1599.—"The which day Robert Kirlie and Cautioner were decernt to pay the Session 40 punds for committing adultry with Helen Stewart. John White, Coresbar, was fined 20 punds for committing adultry with Isobel White."

The Bailies and Council in the present period, and during the greater part of the next century, passed several rigorous acts for the suppression of Sunday desecration. Before the Reformation, Sunday was not kept as a day of rest as it now is, but was devoted to almost every kind of pastime and amusement. Both magistrates of burghs and ecclesiastical courts exerted themselves to put down this great evil, but it was a difficult matter to overcome habits which had been so long indulged. Frequently, as might be expected, they went to extremes of intolerance.<sup>1</sup>

<sup>1</sup> On Sunday fairs and markets were commonly held, sometimes in the kirkyards, and even in the kirks themselves (1469, c. 10, *Acts of Parliament*, 11.95; 1503, c. 28, *ibid.*, 11.252); shops, hostleries, and places of amusement were kept open; weaponshawings took place; and it appears that the law courts occasionally sat for the transaction of business (*Cunningham's Church History*, p. 9). It was indeed usually appropriated to mirth and revelry; the people practised archery at the bow marks placed near parish churches for the purpose (1424, c. 9, *Acts of Parliament of Scotland*, 11.6), engaged in the games of Robin Hood and Littlejohn, gambled, drank, danced, and indulged in all kinds of amusements. To some extent, no doubt, an effort was made to limit this desecration. The Act 1469, c. 10, prohibited the holding of fairs on holidays, and the prohibition was renewed and extended by the Act 1503, c. 8, which enacted that markets and fairs should not be held on holidays or within kirks or kirkyards. In Edinburgh, however, the holding of markets for the sale of flesh on Sunday was expressly authorised by the Act 1540, c. 43. The practice, with many other forms of desecration alluded to, nevertheless continued long after the Reformation, and it is abundantly obvious, from the habits of legislation of the reformers, that they did not entertain the stricter notions of the sanctity of the day which subsequently prevailed in Scotland. "It was on a Sunday," says Dr. Joseph Robertson (*Preface to the Inventories of Queen Mary's Jewels*, Bannatyne Club, p. lxxix), "that the reformed commendators of Holyrood and Coldingham, both of them lords of the congregation, rode at the ring in women's clothes. It was on a Sunday that the reformed municipality of Edinburgh gave its grand banquet to the King's French kinsfolks. Knox travelled on a Sunday, wrote letters on Sunday, and had the Duke of Chatelherault and the English ambassador to sup with him on a Sunday. The Gaelic translator of *Knox's Forms of Prayer*, the Reformed Superintendent of Argyle and Bishop of the Isles, feasted the Queen and the Ambassador of Savoy on a Sunday. For more than twenty years after Knox was in his grave, Robin Hood plays were acted on Sundays, and the King of May held his gambols on Sundays in Scotland, as in England masques and interludes continued to be performed before the Court on Sundays throughout the reigns of Elizabeth and James." It was on a Sunday also that the Queen of James VI. was crowned, the reformed ministers assisting at the ceremony (*Calderswood's Church History*, p. 95), and on a Sunday the City of Edinburgh



27th January, 1596.—“Act anent sic persons as that wilfully remain fra the Parish Kirk.—The whilk day it is statute and ordanit be the Baillies and Counsell of the said burgh that all sic persouns that beis apprehendit playing, passing to tavernis and ailhouses, or selling meit or drink, or wilfull remaining fra the parish kirk in tyme of sermon on the Sunday, be pundit for xx<sup>s</sup> toties quoties ; and in caise of refus or inhabilie of any person apprehended offending in the premises to pay the said penalty presentlie upon their apprehension or conviction after lawful trial, he or she sal be put and haldin in the stoks be the space of xx hours, and for trial to be taken herein the said Baillies and Counsel has appointed that the Clerk of the said burgh, accompanied with ane of the baillies, ane of the officers, with some other elders of the parish, the day that it shall fall them to pass upon, so that the said Clerk shall go his Sunday about accompanied as said is, and the Clerk of the Session his Sunday about accompanied in like manner, who shall not call such persons whom they apprehend in manner foresaid, and shall either cause the officers of the said burgh pund them presentlie for the said penaltie or upon the morne thereafter, and the said punds to be prysit and applied be the Baillies of the said burgh on pios uses as best shall please them, and for the Clerks pains to be takun therein there sal be ane honest fell appointed for him yearlie be the minister and session.”

The stocks referred to in the foregoing Act of the Council were frequently used as an instrument of punishment by the Bailies of Paisley. They were a wooden machine for securing the legs of the culprits while in a sitting or reclining posture, and were much used in England. It is not known when they were first adopted in England, but there is sufficient evidence to show that it was at an

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gave a sumptuous and costly banquet to Charles I., the afternoon service in all the town churches being dispensed with in consequence (*Memorials of the Troubles in Scotland*, Spalding Club, 1-39). Dr. Gairdner has shown that for nearly a century after the Reformation the Incorporation of Surgeons in Edinburgh held various meetings on Sundays for the transaction of business, the admission of members, the election of office-bearers, the exercise of discipline, &c. (*Sketch of the Early History of the Medical Profession in Edinburgh*, 1864, p. 8). The accounts of the Treasurer of the City of Edinburgh also prove that it was not uncommon to pay accounts on that day (26th April 1590, 12th June, 16th August, 4-11-18 October). So late as 1574 the practice of performing comedies of a somewhat religious character on Sunday had not been altogether discontinued, and even occasionally received the countenance and approbation of some of the Church Courts (*Principal Lees's Evidence before Sir Andrew Agnew's Committee in 1832*). About the same time also ministers were to be found who accompanied their people to the bow butts on Sunday evenings, and shot with bows and arrows (*Dr. Cook's History of the Church of Scotland*, 1815, 11-43). Shortly afterwards, however, the Act of Parliament, 1579, c. 8, prohibited the holding of markets and fairs on “Sundays,” and enacted “that na handy lauboring or working be used on the Sunday, nor na gamyng and playing, passing to tavernis and ail houses, and selling of meitt or drink, and wilfull remanyng fra their paroch kirk in tyme of sermone or prayers on the Sunday be used, under the panes therein prescribed” (*Acts of the Parliaments of Scotland*, iii., 138). This Act proceeds on the narrative that the “Sabbath days were then commonlie violat and brokin, alsweill within burgh as to landwart, to the great dishonor of God,” by the practices against which it was directed. Subsequently the Act 1594, c. 8, subjected all who should “profane the Sabbath day by selling or presenting and offering for sale any goods to be forfeited” (*High Constables of Edinburgh*, by James D. Marwick, p. xxi.).

early period. In the second Statute of Labourers, 25 Edward III., 1350, stocks are mentioned; and in the reign of Henry IV., in the year 1405, it was resolved by the Commons that every vil-



STOCKS AND WHIPPING POST.

The stocks are still to be seen in some country places in England. We give a sketch of the whipping post and stocks used at Stokesley.

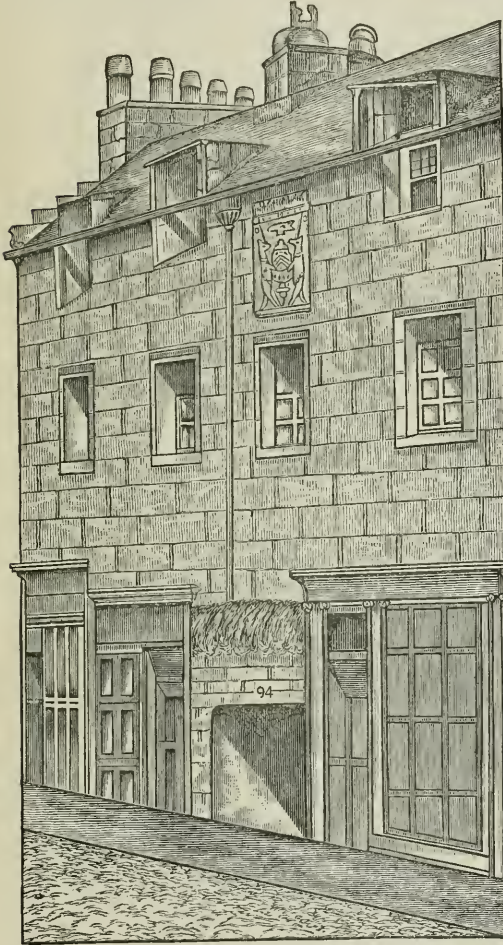
During the two last decades of the sixteenth century, the town of Paisley rose to greater importance than in any previous period. We have shown by the extracts from the Town Council records that in this early period its civil rulers were fully alive to the protection of life and property, and the suppression, amongst all classes, of vice and lawlessness. These records, in most cases, exhibit moderation and good sense; and it is worthy of note that for the language and forms used in the judicial courts of the Bailies at this early period, a qualified procurator-fiscal and town-clerk were responsible, and their forms of procedure and terms of expression do not greatly vary from those of the present day.

The Town Council also appear to have been fully alive to the importance of having a public school for the education of the youth in the community. In 1576 they received, as already stated, from James VI. funds to found a school, and within ten years thereafter a schoolhouse was erected and a teacher appointed. The establishment of this educational institution, combined with the good order and firm government maintained by the Bailies, would very likely be the main cause of inducing some of the wealthy landowners in the neighbourhood to have town houses erected within the burgh boundary.

In 1580 the handsome and commodious town house of Lord Sempill, heritable sheriff of the regality, was erected on the north side of High Street, a short distance west from the Cross. The length of front to the street was forty-three feet two inches. This mansion house was in the possession of the Sempill family

lage and town should have a pair of stocks. In 1606 it was enacted that every person convicted of drunkenness should be fined 5s. or remain six hours in the stocks. The last Act was confirmed by James VI., 1623. In *King Lear*, act ii., sc. 2, Shakspeare has introduced the stocks upon the stage. Farmer, commenting upon the passage, says:—"It should be remembered that formerly in great houses, as still in some colleges, there were movable stocks for the correction of the servants."

till 1650, when the great-grandson of the founder sold it to Lord Cochran. The ceiling of the ground floor was arched with stone, and this flat was latterly turned into shops. We give a view of this building as it appeared before being taken down in 1861. Its



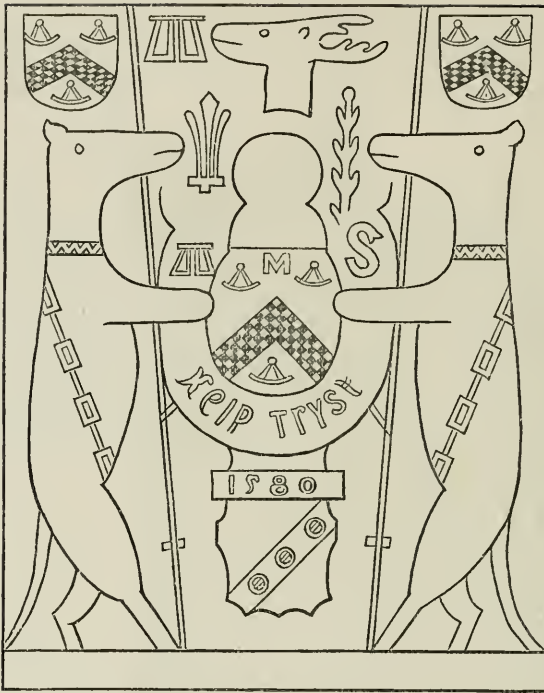
LORD SEMPILL'S HOUSE, NO. 94 HIGH STREET.

successor was taken down in 1882, at the time High Street was widened and improved. The site is now No. 95 High Street, and the graceful structure erected thereon is owned by Mr. Robert M'Nish, shoe manufacturer.

There was a tablet stone in front of the mansion house containing Lord Sempill's armorial bearings, beautifully executed. Above the centre of the shield is the letter M, and on the sides of the shield A S, which appear to be Andrew, Master of Semple. We give a view of this exquisitely - executed coat of arms, which occupies a conspicuous position above one of the highest win-

dows in Mr. M'Nish's tenement, and which will be found on the next page.

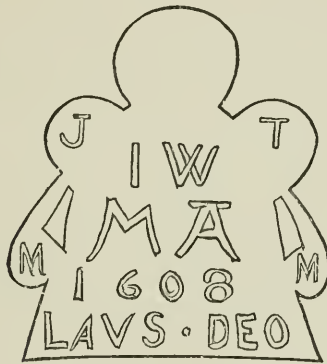
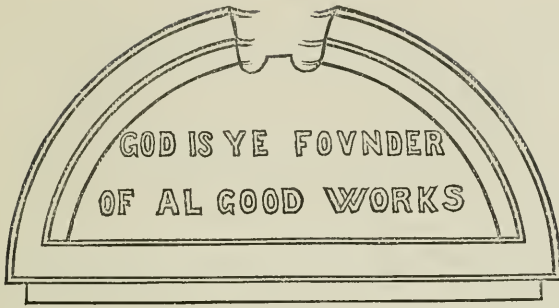
The second house west from the head of New Street, which for many years was known as the Salutation Inn, occupied the site of the town house of Cochran of Craigmuir, and was first erected in 1608. When taken down recently and rebuilt by Mr. Isaac Richardson, there were some memorial stones in the building, which



COAT OF ARMS IN LORD SEMPILL'S HOUSE.

are now placed in the back walls of the present tenement. Of these we give three illustrations. The house No. 25 High Street, long known as the King's Arms Inn, was, as already stated, originally erected by Mr. Knox, one of the Abbey ministers, and was afterwards the town house of the Ferguslie family (*W. Semple's History*, p. 331). These families and others of consequence residing within the little burgh would undoubtedly tend greatly to ameliorate its social position and to increase its importance.





At that time considerable attention was paid by the Bailies and Council to the condition of the principal streets of the town. From several instances in the Council records it may have been observed that they were causewayed. On 8th July, 1596, an Act was passed to prevent mill stones from being taken through the town on their edge, because they injured the causey in the streets. On 10th October, 1595, it was agreed to repair the causey in Causeyside Street, and a portion of the bridge custom allowed to be levied was to repair the causewaying of the streets.

Of the trade carried on in the town during this period there is not much to be said that can be verified as authentic. The weaving trade, which afterwards rose to such importance, must have been in operation in Paisley from a very early period. When the bailies, burgesses, and officers of Renfrew, in 1491, invaded the market cross of Paisley, as already mentioned, and took possession of "a quarter of beif for a penny of custom," they at the same time seized "a wynde of white cloth for a penny of custom."<sup>1</sup> It would therefore appear that white cloth was produced in such quantities at that

<sup>1</sup> Wynde—"a certain length of cloth that cannot now be determined, as the term is obsolete" (*Jamieson*).

early period of the history of Paisley that it was exposed for sale in the public market ; and there is every reason for believing that it was manufactured in the town. We would further note as important the frequency with which, in the records of the Town Council during the last decade of the sixteenth century, the trade of "wobster" is mentioned. We find in these records not only that wobsters were burgesses, but that in numerous instances they appeared in the civil courts of the Bailies both as pursuers and defenders in cases where money was involved.<sup>1</sup> Of the kind of cloth they were engaged in weaving we have not discovered any intimation that would enable us to speak with any confidence. Very likely, however, it was either the same kind of cloth which was produced at the end of the following century, called Bengals, imitations of striped muslins or coarse linen checks.

During the five years at the end of the sixteenth century many cases were brought before the Bailies wherein they had to determine the value of what was sued for. We have selected a few of these from the Council records, as follows :—

For 4 days and harrowing with a horse xvii<sup>s</sup> (1/4).  
 Ane laid of meill x<sup>s</sup> (10d).  
 3 bolls malt six pounds (10/).  
 Price of ane cow xxx<sup>s</sup> (2/6),  
 Twa bolls malt 15 merks (16/8).  
 Ane blue banat xii<sup>s</sup> (1/).  
 Ane boll of beans xix mks (21/1¼).  
 14 pounds for 6 fat sheep (23/4).  
 16 mks for ilk boll of beer (17/9).  
 Seed oats per boll 10 pounds (16/8).  
 Side of beef 3 pounds 13/4 (6/1¼).  
 Leg of veil 3/6 Scots (3½d).  
 Syde of mutton 10<sup>s</sup> (10d.).  
 Threshing 3 bolls aits 18<sup>s</sup> (1/6).  
 1 day's shearing 2<sup>s</sup> (2d).  
 New pleuch 2 pounds 13/4 (4/5¼).  
 Hen 5<sup>s</sup> (5d).  
 1 lb. cheis 2/6 (2½d).  
 Night banat 13/4 (1/1¼).  
 Quhinger 2 pounds (3/4).  
 1 elne harne 4<sup>s</sup> (4d).  
 1 elne linen claith 13<sup>s</sup> (1/1).  
 48 ells linen 42 pounds (70/).

<sup>1</sup> "The qlk day John Urie, wobstr Int : changit his ruid common land abune Greinhill with R<sup>t</sup> Craig's ruid land in fynniesbog, with the qlk excambion baith the said parties were content, and thereupon askit acts of court."

"The qlk day Ranald Luif, wobster, burgess of the said burgh, was decernit of awin proper confession to pay to R<sup>t</sup> Greenleis fyve pounds fyves v<sup>d</sup> money" (*Council Records*, 7th January, 1597).

## CHAPTER XII.

1600 TO 1650.



IN our Burgh the first two years of the seventeenth century unfortunately ushered it in with a threatened attack of the dreadful malady of the plague or pest, known for several centuries both on the continent of Europe and in this country.<sup>1</sup> At different periods in the sixteenth century, several of the towns in Scotland had been visited with this loathsome disease; indeed there was scarcely a town, however small the number of the inhabitants, that was not subjected, less or more, to its desolating ravages. In Edinburgh the plague broke out in 1514, and the Town Council agreed that “for the eschewing of this contagious sickness of pestilence be Goddis grace,” the town should be divided into four quarters, to be superintended by the four Bailies and their quarter-masters (*Marwick’s High Constables*, p. 30). In 1545 the pestilence again prevailed in Edinburgh, and the Queen and Lords of Council, “understanding that because of the fere of the pest that is lately reigning in the town of Edinburgh,” ordained the President and Lords of Session to meet in Linlithgow (*Register of the Privy Council*, vol. i., p. 5). And in 1564, the Queen and Council having learned that the plague or pestilence raged vehemently in Danskin, with which place there was much communication by vessels, ordered letters to be sent to the provosts and bailies of every burgh, to warn all persons, under severe penalties, coming from that place, “to continue themselves and thair guidis within schiphind or at least to pas to sic quiet places thair-with by the way, fre burrowis and common portis as nane of oure Sovereane Ladiis liegis have traffique, company, or melling with thame” (*Register of the Privy Council*, vol. i., p. 279). Again, in 1585 and in 1587, the plague returned with great virulence to Edinburgh, and the Town Council, along with other precautionary measures, appointed visitors with full authority for “outputting of the foul folk” (*Marwick’s High Constables*, p. 31).

The inhabitants of Paisley, like those of other towns in Scotland, experienced the baneful effects of this distemper. In 1588 the plague must have been in Paisley to some extent, although such is

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<sup>1</sup> In 1348 a third part of the population of Scotland was carried off by the great plague, which fell most severely on the working classes; but in 1361 the rich and the noble in the land were seized with the disease equally with the labourers, and in most instances fell victims to its ravages (*Tytler’s History of Scotland*, vol. ii., p. 80).

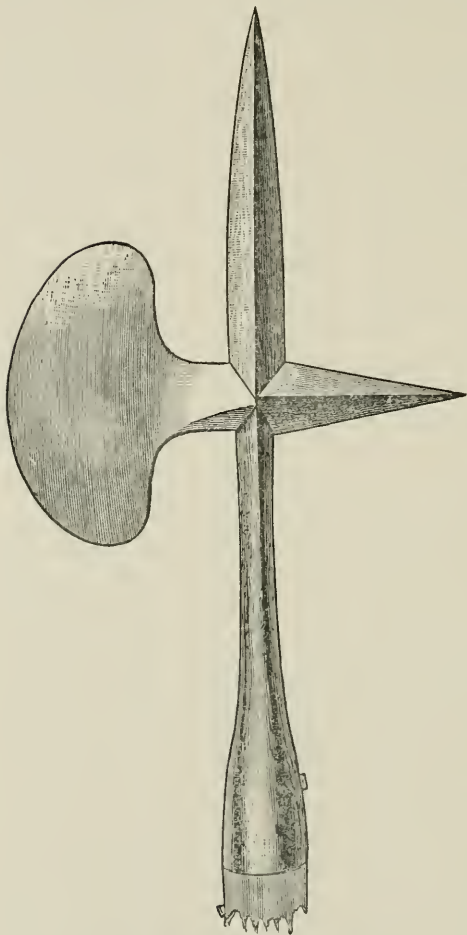
not noticed afterwards in the records of the Town Council. On the 2nd October in that year the Glasgow Town Council resolved, "in consideration of the danger of the pest now in Paisley," to adopt a great many precautionary measures to prevent that disease from entering the city. On the 26th of the same month, "the Bailies and Council having consideration of the present peril of the pest, now being in the town of Paisley" (*Council Records*), made further regulations thereanent. And on the last day of that month, they agreed that, "having forseen the great apparent danger of pest like to ensue through infection from Paisley and other places thereabouts, and being most careful to see the same prevented," adopted further resolutions "to carry that effectively out" (*Glasgow Town Council Records*, 31st October, 1588). We have not been able to discover anything further regarding the pest in Paisley at that time, either as to its severity or duration. If we may judge, however, from the very strict and numerous regulations that were adopted by the Bailies and Council when the inhabitants were threatened with another visitation of the plague in 1602, we may safely conclude that their sufferings were great, and they dreaded its return. On the 8th January in that year the Bailies and Council passed the following remarkable and business-like resolutions regarding the threatened attack of the plague:—

*"Ancient the Pest.*—In the first that the hail burgesses and inhabitants of this burgh come mair frequentlie to the kirk for heiring of the Word of God, preiching, and prayars nor they haif bein accustomed to do heirtfoir, and sic as beis absent upon the Sabbath day fra the sermont in the foirnoun and efternoun to be pundit for an unlaw of xx<sup>s</sup> [1s. 8d. stg.], conforme to the Acts of Parliament, and the sam to be employit to pious uses, and that the said guid ordination be set down anent the cuming to the prayars morning and evening upon the week dayis. *Item*, that all persons haifand waist lands adjacent to the ports of this burgh big up the foir wallis thereof sufficientlie and braid the same with thornis that nane clyme over, within the space of four dayis after they be chargit by officers, under the pane of fyve pounds. *Item*, that the Barne yaird fort be biggit up, and sa remain during the hail tyme of the continuation of the pest in the cuntrie. *Item*, that nane of the inhabitants of this burgh suffir or receive ony persons to cum in throw their yairds or baksyds, under the pane of fyve pounds. *Item*, that the eist and west ports be diligentlie keipit fra fyve hours in the morning unto acht hours at evin, and that the ceipars thereof be sufficient persouns, haifing ane sword and Jedburgh staff, and that thay be not absent fra the said port the space of three scoir falls the ports oppin nor that fand in housses, under the pane of ane unlaw of xiijs<sup>s</sup> iiij<sup>d</sup> [1s. 1 $\frac{3}{4}$ d.] toties quoties. *Item*, that the burne port and mossraw be simpliciter closit except the burne port allanarlie to be keipit be Robert Algeo and Robert Hendersoun, onelie to be openit betwix viij hours and ix hours befoir noun and four



hours and fyve hours afternoun. *Item*, that the keepers of the said ports receive na testimonialls of ony persouns cumin, from suspectit places, but that they signifie the same to one of the Baillies or some others of the persouns after mentioned wha sal be appointed. And that the persons having the said testimonials be na wayis receivit within the said burgh, but onelie to pas thair throu. *Item*, that na persouns wha ar not sufficientlie knowin be the Bailies and visitors of the said ports not haifand testimony not to be allowed within the said burgh to remane nather short nor lang space, under the pane of fyve pundis. *Item*, that na persouns, inhabitants of the said burgh, receive ony travellers or creilmen, nor gif thame ludgings, without licence of ane of the Bailies had thereto, under the pane of fyve pundis. *Item*, that na persoun dwelling within the space of ane myle of the infection of the pest be receivit within the hous for the space of fyve weeks, that it may be knawin whidder they may be clein or foull thereof. *Item*, becaus therefor sundry persouns that for feir of the pest and eschewing thereof, transport thamselvis with thair families furth of the cite of Glasgow to land wort in sundrie parts neir to this burgh, that nane of the said persouns be receivit within the same for the space of six weeks, and after thair transporting and sic like, gif they be not keipit be thameselves the said space, that nane of the receivers nor repairars in company with thame be admitted within the said burgh during the same space. *Item*, that James Riskie, Drummar, pas throw the toun ilk day at four hours in the morning as he was accustomed, and at aucht hours at evin, except the Sabboth day; and albeit the wedder be foull, that he stryke the drum ane certane space upon the brig and at the cors. *Item*, that said orders be tane concerning the puir, and that nane puir remane within the toun but they wha are borne therein or tham has had their residence and remaining therein be the space of [blank] years, and that na puir in the landwort be received in the toun. *Item*, that na indweller within the burgh pas furth thereof, except to their labour about the town, without libertie of ane of the Bailies had and obtained, under the pain of fyve pundis. *Item*, that na testimony will be given by the clerk without comand of ane of the Bailies to na persoun nor persouns, under the pain of xi<sup>s</sup> (11d). *Item*, outwith the west port to the toun end, John Algeo and Patrick Ralstoun. *Item*, fra John Sclater's cors house in the Calsaysyd to the port about the orchyard, Thomas Wyteford and Robert Hendersoun; and for the eist of the Calsaysyd and Sershill, William Hendersoun and John Sunderland. *Item*, for the Seidhill, William Stewart and John Park. *Item*, within the burgh for the west port, Andro Stewart and John Hendersoun. *Item*, for Moss raw and Barne yaird, John Vaus and Gavin Stewart. *Item*, for the brig port, John Hutchisoun and Robert Urie, with the burne gait. *Item*, for the Watter raw, Robert Semple, clerk. *Item*, it is appointed be the Bailies that whatsoever persouns within the said burgh, or sworn of the saim, refuses to keip the said ports the days about, as effeirs to be pundit for vi<sup>s</sup> viij<sup>d</sup>."

The war-axe—of the form known as the Jedburgh axe or Jeddart staff, with a semi-circular blade, long neck, and spike at the back, and the shank of the socket prolonged into a spear-pointed blade—to be used by those watching at the east and west ports at this



JEDBURGH AXE OR JEDDART STAFF.

time, was a very formidable weapon. The name was derived from the tradesmen in Jedburgh being celebrated in making them. We give a drawing of this warlike instrument used by our ancestors, taken from James Drummond's *Book of Ancient Scottish Weapons, &c.*, plate number xxxiv.

Although the Town Council records are thus minute in describing the precautions taken to prevent the entrance of the plague into the Burgh, they are unfortunately silent as to the success that attended the efforts that were made. The disease, indeed, is not mentioned thereafter as having been in the town, and we are therefore inclined to believe that the inhabitants were, happily, not attacked by the pest of which they were so much afraid. In October, however, in the following year, the pest again made its appearance in some parts of the sur-

rounding country, and the Bailies and Council were at once on the alert to make arrangements for averting it from the town. On the 14th October, 1603, they adopted the following measures:—

† “ *Act for the Keiping of the Portis.*—Certane actis and statutis for preservacione and keiping of the said burgh, gif it be the plesour of

God, fra the pest.—The qlk day the Bailies and Counsell of the said burgh, understanding the contagous sickness of the pest is within this realme and has infectit sundrie pairtis of the sam, swa that it is necessary the portis of the said burgh be keepit and that na persounes be admitted nor receavit within this burgh repairing fra onie pairtis of this realme quhair the contagous seikness of the pest is presentlie, without sufficient testimoniall of thair healths. As lykewayes that na vagabondis, strang and idle beggers, be onie wayes sufferit to enter within this burgh, and gif ony of the foirsaidis persounes forbidden beis fundin within this burgh, the keipers of the ports for the tyme where the persoune or persounis forbidden enter is efter tryall tane thairof be the Bailies and ethers of that quarter, sall pay an unlaw of x punds money, toties quoties ; and for the better observing of this order, John Vaus, Bailie Johne Algie, Johne Henrysoun, William Ewing, and William Huchesoune sall oversee and visit dailie the West and Mossraw portis and keiperis thairof ; Andrew Craufurd the other Bailie, Thomas Inglis, clerk, John Huchesoune, Robert Urie, and John Alexander, cordiner, sall dailie visit and oversee the brig and burne gait ports, and gif neid beis ma persounis to be choisin and joynt with the fornameit persounis to the effect foirsaid. *Item*, that all the portis of this burgh be lockit at nyne houris at even nichtlie, and opened dailie at fyve houris in the morning, until farder order be taken.”

As no farther allusion is made in the Council records to the plague, the inhabitants apparently were not, at that time, attacked by this contagious trouble. But in August of the following year, when the pest broke out in Glasgow and in Rutherglen, the guarding of the town against the admission of persons suspected of labouring under this disease was resumed, and the Bailies and Council resolved as follows :—

“Apud Paslay, 11th August, 1604.—*Anent the Pest*.—The qlk day the Bailies and Council of this burgh, understanding the contagous seikness of the plague of pest has infectit divers parties of this realme, alsweill in Burgh as Landwart and baith the touns of Glasgow and Rutherglen, swa that it is necessar and expedient for preserving of this burgh and inhabitants hereof fra the said plague of pest (gif it be the plesour of God) that not only all the ports of this burgh be weill keepit, and that the be yetis hung upon the Mossraw port and barneyaird ports, and the said barne yard port to remane lockit during the will of the saides Bailies and Counsell, but also it is statute and ordained that nane of the inhabitants of this burgh pas furthe thairof to onie other burgh or pairt suspect farder nor the bounds and libertie of the said burgh and land pertaining thereto without special license of the said Bailies had and obtenit, under the pane of banisching them the said burgh for ever. And siclyke that nane of the inhabitants of this burgh suffer onie person or persounes repairing or cuming fra onie aither part or parts thereto to enter

thru their yairds and houses within this burgh, under the pane of fyve pundis money (8s. 4d.), toties quoties. And lykewayis that all the inhabitants within the burgh having dogs, kiek them bund within thair awin houses fra the xij day of this instant, induring the will of the saids Bailies and Counsel, and that under the said pane of fyve pundis money foirsaid. And gif onie dogis beis fundin upon the said gait efter the said day until libertie be grantit be the saids Bailies and Counsell, the said dogs to be fellit and the awner to find na falt therewith."

On the 8th September, 1604, in consequence of the continuance of the pest and its near approach to the town, the Bailies and Council passed further resolutions thereanent :—

"The qlk day the Bailies and Counsell, having consultation of the continuance and daylie encreasing and spreiding of plague of pest, and that the same draws neir to this burgh, and therefor for preservation thair of gif it be the plesour of God: And seeing it is lesum to use all secand measures: It is statut and ordained be the Bailies and Counsell that the haill burgesses and inhabitants of this burgh sall kiek the portis as they sal be warnit be the officers the day preceding, conform to the roll to be given to thame thereupon. And the said persounes being warnit be onie of the officers sall oppin the saiddis ports at fyve hours in the morning, and lok the same at nyne houris at even. And sall remane at the saiddis portis betwix the saidis hours, under the pane of twentie <sup>s</sup> toties quoties, gif they sall happin to contravene the same.

"*Keiping of the Ports.*—*Item*, it is ordainit that nane of the keipers of the said portis let in onie thereat unknowing to them out-with this burgh without they adverttees ane of the Bailies, at the leist ane of the quarter maisteris afternamit for visiting of the saiddis ports, causing kiek the same in manner under mentioned, viz.: at the eist port on the brig, Thomas Inglis, Robert Algie, Thomas Whytfurd, Robert Urie, Thomas Peter, John Hucheson, and Robert Semple, wha also sall attend upon the keiping of the burne port; and for the awaiting and keiping of the west port, John Algie, Andro Stewart, William Ewing, Johne Henderson, Robert Craig, David Henderson, and John Whyte, merchand."

Fortunately for the inhabitants, this ailment did not come among them, and there were no more alarming reports regarding its approach to the town till about two years afterwards. On 18th May, 1606, when it was announced that the pest infested Ayr, Kyle, Cunningham, Stirling, and other parts in the east, the former acts for protecting the town from this distemper were revised by the Bailies and Council, and the inhabitants ordered to attend to them. As on the two former occasions, no one, however, was attacked by the dreaded trouble. At this time, also, the pest happily disap-

peared altogether from this part of the country, and did not return for many years.<sup>1</sup>

Another serious malady—that of leprosy—made its appearance in the town in the second year of the seventeenth century, and although it did not prevail to any great extent, yet a curious Act, dated 18th October, 1601, was passed by the Bailies and Council to guard against its being spread. The Act was very arbitrary, and allowed leprous persons only to make calls during two hours twice a week; they were not to go into any house, but to use clappers to bring the inmates out, under the pain of banishment; any one admitting a leper into his house was to be fined, and no one was to let such one a house under a penalty of five pounds.<sup>2</sup> But we give the Act entire:—

*Anent Leprous Folks.*—The qlk day the Bailies and Counsall of the said burghe, understanding that there is sundrie leprous folks wha repairs within this burghe and usis thameselves in company at butt and every wayis with the inhabitants thereof without respect to their diseis or danger thereof—howbeit the said the same be most dangerous whair company is always to be forborne for eschewing thereof, baith in the laws set down thereanent in holy scripture as

<sup>1</sup> The Bailies of Dumbarton, in consequence of the approach of the pest, agreed that “In regard of the bruit and rumour of the plaig of pestilence, the Bailies and Counsall inhibit and discharges that no lint nor tow be brot in hereafter to this burgh till the plaig ceiss, as also discharges all persouns within this burgh noways to reset or receave strangers till the magistrattis be acquaint thair-with, under the paine to be punischt and censurit with all rigor. And ordaine publicatioun to be maid be sound of drum thairof as the baillies causit do befoir, and ordaine all uncuth beggers and uthir strangers to be removit out of the burgh and the Baillies to tak tryall thairof and cause the same to be dune. And because personnes and travellers use to cum to the mercat on better days weiklie, ordanis twa to stand on Fryday afternoone and on Setterday all day, ilk weik as they sall be warnit, twa at the brig and twa at the colledge, ilk personne undir the paine of xis that beis warnit and failles, that gif straingers cumin they may be stayit till the magistraies be aquent” (*Dumbarton Burgh Records*, “sevint Oct., 1635”).

The Town Council of Peebles, in the following year, “statute and ordanit that in respect of the appearence of the plaige, that na persone within this burgh pas furth theirof to na forane pairt without speciall license of the provost and bailzeis, or ane sufficient testimoniall subscriyvit be the clerk at thair command. And sichlyk that nane resett any stranger quhatsumever till they advertteis the proveist and baillies and obtene thair licence, under the pane of banishment or xl li. And for that effect, ordanes the portis to be precise kepit in the day tyme, and the town to be watchit in the nict tyme, and the constables, with ane of the baillies in thair quarteris, to set the saids watches and they to check the saids watches, and the unlattaris of this act in ony point thairof to be wardit till they mak satisfacioun” (*Burgh of Peebles Records*, 14th November, 1636).

<sup>2</sup> In Glasgow a leper hospital was founded by Marjory Stewart, daughter of Robert, Duke of Albany, son of King Robert II. On 7th October, 1589, there were six lepers in that hospital (*Glasgow Council Records*). One of the regulations of the Glasgow Town Council, as fixed on 6th October, 1610, was that “the lipper of the hospital sall gang only upon the calsie syde near the gutter, and sall haif clapperis and ane claith upon their mouth and face, and sall stand afar off qll they resai amous, or answer under the payne of baniching thame the toun and hospital.”

also in the laws of this realme : Therefore it is statud and ordaint be the said Bailies and Counsall that no leproous persons be sufferit to repair commonlie in mannir foirsaid within the said burghe, nor be suffrit to use ony common merchandise within the same or hauld open buthes of merchandise within the same, quhilk movis folks to repair to thame and be in company with thame, and to that effect ordains the said leproous persouns that whomsoever that are not to be leproous to be warnit to desist fra all company, beiring, repairing, and drinking in the houses of the said burghe, and in oppin buthis haulking and merchandise making, and in all onie societie with the inhabitants of the said burghe, except sa money of the leproous folks as of necessitie behuiffis to craif support to haif access twice in the week, viz., Friday and Wednesday, betwixt xi hours and ane afternoon allanarlie, and that day haif clappers and stand without the duirs, and that they call the people out, under the pane of banishment of the said leproous persouns of the burgh. And lykeways discharge the said inhabitants to receive thame within the house to sit, drink, or beir company with thame, under the pane of xxx<sup>s</sup> (2s. 6d.) toties quoties. And farder discharges the said inhabitants and others whomsoever haifing houses within the said burgh to set ony of the houses for lang or short taks to ony of the said leproous persouns under the pain of fyve pundis money."

It appears that in 1624 John Kerr became leproous, and the Bailies on 24th October in that year ordained the proclamation to be sent throughout the town against him. As he still continued on 25th January, 1625, to be affected with the disease, the Bailies caused the Act to be put in execution against any one who received him. The only other case of leprosy reported in this period, was that of Robert Urie and his wife whom the Bailies prohibited from keeping a change-house as she was sick, and "specially as they kept a scandalous house" (*Council Records*, 14th February, 1648). Instead of passing persecuting Acts against these poor unfortunate persons who were suffering in so many ways so severely from this disease, it would have been a more charitable and praiseworthy proceeding of the Bailies and Council, had they, as in several other towns in Scotland, provided some place in which they might live apart.<sup>1</sup>

The last case of leprosy in the town was that of Robert Urie's wife, who is thus referred to in the Council records.

January 31st, 1650:—"The qlk day it is statute and ordaint that Robert Urie, fleschour, his wife, who is leper, sall with all diligence be removed ont of the towne, and that the said Robert sall be discharged all slaying or selling of fleshe until he remove her."

<sup>1</sup> It was ordained by Parliament that lepers should not sit and beg in kirks or kirk-yards within burghs, "but at their own hospital and at the port of the town" (*Acts of the Parliament of Scotland*, vol. ii., p. 16).

At Stirling, the leper hospital was at the west-end. It received yearly 8 bolls of oatmeal from the King (*Exchequer Rolls*, No. 314).

At Linlithgow, the leper hospital was at the Magdalen, outside of the burgh on the east side (*Accounts of Lord High Treasurer of Scotland*, Preface, ccxxxvi).

14th April, 1651 :—"The qlk day, in respect that Janet Wilson, spouse to Robert Urie, flesher, is very leprous, her husband is ordained to remove her out of the towne or to put her in some secret place where no harme sall be put to her nor that he sall haunt her company himself. And that he doe this betwixt and Beltane next, and from that time he to have no exercese of his calling swa being as the samyne is undone."

The stealing of peats still continued to prevail to a considerable extent, and the Bailies and Council enacted some very severe laws to stop the practice. Delinquents were threatened with the punishment of a whole day in the jugs, and for a second offence with banishment from the town.

24th January, 1600 :—"Item, ratifies and approves the Act maid of befor anent peat steillars with this addition, that the person or personis convicted of peit steilling sall be put in jogs for the space of ane haill day, and if ony be twice apprehendit and convicted of peit steilling to be banished the toun."

This is the first time that the jugs as a means of punishment are alluded to in the Council records. The orthography of the word varied very much—jugs, jogs, juggs, jougs, jogges, joigs, joggis, are all found in the old writers. The word is believed to be derived from the Latin word *jugum*, the English of which is "yoke." When used in connection with ecclesiastical discipline, which was often the case, although not in Paisley, they were attached to the porch of the village church, to a tree in the churchyard, or to the wall of the church itself. The jug consisted of a flat iron collar, which was put round the neck of the offender and securely fastened to the pillar or wall against which they were placed. In Paisley the criminals stood on the head of the tollbooth stair, and the jug was fastened to the steeple by a padlock. In this conspicuous position they were subjected to the gaze of those in the street, and sometimes, when the crime they had committed provoked the popular feeling, they were much abused by having offensive things thrown at them. Although the jugs used at the Paisley Tollbooth are unfortunately not preserved, specimens are still to be seen in several other places. The jugs used at Galashiels are in the Abbotsford armoury; and they are still to be seen fixed on the wall of the church at Merton, Berwickshire, and of the church at Duddingston, Midlothian. The jugs used in Edinburgh were attached to the ancient cross at the tollbooth, and the staple



JUG.

still remains to which the culprit was secured. A jug was found in a tree that was blown down some time ago near the church at Applegarth, Dumfriesshire, and is represented in the accompanying sketch (*Archæology of Scotland*, by Daniel Wilson, p. 691). Mr.

Gabriel Neil states that "the jugs or joughs might, not much later than twenty years ago, be found dangling on the Glasgow Tollbooth steeple near the 'houf door.' A pair were suspended from the wall by an iron chain of about sixteen inches in length, and at the end of each chain was attached an iron collar for encircling the neck" (*Transactions of the Glasgow Archæological Society*: Paper read at meeting held 2nd November, 1857; subject, "A few brief notices of the old Tollbooth at the Cross of Glasgow, removed 1814." Part i., p. 22.) The last time the jugs were used in Newburgh, Fifeshire, was on 20th July, 1757. There is a jug attached to the round tower at Abernethy (*Lindores Abbey*, p. 255). An old man, now (1864) alive, says Sir Andrew Agnew in his *History of the Hereditary Sheriffs of Galloway*, "distinctly remembers having seen the joughs or gorgets at the old castle of Innernessan."

15th October, 1607.—"To prevent stealing of peats and elding [fuel of any kind], no person to carry thereof from the Moss till first they informed the Bailies, on pain of 20<sup>s</sup> and the bearer put in the jogs."

16th April, 1646.—The inhabitants of the town were prohibited from casting peats in any other moss except that belonging to the town.

The bridge over the Cart, so necessary for the good accommodation of the passenger and other traffic between the two sides of the river, continued to receive the attention of the Bailies and Council, after the charter was granted to them by King James VI. at the end of the preceding century. Several resolutions, in this period, were passed relating to the watching of the bridge. But the rousing of the bridge customs, and the repairing of the bridge itself, which follow, may be found interesting:—

14th October, 1603.—"*Act; Roping of the Brig Buthe.*—The qlk day the brig buthe of the said burghe presentlie occupiet be W<sup>m</sup>. Hectour, tailzeur, being ropit and litel bidden therefor, and the saids Bailies and Counsell understanding the contagious sickness of the pest is partlie within this realme and is infestit in sindrie partis thereof, and that the portis of the said burghe must be keptit, speciall the brig port, for keeping whereof the said buthe is very necessary, they thairfoir continuat the setting thairof to farther advertysment." In 1608 the brig custom was let for x pounds; in 1610 for x pounds; in 1621 for 39 merks.

14th October, 1603.—"*Act; warning of persounes to the Keiping of the Ports.*—*Item*, it is statute and ordaint that whasoever beis warnt be the officers to keip ane of the ports at even and enters not on the morne in manner above specified sall pay ane unlaw of viii<sup>s</sup> (8d.), and ane person put be the Bailies upon his expenses to keip the same for that day."

14th October, 1603.—"*Act; entry to the Keiping of the Ports.*—*Item*, it is statute and ordaint that the entere to the keiping of the



ports of this burgh begin the fyfteine day of this instant, and that the officers warne the haill inhabitants of this burgh, burgesses, and others as they sall be commendit be the Bailies, and roll given to charge to that effect, and that ilk keiper have ane sword with ane staff in his hand at the keeping of the said ports ilke persoune under the paine of five pounds."

"*Act; John Vaus agt. Maxwell.*—In the Counsel hous of the Burgh of Paisley, the twentie-five day of October, 1603, sittand in judgement, Andrew Crawford, ane of the Bailies of the said burgh, with certane of the Counsel theirof.—The qlk day in presence of the same Andrew Crawford and certane of the Counsell of the said burgh, comperit John Vaus, the other Bailie, of the samin, and complaint upon Robert Maxwell, burghess thereof, for not keeping of the brig port of the said burgh the twenty-foure day of this said instant, being warned to that effect be ane of the officers the night preceding, for his misbehaviour in word and countenance to the said John Vaus, Bailie, being reprovit be him for not keeping of the said port, and lykeways for the said Robert's disobedience, being chargit him to enter in ward within the tolbuiths of the said burgh. The said Robert compeir and personallie confessit that he refusit to keip the said port. The said John Vaus, Bailie, having chargit him therewithe and his misbehaviour in word and countenance to the said Bailie was sufficiently proven, and theirfoure the said Andro Crawford, Bailie, and the Counsell desernt and commandit the said Robert to remain in ward upon his own expenses ay and qle he acknowledget his offence to the said Bailies and Counsell, and speciallie to the said John Vaus, Bailie, and also to pay 40s. of unlaw to Robert Craig, theasuser of the said burgh."

26th January, 1614.—"And sichlyk it is concluded that the brig be poynted in deu tyme of the year and the staiges thereof helpet fra the brig porte to the catchpeull newik, in sa far as the Bailies and six of the best skelled persons of the Counsall think guid and expedient."

15th October, 1635.—"An act made to shut the bridge port except the wicket, to prevent carriers carrying on the Sabbath day."

The property held by the Town Council and let to tenants was very trifling. The "rouping of the customs of the burgh common and others" on 12th October, 1604, was as follows:—

1. Custom of the burgh with the north buith to Wm. Greenleis for 17 pnds 13<sup>s</sup> 4 pennies (£1 9s. 5½d.)
2. Custom of the brig to Wm. Greenleis, four punds money (6s. 8d.)<sup>1</sup>
3. Mid buith under the tollbuith to John Whyte for four pnds money (6s. 8d.)

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<sup>1</sup> On 15th October, 1601, "The custom of the brig was set to Wm. Greenlees for auch punds. John Fyff, sourtie."

4. East buith to Wm. Fisher for four pnds money (6s. 8d.)
5. The heich buithe, tollbuith stair, for thrie pnds to Alexr. Stewart.
6. Laigh eist buithe set to John Baird, elder, tailzeour, for thrie pnds money.
7. West laigh buith roused and let to Wm. Urie, cordiner, for four pnds (6s. 8d.)
8. Comon myre set to John Algie for thretie-thrie shillings four pennies (6s. 8d.)
9. Half aiker land in over comon above the goat set to John Whyte, flesher, for twa years, for thrie pnds money of mail yeirlic."

In the beginning of the seventeenth century the condition of the streets in the town frequently engaged the attention of the Bailies and Council, and it is interesting to notice how they sometimes went about that business. The market cross, it appears, was in need of being repaired, and on the 14th October, 1603, they ordained as follows:—

"That onie ma be free to gadder and lay togidder calsay stanes whenever the same may be had neirist to this burghe, and the same to be led thairto at sik tymes as the said Bailies and Counsell sall think maist meit and expedient, for bigging of ane calsay about the mercat croce of the said burghe and other places needful for the sam."

On the 12th October in the following year, the Council elected Robert Algie to be master of works, and passed an "Act anent the bigging of the calseyis in this burgh" as follows:—

"The Bailies and Counsell of this burghe, for the furtherance and forwardt setting of the common affairs of this burghe, haif electit and choisin Robert Algie master of work, to the effect foir-said, for the space of ane yeir next to cum, quha sall be satisfiet be the consideration of the said Bailies and Counsell for his travel to be tane. And first it is statute and ordained be thame that the calsie about the croce of this burghe be buildit with possibill diligence, and to that effect that thair twa men presentlie set togidder stane for leiding, of the qlk the said master of work sall have power to charge the inhabitants of this burghe be the officers, and to poind the disobedients for ane unlaw, and the fynest calsay biggar can be gotten be feit to cut thereto efter Candlemas next. And siclyke it is ordaint that the calsay outwith the west port of this burghe with all possibill diligence be buildit, beginin quhair it left and to be buildit to Johne Fyff's kill, and the reddiest meins of the common guide that can be gotten to furneis the said work."

On 5th November, 1606, the Council agreed that the causey forward to the Wellmeadow should be causeyed, and the heritors to gather and lead stanes as they shall be desired, for laying opposite their own properties.

It appears also that the town had something to do with the keeping in repair of the road betwixt Paisley and Glasgow, for on

the 27th March, 1607, the Bailies and Council passed an "Act for mending of the gait (road) betwixt and Glasgow."

On 6th October, 1610, the Council ordered the Master of Works "That ane calsay be maid betwixt the Abbey yet and the kirk style."

14th April, 1608.—"The Bailies and Council entered into an agreement with James Miller, mason, to take down the north syde of the west port together with the hail pen, and sall build the same six feet higher than it is at present."<sup>1</sup>

Anent the calsays the Council agreed "one be maid in the Scoole Wynd, and causeyed fornent the Blackhoill, with the causey in Moss raw head."

On 28th January, 1619, further causeying work was ordered to be executed, and it was "from James Pow's house to the Wallneuk, and where John Mathie dwells by the wallside, 3 ells broad; and from the Lady Kirk to the Seedhill mill so far as thought need full of the breadth fore said; and that the hail burgesses, in dwellers and stallingers within the burgh, be taxed for leading of the stanes to the said causey."<sup>2</sup>

In regulating the sanitary condition of the streets in the town three hundred years ago, the Bailies and Council had many difficulties to contend with and much opposition to overcome in carrying out the little they attempted to do. At that time, and long afterwards, the inhabitants were so uncleanly in their habits, that they persisted in converting a portion of the streets in front of their dwellings into dungsteads, or, as they are called in the old records, "middings." Every kind of filthy nuisance, it appears, was thrown upon the streets from the doors leading into their houses to save themselves the trouble of carrying it to a proper place prepared for the purpose; and several stringent Acts, as will be seen, were passed by the Bailies at different times to modify, or to prevent, these unbecoming irregularities.

On 15th October, 1601, the Bailies and Council ordained, not that there should be no middings on the street, but only that all offal should be removed every Saturday. The Act was as follows:—

"*Item*, for sa mekil as the calsay forgains the cors and other parts of the said burghe ar maid midding stedis be sundrie inhabitants, to the grit injury of the said burghe, therefor it is statut

<sup>1</sup> We learn from a case that was brought before the court of the Bailies on 15th February, 1611, that the lime used for mortar in the erection of houses in the town was "burnt at Blackhall," and that the price for "four score sax laids" was 53s. 4d. (4s. 5½d.) each chaldar.

<sup>2</sup> In 1577 the Glasgow Town Council appointed "a calsaye maker" for two years. It would appear, however, that no one of sufficient skill could be obtained in the city, and there is an entry in the Burgh records in the following year authorising "a calsaye maker" to be brought from Dundee. In 1662, when some causeying work was ordered to be done, the Council "recommends to the Master of Works to send for the calsaye layer in Rutherglen to do the work" (*Old Glasgow*, by MacGeorge, p. 290).

that ilk Satterday the sam be removit as is acustomit in other borowis, under the pane of eschet thereof."

Two years afterwards, on the 14th October, 1603, the Bailies and Council "ordaint that na middings of fulzie be maid without the common gutter upon the calsay, conform to the acts maid thairupon of befor, under the pane of xx<sup>s</sup>" (1s. 8d.), and that "the red and bigging of all houses laid upon the calsay be transported and led away be the heritouris thairof within the space of ane month next efter the bigging be endit, thay being warnit thereto be an officer at commands of the Bailies, under the pane of v lb." And on 29th January, 1607, they further ordained that no fulzie nor middings be allowed to "ly on the calsays langer than forty-eight hours." These and similar resolutions were passed from time to time, and on 13th October, 1603, "anent middingsteads upon the causey, and the same with middings at fleshers' doors, be clenzed every Friday."

In this period the arrangements formerly made for pasturing the cows belonging to the burgesses upon the common land, and the engagement of herds, were continued with little variation. In 1606 a bull is first mentioned.

The Bailies and Council, as the land surrounding the town was not sufficiently fenced, were frequently under the necessity of passing laws relating to the protection of the crops of the burgesses from horses, cows, sheep, and fowls, and from being stolen. Some of these Acts follow, and will no doubt be found more interesting in the quaint language of that period than in a more modern form of description :—

15th October, 1601.—"For as mekil as dyvers years bygane there his bein grit slouth in hervest of feilds of corne, beir, and any other stuff within and about the bounds of this burgh pertaining to the inhabitants of the same, and little orra tryall tane thereof for remeid, whereof in tyme cuming it is statut, ordaint, and concludit be the Bailies and Counsall of the said burgh that certain watchmen be appointit for keiping of the said cornes being stollen fra the last day of August until the same be innit, in sic sort as the said Bailies and Counsall think meit and convenient to direct."

15th October, 1601.—"*Pykars*.—It is statut that the act maid of befor anent pykars and steillars of corn, peits, kail, and foullis, be put to execution with all rigour."

On 25th May, 1604, the Council "ordained that na person within this burgh, neither be themselves nor their servands, scheir ony other men's grass betwixt the furs of land, bak of dykes, nor na other parts, under ane unlaw of viijs."

9th January, 1607.—An Act was passed prohibiting any person from keeping tame doves within this burgh—very likely because they consumed so much of the growing corn.<sup>1</sup>

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<sup>1</sup> Dovecots were anciently built on small holdings, but in 1617 a statute was passed restricting the privilege of possessing them to those who owned lands

18th April, 1605.—“The qlk day the Bailies and Counsall ratifies and approves this act maid of befor anent the keiping of horse and kye, as well in symer as in hervest, and that na person or persons, burgesses or indwellers of this burgh, haif the hors or kye tedderit or loust on other men's stibbils, but on owners awin lands or stibbills qhill the corne be of the samen. And wha contravenes, the owners to be poindit for xx<sup>s</sup> of unlaw, toties quoties, and siclyke that na hors nor kye within the said burgh be funden pasturand on lones nor dykes until the corne be inwith and shorne, under the said pane of xx<sup>s</sup> of unlaw, toties quoties, and the twa pairts of the said unlaw to apertein to the Bailies, third pairt to the officer and poindars.”

In this period the houses were mostly one storey in height, and covered with straw or heather. Fowls would therefore readily go upon the roofs of the houses and injure them very much. The Bailies, to check this evil, in a very summary and no doubt effectual way, passed an Act, 28th January, 1608, “anent fowls scraping on the houses,” and gave permission “unto those who apprehended the fowls to slay and dispose of them at pleasure.”

14th April, 1608.—“*Act anent foul horse.*—*Item*, it is statute and ordained that no scabbed or foul horse remaine nor be holden within the said Burgh nor territory thereof, under the pain of ten pounds of unlaw, toties quoties.”

14th April, 1608, “Ordains all sheip to be expelled furth of the said burgh, freedom, and territory thereof presently under the pains contained under the acts maid thereanent of before.”

On 30th April, 1612, “The Bailies and Counsall having consideration of the great disorder, skaith, and oppression done be ane great number having horse within this burgh to honest men in their corns and gers, ordain no person to keep horse without it is known to the Bailies that they have grass of their own to feed them on.”

23rd April, 1618.—“Persons guilty of stealing pease, parents to be answerable for their children and masters for their servants, for a fine of 20s. which the masters are to retain out of their servants' wages.”

11th October, 1621.—“*Item*, no person to bring any sheaves of corn into his house or stable after sun setting under the pain of xi<sup>s</sup> and that no stabler receive any sheaves of corn within their house or stable from any person or stranger under the like penalty.”

On 26th January, 1636, “The Council ordained that no sheep to be kept on common or heritable lands from St. Patrick's day till the haill corn be put in, under a fine of five pounds (8s. 4d.)”

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which might produce twelve chalders of victual. By an Act passed in 1567 owners of dovecots were protected, inasmuch as the destruction of a pigeon was made punishable with forty days' imprisonment, and for the second offence with deprivation of the right hand (*Social Life in Scotland*, by Rev. Charles Rogers, vol. i., p. 243).

1st February, 1649.—“*Item*, they renew and ratify the act that whatsoever person has corn eaten by their neighbour’s bestiall in time coming, that they shall persew the same within year and day thereafter, and what skaith beis found due by the party offended that the Bailies shall have as much by the offender.”

In one chapter devoted to the latter half of the preceding century we narrated a number of cases of assault, which are described in a rather graphic way in the Council records, in order to show to some extent the state of society at that time. We now propose to give some of a similar kind belonging to the succeeding half century, and have selected a few of the most important and interesting. It will be seen that the whinger or sword continued to be generally carried, and was frequently used in brawls and disputes in a very dangerous manner.

25th June, 1600.—“Robert Snodgrass, wabster, was decernt in an unlaw of fyve pundis money for wounding of Wm. Aitken on the heid, grantit done be him upon the xij day of this instant, and also decreed to satisfy the said Wm. be the sicht and descretion of the said Bailies for the wounding of him to the effusion of blude. John Henderson, cautioner for the said Wm. and Gawand Stewart for the said Robert, that they sall not invaid again in tyme coming under the pane of x pund (16s. 8d.)”

John Wilson was charged with the very serious offence of trying to put Bailie Vaus into a moss got.

6th June, 1601.—“John Wilson, calsysyde, desernt in an unlaw of 40s. (3s. 4d.) for injuring of John Vaus, bailie, being upon the moss the second of June instant swa tryit to haif merit gitter punish be the major part of the Counsall they convenit for the tyme.”

6th February, 1601.—“The qlk day anent the complaint given in be John Henderson, procurator fiscal, upon Patrick Quhyt and Paul Fleming in Gaitsid, mak and mention that quhain the sex Januar last either of them invaidit one another with wapoun invasive and woundit one another to the effusion of their blude, thereby they and either of them committat trubulance of the said burgh and therefoir ought to be decreet in an unlaw of ten pundis. Patrick Quhyt, comparied be John Hector his cautioner, is decernt in ane unlaw of ten pundis (16s. 8s.) because it was sufficientlie verefit that he had woundit the same Paul in the heid and the said Patrick comperit not to object, in the contrair he and the said Johne Hector his cautioner decernt in manir foir said.”

3rd April, 1601.—“*Trubulance*.—The qlk day anent the complent givin in John Hutchisoun, procurator fiscal of the said burgh, upon Gavan Ralstoun, younger of that ilk, and Mr. John Gilchrist, mak and mentioun that upon the xxv day of March last, bypast either of the said parties at the market cors of the said burgh invaidit one another with drawn swords, thereby thay and either of thame ought

and sould be decernt in ane unlaw of five pundis money, conforme to the acts and statutes maid thereanent, the charge givin to the said persons, and the cautionars for the defenders to haif comperit this day, the said Mr. John Gilchrist compeired personallie, denyit ane trubulance comitit be him, the said Gawand Ralstoun oft times callit and compeirit, the said John Hutchisoune offerit to prove the said trubulance, and for persuing thereof produced certain famous witnesses, quha having been admitted and sworne and examined, proved the said Gawand Ralstoun invadit the said Mr. John Gilchrist with ane sword, and therefore decernt the said Gawand Ralstoun and Patrick Mossman, cautioner foresaid, in an unlaw of fyve poundis."

18th May, 1604.—"The qlk day Gawin Stewart, burgess of the said burgh, as principal, and David Henderson, cautioner and sourtie for his enterie, was decernt in fourtie shillings of unlaw for trubulance comittat within the said burgh the 15th day of May instant, in the striking and persewing of Rob<sup>t</sup> Urie with ane sword and scabbart, whereupon qlk the said Gawin confessit, and come in the said Bailies will of the said unlaw, swa in manner foresaid. Lykeas the said Rob<sup>t</sup> Urie being callit and persewit for trubling of the said burgh, and persute of the said Gawin was assolzeit, because the same being referit to the said Robert's aithe of veritie, he denyit that he wis one persewar of the said Gawin, but onlie defendit himself. And the Bailie ordaint to poind for the said unlaw."

On 16th October, 1604, Thomas, William, and John Jamieson, three brothers, wabsters in Cardonald, were charged by Robert Urie, procurator-fiscal, with having on the 14th of that month "persued John Park, younger in Househill, in the burngait of Paisley, with drawn swords and other weapons, and thereby hurt and wounded John Park in different parts in the heid, to the effusion of his blood in great quantities." Thomas and William Jamieson admitted the "trubulance," and came in the will of the Bailies. John Jamieson denied the charge, but the court found him "airt, part, and coadjutor with his other twa brothers." "The Bailies therefore, with consent of the maist part of the Counsell," desernt the brothers to pay fifteen pundis (£15s.) to the treasurer."

William Gilmour put in the stoks for insulting Bailie Vaus. 12th October, 1604.—"The qlk day Wm. Gilmour, burgess of the said burgh, for his misbehaviour in language and disobedience given to Johne Vaus, ane of the Bailies of the said burgh, in wrangous complaining upon him to ane nobill Lord, James of Abercorne, Provost of the said burgh. Efter triall tane of the said complaint given in be the said William, and the said Johne Vaus's answer thereto, the said nobill Lord, the other Baillie, and Counsell of the said burgh, hes fundin the said Wm. to have not onlie misbehavit himself in language and disobedience to the said Bailie, but also in the wrangous compleining on him to the said nobill Lord, and

thereupon the said nobill Lord, other Baillie, and Counsell ordaint the said Wm. Gilmour to be put in the stoks and to remain therein, ay and until he be releisit therefra be the said John Vaus, Bailie, and Counsell, his offence publischt, and crave the said Bailie and Counsell forgiveness thereof. Whereupon the said John Vaus, Bailie, askit actis."

9th November, 1604.—"Jone Wilson, portioner of Hutheid, being doing his lesum affairs and business within this burghe in quyet maner, beleivand na hurt nor injurie to have been done to him be onie person bot to have livit under God's peace and our soverane lord, was attacked by James Spreul and Jone Spreul, along with other five accomplices, with swords and gauntelats in the king's street, who maist cruellie struck and fellit him to the earth, where he fell in ane guttar, so that for ane greit space thereafter he wist not where he wis. Theirafter they maist violentlie brak the south port and also uttered irreverent words, until be force they were compellit to enter in the tollbuith and find baile accordingly. The Bailie decerned the said James and Jone Spreul to pay to the treasurer of the burgh five pounds of money."

17th January, 1605.—"The qlk day, anent the claim given in and persewit be George Ramsay and Robert Urie, procurator-fiscal for this burgh, for his interest, against Patrick Mossman of Sandefurd, burgess thereof, bearing that upon the xxvi day of Januar instant the said George, being keipand the brig port of this burghe, thinkand for na harm nor injurie to have been done to him, nevertheless the said Patrick came to him and struk him with ane batoun divers straikis on the heid and airm, to show his contempt of the Bailies and Counsale of this burgh, and thereby has comittit trubalance within the saim, and therefor aucht and sould be decernit in an unlaw of fyve puns, conforme to the Acts maid thereanent. And farder, to be puneisit in his person for his contempt, according to the Bailies and Counsale's will, as the said clame in itself at mair lenthe beirs. The said persewaris compeir and personallie, and the said Patrick Mossman lykwyse compeir, and personallie confesset the striking of the said George Ramsay with ane stalf wepoun, upon just occasioun maid be him to the said Patrick, mentioned, sworne, and therefor become in the will of the saids Bailies for the wrang and offence done and comittit be him tuching the trubalance of the said burgh, whereupon the said Robert Urie, for fischall, askit actis."

17th January, 1605.—"The qlk day, in presence of the said Bailies and Counsill, comperit personallie Thomas Quhytfurd, burgess of the said burgh, and compleinit upon Walter Fordyce and Janet Mathie, his spous, for slandering of the said Thomas, allegand and avowing that he, upon the saxtein day of this instant, stoll twa of the hennis being within his stabill. The said Walter and his spous compeirand, bathe personallie declairit be the aithis that the said Thomas had tane their said two hens tyme and place foirsaid,



and that the said Walter Fordyce saw the said Thomas tak the same. Of the qlk slander the said Thomas, be his greit aithe tane in the presence of the said Bailies and Counsale, purgeit himself. And lykewise declairit befor the saids Bailies and Counsell that the said Walter was adjudget and convict of theft at ane certane tyme be the Bailies of the said burgh for the tyme, and therefor ought to haif bein scurgit and banist the toun, as is notor to the saids Bailies and Counsell, qlk act he desyrs the said Bailies and Counsell to put to execution. The said Bailies and Counsalers, advyseand upon the said complaint, findand the said Thomas to be innocent of the sklender, in respect of his greit aithe gevin thereupon. Therefor the said Bailies and Counsale decerns the said Walter Fordyce to be put in the stocks publiclie, and the said Janet Mathie, his spous, in the joggis, and to be baithe banist furthe of this burgh within the space of fitein days nex to cum, and that he cum not within the freedom thereof hereafter under pain of scourging and burning."

12th March, 1605.—"The qlk day, anent the claim given in and persewit be Jone Henrysone and John Park, procurator fiscal of this burgh, against Wm. Sempill, servitor to Robert Sempill of Fulwood, and Constantine Mortoun, servitor to Wm. Sted, capitane of Dunbrettane, beiring that qr. upon the day in Mche instant, the said Wm. Sempill and Constantine Mortoun, without onie just occasion offert to thame, not only manassit invadit and coistit the said Jone Henrysone with more injurious words in presence of the said Jone Vaus, Baillie, but also invadit and persewit the said Jone Henrysone, the said John Vaus, Bailye, w<sup>t</sup> the officers and hail comunitie of this burgh being convent for the tyme with drawn swords and other wapounes, invasive and comittit trubulance w<sup>t</sup> in the said burgh, and therefor they and ilk ane of thame aucht and sould be decernt in an unlaw of ten pundis. Lykeas, the said Wm. Sempill upon this instant day maist wrangouslie and violentlie persewit Robert Maxwell, burgess of this burgh, with ane drawn sword, and has comittet another trubulance, and therefor aucht and sould be decernt in ane other unlaw of ten pundis, as the said claim in itself at mair lenthe beirs. Baith the parties pst. The Baillies decerns and decreits ilk ane of the saids Wm. Sempills and Constantine Mortoun in an unlaw of ten pundis, for the first trubulance comittet be thame in maner above rehersit, and siclyke decerns the said Wm. Sempill in ane other unlaw of ten pundis for the said last trubulance comittit be him in persewing the said Robert Maxwell. Because the said claim being referit to the said psewars probation and certaine terme assignit to thame for pvog yrof, yay provit the samin sufficientlie as was cleirlye understand unto the said Baillies, quha yrfoir decerns in manner foirsaid for the payment of the qlk thrie unlaws to be payit be the said Wm. and Constantine, rescive ilk an for the y<sup>t</sup> awin pts in maner above rehersit, John Algie, elder burges of the said burgh, is become actit of his awin proper confession as cautioner and sourtie for thame.

Lykeas ye said Wm. and Constantine renunceand their awin jurisdiction and submittand thameselfis to the jurisdiction of the said Baillies in this cais, actit thameselfis conjunctlie and answerable to warrand frethe relief, and skaithliss keip the said Jone Algie, the cautioner, yr anent qrupon the said psewar, and the said Jone Algie askit actis."

23rd April, 1605.—“The qlk day anent the complaint given in be Jone Henrysone, and remanent p<sup>r</sup> fischall of this burgh agains John Fynlayson, burgess yrof, Jone Stewart, his broyer naturall, and Jone Steinston, for trubulance of this burgh and sundrie of the inhabitants of the sam, upon Sundaye last the xxi of this instant, within clud of nicht, as in the clame yranent at mair lenthe is contenit. Baithe pties present. The Baillies decerns the said Jone Fynlayson in an unlaw of ten punds, to be payit to the thes<sup>r</sup>. Because the said clame being referit to the said persewars probation, and ane certain tyme assignit for proving yrof, decerns in maner foirsaid."

3rd May, 1605.—“The qlk day anent the clame persewit be James Miller, mason, indweller of this burgh, and Robert Sempill, pror. fischall of the same, for his enterest beiring qrupon, the xx day of Apryle last, the said James being workand his labour of mason-craft to Jone Hutcheson, ane of the Baillies of this burgh, belevand na evil to have been done to him be na person nor psones, but to have leivit under God's peace and o<sup>r</sup> sourane Lord's, nethelless, Wm. Elphinstoune, glaisewricht, being movit be ane evil spreit as apperit come furth of the said Jone Hutcheson's hous, and desyrit the said James, cpliner, to haif spock nane word to him, without ony furdér straik the said James with his nief upon the chiek, and then maist dishonestlie hurt his cheik, qlk he wald not half sufferit nor susteint for xx£ money, and yfoir the said Wm. and Andro Stewart of Woodsyde, burges of this burgh, cautioner and sourtie for his entrance, suld not onlie be decernt to pay to the said James the foirsaid sowme, bot also ane unlaw of fyve punds to the thes<sup>r</sup> of this burgh, conforme to the acts and statutes maid yanent as at mair lenthe is conteint in the said claim. Baith the parties present. The said Wm. confessit the trubulance comittet be him in maner claimit, and yfoir come in the will of the said Baillies for the unlaw, and in satisfaction yof acted himself as principall in the buiks of this burgh, renounceand his awin jurisdiction in this cais and the said Andro Stewart, as cautioner for him. To wyre the meikill foir window in the tolbuthe betwix and Whitsonday nex, provyding he be farder satisfiet, yfoir be the syt of the saids twa Baillies, Thomas Inglis and Robert Algie."

3rd May, 1605.—“The qlk day, anent the clame given in and psewit by Alexr. Snodgrass in Cragenfeoch, and Robert Sempill, pr. fischall of this burgh, for his interes, agains Jone Adam in Craigs and David Henryson, burges of the said burgh, cawner for his enteres, beiring that qrupon the xxviiij day of Apryle last, being

Sondayi, the said Alexr., being within this burgh doing his leisum busyness, and yrafter being gaganð upo the hiegate, myndg to gang haime, beleving na evil to have bene done to him by na pson nor psones, bot to have leivit under God's peace & o<sup>r</sup> sowane Lords: netheless the said Jone Adam, be instigation of the evil spirit & of set purpois, set upon the said Alexr. Snodgrass on the hie street of the said burgh, straik at him w<sup>t</sup> his sword, and hit him ywith on his mowth and nees to the great effusion of his bluid, and yrfoir the said Jone aucht not onlie to be decernt to content & paye to the said Alexr. the sowme of xx£ money as for the skaithe susteinitt be the said Alexr. in hurtg of hin in maner foirsaid, but als aucht and suld be decernt in ane unlaw of ten pundis for the said bluid and trubulance of this burgh, to be peyitt to the thes<sup>r</sup> of the sam, as baith the said pties pst. The said Jone Adam confessitt the trubulance comittitt be him in maner containt in clame, and yrfoir come in will of the saids Baillies for the said unlaw, quha decerns & ordains the said Jone Adam and David Henryson, his cauner, to pay the sum of ten pundis of unlaw to the thes<sup>r</sup> of this burgh, and the said Jone Adam is decernt of his awin consent to relief his said cawner, qrupon the said pr. fischall and cauner askitt actis."

14th May, 1605.—"The qlk day, anent the clame given in be and psewit be Jone Davidson, burges of this burgh, and Agnes Hart, his spouse, agains James Pull, wricht, craving him ye sowme of nyne mks money, qrof fyve mks furneischt be ye said psewar to the said defender in meit and drink, and foure mks borrowitt be ye said James fra ye said spouse's persewaris, half ane yeir syne, qlk sowmes he refuses to pay w<sup>t</sup> out he be compellit, as the said clame at lenthe pportis. The said persewaris compeirand personallie, and the said defender being lawfullie warnitt to this court, oftymes callitt, and not comperitt, the said Baillie decerns and decreitts the said defender to content and pay to the said psewar the sowme of money above spe<sup>t</sup> w<sup>t</sup> v<sup>s</sup> for expenses. Because the said clame being referitt be the said psewar to the said defender's aith of veritie, quha being laulie warnitt to this court be Robert Hamilton, officer, to ye effect foirsaid w<sup>t</sup> certification, comperitt not, and the said clame being referitt to the said persewaris' aithes of veritie, quha being sworne, deponitt in maner foirsaid; and ordanes the officers to poind for ressounes forsaid gif neid beis. Q<sup>r</sup> upon the said psewar askitt actis."

27th May, 1605.—"Comperitt personallie Wm. Cumming and Mall Cochran, his spous, and for the wrang and offence comittitt and done this day be the said Mall in breaking of Jone Young's heid, servitour to Mr. Andro Knox, minister of Paslaye, to the effusion of his bluid, confessitt be the said Mall, the Bailzie decerns her in an unlaw of fyve pundis, qlk soume the said Wm. acht himself to pay."

27th July, 1605.—"The qlk day Nicoll Ralstone, fleschour, com-

plenit upon Peter Walkinshaw in Bornehill for ye wrgeous dinging and striking of him upon the xxv day of July instant, being the fair of this burgh, and yrthrow trubling ye sam efter ye proclamation yrof, and yrfoir aucht and sould be dent to pay to the thesaurer of the said burgh the sum of ten pundis of unlaw, and ane sufficient amends to the said Nicoll for the offence done to him. Baith the said pties personallie compeirand, the said Peter Walkinshaw cffessit he straik the said Nicoll w<sup>t</sup> his feet on the neck ye said day, qlk confession ye said Nicoll acceptit, in respect qrof the said Bailies decnt him to pay to the thes<sup>r</sup> of the said burgh ye said sowme of ten pundis, for pay<sup>t</sup> qrof to the said thesaurer Robert Urie, burges of the said burgh, become actit, cauner, and sourtie for ye said Peter. Lykeas ye said Peter renunceand his awin jurisdiction, actit him of his awin proper consent and confession to warrand fre the relief and skaithless keip ye said Robert of his said caurie, qrupon the said Nicoll askit actis."

27th July, 1605.—"The qlk day Nicoll Ralstoun being compleint upon by Robert Urie, p<sup>r</sup>. fiscall of the said burgh, for trubling of the sam w<sup>t</sup> in proclamation of the fair, in sa far as the said Nicoll come with ane steill bonet and sword in the said Robert's house, seiking Peter Walkinshaw in Bornehill, to haif persewit him as the said compleint at mair lenthe beiris. Baith ye pties psnt. Ye said Nicoll Ralstoun alle<sup>t</sup> y<sup>t</sup> the said Peter struk him upon ye xxv day of this month upon the tolbuith stair of the said burgh. Lykeas ye said Nicoll confessit that he wore the said steill bonet and sword that day, to haif persewit the said Peter and tane ane amends of him gif he suld have apprehendit him, qlk confession ye said p<sup>r</sup>. fiscall acceptit, in respect qrof the said Baillies decernet the said Nicoll Ralstoun to pay to the thesaurer of the said burgh the sowme of ten pundis for ane unlaw, qrupon the said p<sup>r</sup>. fiscal askit actis."

"In the tolbuthe of ye burgh of Paslay, the sevent day of August, 1605. Sittand in judgment: James, Lord of Abercorn, Provost of ye said burgh; Jone Vaus and Jone Hucheson, Bailies yrof.—*Unlaw: Mershell, Andro; Dougall et Hair.*—"The qlk day, anent the clame givin in and persewit be Patrik Mosman and Robert Urie, pror. fiscalls of this burgh, agains Mershell, younger in Kilbarchan, John Hair, Wm. Dougald, and Wm. Andro, yo<sup>r</sup>. Alexr. Houstone, servitor to Wm. Poterfield of y<sup>t</sup> ilk, and John Wallace, bgis of the said bghe, cautioner for yr entres, makand mention that qrupon the xxv day of July last, being the fair day of this bghe, and eftir ye pclamation of ye said fair that na psounis suld invade nor persew ozrs nor trubill this bghe for auld debt or for new, under the pane of ane unlaw of ten pundis money, during the tyme of ye said fair, qlk was pclamit for aucht dayis: netheles the said Johne Me'shell ye said day invadit and strik Thomas Snodgrs in Middiltoun, and hit him upon ye mouth and neis to ye effusion of his blude, and lykewayis the said John Hair invadit and

strike Jon Baird, wabst<sup>r</sup> indwellar of yis burgh, qrupon he then cplenit to your wf q<sup>d</sup> thair eftir apprehendit the said Jo<sup>ne</sup> Mershell and Jo<sup>n</sup> Hair, to haif brocht thame to ye tolbuthe of yis burgh qle caut<sup>n</sup> had been funden for payment of ye said unlaw, and in the meintim they seeing ye said Wm. Dougald, Wm. Andro, Alexr. and Patrik Houstounis, not onlie be yameselfs ressisted ye Baillies and officers of yis burgh, and drew yair swords and quhingers, strak yw<sup>t</sup> at thame. Bot als ye said Wm. Andro being on horsbak, and ye said Wm. Dugald being on fut w<sup>t</sup> sundrie uzis, and said Wm. Andro. Lykeas he w<sup>t</sup> ye said W<sup>m</sup>. Dougald drew yr swords and assisted ye said Jo<sup>n</sup>. Marshall, and Jo<sup>n</sup>. Hair invadit and psewit ye said Baillies and officers. Lykeas they being apprehendit be ye said Baillies and officers, quha were bringand them to the tolbutth to have fund caution for trublance of the said bghe, in the mein tyme ye said Patrik and Alexr. Houstounis maid a new invasion, drew yr swords, strak yr w<sup>t</sup> at them, ressisted ye said Bailies and offis in execution of yr office, and assistit ye said psounes, and at ye sam tyme Jo<sup>n</sup>. Hucheson, ane of the Bailies of this burgh, was hurt in his face to the effusione of his blud, and w<sup>t</sup> monie injurious words given, be ye said psounis. Lykeas be yr occasion in resisting ye said Baillies and yr officers, sundrie stanes of ye tolbutth stair wes dung doune throw the occasion, qrthrow sundrie of the inhabitants of this burgh were cruellie hurt and lameit, and ye said Wm. Andro strak Robert Pull on his face to the effusion of his blude, qrthrow ilk ane of the said psounis his comittit trublance w<sup>t</sup> in yis bghe, and yrfoir everie ane of thame aucht and sould be decernt in an unlaw of ten punds mo<sup>ey</sup>, to be payit to the thes<sup>r</sup>. of ye said bghe, as the said clame at mair lenthe beiris. The said psewaris compeirand psonallie, as lykewayis the said defenders cpierad psonallie, qrupon the said John Wallace, caun<sup>r</sup>. for yr entrie, askit acts, the said pror. fiscall, w<sup>t</sup> consent of ye Baillies, past fra ye psute of the said Patrik Houstoun *pro loco et tempore salva acm*. As lykewayis ye said Pveist and Bailies, w<sup>t</sup> consent of ye pror. fiscall and Alexr. Houstoun, continewit ye said action for ye said Alexr.'s pairt, gafain ye said Jo<sup>n</sup> Wallace caune<sup>r</sup>. for his entrie, being persewit for said trublance ane tyme befor the term of Mer-times next to cum, and ye said Jo<sup>ne</sup> as cauner for him warnit befor ye said terme, and the said Jo<sup>n</sup>. Mershell, Jo<sup>n</sup>. Hair, W<sup>m</sup>. Dougald, and W<sup>m</sup>. Andro, efter ye denyall of ye said trublance, cfessit ye sam and com in will of ye said Proveist and Baillies for yr unlaw, and ye said Proveist and Baillies n<sup>t</sup> w<sup>t</sup> standing of yr being in will, qlk ye said p<sup>r</sup>. fiscall acceptis, ordainit ye p<sup>r</sup>. fiscall to produce witness warnit be them to this court for bettir tryall of ye said trublance, q<sup>d</sup> producit ctain witness, quha wer sworne and admittit in pnce of ye said defenders, and renuncit furder pbat<sup>n</sup>. and yr w<sup>t</sup> ye said Proveist and Bailies, being fully advyssit, decern and decreit ye said Jo<sup>n</sup>. Mershell, Jo<sup>n</sup>. Hair, W<sup>m</sup>. Dougald, and W<sup>m</sup>. Andro to pay to the thes<sup>r</sup>. of the said bhe the sowmes eftir specifiet, viz., the said John Mershell the sowme of ten merks, Jo<sup>n</sup>. Hair fyve mks, W<sup>m</sup>

Andro ten mks, and W<sup>m</sup>. Dougald ten pundis, of unlaw, for payment prof ye said Jo<sup>n</sup>. Wallace becom cau<sup>r</sup>. and actit himself to pay the sam to Andro Stewart, thes<sup>r</sup>. Lykeas Alex<sup>r</sup>. Cu'ighame of Craigends, being pnt, renounceand his awin jurisdiction and submittand him to the jurisdiction of the Baillies of the said burgh, in this cais becom actit of his awin pper cfession to warrand relief and skaythless keip the said Jo<sup>n</sup>. Wallace a'et the pay<sup>t</sup> of the said sowmes. Because the foirnamit persones, defenders, not onlie cfessit the said trub- lence and com in will for ye said unlaw, but also becaus everie ane of ye pts and deeds wes clerlie pvit to the said Pvest and Bailles and yrfoir yey decernt in man above written; qrupon ye said Jo<sup>n</sup>. Wallace and pror. fiscall askit actis."

15th October, 1607.—“*Act anent the use of the Unlaws.*—The which day it is statute and ordained by the said Bailies and Counsel, that all kind of small unlaws (except the outlaws for troublance and bluids allanerlie, which and shall be employed wholly for the common weal of this burgh), shall be ingathered and uplifted by the treasurer of the said burgh for the time, yearly in time coming, who shall be accountable to the Bailies and Counsel for the two parts thereof, to the common weal of the said burgh, and to the Bailies, with the visitors and others, their assessors, for the third part of the same to be employed by them to their own particular use, for their pains, travells, and expenses. And to the effect the Bailies of the said burgh may take the greater travel and pains in execution of their office, specially in trying of the transgressors and breakers of laws, statutes, and ordinances of the same, decerning of the unlaws for the same, and causing the officers uplift the same yearly hereafter. It is statute and ordained by the said Bailies thereof, shall have yearly in all time coming twenty pundis money for their feal equally betwixt them.”

23rd December, 1607.—“John Whiteford having spoken injuriously of Bailie Vaus while sitting in judgement, upon asking the Bailie's pardon he was forgiven, under certification if he again offend he is to loss his freedom of the burgh.”

31st January, 1608.—“Confession of trublance by John Wallace by drawing a quhinger and striking Wm. Hector, taulzor, fined in £5 Scots, and paid to the treasurer.”

21st October, 1609.—“John Hannay was fined in 40s. for trublance and pursuing John Wilson with quhinger.”

4th May, 1611.—“Patrick Whyte, Gateside, and his wife being found drunk on the street, and being challenged by the Bailies uttered malicious speeches, were therefore laid in the stocks at the cross and fined in five pundis, and if they were again found drunk in the streets, they become bound to pay to the said Bailies, Counsel, and community, or their treasurer the sum of twenty pundis (£1 13s. 4d.)”

14th February, 1613.—“Jone Symson, an unlaw, fined 40s. for

injuring Eliz. Wallace, and to set down on kneysis and crave God pardone, and Elizabeth Wallace."

To regulate the proceedings connected with the pointing of goods, the Baillies and Council passed at different periods some strict laws.

10th April, 1600.—"*Item*, it is statut and ordaint that whatsoever guidis become pointit within burghe in time coming, sal be ropit three several market dayis, conforme to the auld act maid thereanet of befoir in all points."

14th October, 1603.—"*Act pointing of guidis and geir.*—*Item*, is statute and ordaint that the guidis and geir that sall happin to be pointit in onie tyme coming be the officers of this burghe or onie of them, be virtue of decreitis given be the Bailies of this burgh for the tyme, and ropit be the saids officials, that the same be buiket before they delyver onie thairof of the officers hand to onie persoun or persounis upon the expenses of the owners thairof in the court buiks of the said burghe, under the pane of ane unlaw of viij<sup>s</sup> to be upliftit frae the officer contravener hereof."

25th May, 1604.—"*Act, Election of Poinders.*—The qlk day the Bailies and Counsell electit and choisit Wm. Huchison burges of the said burghe, John Wilson and Cuthbert Dickie, officers, pinders, and Robert Craig there oversman, unto the terme of Alhallowday next, to come for pointing and apprehending of all hors, ky, and other bestiall eitting onie other man's corn or grass nor thair owner's, and the poinder to have twa<sup>s</sup> of every beist apprehendit eitting onie other men's corn or gress nor thair owner's, and gif they be apprehendit in cornis the samin to be prysed and the skaithe thereof payit be the owner togidder with viij<sup>s</sup> to the Bailie, viij<sup>s</sup> to the parties skaitheit besyde the avail of the skaith, and lykewayis the owners of onie hors, kow, or other beist, they being apprendit eiting other men's grass sall pay the Bailie viij<sup>s</sup> to the partie skaithit viij<sup>s</sup> twa<sup>s</sup> to the poinder, toties quoties."

The duties to be performed by the Treasurer are thus described:—

18th April, 1605.—"*Act, Treasurer.*—The qlk day the Bailies and Counsale electit and choisit Andro Stewart burges of the said burgh, thesaurer thereof, for the space of ane year at the leist, unto the heid court next following, the feist of Paische next to cum, in the yeir of God, 1606 yeirs. Quhilk office of thesaurer the said Andro Stewart acceptit in and upon him and becomes actit and obleist to mak compt reckoning and payment to the Bailies, Counsale, and communitie of the said burgh, of the comon guidis, geir, maills, fermes, dewties, annels, unlaws, and others pertaining, or that sall happin to pertain to the said Bailies, Counsale, and communitie the said yeir. Whereupon the said Bailie askit actis, for the qlk the saids Bailies appoyntit to the said Andro Stewart fyve pundis of feall."

Several severe acts were ratified by the Bailies and Council against swearers, blasphemers against God's name, and scolders, in accordance with similar laws previously agreed to by Parliament.<sup>1</sup>

12th October, 1604.—“The qlk day the Bailies and Council, haifing considerit the great abuse and blasphemie agains God's halie name comonlie usit be the maist part of the inhabitants of this burgh, in sweiring and blaspheming his haly and blessit name, quare throw the heaive wraith of God is procurit to light upon the hail burgh: thairfor and for eschewing of the said vyce in tyme cuming, it is statut and ordaint that whatsoever person or persons happen to be apprehendit banand swereand or blasphemand God's halie name, or speikand filthilie, sall be immediately poindit for an unlaw of [ ] toties quoties, and gif they haif not giere, to be furneist in their persons, conform to the Acts of Parliament and Acts of the said burgh maid thereanent of befor. As also of all skolds and flyittars within this burgh being tryit culpablie of the said offence, sall not only stand in the joggs induring the will of the said Bailies and Counsel, but also shall be poindat for ane unlaw of twenty shillings, toties quoties.”

13th June, 1608.—“The which day compeared personally Elizabeth Burnhead and John Baird, her spouse, for his interest, and complained upon Agnes Nesbit that where the said Agnes, without any just occasion aforesaid by the said Elizabeth to her, yesterday morning, being the Sabbath day, most shamefully slandered and blasphemed the said Elizabeth upon the high king's street of the said burgh, uttering the following words, to wit, ‘Thou art ane tryd Lurdane, a blind Lurdane, and messel Lurdane, unwordie to be haldin not honest companie, that she wold prive the said Elizabeth ane Lurdane,’ and siclyk. The said Agnes complaned upon the said Elizabeth of the said Agnes with her cuffis upon the face and heid the time foresaid within the said Elizabeth's own house. Both the parties present. The said Agnes denied the complaint, and referred the same to the said Elizabeth's probation. The Bailie and Counsel have taken sufficient trial and probation upon the said

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<sup>1</sup> The first of these acts agreed on was in 1551 c. 7, the preamble of which stated:—“Notwithstanding the oft and frequent prechingis in detestation of the grevaus and abominabill aithis, sweiring, execratiounis, and blasphematioun of the name of God, sweirand in same be his precious blude, bodie, passion, and woundis, devill stick, cummer, gor, roist or ryfe theme, and sic uthers ugsum aithis and execratiounis agains the command of God, yet the samii is cum in sic ane ungodlie use amangis the pepil of this realme baith of greit and small estatis, that daylie and hourlie may be hard amangis thame, offin blasphemation of Godis name and majestie to the greit contemptioun thairof, and bringing the ire and wraith of God upon the pepill.” And enacted that whoever should swear such oaths should be fined for each offence according to his rank. The second act, 1581, c. 5, ratified the previous statute, the penalty being fixed at the highest scale prescribed by the act 1551, c. 7. For the better execution of these acts censors were ordered to be appointed in the market places of all burghs and other public fairs, with power to imprison swearers till they paid the prescribed fines and found surety to abstain in future.



complaint maid by the said Elizabeth, find the said Agnes to have injured and blasphemed her in manner contained in the said complaint, and decerns and ordaines the said Agnes to transport herself furth of this burgh betwixt and the morne at even without langer delay, and never to come within the same hereafter, under the paine of scourging and jogging of her. And siclyk finds the said Elizabeth to have done wrong in striking of the said Agnes on scholder, and therefore decerns her and her said spouse to pay an unlaw of 40<sup>s</sup>."

8th March, 1618.—"All flyters, scalders, and tuilzeoures for the first and second faultes hes got to pay the unlaws put in the stockis or peggis, and for the third banischat the said burgh."

11th October, 1627.—"Said day the Bailies and Counsel ordain the act made of before against flyters and backbitters to be put in execution."

25th November, 1645.—"The Bailies and Counsel ratifies the acts against cursers and swearers or speakers of filthy and profane language, to be put in execution."

The town appears, like all other places in the country, to have been infested at times with vagabonds and strong beggars, who would not work, and wished to live an idle life at the expense of the well-behaved. The Bailies and Council, at different periods, adopted strong measures for the suppression and punishment of this class of persons. These measures were not, however, directed against the necessitous, aged, and infirm poor belonging to the community.<sup>1</sup>

29th January, 1607.—"The Bailies and Council passed an act anent debarring of vagabond men and women from the town."

11th October, 1610.—"Na beggars except sic as are borne within the toun and parochin be ludget within the same in time coming, under the paine of xl<sup>s</sup> money."

15th October, 1635.—Again "ratified the act against beggars and orray women," the punishment being expulsion from the town.

In the letting of houses in the town, and the feeing of servants,

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<sup>1</sup> The old Acts of Parliament against "sturdy beggars and rogues" were most stringent. In the reign of James I. in 1424 (*Par. i*, cap. 25), all betwixt "fourteene and three score ten years" were prohibited from begging without permission, "under the paine of burning on the cheike and banishing of the countrie." In 1579 (James VI., *Par. 6*, cap. 74) a still more severe law was passed "for the suppressing of strang and idle beggrs, to have committed in ward in the common prison, stokkes or irons. And gif the happen to be convicted, to be adjudged to be scourged and burnt throw the eare with ane hot iron, except sum honest and responsible man will of his charitie be contented to act himself before the judge to take and keip the offender in his service for ane haill year nixt following . . . but gif hee be founden to be fallen againe in his idle and vagabond trade of life, then being apprehended of new, he sall be adjudged and suffer the paines of death as a thief." The Blucgowns were, however, exempted from all these penalties.

the Bailies and Council exercised very considerable control over owners and masters, and in some cases showed what we might call unreasonable severity. Of course the object of the civic rulers was to keep the town clear of unworthy inhabitants.

29th January, 1607.—An act passed “against any person setting a house to a stranger till they advertised the Bailies and Council and have their liberty, and also the proprietors of houses to warn away every person suspected of pickery and whoredom, and young women who have no mistresses, and to clean the street opposite their properties, under the pains of five pounds of a fine.”

12th April, 1611.—“The which day it is statute and ordained that no orray person, man nor woman servants, abide nor be suffered to remain in the town unfeid nor convene in houses spinning work of their own, but that they be feid and work for meat and fee, under the pain of banishing of them the town, and siclyk nae manner of persons set their houses so to remain unto for mail nor otherways, under the penalty of ten pounds.”

12th October, 1620.—“It was enacted that whatsoever servant goes forthwith of their master’s house without liberty, their masters were empowered to keep 3s. 4d. of their fee.”

24th January, 1622.—“Ordained that no houses be set to persons who are excommunicated, and that none entertain them in their houses, under the pain of ten pounds.”

10th June, 1646.—The Bailies ordered a house to be burned and a new one to be built in its place.

The important matter of better Sunday observance and church attendance by the inhabitants, was frequently under the consideration of the Bailies and Council, as at the end of the preceding century. Several acts which we now give bearing on this subject, were passed by them.

On 28th January, 1602, the Council passed a resolution urging a more regular attendance at church under a penalty of 20s., in terms of act of Parliament. Also a more regular attendance at morning and evening prayers on week days. On 10th February, 1604, they obliged merchants to shut their doors every Tuesday during prayers, and to attend the church for hearing the word, under the pain of 8s.

10th February, 1604.—“The qlk day it is statut and ordainet be the Bailies and Counsell that the merchants within this burghe steek their buith doors ilk Tysday, the tyme of preaching, frae the beginning thereof to the evening, and that they pas themselves to the kirk for heiring of the word. And likeways that the masters of all crafts within the said burghe pas to the kirk to the preching ilk Tysday and heir the word of God prechit, under the paine of an unlay of aucht shillings of ilk absent, toties quoties.”

12th October, 1604.—“*Act aunc Keiping of the Sabbath days.*—The qlk day it is statute and ordained be the Bailies and Counsell

that the hail inhabitants of this burgh keep the Sabbath days, under the panes contennit in the Act of Parliament and acts of the said burgh maid therenant of befoir, with this condition, that gif it happin onie person or persons dwelland in landwart being addebit to onie inhabitant of the said burgh, to be apprehendit within the same bulying, drinkand, vag'and, or doand onie turns upon the Sabbath in tyme of preichings, it sal be lesum to the person or persons to quham they are indebted to challenge thame as gif it wer not on the Sabbath."

25th October, 1612.—"The Bailies and Counsall ratify the acts made of before anent the keeping of the kirk in tyme of preaching, and anent aill sellers and drinkers the time thereof. And farder statuts and ordaines that there be ane person, ather guidman or gudewyfe, furth of every hous within the burgh ilk Tyisday at the preiching, and every Sondag afternoon, under the pane of vj<sup>s</sup> viij<sup>d</sup> (6 $\frac{2}{3}$ d.), toties quoties. And the same to be usit for the help of the puir."

8th March, 1618.—"*Item*, that all disobediens to the kirk within the said burgh be put in ward till they find caution to compear before the Session."

8th March, 1618.—"*Item*, that no burgesses nor other inhabitants of the said burgh disobey the Magistrates thereof, being lawfully commanded, and if any disobey, being commanded as said is, for the first fault pay ten pundis money, the second fault twenty pundis, and the third fault their freedoms to be cried down and their persons warded during the Bailies' will; and if the disobeyer be an unfreeman, that he be apprehended and put in ward, therein to remain upon his own expenses, ay and till he make amends by the sight of the Bailies and Council, and if they have any goods or gear, that they be punished therein by the discretion of the said Bailies."

11th October, 1621.—"Ratifies the Act that no market of fruit, herrings, nor other viviers be openly made before the afternoon preaching be ended, under the pain of 40/" (3s. 4d.)

10th October, 1622.—"The said Bailies and Counsel ordain that no notar write nor make any kind of security on the Sabbath day, under the pain of 40/, toties quoties."

5th May, 1636.—Acts ratified as to keeping the church on Sabbath and Tuesday, against the drinking and selling of ale on Sabbath, and drinkers and sellers of ale after ten o'clock at night through the week.<sup>1</sup>

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<sup>1</sup> 11th October, 1665.—"This day it is ordained that the several ministers within the boundis of the diocese put the acts of the Synod in execution for repression of the prevailing vices of drunkenness and swearing and cursing and filthie speaking and all profanness. Ordained that ministers within this diocese shall in all companies abstain from drinking of healthes themselves, and also discountenance and dissuade it in others." 24th April, 1668.—"For preventing tippingl and drinking in all houses upon the Lord's day, it is ordained that the

Those of the inhabitants who became burgesses and freemen were important members of the community. They were generally the owners of at least one acre of land, and had the privilege of pasturing their cows on the extensive common lands within the burgh. While their rights were important their obligations were considerable.<sup>1</sup> One of their duties was to attend the Bailies at the different head courts and at the two fairs held annually. Those absent at such times, and there were always some so situated that they could not attend, were fined at the commencement of the century in 8s., but before the middle of it, the fine was increased to 20s. On these occasions, we learn from the Town Council records, they were bound by the Bailies to appear in their armour. We quote some of these acts on this and kindred subjects, which serve to show that the inhabitants were all well supplied with different kinds of warlike weapons.

8th May, 1606.—“*Anent Musters.*—The which day it is statute and ordained by the Bailies and Counsell that the whole burgesses and freemen of this burgh prepare themselves in their armour in their best arraye, to make their musters on Whitson Tuesday next to come without longer delay, every person under the pain of 40s. money. And that no person nor persons be admitted nor created burgess hereafter till first they produce and show their armour before the said Bailies and Counsel of the said burgh for the time, and declare the same to be their own by their conscience.”

17th June, 1608.—“*Act Anent Musters.*—Ordaint be my Lord Proveist, Bailies, and Counsell that the haill burgesses and inhabitants, especially burgesses, sall give their musters sufficientlie armit with jack, steill-banat, plet sleivis, speir, and halbert, and ilk person to give their oaths that the same is their own proper armour, under the pain of ten pundis of an unlaw, unforgiven.”

11th October, 1610.—“*Act anent Wapones.*—That in all time coming every burgess and inhabitant shall have in his house ane halbert and Jedwart staff or lance, and that when any troubleance falls out in the burgh (gif they be at hame), that they bring forth ane of the said weapons for redding or defence, and gif they be otherwise fund they shall pay an unlaw of 40s.”

When St. James Fair was held on 27th July, 1619, a great many

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bells of the paroch church be runge about half yane houre after afternoone's sermone, and if that they sal be found in aile houses after the said bell, then those persones are to be censured by the minister and session; lykewise hyring of servants on the Lord's day to be curbed” (*Register of the Diocesan Synod of Dunblane*, pp. 28-58).

<sup>1</sup> The Town Council of Peebles at one time appointed women as burgesses. “*Item*, that ilk day was mayd burgess Eby Scot, and sal pay for hir fredoume xs” (*Records of the Burgh of Peebles*, 15th November, 1456).

By an act of the Edinburgh Town Council of 17th May, 1555, bachelors were not permitted to be freemen, for they ordained that none be received burgesses but “honest haliet qualfyt men, and that they be maryit indwellers within the bruch, haiffand sufficient substance with stob and staik.”

of the burgesses who had been warned but did not attend were fined. So, too, were several who attended without their armour. And on 28th October in the same year the burgesses were warned to attend in their armour, and those absent were fined.

13th October, 1636.—“It is enacted that the unlaws of all absent from the head courts and keeping of the fairs of the burgh shall be 20/ for each person absent, and that none want armour carried by himself or a sufficient substitute.”

From the Council records on 20th November, 1648, it appears that the community then and formerly kept a store of arms, which they delivered to soldiers and received back when these were discharged.

The Bailies and Council were sometimes subjected to much trouble by burgesses who owned common land within the Burgh but resided outside of its boundary, and thereby became unable to discharge their duties properly. To correct what was considered to be an abuse, they passed a severe act on the subject, of which the following is a copy :—

15th October, 1601.—“*Anent Burgesses not dwelling within the Burgh.*—*Item*, for as mekil as sundrie burgesses of this burgh haifing comon land within the sam hes transported thameselfs and familis and guidis furth of the sam, and dos not mak their residence in the burgh, whereby they ar not abl to discharge themselfs of the aithe of burgess-ship maid the tyme of their creatioun of burgess of the said burgh, to the hurt and prejudice of the said burgh and contrair to the comon weill of the sam, therefoir it is statut and ordaint all sic persouns dwelling in such parts for the present, repair to the said burgh and mak their residence within the sam betwix and the first day of Januar nixt.”

15th October, 1601.—At the meeting of Council at this date “it was statute and ordaint that all sic persons desyring to be maid burgesses of this burgh presentlie and in tyme cuming whas predecessors were not burgesses thereof befoir, sal pay for the burgess fynes twentie pundis twa<sup>s</sup> money, togidder with the dewis, use and wont, to the clerk and officer.”

At this date a further important act was passed regarding the creation of burgesses, to the effect “that na person be creat burges except he produce ane jak and steil-bonnet, ane pair of plait slevis, and sword, ane bandit staff or halbert of his awin” (*Council Records*, 6th October, 1610).

12th October, 1620.—On this date the following inhabitants, instead of entering as burgesses of the burgh, paid the stallinger fine, which, it will be observed, was of various amounts :—

Robert Cunningham, turner, .....	26s. 8d. (2s. 2 <sup>2</sup> / <sub>3</sub> d.)
Thomas Spreul, webster, .....	13s. 4d. (1s. 1 <sup>2</sup> / <sub>3</sub> d.)
William Hector, tailor, .....	13s. 4d. (1s. 1 <sup>2</sup> / <sub>3</sub> d.)

John Stewart in Orchard,.....	13s. 4d. (1s. 1 $\frac{2}{3}$ d.)
Thomas Wilson, webster,.....	10s. 0d. (0s. 10d.)
William Hutchison, cordiner,.....	13s. 4d. (1s. 1 $\frac{2}{3}$ d.)

Two of the foregoing were weavers ; thus we see that the weaving trade was carried on to some extent at this early period in the Burgh.

It does not appear that weapon-shawings were much indulged in by the inhabitants, although these meetings were very popular in many other places in the country, both burghal and rural. This could scarcely arise from the burgesses not possessing weapons of various kinds, for it will have been observed how very strict the Bailies were in enforcing that all should be well provided with arms. It is quite likely the burgesses thought they had enough to do with military matters when they were obliged to appear fully armed at the head courts and fairs in the Burgh. In this period we have only fallen in with one reference to the gatherings called weapon-shawings.<sup>1</sup>

8th May, 1617.—“*Act, Wapoun Schawing.*—*Item*, that the hail burgesses keep Whitsund Thursday in all time coming, for their wapoun schawing.”<sup>2</sup>

The Bailies and Council give every evidence of taking great care in fixing, at different periods, the price of food and other articles of domestic use. Ale and wine particularly engaged their attention, not only as regards the price but also the manner of selling them. During the period we are considering, and long afterwards, ale was the almost universal beverage of the inhabitants ; and the numerous kilns, malt barns, and maltmen referred to in the Council records, testify plainly to the great extent of the ale trade. We shall quote some of the acts of the Bailies and Council relating to ale and wine, as illustrative of the customs of the inhabitants. Whisky at this time was unknown, and wine was used, as at present, only by the upper classes.

14th October, 1603.—“*Item*, it is statute and ordaint be the said

<sup>1</sup> In the reign of Robert I., 1318, c. 27, weapon-shawings were first appointed to be held in the sight of sheriffs and barons. Subsequently several acts of the same kind were passed ; and the Act 1457, c. 6, ordered weapon-shawings to be held four times in the year, prohibited football and golf, as likely to interfere with the practice of archery, which was enjoined, and ordered a bowmaker and fledger or arrowmaker to be established in the head town of every shire, and to be furnished by the town with the materials of their trade, that all persons between twelve and fifty years of age might be provided with weapons and might practice shooting. Afterwards other similar Acts of Parliament were passed, and the Convention of Estates on 30th June, 1598, required every burghess dwelling in town “worth 500 pounds of free geir to be furnished with a complete light corslet, a pike, a halbert or two-headed sword, or else a musket with forcut, bendrole, and headpiece” (*Marwick's History of the High Constables of Edinburgh*, p. 86.87).

<sup>2</sup> In connection with Knockhill, it may be added that on the side nearest Renfrew the lower edge of the hill is to this day called the “butts” most probably as marking a place of exercise for the practice of archery (*Statistical Account of Scotland—Renfrew*, p. 17).

Bailies and Counsell that no oistlars, brewsteris, noxteris, nor others sellars of aill within this burgh, fra the xvij of this instant dearer nor ijs iij<sup>d</sup> (2¼<sup>d</sup>) the gallowne, under the paine of five pundis money of unlaw to be tane frae the contraveners of this act, toties quoties."

11th October, 1610.—"The Bailies and Counsell ordaint the aill to be made guid and sufficient, and sauld for xij<sup>d</sup> (1<sup>d</sup>.) the pint, and that na hostler refuse honest men and neighbours the same in reasonable quantity at the price foresaid, under the pain of v pund" (8s. 4d.)

25th November, 1645.—"The Bailies and Counsel appoint the price of aill until the next head court to be 1s. 4d. the pint, of beir ane plack dearer."

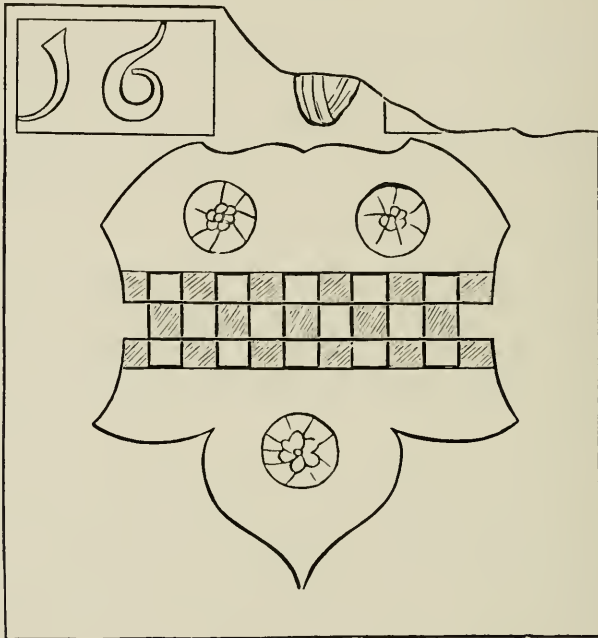
9th May, 1605.—"*Sentence of Wyne Selling.*—The qlk day it is statute and ordaint be the Bailies and Counsell of this burgh that the taverners and vyners of wyne within the sam sall sell the wyne na dearer fra this daye furth nor sax<sup>s</sup> viij<sup>d</sup> (6¾<sup>d</sup>.) the pynt, under the pane of an unlaw of fyve pundis, to be poyndit and tane up frae the contravenars thereof, toties quoties."

In connection with the regulation of the price of ale, the Bailies and Council naturally fixed the price of malt also. The first of their acts, which we give in this matter, is very important and interesting, and shows how carefully they discharged their duties. Before determining the rate at which the malt should be sold, they consulted with those engaged in making it. Altogether the record is interesting.

11th December, 1601.—"*Anent the Mult.*—The qlk day the Bailies and Counsell heving convenit for ordor taking with the price of the malt to be brocht and sauld within this burgh, fra the dait hereof till Candlemes next, for making of the said price, callet to compeir befor thame John Algeo, Robert Craig, David Hendersoun, John Hector, John Cochrane, Stevin Alexander, John Alexander (younger), John Davidson, Wm. Hendersoun, Adam Lochheid, Wm. Cumming, Wm. Symesoun, and remanent maltment within the said burgh, of the qlk the maist part comperit and agreit that the Bailies and Counsell of the said burgh with the said John Algeo electit for their part and Robert Kirlie for the part of the said Bailies and Counsell, that whatever price they liquidat upon the said malt, the same to be sauld till the term of Michaelmes to the indwellers of the said burgh, the said maltmen actit thameselfs to sell the sam for the said price, under the pane of fyve pundis, toties quoties."

Meal was another commodity of which the Bailies and Council took surveillance. The market for meal prior to 1635 was held at the cross and was regularly visited by members of Council appointed for that purpose. On 5th October in that year this market "on account of the throng and straightness of the street was removed to the High Street, on the east side of the west port" (*Town Council*

*Records*). A tablet stone, a sketch of which we annex, was placed in the front of the building. This stone, 26 inches high and 25 inches broad, is now in the Free Museum. Unfortunately one of the corners upon which was a part of the date is broken off as shown in the drawing. W. Semple in his *History of the Shire of Renfrew*, p. 313, states that "at the corner of New Street stands the meal market, fronting Main street, bearing date 1665." Although the market was removed from the Cross to High Street in 1635, yet it



is quite possible the building connected with the market was not completed till 1665, or this inscription stone may not have been put into the building till 1665. On this memorial stone is the "Paisley coat of arms," which is a shield with a fess cheque and three roses—one in *dexter* chief, a second in *sinister* chief, and the third in middle base. When the first Grammar School was erected in 1586, the memorial stone placed over the entrance had on it the Paisley coat of arms, similar to that now shown on the memorial stone on the meal market, the outline of the shield only varying a little. The original memorial stone with coat of arms thereon is now over the main entrance to the Grammar School in Oakshaw Street. The site of the meal market is now No. 26 High Street.

On 23rd July, 1647, the weekly market day was changed from Saturday to Friday; and on 27th January in the following year



there was "sermon in the forenoon during which no business to be done, under the paine of five punds, and every person warned to go to the kirk."

14th October, 1601.—"*Anent Meill Selling.*—*Item*, ratifies the act maid of befor anent the selling of meill, with this addition, that gif ony meill selling in the mercat be found near in the ground of the sek, nor in the mouth thereof, or mixit with beir meill, the sam sall be apprehendit, and sall be eschet to the Bailies and Counsall."

14th October, 1603.—"*Item*, it is statute and ordaint that Thomas Peter, Robert Craig, and Thomas Whyte be visitouris of the flesh and meill mercattis."

The markets for "flesh, fowl, fish, butter, cheese, and bread" were, according to the Council records, ordained to begin every day at nine o'clock, and no sooner, and the meal market at ten o'clock; and no person was allowed to sell "any gear before the times fore-said, under the pains of confiscation." The kind of bread used by the inhabitants and exposed for sale was oatcakes, the price of which was frequently fixed by the Bailies and Council.

14th October, 1603.—"*Act anent Braid.*—*Item*, it is statute and ordaint that the quarter kaik of gude and sufficient aettmeil, whereof there sall be onlie fyve kaiks in the peck, and in ilk kaik thrie quarters allendarlie, be sauld for vi pennies ( $\frac{1}{2}$ d.) the quarter to all our souveraine Lordis leiges, under the pane of xx<sup>s</sup> (1s. 8d.) unlaw, toties quoties."

11th October, 1610.—"That the kaiks be sufficient and sauld for vjd ( $\frac{1}{2}$ d.) the quarter, under the pane of xl<sup>s</sup>" (3s. 4d.)

25th November, 1645.—"The cake of bread was fixed at 2<sup>s</sup>" (2d.)<sup>1</sup>

The Bailies and Council likewise took under their cognizance the

<sup>1</sup> The Guildry of Glasgow ordained, 6th February, 1605, that "if any cake-bakers be found buying meal before eleven of the clock, conform to town's acts, shall pay an unlaw of sixteen shillings to the Bailies and six shillings and eight pennies to the visitor, toties quoties, being tryed that they have contravened" (*History of the Merchants' House, Glasgow*, p. 77).

Dumbarton Burgh records, 2nd October, 1627.—"*Item*, that the kaiks be sauld for auct pennies the kaik, and that thair be onlie four kaiks in the pek and thrie ferdalls in ilk kaik onlie, and that they be sufficient be the sight of the visitors, undir the paine of viij<sup>s</sup> for the first falt, xvij<sup>s</sup> for the second falt, and xxiiiij<sup>s</sup> for the third falt, and sau furth, to be applyit as said is."

*Ibid.*, 5th January, 1636.—"The qlk day, in respect thair is not now ae baxter in the burgh, seeing Johne Morisoun is faillit, thairfor they conclud that ane be socht with diligence, and for the better obtaining of a gud baxter they conclud to caus big the baxter ae sufficient ovne on the toun's charges, and to pay the first yeir's maill of his baikhous, and to be maid burges also gratis." On the 24th October following, James Watson from Stirling, who had been appointed baker, complained "that notwithstanding he provydes flour and bakes wheat bread and uther bread to serve the toun," yet bakers from other burghs bring bread into the toun. To remedy this, the Council agreed that other sellers of bread should not be suffered to sell bread in the burgh except on the market day, betwixt ten o'clock forenoon and two o'clock afternoon.

price of candles, and directed what sizes should be made. They also fixed the price of tallow.

14th October, 1603.—“*Act anent the Candle.*—*Item*, it is statute and ordaint that fra this day furth the pund of candle be sauld for iij<sup>s</sup> iiij<sup>d</sup>, and the candle maker is to make and sell pennie candles, under the pane of xx<sup>s</sup> of unlaw.”

10th October, 1604.—“*Act anent the Price of Candie and Licht.*—*Item*, it is statute that all night licht within this burghe be sauld to all his soverane Lord's lieges for xlvj<sup>s</sup> viij<sup>d</sup> the stane weight, and the pound wecht of maid candle be sauld for iij<sup>s</sup> iiij<sup>d</sup> the pound, and that the sellars thereof have hail just wechts mare or less for selling thereof; and them contravening hereof be poyndit for an unlaw of xl<sup>s</sup> toties quoties.”

6th October, 1610.—“*Anent Tallow.*—It is statute and ordaint that tallow is to be sold for xliij<sup>s</sup> and iiij<sup>d</sup> the stane, and the pound weight of made candell be sauld for iij<sup>s</sup> and iiij<sup>d</sup> (3 1/3d.) And that every candilmaker make and have ready for every inhabitant ij<sup>d</sup> candel for thair awn money, and that the iiij<sup>d</sup> (1/3d.) or iij<sup>d</sup> (1/4d.) candel be tane for the ij<sup>d</sup> (1/6d.) candel.”

It is stated in the Council records of 4th August, 1612, that the Justices of Peace having made an act regulating the price of boots and shoes, the Bailies and Council convened the cordiners before them, and they agreed to abide by the Justices' appointment.

As in the latter end of the previous century the butchers in this period gave the Bailies and Council a good deal of trouble, and stringent measures were again adopted to keep them under proper control.

14th October, 1603.—“*Item*, the saids Bailies and Counsell ratifies and approves the acts maid of befor discharging the marrowing of the fleshouris, and that they pairt and deill thair mairtis quick against the steilleris and pyckers of fowllis, kail, pettis, and casting of rigging turfis on the common, and that the saids actis be observit and keepit under the pains.”

10th February, 1604.—“The qlk day Johne Thomsoune, hedger, fleschour, was be the said Bailies and Counsell decernt to pay four merks money of unlaw, for blawing of ane viell against the acts and statuts maid thereanent.”

12th October, 1604.—“*Item*, the Bailies and Council ratify the act maid of befor tuching the discharging of the marrowing of fleshers within the said burghe.”

8th June, 1611.—“Arthur Laing, flesher, was fined in ten pounds for killing a cow having the mure evil, and the selling the beef to the inhabitants and discharged from killing cattle till he has the Bailies' license.”

27th January, 1620.—“*Item*, that all fleshers within the said burghe be warned to compear before the said Bailies and Counsell

this day eight days, the 3rd day of February next to come, to hear and see the act anent their marrowing deserved to be put to execution against the contraveners thereof."

11th October, 1621.—"Ratifies the act that nae fleshers or merchants open their buths on Sabbath."

On 10th October, 1616, The Bailies and Council for some unexplained reason ordained that no manner of person or persons within the burgh pass to the market of Renfrew on any Saturday to sell any kind of viviers in any time hereafter.

In this half century a variety of cases including theft were brought by the procurator-fiscal before the Bailies to adjudicate upon. Of these we shall give a few in the language used in the Council records.

16th July, 1600.—"The qlk day George Wilson being tried for stealing of ane pair of black sattin briecks brought and sauld in this toun for 43s. 8d. was delivered to the owner, and after the humble suit of the said George for God's sake, the Baillies finding no other crime in him spairit his present punishment upon condition that he sould not onlie never do the like bot also be his aith promised never to make residence within the Sheriffdom of Renfrew in any tyme coming, and in cais he be sein or fand within the same he is content and contented to be punished to the deed without any assizes."

17th October, 1603.—"Robert Sympson, pyper, wha by the act of Counsell of this burgh for his misbehaviour and certane offences, injuries, and wrongs oft and diverse tymes done and comitted be him to the inhabitants thereof in their own houses within the same, was banishit furthe thair of, and notwithstanding thereof, and in contempt of the said Bailies and Counsell, the said Robert privately repairit within the said burgh, upon the xxvi day of this instant publiclie, whan he was apprehendit and put in the stocks, and as yet remains therein, for his contempt and injuries." The Bailies obtained security from William Ewing to the effect that if the pyper entered the burgh again without permission he was to pay "ten punds for each time he so contravened."

18th May, 1606.—"Thomas Stevenson and Catherine Boyd, vagabonds, for lying together openly day and night in the filthy sin of fornication, are ordered to be taken to the west port and carted together east through the high street and through the water of Cart, and banished, with Helen Campbell, Thomas Mather, with certification if they are found in the burgh they are to be scourged and burned."<sup>1</sup>

<sup>1</sup> This cruel and barbarous punishment, which was frequently adopted, was performed in different ways. Sometimes the prisoner was burned with a hot iron on the hand; at other times on the face; and occasionally the ear was pierced with a hot iron.

By an Act passed by the Queen's Majesty and the Lords of the Secret Council in December, 1564, they "ordanis lettres to be direct, chargeing all hir Hienes'

16th September, 1606. — Several persons were brought before the Earl of Abercorn and the Bailies charged with breaking into the gardens of Whyteford, of John Jamieson, cordiner in Causeyside, and of William Stewart of Caversbank. The court decerned that six of these yard breakers “should be punished in their persons and goods, conform to the Act of Parliament, with this mitigation, because they and ilk ane of them declared it was their first fault, and that they never brock yards before, therefore they and ilk ane of them to pay to the party offended five pundis money (8s. 4d.), and to be taken by the officers of the said burgh and laid in the stocks at the market cross thereof on the day next, from ten hours to twelve hours to remain therein; and ordains the remanent eight persons, malefactors, to be taken by their parents and presented at the said market cross the day foresaid, there to stand and ane paper on their head the space foresaid, and thereafter to be scourged by the said parents to the effusion of their blood.”

We learn from the Council records that at the commencement of the seventeenth century there was in connection with the tollbooth at the Cross a spire with a bell and clock to indicate upon dials the hours of the day. Slezer's view of Paisley, taken near the end of this century—which will afterwards be given—shows a spire there of goodly dimensions. We do not know, however, when this spire was erected. A most minute agreement was made in 1603 by the Bailies and Council with John Wallace, smith, to take charge of the clock and to ring the bell. This contract is so minutely and correctly stated that it is really a curiosity, and we therefore give it in full. The bell, it will be observed, was rung at ten o'clock at night only—one of the hours at which the town bell is rung in our own day:—

“Apud Paislay, 22nd die Mensis Nov., 1603.—*Act anent Keiping of the Knock.*—The qlk day it is aggreit betwix the Bailies and Counsell of the Burghe of Paisley on the ane part, John Wallace, smythe, and Thomas Quhytfuird, cautioner for him, on the other part, viz., the said John Wallace and Thomas Quhytfuird, cautioner for him, has actit thameselves conjunctlie and severallie that the said Johne Wallace sall not onlie keip and oyill the knock, and gif onie part thereof brecks that sicklyke nieds mending, he shall mak and mend the sam, using his awn expenses, and also sall ring and knell the sam in ilk night at ten houris at evin for the space of ane yeir next efter the dait hereof, for the qlk causes, and for the said Johne

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lieges that na maner of personis, nowther to burgh nor to land, within this realme tak upoun hand to hald or manteine ane bordell, privatlie or opinlie. And quha that evir beis convict thair of be the ordinar judge, that thai be puneist as follows: that is to say, for the first falt to be aucht dayis imprisonit, with breid and watter, and scourgit throw the toun or parrochin quair thai hald the saidis broddillis and beis apprehendit; and for the second falt, that thai be brint on the cheik with ane hot irne, and banneist the toun or parrochin for evir” (*Register of the Privy Council of Scotland*, vol. i., p. 297).

Wallace making of ane wheel qlk wes broken of the said knock, mending and greathing of her and keiping of the same in order for the said space of ane yer, and for making of ane iron band or clasp to the brig port, the Bailies and Counsell actit and obleist thame to caus thair thesaurer pay to the said Johne Wallace the sowme of ten merks fyve shillings usual money of this realme for his wark, expense, travel and painis in mending and keiping of the said bell during the said space of ane yer as said is next, efter the dait herof. And gif the said Johne Wallace awaits dilligentlie and keeps the said knock in gude ordour, and knells the bell nichtlie at ten hours at even, and behaves himself honestlie during the space above specifiet, the said Bailies and Counsell sall have farder consultane of his said office at the ishue and outrunning of the said yer. And sicklyke the said Johne actit himself to relieve the said Thomas of the said cautionrie, and hereupon the saidis Bailies and Counsell and the said Johne askit actis."

In 1609 the Tollbooth "was for the most part in a ruinous state," and as the Council had no funds to enable them to put it in a good condition, they, on 30th September in that year, sold "the new ruids above the Greenhill."<sup>1</sup> It is stated that the inhabitants were warned to the sale, and "the ground was to be laid off in ruids." Although contrary to former acts, on this occasion "it is condescendit by the Baillies and Counsell that every inhabitant burgess shall be allowed to possess six ruids." This land was therefore sold by public roup on 1st February, 1610, in lots of one rood each, and it is described as being situated above "the Greenhill, betwixt the Raw brig and the march of Ferguslie and the Lone road." The following are the names of the purchasers, with the price of each lot in Scotch and sterling money :—

	Scotch.			Sterling.		
Robert Urie, ...	£33	6	8	£2	15	6 <sup>2</sup> / <sub>3</sub>
John Wallace, ...	32	10	0	2	14	2
John Wallace, ...	30	0	0	2	10	0
Wm. Huchison, ...	32	13	4	2	14	5 <sup>1</sup> / <sub>3</sub>
Robert Algie, ...	32	0	0	2	13	4
Ths. King, ...	30	13	4	2	11	1 <sup>1</sup> / <sub>3</sub>
Wm. Dunlope, ...	30	6	8	2	10	6 <sup>2</sup> / <sub>3</sub>
Robert Fork, ...	30	0	0	2	6	8

<sup>1</sup> Near the end of this century the Convention of Royal Burghs advanced considerable sums of money to the Burgh of Renfrew, for the rebuilding and repair of their tollbooth. On 7th July, 1687, they "agreed to advance to the Burgh of Renfrew 500 merks Scots (£27 15s. 6<sup>2</sup>/<sub>3</sub>d.) towards rebuilding their tollbooth, and appointed a committee to report on the condition of the burgh" (*Records of the Convention of Royal Burghs, 1677-1711, p. 70*).

4th July, 1689.—"The agent having been appointed to pay to the Burgh of Renfrew 1000 merks (£55 11s. 1<sup>2</sup>/<sub>3</sub>d.) for repairing of the tollbooth, the Convention instructed him to retain one half of the sum till the commissioners of Glasgow and Dumbarton ascertain that the first 500 merks wes reallie applied towards the repairing of the said tollbooth and that the work is advanced" (*Ibid., p. 90*).

	Scotch.			Sterling.		
James Pow, ...	£30	6	8	£2	10	6 $\frac{2}{3}$
John Algie, ...	28	0	0	2	6	8
John Baird, ...	25	6	8	2	2	2 $\frac{1}{3}$
John Luif, ...	26	0	0	2	3	4
John Ker, ...	25	6	8	2	2	2 $\frac{1}{3}$
Symon Hamilton, ...	25	6	8	2	2	2 $\frac{1}{3}$
John Huchison, ...	29	0	0	2	8	4
John Alexander, ...	27	6	8	2	5	6 $\frac{2}{3}$
Andrew Urie, ...	25	0	0	2	1	8
John Algie, ...	32	0	0	2	13	4
John Hamilton, ...	26	13	4	2	4	5 $\frac{1}{3}$
Robert Craig, ...	25	0	0	2	1	8

Four years afterwards—on 26th January, 1614—the Jail was again in a state of disrepair, and at that time “the Council agreed that six of the best skilled persons of Council convene with the Bailies for the reparation of the tollbuith so far as necessar.” No doubt, with so many good advisers, the repairs would be satisfactorily carried out.

The “knock” which John Wallace in 1603 undertook to keep in good order had, notwithstanding his attention, become useless, for on 24th May, 1647—forty-four years afterwards—the Council ordered a new clock to be bought, the price of which was four hundred merks (£22 4s. 5 $\frac{1}{3}$ d.) At that time the bell must have become useless also, as at a meeting of Council held on the 29th of that month they agreed “that a prick is to be builded in the tollbuith for a new bell. And they agreed with John Caldwell, his son, and servant to build the stone-work of the prick on the tollbuith, he to have six pounds (10s.) per week, and his son and servant five pounds (8s.) per week, without morning and evening drink.” It must have been the custom at that time to give drink twice daily to tradesmen, when a positive arrangement of this kind required to be made to the contrary.

The Bailies and Council established, at some period unknown, a very curious method of recovering those rents and dues that remained too long unpaid. The key of the tollbooth door was sent to them by the Treasurer, that they might enter into ward and remain therein till the money was paid. If they failed to enter the tollbooth of their own accord within twenty-four hours after the key was sent to them, the town officers were commanded to apprehend and put them in the tollbooth, where they remained till the Treasurer received payment of the sum due to him. The Town Clerk at this time, and long afterwards, in preparing leases for tenants, held them and their cautioner “subject to the act anent the key of the tollbooth door.”

The first time the key of the tollbooth door is referred to in this way, is on 20th November, 1648, when Robert Alexander, ex-Bailie, for refusing to deliver up the town's papers in his hands anent teinds,

being repeatedly charged, and fined forty pounds without ever appearing, and for disobeying the Act anent the tollbooth key, was ordained to have his freedom cried down.

24th July, 1649.—“The qlk day the said Bailies and Counsell has appointed the keye of the tollbooth doore to be given to John Hamilton, maltman, for entering in ward till he paye the hole of his treasurer complete.”

The Bailies and Council took particular pains to protect the inhabitants from being imposed upon by any one using unjust weights and measures. In the tron a supply of just weights and measures was kept, and certain days were appointed on which to “sicht” those used by the dealers. It is doubtful if they had at first a standard, but such is referred to in the Council record of 1648. Besides measures for dry goods and stoups for ale, they had also what they called metlomes (metluymes), instruments for measuring. In the record of 26th October, 1612, which follows, will be observed a curious and minute inventory of all the different measures and weights in their possession in the tron.

4th April, 1600.—“The qlk day the said Baillies and Counsall hes condescendit and ordaint that all furlats, pects, half pects and quarter-pects and other messours within the said burgh or that forme, be met and messorit, and thereafter of new seillit and siclyk, that all manner of stoipis within the said burghe wherewith aill is sauld or bought, be also met and messorit according to the messour and quantitie of the just messour.”

12th October, 1604.—“*Item* it is statut and ordanit that all messors and wechts within this burghe be sichtit, and ane day appointit be the Bailies to that effect.”

26th October, 1612.—“Compearit William Greinleis, customer the year preceding. And grant him to have in his hands and keeping the common metlomes and wechts under written, viz.:—Twenty-two pects, thereof twa girthit with iron; three firlots, whereof twa girthit with iron and ane with tymer; ane stane of thrie stane wecht; ane of twa stane wecht; ane of ane stane ane half stane wecht; ane quarter wecht; ane twa pund wecht of leid; ane stane of ane pund wecht; ane half pund wecht; ane quarter pund; ane pair of weyis, with the brod sufficientlie hung with ane pund wecht and half; ane pund wecht of leid; quhilk metlomes<sup>1</sup> and wechts with the weyis sufficientlie hung as said is. The said W<sup>m</sup>. in presence of the Bailies has delivered to the said W<sup>m</sup>. Aiken, now customer, and quhilk the said W<sup>m</sup>. and Gabriel Henrystone, ane of his customers, are become astet to render and deliver againe in presence of the said Bailies to the next customer.”

10th February, 1648.—The number of measures belonging to the

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<sup>1</sup> An instrument for measuring—an elwand.

community, forty-five in all, were delivered to the new customer, besides the standard.

14th February, 1648.—Merchants, and all dealers of wares, were ordered to provide themselves with lead weights.

We cannot discover how the Bailies and Council came, at first, to have the management of the mortcloths required in this town and neighbourhood. It was a business that did not naturally belong to them, but should have been, as in most other places, in the hands of the members of Session connected with the parish. Very probably the town Council originally undertook this matter at the request of the Abbey Session. A separate account, generally entrusted to a member of Council, was kept, and the surplus funds derived from keeping mortcloths and letting them out for hire, were given to assist the poor. The Town Council had a monopoly in the supply of mortcloths, and accordingly charged whatever they thought fit, and it is not therefore to be wondered at that they derived a very considerable revenue from this source. The first reference made in the Council records to mortcloths (though it is possibly not the first time this subject was before that body), is dated 14th April, 1608, and is as follows :—

“*Item*, it is concluded that there be ane mortclaith of the finest black that can be gotten, and another mortclaith of substantialious black for the common sort, and that be the Bailies an craftsman to be chosen be them who can wail the same. On the 13th October, in this year, the Bailies and Council appointed Th<sup>s</sup> Peter to be mortcloth keeper, and to lend to honest gentlemen in the country, upon warrant from the Bailies, for xl<sup>s</sup> (3s 4d), and to those in the town for xiiij<sup>s</sup> iiij<sup>d</sup> (1s. 1½d.), and the dues to be given to the poor.” On 16th November, 1610, the mortcloth was put, by the Bailies and Council, “into the hands of John Baird, tailor, with the monie alreadie received therefor; and it was ordaint that John Baird be answerable to the Bailies and Counsall for the money received for the claith, which was directed not to be given furth nor lent, neither within nor without the town, but by command of ane of the Bailies.”

19th April, 1621.—“The which day the said Bailies and Counsall condescends and agrees that there be ane velvit mortclaith bought, and that the old mortclaith be twined and dicht betwixt and Lammas next.”

9th May, 1622.—“The which day the said Bailies and Counsell has ordaint that freemen their wives and bairns have the velvet mortclaith for forty shillings. And that they get it not but within the space of three hours before the corps be brought furth. And that the keeper have the Bailies warrand.”

It is mentioned in the Council records of 30th October, 1648, that the new cloth to the tutor of Montgrenan is charged three pounds.



The honourable James, Master of Paisley, eldest son of Lord Claud Hamilton, was, in 1604, created Lord Abercorn, and on 10th July, 1606, he was raised to the dignity of Earl of Abercorn. As already stated, Lord Claud, in 1598, empowered the Master of Paisley to act as his commissioner in every matter relating to his estates at Paisley, and thereby, as successor to the Abbots, to elect annually one of the Bailies of Paisley. James, Master of Paisley, took an active interest in the affairs of the town, and frequently acted with the Bailies and Councillors. His first appearance at the Council Board was at the election of the Bailies and Councillors on 6th October, 1599, the year after receiving his commission, when "Johne Algie and Johne Vaus were electit and choisson Bailies of of the said burghe, wha wer sworne for the faithful administration of thair office for the year to cum, in the presence of the right honorable James, Master of Paisley, and communitie of the said burghe."

On 4th October, 1600, James, the Master of Paisley, was again present at the election of the two Bailies.

On 17th September, 1601 "Baillie Inglis and John Henderson Procurator Fiscal brought serious charges against William Stewart of Caversbank. As he drew his whinger and offered to strike the Baillie, he was threatened with having his common land and freedom taken from him, and only escaped by going down on his knees and asking the pardon of the Provost, Bailies, and Councillors. As this is the first time James, Master of Paisley, is called Lord Provost, and Provost, and also because this case is somewhat curious, we give the record entire.

"The qlk day anent the complaint given in be Thomas Inglis ane of the Bailies of the said burghe and John Hendersoune procurator fischall upon W<sup>m</sup>. Stewart of Cavorsbank burgess thereof, mak and mention that whereupon the (blank) day of June past Helin Maxwell, relict of umquile W<sup>m</sup>. Stewart of Cavorsbank, burgess of the said burgh, obtenit decret of court befor the said Baillie deserning and decreiting him to extent to pay to the said Helin certane soumes of money claimt in the said decret, and for the causes therein specifeit conforme to the qlk decret Arch<sup>d</sup>. Arthor and Ro<sup>t</sup>. Hamiltoune, officers at comand of the said Bailies first serchit and sought the said W<sup>m</sup>'s guidis and geir to have pundit the same for the soume claimt in the said decret and payment to haif bein maid thereof to the said Helin and because thay could not apprehend the said W<sup>m</sup>'s guidis and geir pundable for the said soums. Thairfoir the said Bailies ordaint the said officers to pas and charge the said W<sup>m</sup>. to enter his persoun in ward within the tolbut of the said burghe, therein to remain upon his awin expenses aye and until he had maid payment of the said soume to the said Helin lyk as the said officers chargit the same W<sup>m</sup>. personallie to enter the said W<sup>m</sup>. in ward within the said tolbut for the causes above written. Qlk the said W<sup>m</sup>. contemptuouslie disobeyit, and thereupon the said Thomas Inglis upon the third day of September

instant of new comandit the said W<sup>m</sup>. personallie to enter in ward for the causes above written within the said tolbut wha not onlie disobeyit the said comand contemptuoslie but also maist plainlie and injuriouslie drew ane quhinger and therewith struck at him the said Thomas and therefor the said W<sup>m</sup>. has violit the aith of his obedience maid be him the tyme of his creatioun of burgess of the said burghe in his contempt of our Soverane, Lord Provost, and Bailies of this burghe, and therefore ought and sould be decernit to tyne and to have tent his fredome of the said burghe, and consequentlie his common land ought and sould be decernit vacant in the said Bailies and counsall's lands to be disponit and roipit be tham to sic as will gif maist therefoire and furder to be punischit in his lands and guidis be ane act of Parliament lawis of borrows and Justice. Compeirit the said William Stewart and grantit the offence above written ; for mending and satisfaction thereof referit him simpliciter in the will of the R<sup>t</sup>. Honorable James, M<sup>r</sup>. of Paisley, Provost, Bailies, and Counsall of the said burghe, viz. : John Vaus, young Bailie of the said burghe, and whatsoever they decernit the said W<sup>m</sup>. Stewart actit himself to obey the sam. Whereupon the said persuar and procurator fiscal askit acts and thereafter the said Richt Honourable James, M<sup>r</sup>. of Paisley, Provost, Bailies, and Counsall of the said burghe Declarit thair will that the said W<sup>m</sup>. Stewart sall ask the said Provost, Bailies, and Counsallars pardon upon his knees, and likewise the said Th<sup>s</sup>. Inglis whom he had offendit for his said offence. Quhilk he further did lyk as thay remit the sam upon condition that gif the said W<sup>m</sup>. comittid disobedience to the Provost and Bailies of the said burghe in tyme cuming the sam being tryt, in that cais his fredome to be cryd down and his comon land to be declarit vacant and at the dispositioun of the said Bailies and Counsall, and that conforme to the said claime in all pairts."

The annual election of the Bailies and Council, on 15th Oct., 1601, was likewise conducted in presence of the Right Honorable James, Master of Paisley. On this occasion four procurator-fiscals were elected,—Johne Vaus, Johne Huchisoun, John Hendersoune, and Robert Urie. It appears that the Councillors for some time previous to this had been very negligent in attending the meetings of Council, and at this meeting it was enacted "that whosoever, Bailie for the tyme being, warned the nicht preceding the day appointit of Counsall to be in the Tolbut, to the effect foirsaid, and beis absent without libertie grantit, ilk person of Counsall so apprehendit absent shall pay sex<sup>s</sup> viij, and the Bailies so warnit, without ane lawfull excuse and libertie, to pay xij<sup>s</sup> iiij<sup>d</sup>, qulk unlaw sal be partlie pundit for and usit and distributitt be the advyce of the remanent of the Counsall convenit for the tyme." Another resolution was passed at this meeting of Council regarding those who were in the habit of disturbing the business by talking among themselves. "Act anent sic persons that in time of voting speak

unspared. The Bailies and Councillors having a custom of getting into small committes and speaking of other matters than those before them, and particularly in time of voting. It is enacted that all sic persons Bailies or others quhile the time of voting speaks unspared or above their voice shall pay eight pence."

In the following year (*Council Records*, 9th March, 1602) there appeared, by appointment, in the Council room "in presence of the R<sup>t</sup> Honourable James, M<sup>r</sup> of Paislay, Provist of the sam and the Bailies," Sir James Semple of "Baltrees," who produced a commission, from Lord Robert Semple, Sheriff Principal of Renfrewshire, appointing him "his Sheriff and Bailie Depute of the Sherifdome and regalitie of Paislay." The commission was dated at Leith the 22nd day of February, 1602. Sir James Semple at the same time, "gave his aith for the full and trew administratioun of justice in the said office and for ministering justice therein during the hail years and space therein contained."<sup>1</sup> At this meeting, and immediately after these proceedings, Sir James Semple appointed John Vaus, formerly one of the Bailies of Paisley, to be Sheriff Clerk.

There is a blank in the Town Council records from 9th March, 1602, till 14th October, 1603, when the election of the Bailies took place. The record of the latter date states that Andro Crawford and John Vaus were elected Bailies by "the auld and new Counsall thair of and others. Quhais voit in the said electione conforme to the Act of Parliament with speciall advyce of counsall and consent of the said James, M<sup>r</sup> of Paislay, for the space of ane yeir." No reference is made to the election of Procurator Fiscals. At this time there were fifteen members of Council.

When the Bailies and Council were elected on 12th October, 1604, the name of the noble Lord James, Lord of Abercorn, Magistrate of Paisley, Commissioner for the noble Lord Claud Hamilton of Paisley, his father, appears in the sederunt. At this meeting the Council passed the following "Act anent trubulance within the burghe," apparently as a guide to the Bailies in their decisions when cases of that kind came before them. "The qlk day it is statut and ordaint by the Bailies and Council of this burghe that whatsumever person or persons shall happen to injure others in word or deed, in manner following, to wit, he that sall happin to gif his neighbour a lee sall paye xl<sup>s</sup> the giffer of a drye cuff fyve pundis, and the committer of bluid ten pundis, and to be poindit therfor, toties quoties."

At the annual election of the Bailies there were always a number

<sup>1</sup> Sir James Sempill, younger of Beltrees, grandson of Lord Sempill, was born in 1563. He was the author of the Packman's Paternoster, Sacrilige Sacredly Handled, and other works, along with several Latin poems. Sir James Sempill received his education under George Buchanan, the tutor of King James VI., and acted as the King's amanuensis. In 1599 Sir James Sempill was appointed ambassador of King James VI. to London, and was sent as ambassador to France in 1601. He died in February, 1625. Robert Sempill of Beltrees, the author of the elegy of Habbie Simson and other poems, was the son of Sir James Sempill.

of persons who were entered as burgesses and freemen of the burgh. The following may be taken as a specimen of the mode of entry in the sederunt book:—"The qlk day, Alexander Cochran, tailzeour, sone and apperand air to William Cochran, tailzeour, Burgess of Paisley, was, be the Bailies of the said burghe, creat and maid Freiman and Burgess of the sam, to use the freedom and libertie thereof and gaif his aithe of fidelitie thereupon as use is, and has presentlie payit to John Whyte, thes<sup>r</sup>, thrie punds viij<sup>s</sup> viij<sup>d</sup>." (5s. 8 $\frac{2}{3}$ d.)

On 10th October, 1605, "The election of Bailies was in the presence of James, Lord Abercorn, Master of Paisley and Provost, commissioner of his father."

On 23d December, 1607, "John Whiteford having spoken injuriously of Bailie Vaus while sitting in judgement, upon asking the Bailie's pardon he was forgiven under certification if he again offend he is to loss his freedom of the burghe."

A further regulation relating to cases brought into the Burgh Court, of date 14th April, 1608, was that in actions for debts before the Bailies, if the matter were referred to the defender's oath, the pursuer should lodge 8s., and if it were referred to the pursuer's oath, the defender should lodge 8s., this money to be applied to the Bailie's use.

The election of Bailies and Councillors for the few foregoing years was without any particular feature, but at this time a rather peculiar circumstance took place (*Council Records*, 8th October, 1608). One of the Bailies, Thomas Hughes, was chosen by Lord Abercorn and the other by the old and new Council. The latter produced an exemption from the King under his Privy Seal, not only from all raids, hoists, wapenschawing, hostilities, and assise, but also from bearing of office within the burghe, and specially of Bailiery, but at his own pleasure. "He accepted under protest and on the condition that his acceptance should not injure his right of refusing in time coming thereafter. Thereupon, the two Bailies were sworn-in by the Council."

At the head Court on 10th October, 1616, Lyners were first elected.

On 14th October, 1617, an Act was passed by the Bailies and Council, decreeing that they should wear hats when they came to the meetings of Council and when they went to the kirk. The Act is in the following terms:—"The which day it is statute and ordained that none of the Counsellors within the burgh come to the Counsall nor enter in the town dassie in the kirk without hatts,<sup>1</sup> nor

<sup>1</sup> *Records of the Burgh of Peebles*, 1st December, 1609.—"It is ordainit that nane of the Counsall want ane hat; and to be providit therewith baith in kirk, Counsall, and Court days betwixt and the 25th December instant, under the pane of ane unlaw."

*Ibid.*—22nd December, 1623.—"Ordains if any come to the Counsell without a hat he shall pay twenty shillings."

*Ibid.*—26th March, 1632.—The Council ratified the former Acts about the hats, and prohibited any from coming to Council meetings "with blew bonnetts."

*Ibid.*—12th October, 1646.—Ordained that whomsoer did not come im-

yet that none presume to enter in the said dassie in the kirk but those that are presently upon the Counsall or has been thereupon." On 12th October, 1649, they ratified this Act with these additions, "Nor come to head Courts and fairs without a hat, under the pain of xx<sup>s</sup>."<sup>1</sup>

The Earl of Abercorn, and Lord Provost of Paisley, died at Monkton on the 23rd March, 1618. In his settlement he stated, "I commit my saul in the holie handes of my guid God and merciful father, fra quhome, throu the richteous meritis of Chryst Jesus, I luik to ressave it again at the glorious resurrectione, joynit with this same body, qlk heir I leif to sleip and be bureit, gif so it plis God, in the sepulcher where my brethir, my sesteris, and bairnes lye, in the Iyll callit St. Mirinis Iyll, at the south heid of the crosse churche of Paslay, trusting assuredlie to rys at the blessit resurrectione to lyf eternall. I desyr that there be no vaine nor glorious seremonie usit at my buriell, raysing (crying) honouris; but that my corps be kareyit to the grave be sum of my most honorabill and nerrest freindis, with my bairnes," &c.

The Earl of Abercorn possessed great abilities, and was held in much esteem by King James VI., who made him one of the Lords of the Privy Council, and in 1600 gave him, by charter, the office of High Sheriff of the county of Linlithgow, with all the fees belonging thereto; and by another charter in 1601, the lands and manour of Abercorn, Broadmeadows, &c. The King likewise conferred on

mediately after the bell ringing "sall pay foure shillings," and those absent "sall pay ten shillings," and that "nane come without hattis, bot be in decent forme as becommeth Councillors, under the lyk pane of ten shillings."

*Dumbarton Burgh Records*, 3rd October, 1663.—"The qlk day conforme to the laudable practice of this burghie, in reading ane prayer in Counsall ilk Counsall day, praying that the Lord wold be present with the Magistrates and Counsall, and give them directions from himself in all their affairs, qlk hes been this long time neglected, thairfor it is statut and ordanit that in all tyme coming the prayer be said ilk meeting of Counsall be the Clerk, and ordains that ilk member of Counsall who shall not be present at the saying of the prayers, being within the burghie and not having libertie from the Magistrates, sall pay ane unlaw of six shillings Scots, toties quoties, and ordains the bell for conveyeing of the Counsall to be rung precisely at nyn hours in the morning, and if any Magistrate be not present at or immediately after the ringing of the bell, he sall pay twelve shillings Scots, toties quoties. And lyk as in respect that several members of Counsall hes conveyied in Counsall in ane very undesent mainer, by coming without hats, thairfor ilk persone that sall come to Counsall without his hat sall pay ane unlaw of sex shillings money, foirsaid toties quoties, and ordains that this Act be put in execution in all tyme coming."

<sup>1</sup> The members of the Convention of Royal Burghs agreed, on 25th July, 1681, to uphold their dignity and "reputation" in a different way, viz., by "ryding with their best horses, furniture, and apparel." Their resolution was that "the Convention, taking to their consideration how much it is for the honour and reputation of the Royal Burrows that their Commissioners shall ryde at the down-sitting of the Parliament with their best horses, furniture, and apparel: therefor they ordaine ilk Commissioner that do not ryde as afoirsaid shall be liable in ane penaltie of ten punds sterling, to be paid to the agent, which he is hereby empowered to exact from the burghs said deficient in their dutie." (*Records of Convention of Royal Burghs*, vol. 1677 to 1711, p. 25.)

him the title of Baron of Mountcastle and Kilpatrick. He obtained also a large grant of lands in the barony of Strabane, in Ireland, upon which he built a castle and a church. He was succeeded in his estates by his eldest son James, second Earl of Abercorn.

The Council were somewhat irregular as to the time of day at which they held some of their meetings. These were sometimes held early in the morning, as the following resolution of 8th January, 1619, will show. "*Item*—That the counsallors convene in the counsel house of the said burgh with the Bailies upon Friday, the fifth of February next, at seven hours in the morning, for hearing of John Algeo, younger, treasurer, his account; and that the whole persons that are indebted in any pittances be warned to compare before the Bailies and Counsel the said day and place. On 30th August, 1647, a Council meeting was appointed to be held on the 1st of September following, betwixt seven and eight o'clock in the morning, for settling some accounts. And on 30th October, 1648, "It is statute and ordained by the Council that the meeting of the Bailies and Council, at their Council meeting, shall be in the time of winter at nine o'clock morning each Monday, and in the summer at eight o'clock, and that none without a very necessary and an extraordinary occasion and excuse be absent under the pain of xx<sup>s</sup>."

When the Council wished to attend in Edinburgh to any of the town's business, which was always of a legal kind, one of their number, or the town clerk, or one along with the clerk, went personally, and riding was always their mode of travelling. On 15th April, 1619, Bailie Hutchison was appointed to ride to Edinburgh to attend the calling of the suspension before the secret Council, which is purchased and obtained to be the Bailie and Council of the town of Lanark anent the weights.

At the election of the Bailies on 4th October, 1619, the proceedings were conducted in the same way as formerly, with this exception, that the Earl of Abercorn allowed the Council to appoint the first Bailie, while he made choice of the second Bailie.

At the court held on 27th January, 1620, the Bailies and Council enacted, without giving any reason, "that na person or persons carry any fire furth of their houses within this burgh except in close vessels, under the pain of xi<sup>s</sup> toties quoties."

At the meeting at which the Bailies and Council established a horse race in the town, they voted a sum in aid of some kind of theatrical performance, the record regarding which is as follows:—13th May, 1620—"Which day the Bailies and Council, by a great majority, voted twenty pundis from the common gude for help and supply to a pleasant invention and play to be played in the said burgh."

It would appear from the Council records that Paisley merchants were molested by some persons in Glasgow, when they went to that city to dispose of their goods, and had complained to the Bailies of Glasgow thereanent. On 1st May, 1623, "*Item*—Ordains the

Bailies, with three or four of the Council, to ride to Glasgow to speak to the Provost and Bailies thereof anent troubling the merchants of this burgh in using of their calling and trade of merchandice."

At the election of the Bailies on the 24th October, 1624, a very curious circumstance occurred. In the absence of the Earl of Abercorn, his mother attended and made choice of one of the Bailies. At the annual election on 4th October, 1630, one of the two Bailies was chosen by Lord Abercorn the Provost, and fifteen members of Council were elected. This was the usual number for a long time both previously and afterwards.

At the head court held 9th May, 1633, "the Bailies and Council have statute and ordained that because there are many small matters and actions pursued before the said Bailies not worth to be filled up in the books, therefore that all men extract their decreets within fifteen days, otherwise the Clerk not to be answerable for the proof, but to call the same over again."

The Bailies and Council on 10th October, 1633, in order to prevent what they considered abuses, viz., Bailies holding office too long at one time, and a Councillor being elected a Bailie too soon after entering the Council for the first time, passed a stringent act on the subject. They ordained that any man being Bailie for two years together shall not be on the leet of nomination to be a Bailie for the third year, and that no new Councillor shall be on the leet of nomination to be a Bailie for the first year in which he is chosen a Councillor.

The Council minutes are not recorded from 24th April, 1634, till 29th January, 1635, the paper in the volume being left blank and clean.

At the annual election of Bailies and Councillors on 30th September, 1637, it is stated in the Council records that Lord Abercorn, the Lord Provost, was elected one of the Bailies. It appears strange that he should hold both of these offices, but we believe this arrangement must have been made at his own request.<sup>1</sup>

Another blank, but a much larger one, now takes place in these records of the Town Council, which have been of so much service to us. All the records are wanting between 25th January, 1638, and 19th November, 1645.

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<sup>1</sup> "The qlk day it is thought meit and expedient that at all the ordinar meetings of the Magistrates and Counsall of this burgh thay sall begyn with prayer and invocation to God, and to that do set down a common prayer, and insert the same in part of the buik, and to be red by the clerk at ilk meeting" (*Dumbarton Burgh Records*, 7th August, 1637). This resolution must have been soon afterwards ignored, for in 1663 the records state that prayer "hes bein this long time neglected," and the Council agreed that it should be resumed "in all tyme coming." Councillors who are absent from the meetings without permission are to be fined in six shillings, and magistrates not present when the bell is rung at nine morning or immediately thereafter are to pay 12<sup>s</sup> Scots. And those coming to the meetings "in ane very undecent manner without hats to pay ane unlaw of six shillings money." "William Dennistoun being found guilty of revealing the secrets of the Council, contrair to his aith, was sentenced to ane unlaw of 40 pounds, and if the offence is repeated his freedom is to be cried down" (*Ibid.*, 19th March, 1670).

At the head court, held on 12th October, 1648, "the hail acts were read and published in face of the court, that none should pretend ignorance."

At this court also the important statement was made regarding the Earl of Abercorn, that he was claiming a portion of the town's moss lands. It is as follows:—

"The which day in respect that it is concurred and perceived by diverse of the Town affecting the weil thereof that the Earl of Abercorn intends to encroach on the town's liberties, and in particular in impeding them to win, cut, and labour their moss land, and for that purpose the said Earl and his Lordship's factors have begun to assume to them the rooms alledged to be the monks' rooms in the moss, thinking thereby to get possession of the moss and land thereof, therefore the Council for some speedy preventing thereof have referred to the two Bailies the way how the same may be prevented and his Lordship inroaching in possession interrupted."

On the 9th July following the Council appointed Bailie Fork and the Clerk their commissioners to go to Edinburgh to defend the town's moss rooms wanted by the Earl of Abercorn, and agreed "to give ilk ane of them for their own and horse charges xxxiiij<sup>s</sup> iiij<sup>d</sup> (2s. 9 $\frac{1}{3}$ d.) in ordinar money per diem, attour the payment of their extraordinaries."

A rather severe sentence was passed on William Love for contempt of court.

25th May, 1646.—"W<sup>m</sup>. Love for declaring that the Bailies had given a false decreet against him was sentenced to pay four punds money. Also to stand in the tolbuith till it be paid, and lye in the stocks at the Cross during the Bailies' will."

On 9th November, 1646, a Council meeting was appointed to be held every Monday.

5th April, 1647.—"John Dickie, wright, for striking Bailie Wallace, was sentenced to lye in the stocks till he paid twenty punds of fine, and lye in the stocks on Saturday next till his freedom be cried down."

The Bailies and Council must have considered it part of their duty to protect the fish in the river Cart, for at the head court held on 6th May, 1647, the Act was ratified against fishers of smolt—the fry of salmon.

At the annual election of Bailies in October, 1647, a rather serious difference arose between Lord Abercorn and the Town Council regarding the election of the Bailies. Conferences of the parties were held on the subject, and lawyers were consulted, without any arrangement being arrived at. This difference continued till the period of election in the following year, when Lord Abercorn made choice of both the Bailies. The Council protested against



this, holding that he possessed the privilege of electing only one Bailie.

During this dispute Robert Park, the clerk, was sent to Edinburgh to consult the lawyers thereanent. On returning, he reported his diligence, and gave in a statement of his expenses, which were as follows:—"Robert Park's expenses in going to Edinburgh for himself and horse, 7 days at 30s., £10 10s. (17s. 6d.); for his extraordinairs, 7 merks (7s. 9½d.); paid three lawyers, £50 os. 2d. (£4 3s. 4⅙d.), with 58s more for his horse wages" (4s. 10d.)

On 19th March, 1648, a deputation, consisting of John Spreul and Robert Park, clerk, was sent to Edinburgh to consult the lawyers about the ratification of the town's charter, along with some other matters. They received 100 pounds (£5 11s. 1½d.), whereof about 20 pounds (£1 13s. 4d.) is light money, to be sold to the best advantage.

At the election of Bailies and Councillors on 6th October, 1648, there was produced by William Muir of Glanderston, who very likely was one of the town's lawyers in Edinburgh, an Act of the Committee of States, dated 22nd September, 1648, anent the election of Bailies and Councillors. It was agreed at this meeting, after the ratifying of some Acts, that the Bailies have no charge of receipt or disbursement of the common goods, meaning no doubt thereby that the Treasurer alone should have such charge.

At this meeting they also ratified an Act agreed to on the 25th April, 1645, which, it will be seen, belongs to one of the volumes of the Council records now awaiting, that all "unlaws exceeding xl<sup>s</sup> money shall be payed to the Treasurer, and he to be charged therewith, and that the Clerk enroll the said unlaws as he will answer upon his peril."

"*Item*, they ratify the act that no unfreeman shall break common land under pain of confiscation of their crops, and that no outentouns burgess nor unfreeman shall have liberty to transport fulzie out of the town nor buy any within the same."

Bailie John Spreul and Robert Park, clerk, who had been sent to Edinburgh on important business, as already stated, gave to the Council, on 6th November, 1648, an account of their expenditure, and as it is full of interest, we give it in its entirety:—

"Which day the Bailie, Robert Fork, and hail Counsell present having heard, seen, and considered the compt of extraordinary disbursements made by John Spreul, present Bailie, and Robert Park, clerk, the tyme of their being in Edinburgh anent the town's business, in giving ane supplication (conform to the Bailies and Counsell's commission) against the Lords of erection, and in procuring the town's charters ratified, they find their compt of extraordinary disbursements to clerks and lawyers to be ane hundred forty and ane pounds xi<sup>s</sup> iiij<sup>d</sup>. And their being and remaining to have been threescore ten days, for every day whereof they allow to them xx<sup>s</sup> (1s. 8d. stg.), ilk ane for their own charges,

ordinary and extraordinary, and for their two horses the space of eight days, eight pounds (13s. 4d. stg.) money, extending in all to two hundred nineteen pounds xi<sup>s</sup> iiij<sup>d</sup>. Whereof they find that the said John and Robert received out of the common purse at their away going, viz., fourscore pounds money and twenty pounds of light money to sell, for the which they got fourteen pounds vi<sup>s</sup> iiij<sup>d</sup>, extending to fourscore fourteen pounds vi<sup>s</sup> iiij<sup>d</sup>, so there rests to the said John and Robert the sum of ane hundred twenty-five pounds five shillings money, the which sum the said Bailies and Counsel promise to allow to the said John Spreul, alburser thereof, and does hereby allow to him in his treasurer's accounts."

At this time the Town Council were possessed of surplus funds, for we find from their records that on 28th January, 1649, they had 2000 merks (£111 2s. 2<sup>2</sup>/<sub>3</sub>d.) lent to the Laird of Duchal, who paid them £106 13s. 4d. Scots annually of interest, being at the rate of 7<sup>1</sup>/<sub>2</sub> per cent.<sup>1</sup>

The Procurator's feal at this time was "five pounds" annually (8s. 4d.)

The Council ordained that no burgess nor indweller should prosecute any person before any judge except the Bailies, under the pain of a fine of ten pounds, unless in cases consistorial.

At a meeting of Council held on the 1st February, 1649, a great many of the "auld acts" were ratified, of which we quote the following:—

"*Item*, the saids Baillies and Counsell renew, ratifie, and approve the act made that all burger airs gotten of their own bodies and creat burgesses, sall immediately after the decease of the father have so meikell of their father's common land as the Bailies and Counsell, efter consideration, sall think expedient, and his mother sall have the remainder, and after the decease of his mother the said air sall have the rest."

They ratified the acts providing that "gif any widow having common land mary, she shall tyne the ane half; or commit fornication either with ane freedman or ane unfreedman, that she sall tyne the said half common land. And the said land sall returne to the Bailies and Counsell, and be at their disposition."

"*Item*, they ratifie, approve, and renew the acts made that gif any burgess having comon land sall happen to marie ane widow having comon land, that the said widow's comon land sall return to the Bailies and Counsell, and the hail, or sa meikell thereof as they sall think expedient, to be given to the air gotten betwixt her and her former husband, if there be any, and if there be nane, the same to be roupd."

<sup>1</sup> 2000 merks Scots is £111 2s. 2<sup>2</sup>/<sub>3</sub>d. stg.; £106 13s. 4d. Scots is £8 17s. 9<sup>1</sup>/<sub>2</sub>d. stg., or 7<sup>1</sup>/<sub>2</sub> per cent. In the Caldwell papers, part 1, page 128, the ordinary rate of interest, or "annual," as it was called, was, in 1647, 1648, and 1649, from six to seven per cent.

“*Item*, the saids Bailies and Counsell renew, ratifie, and approve the former acts made that na burgess creat gratus, nor for half fynes, sall lease or breack any common land.”

“*Item*, they ratifie and approve the former acts made that na burgess within this burgh sall have or brock any more common land nor twa aikers, and gif ony sall happen to breck any more, the same to be rouped and applied to the common purse.”

“*Item*, the saids Bailies and Counsell ratifies and approves the act made that all burgesses and freedmen of the said burghe havand common land and makand their residence furth of the samyne, sall tyne their said common land whatsoever they have within the said burghe, and the samyn to be decerned vacand.”

“*Item*, the saids Bailies and Counsell renews and ratifies the act made that na meillmaster resorting to this burghe, nor dwelling within the samyn, doe sell their meill within houses nor boothes, but that the samen be public to the common mercat place, there to be sold to all our Sovereigne Lord’s leidges, or upon reasonable and competent pryce. And that no meillmaker sell his meill dearer on the oulk day nor they doe upon the mercat day preceding, under the pane of escheeting of the same. And siclyk that na meillmakers in this burghe refuse to sell meill to their neighbours (if they have any) when they sall be required, under the pain of escheeting of sa meikell as sall be fund within their house. And their bodyes to be punisht at the Bailies’ will.”

“*Item*, the said Bailies and Counsell ratifies the Acts made that na unsene freeman’s biere be received be freeman to be made in their kills to the said’s unfreemen in prejudice of the saids freemen, under the paine of xl<sup>s</sup> for the first fault, fyve pundis for second, and crying downe their friedom the third.”

“*Item*, they renew ratifie and approve the acts made that the officers sall put all decreits obtaint before the judges of the burghe to dew execution within fifteine days after they receive the same but funder delays. And make the partie payand of the sowm as contained thereuntill within the saids fifteen days (except payment be delayed with consent of parties,) under the paine of depreivation of their office. And payment of the principal dew to the partie or satisfyand the partie therefor. And that all goods poided be the officers be prysit be them without rouping.”

“*Item*, they renew and ratifie the act that if ony of the officers bees funden absent when they have to do many common offices of the said burgh and does not their diligence according to their office, that incontinent efter tryell be taine they be depryvit *ipso facto*.”

“*Item*, they ratifie, renew, and approve the act made that whatsoever persons within this burghe beis thryce given up for pyckers or reseters of pyckerie or theft, syk es kaill, beire, corne, pease, hens, caponnes, peits, comitis whoordome or other vicious crimes,

and beis fund guiltie thereof, either in thrie heid courts or before the Bailies and Counsell, they sall be banished off this burghe, and gif the man's wyffe be convened the man to answer for his wyffe and to be baith banished aff the towne. And gif the man be ane burgess his freedom to be cryit downe at the second fault, whether it be himself or his wyffe. And they that resetts ony of the said persons, committers of the said crymes, to underlye the same paines."

"*Item*, the saids Bailies and Counsell renews, ratifies, and approves the acts made, that no manner of persoune nor persounes who are not burgesses, inhabitants within the said burghe, sall brooke any manner of freedome or privilege within the same nor communitie thereof, especially in pasturage of goods, carting of rigging turves or devitis thereupon in tyme coming under the paine of fyve pundis toties quoties sa aft as they contravene, and that it sall not be leisam to the Bailies thereof at ony time to grant or give license for that effect, qlk in case they to be answerable to the Counsal for the unlaw foresaid, and the said act to have full effect in the self notwithstanding that the contravener thereof have heritage within the burghe and be Burgess and not inhabitant, or other ways be inhabitant and not Burgess, swa that the priviledge sall only be extendit to Burgesses, inhabitants who stentes and leives within the towne and watches and wards when neid is."

"*Item*, they ratifie and approve the Acts made that in all tyme coming the unlaws of all absents from heid courts of the said burghe, and from keeping of fairs of the samyne sall pay xx<sup>s</sup> money ilk absence toties quoties."

"*Item*, they ratifie and approve the Acts made that whatsomever Burgess of the said burghe beis charged in ward for nonpayment making of any common goods and disobeyes the said ward, that he sall be called to ane particular court to heir and sie him deserit to have forfault his friedome, and the samyne to be cryed downe incontinent at the mercat croce for his disobedience, and siclyke he that enters in ward and breaks the samyne."

The bad practice was still continued of allowing feuars to encroach upon the street on payment of a yearly sum. On 29th February in this year, John Love was permitted "to build ane hanging foir stair with pallars under it upon the gavell of the tenement that was Th<sup>s</sup>. Mylnes foirgainst the showe mercat at the cross, for the yearly payment of vi<sup>s</sup> viii<sup>d</sup>."

At this date "William Grenleis, Treasurer, is appointed to goe to Glasgou and buy ane hundreth dails with twa tries for to be ane caise to the knock, to be caises to the steipill windows and ane dure in the kirk, to the entrie of the town's clerk."

When the charter of erection was granted to the town of Paisley by Abbot George Schaw in 1490, he must have known that there

was coal in the Burgh lands, as will be seen in the copy of his charter given at page 143.<sup>1</sup>

The first reference in the Council records to the town having anything to do with coal workings, is on the 26th March, 1649,—“Qlk day it was concludet be the Bailies and Counsell that James Cunninghame goe to Riccarton and bring ane man reported to have greit skill of coale, to try if there be anie coale within the boundes of the towne.” The Council must have received a favourable report from the person at Riccarton, for we find from their records that workmen had been employed to carry on operations connected therewith, as on 3rd June following it is recorded,—“Qlk day James Alexander, late Bailie, is appointed to oversee the workers at the heuche for the space of eight days, that they work constantlie and leiv off at dew tym only, for the qlk they appoint the said James to have xiiij<sup>p</sup> per diem.” On the 29th November following, the Council agreed that the “heuch be deserted, in respect of the shortness of the day, till spring time next.”

The following record is the first indication of the civil war into which the country was about to be plunged,—in which, too, the town of Paisley was seriously involved :—

2nd April, 1649.—“Qlk day it is concludit be the Bailies and Counsell that all inhabitants within the towne sall be restraint in tyme coming during the tym of levying to tak on to be sodjours with any bot for the towne, and that lest some husbands who have alreadie taken on with gentlemen outwith the towne, their wyves and bairnes sould be burdensome to the towne, it is concluded that they sall presentlie goe out of the towne and dwell on the lands for the qlk the husbands are gone furth. And that this be intimat be tuck of drum.”

This resolution is followed by another, at the same meeting, showing that the arrangements for the coming conflict of arms had extended to Paisley itself,—“Qlk day it is appointed that twa hundred puns for the outrick of ane troupe horse sall be imposed on the burgesses, heritors, and inhabitants of the towne.” But the further history of the connection of our town with the civil war belongs to the next chapter.

William Greenleis, the treasurer, was charged to make up his accounts, but as he pleaded that he was unwell, the Bailies and Council ordained him to compear before them “on Wednesday next, at vii hours in the morning, under paine of disobedience” (*Council Records*, 28th May, 1649). The treasurer having failed to

<sup>1</sup> Mr. R. W. Cochran Patrick in his able and interesting work on the *Early Records relating to Mining in Scotland*, page xxiv, states that in 1294 James, High Steward of Scotland, gave to the Abbey of Paisley the right “carbones marinos fodiendi” to dig sea coal.

That coal was just beginning to be used at this time in Europe may be seen from the letters of Æneas Sylvius, afterwards Pope Pius II, who says that in Scotland a “sulphurous stone was dug up which was used for firing” (*Pinkerton*, vol. ii, page 150).

appear, was two days afterwards fined in forty pounds, and, as it was reported he was about to leave the country, the Council agreed that he should be imprisoned till caution was found by him for the sum owing. The Council "punded" the treasurer's effects for the fine, but on receiving a petition from his wife, they agreed to restore these on the payment of five pounds.

6th August, 1649.—"License was granted by the Bailies and Council to Lord Ros to cause cast in the common of Paisley fyve score threttene riging turves for riging of his dwelling house in Calseesyde and kitchen thereof."

John Hamilton, who succeeded William Greenlees in the treasurer-ship, appears to have failed to account for his intromissions, as the Bailies and Council appointed the "keye of the tollbuith" to be given to him to enter into ward till he paid the whole of his accounts (*Council Records*, 24th July, 1649). Everything must have been satisfactorily arranged, for on 18th October following, being the end of the financial year, we find the following entry:—"John Hamilton, treasurer's, compt footed and closed."

The following extract from the Council records of 1st October, 1649, gives a precise account of the manner in which the Bailies and Council were elected at this period:—

1st October, 1649.—"Sederunt: Robert Fork, bailie; James Alexander, Mr. Hew Fork, Hew Blair, Johne Carswell, James Cunninghame, Hew Paterson, Johne Wilson, Robert Parkhill, William Mathie, Robert Peiter, Wm. Greinleis, John Wallace, Andro Wilson, Johne Baird, Counsellors who have elected and chosen to be on the new Counsell for the year to come, Johne Wilsoune in Smiddiehills; William Henderson, merchand; John Kelso, merchand; Peiter Fleyming, tailzeour; Alex. Milne, merchand; John Stewart, merchand; and John Greinlees, cordiner; who, having all made faith as use is, and the said Bailie and old Counsell being removed, the said sevene of the new Counsell did elect out of the said auld Counsell, to be lykwise on the Counsell for the year to come, Robert Fork and John Spreule, late Bailies; James Alexander, Mr. Hew Fork, Hew Blair, John Carswell, Hew Patersoune, Johne Wilsoune, y<sup>r</sup> maltman; Robert Parkhill, cordiner; and Andro Wilsoune, in Calssisyde; who all lykwise returning and having made faith as use is, Did out of the number of the said old and new Counsell elect to be on the lite of Bailies the said Robert Fork, y<sup>r</sup> John Spreule, late Bailies; John Carswell, M<sup>r</sup> Hew Fork, James Alexander, and Neill Blair, whilk sexe being put in voting who sould be Bailies, be pluralitie of voyces the said Robert Fork, y<sup>r</sup>, and the said Johne Carswell are nominat and chosen to be Bailies for the year to come, who gave their solemn aiths *de fidei administratione*."

At the election of Bailies and Councillors on 10th October, 1649, there was passed without any explanation the following severe-

looking Act regarding the Bailies, if they did not discharge their duties properly:—"It is statut and ordained that the Bailies see all the acts of the Council put in due execution, under the pain of ten pounds to be paid to the Treasurer, they being first warned by two of the Council."

26th November, 1649.—"*Act anent ane Charter of the Burgh.*—The qlk day it is concludit be the Bailies and Counsell that with all possible diligence there sall be ane means and endeavour used for obtaining ane new charter of the burgh, with ane other new charter of all the tenements that are holden be the towne of the Erle of Abercorne formerlie, with the teinds includit, to be now holden of the King's Majestie."

And on 20th December thereafter, Robert Clark was appointed to go to Edinburgh to Robert Fork, the other Ballie, who was there at that time, "who both sall have power and commission subscribed and deliverat to them for consulting with lawyers and obtaining ane new charter," as described.

30th November, 1649.—"Sir George Maxwell of Nether Pollok, Knight, along with five others, were admitted burghesses of the burgh by the Bailies and Counsell."

The Bailies and Council had two town officers, or, as they were called, officers and "sergeands" (in *Abbot Shaw's Charter of 1490*). Their duties in the little burgh were very multifarious and onerous, as they required to apprehend persons both for civil and criminal causes, execute poindings, and carry into effect the decisions of the Bailies in the burgh court, and to attend to them at all times when officially engaged. They were from time to time supplied with a suit of official clothes, which they always used when on duty (*Council Records*, 23rd October, 1607, and 25th January, 1625). The halberds which they carried in those times were meant for defence, and not—as they latterly became—merely for official show. Having therefore important business to perform, the town's officers required to find caution that they would "exerce their office leillie and trewlie, under a penaltie of xx pounds."

In those days the town drummer was also an official of some consequence, as it was through him alone the Bailies and Council communicated to the inhabitants their various intimations. He, also, like the officers, received his clothes from the Council. No security was asked from him for the proper performance of his duties, but when appointed he was obliged to come under some peculiar obligations. A single instance will show the terms under which this official was elected.

"The qulk day the Bailies and Counsale electit and choisit Andro. Stewart, sone lawfull of umquile Alex. Stewart in Barodgear, drummer of this burgh for the space of ane yeir next following the feist of Beltane next to cum. Quha acceptit the said office upon him for the yeirle dewtie usit and wont to be payit be the inha-

bitants of this burgh to the Drummer of befor. Quha became actit that he sall nawyse strick the drum within this burgh nor outinwith the sam, but at the ordinar tymes usit and wont, by the special license of the said Bailies, and gif he do in the contrair he is content to be dischargit simpliciter of his office" (*Council Records*, 18th April, 1605).

It may be safely stated that horse-racing in Scotland—at least, sport worthy of that name—commenced at Paisley. Among the ancient nations, neither the Greeks nor the Romans indulged in horse-racing. The first authentic account of that sport in Britain is of races at Smithfield in the reign of Henry II. (1154 to 1189), and it was more for the purpose of showing the speed and qualities of horses to purchasers, as there were no rewards for the winners (*History of Horse-Racing*, London, 1863). The chief amusements of King Henry VIII. "were shooting at the round, hunting, and horse-racing" (*Privy-Purse Expenses of Henry VIII.*, by N. H. Nicolson, p. 24 to 204).

In 1552 a horse race was established at Haddington for a silver bell (*Haddington Burgh Records*, 10th May, 1552,) but it was through the patronage of King James VI. of Scotland and I. of England that horse racing became a permanent institution. Indeed, the people of Scotland became so fond of the sport of horse racing and of betting upon it, that in 1621 the Scottish Parliament passed an act to restrain this passion (*Acta Parl. Jac. VI.*, vol. iv., p. 613). The preamble of this act runs:—

"Considering the monyfold evillis and inconvenientis whiche enseu pouon carding and dyceing and horse races, whiche ar now over much frequented in this countrey to the gryt prejudice of the leigis, and because honest men ought not expect that anye wyning hade at anye of the games above writtin can do thame guid or prosper," &c. The statute farther says, "And if it shall happen any man to winne any summes of money at carding or dycing attour the summe of an hundreth merks within the space of twenty four houres, or to gaine at wagers upon horse races any summe attour the said summe of an hundreth merks, the surplus shall be consigned within twenty four houres thereafter in the hands of the Treasurer of the kirk if it be in Edinburgh, or in the hands of the kirk session in the countrey parochines," &c.

The first allusion to horse racing in the records of the Town Council of Paisley is of date 27th April, 1608, in these terms:—

"*Act anent the Silver Bell.*—*Item*, it is concluded that ane silver bell be made of 4oz. weight with all diligence for ane horse race yearly, to be appointed within the burgh bounds, and day for running thereof to be set down by advice of my Lord Earl of Abercorn, Lord Paisley and Kilpatrick."

It would appear the two bells had also a silver chain, which is not now attached to them, for on 8th May, 1617, mention is made



of "the hand chenye and silver bells made for the horse race." Full sized drawings are given of the two ancient bells, and a blue silk ribbon is now generally used to bind them together.

It was not, however, till 1620 that the first race took place. The act of this date referring to that of 1608 merely says "qlk was of old set downe and not affectuat." Very likely the first Earl of Abercorn, who died in 1618, was opposed to the act of 1608, and his eldest son, then Lord Paisley, succeeding his father as second Earl of Abercorn, revived the matter in 1620. The following is a copy of this curious and important act of 13th May, 1620:—

*"Act setting downe anc hors Raiss, apud Paislay, decimo tertio die mensis May, 1620.*—The quhilk day Andro Crauforde and Jo<sup>n</sup>. Algeo, zounger baillies of ye burghe thairof, with the counselle of the samyn, being convenit in the tolbuith of the said bur<sup>h</sup> with advyse of ane nobill and potent erle, James erle of Abercorn, &c., proveist of the said burghe, for ordour taking with sundrie thingis concerning the commoune weill of the samyn, and namelie, anent the conclusioun of thair bell race and efterscot, quhilk was of auld set doune and not effectuat. Thairfor it is now concludit and ordanit be the saidis Baillies and Counsell with advyse and consent foirsaid, that zeirlic in tyme cuming, thair bell race sal be rwne on the saxt day of Maij, in manner following, viz., to be start at ye gray stane callit St. Conuallis (pronounced Convallis) stane and fra that richt eist to the lytill house at the calsayend of Renfrew, and fra that the hie kingis way to the walnuik of Paslaye, and quhat horse first comes over a scoir at [ ] Renfrew, sall have ane dowbill aingell, and the horse and maister yairof that first comes over the scoir<sup>1</sup> at the said Walnuik of Paislay, sall have the said bell with the said burghe's airmes yairupon for yat zeir. Togidder with the rest of the gold that sal be given in with the said bell, in manner following, except ane dowbill aingell that sal be given to the second horse and his maister yat comes nixt over the scoir to the foirmest, and to that effect the saidis Baillies and Counsell present and to come, with advyse of their said Lord Proveist, obleist thame to give in zeirlic with the said silver bell, the pieces of gold following, viz., the said Lord Provost ane dowbill aingell, the saidis Bailleis and Counsell ane other dowbill aingell. Lyikas the noblemen haifand landis within the parochin of Paislay, as my Lord Sempill, ane singell aingell, my Lord Rose, my Lord of Blantyre [ ] everie ane of thame ar willing for the upholding of the said bell race, zeirlic to give in ane single aingell yairunto and everie awner of the horse that rwnes to produce ane singell aingell of gold to the said Baillies befor the foir the horse be drawn out lyikas all the awnneris of the horses that sall happen to ryne zeirlic sal be obleist to be present within the bur<sup>h</sup> of Paislaye [ ] dayes at leist befor the said raice day, and

<sup>1</sup> The termination of the race at Wallneuk must afterwards have been transferred to St. James Street, which, fifty years ago, was generally called the "Scoir."

thair to be reddie with thair ryderis befor ten houris befor nowne, and the ryderis to be weyit at the trone of the said Bur<sup>t</sup> of Paislay, [ ] stane wecht ; quhair the maisteris or otheris haifand power of thame sal be present with the rydaris in the tolbuthe of the said burghe for gifing up thair names, casting of the dyce for their places in outleiding and the wandhandis. And because this present zeir is so far spent, it is concludit be the said Lord Proveist and other noblemen, with advyse of the saidis Bailleis and Councill of yis bur<sup>t</sup> that the said bell raice be rune the first day of Junij nix to cum, fra the gray stane callit St. Conuallis' stane to the said lytill house, and fra that to the Walneuk of Paislaye, as said is, haifand thair horse always dyetit in the said bur<sup>t</sup> in manner foirsaid. And quha happens to wone the said bell, keipand thair wecht in manner above written, being weyit againe at the said trone, sall have the said silver bell hung at his horse heid and ye gold foirsaid. With this provisioune, that the maister of the horse, or onie others haifing power of him, sal be actit as principall, with ane sufficient burgess man as cautioner for him, conjunctlie and severallie, for productioun of the said bell to the saidis Bailleis of Paislaye, als gude as he sall resave the samin, with what augmentatioun pleisit him to add yairto zeirliche, apoun the said saxt day of May, befor nyne houris in the morning ; and quatever hors beis not keepit and dyettit within the said burghe the space foirsaid before the said day, and led fra Paislaye to the starting place, they sall not be sufferit to runne in tyme cuming, and quatevir hors winnis the said silver bell three zieris togither, the maister owner yairof sall have the said silver bell to himself, conforme to the manner of other burrowes."

"*Item*, it is concludit be the saidis Bailleis and Counsall of the said bur<sup>t</sup> with advyse of my Lord Proveist, that ane efterscot raiss sall be runne zeirliche in all tyme cuming, fra ane scoir at the Sclattis of Ellirslic to ane other scoir at the Calsayheid of the said bur<sup>t</sup> of Paislaye, be horse of the price of ane hundreth merks, ryddand with the wecht foirsaid, for ane furnischeit sadill, quhilk sal be zeirliche presentit be the saidis Bailleis of Paislaye, present and to cum, at the scoir at the said Calsayheid. And quhilkis of the saidis horses that sall happen to cum first over the said scoir at the said Calsayheid, the awner yairof sall have the said sadill, stok yairof, and covering ; and the awner of the secund horse that sall happin to cum secundlie over the said scoir sall have the furnischeing of the said sadill then presentit. The ryders allways of the saidis horses keipand thair wechtis they war weyit of befor thair furthdrawing, and na other wyse."

It will be observed from the foregoing Act that the horses were to start "at ye gray stane callit Saint Conuallis stane," at Inchinnan.<sup>1</sup>

<sup>1</sup> Inchinnan acquired its name from a long narrow island in Cart water, where it joins Gryfe, opposite the church of Inchinnan. *Ynys* (Welsh) or *innis* (Gaelic) an island, likewise a peninsula. The adjunct may be derived from Saint Innan, who is said to have been a confessor at Irvine where he died in 839 (*Paisley Magazine*, p. 637).

This stone at the present day is situated a few yards north of the road leading from the bridge over the canal to Renfrew, and about half-way between the towing-path and the west porter's lodge of the avenue leading to Blythswood House. There is a well-formed foot-path leading to the stone immediately north of the porter lodge, and free access is granted to all by Sir Archibald C. Campbell, Bart. This stone is about 32 inches high, 48 inches thick at the base, and 34 inches at the top; and in breadth is about 32 inches at the base and 24 inches at the top. The stone probably weighs about two tons. Saint Conuallis, who died 18th May, 612, was one of the two disciples of Saint Kentigern or Mungo. According to the Scottish breviaries, he was the first Archdeacon of Glasgow, and his festival was celebrated on the 18th of May. Conuallis resided at Inchinnan, where a monument or cross was erected to his memory, which was visited by pious pilgrims. The cell in which he lived was near the cross, of which it is supposed this stone formed the base. St. Conval's stone is now generally called Argyle's stone, from the belief that the Earl of Argyle was taken prisoner here on 30th June, 1685. In the parish church of Renfrew there was a chapel founded in memory of Saint Conuallis and Saint Ninian (*Diocesan Register of Glasgow*, vol. i., p. 403). In 1507 Sir John Alanson, the then chaplain, was bound to reside at his ministry, and to perform service in terms of the foundation, and to maintain the building. At that time he had deserted his charge, and the prebendary of Renfrew admonished him to return to his duties, and to repair the buildings.

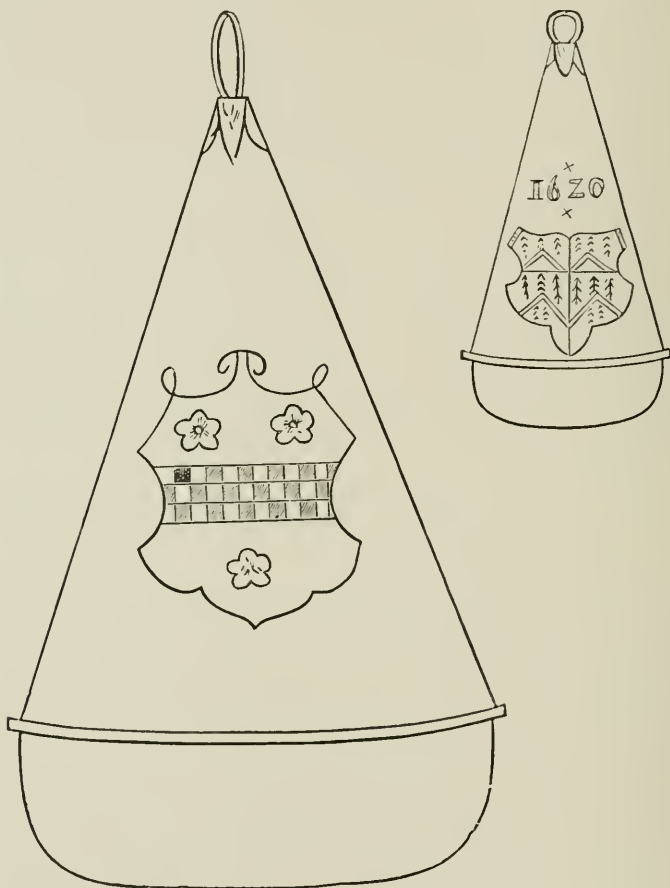
This Act of the Bailies and Council is otherwise so fully and minutely stated, that further explanations are unnecessary. We give a full-sized drawing of these ancient and interesting relics, the two silver bells, on the next page.

As determined by the Act of the Bailies and Council of Paisley, which we have quoted, the first horse race for the silver bells was run in 1620, and was won by Hew Crawford of Cloberhill, who found James Maxwell cautioner for producing the bells on 6th May next, under a penalty of "one hundred pounds" (£8 6s. 8d.) The Council records supply this information, but, unfortunately, without giving any more particulars.

The records of the Council are silent as to whether there were any races on 6th May in the following year—the period at which the winner of the previous year was required to deliver up the bells. If there were no races at Paisley in 1621, the Earl of Abercorn (who appears to have been the grand promoter of these races, rather than the Bailies and Councillors) had his relish for horse-racing gratified in that year in another place. Lords Mortoun, Abercorn, and Boyd entered into an engagement or wager to run, at Cupar-Fife, a horse each, the stakes to be a double gold angel for every horse. This agreement or indenture, as it is called, is somewhat curious. It runs thus:—

*"Ane Indentour of ane Horse Race betwixt my Lords Mortoun, Abercorne, and Boyd.—The Erle of Mortoun obleissis himself to*

produce George Rutherfuirde's barb naig, the Erle of Abercome obleissis him to produce gray naig, my Lord Boyd obleissis him to produce his bay horse. Upon the conditions following: Thay ar to run the first Thuirsdai of November nixt to cum, thrie mett myleis of Cowper raise in Fyff, the waidger to be for every horse ten dowbill angellis, the foirmest horse to win the hail thretty. Ilk rydare to be aucht Scottis stane wecht. And the pairtie not



SILVER BELLS—PAISLEY RACES.

comperand or refussand to consigne the waidger sall undergo the foirfaltour of this soume, and that foirfaltour sal be addit to the staik to be tane away be the wyinner. Forder, we declair it to be lesume to ony gentleman to produce ane horse and the lyke waidger, and thay sal be walcum. Subscryvitt with all our handis at Hamiltoune

the fyfteine day off August, 1621.—Morton, Abercorn, Boyd” (*Printed in Book Form for Private Distribution*).

We are, however, unable to give the name of the winner in this race.

On 8th May, 1622, according to the Council records, “the race and cup were run and won by Robert, Lord Boyd.” On this occasion, John, Earl of Cassilis; John, Earl of Wigton; John, Lord Lindsay; Robert, Lord Boyd; Mr. James Hamilton of Westport, commissair of Glasgow; and James Hamilton of Aitkenhead, were made burgesses by the Bailies and Council, and George, servant to my Lord of Abercorn, was made burges; and all of these, no doubt, honoured the races with their presence on that day.

The Bailies and Council, on 9th May, 1633, agreed that “a saddle race be proclaimed on the 22nd May annually.” No further reference is made to horse racing, during the period embraced in this chapter, in the Council records. They may nevertheless have been continued annually, although not under the special direction of the Town Council.

In 1613 the Bailies and Council erected, at the west port in the High Street, a hospital or almshouse, and the stones with which it was built were taken from St. Rolloc’s Kirk, then falling into decay. This chapel has been already referred to as standing near the head of Castle Street. The foundation charter of the institution, dated 30th September, 1618, provides that “in this hospital six poor, weak, old men, unable for work, or more if it may happen, belonging to the Burgh, shall be supported, and clothed with gowns down to the heels, tunics and caps, black or blue according as the Bailies should prescribe. For the support of whom in all necessaries they give and grant as follows, viz.: the said house and place or hospital already built, and all its pertinents, together with the annual payments after-mentioned, viz., to each of the said old men 40 merks (£2 4s. 5½d.) annually to be paid by the Bailies and their successors, by such portions daily, weekly, or monthly at the Bailies’ option, from the first and readiest of the rents, customs, and fruits or common good of the Burgh. Also, give and grant to the said six old men and their successors in the said hospital, sixty loads of peats and thirty loads of coals, to be annually delivered at the hospital by the Bailies and their successors in the said Burgh for fuel, when necessary; declaring the said old men praying day and night to God for the defence of His universal Church, and for King James and his Queen and their posterity, for Lord Claud, Lord of Paisley, James, Earl of Abercorn, and his grandson, and his heirs male, Lords of Paisley—the granters superior—for the property of the Burgh, and for the eternal salvation and daily prosperity of the Magistrates, Council, and inhabitants. Likewise ringing the bell of the hospital daily at five in the morning and ten at night, and the last bell on days of preaching and prayer, and as occasion shall require and as shall be appointed by the Bailies. Also, keeping the

hospital clean, the garden well cultivated and planted with flowers, herbs, and pot herbs, in all time coming." The original charter is in the charter chest of the Council.

The Council, by the direction of the Earl of Abercorn—so the record states—ordained "that the annuals and obit silver which were paid of old to the priests in the kirk of the said Burgh be annexed to the funds of the hospital" (*Council Records*, 8th March, 1618). This obit silver was part of the grant to endow the Grammar School, and such application of it was therefore a violation of the charter.

The hospital consisted of two storeys in height, and the second storey, or "loft," as it was called, was annually let. On one side of the little spire, which contained the bell, attached to the hospital was this inscription,—

"Quha gives the pair, to God he lends,  
And God, again, mair grace him sends";

and on another side the following,—

"He that has pitie on the por  
Of grace and mercy sal be sor."

These inscriptions apparently influenced more than one charitable person to aid the funds of the hospital. In January, 1629, Mr. Thomas Inglis, by his will, left 500 merks (£27 15s. 6½d.) as an endowment to the hospital; and on 22nd September, 1632, "Peter Algie, writer in Edinburgh—the town's agent there—mortified for the use of the poor in the hospital at the west port 100 merks money" (£5 11s. 1½d.).

In 1621 the Council ordered "the hospital bell to be taken down and sent to Edinburgh, and get a new one of four or five stones, as the bell-house will not carry more."

When King James VI. left Scotland on 5th April, 1603, to ascend the throne of England, left vacant by the death of Queen Elizabeth on 24th March in that year, he promised to revisit his native country every three years. It was not, however, till 1617, fourteen years after he had left, that he came from England to fulfil his promise. He arrived at Edinburgh on 16th May, 1617, and was met at the west port by the Magistrates and Council in their robes of office, and the other principal inhabitants arrayed in black velvet. The King received an enthusiastic reception, and the deputy town-clerk addressed him for nearly an hour in a most bombastic strain, as the following short extract may show:—

"This is that happy day of our new birth, ever to be retained in fresh memorie, wherein our eyes behold the greatest human felicity our hearts could wish, which is to feed upon the royal countenance of our true phoenix, the bright star of our northern firmament, the ornament of our age wherein we are refreshed, yea revived, with the heat and beams of our sun—the powerful adamant of our

wealth—by whose removal from our hemisphere, we were darkened, deep fear and sorrow had possessed our hearts. The very hills and groves, accustomed before to be refreshed with the dew of your Majesty's presence, not putting on their wonted apparel, but with pale looks representing their grief for the departure of their King. Receive, then, dread Sovereign, from your Majesty's faithful and loyal subjects, the Magistrates and citizens of your Highness's good town of Edinburgh, such welcome as is due from those who, with thankful hearts, do acknowledge the infinite blessings plenteously flowing to them from the paradise of your Majesty's unspotted goodness and virtue. Wishing your Majesty's eyes might pierce into their very hearts, there to behold the excessive joy inwardly conceived of the first messenger of your Majesty's princely resolution to visit this your Majesty's good town."

The King then commenced a "progress" through the principal counties in the kingdom, and at every town and mansion of the nobility which he visited he was received with the utmost joy and respect. He arrived at the Place of Paisley on 24th July, 1617, as the guest of the Earl of Abercorn. In the records of the Town Council there is no reference made to this visit of the King, but it has been alleged by some writers, without any authority being given, that the Bailies and Council petitioned his Majesty not to visit the town, as they were too poor to entertain him.

This cannot have been the case, for the Earl of Abercorn being, as already mentioned, highly esteemed by the King, was Provost, or rather Lord Provost, of Paisley, and, in assisting the Bailies and Council to manage the affairs of the town, would certainly be no party to send such a communication to the King. Nor would the Bailies and Council, without consulting the Earl, forward on their own account such a petition to the King.

King James was welcomed to Paisley, and entertained by the Earl of Abercorn in the large hall. On this occasion—where, no doubt, the nobility and gentry of the county, along with the Bailies and Councillors of the town of Paisley, were assembled—an oration, partaking largely of the inflated style of the deputy town-clerk of Edinburgh, was delivered by a pretty boy of nine years of age, son of Sir James Semple of Belltrees, then Sheriff of the county. This address was as follows:—

"A graver orator (sir) would better become so great an action as to welcome our great and most gracious Sovereign; and a bashful silence were a boye's best eloquence. But seeing wee read that in the salutations of that Romane, Cæsar, a sillie Pye amongst the rest cryed ave Cæsar to: Pardon mee (sir), your M. owne old Parret, to put furth a few words, as witnesses of the fervent affections of your most faithfull subjects in these parts; who all by my tongue, as birds of one cage, crye with me, Ave Cæsar, Welcome most gracious King. Welcome, then, is the word, and welcome the work wee all aime at. A verball welcome were base, trivial, and for

everie body ; and a Real or Royal Welcome answering either our harts' desires, or your H. deservings, *ad hæc quis sufficiens?* Actions can never æquall affections. Saying, then, is nothing ; shall I swear your M. welcome ? I dare ; but it becommeth not a boy to touch the Bible ; and yet because an oath taken by nothing, is but nothing, I swear by the Black Book of Paisley, your M. is most dearlie Welcome.

Thus have I said (sir), and thus have I sworne :  
Performance tak from Noble Abercorne.

Welcome then (sir) every where, but more welcome here than any where. This seemeth a Paradox, but if I prove it, your M., I hope, will approve it. Three pillars of my proof I find in our old poet, Phœbus, his Clytia, and his Leucothoe ; whose fabulous allegorie if I can applie to our selves by true historie, all is well. Phœbus (sir), you knowe, is knowne to all, because scene of all : that sunne, that eye by which the world seeth, shining alike both on good and bad. And are not you (sir) our Royal Phœbus ? are not you as ane eye of the world, seeing upon you are the eyes of the world, some for good, others for evil, according to their minds. And as that sunne in his course compasseth and passeth by the whole world, so hath your M. since you beganne to shine in your royal sphere inanced a good part of the world, but passed by, and buried all the Princes as well of the Heathen as Christian world. O shine still, then, our Royall Phœbus. Now that your M. is the peculiar Phœbus of our westerne world, if any did doubt, then *Ex ore duorum aut trium*, your three kingdomes are three witnesses. Still shine, then, our Royall Phœbus. Now (sir), Clytia and Leucothoe were Phœbus' mistresses ; Clytia the daughter of the ocean, Phœbus' first love. Hence did the poets faine that the sunne, rising in the East, holdeth his course westward for visiting his love, and according to their long or short embracements aryse our long or short dayes and nights. And are not wee, then (sir), of Scotland your M. owne old kindlie Clytia ? are not you (sir) our Phœbus, comming from the East with glorious displayed beames, to embrace us in the mouth of the ocean ? And is not this verie place now (sir) your westernmost period ? *ergo* (sir), your kindest Clytia ? Your Clytia (sir) is of many goodlie members. Your M. hath past alreddie her head, neck, and armes, your greater townes and cities ; but till now came you never to her hart. Why ? because in this verie parish is that auncient seat of William Wallas, that worthie warrior, to whome (under God) we owe that you are ours, and Britanne yours. In this very parish is that noble house of Dairnley-Lennox, whence sprung your M. most famous progenitors, In the citie you came from, the bed that bred you. In the next you go to, that noble race of Hamilton, wherein your M. most royall stemme distilled some droppes of their dearest blood. And in this verie house is your M. owne noble Abercorne, a cheefe sprigge of the same roote, removed only a little by tyme, but nothing by nature. And therefore are you in the verie hart of your Clytia, and so welcomer



to her hart than to any other part, and so I hope, your M., Parret hath proved his paradox. Now (sir), Leucothoe, that fairest Ladye, Phœbus' second love, she is even your M. owne glorious England, most worthy of all love. When that Phœbus first wowed that Leucothoe, he was faine to transforme himselfe in the shape of her Mother, and so to shift her hand-maids for a more privat accesse. But when your M. went first to your English Leucothoe, you went lik yourselfe, busked with your owne beames and backed with the best of your Clytia; so were both you and wee welcome, and embraced of your Leucothoe. And returning now to your Clytia, you bring with you againe the verie lyfe (as it were) of your Leucothoe, these Nobles and Gentry which accompany you, and should not both bee—nay, are not both most dearlie welcome to your Clytia. That Phœbus in his love to his Leucothoe forgot his Clytia; he came no more at her, her nightes grewe long, her winters tedious, whereupon Clytia both revealed and reviled their loves. And so Leucothoe was buried quickly, her own furious father and Clytia cast out for ever of Phœbus' favour. But, your M., in your most inward embracements of your Leucothoe, then were you most mindful of your old Clytia. Indeed, our nights have been long, a fourteen yeeres' winter, if we weigh but your persone; but yet the beames of your Royall hart (the onlie lyfe of Love) were ever awarming us. The onlie remedie were that these two Ladyes, as their loves are both fixed on one, so themselves become both one; and what will not true love unite? As they have already taken on one name for their deare Phœbus' sake, let them put on also one nature for the same sake. So shall our Phœbus shine alike on both, be still present with both; our nights shall be turned to day, and our winter in ane endlesse sommer; and one beame shall launce alike on both sides of our bound-rod, and our Phœbus no more need to stretch out his armes on both sides of it, devyding as it were his Royall body for embracing at once too divided Ladyes. Hee that conspireth not to this Union, let never Phœbus shine more on him. Lastly (sir), that poore Clytia, thogh she lost her Phœbus' favour, yet left shee never of to love him, but still whether his chariot went thither followed her eyes, till in end by her endlesse observance she was turned in that floure called Heliotropion or Solsequium. And how much more (sir) sheuld wee, who grow daylie in your grace and favour, bee all turned in a βασιλεοτροπιον with a faithfull obsequium. Our eyes shall ever be fixed on your Royall chariot, and our harts on your Sacred Person.

“ O Royal Phœbus, keepe this course for ever,  
 And from thy deare Britannia never sever;  
 But if the Fates will rather frame it so  
 That Phœbus now must come and then must goe,  
 Long may thy selfe; Thy race not ever ring  
 Thus without end: We end. God Save our King. Amen.”<sup>1</sup>

<sup>1</sup> The Muses' Welcome to the High and Mighty Prince James, by the Grace of God King of Great Britaine, France, and Ireland, Defender of the Faith, &c.,

We do not know if King James at this visit passed through the Bridge Port and visited the Grammar School, which he founded forty-two years before. We believe he would. It is supposed that the population of Paisley at this period was a little under 1000.

We have narrated the alarm caused to the inhabitants of Paisley at the beginning of the seventeenth century by the appearance of the pest or plague in this part of the country, and the great precautions that were taken by the Bailies and Council to prevent its entrance into the town. Their efforts at that time were successful, but this was not the case when the malady again returned, near the end of 1645, and continued with great violence till the middle of the following year.<sup>1</sup> The sufferings of the inhabitants were great, not only from the pestilence, but also from the scarcity and dearth of provisions of every kind. Infected persons and houses were, at much labour and expense, cleaned under the superintendence of a committee of the Town Council, who also obtained contributions of meal and money from the different parishes in the county (*Council Records*, 25th and 30th November, 1645). The inhabitants had come to such straits that the Council appointed two of their number "to go on the 1st December to Glasgow and supplicate the Town Council thereof for help and supply to the poor of the town of Paisley." The Glasgow Town Council at once responded to this solicitation, and agreed, "in consequence of the lamentable estate and condition of the poor people within the town of Paisley, and the hard straits they are brought to by God's visitation of the plague of pestilence lying upon them now this long time," to grant them twenty bolls of meal (*Glasgow Council Records*, 6th December, 1645). For some time Council meetings and courts ceased, from some unexplained cause, to be held in the Tollbooth, and were held at the Cross, in Smithhills, and on one occasion the election of the Bailies took place in the kirkyard. Cleaners to attend to those suffering from the plague required to be brought from Borrowstowness, as no one apparently in the town of Paisley could be got to do that work. Some of those infected were sent outside of the town to a place called "The Moor," which probably

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at His Majestie's happy returne to his old and native Kingdome of Scotland after 14 years' absence, in anno 1617. Digestia according to the order of His Majestie's progress, by John Adamson. Imprinted at Edinburgh, 1618.

<sup>1</sup> At this time Renfrew was a place of much greater relative importance than it now is, and the inhabitants of Paisley were then, it would appear, accustomed to make purchases in it. During the time of the plague they were refused, as tradition says, admission into the burgh; and to accommodate both parties a kind of exchange was established at the head of "Hairst Loan," the way leading to Paisley. A large fire was kept burning, with a pot suspended over it, containing water and a ladle in it. The Renfrew merchant having grasped the ladle, stretched it towards his Paisley customer, who deposited in it the price of his purchases; it was then immersed in the boiling pot, and brought out purified from all infection, and declared current (*Note in Statistical Account of Renfrew*, p. 4).

was some part of the moss lands, where very likely some temporary houses would be erected (*Paisley Council Records*, 18th November and 6th December, 1645).

A few of these unfortunate persons returned from the moor too soon, and after being fined were sent back again (*Council Records*, 8th December, 1645). The Bailies and Council in the midst of their troubles appointed the Reverend Alex. Dunlop of the Abbey Church, along with John Wilson of Arkleston to go to Parliament, then sitting at St. Andrews, for aid to the poor of Paisley (*Council Records*, 15th December, 1645), but the result of this application is not stated. During the spring of 1646 the plague began to abate, and by the month of June in that year it had entirely disappeared. This distemper never attacked the inhabitants of Paisley again.

At this time also the plague was raging with great severity in Glasgow<sup>1</sup> and several other places.

The Town Council of Paisley on an application from the Town

<sup>1</sup> Robert Bailie, Principal of the University of Glasgow, in his published letters and journals states, 26th January, 1647, vol. iii, p. 5.—“The pest increases in Glasgow; my heart pities that much misguided place.” On 2nd June following,—“The pest hes dissipate the colledges of St. Andrews and kills many in the north.” On 1st September,—“The pest for the time vexes us. Great merrie Edinburgh and Leith, and all about which lately were afflicted with more of this evil than ever was heard of in Scotland are free; some few infections now and then but they spread not. Aberdeen, Brechin, and other parts of the north are miserable wasted.” On 27th March, 1648, he states—“The colledge was almost totally dissolved for fear of the plague. My little daty was extremely sicke, of a sudden, so I found great appearance of the pest in my house; yet against the morrow, the Lord, on as great a sudden restored my child to her full health.” On 23rd August following,—“Our condition for the time is sadd; the pestilence in Glasgow, Aberdeen also. . . . at this time I was grieved for the state of Glasgow. The pest did encrease. My brother’s son’s house was infected; my brother’s house enclosed many in danger; one night near a dozen dyed of the sickness.”

The plague at this time broke out with great severity in the city of Perth, and the inhabitants appear to have suffered more severely than in any other place in Scotland. The magistrates to prevent it from spreading ordered a house in the Castle Gable to be burned because a person from Edinburgh, infected with the disease, had lodged there. Notwithstanding all their precautions it made its appearance in July, 1646, and according to a contemporary account 3000 of the inhabitants were carried off, so that the town was almost depopulated—whole streets being entirely forsaken. The church doors were closed from 22nd August to 3rd January, 1647. It was at this time that “Bessey Bell and Mary Gray,” who have been celebrated in song by Ramsay, died of the plague. The tradition concerning them is as follows:—While Miss Bell was on a visit to Miss Gray the plague broke out in 1646. In order to avoid it, they built themselves a bowser about three quarters of a mile west from Lynedoch house, in a very retired and romantic place, called Burn-braes, on the side of Brachieburn. There they lived for some time, but the plague raging with great fury, they caught the infection, it is said from a young gentleman who was in love with them both, who could not refrain sending messages to them, and here they died. They were buried in another part of Mr. Gray’s grounds, called Dronacuhaugh, at the foot of, and near the bank of the river Almond. The burial place lies about half a mile west from the present house of Lynedoch. Lord Lynedoch, the proprietor of the ground, about the year 1837, enclosed with an iron railing the secluded and romantic spot where “Bessey Bell and Mary Gray” were interred (*The History of Perth*, by William Gray Marshall, p. 364).

Council of Glasgow agreed that "forty men are to go to Glasgow with spades and mattocks and shovels to-morrow morning and work four days at the Ports, and that each man get two merks from those that do not go" (*Council Records*, 15th June, 1646). The plague must have continued for a long time in Glasgow, for according to the Council records of 7th October, 1647, the Provost of Glasgow applied to the Bailies and Council of Paisley to have the college accommodated in Paisley during the plague, which was agreed to.

## CHAPTER XIII.

1650 TILL 1700.



THE civil war, which had begun in England in 1642, extended to Scotland before the middle of the century. On the throne of England becoming vacant by the cruel and unjust execution of King Charles I. on 30th January, 1649, the Scottish nation, then under the guidance of the Covenanters, headed by the Duke of Argyll, immediately proclaimed his son, Charles II., as his successor, on condition of his strict observance of the Covenant. In consequence of this procedure, the English Parliament resolved to make war upon Scotland, and despatched Cromwell, with an army of 16,000 men, to invade that country. It was at this crisis that the Bailies and Council of Paisley, on 2nd April, 1649, as already noticed, agreed that 200 pounds (£16 13s. 4d.) should be raised "for the outreik of a troop of horse," who very likely were present at the battle of Dunbar, which ended in such disaster to the Scotch army on 3rd September, 1650. Shortly after his victory, Cromwell and his army came to Glasgow, where they remained for some time. This proximity of the English army did not, however, diminish the patriotic and martial spirit of the inhabitants of Paisley, nor stop their efforts in favour of the cause of the newly-appointed King. We have the best proof of this when in the most spirited manner the Town Council, who were no doubt supported by the warlike burgesses, agreed along with other burghs in Clydesdale, Galloway, and the counties of Renfrew and Ayr, that "the twa Bailies, James Alexander, M<sup>r</sup>. Hew Fork, and Johne Wilson, elder, are appointed this day to convene and to consider what expenses will befall to outreik twa horse for the towne to their present levy, with the town's part of xxxvij footmen ; and to proportion and cast the samyne upon the inhabitants of the towne with all diligence ; and Johne Kelsoe, Hew Patersoune, and Alex<sup>r</sup>. Miln are appointed to uplift and exact immediatlie from the inhabitants what sall happen to be imposed" (*Council Records*, 8th July, 1650). At a subsequent meeting of the Bailies and Council held in that month, the warlike feeling was still further manifested, when they resolved to "appoint the town presently to be put into a position of war ; that one of the Bailies shall stay at home, to wit, Robert Fork, the other going to the army ; that James Alexander and Hugh Blair shall be guardmasters, to see the town drilled ; and that Robert Kerbe and Thomas Hall be sergeants, to drill them" (*Council Records*, 29th July, 1650). These troops were to be under the command of Colonels Strachan and

Kerr. At this time a part of the Scottish army was at Stirling under King Charles II., and another part was encamped at Dumfries. A few weeks afterwards the continued activity of the Council is marked by their stating "that the persons after-named have condescended and undertaken to go forth for the town in the present expedition of the association, viz., Thomas Campbell and John Park, merchants; William Mathie, Thomas Reid, Steven Alexander, and James Wallace" (*Council Records*, 10th September, 1650). At this meeting the Council further agreed "that the best horse within the town shall be taken and appraised for going out in the present expedition, and that the Bailies and Council shall give their bond for payment."

Colonel Kerr, with his troops, resolved to attack the English army lying at Hamilton, and carried out his design on 1st December, 1650, at four o'clock in the morning; but by treachery, as is supposed, the enemy were fully prepared for the assault. Colonel Kerr was unsuccessful in the attack, was wounded, and taken prisoner; his troops retreated, and were pursued as far as Paisley and Kilmarnock. It is very likely this is the "expedition" referred to in the Council records. This misfortune to the Royalists increased the power of Cromwell, whose troops overspread the country without opposition, subjecting Glasgow and other places to heavy contributions.

During this year the inhabitants of Paisley were compelled to pay considerable assessments to provide for the support of their soldiers. They had, first of all, to pay for the "outrik" of the troops; and they had also to pay their proportion of the expense of those raised by the associated counties. In addition to these, the inhabitants had to pay for the maintenance of the soldiers quartered on the town, and likewise to pay their proportion of the expenditure of the Royalist soldiers quartered at Dumbarton. The nature of the different assessments and their amount will be best understood from the resolutions of the Town Council on this subject, which are subjoined:—

"The Council concluded that the town's part of the disbursements of the outreik of the five shires' association, extending to 959 pounds 8 shillings money (£79 19s. 8d.), shall be imposed upon the inhabitants of the town, for imposition of which a committee is appointed" (*Council Records*, 23rd September, 1650).

"Qlk day it is concludit that the quartering of ane part of Colonel Kerr's regiment that was on the towne the last week being fourescore pounds money, sall be laid upon the inhabitants of the towne, with the former expenses of the outreik of sexe trowp horse" (*Council Records*, 7th October, 1650).

"The Bailies concluded that 300 merks (£16 13s. 4d.) of money for Colonel Kennedy's quartering of his regiment shall be imposed upon the inhabitants, and for the equal onlaying of which a committee is appointed, and a collector who is to have eight pounds

(15s. 4d.) of salary, to be levied in the same manner" (*Council Records*, 16th December, 1650).

It appears that the ammunition belonging to the town was in danger of being seized by the English, for we find the Council (*Council Records*, 11th November, 1650), "in obedience of the letters and acts of the committee of association, have appointed the powder, match, and balls in Paisley to be carried to the castle of Avondale." <sup>1</sup> In the following month, the Council further resolved "that the shire arms that are in the Tollbuith shall this night be transferred forthwith thereof and carried to some convenient place, where the same may be hid from the enemy" (*Council Records*, 8th December, 1650). It never afterwards transpired where these arms were deposited.

These frequent and heavy assessments were not submitted to by all the burghesses without complaint. We have an instance of this in the case of W<sup>m</sup>. Greenleis, who expressed his mind to one of the Councillors in too offensive a manner, and for this he was severely punished. The case is thus laid before us.

"The Procurator-Fiscal brought a complaint against W<sup>m</sup>. Greenleis for saying to ane of the town Counsel, viz., to John Wilson, yr. 'ye have put me and my sone in fyve merks (5s. 6½d.) outreik; ye are but flatterers; ye have put the money off yourselfs and lay it upon me,—Meaning the Bailies and Counsell had done it." His freedom was appointed be the Bailies to be cried down" (*Council Records*, 15th July, 1650).

About the month of April, 1651, a number of English soldiers must have been in Paisley for some time. They did not, however, oppress the town in any respect, but having plenty of money we find that the inhabitants rather took advantage of them in more than one way. The Bailies and Council seem to have been so ashamed and indignant at the conduct of some of the shopkeepers, that they passed the following resolution:—

"The qlk day in respect there is diverse enormities and covetous practices done be severall in this towne, the enemy lately laye thereon in taking from their neighbors at the tyme exorbitant pryces for their drink and refusing to receive money at the rule thereunto, it is cryed up be laws of the kingdome notwithstanding the samyne bes a whyle preceding past at the new rates, and in retaining cuntrie men's victualls and goods brought unto the towne be the enemy notwithstanding the owners thereof be knowne. Therefore it is ordained that intimation sall be made thre the towne be towk of drum, that all neighbours sall be repaired of the saids enormities be them that hurt them either in taking of exorbitant pryces for drink or in taking of money at ane lower rate nor the law provydes. And that all who have victualls or goods

<sup>1</sup> A stronghold at Strathaven belonging to the Duchess Anne of Hamilton, which the English had been unable to take.

sall restore them to the owners if they know them ; and if they know them not that they keep them some weiks till they sie if the same be owned, under the paine of restoiring the double attour ane unlaw " (*Council Records*, 5th May, 1651).

The Bailies and Council being dissatisfied with the way in which the inhabitants were charged with the assessment required by the Committee at Dumbarton, for the support of the troops there, appointed Bailie Spreule to obtain redress if possible, and from the following Council records he appears to have been successful in his mission :—

" The qlk day it is concluded that John Spreule, Bailie, sall the morn goe with all possible diligence to the Comittee of Dunbritane or to the Comanders of the regiment of dragouns lyand at Dunbritane shyre to whom the shyre of Renfrew pays assisting quarters, and there to travell and deal with them or either of them for ane ease to the towne of its proportion of foure score nyne merks money located to be payed per diem furth of the Paroch of Pasley to the said regiment of dragouns under comand of (blank) for the space of ane month, for the qlk end there is a concession given to John Spreule (*Council Records*, 14th May, 1651). " The qlk day John Spreule, Bailie, reports that conform to his comission he went and he agreed at Erskine with Colonel Campbell, his regiment for to pay to him the sowme of (blank) money for 20 days assisiting guards, viz.—from 12 of May instant till the second of June next thereunto. The Council does approve him " (*Council Records*, 16th May, 1651).

Farther numerous and heavy assessments were laid on the inhabitants during the early part of this year (1651), to meet the expenditure connected with the support and maintenance of his Majesty the King and the Royalist army. The Town Council as well as the people must have had the Royalist and Covenanting cause thoroughly at heart when they so unanimously submitted to such numerous exactions. Indeed, the greater part of the time of the Bailies and Council must have been absorbed in the imposing and collecting of these assessments. The subjoined extracts from the Council records will best explain the purposes for which all this money was required, and will besides give some insight into the workings of the Civil war as it affected our town in that period :—

" It is concludit that the town's part of assisting quarters appointed be the Parliament to be payed be the shire to the shire of Dunbritane for the company of dragouns lyand on them the moneths of Januar and Februar last, the town's part extending to twa hundreth fourtie punds money, sall be laid upon the heritors and inhabitants of the towne " (*Council Records*, 30th January, 1651).

" Qlk day there is ane hundred fyftie punds (£12 6s. 7d.) money as the town's part of assisting quarter to the company of dragouns lyand in the shire of Dunbritane is appointed to be casten and laid upon



the towne with all diligence for the moneth of March last and half of Aprile instant. And for taxing thereof there is elected John Wilson, James Alex<sup>r</sup>, Rob. Fork, younger, Hew Blair, Johne Wallace, not., Rob. Fork, younger, Hew Blair, John Wallace, not., Robert Park ” (*Council Records*, 14th April, 1651).

“The qlk day the quarterings of threttie-four sodjourns of the Laird of Prestouns troupe ane nicht and of fyve gentlemen of his troupe foure nights and the price of 5 f<sup>s</sup>. iii p<sup>ks</sup>. of aits bocht and furnisheit to him for the quarterings of xii of Dunbritane men (that come to get assisiting guards to the towne and paroche of Dunbritane) ane nicht with the towne’s part of assisiting quarters payed to the regiment of dragouns, from the 12 of May instant to the 2 of June next. And the town’s part of assisiting guardes to the towne and paroche of Dunbritane for Prestouns troupe assigned to them from the 5 of May instant till 20 thereof, with the expenses of severall comissions sent be the towne to Dunbritane and Erskine, extending now to two hundrethe ten pundis v<sup>s</sup>. viii<sup>d</sup>. (£17 10 5<sup>1</sup>/<sub>2</sub>) appointed to be taxed and imposed upon the towne and inhabitants thereof be James Alex<sup>r</sup>. elder, Hew Blair, Robert Parkhill, Johne Wallace, John Patison, elder, maltman, chosen and elected taxmasters thereof, who are ordained to impose the same with diligence ” (*Council Records*, 26th May, 1651).

“The qlk day it is concludit be the Bailies and Counsell present unanimously that the towne’s part of the present levye furthe of the shyre of Renfrew being twa horse and nerehand half an horse, sall be outreiked with all diligence. And that for that effect sexe hundredth pundis (£50) for the outreik and fourtie auch merks for ane month’s (£2 13s. 4d.) mentenance to the King’s Majestie sall be presentlie imposed upon the burgesses and inhabitants of the towne. And for imposition thereof the saids Bailies and Counsell have elected John Wilson in Smiddiehills, Hew Blair, James Cunninghame, R<sup>t</sup>. Parkhill, John Kelso, Johne Paterson, elder, Maltman, John Wallace, not., and W<sup>m</sup>. Greinlees, cordoner, and James Alex<sup>r</sup>. to be collector, who is to have for his pains aucht merks (8s. 10<sup>1</sup>/<sub>2</sub>d.) (*Council Records*, 16th June, 1651).

“The qlk day the said Bailies and Counsell taking to their consideration that the last cast for the outreik of twa horse and the payment of ane month’s mentenance to the King’s Majestie is short in the sowme of fyvtie-twa pundis (£4 6s. 8d.) money. Wherefor they have concludit to cast on the samyne of new, together with ane hundreth pundis (£8 6s. 8d.) money for to utreik two bagadge horse. *Item*, sixteen pundis (£1 6s. 8d.) more for the town’s part of money payed be the shyre to Prestoun’s regiment for one of sevencore-ten volunteers and twenty-six balls, and (blank) of rent payed to them. And threttie-two pundis (£2 13s. 4d.) money for the town’s part of fortie nolt, 160 sheep, and (blank) stonies of cheise, to be sent furth of the shire presentlie to the armye. *Item*, fourtie pundis (£3 6s. 8d.) for quartering of Major Crook’s

transport with some seike men. And threttie-twa pundis money for another month's mentenance to the King's Majestie, extending in all to the sowme of 943 pundis ii<sup>s</sup> vi<sup>d</sup> (£78 12s. 2d.) money. And for imposing thereof their is appointed Johne Patison, elder, and Robert Mackinan, John Wallace, notar, John Kelsoe, Hew Blair, James Alex<sup>r</sup> and John Wilsone in Smiddiehillis, to be taxers" (*Council Records*, 25th June, 1651).

"The Qlk day John Snodgrass and Hew Paterson are appointed with all expedition to go this day and provyde the town's part of kye and scheip to the armye" (*Council Records*, 21st July, 1651).

"Qlk day their is appointed to be imposed upon the inhabitants of the towne of Paislay the sowme of money for the causes after-specified, viz., that is payed to M<sup>r</sup> John Crooks the sowme of threttie-six pundis (£3) money, being xxx<sup>s</sup> for ilk hundredth merks of valuation for the town's part of the outreik of thrie horse, and thrie pundis (5s.) to each souldier, Generall-Major Montgomerie's regiment. *Item*, fourteine pundis viij<sup>s</sup> (£1 4s.) to Andro Sempill for eight days' mentenance of Prestoun's regiment. *Item*, fourescore pundis (£6 13s. 4d.) for quarterings about the 28th of June to 34 of Prestoun's trouperis and 48 of Generall-Major Montgomerie's trouperis, ilk ane of them ane nicht. *Item*, seven pundis money (11s. 8d.) to transient quarters to thretteine of My Lord Montgomerie's regiment. *Item*, thriescore thretteine pundis (£6 1s. 8d.) money for ane kou and xij sheip for the towne's part of the second outreik of kye and sheipe to the armye. *Item*, aucht score pundis money (£13 6s. 8d.) for the town's part of a trowp of horse to the second outreik to the armye, to be made on the first of Augt. *Item*, thriescore twelve pundis (£6) money, as being assessment upon ilk hundredth merks of valuation of the parochie for armes, ane month's mentenance to the inferior officers, ane for eight days' mentenance to the sodjourns, and for tents and pans. And twa hundredth aucht pundis (£12 6s. 8d.) for to outreik fourteine foote sodjourns, extending in all to the sowme of seven hundredth fyvtie pundis eight shillings (£62 10s. 0<sup>1</sup>/<sub>2</sub>d.) With twelve pundis (£1) to ane collector to ingather the same. John Wallace is appointed collector" (*Council Records*, 30th July, 1651).

These assessments had become so numerous and oppressive upon the inhabitants, that Bailie Spreule was again deputed by the Council to go to Stirling to appeal to the King and Parliament for some abatement of them. In this resolution, which we also give, it will be seen that the Council state their case in a very respectful way, and simply wish the payments of these burdenns to be delayed till they are better able to make them. Although the Bailie did not obtain any redress, he was nevertheless thanked for his diligence.

"The qlk day John Spreule, Bailie, hes made his report of his diligence done at Stirling with the King's Majestie and Parliament for to have had ane exoneratione from publick burdenns upon the

towne in respect of the poverty that the towne of Paisley is brought unto be the enemy, till the said towne recover somewhat of its former abilitie. And albeit the said Johne has not come speed, the Council does approve his diligence" (*Council Records*, 16th June, 1651).

A burges named William Greenleis, already noticed, refused to pay the assessments for maintaining the Royalist army, and the Bailies and Council dealt with him in a very summary and severe manner, as will be seen from what follows:—

"The qlk day William Greenleis, elder, merchand, being convened for refusing to beare his burding with the towne as ane inhabitant, notwithstanding that he has beine oversiene in using the liberties of ane freeman since his freedome wes cryd downe. They therefore have instanter discharged him the brooking of common land and making of any charge or trading therein. And ordains him to pay presentlie the part of the public burdings put upon him for his tenement and common land the tyme bygaine, and to pay for his tenement in tyme coming as ane inhabitant, otherways to depart the towne, seeing that for the present publick burdings he hes beine found twyse disobedient to the Magistrates since his refusall of payment" (*Council Records*, 14th April, 1651).

On the 29th January in the following year he presented a supplication to the Bailies and Council to be forgiven, and they "pardonned him all bygaine escaips, received him into their favour, and restored him to his freidome, upon hope of his good cariage in tyme coming."

As the supplies of both money and food for the support of the King's soldiers had become very scant, his Majesty, with an army of 16,000 men, left Scotland for England, and arrived in Carlisle on 6th August, 1651, with the view of living upon the enemy. The contingent of soldiers belonging to Paisley left the town *en route* for the same country some time previously, as the following minute of Council very clearly indicates:—

"Qlk day there is ane list of twelve sodgours designed to goe furth for the towne. And notwithstanding ane bombardier is appointed to goe throw the towne presentlie for all voluntiers to repair to the tollbuith this day at twa hours in the afternoon, where they are to receive their conditions" (*Council Records*, 30th July, 1651).

Every reader of history knows that Cromwell left Scotland to pursue the Scotch army, and that at Worcester he overtook and defeated it on the 3rd September, 1651. King Charles II. after many difficulties escaped to France. There is every likelihood that the soldiers belonging to Paisley were present at that battle which was so disastrous to the Scotch army. Immediately afterwards every place in Scotland was taken possession of by the English, and we know from the subjoined records of the Town

Council, that the enemy occupied Paisley on the 20th and 21st September of that year :—

“ Qlk day the Bailies and Counsell taking to their consideration that upon the 20 and 21 of September instant, when the Englishers were ordered to be quartered upon the towne, some caused their neighbours to be oppressed by giving money to those that were quartered on themselves to go upon their neighbours and others moved the Englishers that were quartered upon them to bring in their neighbours corn into their houses for their horses, and some were oversein in the quarterings. Therefore they have ordained that all who have been oppressed or unjustlie hurt sall come to the tollbuith to-morrow, the 25 of this instant at fyve hours afternoon, and declaire and give up the same that rectification may be made as accords. And ordains this to be intimat the morne before noone be touk of drum ” (*Council Records*, 25th September, 1651).

Although the inhabitants were now relieved from the payment of taxes to maintain the Royalist army, as such no longer existed, yet they had to contribute to the support of Cromwell's troops. It appears the town was owing a half-year's cess, and on 4th October in this year, the Council wishing to get clear of this obligation appointed John Spreull, Merchant, “ to go to Stirling to the English Commanders to capitulat with them anent six months bygane cess demanded be them off the towne.” He did not succeed in this mission, and three days afterwards the Council resolved as follows :—

“ *Item*, it is condescendit that the said sex months cess sall be emposed upon the burgesses and inhabitants of the towne with divers other expenses made be Commissioners sent to them of before and for meit and drink sent downe to them in the shire of Renfrew, they came last and laye on the towne extending to thrie hundreth punds money (£25 os. od.) or thereby, for imposition thereof, there is chosen John Carswell, Robert Fork, John Wallace, John Wilson, in Smeddiehills, and John Pateson, elder, Maltman, to impose the samyne on Monday next, the sext of this instant, at vi. hours in the morning. And Johne Wilson, yo<sup>r</sup> Maltman, is chosen to collect the samyne ” (*Council Records*, 7th October, 1651).

The attendance of members at the Council meetings, at this time, appears to have been far from satisfactory, for the Council on the 9th October, 1651, ordained, that “ whosoever of the Council shall not precisely keep the Council meeting at the hour whereunto they shall be warned, that they shall be immediately thereafter punded for 20s. (1s. 8d.) of unlaw, toties quoties, and the Bailies to be punded for the unlaw in case they neglect to cause pund them. *Interim*, John Wallace, notar, for himself, protests against this act in respect of his common employments.”

As in every other town in Scotland there was stationed in Paisley a guard of Cromwell's soldiers, who were under the command of

Capt<sup>n</sup>. Robeson. While the presence of these soldiers was a sad oppression to the inhabitants, there were besides other burdens to which they were subjected. In their difficulties, the Council resolved to send the never failing John Spreull to General-Major Deans, then at Dumbarton, to submit to him the state of the town and to supplicate for relief. But we shall allow the Bailies and Council to tell their own story.

“The qlk day John Spreull is appointed to go to Dunbritane to Generall-Major Deans, and there to represent to him the many burdings that the towne of Paisleye have borne beyond the Shire of Renfrew within the whilk it lies. And that now albeit that they beare common burding with the said shire in the payment of assessment, that yet notwithstanding Captane Robeson’s trowpe now keiping a guard on them, the said towne doth burding them with coill and candle both day and nicht to the said guard, nevertheless that all the burdings that the said town doth beare besyde on sending of posts guyds and horses] to send. And to labour for remedie with the said Major-Generall” (*Council Records*, 13th February, 1652).

At this time Cromwell’s commander having abolished all courts, the Council agreed “that upon Thursday next, the penult of this instant, which should be the heid court day, that they sall meet in James Alexander, Bailie, his heich hall, and there sall elect ane new Thesrar for the effeirs of the town, sall create any burgesses that sall happen to be, and to receive resignations if any beis, and book those having richt to common lands” (*Council Records*, 26th April, 1652).

On the 4th of the following month the Bailies and Council imposed a tax on the inhabitants to provide for the English assessment of April and May, extending to fourscore sixteen pounds (£8), “with aucht merks (8s. 10<sup>s</sup> 1<sup>2</sup>d.) for the town’s part of Capt<sup>n</sup>. Robeson’s his Cornett’s losses within the parish of Cathcart, laid on upon the shire, and aucht pundis (13s. 4d.) for collector’s fees.”

Although the soldiers under the command of Captain Robeson were quartered in Paisley, yet it appears that he, along with some other officers, preferred to live at the commodious mansion of Castlesemple. As the beds there were not, however, equal to those they had been accustomed to have in their own homes in the south, they applied to the Paisley Bailies and Council for a supply of feather beds, which the latter declined to give, as the following record of theirs of 4th June will show:—

“In respect that Captain Robeson doth require three feather beds furnished to be sent to Castlesemple for him and some of his officers to lye upon, the said Bailies and Council having taken the matter to consideration, that the demand is without orders, and that they have borne coal and candle to their guard all the last winter, besides their bearing of their proportional part of burdens with the shire, and divers other burthens beyond them; therefore they have

resolved that they will furnish none of the said beds ; but if Captain Robeson and his officers will at their own hands oppress and take furnished beds at their own hands from any person or persons, one or more, within the town, in that case it is concluded that the whole town shall bear the burden thereof, and be taxed therefor, but prejudice of remedy whenever it may be had. And this is to be reported to the said Captain in the best way."

As there is no further record on this subject, we are left to conclude that the English commander did not further insist on his intended and somewhat unsoldierlike luxury.

In consequence of the presence of the English soldiers, and the unsettled state of the town and country, the Bailies and Council encountered great difficulties in getting burgesses to act as councillors after they were elected. At a head court, held on 12th October in this year, two burgesses who were chosen members of Council refused to accept of office, and they were each fined in five pounds (8s. 4d.) As the soldiers were in possession of the Tollbooth at this time, the election took place in the house of James Alexander.

By the end of this year the English soldiers quartered in the town became more and more arrogant and oppressive. They took possession of the whole of the keys belonging to the Tollbooth, with the exception of the charter chest, and as it was at this time, through some cause which is not explained, locked with only one key, the Bailies and Council were greatly concerned regarding the safety of its valuable contents (*Council Records*, 13th December, 1652). Three months afterwards, "the evidents in the common chest were sighted" by the Council, and as their records are silent as to any of them being wanting, we may conclude that none of them had been taken away (*Council Records*, 14th March, 1653).

The authority and power of the Bailies and Council were entirely ignored and, indeed, abrogated by the military, for the court of the Bailies, in which so many civil cases arising among the inhabitants had hitherto been satisfactorily disposed of, was abolished. Even the election of the Councillors and Bailies themselves ceased to be carried out. On 29th September their election was postponed till the 22nd November, and when that day arrived the election was further delayed till 16th January, 1654. But as there is not anything afterwards stated about this election, it cannot have taken place. On 9th November following, to extricate themselves from the unfortunate dilemma in which they and the inhabitants were placed, the Council wrote to John Spreull, at that time engaged on other business in Edinburgh connected with the burgh of Renfrew, "to apply to the General Major and Judges, and to seek to Sir George Maxwell, who is now gone east, and there to supplicate them for liberty to choose another Bailie to hold courts and administer justice, this town being a considerable corporation, the sums that are ordinarily persued but petty, and poor people have

to pay treble charges before the Sheriff." This application appears to have failed of success, for on the 30th of that month "the Council appointed John Kelso and Robert Park to go to the Laird of Nether Pollock and deal with him for his assistance or letter of recommendation to the Judges and General Monk for liberty to them to choose new Magistrates, in respect that the ane Bailie is removed by death, and the other Bailie to be very shortly removed." Nothing further is stated regarding this representation to the Laird of Nether Pollock, but it is perfectly apparent that the town was in a most unfortunate position, with one Bailie dead and the other unable to act. On 4th January, 1655, however, the Council made another effort to obtain from the military authorities power to appoint Bailies, and "nominated John Wallace, notar, one of their number, to go with all expedition to Edinburgh or Dalkeith to General Monk, and to supplicate him for liberty to choose their own Magistrates and to administer justice, and do others of the town's necessary affairs, in respect that the ane of the Bailies is deceased, the other in all appearance at the point of death, and they like to have no obedience of the inhabitants." This application was successful, for John Wallace, on his return from Edinburgh, reported to the Council on the 17th of that month that he had obtained for the town from General Monk "a liberty and license to choose a Bailie in place of umquile James Alexander, Bailie, with power to administer justice and use regular uplifting of the cess and other burdens."

Having this authority from General Monk, the principal representative of Cromwell in Scotland, who was no doubt desirous to have a legal local constituted authority in Paisley for collecting "the cess and other burdens," which he was always in need of, the Council, on the 22nd of this month, elected George Spreull one of the Bailies. Three days afterwards, they "ratified all the Acts made or ratified in the head court of date the 11th Oct., 1649, and ordained the same to be publicly read" (*Council Records*, 25th January, 1655). On the 29th of this month, they also passed an "Act ordering meetings of Council to be held each Monday at two o'clock. Councillors late to pay sixpence, and, if absent, the double. Bailies not keeping the hour exactly to pay twall pennies, and the Clerk being advertised that a quorum is met, and keeps not time, to pay sixpence." On the 26th of the following month, the Council, in consequence of the "demise of Bailie Vaus, appointed a deputation to be sent to General Monk, commander-in-chief of this nation, for permission to elect a Bailie in his stead, it being customary to have twa, and Bailie Spreull, the other magistrate, being occasionally elsewhere in his trade of merchandise." John Wallace, on 2nd March following, "reported that he had waited on General Monk, and produced his authority for electing an able, faithful, and godly man to be Bailie in the place of Bailie Vaus, deceased; and this to be done in the advice of Sir Geo. Maxwell of Nether Pollock, knight." The election took place on the 7th May, in presence of the Knight of Nether Pollock, who, while friendly to

the town, also stood in high favour with General Monk, and the Council unanimously made choice of John Kelso to be Bailie till the next election.

The town by this time was relieved from the presence of the military guard which kept the inhabitants in so much subjection, the civil war—which had thrown the country into such an unsettled state, causing great poverty and distress—was at an end, and the Bailies and Council had again fairly resumed the management of the affairs of the community with their usual firmness and prudence. Having confidence in the future prosperity of the town, and possessing funds, notwithstanding all that had taken place, they purchased for 5550 merks (£308 6s. 8d.) the extensive and valuable lands of Snawdown, of which we shall have occasion afterwards to speak.

At the beginning of the latter half of the seventeenth century, the Town Council, under the guidance of an intelligent judgment and animated by the desire of adding to the prosperity of the burgh, concluded that the interests of the community would in the future be greatly benefited by making certain purchases of valuable properties and privileges. One of these was the acquiring of the superiority of the burgh, and along with it the right of electing all the Bailies. In 1652, the second Earl of Abercorn, as already mentioned, sold the rich Lordship of Paisley to the Earl of Angus for the sum of £160,000 Scots (£13,333 6s. 8d.), and from the latter the greater part of it was purchased in the following year by Lord Cochrane, who was shortly afterwards created Earl of Dundonald.<sup>1</sup> In the beginning of 1656, negotiations were opened by the Town Council with the Earl of Dundonald and his eldest son, William, master of Cochrane, for the purchase of these possessions and rights; and these continued without interruption for about two years. During that period, many deputations were sent by the Bailies and Council to Edinburgh to advise and consult with their legal agents and advocates there, regarding the furtherance of what they so ardently wished to see consummated. The agreement entered into between the two parties is a very long one. It was completed and signed on 3rd May, 1658. This contract is embraced in the charter granted to the Burgh by King Charles II. in 1666, which will be given at length.

The contract between the Earl of Dundonald and the Town Council "was written be Robert Alexander of Blackhouse, wrytter in Paslaye," and the witnesses to the signatures were "Colonel Alexander and Gavin Cochrane, brother-german to the said William Lord Cochran, Francis Dunloppe of Househill, James Freland, fiar of that ilke, servant to the said William Lord Cochrane, wrytter,

<sup>1</sup> The Cochranes are a very ancient family, and possessed the Barony of Cochrane, in the County of Renfrew, for more than 500 years. They are a branch of the family of Blair of Blair, and adopted the name of Cochrane in consequence of a marriage with Alexander, son of John Blair of Blair, at the end of the sixteenth century.



and Jon M'Kerrel, brother to Hillhouse." It was signed as follows :—John Park, bailie ; John Spreull, bailie ; John Kelso, John Carswell, Jo. Wallace, William Grienleis, William Adam, William Love (thesaurer), William Henderson, John Wilson, Rot. Parkhill, Andro Wilsone, Thomas Justice, councillors. Cochrane, W. Cochrane, Ga. Cochrane, Ja. Dunlop, Ja. Frieland, John M'Kerrel, and Ro. Wallace, witnesses. Then follows a declaration by Robert Alexander, N.P., that William Grien, bailie, and John Snodgrass, Patrick Baird, William and John Paterson, councillors, cannot write.

It will thus be observed that at the subscribing of this most important deed the lamentable fact is divulged that one of the Bailies and four of the Councillors could not write their names. This contract does not state what amount of money was payable by the Council to the Earl for these properties and privileges, but on 3rd December, 1659, the following statement appears in the Council records, which throws some light upon the subject:—"This day there is a precept direct to William Love, treasurer, for payment making to William Greinleis, present treasurer, of the sum of 300 pounds money (£25), wherewith to make up and pay to Robert Alexander, writer, the sum of 554 merks money (£30 15s. 6 $\frac{2}{3}$ d.) in part payment to him of the sum of 900 merks (£50) money, with an year's annual rent thereof resting owing of the Master of Cochrane's bond."

The Council on 22nd December, 1660, testified their gratitude to two of the King's advocates, who appear to have done good service to the town—to have been "the town's friends"—in the completing of the contract with the Earl of Dundonald. On that day they "concluded that there shall be four dozen of trouchers and one dozen new cups sent to Sir John Gilmour and Sir John Fletcher, the King's advocates, to move them to continue the town's friends."<sup>1</sup> On the 7th of the following month, Bailie Alexander, then in Edinburgh, and William Hamilton, the town's agent there, were directed by the Council "to the effect that if anything could be done in the present Parliament anent the advancement of the town's business, they should do it," thereby implying they should get the contract ratified with the Earl of Dundonald.

In the meantime, the Council on 8th April, 1661, resolved that the agreement with the Earl should be submitted to the heritors and inhabitants of the town, for their opinion thereon. On the 14th May following a most encouraging reply was delivered to the Council, through "John Spreul, James Maxwell, and Robert Wallace, who were commissioned by the heritors of the town to thank the

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<sup>1</sup> In this period Paisley was famed for the ingenuity and taste displayed in the making or turning of wooden trenchers and cups, which were extensively used before the introduction of those made of earthenware. The trenchers were in use, particularly in the country farm-houses, down to the first and second decades of the nineteenth century. We have seen these trenchers. They were about eighteen inches in diameter, and were used for holding oat-cakes.

Bailies and Council for their care and pains in defending the town's liberty," and declaring that "they were satisfied be the proposals drawn up betwixt them and Lord Cochran."

Much delay occurred afterwards before the so-much-desired Act of Parliament was obtained, and several deputations and many communications were sent to Edinburgh, to urge forward the completion of the business. Very likely, the unsettled state of the country at that time was to a considerable degree the cause of all this delay. On 24th February, 1666, the Council "concluded that a boy shall be sent to Edinburgh with a sharp letter to Mr. Gavin Loudon, the town's agent, to know whether or not the King's Advocate has made his report to the Lords of Exchequer anent the town's signature." What reply Mr. Loudon made, or what course he advised them to adopt, we do not know; but the Bailies and Council, in their records of the 7th of the following month, state that his report had been received, and it is very significantly added, "that against the beginning of April next four dozen of new trouncers shall be sent to my Lord Warriston and two dozen to Judge Kerr, and that against that term one of the members shall be sent to expedite the town's charter."<sup>1</sup> The perseverance of the Bailies and Council was, after this long delay and annoyance, crowned with

<sup>1</sup> At this time and earlier it was a common practice for Town Councils to send presents to their legal agents in Edinburgh, and also to advocates there who acted for them, nor did the system stop short in this case of the judges of the land.

*Peebles Town Council Records*, 6th February, 1567.—The Counsall ordains the Thesaurar to by xij hennes on the toun expens, and to cause vi of thame to be delyverit to David Magill, thair advocat, and uthir sax to Alexander Hay, scryb to the Secret Counsall.

*Glasgow Town Council Records*, 19th December, 1612.—The qlk day the Provost, Baillies, and Counsall, for the guid and thankful service dune be John Nicoll, wryter, Edinburgh, to the toun, speciallie in advertiesing the toun of the action persewit be ane Jon. Livingstoun against thame for suffering David Anderstoun, tailzour, to eskaip ward, being committit to ward be virtue of captioun, and for the expectatioun qlk they haif of his service to the toun, hes ordanit the Thesawrer and Mr. of Werk to send ane half-barrel of herring to him, for this yeir only, with twa half-barrelis to Mr. Alex. King, twa to Mr. Thomas Hendersoun, ane to Mr. Wm. Hay, and ane to James Winrame, with 10 lb. to ilk ane of thair clerkis.

*Ibid.*—14th December, 1641.—*Item*, ane uther letter to Mr. Web (servand to the Duik of Lennox), with a propyne of lx elnes of lining cloathe, twa gallounes of aquavytie, and four half-barrels of herring, and twa pair of plydes.

*Ibid.*—27th December, 1641.—*Item*, ordains the Maister of Wark to send east to the toun's advocattis and thair agents thair fies and thair herring; and to Robert Bruce, the Duik of Lennox his agent, twa half-barrels of herring.

*Dumbarton Burgh Records*, 22nd November, 1662.—Ten barrels of herring to be sent into Edinburgh to the advocates of the burgh, viz., twa to Sir Peter Weaderburne, twa to William Maxwell, ane to Lochie Mattias, ane to Thomas Wallace, ane to John Cunninghame, ane to James Rose, ane to Walter Ewing, ane to Alexander Maxwell, ane to Alexander Watson, merchant in Glasgow.

*Ibid.*—22nd November, 1677.—Herring sent to the toun's advocates—Twa half-barrels to Sir George M'Kenzie, his Majestie's advocate, and a quarter-barrel to Sir Robert Sinclair.

success.<sup>1</sup> A charter of resignation and confirmation, dated 8th December, 1655, and afterwards sealed with the Great Seal on 28th July, 1666, was obtained from King Charles II. Adam Paterson, one of the Bailies who had been in Edinburgh attending to the forwarding of this great measure, on 31st July, 1666, returned to the Council some of their old charters.

The following is a translated copy of this charter of King Charles II. which is regarded as the Magna Charta of the rights and liberties of Paisley :—

“CHARLES, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, To all honest men of his whole country, Clergy and Laity, Greeting : Know ye, that we, with the express advice, consent and assent of our right trusty Cousin and Counsellor, John, Earl of Rothes, Lord Leslie of Balinbreich, our High Commissioner, Comptroller, Collector-General, and Treasurer of our new augmentations within our Kingdom of Scotland ; and also with consent of our well-beloved Cousin and Counsellor, Lord Ballenden of Broughton, our Depute in said offices, and remanent Lords Commissioners of our Exchequer of our said Kingdom, have given, granted, and disponed, and by this present Charter of ours confirmed, and by the tenor hereof, give, grant, and dispone, and for ourselves and our successors, for ever confirm to our Lovites the Bailies, Treasurer, Council, and Community of the Burgh of Paisley, and their successors, all and whole the Burgh and Town of Paisley, with Burgh Acres, Crofts, Tenements, Houses, Burgh Mails and Lands of Seedhills, annexed thereto, within the boundaries after-mentioned, and territory of the same, (excepting the Mills, called the Seedhill Mills, corn-kilns thereof, mill-hills or shilling-milns of the same, and astricted miltures of the said Burgh of Paisley, and knaveship thereof, according to use and wont, and of the lands after-mentioned, within the territory of the same): All and Whole the Feu Duties of old addebted, obliged, and usual to be paid to the Abbot and Convent of the Abbacy of Paisley, for the time being, and now to the Lords of Erection of Paisley, their Factors and Chamberlains, in their names, of and for said Burgh of Paisley, houses, biggings, yards, tenements, acres, portions and parcels of land thereof, westward frae the east end of the Bridge of Paisley, and Mustard-dyke,

<sup>1</sup> *Council Records*, 1st September, 1690.—The Council, “in consideration of the pains and trouble Mr Robert Alexander, advocate, has been at in procuring a right to Cavershouse be an Act of Parliament, together with the extract of two new fairs by ane other Act, and in sending other of the town’s affairs, therefore they allow him ten dollars by and attour four dollars he has formerly received. *Item*, they ordain Alex. Finlayson, writer in Edinburgh, be paid of the sum of forty-nine punds 14<sup>s</sup> 6<sup>d</sup> scots money, disbursed by him upon the town’s accounts, and at their direction sent to the Clerks of Council and others for extracting the foresaid right to Cavershouse and the Act of the two fairs. *Item*, three dollarss with ane dollar he formerly received, makes up four dollars for his own pain, as agent for the town in the said two Acts and other affairs.”

including and comprehending the lands of Calseside, Orchard, Bladoyard, Sneddon, Huthead, Wellmeadow, Broomlands and others, within the bounds, territory, and limits of the said Burgh of Paisley, property and commonty of the same, (excluding the Feu Duties of the Lands called Oxshaw-wood and Wardmeadow, which are noways comprehended in this present Charter) with the former and accustomed privileges and liberties of that part of the Moss of Paisley, bounded betwixt the marches of the Lands of Ferguslie and Merksworth, according to the ancient rights and titles thereof, granted to the said Bailies, Treasurer, Council, and Community of the said Burgh of Paisley, and their predecessors, and their possession used and wont; together with fairs, markets, and their privileges, and whole other pertinents whatsoever, belonging to said Burgh; with power to elect, chuse, change, and continue the Provost, Bailies, Burgesses, Officers, and other members of the said Burgh of Paisley, and of having and keeping there a free market, on the Friday of each week, in all time coming; and also of holding there two public fairs yearly, one thereof, on twenty-fifth June, commonly called St. James the Apostle's Day, and the other on twenty-sixth October, commonly called St. Marnoch's Day, each year in all time coming; with the tolls, customs, privileges, jurisdictions, advantages, and immunities whatsoever, belonging, or that may be justly understood to belong, to the said Burgh of Paisley; and particularly without prejudice to the said Generality, with the privilege, liberty, and power of buying and selling within the said Burgh, wine, wax, cloth, woollen and linen, broad and narrow, and all other goods and merchandise, brought thereto, with the power and liberty of having therein, bakers, brewers, fleshers, and sellers of fish as well as flesh, and craftsmen of all the crafts belonging to said Burgh and Liberties thereof; which Burgh and Town of Paisley, Burgh acres, crofts, tenements, houses, Burgh maills, and lands of Seedhills annexed thereto, within the bounds and territories above mentioned, (excepting as is above excepted) said Feu Duties and casualties of old addebted, obliged, and usual to be paid now and formerly to the persons respectively above mentioned, forth of and for the said Burgh of Paisley, houses, biggings, yards, tenements, acres, roods, and parcels of lands thereof, within the bounds above-mentioned, including and comprehending, as is above included and comprehended, and excepting and secluding, as is above excepted and secluded, with the ancient and accustomed privileges of the Moss of Paisley, bounded and described as above specified, and rights granted to the said Bailies, Treasurer, Council, and Community of the said burgh, and their predecessors, and powers, rights, and privileges above more fully narrated, formerly belonging heritably to William Lord Cochran, William Master of Cochran, his eldest son, and the said Bailies, Treasurer, Council, and Community of the said Burgh of Paisley, or one or other of them, and were by them, or their Procurators, in their names, in virtue of patent letters, and procuratories of

resignation, resigned purely and simply by staff and baton, as use is, into the hands of the Commissioners of our Exchequer, having power of receiving resignations in our name, and of granting new Infeftments conform thereto, in favour of, and for this our new Infeftment, to be made and granted by us and our Commissioners of Exchequer in our name, to said Bailies, Treasurer, Council, and Community of said Burgh, and their successors in said offices, at Edinburgh, 24th November last past, as in the authentic instruments of resignation respectively above written, taken in the hands of Mr. Robert Wallace, N. P., is more fully expressed. Moreover, we, with the advice and consent foresaid, have ratified, approved, and by this present Charter confirmed, and by the tenor hereof ratify, approve, and for ourselves and our successors, for ever confirm a Contract of alienation, entered into, made and perfected, between saids William Lord Cochran, William Master of Cochran, both with one consent and assent, on the one part, and William Greenlees and John Park, Merchants, at that time Bailies of said Burgh of Paisley, William Love, then Treasurer, and the other Councillors for the time, of the said Burgh thereto, subscribing for themselves, and as taking burden for the Community of said Burgh, on the other part, dated 3d May, 1658, by virtue of which contract, the saids William Lord Cochran, and William Master of Cochran, his eldest Son, renounced, resigned, and discharged all right of Superiority over the said Burgh of Paisley, within the bounds specially above-mentioned, excepting, as above excepted, to the effect expressed in the said contract. Moreover, said William Lord Cochran, and William Master of Cochran, his son, both with one consent, as said is, by virtue of the said contract, renounced, upgave simply, and resigned from them, their heirs and successors, to and in favour of said Bailies, Council, Treasurer, Community, and Inhabitants of said Burgh of Paisley, and their successors, all right of property and magistracy of said Burgh, and election of Bailies, Council, Clerks, Burgesses, Officers, and other members of the same, in all time coming, and of the tenements, lands, and others within the said Burgh, and lands of Seedhills thereto annexed, within the bounds and territories of the same above-mentioned, (excepting as is before excepted) to the effect said Bailies, Council, and Community of said Burgh, and their successors, may bruick, enjoy, and possess the same conform to their respective rights, and may be in capacity to elect, remove, and continue their Magistrates, Bailies, Councillors, Treasurer, Clerks, Officers, Burgesses, and all other members usual and necessary, within the said Burgh, as to them shall seem expedient. As also, the saids William Lord Cochran, and William his Son, both with one consent and assent, for themselves and their foresaids, sold, disposed, renounced, assigned and overgave from them and their foresaids, to and in favours of saids Bailies, Council, Treasurer, and Community of said Burgh, and their successors, for the public use of the said Burgh, all and whole the feu-duties above written, of old addebtet, obliged, and

usual to be paid to the Abbot and Convent of the Abbacy of Paisley, and since that time, to the persons respectively above-named, forth of, and for the said Burgh of Paisley, houses, biggings, yards, tenements, acres, roods, and parcels of land thereof, bounded, comprehending and excluding, as said is, with the former and accustomed privileges of that part of the Moss of said Burgh of Paisley, bounded as above expressed, in all the heads, articles, and circumstances of the same whatsoever, in so far as said contract can afford a title, and support, corroborate, and fortify the said resignation, made in the hands of our said Commissioners of Exchequer; and especially this present Charter of ours and Infeftments, and rights to be expedite and granted hereon to the saids Bailies, Treasurer, Council and Community of the said Burgh of Paisley, and their successors, to be holden and to hold, all and whole said burgh and town of Paisley, Burgh-acres, crofts, tenements, houses, Burgh-mails, and lands of Seedhills thereto annexed, the said feu-duties and Moss, lying bounded and excepted as above-written, and powers and privileges of the same specially above-mentioned, by saids Bailies, Council, Treasurer, and Community of said Burgh, and their successors, of us and our successors, as Princes and Stewards of Scotland, in free blench and heritage for ever, by all righteous meiths, old and devised, as the same lie, in breadth and length, houses, biggings, bosses, plains, muirs, marshes, ways, paths, waters, pools, rivers, fields, meadows, pastures, mills, miltures, and sequels thereof, hawkings, huntings, fishings, peats and turf, cunnings, cunninggars, doves, dove-cotes, smithies, kilns, breweries, whins, woods, groves, plantings, trees and bushes, stone and lime quarries, with courts and their issues, herezelds and  
with pit and gallows, sock, sack

wrack, wair, waif or [at the blanks the words cannot be deciphered] with the common pasturage, and free ish and entry, and with all the other liberties, advantages, profits, easements, and just pertinents whatsoever, as well not named as named, both above and below the ground, far and near, belonging, or that may be justly understood to belong in future to said lands and pertinents in any manner of way, freely, quietly, fully, wholly, honourably, well and in peace, without any revocation, contradiction, impediment, or obstacle whatever; paying from thence yearly, said Bailies, Council, Treasurer, and Community of the said Burgh of Paisley, and their successors, to us and our successors, as Princes and Stewards of Scotland, the sum of seven pounds money of Scotland yearly, at the feast of Pentecost, as a proportional part of the blench-duty of the lordship of Paisley, for all other burden, exaction, question, demand, or secular service which can be required or exacted by any person, in any manner of way, from said Burgh of Paisley, duties, feu-duties, privileges and others specially before expressed. Moreover, we will, and grant, and for ourselves and successors decern and ordain, that one seisin to be taken at the market-cross of said Burgh of Paisley, or within any other part of the same, by

the Bailies, Council, Treasurer, and Community foresaid, shall be held a sufficient seisin for all and whole the said Burgh and town of Paisley, Burgh-Acres, crofts, tenements, Burgh-Mails, and lands of Seedhill thereto annexed, feu-duties and moss, lying, bounded and excepted, as said is, with the powers and privileges of the same, specially above-mentioned, in all time coming, notwithstanding the same lie discontinuous, and in different parts, and with which we for ourselves and our successors, have dispensed, and by the tenor hereof dispense with for ever; declairing always this our Charter, to be granted without prejudice to the right of superiority, and others belonging to us, by the act of annexation, made in the year 1633. In witness whereof, we have commanded our Great Seal to be appended to this our Charter, before these witnesses, our well-beloved cousins and Counsellors, William Earl Marischal, Lord Keith and Altrie our Marshal and Keeper of our Privy Seal, John Earl of Lauderdale, Viscount Maitland, Lord Thirlestane and Hatton, our Secretary, our Lovite Privy-Counsellors, Sir Archibald Primrose of Dummany, keeper of the Rolls, Clerk of Council and Session, Exchequer and Parliament, Sir John Home of Renton, our Justice Clerk, Knights, and Sir William Ker of Haddin, Knight, Director of our Chancery, at Edinburgh, 8th December, 1665, and 17th year of our reign.

(L.S.) Sealed, at Edinburgh, 28th July, 1666. (Signed)  
*F. Bontcin*, written to the Great Seal, 27th July, 1666.  
 (Signed) *F. Achesone*, Dep.

The Bailies and Council ten years afterwards further purchased from the Earl of Dundonald, for 500 merks (£27 15s. 6½d.), "the land of Oxeshawside" (*Council Records*, 10th June, 1676).

Another of the extensive and important purchases effected by the Bailies and Council at this time was, as already stated, that of the lands of Snawdoun. A proposal to this effect first appears in the records of the Council on 1st March, 1655, although, judging from the language of the records, it must often have been seriously considered by them in private:—

"1st March, 1655.—The whilk day John Spreule, Bailie John Kelso, and John Wilson, elder, maltman, reported that they had communed with Robert Fork of Merksworth, finding him willing to sell the lands of Snawdaine, and, according as they were ordained (after several meetings with him), they had drivan him to the lowest price they could possible bring him unto, viz., 5550 (£308 6s. 8d.) merks Scots money, and the town's entry to be thereto at Candlemas last and Beltane next respectively for the crop instant and required, the Councill answer thereanent, who have approved therein, and appoints them to conclude with him the bargain and the manner of payment of the sum."

The members thus appointed by the Town Council lost no time in seeing Mr. Fork, the proprietor of the estate of Snawdoun. On

the day following, they reported to a meeting of Council, which had apparently been called together for this special purpose, that "they had closed a bargain with Robert Fork, elder, for the Snaddoun, and that they have concluditt that the said Robert Fork shall dispone to them the lands of Snaddoun, and their entry shall be presently, whereof he is to give to them sufficient security, and they are to pay to him the sum of 5550 merks money (£308 6s. 8d.), and the flesh stocks to be removed. Which price they are to pay to the said Robert, 550 merks (£30 11s. 1 $\frac{1}{2}$ d.) in hand, an 1000 merks at Whitsunday next, and the rest at Martinmas next, or sufficient security therefore. The Councell approves of the bargain, and appoints to give him arles, viz., two dollars."

The lands of Snawdoun and Merksworth, which adjoin, both belonged to Robert Fork. A difficulty arose as to the valuation of them separately in regulating the amount of assessments for public purposes, and the Council and Mr. Fork agreed "to refer the valuation to Gawin Walkinshaw of that ilk, James Wallace of Burdren, and Robert Alexander of Blackstoune, at whose subdivision they faithfully promise to abide" (*Council Records*, 9th July, 1655). Three months afterwards, the Council "appointed John Kelso, Bailie Robert Fork, younger, John Carswell, Hugh Blair, and John Wallace to go to the lands of Snawdoun, and there in theirs and the community's name to receive and take infeftment of the lands of Snawdoun upon the several charters of Robert Semple of Belltrees, who was the last infest therein, still to be holden of the immediate superior *sicut antea*" (*Council Records*, 9th July, 1655).

This estate of Snawdoun, according to the map of old Paisley, already noticed, must have been of considerable extent. Its southern boundary was the torrente (rivulet) de Snawdon, known more recently as the Underwood Burn or Got, entering the river at the north end of the present Prison buildings, and it extended northward for a considerable distance, along the western bank of the river Cart. The *Council Records*, so far as we can discover, do not at this time make any allusion to any mansion-house as being on the estate; but afterwards, on 10th October, 1682, we find the following:—"The Sneddon house and yard set to John Fork, writer, for seven years to come, for payment yearly of twenty-three pounds money—Robert Landes, maltman, cautioner for him." On 10th October, 1689, they set and roupd their Sneddon house and yard, for the space of seven years, to John Adam, merchant, late Bailie, for the yearlie payment of fifty merks Scots money—Robert Park, maltman, his cautioner. In the following year Robert Park, "for himself and burden, takes in and upon him for John Adam," assigned, with consent of the Council, the remaining years of the lease to William Caldwell, weaver. On 15th October, 1696, "the Sneddon house and yard was roupd and set, for seven years to come, to W<sup>m</sup>. Wallace, merchant, for the yearlie payment of fourtie pounds Scots money [66s. 8d.]. The tenant was bound



“to maintain the dykes and leave them in good condition, and the town are obliged to maintain the house in a sufficient condition, with liberty to them to plant straight therein as they please.”<sup>1</sup>

On 8th December, 1657, “the Treasurer is appointed to uplift from the Drummer the sum of sixteen pounds for the fruit of Snawdoun yard, set to him by Bailie Kelso.” In the following month five apple trees were bought, by the orders of the Council, for the Snawdoun yard, and the price of them was ten shillings (10d.). The Snawdoun Dovecot, placed very likely beside the mansion-house, must have been of considerable size, for we find that it was first set to Th<sup>s</sup>. Davidson for three years at the yearly rent of eighteen pounds six shillings (£2 15s. 6½d.) (*Council Records*, 30th January, 1658), and it was, two years afterwards, set for six years at the reduced rent of “twelve pounds money (£1 0s. 0d.) yearly, and to be left at the end of the tack as good as it is at present” (*Council Records*, 8th March, 1660). In the following month two members of Council, who had been appointed for that purpose, reported “that they sighted the dovecot, and found therein of old and young dooes forty-five pairs” (*Council Records*, 9th April, 1660). On 23rd January, 1690, “the Snadoun Doucat roused and set for seven years, after Candlemas instant, to Robert Pow, bailie, for twenty pounds (33s. 4d.), and is not to intermitt with any dooes till May Day next, and the old Tacksman is to have the dung till that time—James Crawford, cautioner.” At the end of this lease, “the Sneddon Doucat roused and set for seven years” to Alexander Miller, shoemaker, for twenty pounds Scots (33s. 4d.)

On the lands of Snawdoun, as already mentioned, there was a goodly number of forest trees, which probably adorned, in these days, the banks of the river. In the year in which these lands were purchased, the Council “sold to John Cunninghame, turner, twenty-three plain trees in the Snawdoun of the best that for the present are there for the sum of fifty merks money (£2 15s. 6½d.), to be paid at Martinmas next; and he has two years’ time from this day to cut the same” (*Council Records*, 1st November, 1655). It also appears that a quantity of the timber grown on Snawdoun was used at the erection of the church at Neilston, as the Council “appointed Robert Park, younger, to perseu Kirkton and James Dunlope for

<sup>1</sup> Sneddon, forming part of the town, is probably Anglo-Saxon *Sniden*, a portion cut off, from *Sneddun* (*Statistical Account*, 1845, vol. vii., p. 138).

Sneddon has also been considered as a corruption of Snaudon or Snowdon, and as furnishing a title to the Prince of Wales, as being Prince of Scotland. “The titles are themselves Scottish,” says the writer of the article “Paisley” in the *Edinburgh Encyclopædia*, speaking of the Prince as Baron of Snowdon, Snaudon, and Renfrew. “Now, as the Stewart family had long their chief seat in Renfrewshire, and the lands of Snaudoun, near Paisley, formed in all probability a part of the patrimonial inheritance of that illustrious house, it does not seem at all improbable that the baronial title of Snowdon, actually coupled with that of Renfrew, was derived from the very lands in question” (*Encyclopædia*, vol. xvi., p. 270),

the rest of the price of the town's timber they got to Neilstoun Kirk" (*Council Records*, 11th October, 1677).

In these days, all shops of every kind were called buithes, and the few that the Council held were generally let annually. On 10th October, 1650, the letting of these buithes, along with some chambers, is recorded as follows:—

North buithe on the brig, set for a year for 5 punds xvi<sup>s</sup>. viij<sup>d</sup>.

South buithe on the brig, four punds iij<sup>s</sup>. iiij<sup>d</sup>. (6s. 11 $\frac{1}{2}$ d).

Laich buithe, under Tolbuithe stair, thirty-one punds (£2 11s. 8d.)

Heich buithe, on the Tolbuithe stair, ten punds iij<sup>s</sup>. iiij<sup>d</sup>. (16s. 11 $\frac{3}{4}$ d.).

East laich buithe, ten punds (16s. 8d.).

West laich buithe, thirteen punds xiiij<sup>s</sup>. iiij<sup>d</sup>. (£1 2s. 9 $\frac{1}{2}$ d).

Heich house, eighteen punds (£2 10s. 0d.).

Aiker of land roupd and sold for eleven score eight punds xiiij<sup>s</sup>. iiij<sup>d</sup>.

The chamber that was formerly the Clerk's chamber, appointed for Robert Park, clerk, upon condition he set it not.

Heich chamber, possess be Janet Pow, continued for a year to com.

Chamber, possess by John Baird, drummer, to be continued to him for four punds of mail.

In this period the Bailies and Council did not interfere so much as formerly in regulating the prices of ale, food, and other commodities. The brewers of ale, however, appear to have greatly exceeded, in the eyes of the civic rulers, the bounds of fair charges for that beverage, as they often brought down upon themselves the indignation of the Bailies and Council, who passed a firm resolution regarding the price it should not exceed.

15th September, 1651.—“The whilk day the Bailies and Counsell, taking to their consideration that the brewers of the towne (by the said Bailies and Counsell's oversight, and by reason of the dearth) have brocht the drinking beire and ale to ane verie heich rate and price, such as has not beine seine heretofore in the place; and that now, by the blessing of God, the victuall is coming downe. Therfor they have ordained intimation to be made to all the said brewers be touk of drum, that none of them, from Sabbath next, the 7th of this instant, sall sell the drinking beire deirer than ij<sup>s</sup>. iiij<sup>d</sup>. (2 $\frac{1}{4}$ d.), and the ale then ij<sup>s</sup>. under the pane of fyve punds moneys, to be payed be the contravener, als oft and how oft they shall contraveine.”

Fifteen years afterwards the Bailies and Council adopted the very reasonable sliding scale, fixed by Act of Parliament, for regulating the price of ale and beer, as described in the following record:—

12th February, 1666.—“It is appointed that ane officer sall goe through the town this day discharging all the brewers to tak more

for the pynt of their ale and biere than his majesties act of counsell prescribes, quhilk is 12<sup>d</sup>. when the boll of rough biere is vi punds (10s.), 20d. when the boll of rough biere is viij punds (13s. 4d.) and ij<sup>s</sup>. money (2d.), when the boll of rough biere is x punds (16s. 8d.), and ilk pynt to pay ij<sup>d</sup>. of excise."

It does not appear that the coal workings in the Gallow green were successful, for the Bailies and Council agreed that they should be closed, and that one of them should be filled with "moss stocks, fail and timber" (*Council Records*, 26th January, 1652). About two years afterwards they agreed that the "heugh tows should be lent to James Dunlop, of Househill, for the space of eight days" (*Council Records*, 12th April, 1654). As the inhabitants had been long accustomed to the use of peats for fuel, and as moss was so abundant and close at hand, it is very likely they gave it a preference. Very probably, also, the coal was bad.

A son of Hugh Fork, sheriff-clerk, appears to have shot pigeons at the Snawdown Dovecot, and the sheriff-clerk came under an obligation, as follows, that such conduct should not be repeated.

21st July, 1675.—"This day Mr. Hew Fork, sheriff clerk of Renfrew, becomes acted and obleist for Robert Fork, his eldest sone, that he in tym heirafter, his said sone sall shoot no doves conform to the Act of Parliament during his tym of autoritie over him, under the pain of fourtie punds money. And also the said Mr. Hew obliges him, that he sall pay to the town's fischall such ane sum of money as the two present Bailies sall modifie for his by gane shooting."

Another considerable piece of land purchased by the Town Council, was the estate of Caversbank. This property extends from the present Stoney Brae to Moss Street, and according to the map of old Paisley already noticed, was called Sclatbank. In 1489 it was owned by Robert Cavers, one of the Bailies of Paisley, and hence, we believe, the name is to be accounted for by which it is now known. The ground was owned in one period by Gilbert Fork, who received 2000 merks (£111 2s. 2d.) from the Council for it; and the following record will explain the conditions connected with the purchase.

13th March, 1675.—"This day there is six hundreth merks (£33 6s. 8d.) money taken out of the counsell kist, qulk is given to Gilbert Fork, with two distinct bonds, containing in both fourtine hundreth merks (£77 15s. 6d.), to two blank persons, being in whole two thousand merks (£111 2s. 2 $\frac{8}{1}$ d.), for the price of Caversbank, now resigned be him in the Bailies and Councils hand, *ad perpetuam remanentiam*. And regard that he has made disposition to Robert Carsewell of ane farmstead for the sum of twentie-four punds (£2 6s. 6d.) moneys, and that the said Robert Carsewell has obliged him to build ane stone dyk all alongst the head of Caversbank, conform to ane agriement made and subscrivit

betwixt the said Gilbert and him for the sum therein contained; and hes given ane discharge of the said twentie-four pounds (£1 13s. 4d.) money, with twenty shillings further, in part payment of the price of the said dyik. The quhilks sums the Bailies and Council sall allow the said Robert Carswell securitie for building of the dyik, and the said Gilbert making assignation to the agriement; and in the mean-tym the said Gilbert has given up the said discharge with the said agriement."

The Council had also under their consideration the purchasing of three acres of land at Broomlands, belonging to William Paterson, but parties appear not to have been able to agree about the price. The owner of the ground wished 1045 merks (£58 1s. 1½d.) for it, but the Council resolved that they would not give more than 600 pounds (£50 os. od.), "and 20 pounds (£1 13s. 4d.) to his wife to buy a pair of plaids" (*Council Records*, 21st February, 1660).

The Bailies and Council were particularly jealous of the rights and privileges of the burgesses,<sup>1</sup> and always endeavoured to protect these when any attempt was made to encroach upon them. They did so because the burgesses were bound together for mutual protection, and contributed alike towards the support of the general community. Whereas over those who resided without the burgh boundary—or as they were frequently named the "outentown men"—the Bailies had no authority, excepting that they subjected them to the payment of higher customs at the burgal markets and fairs. Otherwise the outentown men did not enjoy equal privileges with the burgesses. The acts of the Bailies and Council, which we are about to quote, will, we think, be read with surprise, and it will not be without interest to compare the arbitrary local government of that century with the freedom which has now supplanted it.

9th October, 1651.—"The qlk day it is statute and ordaint that no unfrieman sall have libertie to buy any lining cloth, skins, or hydes, broucht into the mercat to sell, before ane afternoon. And gif any does in the contrair, the friemen to have libertie to take the samyne aff the unfrieman's hands upon such rate and pryce as the same sall be bocht for be them."

13th January, 1661.—"The Bailies and Counsel ratify the act that no outentown burges, unless they come and make their resideen, shall bruck booths or shop within the town, excepting such as has present possession. And also, that all outentown's burgesses, who presently bruck booths, shall bear and pay their proportionat parts of public burdens with the rest of the town."

11th October, 1666.—"This day it is statute and enacted be the

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<sup>1</sup> "The word *brock* both in England and lowland Scotland, meant one who pledged himself for another, or became bail for him. The 'brough' or 'burgh,' was, therefore, a community united together in a common lot or cause, giving pledges and securities for each other" (Burton's *History of Scotland*, vol. ii., p. 170).

Bailies and Councill that in all tyme coming after this day and head court, all burgesses to be made sall pay, ilk ane of them, fourtie pundis (66s. 8d.) for their libertie."

11th October, 1666.—"*Item*, it is statute and ordained and enacted that in all tyme coming any that sall happin to marie ane indwelling burgess dauchter, himself being ane stranger before, sall onlie pay of burgess fine ten pundis money (16s. 8d.), secluding from the benefit of this act all burgess dauchters whoes father dwells not within the town and that does not beare their part of the publick burdens thereof and keeps not their virginite still."

11th October, 1666.—"*Item*, it is enacted and statute that in tyme comming all landward burgesses, their eldest son at his entrie and becoming burgess, sall pay, twentie pundis (£1 13s. 4d.) of burgess fyne, unless their father come in and enact himself to bear his proportionatt part of publick burdens from this day furth, and that they come in and enact themselves to the effect foresaid betwixt and the next head court at Candilmes, and that the burgess to be made find the like and the same cautioune, beand their part of publick burdens."

13th October, 1670.—"They ratifie the act anent outentown's men, find caution to answer as law will, at the instance of anie burgess to whom they are owing debt not exceiding fourtie pundis money" (£3 6s. 8d.)

11th May, 1671.—"They ratifie the act that no burgess made gratis, their sons sall have benefit efter their father's decease."

22nd December, 1681.—"Robert Park, wryter in Paisley, becomes acted and cautioner for John Houston, of Wester Southbar, that he sall either creat himself burgess of this burgh at Candlemas, 1682, or else sall come and inhabit within the town of Paisley or else sall sell the aiker of land whereintill he is now buiked belonging to Allan Stewart, maltman, in favour of a burgess or inhabitant of the burgh, under the penalte of twenty pundis scots money (£1 13s. 4d.), in case of faillie by and attour performance of the promises."

Although the use of whingers, or weapons of any kind, was, in disputes and street brawls at this time, gradually disappearing, yet there were many cases of assault brought before the Bailies wherein the parties engaged committed considerable personal injuries by their use. The perusal of the extracts we give regarding some of these cases will afford some further insight into the social condition of the inhabitants.

13th March, 1652.—"The qlk day Johne Love, fleshour, being convened before the said Counsell for shamefullie abusing the Bailie, John Vaus, the said nicht; disobeying him, strecking of John Greinleis, cordiner, his wyfe, drunkines, strecking of Thomas Hall, officer, quhen he was sent to charge him to compeire before the Bailie. And thereafter, coming to the said John Vaus, Bailie, at

his awn stairefoote, he having dismissed him before. And when both Bailies being together, the said John Vaus desirand the said John Love to goe his way, he was drunk as a beast, he did call the said Bailie many tymes a drunken beast and himself wes a man. And the Bailie biding take him to the tollbuith, he answered he scorned the Bailie, or all his power or government could put him in the tollbuith, and thereupon put his hand to the said Bailie, saying he would put *him* in the tollbuith, and thought either to doe it or to cast the Bailie to the ground; and thereafter, while he was in taking to the tollbuith, he did calumneat the Bailie to the malicious and labored to incense them, saying, it was for their sakes he was so handled. The said Johne Love being put before the said Bailies and Counsell, did confess all the particulars of the complaint given in against him. The qlk gross cariage and misbehaviour being taken into consideration be the said Bailies and Counsell, they have therefore unlawed him in twentie punds money, and ordained him to return to work till he pays the said sowme to the Treasurer; and thereafter to confess and humbillie acknowledge his fault to the said Bailie Johne Vaus, whom he had wronged."

2nd March, 1663.—"The quhilk day the Bailies and Counsell commisionat Mr. Robert Wallace and Robert Park to compear and defend in the action persued be the common procurator of Renfrew against John Park, maltman, in Seedhill, Robert and William Greinleis, there, from blooding one another. In respect that they are not within his jurisdiction, and is alreadie judged be the Bailies of Pasleye; and if the depute sall wilfullie decerne, with power to them to suspend, for the quilk the Bailies and Counsell promise satisfaction."

23rd June, 1670.—"This day, John Kerr, younger, in Sacerhill, being conveyed for clandestine marriage—going in to England after his proclamations beene, is fyned in fiftie punds money, reserving the other fiftie punds for the King's unlaw, if the King's advocate sall perseu therefor; and also, he being conveyed for striking of his father, confesses he rugged his father's hair, but denying strakes. It is proven be witnesses that he pulled his father to the ground and strooke him, for the quilk he is fyned in twentie punds, and to stand two merkat days on the croce and two merkat days to lye in the stocks, ilk day from ellevin hours till one hour eftirnoone, and to stand in prison till these be fulfilled."

21st May, 1674.—"This day, William Ker, messenger, becomes acted and obliged that, beginning this day and from this furth, he sal make payment to the town treasurer of the sum xxvi<sup>s</sup> vijj<sup>d</sup> money (2s. 2d.) for the payment of ane guard to watch John Maxwell, merchand, now in prison for wounding of William Dennistoun of Colgraine, and that nightlie and for ilk night, aye and whill the commands and letters execute against him at the instance of Colgraine, the King's advocate for his entres be discussed, and for the expenses of his carieing to Edinburgh."

William Dennistoun, in 1674, was engaged in a scuffle with John Maxwell of Blakstoun, in Paisley, and having been wounded, the matter was brought before the High Court of Justiciary, but the diet was deserted of consent, the case having been apparently compromised.<sup>1</sup>

When the almshouse or hospital was erected at the West Port, it was made to accommodate six men, but it does not appear that so many ever occupied it at any one time. A duty which one of the hospital men required to perform was the ringing of the dead bell, and in 1652 such an appointment was made in these terms:—“John Miller sall have the ringing of the dead bell and making of the graves until beltane next, that his fitness may be in the space tryed gif he sall be furder continued in the office” (*Council Records*, 29th January, 1652). John Mitchell, one of our eminent local poets, states, in a note to his poem entitled *The Wee Steeple's Ghaist*, that the bell in this steeple was called “Yaumer Yowl,” from its being rung when a burial was passing. One of the hospital men at the same time came out to the street, with hat in hand, to solicit “an awmous,” and generally received threepence from some one in the funeral procession (*The Wee Steeple's Ghaist*, p. 49). If this was the dead bell referred to in the record of appointment just quoted, quite a different practice prevailed in Paisley from that of other places where dead bells were used. In Newburgh, for example, the custom was for the beadle to walk before the coffin, ringing a hand-bell, all the way to the churchyard.<sup>2</sup> This practice was discontinued about 1780, but it continued in the neighbouring parish of Aldie to a more recent period (*Lindores Abbey*, p. 381). When Ray wrote his account of the city of Glasgow in 1661, he states—“Their manner of burial is when one dies, the sexton or bellman goeth about the streets with a small bell, which he tinkleth all along as he goeth, and now and then he makes a stand and proclaims who is dead, and invites the people to come to the funeral at such an hour.” Seventeen years after this, the inmates of the hospital, who were three in number, solicited new clothes from the Council, “who condescendit that ilk ane of them have ane new gowne of blew clothe, and ilk ane of them ane pair of hose” (*Council Records*, 6th September, 1659). In addition to the donations formerly given to the Council for the maintenance of the hospital, they also “received from George Semple's foundation for the poor and needy of the burgh, forty punds annually” (*Council*

<sup>1</sup> William Dennistoun was the son of Archibald Dennistoun, minister of Campsie, and when a boy, was appointed provisional heir of the Colgraine estates by the settlement of John Dennistoun of Colgraine.—*Joseph Irving's History of Dumbartonshire*, vol. ii. p. 333, edition, 1879.

<sup>2</sup> *Traditions of Perth*, p. 33.—The bellman went round the town, ringing his bell, and occasionally halting to make some such announcement as the following:—“Men and brethren, I let you to wot that our brother A. B. departed this life on Thursday last, and is to be interred on Sunday evening at —, when the company of all his brethren is expected.”

*Records*, 6th November, 1660). On 28th April, 1699, the Council "nominated William Greinleis, elder, and Robert Urie, hospital men, and allotted to them the ordinary salary and other benefits, upon condition that they abide in the house themselves and keep fire therein, and ordains the Clerk to draw precept therefor."

The Bailies, as formerly, had in the discharge of their magisterial duties in the burgh court-house almost every type of cases brought before them by the procurator-fiscal. We abstain from making remarks upon the separate cases, allowing the reader to form his own opinion regarding them. The decisions in the most of these cases are, as usual, described in very quaint and yet intelligible language, and further tend to throw light on the social condition of the inhabitants upwards of two hundred years ago. It will be observed that both in former periods and in this, although the Bailies administered the law, several of the Councillors were also present in many cases in the court, to advise and aid them in their decisions.

28th March, 1653.—"Isobel Greenleis is appointed to stand two hours in the jugs, or pay forty shillings ( $31\frac{1}{2}s.$ ) for cursing the Bailie."

21st February, 1657.—"The which day at command of John Spreul, Robert Kirlie, officer, has arrested Hugh Campbell, being now in captivity within the tolbuith of Paisley, upon caption (liberate by John Kelso, the other Bailie, to go at libertie for some few days within the town, and to return to prison upon assurance given to that effect), to remain under sure arrestment in the said captivity, at the instance of Archibald M'Culloch, merchant, burgesses of Paisley, ay and till sufficient caution be found for the said Hew, the which arrestment the said officer intimate to John Kelso, Bailie. Witnesses Hew Maxwell, Brediland, and George Galbreath, in Paisley, with W<sup>m</sup>. Johnstone, in Candren."

10th May, 1665.—"This meeting being appointed for trying of the complaint given in yesterday be the Bailies against Allan Wallace, for saying that he would have als much of the Bailie's flesh as he wanted for the two sojours 24 hours quarters, publickly uttered be him, compares the said Allan Wallace, and confesses that he said he sould be either payed be the town or be the Bailies, or sould have als much of their flesh. The Council, considering the business, and finding that be the Acts of the town that the said Allan deserves to have his freedome cryed doune, in lieu and place thereof, they fyne the said Allan in twentie pundis money, withall referring the said fyne to the Bailies' will, to give the said Allan down thereof, whether all or anie part thereof, as they sall find him sensibill of his fault."

1st October, 1668.—"Janet Ker ordained to stand half an hour in the jogs for resett of stollen yairn, and to find caution for her future conduct."

8th October, 1669.—"The quhilk day William Kerr becomes



acted and obleist that in no tyme hereafter he sall weare ane whinger within the fyve merk land of Paisley, bot at such a tyme, and in that interim when he is straight going forth into, or straight coming from his lawfull occasions, under the pain of fyve pundis."

31st May, 1670.—"Elisone Lochhead, relict of umquile John Houston, in Allans, becomes acted that in no tyme hereafter shall trouble Margaret Stewart, spous to the laird of Polmais, the said laird, nor none of their tenents, nether be excretions nor violence, under the greitest pain that may ensue be the laws of this realme. Witnesses, Archibald Anderson, merchand, Robert Kirlie, officer, and Walter Cochran, cordoner."

1st November, 1671.—"The quilk day Robert Erskine, wiver, becomes acted and obleist as cautioner and souertie for Robert Adam, tailzeour, that he shall produce him before the Bailies at anie tyme hereafter, when he sall be required to answer for his profaining the Lord's day, and be punished therefore; and that he sall behave himself rightlie on it, as becomes in tyme coming, under the pain of ten pundis (16s. 8d.), and the said Robert Adam becomes obleist for the said Robert Erskine's releise."

2nd November, 1671.—"The whilk day William Jamieson, wright, becomes cautioner and souertie acted for John Robeson, servitor to John Park, younger, merchand, that he shall produce him at any tyme hereafter, when he sall be required, before the Bailies to answer and be punished for his misdemeaneours, and that herefter he sall keepe the Sabbath day, sall not play at cairds nor dyce, and behave himself well and honestlie, under the pain of ten pundis (16s. 8d.) money."

20th January, 1672.—"Patrick Wilson, for horrid swearing in presence of one of the Bailies, and for menacing speeches against the other, ordained to lye at the croce, in the stocks, from twelve till two in the afternoon."

27th June, 1674.—John Maxwell, merchant, prosecutes the Bailies, before the Commissioners of His Majesty's Justiciary, for wrongous imprisonment. Both Bailies (in whose absence two old Bailies were elected) are charged to appear before these Commissioners, and considerable sums are expended upon the occasion.

The Bailies and Council had sometimes three, but never less than two, town officers to perform the various duties connected with the Court-room and the burgh generally. In those days, when there was no police establishment, their office was of considerable importance and somewhat difficult to fill in a proper manner. The subject of the renewal of their dress came frequently under the consideration of the Council. Sometimes money was voted to them to buy their own clothes, and on other occasions the cloth was provided by the Council. On 10th February, 1651, "they appoint the officers' and drummer's cloath to be bought to them timeously against the fair. Fifteen ells of kersey to be the three officers' and

drummer's cloathes—forty-five pounds” (£3 15s. od.). On 11th July, 1653, “the drummer got five pounds (8s. 4d.) in lieu of a suit of clothes,” but no reference is made to the officers till the 13th August in the following year, when “the Bailies and Council having considered ane supplication of the two officers and drummer for five pounds of fiel to ilk ane of them, conform to former use-and-wont, they find that it is but ane late practice, and was only granted to them in the English time, when they had meikle pains and little gain, and therefore ordains them to have the same fiel for this year but not hereafter.”

It appears that two of the officers had a disagreement, and one of them, “John Stewart, officer, was incarcerated within the tolbooth till he pay four pounds (6s. 8d.), for wrangling of William Orr, town officer, both in words and deeds, proven against him, until he finds the said William caution of lawborrows.” From being long in office, and meeting very frequently with the Bailies and Councillors, the town officers, as well as the drummer, were sometimes presumptuous in their conduct, believing, apparently, that such behaviour would be readily condoned. The following case very likely arose from that cause :—

“Anent Baird, drummer, 9th October, 1651.—*Item*, the Bailies and Counsell, taking to consideration that Johne Baird, drummer, by the suggestioun of some vaine persons, did beat the drum throu the towne, and did give the keye for ringing the steipill bell, on the nicht latelie, in which they biged on bailis, and danced throu the toune, and that without license had or soucht of the Bailies. Therefor they have instantlie depryved him of his office of drumarie and of his ringing of the said steipill bell and keeping of the knock, from all hallowday nixt, untell the qlk tyme they only continue the knock keeping and bell ringing.” The drummer must have been pardoned,<sup>1</sup> for we find him afterwards occupying his former situation.

The Bailies and Council had generally more than one procurator fiscal.

11th October, 1655.—John Wallace, notar, and John Wilson, younger, are appointed procurator fiscals, and are to have ten merks (11s. 1 $\frac{4}{5}$ d.) betwixt them, they doing their duty.”

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<sup>1</sup> “James Hutton, one of the town officers of Brechin, and William M<sup>4</sup>Arthur, another of them, trespassed so far on the good nature of the magistrates of that town, as to dictate the sentences to be pronounced both in civil and criminal matters. When any of the Bailies ventured to differ in opinion from Hutton, he would say, ‘Well, Bailie, you may do as you like, but what I state is the law.’ M<sup>4</sup>Arthur again, when gently reprimanded by the Provost for some misdemeanour, pulled off his coat and tossed it in the magistrate’s face, desiring him to wear the livery and be his own officer. So difficult was it found to procure officers in the eighteenth century, and so demoralising was the situation considered to be, that one of the chief magistrates declared, ‘he redily believed if the senior Bailie were made a town officer, he would become a blackguard in a month’” (*History of Brechin*, by D. D. Black, p. 174).

On 29th March, 1655, seven half acres of land were sold by public roup at north-east of Greenhill as follows:—

		Scots.			Sterling.	
Half an acre for ...	... £103	6	8	... £8	12	2 $\frac{4}{12}$
Do. ...	95 merks			... 5	5	6 $\frac{4}{12}$
Do. ...	96 do.	6	8	... 5	7	2 $\frac{4}{12}$
Do. ...	151 do.			... 8	7	9 $\frac{4}{12}$
Do. ...	140 do.			... 7	15	6 $\frac{4}{12}$
Do. ...	128 do.	3	4	... 7	2	2 $\frac{8}{12}$
Do. ...	140 do.			... 7	15	6 $\frac{4}{12}$

In the middle of the 15th century, as already fully described, an attempt was made by the burgesses of Renfrew to compel the burgesses of Paisley to pay custom to them for goods sold at the Cross of Paisley, but it proved signally unsuccessful. Whatever private jealousies may have afterwards existed between the inhabitants of the two towns, there were no open differences exhibited till the middle of this century. Such arose not now, as formerly, from any attempt to levy custom on the goods exposed for sale at the Cross of Paisley, but on an attempt being made to exact custom at the "craft gait of Paisley" from two boats of herring. This was done by John Porterfield, a burgh of Renfrew. As it is not alleged he was instructed by the Bailies of Renfrew to claim this custom, it is quite possible that he was the collector of customs at that burgh, and made this attempt on his own account. At the same time looking to the procedure shortly thereafter of the Magistrates of Renfrew, it is very probable he adopted this course, conscious of their sympathy. But whatever was the stimulating cause, the Bailies and Council of Paisley acted promptly in the matter, and not only stopped John Porterfield, but compelled him to give security that he would make no more attacks thereafter in such a "sinistrously way."

About two years afterwards, the burgh of Renfrew made a serious and sudden attack upon the burgesses of Paisley to compel them to "cease from trading and merchandise," and a vehement legal contest in the Court of Session, which continued for nearly two years, ensued between the two towns. The following extracts from the Town Council records at that time, although rather long, will best explain the great annoyance and expense to which the town of Paisley was subjected by this aggressive action on the part of the burgh of Renfrew.

2nd October, 1654.—This day John Spreul is appointed by the Bailies and Council to go east to Edinburgh with all convenient haste, and there to use his exact diligence for purchasing ane suspension against the burgh of Renfrew, who have charged the burgesses of this burgh to desist and cease from trading and merchandize using, and for purchasing the same the better there is delivered to him a charter of the burgh of Paisley, granted by King James the Fourth to Abbot Geo. Schaw. *Item*, the indented

charter granted by the said Abbot to the Bailies, Council, and community of Paisley of the burgh thereof. *Item*, the copy of the indenture betwixt the Abbot of Dunfermline and the town thereof. *Item*, the copy of the first infestment of the town of Dunfermline. *Item*, the Parliament's ratification of the town of Paisley charter, 1648. *Item*, an Act of Parliament upon the decreit obtained by the town of Paisley against the town of Renfrew before the said auditor of causes, and an endenture betwixt the Burgh of Renfrew and Paisley."

30th October, 1654.—"John Spreul and Robert Park appointed to go to Edinburgh and fee two advocates to defend the action raised by the town of Renfrew. 100 merks given them to pay their expenses and fee counsel."

9th November, 1654.—"It is ordained that the evidents needful to send east for defence of the town's liberty pursued by the town of Renfrew shall be described, and these to be subscribed by twa notars, and sent east to Mr. Andrew Kerr."

3rd May, 1655.—"Bailie Spreul has returned the six pieces of evidents delivered to him on the 2nd October, 1654, wherewith to go to Edinburgh anent the town of Renfrew, together with a suspension against the said town, and the resolutions of Mr. John Gilmour and Mr. Andrew Kerr, advocates."

26th January, 1656.—"Bailie Spreul and Robert Park appointed to go to Edinburgh about the town of Renfrew and other matters. They to have 40s. (3s. 4d.) for ordinary expenses, and their extraordinary expenses paid."

28th January, 1656.—"The which day there is delivered to John Spreull, bailie, and Robert Park, clerk, wherewith to go to Edinburgh against the town of Renfrew, who is calling their suspension, the same charters as on 2nd October, 1654."

20th March, 1656.—"It is reported by John Spreul, bailie, and Robert Park, clerk, anent their diligence done in Edinburgh against the town of Renfrew, that they did advise the town's evidents with Sir John Gilmour and Mr. James Dalrymple, advocates, and that the said advocates drew up their grounds and reasons of dispute in defence of the town of Paisley's liberties against the town of Renfrew, and had undertaken for the town of Paisley."

It will be seen that this legal contest continued so long, and was, besides, attended with so much expense, that the Bailies and Council were obliged to dispose of some land at Greenhill to enable them to meet the heavy outlay.

24th April, 1656.—"The Bailies and Council considering that they have much to do in defence of their liberties against the town of Renfrew, for defraying thereof have appointed 3 acres and 3 roods of land of Greenhill to be roup'd and sold on Saturday, 3rd May next, and intimation thereof to be made this day."

1st July, 1656.—"Bailie Spreul commissioned to go to Edin-

burgh, and there to act and do what shall be found necessary in the town's defence against the town of Renfrew."

16th December, 1656.—"This day a letter read to the Council directed from the town's agent signifying that the town of Renfrew and burgh has again called their suspension, whereupon they have appointed Robert Park, their clerk, to write the said agent to attend the next call and to get the Council timeously advised."

8th December, 1657.—"Bailie Park reported his diligence at Edinburgh anent the Town's process with the town of Renfrew and the free boroughs."

This litigation between the two neighbouring towns appears to have been terminated at that time by the Burgh of Renfrew abandoning the claims they had made. But four years thereafter, a number of the burgesses of Renfrew committed in Paisley some offences which are not described, and "the Bailies and Counsel concludit that ane letter sall be written to the Bailies and Counsell of Renfrew to signifie to them the misdemeanour of some of their burgesses committed be them within the Burgh, to represent the manner thereof, and to require answer thereanent, and whether they own it or not, and to report" (*Council Records*, 25th May, 1671). This matter, which likely related also to the trade of the town, must have been amicably disposed of, for no further allusion is made to it in the records.

The Bailies continued their exertions to suppress begging in the town, and with that view appointed the "town-officers to go timeously through the town and take up ane roll of all orray women in the town, and of those that set houses to them and to report" (*Council Records*, 16th April, 1655). Another very moderate but likely an effective course the Bailies and Council adopted to check the begging system. It is shown in the following records:—

"William Greinlees, meilman, hereby enacts himself as cautioner for Marion King, widow, that she shall not harbour, set, or entertain any tinkers, beggars, or vagrant persons within her dwelling-house in time coming, which if she does, that she shall not reside within this burgh thereafter, but be banished outwith thereof in all time coming" (*Council Records*, 9th July, 1690).

At the end of this century the number of beggars and vagabonds of every class, including numerous tribes of gipsies in Scotland, was enormous, and their condition was most deplorable, as is depicted in the following extract:—

"There are at this day in Scotland (besides a great many poor families very meanly provided for by the church-boxes, with others who, by living upon bad food, fall into various diseases) 200,000 people begging from door to door. These are not only no way advantageous but a very grievous burden to so poor a country; and though the number of them be perhaps double to what it was formerly, by reason of this present great distress, yet in all times

there have been about 100,000 of these vagabonds, who have lived without any regard or subjection, either to the laws of the land or even those of God and nature. No Magistrate could ever discover or be informed, which way ane in a hundred of these wretches died, or that even they were baptised. Many murders have been discovered among them; and they are not only a most unspeakable oppression to poor tenants, but they rob many poor people who live in houses distant from any neighbourhood. In years of plenty, many thousands of them meet together in mountains, where they feast and riot for many days; and at country weddings, markets, and burials, and other like public occasions, they are to be seen, both men and women, perpetually drunk, cursing, blaspheming, and fighting together" (*Political Works of Andrew Fletcher of Saltoun*, Glasgow, 1749, p. 100).

Beggars and vagrants were sometimes punished with the greatest severity—even cruelly—particularly by Sheriffs, when caught committing any act of theft. In September, 1700, George Park, ane vagrant, and Robert Kerr, ane other, were found in Kilbarchan. Park had gone into the house of James Houstoun there, and was caught with small goods, belonging to Houstoun, a little from the house. Kerr confessed to several pickerings and small thefts, such as meal and other small goods, and that he had been guilty of the lyke and whipt and banished the shyre therefor. The Procurator, on 26th of that month, complained to the Sheriff against them, and they were then examined, and having confessed, were sentenced "to be taken to the tolbooth stairhead of Paisley, and there tyed to the pillar thereof, and to be brount in the face with ane burning iron, and then and there receive each sex whippis, and then with took of drum taken to the townhead and receive other sex. The third att the next post; and als many at the mealmarkett, als many att the cross, and other sex at the Abay yait, and lastly seven att the Walnook; and discharges all the leiges within this shyre to harbour or receive any of the sds two persones, under the paine of being guilty of receptor of thieves, and the samen to be published, and thereafter banished the shyre, not to return thereto under the paine of death" (*Judicial Records of Renfrewshire*, by W. Hector, vol. i., p. 187).

The Bailies and Council still continued to take the management of the mortcloths required for funerals in the town. They also hired them out, at a higher rate, for funerals without the burgh. The following are some of the charges that were made for the use of the mortcloths:—

16th April, 1657.	Scots.	Sterling.
The laird of Kelburne's brother, ...	£4 0 0	£0 6 8
John Dunsmuir, Neilston, ...	3 0 0	0 5 0
Maigor Montgomerie, Lochwinnah, ...	3 0 0	0 5 0
The Master of Cochran's child, ...	3 0 0	0 5 0
John Orr, Drygate, Kilbarchan, ...	3 0 0	0 5 0

16th April, 1657.		Scots.	Sterling.
Alex. Pollock, Meiklebog,	... £3	0 0	£0 5 0
John Caldwell, Kirk,	... 3	0 0	0 5 0
The youngest goodman, Duchal,	... 4	0 0	0 6 8
Clothoderick's wife,	... 3	6 8	0 5 6
Robert Peebles' wife, in Beith,	... 4	0 0	0 6 8

The following are some further records of the Town Council, relating to the mortcloths:—

8th March, 1660.—“The Bailies and Council agreed to expend 200 pounds (£16 13s. 4d.) to buy a velvet mortcloth.”

9th April, 1660.—“John Park, Bailie, reported that, as he was appointed, he went to Edinburgh, and sought all the booths where there is any velvet, and found none three piled, and that the two piled was so bad and thin that he could not buy it for a mortcloth.”

11th October, 1666.—“They ratify the act that the mortcloth shall not be given out to any person whatsoever, but upon their present payment of the hire fixed.” In other words, no credit was to be given.

14th September, 1668.—“*Act anent the Bairns Mortcloth.*”—“The quhilk day the new velvet mortclothe, bought and made for childrene, is apointed to be let out to burgesses for their childrene that exceeds not twelve yeirs of age, and they to pay, therefore, sextein shillings *scots* (1s. 4d.) money; and that none in the town shall let out any mortclothe to any other within the town, in prejudice thereof, under the pain of fyve pounds (8s. 4d.) of unlaw toties quoties. And that no burgess nor inhabitant shall bring in any other mortclothe, or make use of any, except the town's mortcloth, under the same pain.”

The material required for a mortcloth, and the price of the same, were as under:—

20th June, 1671.		Scots.
8¼ ells of velvet for a mortcloth, at 20 merks the ell,	£110	0 0
17 ells of black searge, at 24s. he ell,	... 20	8 0
3 lb., 3 oz., 4 drops of black silk, to be passes at 12 pounds the ell, with 12 drops of black silk to make the new and mend the old,	... 39	0 0
For making the passes,	... 6	0 0
Making the new clothe, and mending and lining the old,	4	0 0
Black thread to sow the lining,	... 0	4 0
Black baise to make the knots,	... 0	4 0
For a leather wallet to keep it,	... 0	12 0
Expense with A. Cochrane and J. Stewart,	... 0	8 8
To a boy for bringing the frienzies from Renfrew,	... 0	4 0
	£181	0 8

“The Bailies and Councill apoints the price to be given be the

burgesses for the clothe xi<sup>s</sup>. (11d.) *Item*, for the second cloth xx<sup>s</sup>. (1s. 8d.), and the third clothe ane merk, and the fourth clothe, quhilk is the Bairns cloth, to be ane merk, attoure ij<sup>s</sup>. (2d.) to the cloth for ilk ane of the two first clothes, and to him 16<sup>d</sup>. aff ilk merk foresaid, so that the town's part thereof is xii<sup>s</sup>. (1s.)”<sup>1</sup>

The following is a very particular and interesting statement of the custom charged at the bridge, as fixed by the Bailies and Council :—

25th January, 1677.—*Ane Table of the Bridge Custome.*

For ilk pack of merchand wair or load of butter or cheis, ...	8d.
For ilk load of vittal that comes to the mercat to be sold, ...	4d.
For ilk load of vittal going from the west or coming from the east, ... ..	8d.
For ilk draught of timber, ... ..	8d.
For ilk kairt coming through the water, to a stranger, ...	8d.
For ilk kow going or coming in the tyme of the fair or any other day, ... ..	8d.
But if returning in the owner's hand unsold, or if it be ane horse returning unsold, to pay nothing.	
For ilk kow or horse coming to the grassing or fodder, ...	4d.
For ilk lamb, ... ..	2d.
For whyte or green webs coming alongst the bridge in the time of the fair, ... ..	8d.
And in the week day, ... ..	4d.
For ilk sheip or veil for slaughter, ... ..	4d.
For ilk sheip or veil going alongst the bridge on foot, ...	4d.
For ilk burden of lint yairn or merchand wair going or coming alongst the bridge, ... ..	2d.
And if it goes back unsold, ... ..	0d.
Ane packman or creilman coming to the mercat to pay nothing, in respect that they pay gate custom.	
No herring coming from our own wateris to pay anything except in loads. In the quhilk case they ar to pay for the loads,	8d.
Ilk kow or horse that comes to the two fairs to pay in the mercat, ... ..	8d.

*Ane Table of the Gate Custom.*

Ilk pund of lint, not exceeding six punds in a polk, is to pay,	2d.
And if the polk exceid 6 punds of lint, ilk polk to pay a nock and not be customed again till it be sold, nor any wages eeked or augmented, ... ..	
The load of shave lint is to pay, ... ..	12d.
Ilk green or whyt web of plyding of freir gray web or of covering, to pay, ... ..	8d.
If the web exceed not 8 ells, to pay only ... ..	2d.

<sup>1</sup> One of the sources of revenue of the Merchants' House of Glasgow, was derived from the hiring out of mortcloths, or palls, to the members. In 1661 the sum received was £311 7s. 0d. (£24 5s. 7d.).



Ilk web to pay in the time of the fair	...	...	...	12d.
Ilk polk of yairn that exceeds not 4 spennels, to pay	...	...	...	4d.
Ilk polk exceeding 4 spennels, to pay	...	...	...	8d.

All webs, lint, yairn, or other guidis having once payed the custom thereof be the owner, they are not to pay custom again, if the guidis remain within the town till the next mercat day, unaltered, varied, or exchangit; but if the same be altered, varied, or exchangit, then to pay the next tyme.

It would appear from the following record of the Bailies and Council, that, in addition to the bridge custom, there was also a bridge tax levied from the heritors of the County.<sup>1</sup>

11th October, 1677.—“Robert Park, younger, is appointed to goe to ilk gentleman’s house in the shyre and require payment of their part of the imposition for the bridge, and to give them certification.”

25th April, 1682.—“Compeared Patrick Campbell, dean of guild of the burgh of Dumbarton, and W<sup>m</sup>. Burton, clerk of the said burgh, and presented to the Bishop and Synod ane act of his Majestie’s Privy Council in favoure of the said burgh of Dumbarton, granting warrand for a voluntarie contribution to be collected throughout the whole kingdom, towards the building of ane stone bridge upon the river of Leven, recommending to the Archbishops and Bishops to cause the ministers, in their respective diocesses, make intimation of the said voluntarie contribution and to see the same charitablie performed” (*Register of the Synod of Dunblane*, by Rev. John Wilson, D.D., p. 186).

12th April, 1687.—“This day the Bishop caused give to each brother ane printed act of Council for a voluntarie contribution for repairing the bridge of Newmilns” (*Ibid*, p. 229).

19th January, 1684.—“The Session minutes state that there were collected at the church of Brechin £31 13s. scots, to help to repair the bridge of Brechin; while the Presbytery records of the same year bear that the Clerk was instructed to deliver to the town treasurer of Brechin, the money collected by the several ministers and sessions for repair of the bridge” (*History of Brechin*, by D. D. Black, p. 98).

The custom of the bridge was generally let by public roup for one year, and at the dates stated were as follows:—

- 25th January, 1683.—Three score and 7 merks (£3 14s. 5d.)
- 24th February, 1684.—Three score pundis (£3 6s. 8d.)
- 24th January, 1689.—Fifty pundis five shillings (£4 3s. 9d.)
- 23rd January, 1690.—Thirty-six pundis 20 pennies (£2 10s. 1d.)
- 29th January, 1691.—Thirty-six pundis 20 pennies (£2 10s. 1d.)

<sup>1</sup> In some parts of Scotland collections were frequently made by orders of ecclesiastical authorities at church doors for the repairs and maintenance of bridges, as it was held that this burden should not be borne alone by those in whose lands they were situated.

On 15th October, 1685, "They ratify the act that the customers of the bridge shall weekly cleanse the same of foulzie and keep the waterspouts thereof clear, under the pain of five pounds" (8s. 4d.)

On 25th January, 1694, "They have concluded that the custom of the bridge shall be restand, to wit, each horse-load four pennies, and every other, two pennies, conform to use and wont."

20th May, 1695.—"The said day the Council have ordered the Bailies to repair the bridge that was damaged by the last winter's ice, and to give in account of expence thereof."

When the bridge was conveyed to the Town Council in 1598, the tollage authorised to be levied by King James VI. was only, as already stated, to continue for nineteen years. It would appear, however, that the Council obtained powers from the Privy Council, from time to time, for the continuance of the custom. The following curious minute shows one of these applications:—

"Considering the great burden and expense they have been lately at in the great quartering, both local and transeant quarter, of the King's forces of Argyle's rebellion, and several times before and since then, they have therefore concludit as a recompense thereof to apply to the Privy Council for a bill for continuing of the brig custom at the same prices and custom which is now presently exacted, because the town's liberty in uplifting the same is nearly expired, and for that effect they have nominated Bailie Perrie to go east and bill the said Privy Council, and employ advocates, clerks, and agents for throughing of the said bill, and has ordained him a sum each day for bearing of his expense, conform to use and wont; and to pay his horse hire and his extraordinary expense that he shall happen to disburse in the town's affair during his abode at Edinburgh, and ordains him to keep a particular account thereof; and ordains W<sup>m</sup>. Whyte, treasurer, to advance him twelve full dollars in hand for which he is to be accountable to the town at his home coming" (*Council Records*, 4th January, 1687).

According to the charter of erection of the Burgh, by King James IV., in 1488, as already noticed, the market days were to be held every Monday. But by the charter of King Charles II., of 1655, the weekly market day was fixed to be Friday. On 30th January, 1697, the Bailies and Council changed the market day from Friday to Thursday, and it has continued so down to the present time. Their reason for making this change was, "in consideration that the market day being on Friday, is deteriorated and made worse by the market day at Beith being upon the same day, so that both places are prejudiced thereby, and parties hindered from keeping both markets" (*Council Records*, 30th January, 1687).

The area at the cross where most of the markets were held is 178 feet long, 74 feet broad at the east end, and 50 feet broad at the west end. What was called the "plain stanes" was a space on a part of the north side of the market-place raised a little higher

than the adjoining causey, 72 feet long by 22 feet broad, and protected with eighteen stone pillars. It was here that the burgesses met to transact business, discuss the news of the day, and to have an agreeable promenade.

In addition to the markets for meal, flesh, fish, fowls, eggs, cheese, butter, salt, lint, wool, linen, cloth, and shoes, the Council had under their consideration a proposal to establish "a beer market in the High-street, near the Alms-house" (*Council Records*, 13th July, 1658). Although a considerable business must have been transacted in this commodity, which was partaken of by nearly all classes, it does not appear that this suggestion of the Council's was carried into effect, as the matter is not again mentioned.

The meal market was of very great importance to the inhabitants, and the following are some interesting records of the Town Council relating to it:—

24th January, 1647.—"The Bailies and Counsell apoints the meill market to be roped, and the meill men in town and landward to pay for ilk peck as formerly, and both town and landward to pay for ilk seck ilk day xii<sup>d</sup>. (1d.) by and attoure the ordinarie price for the pecks, and the entries to be on the first Fryday ensewing Candlemes nixt, and so yeirlie thereafter, and they apoint the yaird to be roped with the mercat. And it is declaired that in the said meill mercat there sall only be sold meill, groats, beins, and pease; and the customer of the custome booth is to have four pecks, two half pecks, with four parts conform, and to lend the same to none but to those that have salt, lintseed, or such like to sell, the which are to remain within the custome booth."

24th January, 1667.—"The meill mercat roped and sett to Alexander Cochrane, tailzeour, for the yeir to come, for payment of two hundreth merks iij<sup>s</sup>. iij<sup>d</sup>. William Carswell and Alexander Clerk, cautioners."

4th February, 1667.—"The quhilk day by Adam Paterson, Bailie, there is delyvered to Alex. Cochran and Alexander Clerk, takmen of the meill mercat, all and hail threttie pecks, four half pecks, and ane firLOT received from Archibald Anderson. And the said Archibald Anderson has yit in his hands not delyvered fyve pecks. And there is continowed with him two half pecks and the bart seye."

1st February, 1672.—"Delivered to the taksman of the meill market forty whole pecks and half pecks with fourt parts in the bottom, and a meal firLOT."

25th April, 1672.—"This day the Bailies and Council have enacted, statute, and ordained that none heirafter sall be hindered to sell staple wair on ane mercat day without better consideration sall be had be Counsell thereanent. Bailies Greinlies and Paislay protest contrar this act."

31st January, 1673.—"It is concludit that the keeper of the

meill mercat ladder sall have from everie ane that borrows the same vid. ( $\frac{1}{2}$ d.) per diem, so long as the borrower does keip it, that none sall get the said ladder, without they borrow the same from the Bailies, both or ane of them; and that the borrower, when he receavs the ladder, sall give ane pawn of the value of the ladder, for the saiff return thereof."

1st February, 1676.—"In presence of Mr. Robert Wallace, Bailie, John Baird, customer, hes delyvered to James Craig, elder, wiver, now customer, two weys balks, two brods, called weys brods, the trone cheinzie, another cheinzie in the booth, two four stone weights, two two stone weights, two single stone weights, two half stone weights, two quarter weights, two two pund weights, ane single pund, ane half pund, ane quarter pund, ane two ounce weights, ane bark sev, ane firlot, ane whole peck, two half pecks, two keys to the custome booth door."

For a long time prior to 1658, the annual cattle market, at St. James's Day Fair, was held at Greenhill; but on the 13th July in that year, the Bailies and Council "concluded that the horse and kye market, that used to be holden on the Greenhill yearly, at St. James's Day, shall yearly, in time coming, be holden on St. Rollock's Kirk lands, and on the high ways about the same, and this to be intimate the next market day." This site cannot have been considered sufficiently central and convenient, as on the 11th March, 1661, they "concludit to buy from William Greinleis that fauld of land at the Calsiend, called Gilmour's fauld, for the inlargeing of the commoutie of the said burgh, and for holding of St. James's Fair there, for horse and nolt; and having conveined the said William before them, he condescends to sell the samyne to the towne, and they have agreid the price to be auchteine score ten merks, and to buik the said William therein frie, as air to his father, to the effect he may reseigne the samyne, in the town's hand, *ad perpetuam remanentiam*. This is apointed to be perfited at the Beltane head court nixt to come. And he hes libertie to remove the foulzie that lyes on the samyne, with the stanes that lyes in the slap in the hinderend of the fauld."

On 2nd May, thereafter, they further agreed, "that St. James's Fair this yeir, and in tym coming, sall be holden at the Calsiend, betwixt the lones, and on Gilmour's fauld; and that the way there sould be mendit to that effect; and that the horse mercat, if neid be, may come in to the moss raw port." As the surface of the grounds where the cattle market was in future to be held was unequal, the Council concluded in that year that it "shall be made even and level by hired men, and that the Bailies shall furthwith put them to work." The places thus indicated are now called St. James Place and St. James Street; and this market, for "horse and nolt," continues to be held there at the present time.

The days for fairs, by the charter of erection, granted by King James IV., in 1488, as already stated, were Saint Mirin's day, that

is 15th September, and Saint Marnock's day, that is 25th October. Afterwards the Town Council appointed St. James's day to be observed on 25th July, instead of Saint Mirin's day. According to the charter granted by King Charles II., in 1666, it provided for the "holding there two public fairs yearly,—one thereof on 25th June, commonly called St. James the Apostle's day, and the other on 26th October, commonly called St. Marnock's day, each year, in all time coming."

The Bailies and Council finding the two fairs to be insufficient, agreed to apply to Parliament for power to appoint two more fairs (*Council Records*, 4th January, 1687); and three years afterwards an act was passed to hold a fair "upon the first Thursday of February yearly, and another on the first Tuesday of May." The Council ordained these "fairs to be proclaimed custom free for seven years time, after February next, being the first fair, and any horse to be sold upon the market days in time coming, to be free of all custom" (*Council Records*, 25th September, 1690). The days for holding these fairs were afterwards changed to the third Thursday of February, called Candlemas fair; the third Thursday of May, called Beltane<sup>1</sup> or Whitsunday fair; the second Thursday of August, called St. James day fair; and the second Thursday of November, called Martinmas fair.

Although fairs could now be fixed by any corporation, to be held at such times and as often as might be determined, yet in olden times they could only be established by charter. Fairs in those days also had several special privileges attached to them. During the fair days every one enjoyed perfect freedom. The bondsman was free, and his owner could neither "chase nor take him" (*Leges Burgorum*, p. 88). Only the outlaw, traitor, or malefactor of the deepest dye could be laid hold of during these days (*Leges Burgorum*, p. 86). Another important privilege enjoyed by every trader, whether residing in the town where the fair was held, or out of it, was that he could expose his goods for sale as freely as if he were a resident burgess. Fairs, besides, were the principal terms at which people from the surrounding country attended for the transaction of business. The best attended of these fairs, with their markets for cattle and horse, was the Saint James day fair. Another great attraction at this fair was the races, which were apparently continued annually, and were, besides, very popular. On 18th July, 1659, the Council agreed to have "thrie raices," and their record on that occasion was as follows:—

"The qhilk day the Bailies and Councell taking to their consideration and thoughts, ane desire presented unto them be William Greinleis, Merchand, from diverse burgesses and heritoris of the town, and in their names, desiring the libertie of ane horse raise,

<sup>1</sup> *Bel* is the name of the sun in Gaelic,—*tein* in the same language signifying fire. The festival observances of *Beltein*—the first day of May—have ceased to be held.

and that the Bailies and Councill would be pleased either to buy ane sadill and graith thereof, or to permit them to doe it. They have concludit that there sall be two hors raises (if any will be pleased to run) upon the morning efter the fair day, called Saint James fair, the first to be for the sadill and graith, the expenses of all not exceeding vi. pundis money (10s.) and ilk man that runs to give in his xij<sup>s</sup>. (1s.) to be the second raiss, and that none sall run at the first rais of hors that sall exceid the price of ane hundreth merks money. And that efter both there sall be ane foot raise for ane pair of small white hose, run from the bull fauld bridge, about the common, be the lone well, to the town hed."

On the 10th July in the following year, the Bailies and Council "appointed that there shall be three races, all horse of 100 pundis price and under to have liberty to run; the winner of the first race to have a gude saddle and furniture, with ten pundis; the winner of the aftershot race to have the stakes of the runners of the first race; and the winner of the foot raice to have an ell of kersy worth xi<sup>s</sup>. (11d.) This to be proclaimed at Glasgow, Kilmarchan, Kilmalcolm, Beith, and Dalry."

On 20th July, 1661, the Council "appointed a well-mounted saddle for the race to be made, and that the fair and race be timeously intimate." And two weeks afterwards the Council agreed that "six quarters of good kersey be bought for the foot race."

On 8th July, 1663, the Bailies and Council "concluded that the horse race shall be run this year about the 24 acres land." This piece of land may now be described as bounded by St. James Street on the south, Caledonia Street on the west, Shambles Road on the north, and Inchinnan Road and Love Street on the east.

11th July, 1668.—"The Bailies and Council does continue the fayre on the days quheron the same falls (the Saboth excepted), and the race to be on the ordinar day, and ane saddle to be bought not exceeding ten merks money."

For some reason which is not stated, the Council, on 3rd July, 1676, resolved not to have any races during that year. This is shown in the following record:—

"The Bailies and Counsell find it convenient and doe conclude that there shall be no hors race within this burgh for this yeir."

This decision of the Bailies and Council was strongly objected to by a number of the inhabitants, who appointed a deputation to wait on them to urge the continuance of the races as formerly. This remonstrance on the part of the deputation had the effect of causing the Bailies and Council to bend to the popular will, for they agreed, as follows:—

11th July, 1676.—"The quhilk day compears William Simson and John Hamilton, writers, John Pickie and Allan Stewart, maltmen, alledging themselves to be commissionat be the rest of the

burghesses of the burgh, and in their names, to show that for a long tyme the town of Paslay has been in use to have ane horse and foot race, and now they are informed that the Bailies and Councell have decayed the same. And therefor they, as Commissionars forsaid, for themselves and in the name of the rest of the burghesses, desired that the said race sould be continued as formerlie, and thereupon they require the said Bailies aud Councell their answer. The quhilk Bailies and Councell taking the said desire to their consideratioune. In regard that at the last Michaelmas head court, 1675, it was determined that there sould not be ane race this year, and that the same was intimate at the said court, none of the burghesses making any repugnance nor contradiction, and that accordingle it was this yeir so concludit, yet now finding that the burghesses doe resent the same as being to the town's prejudice and hurt. Therefore, they concede to permit the said race to be rnn this yeir as formerlie."

This record establishes the fact, "that for a long time the town of Paisley has been in use to have ane horse and foot race," without interruption.

24th June, 1680.—"The Bailies and Council appoynt ane race as formerlie, and Bailie Pasley and Bailie Park to buye sadle, furniture, and hose."

12th July, 1682.—"Act anent the race. Who have ordained ane race for this instant for sadale, after shott and hose, and have appointed the Bailies to speak to John Patoun to make ane prize the saddle, and to buy the furniture from Robert Alexander, Bailie thereto, with cloath for the hose."

13th January, 1683.—"Who have appointed a race sadle, aftershot and hose, to be run as formerly, and have ordained the Bailies to see the race put out conform to use and wont, and have nominated and appointed William Fyfe and William Whyte, meillman, ride about with the three racers who have a shilling allowed them for their horse."

13th July, 1685.—"Who have appointed ane race for sadle, aftershot and hose, at the next fair, conform to use and wont, and ordanis the Bailies to employ the saddler for making of the saddle, and buy furniture thêreto and hose for the foot race. *Item*, they have appointed and ordained James Patoun, messenger, to return back the town's horse and furniture to Robert Kirlie, officer." In the month of July, in 1686, 1688, 1689, and 1694, resolutions similar to those quoted, were passed by the Town Council, regarding the annual races.

In the management of the affairs of the burgh, the Bailies and Council passed a number of acts on various subjects, having relation to the good government of the inhabitants. Some of these are entirely new, while others are re-enactments of older resolutions, with additions and amendments intended to meet the altered cir-

cumstances of the times. Some of these acts or resolutions follow, and will be found, we think, interesting and worthy of perusal.

9th October, 1656.—“It is statute and ordained that no owners of moss rooms themselves, their heirs, nor their tutors or curators, shall set any of the said moss rooms to any outentown persons, whether they be burgess or not, under the pains of ten pundis (10s.) money, attour the confiscation of the peats.”

The rooms here referred to are the parts of the moss where peats were cast or cut.

9th October, 1656.—“The Bailies and Council statute and ordain, that if any burgess inhabitant within the burgh shall hereafter be lawfully warned to be on the Council, and comes not to attend the election, whether they be elected or not; or being elected, does not accept, shall, for their fault, pay ten pundis (10s. 8d.) money.”

21st April, 1659.—“The Bailies and Council statute and ordain, that in time coming none shall be on the lete of Bailies till first they have been Treasurer.”

1st April, 1661.—“It is concluded by the Bailies and Council that are present, that, hereafter, whosoever of their number shall be absent from the Council ordinary meetings, being lawfully warned thereto, and in health and liberty, shall pay each absence forty shillings money, and this to be intimate to them of the Council that are now absent, that they pretend not ignorance.”

1st June, 1661.—“The officers are appointed to exclude all women furth of the old Council seat (in the kirk), and to keep them furth thereof.”

10th May, 1660.—“The which day it is statute and ordained by the Bailies and Council, that in no time hereafter young or old shall keip their horse on common lands on the Sabbath day; but that on each Sabbath day the horse shall be tethered with sufficient tethers all the day on their own grass, so that the Lord's day be not profaned by persons abiding out of the church in time of sermon, and in gathering together and using profaness after sermon, and who does in the contravene, shall pay xi<sup>s</sup> money (11d.) as oft and how oft, besides what shall be found due to poiders and officers.”

11th October, 1660.—“It is statute and ordained, that no women sall washe and tramp clothes in any place of the town within the sight of walkers on the Hie streit, under the pain of xi<sup>s</sup> (11d.) toties quoties.”

22nd January, 1662.—“This day it is statut and ordained be the Bailies and Council, that in all time coming all sums consisting of xi<sup>s</sup> scots, or under, shall be judged by the Bailies on the streets or in the tolbooth, if they please; and that all sums under twenty merks money, shall be decerned and discust upon the second citation, the second citation being literal; and the defender per-



sonally apprehended, he can, if none compearance at the second diet, and in case of compearance, their defences, if they any, have to be heard."

13th October, 1664.—"The Bailies and Council statute and ordains, that in all time coming, all persons liable in payment of feu duties, common land mails, altarages, and pittances, which ought and should be paid to the treasurer yearly, at Whitsunday and Martinmas, shall be paid to the treasurer present and yearly to come, within the tollbooth of Paisley on the three days following, without any further craving, viz., on the first Tuesday of February, the first Tuesday of March, and the first day of April, under the pain of xi<sup>s</sup>. money, to be paid by ilk party that fails to the treasurer, attour present execution to be made for payment if the money liable to be paid, they alway being lawfully warned twenty-four hours of before."

13th October, 1664.—"The which day it is statute and ordained by the Bailies and Council, that whatsoever person hereafter, burgess or inhabitant, liable in payment of any of the town's goods, and shifting and delaying to do the same, shall have the key of the tollbooth door sent to them by the treasurer, for entering in ward, and remaining therein, till ay and while they pay that which they shall be liable unto, and that within the space of twenty-four hours after the sending to them of the said key, that then and in that case the officers, as they shall answer upon their peril, shall upon their first sight of them, put that person in ward, thereunto remain in close ward, ay and while they satisfy the debt."

11th October, 1666.—"The Bailies and Council ratifies the act, that no petition sall be heard for mitigatione or remission of unlaws, where the parties unlawed gives not in their petition to the Council tymouslie, or at least within sexe weeks nixt after that the unlaw be inflicted, and that also the process be shown to the Council, provided there be ane Council in that interim."

9th April, 1668.—"The Bailies and Council statuts and ordains, that in all tym coming, before the Bailies give libertie to cast onie riging turvs, more or fewer, they sall sight the hous quherunto the same wes craved, whither or not the samyn hes bein pinned; and if the same has not bein pinned or tries thereon, and beis raised with force of storme, in that caise they may grant some riging, and where the same had not bein pinned with pins and tries, that the Bailies sall have no libertie to grant any till seven yeirs be expired, conform to the old acts."

14th October, 1669.—"It is concludit that there sall be no elwands used herefter within the town of Pasley be any person whatsomever bot such as are sealed with the stock of Pasleye, and that no other elwands sall be used such as Irwein elwand, unless special paction be made betwixt the saids parties, that the measures shall be with Irwein elwand; and if bargains sall be so made, to be measured with Irwein elwand, that none sall have such ane elwand

but the common metster, who sall measure for both parties ; the bargain always, and no otherways, being made at Irwein, or at some place considerable distant from Paisley, or otherwayes the clothe at the tym of the bargain not being within the libertie of the town. And if, thereafter, it sall be found that any sall buy or sell clothe within the town of Pasleye, with any other elwand than the town's sealed elwand (under there be ane paction made for the measure with Irwein elwand), or if any elwand not sealed with the town's seall sall be keiped or used be any other person or persons, that the person so contraveining sall pay toties quoties the sum of ten pounds moneye" (10s.).

21st April, 1670.—“The Bailies and Cuncell conform to the Act of Parliament, apoints statutes and ordanis that ilk person heirafter that sall be fund to swear ane oath or to take God's name in vain, sall pay twentie shillings (1s. 8d.) Scots als oft and how oft.”<sup>1</sup>

13th October, 1670.—“They ratifie the act that no houses sall be set to strangers without the Bailies their license, under the paine of ten pounds money (16s. 8d.), and that no inhabitants sall receive strangers into their houses to be servants without their exhibiting to the Bailies of sufficient testimonialls when they came, and of their former good behaviour, under the pain of fyve pounds money”(8s. 4d.)

20th October, 1692.—“*Item*, they have concludit all in one voice to maintain their own town's poor within themselves.”

26th January, 1693.—“*Item*, that none keep fowls to their neighbours' hurt, in time coming, under the pane of forty shillings” (3s. 6d.)

“The Bailies and Council statutes and ordains, and in all time coming prohibits all the officers, whoever keep the mid door of the Council seat, where the Bailies and Council sit, to suffer or permit any person to come within the door till such ane time the Councillors be served of their seats, and to keep out the Council themselves, if they presume to repair to the kirk without a hat, and discharged to suffer any person to sit in the first seat with the magistrates, except the old magistrates, and such who shall have the Bailies permission ; and the door of the new loft ordained to be kept closed at skelling of the preaching, both forenoon and afternoon, till the Bailies and Council be first out of the Church” (*Council Records*, 25th January, 1683).

7th May, 1683.—“*Act anent Dogs*.—Who upon complaint given in to them by certain of the inhabitants of this burgh against several

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<sup>1</sup>The Act of Parliament here referred to is that of Charles II., A.D. 1661, chap. xix., which imposed a fine of twenty pounds on a nobleman for cursing or swearing ; on a baron, twenty merks ; gentleman, heritor, or burgess, ten merks ; a yeoman, forty shillings ; a servant, twenty shillings ; and a minister, the fifth part of his stipend. Any judge or magistrate refusing to put the law in force, “shall be liable and subject to a fine of one hundred pounds Scots, for the poor of the parish where the scandal happened.”

other inhabitants, for keeping of mad dogs, who had bitten several other dogs, whereby the whole inhabitants and residenters within the said burgh are likely to come by great hurt; therefore for remedying thereof, and for preventing of all further hurt, they have statute and ordained that the whole dogs, both great and small, after intimation by ane band, to be bate through the town for that effect, be either instantly hanged or kept close and secured during the Bailies and Council's pleasure, that the veritie thereof may be known with certification to the contraveners and disobeyers, their dogs being found vaging after due intimation foresaid, it shall be leissome and lawful to any within this burgh to hang or kill the same."

6th November, 1684.—*Item*, they ratify the act made against keepers of mastif dogs, that they muzzle their mastifs all day, and house them all night, and secure them from wronging of burgesses, under the pain of five pundis scots money, besides killing of the dogs, and the same act to be extended against keepers of mastifs, to be kept in the time that they are hot."

"Who, in obedience to their acts made for payment of the Council's expence who were summoned to Edinburgh, either as parties or witnesses in whatsomever bygane actions persued against the town, they have allowed ilk ane of them twenty-four shillings the day, for the space of eight days, and are to pay their horse hires in the first ane thereof. *Item*, conform to their last act made for enscribing of the treasurer's account of disbursements at Edinburgh for the town, upon his giving his oath on the veritie thereof, they have accordingly taken his oath, who has deponed positively on the veritie thereof, and therefore has allowed the same, and ordains ane precept to be subscribed to him for that effect, and for the Councillors' expence, the treasurer's precept and account to be allowed the first end of the town's rents. *Item*, for taking away all former debates, they have allowed and ordained ane precept to be drawn on the treasurer for twenty-one pundis three shillings four pennies, due by the town to Robert Fork, of an old account for the town, conform to ane account thereof given in. *Item*, ordain and allow five pundis for the Bailie's horse hire to Edinburgh, five merks for the treasurer's horse hire, and five merks for Bailie Maxwell's" (*Council Records*, 9th August, 1683).

1st May, 1690.—"They act and statute that no burgess nor inhabitant feed their horse, kyne, or other bestial, in common lone or marches, and especially upon the Sabbath day, under the pain of five pundis (8s. 4d.) toties quoties, and that none in any time feed within the Sneddon or Seedhill burn, under the like penalty."

5th May, 1690.—"Robert Campbell, horse merchant, hereby enacts himself not to grass, pasture, or feed his horse, kyne, or other bestial, upon any other men's grass, either this year or in any other year hereafter, under the pane of five pundis (8s. 4d.) scots, toties quoties."

The mode of electing the Councillors and Bailies annually, was

somewhat peculiar and difficult to understand ; but the following extract from the *Council Records* explains very minutely how it was gone about at that period :—

30th September, 1661.—“Sederunt the said Robert Alexander and John Vaus, Bailies ; Robert Fork, elder ; John Hamilton, John Paterson ; James Alexander, elder ; William Greenlees, younger ; Master W<sup>m</sup>. Fork ; John Wallace, notar ; Adam Paterson, Thomas Henderson, John Snodgrass, Robert Love, younger ; John Glen, W<sup>m</sup>. Love, John Fyff, James Alexander, younger, who have elected to be on the new Council for the year to come, viz., W<sup>m</sup>. Greenlees, elder ; James Maxwell, merchant ; John Paterson, elder, maltman ; Mr. Robert Wallace, John Lyne, David M'Hortor, W<sup>m</sup>. Robertson, merchant, who being all seven solemnly sworn, and having made faith as use is ; and the said Bailies and Council being all removed, the said seven of the new Council did elect furth of the said former Council to be with them on the new Council for the year to come, viz., the said Robert Alexander and John Vause (last Bailies), Robert Fork, elder ; John Hamilton, W<sup>m</sup>. Greenlees, younger, merchant ; John and Adam Patersons ; James Alexander, elder ; W<sup>m</sup>. and Robert Love, younger, who all returning and being solemnly sworn as use is, the whole Councillors, both old and new, did chuse to be on the lete of Bailies, viz., the said Robert Alexander and John Vaus (prior Bailies), Robert Fork, elder ; W<sup>m</sup>. Greenlees, elder ; John Hamilton and John Paterson, who being all removed, the said old and new Council did chuse out of the said lete the said Robert Alexander and John Vaus to be Bailies for the year to come, who gave their oaths *de fidei administratione* during the said space.”

In the *Council Records* the River Cart, whether as regards its condition or the trade upon it, is very seldom referred to, but the following notices are interesting exceptions :—

20th July, 1661.—“Two men and two horse are appointed to wade and gather calsie stanes out of the water, and to bair the same.”

25th January, 1677.—“The quilk day the Bailies and Counsell statute and ordain, that in all tym comming, each gavert landing on the Snawdown sall pay vi<sup>s</sup>. viij<sup>d</sup>. of an charge, and ilk small or litle boat iij<sup>s</sup>. iiij<sup>d</sup>. and burgesses to pay the equal half thereof.”

18th June, 1677.—“This day it is concludit that the town, with the concurrence of others, sall weed the water from the Kirk foot of Inchinan, up to the Snawdown yaird head.”

25th September, 1690.—“*Item*, they have concluded to stop Dundonald in tyme coming for receiving any tiend or anchorage in the Sneddon, from any boat which shall harbour there in time coming, and if there be violence therein to instrument him thereupon.”

7th July, 1692.—“The Bailies and Council have concluded to lay stepping stones thro' the water, from St. Mirin's Wynd foot to

the green, and have appointed William Love and Robert Park to see the same done." There is a tradition that many of the people residing in the south part of the town, in going to and returning from the Abbey Church, in the summer time on Sunday, crossed the river there by these stepping stones, instead of going by the bridge. These stepping stones were more recently known by the name of "Traill's dipping." Mr. Traill had a dye work adjoining, and his men stood on these stones when washing yarn in the river.

In December, 1653, Cromwell was declared Lord Protector. During his usurpation, the country was ruled very strictly, but it enjoyed peace. No sovereign did more for the general prosperity of the nation than Cromwell. At home, his government was upright and impartial, and he caused the laws to be respected; abroad, he exalted the military and naval power and glory of Britain.<sup>1</sup> Scotland was divided into twenty-eight garrison districts, with 9000 soldiers to keep it in subjection. The expenditure of the government amounted annually to £286,458, while the revenue was only £143,642, and the balance being remitted from England (*Laing*, vol. i., p. 445), Scotland benefited thereby to the extent of its whole revenue. The greater number of Cromwell's soldiers consisted of tradesmen and small farmers, and were the means, in many places in Scotland, of bringing agriculture and the arts to a perfection till then unknown. Commerce with the English was also encouraged, and many merchants from the south formed establishments in Scotland.

Cromwell died on 3rd September, 1658, and, by enactment of Parliament in 1653, was succeeded in the protectorate by his son, Richard. He, however, did not possess the abilities and qualifications for government which his father so signally displayed. Within the short period of one year, the whole nation became weary of him, and the restoration of Charles II. was projected and carried out with safety by General Monk. The King was invited to ascend the throne of his forefathers, and on the 25th May, 1660, he arrived at Dover, where he was cordially received and welcomed by Monk. On the 29th of that month, Charles made his entry into London, amidst the universal congratulations of the people. Parliament was overjoyed, and he was immediately proclaimed King. Throughout the country, the same joy everywhere prevailed. In Paisley, there were also manifestations of rejoicing at the restoration of Charles, and the Bailies and Council, at the suggestion of Lord Cochran, agreed, at a meeting held on the 15th May, 1660, to have King Charles II. proclaimed at the cross as the righteous heir of the throne.

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<sup>1</sup> Of the uprightness and impartiality of the judges appointed by Cromwell, Sir Walter Scott, in the "Tales of a Grandfather," states that on the peculiar rectitude of the men employed by Cromwell being pointed out to a learned judge in the beginning of the next century, his lordship composedly answered, "Deil tak them for their impartiality! a pack of kinless loons; for my part, I can never see a cousin or friend in the wrong."

King Charles, immediately after his restoration, ignoring the fact that he had subscribed the covenant, adopted his father's absurd notion, that prelacy and monarchy were inseparably connected, and therefore took measures for the establishment of Episcopacy in Scotland. The Council of Scotland issued a proclamation, intimating "his majesty's pleasure to restore the government of the Church by Archbishops and Bishops as it stood in the year 1637." At the Session of Parliament on the 8th May, 1662, the restoration of Episcopacy was confirmed. The Solemn League and Covenant was burned in Edinburgh by the hangman, and the Scottish Parliament passed an act to cause all persons in office to sign a declaration repudiating the Covenant as an unlawful bond. With the establishment of Episcopacy, persecution commenced. About 400 clergymen, mainly in the western counties, were put out of their livings for adhering to the Covenant and objecting to Episcopacy, and their places were soon filled by others more pliant, coming from all parts of the kingdom. The people, however, were disgusted with the new incumbents; they followed their former ministers and attended meetings in the open fields.

By an Act of Parliament passed in 1662, fines were imposed upon a great many of the nobility, gentry, merchants, and monied people of Scotland, to whom the benefit of an act of indemnity was denied. The reason given for imposing these fines was, that the money might be given for the relief of the king's good subjects who had suffered in the late troubles. About 900 persons in all were fined, in sums to the amount of £1,017,353 6s. 6d. Scots (£84,821 2s. 2d). Of these thirty-nine were in the county of Renfrew, and those in Paisley were as follows:—

	Scots.	Stg.
John Kelso, Bailie	£500—	£41 13 4
John Spreul, Bailie, <sup>1</sup>	360—	30 0 0
John Park, Bailie,	480—	40 0 0

In November, 1665, the Earl of Rothes, Commissioner, an officer equal to vice-king (*Aikman's History of Scotland*, vol. iv., p. 428) in Scotland, made a tour to the west country "in great pomp and splendour, with the King's guards waiting on him, and a train of attendants" (*Wodrow's Church History*, vol. i., p. 428). The object of this demonstration was to overawe, if

<sup>1</sup> Bailie John Spreul was a merchant in Paisley, and between 1648 and 1658 was frequently elected senior Bailie. He paid one half of this fine, and because he refused to pay the other half he had to leave the country. His son, James Spreul, afterwards an apothecary in Glasgow, was seized in Paisley by a party of soldiers, sent from Kilmarnock by General Dalziel, and suffered greatly because he would not discover where his father was. After threatenings of being shot, roasted at a fire, and after being confined for a short time, he was dismissed. James Spreul underwent many sufferings afterwards at the hands of the government; was put to the torture, tried before the Justiciary, and, libel not being proven, was tried again before the Privy Council for attending conventicles, and sentenced to the Bass Rock, where he was imprisoned about six years before being liberated (*Wodrow's Church History*).

possible, those who were not complying with the ecclesiastical arrangements. Lord Rothes and his numerous and distinguished attendants, in this tour, visited Paisley, and were the guests of Lord Cochran, in his hospitable mansion at the Abbey. On this occasion the Bailies and Council endeavoured to make matters as agreeable as possible, by entertaining them, and also creating them burgesses of the town. We have no means of knowing how the Bailies and Council managed to entertain the illustrious visitors, but we know that they resolved to send to Glasgow for the confectons stated in their records :—

8th November, 1665.—The which day it is concluded by the said Bailies and Council that, in respect the Earl of Rothes, His Majesty's Commissioner, is to be in the Abbey of Paisley this night, that therefore he shall be invited to have the courtesy of the town from the Bailies and Council, and for effectuating thereof they have appointed the said John Ewing to go to Glasgow and buy

4lbs. raisins.  
 1lb. confected cinnamon.  
 1lb. confected almonds.  
 1lb. corriander.  
 1lb. carvy.  
 1lb. annise.  
 1lb. rough almonds.  
 ½lb. cordisidron, and  
 6 ells of silver ribbon.

“The quhilk ane noble and mightie Lord, John Erle of Rothes, Lord Leslis, &c., His Majestie's sole commissioner within the kingdoms of Scotland, William Duke Hamilton, James Marquise of Montrose, Alexander Erle of Glencairn, James Lord Ogilvie, Thomas Lord Dundee, Lord Montgomerie, Francis Montgomerie his brother german, Captain Andrew Paterson, Henrie M'Kie servant to my Lord Commissioner, John Park of Dubs attendar on the Earl of Eglinton, four servants of the Commissioner, one servant to Major Buntein, were be the Bailies and Councill creat and made burgesses, also ane servant of Lord Cochran” (*Council Records*, 9th November, 1665).

With such an illustrious gathering of the nobility, the little town of Paisley must have been in a state of considerable excitement. The Council Chambers would, no doubt, be taxed to the utmost to accommodate such a large company.

To prevent conventicles from being held, and to overawe the Covenanters, a considerable number of soldiers were stationed in Paisley and neighbourhood. These were maintained at the expense of the inhabitants, and the Council had also to contribute money to the same fund, as is shown by their records of 13th December, 1665.

“W<sup>m</sup>. Greinleis, Bailie, and M<sup>r</sup>. Robert Wallace, the town's Commissioners at Edinburgh, sent a letter to the Bailies and Councill enclosing an order from the King's Commissioner to the Committee

of Excise for conveying the shire and appointing of corn and straw to the life-guard, with locality of coal and candle, to the which letter the Bailies and Council has returned to the said Commissioners their answer, with 200 merks (£16 13s. 4d.) further sent to them, with Patrick Baird, Drummer, carrier thereof, and they have sent the Commissioners' orders to the Laird of Craigends with Bailie Vaus and one of the Life Guards to require his answer."

In the following year, the Presbyterians—whose only crime was their refusal to comply with the commands of the Episcopalians—found their oppressions so unbearable that they rose in arms to vindicate their rights; but they were defeated among the Pentland hills by General Dalziel on the 28th November in this year. The measures of the Government afterwards became still more severe, and the military were stationed at different places all over the West of Scotland. In Paisley were quartered twenty-four of Lord Carnegie's troops, "and the Council agreed that not more than one should be in the same house" (*Council Records*, 28th May, 1667). On 12th November following, the Bailies and Council agreed that 120 pounds (£10) of locality money should be imposed "on the town's people for payment to those upon whom these troops had been quartered." It appears that the Council, besides providing a trooper, had also to pay their proportion of the expense connected with the militia in the county. The following are the records of the Council:—

7th November, 1668.—"The Council ordains the Bailies to agree with David Maxwell, in Smiddiehills, to be their trooper, for nine score pounds of money (£15) to buy his horse and arms, and his proportion of oats and pay with the other troopers of the shire."

10th December, 1668.—"The Bailies and Council have concluded that their part of the outreik of the militia, extending to nine scores pounds money (£15), shall be forthwith imposed on the town by a committee of the Council."

21st September, 1672.—"The Bailies and Council impose upon the inhabitants the sum of six score pounds money for payment of the locality of a squad of the Chancellor the Erle of Rothes, his troops that last time lay in the town."

It seems that two of the burgesses in the town made to the Privy Council some complaint, which unfortunately is not described, against the Bailies and Council, who were all, therefore, under the necessity of travelling on horseback to Edinburgh to answer to the charge. The following record of the Council brings out the circumstance:—

7th May, 1677.—"The whilk day the Bailies and Counsell, taking to their consideratioune the vast expenses that they have beine at for thair hors waiges and for their own and their horses' charges in ryding all of them to Edinburgh for answering to the complaint givin in before the Privie Counsell be John Maxwell and John



Fork, two of the burgess, doe find it just and right that the town's common goods sould bear the burthen thereof, and that the theasaurer sould make payment to them of the samyne, and doe so conclude."

Instead of improving under the severe repressive measures that were being adopted, the condition of the country was gradually becoming worse. In their extremity the Government addressed a letter, dated 17th October, 1677, to the Earls of Glencairn and Dundonald and Lord Ross, and the heritors of the shires of Renfrew and Ayr, requesting them to assemble and devise some measures for suppressing the "extraordinary insolences committed, not only against the present orthodox clergy, by usurping their pulpits, threatening and abusing their persons, and setting up conventicles in houses, and keeping scandalous and seditious conventicles in the fields, the great seminaries of rebellion," &c. The Bailies and Council were desired to send a deputation to attend this meeting, and on 1st November, 1677, "they appointed Bailie Greenleis and John Wilson, maltman, to goe to Irving, and to keepe the meeting there that is apointed be his Majestie's Privie Council to be kept there, by the Erles of Glencairn and Dundonald and Lord Ross, with the heritors of the Sherefdom of Renfrew and Air, for consulting anent securing the peace of the kingdome." This meeting took place on the following day, and resolved that, as it was out of their power to suppress conventicles, the best course to pursue was to grant toleration to the Presbyterians.

In the following year the *Council Records* shew that further sums of money had to be paid by the inhabitants in consequence of the presence of the military in the town. The first of these minutes refers to treats given to the officers and men, by the Bailies and Councillors, on more than one occasion, and very likely the money was well spent in helping to keep matters smooth in these troublous times.

28th February, 1678.—"This day it is found that the Bailies and diverse of the Counsell did spend on the 25th of this instant, with the Master of Ros and the Livetenant-Collonell to Athoill's regiment and their followers, in Thomas Henderson's house, and with the rest of the officers in Bailie Greinleis', and for diverse barrells of ale to the souldirs, threttie six punds 9s. 4d. (60s. 9d.), and upon the same day givin to the quarter-master and officers, to put the regiment by from quartering thirtie days, extending to eighty-five punds v<sup>s</sup>. (£7 2s. 1d.), and givin for furnishing of baggage horse to them, nine punds xix<sup>s</sup>. (16s. 7d.). *Item*, spent in a treat with the Marquis of Athol, the Erle of Perth, Lord Murray and Lord Charles Murray, and diverse other gentlemen and their followers, in Bailie Greinleis' house, on the 26th of this instant, £26 5s. 4d. (£1 3s. 9d.), extending in all to £158 3s. 8d. (£13 3s. 7d.) The qulk sum of £158 3s. 8d. is taken out of the common purse and givin to Bailie Greinleis to defraye these debts."

28th February, 1678.—“A committee of Council appointed to meet at tollbooth door, and the town to be warned that payment may be made to those who had furnished provisions to the Erles of Airley, Strathmore, and Angus troops, and a tax to be imposed upon such burgesses as had been at no expense, that the burthens might be equalised.”

24th March, 1678.—“A melitieman agreed with to have two years of advance money wherewith to buy a horse—and to be bound to refund the same if he does not serve—and to do all things incumbent upon the rest of the melitia of the shire, and as they shall be appointed by the committee of the shire to do.”

27th March, 1678.—“*Item*, £56 2s. (£4 17s. 6d.) for the expenses of two of the Bailies, four of the Council, &c., for two days' attendance upon the committee of the Privie Council at Glasgow.”

8th June, 1678.—“The examination of a melitieman's furniture when given back was to be made by one of the Bailies and some assistants appointed by the Council.”

12th June, 1678.—“Locality money imposed for the soldiers, called blue coats, under the command of Sir John Nicolsoune.”

Among the many severe measures adopted by Government, immediately after the battle of Drumclog, on 1st June, 1679, and the battle of Bothwell Bridge, on the 22nd of the same month, was “a proclamation issued against all who had ever harboured or communed with rebels.” Four years after these engagements the Bailies and Council were summoned to appear at the Justiciary Court, Glasgow, on the very serious charge of allowing three persons who had been at the battle of Bothwell Bridge to live in the town. On receipt of the document containing this grave accusation, they, after full consideration, resolved as follows:—

“1st June, 1683.—*Eo. die*, who, after consideration of an inditement given to the present Bailies and Council of this burgh to compear before the Lords of Justiciary at Glasgow, the twelfth and thirteenth days of June instant, for alleged resetting of James Spreull, Hugh Fulton, and Christopher Strang, indwellers in this burgh, after Bodell bridge, and suffering and permitting them to have the liberty and privilege of his Majestie's good lieges sinsyne within the burgh, and albeit aiding and abeting them in meat, drink, armour, and ammunition in manner and length specified in the inditement; and it being asked whether it should be a town's business and the town's purse to bear and sustain their expenses, they all in one voice have concluded and ordained that whatever expenses, imprisonment, or fine the Bailies or any of the Council shall happen to sustain through the said cause, that the same shall be paid forth of the town's readiest rents and duties; and have ordained the treasurer to advance money to the Bailies and Council for defraying their expenses during their abode in Glasgow, and their expenses of imprisonment and fineing, if any shall happen to be; and the treasurer to give in ane particular account of the disbursements, which shall be answered to him on demand after he returns from Glasgow; and for the effect

foresaid they have appointed William Fyfe and the clerk to go to Glasgow and make moyan<sup>1</sup> with the Bishop to be the town's friend before the day of appearance; and to pay their horse hirer and expenses they shall disburse and pay in their affair, and their pains then taken."

On the 8th of the same month, the Bailies and Council further "concluded that there be ane precept drawn upon the treasurer for advancing to the Bailies and Council of the sum of two hundred pounds Scots money (£16 13s. 4d.), and have appointed four guineas of gold to be taken out of the common kist, partly for defraying the expenses at Glasgow, employing advocates, and partly for complimenting the Clerk of the Circuit Court and making of their necessary moyan therewith in order to bring off and assoilzie the town for the indictment given them for the alleged crime, with aiding and abaiting the rebels at Bodall bridge and sick lyke." The Council records do not state afterwards how this prosecution was finally disposed of; but it is very likely the visits to the Bishop and the Clerk of Court, coupled with the "complimenting," significantly explains how the Council managed to be relieved of this very perilous charge.

For the protection of the inhabitants, the Council agreed to apply to the Privy Council for powers to judge and decide in cases relating to the test and other oaths. Their petition thus runs:— "Who upon consideration of the removing of our indulgence and the presenting of new ministers to the kirk in their place, that there may be some evil humors within the town who may refuse to give obedience to come to the church and withdraw from the ordinance. And taking to consideration that it will be for the weill of the town and burgesses that the town got a commission from the Privy Council to fine and imprison within themselves, and to prevent all other judges and magistrates from abusing them, they think fitt that Bailie Fork and Robert Pateson, treasurer, ride in on the town's expence to Glasgow, having ane present occasion and errand thither, to the Bishop of Glasgow, anent some vagrant rebels that has been alleged to have marched thro' the town within eight days, and several other things for trying and finding out of the said vagrant rebels. The Bishop of Glasgow has given strict orders to Bailie Fork to bring his diligence to him this day, and get a letter in favour of the town in order to the said commission for fining and otherways imprisoning the resistants to the church and withdrawn from ordinance" (*Council Records*, 29th July, 1684).

In these troublous times, the Town Council found great difficulty in obtaining one of their number to fill the important and responsible office of treasurer. No reason is given why those asked declined to act; it is just stated that they would not accept of the appointment. On 2nd January, 1684, Robert Pow,

<sup>1</sup> Means for attaining any end. A good example of the influence of the French on the Scottish tongue. French, moyen = means; Latin, medium.

tailour, was elected treasurer, and the officers reported "that all the times they went to warn him to attend the Council meetings, both outer and inner doors were shut." The Bailies discovered that, when he saw the officers coming, he closed the doors of his house. They therefore ordered the officers "to apprehend him and put him in sure prison until he embrace the office of the treasurer or pay one hundred pounds (£8 6s. 8d.) of fine, and his burgess ticket to be given up on the market day immediately after sermon." On 2nd February following, "Bailie Fork has given in the Privy Council commission anent the town's electing of a treasurer and Councillors who formerly refused to accept, and ordained the same to be laid in the common kist." It would appear from this that the Town Council had applied to the Privy Council for instructions how to act when such declinatures occurred. So also, on the 15th of that month, the Council resolved, "in respect of Robert Finlayson, Thomas Peter, and David Wylie, their disobedience to compear as they were warned, to embrace their office as treasurer, therefore they fine each of them in ten pounds Scots money" (16s. 8d.) On 9th November, 1686, the Council elected Matthew Corse to be treasurer; but, as he declined to accept of the office, they, on the 15th of that month, made choice of Hew Fulton, merchant, who also refused to be their treasurer. On the same day, they elected Robert Instira, apothecary, to be treasurer, who likewise refused, and the Council "fined each of them in one hundred pounds Scots (£8 6s. 8d.) money of fine, and committed them to prison, aye and until they pay their respective fines." The Council, although discouraged, persevered in the election of a treasurer, and, "finding it just and reasonable to dismiss the first leet of treasurers before they could elect a new leet, they did nominate and elect William Whyte, merchant, and Thomas Peter, senior, in Causeyside, each of them after the other to be their treasurer, who, being oftentimes warned by the officer to have compeared before the Bailies and Council to accept of the foresaid office, and none of them compearing there, the said Bailies and Council hold them confest and disobedient, and therefore fined each of them in one hundred pounds the piece, with the rest, and ordains the officer to apprehend them on sight." Nothing more is stated about the treasurership till the 7th October, 1687, when the Council elected Robert Paterson, tailleur, to discharge the duties of that office, who "refused to accept, being several times warned to accept to that effect, therefore they have fined him in one hundred pounds Scots money (£8 6s. 8d.) of unlaw, conform to the Privy Council order, for his disobedience and refusal, and ordains the officers to apprehend him on sight, aye and until he pay the fine. At that meeting of Council, W<sup>m</sup>. Love, in Seedhill, was elected treasurer, and they "ordained him to be warned to accept of the office against the next Council meeting with certification." As his name is not again mentioned, he must have agreed to accept the appointment.

Previous to the Michaelmas term in 1688 the Council were, for

some unexplained cause, ordered by the government to postpone the election of the Bailies and Councillors. The Council record only states that they "have met in order to peruse a letter direct from his Majesty's Privy Council to the Bailies, to be communicated to the Council for continuing the election of Magistrates and Town Council of Paisley this instant year, till the Council's further orders. Who, after perusing thereof, have reverently and loyally accepted of it, and in obedience thereof thereto, have continued their election till they know the Council's mind thereon" (*Council Records*, 2nd October, 1688). It would further appear from the Records of the Council of this date, that Mr. Ezekiel and John Fork, whom the Council regard as "persons that they think are not fit to serve in any station or public trust within the town, had gone to Edinburgh to find fault with the Baillies and Councillors, and to induce the Privy Council to cause the Town Council election to be proceeded with. To counteract this procedure, the Council appointed "Hew Snodgrass to go east with a letter subscribed by the Bailies and Council to the Chancellor, to inform him of the saids two persons; their former misbehaviour to the government, and to vindicate themselves of what aspersions and misrepresentations they intend to put upon the present Magistracy innocently." The treasurer was instructed "to advance to Hew Snodgrass six dollars for bearing his expence, which are to be countable." At a meeting of Council held six days thereafter, the clerk reported that the Chancellor continued the election, and the Council expressed themselves as "content therewith."

The Bailies and Council were in want of advice upon some matters relating to the town, and on 21st October, 1689, they appointed "the two Bailies to go to Glasgow upon Wednesday next, and consult John Graham, of Dougalstoun, anent the town's affairs, for which they allow them to give to the said John Graham ane guinea, and appoints James Alexander, clerk, to go with them the said day."

James Arthur, merchant, petitioned the Town Council for refunding him ane hundred merks Scots that was exacted from him by the Bailies and Council in the year 1683, for not exercising the office of treasurer. They have granted him his request in regard his refusal was for the best" (*Council Records*, 12th October, 1695).

Peter Workman, a burges of the town, who had been abusing the government, was compelled, no doubt very unwillingly, by the Bailies, to come under an obligation "that he shall never be found nor heard to speak or reflect against the present established government, or the Magistrates of this burgh hereafter, under the pain of banishment furth of the town of Paisley and liberties thereof" (*Council Records*, 5th January, 1684).

At this period the government continued with unrelenting severity their persecution of the Covenanters. In 1685, James Algie and John Park suffered death at the cross of Paisley. These

men were joint-tenants of some land at Kennieshead, in the parish of Eastwood. James Algie was a conformist, and attended the Episcopal services, but through the influence of John Park he ceased doing so. From some cause they gave up the lease of the farm they held, and a person who was the means of bringing them there was so offended at this, that he sent a nephew of his own, on Sunday, 1st February, 1685, with a letter to Mr. John Cochran of Ferguslie, Paisley, Bailie of the Regality of Darnley, informing him that James Algie and John Park held rebellious principles, disowned the King's authority, and defended the declaration of the societies. On that day a party of soldiers was despatched, who apprehended them while engaged at family worship, and brought them that night to the Paisley tollbooth. They were tried on the following Tuesday by the Commissioners having a jurisdiction in the county. At the trial, the Laird of Orbiston, one of the Commissioners, told them that the abjuration oath, which they were willing to take, would not save them, and said to them, "Unless you take the test, you shall hang presently." They replied, "If to save our lives we must take the test, and the abjuration will not save us, we will take no oaths at all" (*Wodrow's Church History*, vol iv., p. 189). The consequence was that at ten o'clock they were condemned, and at two o'clock were executed at the market cross of Paisley, on 3rd February, 1685. This is a specimen of the summary carrying out of the barbarous and cruel laws which characterised these times. Their bodies were interred in the common burying-ground at Gallowgreen.<sup>1</sup> Some time after the Revolution of 1688, a stone slab was placed over their grave, with the following inscription upon it:—

"Here lie the corpses of James Algie and John Park, who suffered at the cross of Paisley for refusing to take the oath of abjuration."

3rd February, 1685.

"Stay, passenger, as thou go'st by,  
And take a look where these do lie,  
Who, for the love they bore to truth,  
Were deprived of their life and youth.  
Tho' laws made then caus'd many die—  
Judges and sizers were not free.  
He that to them did these delate,  
The greater count he hath to make ;  
Yet no excuse to them can be—  
At ten condemned, at two to die.  
So cruel did their rage become,  
To stop their mouth, caus'd beat the drum.  
This may a standing witness be  
'Twixt Presbyt'ry and Prelacey."

<sup>1</sup> The sentence passed on two men belonging to Dumfries, for being present at the Pentland skirmish, was even more barbarous and degrading. The orders from the judges of the Court at Ayr, were "to sie their sentence for hanging the persones and affixing of the heids and richt arms of Jon Grier in Four merk land, and William Welsh in Carsfairne, upon the eminentest parts of the Burgh," which mandate being communicated to the Council, they "condescendit that the Bridge port is the fettest place quhere upon that the heids and arms should be affixed, and therfoir appointed them to be affixed on that place" (*William M'Dowal's History of Dumfries*, p. 407).

Meantime, in the midst of these scenes of cruelty and barbarism, Charles II. died on 6th February, 1685, and was succeeded by his brother, the Duke of York, under the title of King James VII. of Scotland and II. of England. Then followed a government still more oppressive and tyrannical. Under a proclamation issued by the King, the town of Paisley and the shire of Renfrew, along with all the rest of the country, had to provide, at their own cost, cavalry fully mounted and accoutred. The following extracts from the Records of the Town Council give some idea of the inconvenience and expense to which the inhabitants were thus subjected:—

25th May, 1685.—“The qlk day the Bailies and Council having met, in order to the putting out of men for the King’s service, in obedience to the King’s proclamation, and having sent for James Patoune, messenger, for that end, he has accepted and come in the Bailies and Council’s will for his payment, and the Bailies and Council to mount him sufficiently in horse, armour, and other furniture belonging to horse and man, and have ordained the Bailies to look William Mure in a town’s horse, and James Gemel, maltman, their horse, and to buy them as cheap as they can, if they please them, and to provide the arms and furniture necessary on the town’s expense, with concurrence of James Adam and John Wilson.”

27th May, 1685.—“The Bailies have made report this night to the Council, that my Lord Cochran, captain to the heritors and free holders, wad setters and life renters, within the Sherifdom of Renfrew, liable, conform to the late proclamation, to ride out and wait on the King’s standard, has refused to accept of Francis Shenen, whom the Bailies and Council had chosen to ride out for them, and therefore ordain that there be another person chosen in his place to ride the morrow for the town. Therefore the Bailies and Council have agreed with Bailie Fyfe to ride out, who is to begin to ride the morrow, the 28th instant. The town is to furnish him horse and furniture, except what furniture he can furnish himself of his own, and twenty days’ provision, and the twenty days’ provision being always allowed in the first end of his wages, and Bailie Fyfe to return back the horse and furniture if he be not killed.”

6th June, 1685.—“Who have appointed Wednesday next for laying on of ane outreik on the heritors, burgesses, and inhabitants, for relieving and defraying of the town’s expense in raising of men and horse and other furniture, with twenty days provision and advance money, and have all in one voice condescended to lay it on, conform to their abilities and quantities of days, for doing whereof they have nominated W<sup>m</sup>. Whyte, John Kirk, Robert Lauder, Adam Simpson, and James Adam, to lay on the same, with the Bailie and Clerk, and to make their report to the next Council meeting.”

5th July, 1685.—“Who, in consideration of my Lord Cochran, captain to the Sherifdom of Renfrew’s troop, has complained of

James Patoune, one of the town's horsemen, has bad and insufficient pistols and hosterly, and that the captain will not allow Bailie Fyfe to ride any farther, they have appointed Bailie Fyfe's arms and furniture to return back and be given to James Patoune, conforme to Bailie Fyfe's last act; and James Patoune is to subscribe an act that he shall return back his horse, arms, furniture, and ammunition to the town when he returns, if the troop of the horse be not killed."

12th October, 1685.—"The qlk day the Bailies and Council have ordained James Patoune, messenger, to deliver up the town's horse and furniture, viz., brydle and saddle, two girths and ane tye and curple, and ordains the treasurer to pay him twenty seven punds, besides what formerly he has got for riding for the town, being the town's good will, or else to make payment to the Bailies and Council of five punds as the price thereof. The horse which William Stewart is offered and will for him, is to pay in the remainder to the said W<sup>m</sup>. Stewart, present treasurer, twenty three punds scots money, which is presently paid to W<sup>m</sup>. Alexander, treasurer."

7th October, 1687.—"The qlk day in obedience to ane warning given in by the officers to Bailie Carswell, at command of the Bailies, to render up his arms, which were furnished by the town to W<sup>m</sup>. Fyfe, late Bailie, and James Patoune, messenger, when they rode out for the town against Argyle's rebellion<sup>1</sup> in the west, and given up to the said Bailie Carswell to keep for the town's use, the said Patrick has given up presently before the Bailies and Council two pair of holsters and pair of pistols, ane curple and ane tye, and declares that the town's saddle and other curple, and ane tye, is in W<sup>m</sup>. Whyte's, late treasurer's hand, who is ordained to be warned to produce them at the Council meeting, with stirrup iron and stirrup leatheries."

11th October, 1688.—"The qlk day, at command of Bailie Alexander, Hew Snodgrass has delivered up to James Patoune, messenger—whom the Bailies and Council have chosen to ride out for the town, in obedience to his Majesty's late proclamation—ane pair of holsters, ane curple and tye, belonging to the town, which he had in keeping for their use."

4th January, 1689.—"The qlk day the Bailies and Council having counted and cleared with James Patoune, their rider, conform to the late proclamation and their own agreement with him, they find, after count and reckoning, that he has riden for them the space of three score days, viz., from 12th October to the 11th day of December, which space, at thirty shillings the day, conform to agreement, extends to four score ten punds. *Item*, they find that since he was disbanded, which was upon the 11th December last by-past, he has kept the town's horse on his own expense, which, conform to agreement, was to have twelve shillings each day for

<sup>1</sup> This most likely refers to the period when Argyll was taken a prisoner in the act of crossing the River Cart, at the ford of Inchinnan, on 20th June, 1685.



keeping thereof, and which days being counted, extends to twenty six days, extending in money to fifteen pounds, all which sums being calculated together, extends to one hundred and twenty five pounds twelve shillings; and there being thirty eight pounds seventeen shillings four pennies rebated off the said sum, which was paid by the town to the said James, at several occasions, as part of his fee, there yet rests owing to him the sum of sixty six pounds fourteen shillings four pennies, which the said Bailies has drawn out ane precept on the said Hew Fulton, their treasurer, to be paid to the said James Patoune."

The wicked and tyrannical reign of King James II. was terminated by the landing of the Prince of Orange, in answer to the invitation of many in the country, on 5th November, 1688. Everywhere the Prince was received with enthusiasm, and James VII. fled from London to France. King William III. (of England, II. of Scotland) and Queen Mary II. were proclaimed with "great rejoicings at the Cross of Edinburgh, on 11th April, 1689, the same day on which they were crowned at Westminster, the Scottish Parliament declaring that James the Seventh had forfeited the right to the crown.

All the old complicated oaths and declarations of allegiance were abolished, and the only one put in their place was simply "I do sincerely promise, and swear, that I will be faithful and bear true allegiance to their majesties, King William and Queen Mary, so help me God." In this way the Revolution, as it is called, of 1688 was consummated. To rectify the abuses that had been perpetrated by the former despotic and arbitrary governments in the appointing of magistrates in Royal Burghs, the Estates ordered new magistrates to be elected by the burgesses, who were directed to give in subscribed lists on the day of the election.

As this order applied, apparently, only to Royal Burghs, William Greinlees, the agent in Edinburgh for the town of Paisley, petitioned the Lords of the Privy Council, to grant the same privileges to the burgesses of Paisley. This petition is dated 23rd September, 1689, and as it is very important, we give it in full. It is as follows:—

"At Edinburgh, the twentieth day of September, 1689, anent the petition given in to the Lords of his Majestie's privie counsell, be William Greenlees, writer, in Edinburgh, as having commission from the burgesses of the burgh of Paisley, Shewing that where albeit by the controverted priviledge and constant practice of the said burgh, the burgesses thereof had yearly a free election and nomination of their baillies, counsell, and tounne thesaurer, nevertheless, of late years (while under the yoak of arbitrary power), by reasone of the oaths that were imposed upon persones in publick trust, very insufficient and malignant magistratts were sett over them, and these who have the present exercise of the magistratie

there, were contenanaced by the late Chancellor, without any electione, by which meanes the publick peace of that place has bein exceedingly disturbed, the Godly ministers much discouraged, the scholes for learning decayed, and the said burgh has bein thereby impoverished, and brought under great debt, and they are still lyke to labour under the same difficulties and inconveniences except such remed be allowed them as has bein to others in the like caise, and therefore humbly craving that the sds lords would authorize and impower the burgesses of the said burgh to assemble and meet upon the thertie day of September instant, and friely by the poll and pluralitie of votes, to nominat and elect persones of credit and integritie, and who by the ancient and laudable act of the said burgh are capable to be baillies, counsellors, thesaurer thereof, and to appoynt Sir John Maxwell of Pollock, William Cunningham of Craigens, William Muir of Glanderston, and George Houstoune of Johnstone, or any one or two of them, to supervise the said election, as the said supplicatione bears; which being considered be the said Lords of his Majestie's privie counsell, they hereby authorize and impower the burgesses of the burgh of Paisley, excepting and secluding honorary burgesses, toune officers, pensioners, and beadmen, to assemble and meet upon the thertie day of September instant, and freely, by the poll and pluralitie of votes, to nominat and elect persones of credit and integritie, and who by the ancient and lauable acts of the said burgh, are capable to be baillies, counsellors, and thesaurer thereof, and appoynt Sir John Maxwell of Pollock, William Cunningham of Craigens, William Muir of Glanderston, George Houstoune of Johnstone, and the Earle of Dundonald, to be overseers of the said election, and appoints any two of them to be a quorum. Extracted by me (signed), Gilb. Eliot, Clk."

In pursuance of this petition, and in accordance with the decision of the Lords of his Majesty's Privy Council, a meeting was held on the 30th September, 1689, and a regular poll election of Magistrates and Councillors was made at the sight of William Cunningham of Craigens and George Houston of Johnstone, two of the assessors named by the court. A minute to this effect is preserved in the Charter Chest of Paisley, of date 7th October, 1689.<sup>1</sup>

The western counties of Scotland, which had been so much harassed during the late persecutions and wars, concurred zealously in the Revolution of 1688-9. The men of Renfrewshire marched to Edinburgh to support "the Convention for establishing the new regime;" and when their presence was no longer necessary, having received the thanks of the Estates, they marched away with their

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<sup>1</sup> On 26th April, 1696, "The said day the Bailies and Council have subscribed the bond of asseveration to King William, conform to the Council's appointment, and ordanis the Bailies to go through the Burgesses that they may subscribe the same and send the same into the Council against the first occasion."

arms to their respective homes, having upon their colours a Bible with some other devices, and these words, "For reformation according to the Word of God." The convention offered to compensate them for their important services, but they declined all manner of reward, declaring "that they only came to save and to serve their country, and not to impoverish it by enriching themselves" (*Proceedings of the Convention, printed for Chiswell, London, p. 22*).

The Town Council had to contribute considerable sums of money in connection with the support of the army. On 18th November, 1689, by intimation from the Commissioners of Assessment, they had to provide their proportion "for the carrying four days' provisions to Greenock, for 1500 Danish horse." On 23rd January, 1690, the Council "ordained Bailie Crawford to go to Edinburgh on Monday next, in order to the removing of the great burden of the soldiers quartered in the town at this time, and for preventing of the trouble also of the Danish horse." On 22nd February following, Bailie Crawford reported to the Council, among other matters, "that he had procured a warrant for removing the companies of Glencairn's regiment lying here." And on 26th April, 1696, "the Bailies report that they had got a man to be a soldier, conform to act of Parliament."

We find that all the inhabitants were not in favour of the new government, and indeed universal acquiescence could scarcely be expected. The following is, at anyrate, proof of the existence in Paisley of one Jacobite. "John Peitter, weaver, being incarcerated within the tollbuith of Paisley for his unchristian speeches and behaviour towards the present government and sundry other persons in public trust, who, upon his liberation furth of the said prison, hereby binds and obliges him that he shall not, in time coming, use any such expressions towards any persons, but shall live peaceably, soberly, and Christianly, under the pain of the losing of his freedom of this burgh, and subscribing an act of banishment furth of this place, which he hereby does, *per verba*, depute before Robert Kirlie, officer, and James Alexander" (*Council Records, 17th December, 1692*).

The Bailies and Council, as in former times, passed a number of acts to regulate the proceedings of the butchers. They are as follows:—

19th May, 1655.—"The fleshers convened before the Council, the flesh stocks (or stalls) are ordered to be removed from opposite Robert Fork's property at the cross, and a shed to be erected for them where the lister trees stand, and to cover the same with deals, which was to be ready for covering betwixt and the 15th August to come."

15th October, 1657.—"It is statute and ordained be the Bailies and Council that no fleshour within this burgh sall heirefter let the blood of any beasts goe on the streits without kepping of it, and

sall either give or cause carrie the same away, under the pain of ten punds money, toties quoties."<sup>1</sup>

11th October, 1666.—“They ratifie the act that no more fleshers than two sall marrow together, and that they sall be in one booth, under the pain of ten punds money toties quoties, and that none of them sall collop flesh, blow mutton, nor tak fillits out of either hudrooms or sheepe, neither take ears out of hudrooms, under the pain of ten punds money toties quoties.”

14th October, 1669.—“The Bailies and Counsell enact, conclude, and ordain that the fleshers within this burgh sall in no tym heirefter tak tugs aff hyids, hole anie part of their hyidis, nor score the same in half holes, under the pain of x<sup>s</sup>. money (10d.) to be payed by the contraveiner for ilk tug, iij<sup>s</sup>. (4d.) for ilk hole, ij<sup>s</sup>. (2d.) for ilk score or half hole, als oft and how oft the same sall be transgrest.”

13th October, 1670.—“They ratifie the act that town fleshers sall not buy from landward fleshers flesh, quick or ded, before two hours in the afternoone, under the pain of five punds money (8s. 4d.) toties quoties.”

It appears from the following minute that some of the butchers in the town actually, as in Glasgow, slaughtered cattle on the public street. “They statute and ordain that no flesher kill flesh upon the High Street, and that they shall not sell any viviers in any other place than in the Flesh Market after Whitsunday next, which is appointed to be in the north end of the meeting-house at the said term, under the pain of ten punds, and have concluded to remove the north port beyond the meeting-house” (*Council Records*, 29th January, 1691).

It was on 9th October, 1690, that the Council ordered “the

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<sup>1</sup> At this period and afterwards, it was the odious practice of the butchers in Glasgow to slaughter animals in Trongate, as the following copy of the minute of Council of 20th September, 1666, plainly demonstrates :—“Forsuameikle as the said Bailies and Counsell taking to their consideratioune that it has bein the use and custome of the fleshers of this burgh heirtofoir to slay and bluid the wholl bestiall they kill on the Hie streit in Trongait on both sides of the gait, quilk is verie lothsome to the beholders, and also raises yin filthie and noysome stink, and flew to all maner of persones that passeth that way throu the King's Hie street, and is most unseimlie to be sein, that the lyk should be done thereon; and the said Magistratis and Counsell understanding that the lyk is not done in no place within this kingdome or outwith the same, or any well governed citie. And now, seing the said fleshers may be provydit uthirwayes and far more commodious for blooding and killing the hail bestiall they kill, and also, they being most desyrous that the said abuse be remedied heirafter, therefor comands and charges them and ilk ane of them to provyde houses in baksyds for the doing thereof, as is done in Edinburghe and uther well governed cities, and that betwixt and the term of Witsunday nixt to come, under the paine of ane hundreth punds monye, to be exacted aff ilk ane of the said fleshors, to be applied *ad pios usus*, and that how oft and sade oft.”

The slaughtering of cattle on the public street must have continued, for on 14th August, 1668, “the Bailies and Counsell discharges the fleshors in the land mercat to kill any muttone or hudron (heifers) in the Hie street, under the paine of ten punds ilk persone in case of failzie, and that they keip their filth and pynches (entrails) aff the foir gait.”

meeting-house to be thatched this winter, and resolve to make the same a flesh market against May day next." According to the foregoing minute, it was only "the north of the meeting house" that was used as a flesh market. In April, 1692 and 1694, they agreed to let this house, but it must have been only the south end of it, unless the flesh market had been removed to some other place. The north port, sometimes called the Moss gate port, was situated a short distance to the north of the School Wynd; but to have this new flesh market inside of the port, it would be removed to the present Meeting-House Lane. From the name of this house comes the name of the lane.

At different periods the Bailies and Council passed severe sentences against some of the inhabitants for their immoral conduct.

26th June, 1654.—It is appointed that at the first conveniency this week such women as have committed fornication or are scandalous in their carriage, shall be expelled the town, conform to the desire of the Session and acts of the Assembly."

14th January, 1661.—"Jean Napier, ane common strumpit, banished the town for whoredom, with certification that if any of the inhabitants receive her into their houses, they shall be severely punished."

14th March, 1666.—"The whilk day the Bailies and Counsell heaving taken to their consideratioune the scandalous carriage of Janet Stewart, widow, and that it was proven be eye witnesses her vile fornication committed be her publiklie and in the day tym, and that she is now fund relaps therein, have appointed her to be expelled the town betwixt and Fryday nixt, as ane vile person not worthie any more to dwell therein, and that she shall stand in ward till she find cautione to effect that she sall never any more be ane residenter therein."

26th December, 1671.—"The Bailies report that they and certain of the Counsell yesterday did expell Mareon Shaw, daughter lawful of umquile Malcolm Shaw; Agnes Scott, Janet Stewart, widow; Jean Brysson, and Alieson Simpson. The Counsell approves of the expulsion of all except Janet Stewart, wha, in respect of hir old age, is tollerat to stay, she finding sufficient caution for her good behaviour in tyme coming, under the pain of banishment perpetuallie, attoure the payment of the fine."

16th February, 1672.—"This day, because of some scandalous crying fame against John Fork, it is thought fitt that he be discharged to compear a procurator before the Bailies till he purge himself of the crying fame."

3rd August, 1678.—"The quhilk day, there being ane flagrant scandal of adultries alleged committed be William Ore, officer, with Mareon Davieson, dauchter of umqle James Davieson, and thereupon the Bailies, having apointed Robert Alexander and Robert Park to try the same, they report that the fact will be neirly provin,

and by some the fact itself, attour diverse other grounds of scandall. The quilk the Bailies and Councell taking to their consideratioune, they therefore ordain the said William Ore to be discharged of all further execution of his office as their officer, and ordains the woman to be imprisoned till she find caution to satisfie the church."

It was not till the beginning of 1661 that any systematic plan was adopted for having the town watched and protected during the night. Although the inhabitants had previously suffered severely from the visitation of the pest and the contentions between the Royalists and the Presbyterians, yet the population had gradually increased, thereby rendering some arrangement for protection to be absolutely necessary. Both life and property required to be safe-guarded, and there was no way in those days whereby such could be so effectually done as by the inhabitants undertaking the arduous duty in turns themselves. The resolution of the Council on this point would, no doubt, be seriously considered and matured in private before being brought before them publicly for formal adoption. Their record on this important matter is very concise and business-like. It is as follows:—

7th January, 1661.—"It is concluded that there sall be ane nightlie watch heirefter in the town during the Bailies' and Councell's pleasure, consisting of threitein persons. Twelve to be on the guard, and ane to command. That there entrie sall be nightlie at the ringing of the ten hours bell. They are to continue on the guard till six hours in the morning nightlie. The said guard is to send twa or thrie of their number nightlie, once or twice, throw the Calsiesyd. The officers are to warne ilk threitein persons (beginning in the Smiddiehills) be vicissitude and turns about throw the town, and ilk person who fails to come on the watche, being lawfullie warned, is to pay to the guard of that night xx<sup>s</sup>. (1s. 8d.), to be exacted and disposed upon be themselves."

The Bailies and Council, in attending to the improvement of the sanitary condition of the town, had still to contend with the uncleanly habits of some of the inhabitants, in persisting to have their "middens" on the street in front of their own doors. Here is a resolution the Council passed on this subject, and also another declaring that the "foulzie" collected within the burgh should not be sold to "outtentown" persons, under severe penalties:—

25th May, 1661.—"Whereas the Bailies and Council finds by experience that peoples laying out of their foulzie in middins at their door cheiks on the foregate is both unbecoming, uncomely, and dishonest to the town, therefore they have concluded and ordained, that none hereafter within the ports shall make their middins on the fore gate, but in their back yards, or else lead the same away within forty-eight hours after they lay it out, under the pain of ten pounds money toties quoties, and this to be intimate to every family by the officers."

13th October, 1670.—“It is appointed and statute that all sellers of foulzie to any outtintown’s man or person sall pay ten pundis Scots money (£0 16s. 8d.) toties quoties, and that no Bailie sall have libertie nor power to give license to any man to transport foulzie out of the town, and that those who have sold and transported foulzie alredie shall be fyned furthwith be the Bailies.”

9th October, 1690.—“*Item*, they statute and ordain that every inhabitant shall cleanse the High street for against his own dwelling or heritage the Thursday before the fair of Paisley, and see each the first Thursday of each month in all time coming.”

Judging from the *Council Records* there was not in this period much done to the causeying of the streets.

6th January, 1664.—“The two Bailies report that, according as they were appointed, they have agreed with ane causeyman in Glasgow to come and lay the town causey for 5 merks 3 shillings and 4 pence (£0 5s. 10d.) the rood, without any service, except furnishing to him of stones and sand, the Council appoint the Bailies to agree with, and man to lead the sand thereto.”

28th January, 1664.—“It is concluded ilk ane of the Councillors sall attend his day about upon the causey makers, to see them lay the causey well, and to begin at Adam Paterson’s.”

14th September, 1668.—“*Act anent ane calsie to be made for the lining cloth market.*”—“The said day it is appointed that the piece of ground before Gilbert Fork’s gate and hous on the south sal be calsied for the lining cloth market.”

14th March, 1665.—“Liberty was granted to Robert Alexander, writer, to bring out the north front of his house, at the head of the shoe market, three feet, for which he is to pay twenty shillings.”

14th September, 1682.—“The Bailies and Council have drawn ane precept of 100 merks money (£8 6s. 8d.), to be paid to Robert Leitch, causeway layer, in part payment to him, for laying of the new laid causeyway in Moss row at five merks scots money ilk rude, the said causeway extending to 46 roods of length.”

30th April, 1692.—“The Bailies and Council have concluded to causeway the town head, beyond the west port, this present year, so far as shall be found needful.”

The Bailies and Council had no apparatus or engine of any kind for extinguishing fires when they should unfortunately take place.

16th December, 1670.—“They concludit that there sall be twentie four leather buckets for stanching of fire made, and that John Park, younger, sall employ James Gairdner, cordoner, in Glasgow, to make ane, to be sein and considered with of the price, and thereafter the same or remainder to be made conform.” And on 4th January, 1677.—“They appointed six iron cleiks to be made

for pulling down of houses in caise of fire, and to cause buy and make two ledders."

At the beginning of the year 1668, a great fire took place in the town of Kilmarnock, destroying the houses inhabited by "sex score families or thereby." The loss sustained, and the distress thereby caused, were so great, that the calamity was, it appears, brought under the notice of the Privy Council, who authorised subscriptions to be raised, in different parts of the country, on behalf of the sufferers. Among other places, an appeal was made to the Bailies and Council of Paisley, who came to the resolution given below. We do not know, however, what success attended the efforts of the Councillors who were appointed to canvass the inhabitants for subscriptions.

11th July, 1668. — "This day, by warrand of his Majestie's Privy Counsell, ane petition being presented be the Commissioners of Kilmarnock, viz., William Failseour and Mathew Brown, to the Bailies and Counsell of Paisley, ane voluntar contribution to the ruyned and distrest town of Kilmarnock, both by sad quarterings and ane great accidentall fire, that hes consumed sex score families or thereby. The saids Bailies and Councell, taking the same to their consideratioune, doe find it their dewtie to have ane contributione through the town of Pasleye for the supplie of the said town, and for that effect they have nominate and appointed Bailie Paterson, Mr. Robert Wallace, John Park, younger, and Robert Pasleye, to collect the same with their first convenience."

The Bailies and Council, from time to time, as opportunities offered themselves, conferred the freedom of the town upon several of those who visited it. The following list of noblemen, gentlemen, and others, who were so honoured, will be found to be not a little interesting. They were all "created and made burgesses gratis, and made faith as use is."

7th August, 1671.—William Master of Ross, and Sir James Dalrymple of Stair, Knight, Lord President of the Colledge of Justice, and their servants.

12th May, 1683.—Mr. John Gordon, servitor to Mr. Thomas Gordon, clerk of the circuit; William Riddal and Walter Chapman, his servitor; and William Borthick, corporal of Captain Inglis's troop of dragoons.

6th May, 1684.—John Johnes, writer in Glasgow; Walter Fleming, y<sup>r</sup>. of Coutstoune; Mr. John Spreull, writer; John Smith, writer, and George Russell.

13th November, 1684.—John Irving of Stableton, Sheriff-Depute of the Sheriffdom of Renfrew; and Francis Irving, his servitor.

10th January, 1685.—William Shedden, tailor in Paisley, at the desire of Lady Montgomerie.

John Shaw, y<sup>r</sup>. of Greenock; John Thomson, his gentleman;



John Baird, Glencairns, gentleman ; John Lang, his chamberlain ; John Rodger, Steward to the said Glencairns ; James Hume, his groom ; John Odus, his servitor ; Robert Pennew and John Wright, footmen ; John Spence, gentleman to my Lord Ross ; John Mastertoun, master houssell ; Richard Voerres, page ; Henry Campbell, mess cook ; Donald M'Donald and John Wright, footmen ; James Yetts and John Yetts, trumpeters to my Lord Ross, his troop ; and John Montgomerie, servitor to my Lord Hoome.

21st February, 1685.—Andrew M'Invatuor, writer in Greenock ; Duncan Campbell, his servitor.

17th July, 1686.—Francis Lord Glassford, Mr. John Semple, his factor ; James Abercrombie, his gentleman ; James Leishman, his steward ; Hew Cheisholme, his groom ; Hew Gillies, his footman ; Robert Semple, writer in Edinburgh, son to the Laird of Fullwood.

27th July, 1688.—Mr. Gilbert Black, servitor to the Archbishop of Glasgow, and John Love, his groom.

8th September, 1688.—Thomas Wallace of Elderslie ; Mr. Alexander Crantstoun, doctor of medicine ; John Blair, younger of Curtberry ; John Muir and Archibald Campbell, servitors.

3rd September, 1688.—Joannes Reid, servitor to Mr. Arthur Murray.

28th September, 1688.—George Ross of Gastoun, and Abraham Absoam, his servitor.

19th October, 1688.—James Oliphant of Williamstoun, John Millar and John M'Donald, his servitors ; and James Kettle, servitor to Th<sup>s</sup>. Murray, y<sup>r</sup>. of Woodend.

27th September, 1689.—John Ralston, Mauldhill.

28th September, 1689.—William Wilson, Quarrier.

30th April, 1691.—William Currie, saddler.

13th March, 1695.—Mr. John Hamilton of Walcraig, one of the Lords of Session ; Gavin Ralston of that ilk ; John Archibald, Thomas Carmichael, and John Ray, servitors to Walcraig, and Adam M'Cay and Robert Fleming, servitors to Ralston.

10th July, 1695.—Archibald Crawford of Auchmaines, Robert Semple of Fullwood, David Dougall, merchant in Edinburgh, and Cochran of Craigmuir.

19th May, 1697.—Sir John Houston of that ilk ; Mr. John Stewart, y<sup>r</sup>. of Blackhall ; Mr. Charles Lundie, brother german to the Laird of Lundie ; Mr. Francis Grant, advocate ; Mr. James Stewart, advocate ; Arch<sup>d</sup>. Bannatine, y<sup>r</sup>. of Kellie ; Robert Orchart, lieutenant in Earl of Hultrebarne, his regiment of foot ; Dunlop, ensign there ; John Ferguson, writer in Edinburgh ; John Birnie, writer there ; Archibald Campbell, servitor to Blackhall ; James Petrey, servitor to Lord Blantyre ; John Ferrier, sen<sup>r</sup>. servitor to the Laird of Houston ; Robert Hogg, servitor to the Laird of

Blackhouse ; Charles Gillies, servitor to the said Mr. Francis Grant ; George Auston, servitor, and James Johnston, writer in Edinburgh.

27th September, 1697.—John Alexander, fourth lawful son of Robert Alexander of Blackhouse, designed of Carolina.

4th April, 1698.—William Selkrige, writer in Edinburgh, one of the town's agents against Dundonald.

5th April, 1698.—James Houston, merchant in Glasgow, and Robert Cunningham, factor to the estate of Newark.

In connection with the imprisonment of persons in the tollbuith, arrangements—many of which are somewhat curious—were made regarding their confinement. These cases are given as they are stated in the *Council Records*. The first is that of John Stewart, who was allowed to go to Church on Sundays, and John Glen, Smiddiehills, became security that he would return to the tollbuith.

11th May, 1672.—“The quilk day John Glen, in Smiddiehills, becomes acted and obleist as cautioner and souertie for John Stewart, sometyme in Rais, now within the prison of Paslay, that during his imprisonment, ilk Sabbath, that the said John Stewart sall hapen get his libertie to come furth to the church of Paslay, at eight hours in the morneing, sall return to prison at four hours in the same day in the efternoone, under all hazard and pain that therefor therefter may follow, and Allan Stewart, in Cardonald (renunciand his own jurisdiction), obliges him, his airs and executors, to freeth and relieve the said John Glen of the premises and of all damage he sall hapien to sustain therthrough.”

9th April, 1674.—“The Bailies and Counsell finding that William Porterfield, of Quarreltoun, is confined in the town of Paslaye, and is to be prisoner in the tollbuith ilka night, betwixt sunett and sun-rysing, therefor they grant to him the benefit of the high councill hous to lye therinto.”

Robert Stevenson, who belonged to Kilbarchan, escaped from the tollbuith, where he had been imprisoned as a deserter from his Majesty's service. It appears that on the 15th January, 1696, he gave Robert Kirlie, the jailor, a quantity of ale, and afterwards left the prison dressed in women's clothes. Robert Kirlie was indicted before the Sheriff for wilful neglect of duty by the procurator-fiscal and the military authorities, who craved that he should produce the same prisoner or a man equally as good, and pay three score punds Scots for the expenses incurred. The Sheriff decided against the jailor, and ordained him to remain in prison till he implemented the charges made against him, or found sufficient security. Robert Kirlie afterwards presented a petition to the Town Council to advance money to him upon certain conditions, which are not stated, to enable him to obtain his release from prison, and they “ordained the treasurer to pay to him forty punds scots” (*Council Records*, 27th March, 1696).

The Bailies and Council resolved on 25th January, 1677, that “the drum is to beat at fyve hours and the bell to ring at six from

the 1st of November till the 1st of Februar, and for the first of the yeir at four hours and fyve hours respective, as before."

The Bailies and Council possessed the right to vote in the choice of two commissioners to represent the county in Parliament, and on 8th June, 1678, they "elected the two Bailies their commissioners to goe down to Renfrew the day and give their voice to the election of two commissioners for the shire of Renfrew to the Convention of Estates."

Mr. Ezekiel Montgomery, of Westlands, Sheriff-depute of Renfrewshire, slandered the Bailies and Council in a most shameful manner by calling them "ane pack of beasts and sumphs." The fiscal, Robert Landes, brought this scandalous attack before the Bailies and Council at a meeting held on the 19th April, 1682. The interesting record is as follows:—

"The whilk day convenit in Counsell, Bailie Maxwell, &c., who ratifie, approve, and confirm the old and ancient acts of the burgh made anent the buying, selling, and fruching the towne's common land, at length specifit in the said ancient acts. And the said Robert Landes, fiscall, having complaint to the said Bailie and Counsell foresaid, upon Mr. Ezekiel Montgomerie, lately Sheriff-deput, for calling the Counsell convenit in the tolbuith, on the 19th of this instant, ane pack of beasts and sumphs, for the Counsell's requiring the said late Sheriff-deput to produce the letters of horning and pointing quhairwith he had pointed Bailie Maxwell, conforme to ane act of cautione fundin be him, for production of the lettres of horning and pointing foresaid, under the penalty of fyve hundred merks money of fyne, upon consideratione of the quhilk misbehaveing words spoken before the Counsell, the said Bailie and Counsell ordains that upon sight the officers apprehend the said Mr. Ezekiel Montgomerie wherever he can be apprehendit, within the town's jurisdictione, ay, and whill sufficient cautione be found be him that he sall answer the fiscall as law will, and to be imprisoned quill he find cautione to the effect forsaid."

At another meeting held on the 29th of the same month, the Council appointed Bailie Maxwell and the town clerk to go to Edinburgh, as they learned that Mr. Montgomerie had gone there to raise a summons against the town, but this threat was not carried out.<sup>1</sup>

Hitherto we have frequently had opportunities of commending the firmness, sagacity, and foresight of the Bailies and Town Council in discharging their municipal duties. We have now, how-

<sup>1</sup> His after-life was attended with many striking changes. On 14th February, 1684, the Privy Council agreed to pursue him for twenty-four acts of malversation, oppression, concussion, and extortion from the poor people at the previous Circuit Court, and decided that he should find caution at future diets, under pain of £1000 sterling. Having failed to do so, he was committed to prison. Two years afterwards he was liberated on condition of discovering heritors who had been engaged in the recent rebellions; but instead of doing so, he went to Ireland and became a preacher. After the Revolution in 1688 he returned to Paisley.

ever, to consider a case in which their procedure, to state it mildly, greatly shocks us. It relates to the removal and destruction of the ancient stone cross that stood in the market place. Shortly after its erection in 1488, when the little village of Paisley was raised to the dignity of a burgh, this cross was, as already stated, knocked down by the Renfrew burgesses, in their envy and spite at their new rival; but now we have to record that it was deliberately and wantonly taken down and demolished by those who should not only have protected but revered it. On 20th October, 1692, the first record of the Council on this matter is as follows:—"Item, they have all in one voice concluded to remove the cross, and to lay ane causeway where the stone is." And exactly a year afterwards, on the same day and in the same month, they again resolved:—"Item, they have all in one voice adhered to the former act anent the removing of the cross." And on 9th April, 1694, the final resolution of the Council is as follows:—"The said day the cross was to be taken down and the High Street to be lifted and levelled, and that from William Gemell's house in the North Street to the shop of Robert Paisley, late Bailie, and that in summer next." This removal of the ancient stone cross was, it will be seen, not decided on in any abrupt or hasty manner, for the matter was under their consideration at least on three different occasions in the course of three different years.<sup>1</sup>

The cross in High Street, at Perth, was about twelve feet high, with a balcony on the top, to which there was access by a flight of steps within the building. Proclamations were wont to be read from the balcony; and here, on the King's birthday, the usual loyal toasts were drunk by the magistrates. As each separate health was drunk, the bottles and glasses were thrown among the crowd, and new ones procured for the succeeding toast. About the year 1764, when carts and other carriages came to be introduced, this edifice being found considerably to impede the carriage way, was taken down. The city gates were removed about the same period (*Traditions of Perth*, by George Penny, p. 15).

Instead of punishing persons who had misbehaved, sometimes the Bailies acted very leniently, thereby giving the culprits an opportunity to reclaim, and took an obligation from them that they would act properly in the future. This procedure was very likely attended with beneficial results.

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<sup>1</sup> The reader will recollect the lines in "Marmion":—

"Dun-Edin's Cross, a pillar'd stone,  
Rose on a turret octagon;  
(But now is razed that monument  
Whence royal edict rang,  
And voice of Scotland's law was sent  
In glorious trumpet-clang.  
O! be his tomb as lead to lead,  
Upon its dull destroyer's head!—  
A minstrel's malison is said).

29th September, 1695.—“Robert Semple, chapman, being carcerated within the tolbooth for his miscarriage and tumultuous troublesome behaviour upon yesternight, the Bailies liberate him furth of prison, upon his granting an act to live peaceably in time coming, under the pain of twenty pund Scots (£1 13s. 4d.), and which he obliges himself to do.”

14th November, 1696.—“The said day Alexander Gibson, weaver, a vagrant person, and unwarrantably living within the said burgh without any testimonial of his former life and conversation, and being otherwise troublesome to the town, enacts himself that, in case he be seen in the said burgh in time coming, he shall either pay twenty pounds scots or then lye in the jogs or stand in the cock-stule<sup>1</sup> during the Magistrates pleasure for the time.”

9th April, 1697.—“The said day Mr. Bryce Macolme, in Paisley, being convened before the Bailies of Paisley, and by them sentenced to remove furth of the town and not to be seen therein in time coming oftner than once in the week, and that he shall not abide the night time therein. In obedience to which sentence the said Mr. Bryce Malcolme obliges him to fulfill and obtemper the said sentence and that against the first day of May next to come.”

In 1695 the Scottish Parliament, “in regard of the great and imminent dangers that threaten this kingdom from foreign enemies and intestine dissaffections (chap. x. *Act for poll money*, p. 461), and it being therefore necessary “that a complete number of standing forces be maintained, and ships of war provided for its defence,” resolved to raise the requisite funds by way of poll money. They, therefore, ordained “that all persons, of whatsoever age, sex, or quality, shall be subject and liable to a poll of six shillings, except poor persons who live upon charity, and the children under the age of sixteen years, and *en familia* of all these persons whose poll doth now exceed one pound ten shillings scots,” and “that beside the said six shillings imposed upon all the persons that are not excepted, a cottar having a trade shall pay six shillings more, making in all twelve shillings (6s.) for every such cottar.” Masters were also to pay for their servants. “Merchants, whether sea men, shopkeepers, shopmen, tradesmen, and others, whose free stock and means is above 500 merks (£27 15s. 6d.), and doth not extend to 5000 merks, shall be subject and liable to two pounds ten shillings (4s. 2d.) of poll.” Those having means and stock 5000 merks (£277 15s. 6d.), and under 10,000 merks (£555 11s.), were to pay four pounds (6s. 8d.) of poll. Among the variety of charges provided for in this act, Lords were to pay 40 pounds (£3 6s. 8d.); Viscounts, 50 pounds (£4 3s. 4d.); Earls, 60 pounds (£5); Marquesses, 80 pounds (£6 13s. 4d.); Dukes, 100 pounds (£8 6s. 8d.); Notars and procurators before inferior courts, 4 pounds (6s. 8d.).

<sup>1</sup> Cock-stool. The cucking-stool or tumbrell, *Burrow Lawes*. Teut. *kolcken*, *ingurgitare*, or *kaecke*, the pillory. This term has accordingly been used, in later times, to denote the pillory (*Jamieson*).

The list of the names for this poll tax upon the inhabitants of Paisley, was made out, and the assessment fixed, by Gavin Cochran of Craigmuire, James Dunlop of Househill, Claud Alexander of Newtoun, and Robert Pow, one of the Bailies of Paisley, and Robert Park, their clerk. The tax is stated in scots money, which is a twelfth part of sterling money.

This roll of the inhabitants of Paisley above 16 years of age, in 1695, is most complete and correct; and besides giving the names of every member in each family, it describes their professions and trades. The roll of names is altogether so exceedingly important and interesting that, although somewhat long, we give it entire. It is as follows.<sup>1</sup>

## PAISLEY PAROCHINE.

*List of the Towne.*

John Forman, weiver.			
Alex. Forman, weiver, no stock, 12 sh. trade and pole;			
Jane Love, spouse, 6 sh., <sup>2</sup>	... ..	... ..	£0 18 0
William Speir, maltman, 12 sh., trade and pole; Christian			
Rowand, spouse, 6 sh.; Issobal Thomsoune, servt.,			
15 lib. fee, 7 sh. 6d.,	... ..	... ..	1 11 6
John Walker, weiver,	... ..	... ..	0 12 0
Thomas Wallace, cordoner, worth 500 mks., 2 lib. 16 sh.;			
Jennet Stevensoune, his spouse, and Jennet Wallace,			
his daughter, 6 sh. each; Mary Plewright, servt.,			
6 lib. fee, 9 sh.,	... ..	... ..	3 17 0
James Gemmell, prentice to Robt. Alexr., masone, 6 sh.;			
Jennet Maxwell, his wife, 6 sh.,	... ..	... ..	0 12 0
Robert Alexr., masone, 12 sh. trade and pole; Margt.			
Biggert, spouse, 6 sh.,	... ..	... ..	0 18 0
William Alexander, workman.			
William Cochran, weiver.			
Charles Munro, weiver, 12 sh.; Mareon Robiesoune,			
spouse, 6 sh.,	... ..	... ..	0 18 0
William Willsoune, weiver, 12 sh. trade and pole;			
Isoball Willsoune, spouse, 6 sh.,	... ..	... ..	0 18 0
Agnes Barbour, widow,	... ..	... ..	0 6 0
John Fyfe, merchd., worth 500 mks., 2 lib. 16 sh.; Janet			
Cochrane, his mother, 6 sh.; Bessie Jamiesoune,			
servd., 12 lib. fee, 12 sh.,	... ..	... ..	3 14 0
Jean Knox, widow.			
Robert Norie, wright, 12 sh. trade and pole; Agnes			
Thomsoune, spouse, 6 sh.,	... ..	... ..	0 18 0

<sup>1</sup> The original manuscript of the *Poll Tax Rolls* for the County of Renfrew, is in the charter chest belonging to the Town Council of Paisley. These rolls were published in the *Glasgow Herald* newspaper in 1864, by the late Mr. David Semple.

<sup>2</sup> The contractions used in this roll are these—*lib.* pounds; *sh.* shillings; *d.* pence; *mks.* merks; *val.* valuation; *gen., genl.* general; *daur.* daughter; *servt., servd.* servant; *yr.* younger; *yr.* there.

William Snodgrass, workman, 6 sh. pole; and Janet Wodrow, spouse, 6 sh., ... ..	£0 12 0
Ursilla Henshell, widow.	
George Watterstoune, glassier, worth 500 and not 5000 mks., 2 lib. 16 sh.; Anna Baird, spouse, 6 sh.; James, David, William, Anna, and Jennet, children, each 6 sh.,	4 12 0
Robert Finlaysoune, meilman, no stock, 6 sh.; Margt. Kibble, spouse, 6 sh., ... ..	0 12 0
James Robiesoune, couper, 6 sh. trade, 6 sh. pole; Bessie Mathie, spouse, 6 sh., ... ..	0 18 0
Matthew Robiesoune, smith, no stock, 6 sh. trade, 6 sh. pole; Margt. Craig, servt., 16 lib. fee, 8 sh., ...	1 6 0
John Alexander, maltman.	
James Willsoune, weiver, 12 sh. trade and pole; Girzall Barbour, spouse, 6 sh.; James and Agnes, his sone and daur., each 6 sh., ... ..	1 10 0
Mareon Finlaysone.	
Jean Campbell.	
Bessie Pattesoune.	
Alexr. Park, maltman, worth 500 and not 5000, 2 lib. 10 sh., and 6 sh. general pole; Mareon Miller, his spouse, 6 sh., ... ..	3 2 0
David Wylie, smith, worth 500 and not 5000 mks., 2 lib. 10 sh.; Janet Corse, his spouse, 6 sh.; David Wylie, his sone, 6 sh., ... ..	3 8 0
David Landesse, cordoner.	
Janet Taylior, widow.	
Alex. Greenlees, cordoner.	
William Shedden, taylior.	
James Reid, weiver, and his sone James, for himself 12 sh. and his sone 6 sh., ... ..	0 18 0
James Campbell, house mert., worth 500 and not 5000 mks., 2 lib. 16 sh.; Agnes Lang, his spouse, 6 sh.; Agnes Campbell, child, 6 sh.; Jean Jamieson, servt., 13 lib. fee, 6 sh. 6d., ... ..	4 0 6
Elizabeth Aitken, widow.	
James Davidsoune, weiver.	
John Pattesoune, wright, worth 500 mks., 2 lib. 10 sh., and 6 sh. general pole; Mareon Love, spouse, 6 sh.; Jennet, his daughter, 6 sh.; Marie Davidsoun, servt., 11 lib. fee, 5 sh. 6d., ... ..	3 19 6
Hugh Dunsmuir.	
John Cochrane, workman.	
Robert Pattiesoune, maltman, 12 sh. trade and pole; Mareon Cochrane, spouse, 6 sh., ... ..	0 18 0
John Willsoune, <sup>1</sup> mert., worth 500 mks., 2 lib. 16 sh., and 6 sh. general pole; Isobell Holmes, spouse, 6 sh.; John and Elizabeth, his children, each 6 sh.,	3 14 0

<sup>1</sup> This was the great grandfather of John Wilson (Christopher North), Professor of Moral Philosophy in the University of Edinburgh.

James Alex <sup>r</sup> , officer, 6 sh.; Mary Barr, his spouse, 6 sh.,	£0 12 0
John Semple, mert., in tounthead, worth 500 and not 5000 merks, 2 lib. 16 sh.; Jennet Allasoune, spouse, 6 sh.; Jennet and Jean Semples, children, each, 6 sh., ... ..	3 8 0
Robert Semple, mert.	
Geills Scott, widow.	
Robert Campbell, house mert.	
Robert Prock, weiver.	
Robert Muir, cadger.	
Margaret (blank), widow.	
James Stewart, smith, no stock, 12 sh., ... ..	0 12 0
Mareon Caldwell, widow.	
William Hendersoune, couper, no stock, 12 sh. trade, 6 sh. pole; Elspa Fyfe, spouse, 6 sh.; John and Janet Hendersoune, children, each 6 sh., ...	1 10 0
David Hamiltoune, workman.	
Margaret Stevenson, widow.	
Thomas Mathie, weiver, worth 500 and not 5000 mks., 2 lib. 10 sh., and 6 sh. general pole, ... ..	2 16 0
George Mathie, <sup>1</sup> taylior, worth 500 merks, 2 lib. 10 sh.; Isobel Patiesoune, spouse, 6 sh.; Helen David- soune, servant, 14 lib. fee, 7 sh., ... ..	3 15 0
Robert Kirlie, officer.	
Andrew Campbell.	
Jannet Greenlees.	
John Browne.	
Elizabeth Thomsoune.	
James Stewart, smith, no stock, 12 sh. trade and pole,	0 12 0
William Whyte, meilman, worth 500 and not 5000 merks, 2 lib. 16 sh.; Christiane Browne, spouse, 6 sh.; James, John, and Margaret, his children, each, 6 sh.; John Arbukle, servant, 20 lib. fee, 16 sh.; John Adam, servt., 15 lib. 6 sh. 8d. fee, 6 sh. 6d.; Christian Smith, servt., 12 lib. 6s. 8d., 7 sh. 8d.; Agnes Hall, servant, 13 lib. fee, 6 sh. 2d., ... ..	6 5 0
John Pirrhie, maltman, worth 500 merks 3 lib. 6 sh.; Margt. Jamiesoune, spouse, 6 sh.; John, Jean, Alexander, and Isoball, children, each 6 sh.; William Lindsay, servt., 40 merks fie 12 sh. 4d.; Mary Clerk, 16 lib. fie, 8 sh.; and Jean Cordonar, 16 lib. fee, 8 sh., ... ..	7 2 4
John Parkhill, weiver, no stock, 12 sh. trade and pole; Jean Johnstoune, spouse, 6 sh., ... ..	0 18 0

<sup>1</sup> This is the George Mathie who owned the tombstone in the Abbey burying-ground, already referred to as having a pair of scissors graven upon it as his coat-of-arms.



Margaret Young, widow.			
Robert Crawfoord, cordoner.			
Thomas Weir, workman.			
Clauid Fleming, weiver, no stock, 6 sh. trade, 6 sh. pole; Janet Robiesoune, spouse, 6 sh.; John Aitken, journeyman, 12 sh.,	...	...	... £1 10 0
James Adam.			
Mareon Alexander.			
Robert Adam, merch., 500 and not 5000 mks. 1 lib. 10 sh.; John and Janet Adams, his children, each 6 sh.,			3 8 0
Helen Forfar, widow,	...	...	0 6 0
John Lochhead, cordoner.			
Margaret Duncan.			
George Greenlees, cordoner.			
Gavin Cochrane, heritor of Craigmuire, Cochran, and Faskine, in Clidsdeal and Renfrew, 380 lib. val., 9 lib. 6 sh.; Margaret Cleiland, his spouse, 6 sh.; John Greenlees, servt., 16 lib. fee, 8 sh.; Janet Wilsoune, servt., 16 lib. fee, 8 sh.; and Jennet Wemget, 16 lib. fee, 8 sh.,	...	...	11 14 0
Alex. Cochrane, yor. of Craigmuire, 100 mks. val., 4 lib. 6 sh.; Gavin and Agnes, his children, each 6 sh.; Robert Wallace, sert., 20 lib. fee, 16 sh.; Margt. Robieson, his spouse, 6 sh.; Robert Coch-rane, sert., 12 lib. fee, 12 sh.,	...	...	6 12 0
Robert Brysone, cordoner, no stock, 12 sh. trade and pole; Christian Wallace, spouse, 6 sh.,	...	...	0 18 0
John Kerr, journeyman.			
John Orr, gardener, 12 sh. trade and pole; Mareon Pattisoune, spouse, 6 sh.; Jean Pattisoune, servt., 6 lib. fee, 3 sh.,	...	...	1 0 7
Duncan Allan, cordoner.			
James Dunlop, cordoner, worth 500 and not 5000 mks. 2 lib. 16 sh.; Margt. Wilsoune, spouse, 6 sh.; John, James, Margaret and Jennet, his children, each 6 sh.; Elspe Fleming, servt., 8 lib. fee, 4 sh.,	...		4 14 0
Margt. Ure, widow.			
William Hendersoune, wrytter.			
John Stewart, taylor, 12 sh. trade and pole; Margt. Brysone, spouse, 6 sh.; George Dunloap, prentice, 6 sh.,	...	...	1 4 0
John Glen, cordoner, worth 500 mks., 2 lib. 16 sh.; Agnas Stevensoune, spouse, 6 sh.; Richard, John and Alexander, his sones, each 6 shillings; David Tweeddale, prentice, 6 sh.,	...	...	4 6 0
Isobell Boll, widow.			
John Parkhill, maltman, worth 300 merks, 6 sh. trade and 6 sh. pole,	...	...	0 12 0
William Tarbert, wrytter and notar publick,	...	...	4 6 0

Allan Walkinshaw, gentleman, ... ..	£3	6	0
Margaret Lumsdail and her daughter Gabriel Wilsoune, barbour, worth 500 merks, 2 lib. 16 sh.; Elspe Wilsoune, spouse, 6 sh.; Archibald, Gabrill, and Elizabeth, children, each 6 sh.; Agnes Gibb, servt., 8 mks. fee, 2 sh. 8d. and 6 sh. pole, ... ..		4	8 8
William Stewart, taylior.			
William Park, weig maker.			
Robert Greenlees, merchant, worth 500 and within 5000 mks., 2 lib. 16 sh.; Anna Patersoune, spouse, 6 sh.; Robert, his sone, 6 sh.; Jean Gardner, servant, 12 lib fee, 12 sh., ... ..		4	0 0
John Crabb, cordoner.			
William Greenlees, one of the present baylies, worth 500 and not 5000 merks, 2 lib. 16 sh.; Jennet Patter- soune, spouse, 6 sh.; Marion Greenlees, daughter, and Wm. Greenlees, oye, each 6 sh.; Margaret Patersoune, 15 lib. fee, 7 sh. 6d. and 6 sh. pole, ...		4	7 6
Jannet Pettersoune, widow, vintner, 6 sh.; Margaret Houstoune, her daughter, 6 sh., ... ..		0	12 0
Robert Patoun, glover.			
Robert Ross, workman, 6 sh.; Janet Clark, spouse, 6 sh., Agnes Brydene.		0	12 0
John Adam, late baylie, worth 500 mks., 2 lib. 16 sh.; Margaret Peter, spouse, 6 sh., ... ..		0	12 0
John Vass, merchant, worth 500 mks., 2 lib. 16 sh.; Margaret Adam, spouse, 6 sh.; John Adam, his father-in-law, 2 lib. 16 sh.; Margaret Petter, his spouse, 6 sh.; John and Margaret Adams, children, each 6 sh., and Margaret Vass, daughter, ... ..		6	16 0
James Wilsoune, wright.			
James Luke, maltman, no stock, 6 sh. trade 6 sh. pole ; Elspe Parkhill, spouse, 6 sh.; Isobel Barr, with James Luke in house, ... ..		0	18 0
Robert Simpsonsoune, taylior, worth 500 mks. and not 5000, 2 lib. 16 sh.; Martha Glassford, spouse, 6 sh.,		3	2 0
James Love, flesher, no stock, 6 sh. trade, 6 sh. pole ; Margaret Whytehill, his spouse, 6 sh.; James Love, sone, fleshour, 6 sh.; Janet Love, daughter, 6 sh, ... ..		1	10 0
William Androw, taylior.			
Richard Glen, cordoner, 12 sh. trade and pole ; Catherine Jamiesoune, spouse, 6 sh., ... ..		0	18 0
Robert Gibsoune, couper, 12 sh. trade and pole ; and Margaret Bulloch, spouse, 6 sh., ... ..		0	18 0
Hugh Fultoune, merchant, worth 5000 and not 10,000 merks, 4 lib. 6 sh.; Anna Hendersoune, spouse, 6 sh.; William, Robert, and James, his sones, each 6 sh.; Jean Wishert, 11 lib. fee, 5 sh. 6d. pole, ...		6	1 6

John Corss, maltman, not worth 500 mks., 93 lib. 6 sh. 8d. val., 18 sh. 8d. and 6 sh. general pole ; Agnes King, his wife, 6 sh.; John Boll, servand, 26 lib. fee, 13 sh. ; Margaret Clerk, servant, 18 lib. fee, 9 sh.; Margaret Auchencloss, servt., 16 lib. 13 sh. 4d. fee, 8 sh. 4d.; Margt. Cook, 1 lib. 10 sh. fee,...	£4	6	2
Will. Caldwell, cordoner, worth 500 and not 5000 mks., 2 lib. 16 sh.; Jennet Davidson, spouse, 6 sh.; Margaret Stevensoune, servant, 10 lib. 13 sh. 4d. fee, 5 sh. 4d., ... ..	3	13	4
John Miller, church officer, 500 mks. and not 5000, 2 lib. 16 sh.; Jean Miller, daughter, 6 sh., ... ..	3	2	0
Alexander Park, merchant. Grissel Maxwell, widow. Alexr. Wilsone, wright, 12 sh. trade and pole ; Jennet Laudess, spouse, 6 sh., ... ..	0	18	0
William Boll, merchant, worth 500 and not 5000 merks, 2 lib. 16 sh.; Margaret Finlaysoune, spouse, 6 sh.,	3	2	0
Robert Pow, baylie, worth 500 and not 5000 merks, 2 lib. 16 sh.; Jennet Mountgomerie, spouse, 6 sh.,	3	2	0
Robert Schlaiter, merchant, worth 500 mks., 2 lib. 16 sh.; Jean Herriot, spouse, 6 sh.; Robert, his sone, 6 sh.; Mary Shaw, servant, 4 lib. p. year, 2 sh. and 6 sh. general pole, ... ..	3	16	0
John Wallace, taylior, 12 sh. trade and pole ; Janet Finlaysoune, 6 sh.; Jean Kerr, servt., 12 lib. fee, 12 sh., ... ..	1	10	0
Patrick Baird, drummer. Robert Lang, merchant, worth 500 mks. and not 5000, 2 lib. 10 sh., and 6 sh. general pole ; Margaret Allasoune, spouse, 6 sh., ... ..	3	2	0
John Scott, taylior, 12 sh. trade and pole ; Jean Yetts, spouse, 6 sh.; Robert Orr, journeyman, 12 sh., ...	1	10	0
William Greenlees, Sheriff-Clerk of Renfrew, 6 lib. 6 sh., and Jean Alexr., his spouse, 6 sh., ... ..	6	12	0
Cornet Hamiltoune. Janet How, widow, the 3d. part of her husband's pole, nottar publick, 1 lib. 12 sh. 8d.; Margaret and Agnes Parks, her daughters, each 6 sh., ... ..	2	4	8
James Muire, merchant, worth 500 and not 5000 merks, 2 lib. 16 sh.; Agnes Pow, his spouse, 6 sh.; John, William, Alexander, Agnes, and Jennet, his childrene, each 6 sh.; Jean Pow, servant, 12 lib. fee, 12 sh.,	5	4	0
Robert Park, towne-clerk, 6 lib. 6 sh., ... ..	6	6	0
William Wilsoune, officer. Janet Craig, widow. Hugh Gibsoune, couper and merchant, worth 500 merks and not 5000, 2 lib. 10 sh.; Margaret Parkhill, spouse, 6 sh.; Jennet, his daughter, 6 sh., ... ..	3	2	0

Matthew, Stewart, taylior.

Robert Pasley, merchant, worth 500 and not 5000  
merks, 2 lib. 16 sh.; Margaret Ferguson, spouse,  
6 sh.; and Robert, his sone, 6 sh.; Bessie Knox,  
servt., 20 merks fee, 12 sh. 8d., ... .. £4 0 8

John Mathie, merchant, worth 500 merks, 2 lib.; Marg-  
aret Craig, spouse, 6 sh.; Elizabeth, his daughter,  
6 sh.; Margaret Campbell, servant, without fee, 6 sh., 3 4 0

David Tevindale, English schoolmaster, no stock, 6 sh.;  
Jean Houstone, spouse, 6 sh., ... .. 0 12 0

W<sup>m</sup>. Cumighame, of Bootstone.

Robert Finnie, house merchant.

Alex. Clerk, taylior, 12 sh. trade and pole; Janet  
Watsoune, spouse, 6 sh., ... .. 0 18 0

William Wilsoune, merchant.

James Jamiesoune, meilman.

George Boll, workman.

William Stewart, wright.

Hugh Crafoord, cordoner.

Claud Alexander, of Newtoun, for himself 4 lib. 6 sh.;  
Jean Ralstone, his spouse, 6 sh.; Robert, Claud,  
Ursella, and Mareon Alexanders, children, each  
6 sh.; Robert Whyte, and Jennet and Issoball  
Waylies, servants, each 16 lib. fee, 8 sh. and  
6 sh. each general pole, ... .. 7 18 0

James Hall, maltman.

Isobell Stewart.

Agnes Ligget.

Hew Wilsoune, workman.

Andrew Cochran, wright.

Agnes Pattisoune, widow.

James Cordoner, mercht.

Margaret King, widow.

Agnes Stewart.

William Wallace, maltman, worth 500 merks and not  
5000, 2 lib. 16 sh.; Agnas Ferguson, spouse, 6 sh.;  
W<sup>m</sup>., Agnas, and Elizabeth Wallaces, children,  
each 6 sh.; Helen Temple, servant, 12 lib. fee,  
12 sh., ... .. 4 12 0

John Whyte, taylior, 12 sh. trade and pole; Catherine  
Adam, his spouse, 6 sh., ... .. 0 18 0

Robert Shedden, wright, worth 500 and not 5000 merks,  
2 lib. 16 sh.; Margaret Adam, spouse, 6 sh.; Robert,  
Hugh, and Margaret, children, each 6 sh.; James  
Stevensoune, prentice, 6 sh.; Agnes Shedden, ser-  
vant, 6 lib. 10 sh. fee, ... .. 4 15 4

Issobel Petter, widow.

Robert Auchincloss, workman.

James Robiesoune, widower.

Jennet Reid, widow.			
Helen Cochrane, widow, and her daughter, Helen Pirrhie, shooster, ... ..	£ <sup>o</sup>	12	0
Mareon Tomson, widow, ... ..	0	6	0
Thomas Cameron, cordoner, not worth 500 merks, 6 sh. trade, 6 sh. pole; Margaret Cochran, spouse, 6 sh.; Elspe Finlaysoun, servant, 7 lib. fee, 3 sh. 6d. ...	1	7	6
Elizabeth Campbell, widow, 6 sh.; and Margaret Park, her daughter, 6 sh.,... ..	0	12	0
John Cochran, wright, no stock, 6 sh. trade, 6 sh. pole; Agnas Cummine, spouse, 6 sh.; Ludovick Shedden, prentice, 6 sh.; Jean Barbour, servitrix, 6 lib. fee, 3 sh. 6d. pole, ... ..	1	13	4
Elizabeth Love, widow.			
Robert Semple, sheriff-depute of the Sheriffdom of Renfrew, for himself, 12 lib. 6 sh.; his lady, Jean Sitengall, 6 sh.; Adam Muire, servant, 6 lib. fee, 3 sh.; Adam Patoune, servant, 10 lib. fee, 5 sh.; and Mareoun Herriot, servitrix, 12 lib. fee, 6 sh. and 6 sh. generall pole; and Mrs. Eupham Lyon, a gentlewoman in the familie, 3 lib. 6 sh., ...	18	0	0
Jennet Craig, widow.			
Mareon Park, widow.			
Margaret Smith, widow, the 3rd part of her husband's pole, val. 100 merks, heretor; Mareon Baird, daughter, 6 sh., ... ..	1	18	0
Daniell Whyte, gardiner, 6 sh.; Jennet Hunter, spouse, 6 sh.; and his sone Daniell, 6 sh.,... ..	0	18	0
Mr. Neil Snodgrass, notar publick and pror. of inferior court, 4 lib. 6 sh.; Anna, his daughter, 6 sh.; Robert Allasoune, prentice, 6 sh.; Jennet Snodgrass, servant, 20 merks fee, 6 sh. 8d., ... ..	5	10	8
James Craig, carier, 6 sh. pole; Violet Whytehill, spouse, 6 sh.; Elspe Craig, his daughter, 6 sh., ... ..	0	18	0
Janet Wilsoune, widow.			
Robert Love, taylior and merchant, worth 500 mks. and within 5000 mks., 2 lib. 10 sh., and 6 sh. general pole; Jennet Fyfe, his wife, and Robert, his sone, 6 sh. each, ... ..	3	8	0
Robert Boggs, mercht.			
Patrick Wilsoune, taylior.			
James Wilsoune, carier, 6 sh. pole; Mary Kirlie, spouse, 6 sh.; Jennet Parkhill, servant, 10 lib. fee, 5 sh. ... ..	1	3	0
Andrew Roward.			
Florence Baylie.			
John Heriot Baxter, 12 sh. trade and pole; and Catherine Landes, spouse, 6 sh., ... ..	0	18	0
William Campbell, flesher, called "Red William."			

William Baird, taylior, 12 sh. trade and pole; Margaret Wallace, spouse, 6 sh.; Margaret and Mareon, children, each 6 sh.,	... ..	... ..	... ..	... ..	£1 16 0
James Dunloap, maltman, worth 500 merks. 2 lib. 16 sh.; Jennet Alexr, his spouse, 6 sh.; and Jean, his daughter, 6 sh.; David Pinkertoun, servt., 4 lib. fee, 2 sh. and 6 sh. pole,	... ..	... ..	... ..	... ..	3 16 0
Patrick Baird, taylior and mercht., 12 sh. trade and pole, depones no stock; Jennet Thomsoune, spouse, 6 sh.; Margaret Thomsoune, servant, 14 lib. fee, 7 sh.,	... ..	... ..	... ..	... ..	1 11 0
John Cochrane, cordoner, 12 sh. trade and pole; Mary Mcfarland, his spouse, 6 sh.; and Thomas Wallace, journeyman, 12 sh.,	... ..	... ..	... ..	... ..	1 10 0
John Wilsoune, maltman.					
James Wallace, taylior.					
James McAlpie, wrytter, clerk to the Regalitie of Pasley, <sup>1</sup>					6 6 0
Simeon Valdie, taylior.					
Robert Fork, wrytter, notar publick,	... ..	... ..	... ..	... ..	4 6 0
Hugh Load, taylior, within 5000 mks.; Eupham Pirrhie, his wife,	... ..	... ..	... ..	... ..	0 18 0
James Wilsoune, taylior.					
Marion King, widow.					
James Alexr., mercht., worth 500 merks, 2 lib. 16 sh.; Margaret Park, spouse, 6 sh.,	... ..	... ..	... ..	... ..	3 2 0
John Miller, officer.					
John Kuble, flesher, and Jean Semple, his spouse,	... ..	... ..	... ..	... ..	0 12 0
James Glassfoord, merchant, worth 500 merks, 2 lib. 6 sh.; Agnes Gemmell, spouse, 6 sh.; William Glassfoord, his sone, 6 sh.; Jennet Foster, servant, 2 lib. fee, 12 sh.,	... ..	... ..	... ..	... ..	4 0 0
William Reid, merchant, worth 500 mks., 2 lib. 16 sh.; Helen Gray, spouse, 6 sh.; William and Helen, his sone and daughter, each 6 sh.; Elspe Pinkertoun, servt., 12 lib. fee, 12 sh.; Jennet Brownsyd, servt., 4 mks. fee,	... ..	... ..	... ..	... ..	4 14 8
Alex. Finlaysoune, merchant, worth 500 merks, 2 lib. 16 sh.; Jean Pasley, spouse, 6 sh.; Alexr., Robert, Jean, Euphane, and Agnes, his children, each 6 sh.,	... ..	... ..	... ..	... ..	4 12 0
John Schaitter, workman.					
Robert Meinzies, late baylie of Pasley, gentleman, 3 lib. 6 sh.; Janet Love, spouse, 6 sh.; Robert and Jennet, his childrene, each 6 sh.; Mareon Craig, servant, 8 lib. fee, 4 sh. and 6 sh. general pole,	... ..	... ..	... ..	... ..	4 14 0
Jennet Gemmel, widow,	... ..	... ..	... ..	... ..	0 6 0

<sup>1</sup> James M<sup>c</sup>Alpie was a poet, and his poems were collected by the late William Motherwell, and published in 1828.

Thomas Wilsoune, messenger, 4 lib. 6 sh.; Margaret Landess, spouse, 6 sh.; Isobell Snodgrass, servant, 10 lib. fee, 5 sh., ... ..	£5	3	0
Robert Brock, elder.			
Thomas Reid, workman.			
John Robiesoune, weiver.			
Marion Davidsoune.			
Wm. Whyte, cordoner.			
James Cunningham, weiver, worth 500 merks, 2 lib. 16 sh.; Mary Stewart, spouse, 6 sh.; John, his sone, 6 sh., ... ..	3	8	0
Margaret Neilsoune, widow.			
M <sup>r</sup> . Kerr, schoolmaster.			
M <sup>r</sup> . James Wallace, student, ... ..	0	6	0
James Fleeming, elder, flesher, and Agnes Patoune, his wife, ... ..	0	12	0
John Cochran, taylior.			
William Kuble, flesher, and Elspeth Sclaitter, his spouse,	0	18	0
William Gibsoune, merct., not worth 500 mks., 12 sh. trade and pole; William Gibsoune, his sone, taylior, 12 sh.; Grissel Boll, spouse, 6 sh.; and Alex. Gibsoune, his other sone, 12 sh., ... ..	2	2	0
Robert Provin, weiver, 12 sh. trade and pole, Grissell Caldwell, spouse, 6 sh.; Alexr. Gibsoune, journeyman, 12 sh.; Gabriell Gemmell and James Caldwell, prentices, each 6 sh., ... ..	2	2	0
William Caldwell, weiver in Sneddoun, worth 500 merks, 2 lb. 16 sh.; Margaret King, spouse, 6 sh.; John Kerr and John Paull, prentices, each 6 sh.; John M <sup>c</sup> Crae, journeyman, 12 sh.; Elspe Proven, sert., 12 lib. fee, 12 sh. fee and pole, ... ..	4	18	0
John Boll, weiver, no stock, 12 sh. trade and pole; Janet Wilsoune, spouse, 6 sh., ... ..	0	18	0
William Boll, weiver, 12 sh. trade and poll; Mareon Speir, spouse, 6 sh., ... ..	0	18	0
John Smith, smith.			
John Faulds, workman.			
John Tod, workman, 6 sh.; Margaret Alexander, spouse, 6 sh., ... ..	0	12	0
John Semple, taylior, 12 sh.; Mareon Reid, spouse, 6 sh.,	0	18	0
Thomas Reid, cordoner, 12s.; and Issobell Corss, spouse, 6 sh.; ... ..	0	18	0
Patrick Robiesoune, weiver, 12 sh. trade and poll; and Issobel Robiesoune, spouse, 6 sh., ... ..	0	18	0
Robert Whyte, workman, 6 sh.; Christian Stewart, his spouse, 6 sh., ... ..	0	12	0
Robert Fork, late baylie, no stock, 6 sh.; Margaret Colquhoune, spouse, 6 sh.; and Robert, his sone, 6 sh., ... ..	0	18	0

Thomas Greenlees.			
Elizabeth Greenlees.			
John Greenlees, weiver, worth 500 mks.; Margaret Nicol, his spouse; John Robiesoune, his journeyman, ... ..	£	1	10 0
Robt. Alexander, merchant, present baylie, worth 10,000 merks, 10 lib. 6 sh.; Jennet Snodgrass, his spouse, 6 sh.; Mary, Jennet, and Elizabeth Alexanders, his daughters, each 6 sh.; Annable Barr, his servitrix, 12 lib. fee, 6 sh., haveing payed the generall pole with her husband, ...		11	10 0
Cuthbert Kirrlie, messenger, 4 lib. 6 sh.; Catherine Millar, spouse, 6 sh.; Cudbert and William Kirrlies, each 6 sh., ... ..		5	4 0
Hugh Smith, dragoune.			
Robert Urie, cordoner.			
John Corss, gunner.			
Elisone King, widow.			
William Campbell, flesher, called "Black William," not worth 500 mks., 6 sh. pole; Janet Ravane, his spouse, 6 sh., ... ..		0	18 0
Janet Walker, widow.			
Margaret Reid.			
James Caldwell, workman.			
Gavin Walkinshaw of y <sup>t</sup> . Ilk, gentleman, 3 lib. 6 sh.; his sone James, 6 sh., ... ..		4	4 8
John Dunsmaüre.			
William Gemmell, merchant, worth 500 merks, 2 lib. 16 sh.; Bessie King, spouse, 6 sh.; and Elizabeth, his daughter, 6 sh., ... ..		3	8 0
Matthew Findlaysoune, maltman, not worth 500 merks, 2 lib. 6 sh.; Elspe Neasmith, spouse, 6 sh.; and Elspe, his daughter, 6 sh., ... ..		3	8 0
William Rodger, wright, no stock, 12 sh. trade and pole; Catherine Jamiesoune, spouse, 6 sh., ... ..		0	18 0
John Biggart, maltman.			
John Snodgrass, workman.			
Andrew Wilsoune, 12 sh. trade and pole; Margaret Cumine, spouse, 6 sh.; James Sclaitter and Robert Gilmour, prentices, 6 sh. each, ... ..		1	10 0
James Fleeming, yr., flesher.			
Patrick Baird and Mareon Baird, his daughter, widow,			
John Craford of Garrive, 100 lib. val., 4 lib. 6 sh.; Margaret Vauss, his spouse, 6 sh.; Hugh and Patrick, childrene, each 6 sh.; Elizabeth Arskine and Catherine Wilsoune, servts., each 16 lib. fee, 8 sh.; Hector M'Lean, servant, 6 lib. fee, 3 sh. and 6 sh. each generall pole, ... ..		7	1 0
William Gillies, cordoner.			



Francis Sleman, sheriff-officer.			
Christian Hendersoune, widow, worth 500 and within 5000 merks, 2 lib., 16 sh.; and Jean, her daughter, 6 sh.,	...	...	...
Patrick Caldwell, church officer, no stock, 6 sh.; Margaret Adam, his spouse, 6 sh.; and Jean, his daughter, 6 sh.,	...	...	...
William Chambers, carier.			
Steven Alexr., carier.			
William Glasfoord, carier.			
Malcome Shaw, workman.			
John Stewart, sheriff-officer.			
John Robiesoun, cordoner.			
James Craig, weiver.			
James Campbell, litster, 12 sh. trade and pole ; Margaret Stewart, spouse, 6 sh.; Elizabeth Landess, her mother, 6 sh.; Elspe Stewart, her sister, 6 sh.,	...	...	...
Robert Greenlees, cordoner.			
Mareon and Jennet Greinlees.			
William Greinlees, cordoner.			
Margaret Shaw.			
John Adam, wright, worth 500 and within 5000 merks, 2 lib. 6 sh.; Margaret Pettersoune, spouse, Thomas, John, Robert, Margaret, and Isobell, children, each 6 sh.; Gavan Rowand and Bartholomew Algo, prentices, each 6 sh.; Elspe Craig, servt., 12 lib. fee, 12 sh.	...	...	...
Jennet Pettersoune, widow.			
Jean Davidsoune.			
William Stevensoune, mercht.			
Jennet Colquhoune, widow, the 3d part of her husband's pole being valued to 500 merks, is 16 sh. 8 d. and 6 sh. general pole,	...	...	...
John Whyte, apothecarie, 12 lib. 6 sh.; Jean Johnstoun, his spouse, 6 sh.; Robert, John, and Agnes Whytes, his children, each 6 sh.; Jean Young, sert., 2 lib. fee, 1 sh. and 6 sh. general pole,	...	...	...
Claud Alexander.			
Issobel Norie.			
Catherine Veitch, relict of James Castellan, the 3d part of her husband's pole, being worth 500 merks,			
Thomas Arthouer, wiggmaker.			
John Neilsoune, maltman, worth 100 merks and within 500 merks, 13 sh. 4d.; Jennet Fleming, his spouse, 6 sh.; Janet Stewart, servt., 12 lib. fee, 12 sh.,	...	...	...
William Skeoch, cordoner, worth 500 mks., 2 lib. 6 sh.; Mareon Kirrlie, spouse, 6 sh.; Robert and Cuthbert, his sones, each 6 sh.; Archibald Stewart, prentice, 6 sh.	...	...	...

£3 2 0

0 18 0

1 10 0

5 16 0

1 2 8

13 17 6

1 2 8

1 17 10

4 0 0

John Fork, yor., wrytter, nether notar nor procurator,	£	0	6	0
Jean Park, shooster, ... ..	0	6	0	
Elizabeth Whitehill, widow, 16 sh. 8d. for herself as the 3d part of the pole of her husband, John Carswell, worth 500 mks.; Elspe Anderson, daughter, 6 sh.,	1	8	8	
John Patoune, sadler, 12 sh. trade and pole; Agnes Patoune, spouse, 6 sh.; and Jean Knox, servant, 15 lib. fee, 7 sh. 6d., ... ..	1	13	6	
John Patoune, late sodiour.				
John Park, cordoner.				
James Buie, taylor, 12 sh. trade and pole; Janet Greenlees, spouse, 6 sh.; John and Thomas Green- leeses, prentices, each 6 sh., ... ..	1	10	0	
John Love, smith.				
Isobel Wilsoune.				
Patrick Carswall, wrytter and public nottar; Margaret Stirret, his spouse; Mr. James, Margaret, Patrick, Jean, Catherine, Mareon, and Agnes, children; Thomas Lochhead, servt., 4 lib. fee; Agnes Hall, 7 lib. fie, ... ..	7	11	6	
Margaret Stewart, widow, ... ..	0	6	0	
John Snodgrass, at the receat of Custome.				
Elizabeth Brown, widow.				
Alex. Craig, weiver.				
Elizabeth Fergusoun, widow, 16 sh. 8 d., as the 3d part of her husband's pole and 6 sh. general pole; Agnes Wallace, her daughter, 6 sh., ... ..	1	8	8	
James Muire, mercht., 500 and within 5000 merks, 2 lib. 16 sh.; Margaret Wallace, his spouse, 6 sh.; Jean and Elizabeth Muires, children, each 6 sh.; Wallace Finlaysoune, her son, 6 sh.; Jennet Storrie, servant, 15 lib. fee, 7 sh. 6 d.; Grissell Craig, ser- vant, 12 lib. fee, 12 sh. ... ..	5	5	6	
John Kerr, weiver, 12 sh. trade and pole; Margaret Chambers, his spouse, 6 sh., ... ..	0	18	0	
Agnes Stewart, widow, 1 lib. 16 sh.; Elspeth Gibsone, in house with her, 6 sh., ... ..	2	0	0	
Doctor John Johnstoune, 12 lib. 6 sh.; Helen Little, spouse, 6 sh.; John, Christian, Helen, and Eliza- beth Johnstounes, children, each 6 sh.; Elizabeth M'Kie and Margaret Johnstoune, servants, each 16 lib. 6 sh. 8 d. fee, 6 sh. 8 d., ... ..	15	1	4	
Mr. Thomas Blackwall, minister, 3 lib. 6 sh.; Agnes Admunt, servitrix, 12 lib. fee, 12 sh., <sup>1</sup> ... ..	3	18	0	
Ladie Barnes.				
John Gibb, gardiner.				
Robt. Aitken, yor.				

<sup>1</sup> One of the ministers of the Abbey Church.

William Simpsonsone, wrytter and notary; Janet Alexander, spouse; Claud, Charles, William, and Jennet Simpsonsounes, children, ... ..	£5	16	0
Alexr. Jamiesoune, wright, 12 sh. trade and pole; Jean Cunninghame, his spouse, 6 sh.; Euphane, his daughter, 6 sh.; John Miller, prentice, 6s., ...	1	10	0
John Wilsoune, smith, worth 500 merks, 2 lib. 6 sh.; Jennet Pettersoune, spouse, 6 sh.; Hugh, Jennet, Catherine, and George, children, each 6 sh., ...	4	6	0
William Alexander, late baylie, worth 500 and not 5000 merks, 2 lib. 16 sh.; Margaret Hamiltoune, his spouse, 6 sh.; James, John, Robert, William, Margaret, and Elizabeth, children, each 6 sh.; Catherine Alexander, servt., 12 lib. fee, 12 sh., ...	5	10	0
Robert Pattersoune, taylior, 12 sh. trade and pole; Jean Hendersoune, spouse, 6 sh.; John Wilsoune, prentice, 6 sh., ... ..	1	4	0
Jennet Carswell, widow.			
John Kerr, cordoner.			
Walter Cochran, smith.			
Jennet Alexander, widow.			
John Martine, workman, 6 sh.; Margaret Craig, spouse, 6 sh., ... ..	0	12	0
Thomas Kerr, weiver, 12 sh. trade and pole; Jennet M'Kie, his wife, 6 sh.; Thomas Kerr, sodiour, his sone, lying cureing of his wounds these 3 years,	0	18	0
Robert Park, weiver.			
James Hastie.			
Thomas Greenlees, maltman.			
Elizabeth Kuble, widow.			
Robert Park, maltman, worth 500 and not 5000 merks, 2 lib. 16 sh.; Isoball Adam, his spouse, 6 sh.; Robert, Eliza, and Jean, his children, each 6 sh.; Jean Campbell, servt. at her own hand before Martierness, 6 sh.; Bessie Craig, servant, 12 lib. fee, 12 sh., ... ..	4	18	0
John Gemmell, workman.			
Hugh Pettersoune, gardiner in Catchpole, ... ..	0	6	0
James Pettersoune.			
John Fultoun, maltman, 12 sh. trade and pole; Helen Biggert, spouse, 6 sh.; Margt. Wilsoune, servt., 14 merks fee, 4 sh. 8d., ... ..	1	8	8
Doctor James Baird.			
John Arskine, taylior, 12 sh. trade and pole; and Margaret Keir, spouse, 6 sh., ... ..	0	18	0
Alex. Muire, taylior, 12 sh. trade and pole; Isobell Blair, his spouse, 6 sh., ... ..	0	18	0
John Campbell, appothecarie, 12 lib. 6 sh.; Margaret Walkinshaw, spouse, 6 sh.; Mary Houstoune, servt.,			



fee, 14 sh.; Arch. Mackillup, 18 lib. fee, 15 sh.;			
Jennet Lang, servant, fee 16 lib., pole 14 sh.; Jennet			
Orr, 16 lib. fee, pole 14 sh.,	...	...	...£29 18 0
Jean Ross.			
Matthew Corss, maltman, worth 500 and not 5000			
merks, 2 lib. 16 sh.; Catherine Martine, spouse,			
6 sh.; Walter and David, his sones, each 6 sh.;			
James Wallace, servt., 26 lib. fee, 13 sh.; Agnes			
Cochrane and Issobell Aitkine, servants, each 17			
lib. 6 sh. 8d. fie, 8s. 8d.; Allan Faulds, 4 lib. fee,			
2 sh. and 6 sh. each general pole,	...	...	6 4 4
Alexr. Stevensoune, litster, 12 sh. trade and pole ; Jean			
Sangster, spouse, 6 sh.,	...	...	0 18 0
Robert Whyte, cordoner.			
Robert Ligget, smith, worth 500 and not 5000 mks.,			
2 lib. 16 sh.; Margaret Howie, his spouse, 6 sh.;			
John and Barbara, his childrene, each 6 sh.; John			
Semple, prentice, 6 sh.,	...	...	4 0 0
Jean Arthoure, widow.			
Allan Androw, weiver.			
Mareon Shaw, widow.			
Thomas Gemmell, yor., weiver, 12 sh.; Annabell Barr,			
his spouse, 6 sh.,	...	...	0 18 0
William Snodgrass, weiver, 12 sh.; and Margt. Nicol,			
spouse, 6 sh.,	...	...	0 18 0
James Arthour, mercht. worth 500 and within 5000			
mks., 2 lib. 16 sh.; Margaret Cumine, spouse, 6 sh.,			
John, William, James, and Margaret, children, each			
6 sh.; Jennet Gillies and Jennet Caddell, servts.,			
each 14 lib. fee, 7 sh. each,...	...	...	5 10 0
Archibald Arthoure, merchant, worth 500 and not 5000			
merks, 2 lib. 16 sh.; Archibald, John, William,			
Edward, Margt., Agnes, and Marie, his children,			
each 6 sh.; Agnas Gibsoune, servant, 12 lib. fee,			
12 shillings Scott, ...	...	...	5 10 0
Mareon Smith, widow.			
Agnes Cumine, widow, ...	...	...	0 6 0
William Kennedie, taylior, 12 sh. trade and pole ;			
Jennet Lock, his wife, 6 sh.,	...	...	0 18 0
James Alexr., in Orchyeard, weiver, 12 sh. trade and			
pole ; Margaret King, his wife, and John Wilsoune,			
prentice, each 6 sh.,	...	...	1 4 0
Arthour Lang, weiver, 12 sh.; Mareon Whyte, his wife,			
6 sh.; Arthour and Alexr., his sones, each 6 sh.,...			1 10 0
John Lang, weiver, worth 500 mks.; Mary King,			
spouse, 6 sh.,	...	...	0 18 0
Robert Craig, weiver, 12 sh. trade and pole ; Margaret			
Cochrane, spouse, 6 sh.; John and Robert, his			
sones, each 6 sh.,	...	...	1 10 0

Archibald Andersoun, couper.	
Hugh Lang, weiver, 12 sh. trade and pole, ... ..	£0 12 0
John Knock, weiver, 6 sh. trade and 6 sh. poll: Jennet Craig, his spouse, 6 sh.; Allan Jamiesoun, journey- man, 12 sh., ... ..	1 10 0
Robert Knock, weiver, worth 500 mks., 2 lib. 16 sh.; Jean Parkhill, spouse, 6 sh.; Margaret, her daugh- ter, 6 sh.; Robert Hodsycard, William Pettersoune, and Robert Brownsyde, prentices, each 6 sh., ...	4 6 0
James Robiesoune, weiver, 12 sh. trade and pole; Elspe Stewart, spouse, 6 sh., ... ..	0 18 0
Robert Watsoune, workman.	
Robert Wilsoune, weiver, 12 sh.; Jennet Scott, spouse, 6 sh.; William Wilsoune, prentice, 6 sh., ...	1 4 0
William Barr, merch., no stock, 12 sh.; Jennet Sheills, spouse, 6 sh., ... ..	0 18 0
William Areskine, weiver, 12 sh. trade and pole; Jean Browne, spouse, 6 sh.; Janet Arskene, his daughter, 6 sh. ... ..	1 4 0
James Whyte, smith.	
Issobel Greenlees, widow.	
John Kyle, weiver, worth 500 mks. and within 5000 mks., 2 lib. 16 sh.; John, Matthew, <sup>1</sup> and Agnes Kyle, his children, each 6 sh.; Margaret David- soune, sert., 12 lib. fee, 12 sh., ... ..	4 6 0
Allan Androw, weiver, Margaret Watsoune, his wife, and Thomas Androw, prentice, ... ..	1 4 0
Issobell Semple, widow.	
Robert Pettersoune, weiver, 12 sh.; Margaret Auchin- crosse, spouse, 6 sh.; W <sup>m</sup> . Whyte, prentice, 6 sh.,...	1 4 0
Margaret Rosse, widow,... ..	0 6 0
John Marschell, weiver, 12 sh. trade and pole; Margaret Faulds, spouse, 6 sh.; John Robiesoune, journey- man, 12 sh., ... ..	1 10 0
John Greenleis, weiver, 12 sh.; Margaret Davidsoune, spouse, 6 sh.; William Davidsoune and John Dunsmuire, prentices, each 6 sh., ... ..	1 10 0
Robert Wilsoune, weiver, 12 sh. trade and pole; Margt. Clerk, spouse, 6 sh., ... ..	0 18 0
James Gardiner, worth 500 and not 5000 merks, 2 lib. 16 sh.; Margaret Erstoune, spouse, 6 sh.; Margaret Adam, servant, 8 lib. fee, 4 sh.; Margaret, his daughter, 6 sh., ... ..	3 18 0
Robert Arskine, yor., weiver,	
John Androw, meilman, no stock, 6 sh.; Janet Andrew, his daughter, 6 sh.,... ..	0 12 0
James Dunsmuir.	

<sup>1</sup> Matthew Kyle was one of the founders of the Merchants' Society of Paisley, on 12th March, 1725. He was then one of the Bailies.

Alexr. Davidsoune, weiver, 12 sh. trade and poll; Elspeth Pasley, spouse, 6 sh.; John Pasley, journeyman, 12 sh., ... ..	£1 10 0
Jennet Paslay, widow, worth 500 and not 5000 merks, 2 lib. 10 sh. and 6 sh.; Robert and Jenet Steinsons, children, each 6 sh.; Jean Allan, servt., 10 lib. fee, 5 sh., ... ..	3 13 0
Alexr. Muire, weiver, worth 500 and not 5000 merks, 2 lib. 16 sh.; Margaret Davidsoune, spouse, 6 sh.; Thomas Davidsoune, prentice, 6 sh.; Jennet Green- lees, servant, 12 lib. fee, 12 sh., ... ..	4 0 0
Robert Clerk, weiver, 12 sh. trade and poll; Catherine Andersoune, spouse, 6 sh., ... ..	0 18 0
Agnas Kyle, widow, worth 500 and not 5000 merks, ... ..	2 16 0
John Petter, weiver, 6 sh. trade and 6 sh pole, ...	0 12 0
James Alexr., elder, weiver, 12 sh.; Jennet Jamiesoune, his spouse, 6 sh., ... ..	0 18 0
Margaret Orr, widow.	
Robert Lochhead, weiver, 12 sh.; Jean Petter, spouse, 6 sh., ... ..	0 18 0
William Andersoune, weiver, 12 sh.; Agnas Cunning- hame, spouse, 6 sh.; John Cunninghame, Abram Pettersoune, and Will. Andersoune, prentices, each 6 sh., ... ..	1 16 0
William Robiesoune, mercht., worth 5000 and not 10,000 merks, 4 lib. 6 sh.; Jennet Ritchie, spouse, 6 sh.; William, Catherine, Elspe, Jean, and Mar- garet, his children, each 6 sh.; Robert Robiesoune, in the house with him at the school, 6 sh.; and Agnas Wallace, servant, 12 lib. fee, 12 sh., ...	7 0 0
John Storie, merchant, worth 5000 and not 10,000 merks, 4 lib. 6 sh.; Elizabeth Lyle, spouse, 6 sh.; John, Margaret, Jennet, George, Jean, and James, children, each 6 sh.; Elizabeth Foyer and Elspeth Kerr, each 10 lib. fee, 5 sh. each, ... ..	7 10 0
John Brock, merchant, worth 500 and not 5000 merks, 2 lib. 16 sh.; Janet Paslay, spouse, 6 sh.; John, Robert, Thomas, Jennet, Elspe, Jean, and Margaret, children, each 6 sh.; Janet Shields, servd., 11 lib. fee, 5 sh. 6d., ... ..	5 15 6
Elizabeth Robesoune, widow.	
Alexr. Pettersoune, weiver, 12 sh.; Elizabeth Robiesoune, spouse, 6 sh.; John Wishert, prentice, 6 sh., ...	1 4 0
Thomas Caldwell, elder, mercht., worth 500 and not 5000 merks, 2 lib. 16 sh.; Jennet Robiesoune, spouse, 6 sh.; Jennet, his daughter, 6 sh.; Mar- garet Androw and Margaret Young, servandes, each 12 lib. fee, 12 sh. each, ... ..	4 12 0

Thomas Caldwell, yor., mercht., worth 500 and not 5000 merks, 2 lib. 16 sh.; Jennet Robiesoune, spouse, 6 sh.; Elspe Androw and Helen Love, each 12 lib. fee, 12 sh., ... ..	£4 6 0
William King, weiver, 12 sh. trade and pole: Agnes Alexr., his spouse, 6 sh.; James King, journeyman, 12 sh.; Margaret Forrester, servt., 8 lib. fee, 4s. and 6 sh. pole, ... ..	2 0 0
John Pinkertoun, weiver, 12 sh. trade and pole; Margt. Lennox, spouse, 6 sh.; William Caldwell and William Alexr., prentices, each 6 sh., ... ..	1 10 0
James King, weiver, worth 500 mks., 2 lib. 16 sh.; Jennet Kerr, spouse, 6 sh.; Thomas, James, and John, his sones, each 6 sh.; John Lindsay and John Gibsoune, jorneymen, each 12s.; John Doug-hald, prentice, 6 sh.; Jean Proven, servt., 7 lib. fee, 3 sh. 6 d., .. ... ..	5 13 6
James Davidsoune, mercht., worth 500 merks, 2 lib. 16 sh.; Elspe Storrie, spouse, 6 sh.; James and John Davidsounes, his sones, each 6 sh., ... ..	3 14 0
Robert Alexr., weiver, yr., 12 sh.; Issobell King, spouse, 6 sh.; Jennet Frall, servant, 20 merks fee, 6 sh. 8 d.,	1 10 8
Edward Robiesoun, taylior, worth 500 merks, 2 lib. 16 sh.; Bessie Carswall, spouse, 6 sh.; James and Mary, children, each 6 sh.; Isobell Young, servt., 10 lib. fee, 5 sh.; Mary Whyte, servant, 12 lib. fee, 6 sh., ... ..	4 17 0
Agnes Cochrane, widow, 6 sh.; Agnes Gibsoune, ser-vant, 20 merks fee, 6 sh. 8 d., ... ..	0 18 8
Robert Wilsoune, weiver.	
Andrew Storrie, weiver.	
Marion Alexr., widow.	
James Andersoune.	
John Andersoune, weiver, his sone, 12 sh. trade and pole; Grissell Jamiesoune, spouse, 6 sh.; Agnes Wilsoune, servt., without fee, 6 sh., ... ..	1 4 0
George Andersoune, his oyer sone, a weiver.	
William Muire, weiver, 12 sh.; Margt. Patoune, spouse, 6 sh., ... ..	0 18 0
William Wilsoune, weiver, 12 sh.; Jean Sleman, spouse, 6 sh.; John Storrie and James Liggat, jorneymen, each 12 sh., ... ..	2 2 0
Grissell Wilsoune, widow.	
Alexr. Marshall, weiver, 6 sh. trade, 6 sh. pole; Marion Calbraith, spouse, 6 sh.; Robert Gibsoune, journey-man, 12 sh.; Margaret Muir, servt., 6 lib. fee, 3 sh.,	1 19 0
George Scott, merchant, worth 500 and not 5000 merks, 2 lib. 16 sh.; Issobell Wilsoune, spouse, 6 sh.; Thomas, George, Margaret, Issobell, and Euphane	



Scotts, children, each 6 sh.; Euphane Pettersoune, servt., 12 lib. fee, 12 sh., ... ..	£5	4	0
William Finlaysoune, mercht., worth 500 and not 5000 merks, 2 lib. 16s.; Margt. Arthoure, spouse, 6 sh.; James, Robert, Margaret, and Elizabeth, children, each 6 sh.; Agnes Miller, servt., 14 lib. fee, 7 sh.; Issobel Landess, servant, 10 lib. fee, 5 sh., ...	5	16	0
Robert Craig, weiver in Seedhill, 12 sh.; and Mary Davidsoune, spouse, 6 sh.; and Robert, his sone, 6 sh., ... ..	1	10	0
Issobell Wilsoune, widow.			
Ninian Pattesoune, millner, worth 500 merks and not 5000, 2 lib. 16 sh.; Jennet Brown, his spouse, 6 sh.; Mareon, Richard, and Margaret, his children, each 6s., ... ..	4	0	0
Laurance Burnes, millner.			
Helen Park, widow.			
John Park, called Laird.			
Margaret Pettersoune, widow.			
John Barnes, millner, 12 sh. trade and pole; Catherine Love, his spouse, 6 sh.; and Euphane, his daughter, 6 sh., ... ..	1	4	0
Robert Burnes, millner, worth 500 and not 5000 merks, 2 lib. 16 sh.; Jean Jamieson, spouse, 6 sh.; refuses to depone, ... ..	3	2	0
Margaret Adam, widow.			
Margaret Reid, widow.			
Helen Summers, widow.			
John Park, casyend.			
William Love, maltman, worth 500 and not 5000 merks, 2 lib. 16s.; Jannet Park, his spouse, and William, Robert, Jennet, Agnes, and Elspe, children, each 6 sh., ... ..	4	12	0
John Love, maltman, worth 500 mks., 2 lib. 6 sh.; Jean Caldwell, spouse, 6s.; Jennet and Jean Loves, daughters, each 6s.; Jennet Jamiesoune, servt., 14 lib. fee, 7 sh.; Jean Barr, servant, 15 lib. fee, 7 sh. 6 d., ... ..	5	1	0
Bartholomew Park, weiver.			
Elsbeth Ralstoune, widow.			
Thomas Foster, meilman.			
William Park, meilman, and Margaret Wallace, his wife,	0	12	0
Robert Park, cordoner, worth 500 and not 5000 mks., 2 lib. 16 sh.; Margt. Cochran, spouse, 6 sh.; Issobell, Mary, John, and Elizabeth, children, each 6 sh.; Issobell Robiesoune, servant, 16 lib. fee, 8 sh.,	5	0	0
John Park, <i>alias</i> Braehead, ... ..	0	6	0
James M'Nab.			
Andrew Forfar.			

John Reid, taylor.			
Grissell Love, widow.			
Gavin Maxwell, in Hutthead, worth 5000 mks., 2 lib. 16s.; John, Robert, and Jennet, his children, each 6 sh.; Catherine Gibsoune, servt., 14 lib. fee, 7 sh. and 6 sh. pole, ... ..	£4	7	0
The Bailies of Paisley for the valuation of Oxshawsyde, 24 lib., and Sneddoune, 53 lib. 6 sh. 8 d. val., ...	1	0	8
William Cochran, chamberlain to the Earl of Dundonald, worth of free stock and means 5000 and within 10,000 mks. Scots, 4 lib. 6s.; Bethia Blair, his spouse, 6 sh.; John and Helen Cochran, his children, each 6 sh.; John Orr, his servt., fee and bounties 18 lib., 15 sh.; Bethia Gillies, servt., 16 lib. fee, 14 sh.; (blank), servt., 16 lib. fee, 14 sh.; Jean Lindsay, servt., 14 lib. fee, 13 sh.; and Mareon Miller, his neice, 6 sh., ... ..	8	6	0
Agnes Cunningham, relict of John Hamiltoune of Barr, being liable to the third of her husband's pole, ...	3	6	0
John Wilsoune, late baylie, worth 500 and within 5000 mks.; Marie Park, his wife, Robert, William, Marie, Jean, and Grizzel Wilsounes, his children; Euphen Moderall, servt., half-year's fee 8 lib. scots, ...	4	16	0
John Carswell, smith, ... ..	0	12	0
John Knox, weiver, and Jonnet Craig, his spouse, ...	0	18	0
Margaret Baird, relict of John Parkhill, maltman, 1 lib. 2 sh. 8d.; Agnas, Robert, and Margaret Parkhills, her children, each 6 sh.; Jonnet Landess, servt., 16 lib. fee, 14 sh., ... ..	2	14	8
Robert Erskine, weiver; Marion Fleming, his spouse; and Janet Erskine, his daughter, ... ..	1	4	0
William Snodgrass, weiver; and Margaret Davidsoune, his spouse, ... ..	0	18	0
John Greenlees, weiver, worth 500 mks.; Margaret Nicoll, his spouse; John Robiesoune, journeyman, ... ..	1	10	0
Janet Cochran, widow, in Calsyside; Agnes Gibsoune, her servt., 12 mks., ... ..	0	16	0
James Cochran, of Mainshill, heretor, his valued rent above 200 and under 500 libs., is 9 lib. 6 sh.; Orsilla Hamilton, his wife, 6 sh.; Hugh, James, Euphan, Jean, and Christian Cochranes, each 6 sh.; William Young, 22 lib. 16 sh. fee, 17 sh. 4d.; Margaret Norrie and Margaret Stewart, each 20 mks. fee, 12 sh. 8d.; Marie Faulds, his nurse, 20 lib. fee, is 16 sh., ... ..	14	0	8
William Hendersoune, indweller in Paisley; Marie Hendersoune, his sister; Helen Bogge, servt., 16 lib. fee, ... ..	1	6	0
Patrick Baird, drummer; Helen Pirrhie, his wife; Elizabeth and Jennet Baird, his children, ...	1	4	0

From this authentic and accurate roll, prepared nearly 200 years ago, much information of great value is obtained regarding the social condition of the inhabitants of Paisley at that period. The population, we learn, above sixteen years of age, consisted of—

Males, ... ..	571
Females, ... ..	558
In all, ... ..	1129

Of the females, the large number of forty-seven were widows.

It appears there were about 460 families in the town, and an equal number of dwelling-houses.

One interesting item which this roll of the inhabitants clearly shows is, the number of female domestic servants employed, and the fee or wages they received. Of the inhabitants, fifty-seven families had one female servant, sixteen families had two, and the following had each three :—John Corss, maltman ; William Cochran, chamberlain to the Earl of Dundonald ; and James Cochran of Mainshill. Only one family had four—Archibald Crawford of Auchinames. All these four families resided within the burgh during at least a portion of the year. Eight families had male servants, but it is not stated how they were employed. The following statement shows the yearly rate of fee or wages paid to the female servants. The odd money is not taken into account :—

2 servants had	2 pounds Scots yearly, or	£0 3 4 stg.
4     "     4     "     "     "		0 6 8 "
6     "     6     "     "     "		0 10 0 "
3     "     7     "     "     "		0 11 8 "
4     "     8     "     "     "		0 13 4 "
8     "     10   "     "     "		0 16 8 "
4     "     11   "     "     "		0 19 2 "
26   "     12   "     "     "		1 0 0 "
3     "     13   "     "     "		1 1 8 "
9     "     14   "     "     "		1 3 4 "
5     "     15   "     "     "		1 5 0 "
21   "     16   "     "     "		1 6 8 "
2     "     17   "     "     "		1 8 4 "
2     "     18   "     "     "		1 10 0 "
2     "     26   "     "     "		1 13 4 "
1 servant had	38     "     "     "	3 3 4 "

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This roll supplies besides very completely the means for ascertaining the number engaged in the different avocations represented in Paisley in 1695. These are as follows :—

Apothecaries, .....	3	Carriers, .....	5
Baxter (baker), .....	1	Cadger, .....	1
Barber, .....	1	Cordiners or Shoemakers, ...	33
Chamberlain, .....	1	Coopers, .....	5
Church-officers, .....	2	Doctors of Medicine, .....	2

Dragoon, .....	1	Officers, Town, .....	4
Drummers, .....	2	Receipt of Custom,.....	1
Fleshers, .....	7	Smiths, .....	11
Glazier, .....	1	Sheriff, .....	1
Gunner, .....	1	Sheriff-clerk,.....	1
Gardeners, .....	4	Soldiers, formerly so, .....	2
Glover,.....	1	Saddler, .....	1
House Merchants, .....	3	Sheriff-officers, ..	2
Litsters or Dyers,.....	2	Town-clerk, .....	1
Minister, .....	1	Tailors,.....	29
Millers,.....	4	Vintner, .....	1
Maltmen, .....	21	Workmen, .....	20
Masons, .....	2	Wigmakers, .....	2
Merchants, .....	41	Writers, .....	8
Mealmen,.....	6	Writer's Clerk,.....	1
Messengers,.....	2	Weavers, .....	66

In this list is included James M'Alpie, who is designed "wrytter, clerk to the Regalitie of Paisley." There is also in this list "John Fork, yo<sup>r</sup> wrytter, nethir notar nor procurator."

The poll-tax list of inhabitants shows that there were thirty-two weavers in the Abbey Parish, in addition to those in the town. There were also a few weavers in each of the other parishes in the county of Renfrew.

During the whole of the seventeenth century, but more particularly in its latter half, almost every one in Scotland believed in the existence of witches. As far back as 1484, Bulls against witches were passed by Pope Innocent VIII., and subsequent Popes issued others in 1504 and 1523. In Scotland, the first law passed against this imaginary crime was in 1563, by the Parliament of Queen Mary, which enacted "that na maner of persons, of quhatsumever estaite, degree, or condition they may be of, take upon hand, in onie time hereafter, to use onie maner of witchcraft, sorcerie, or necromansie, under the paine of death, alsweil to be execute against the user, abuser, as the seiker of the responce or consultation." The Bulls and this Act of Parliament were, of course, all founded upon the injunction in the Bible—"Thou shalt not suffer a witch to live" (Exodus xxii. 18). James VI. not only used every effort to have this stringently carried out, but wrote and published, for the informing of his subjects, upon this crime of witchcraft, a book entitled "Dialogue of Daemonologie." It was not the ignorant and superstitious rabble alone who abhorred and persecuted these supposed witches, but those learned in the law, and clergymen, and the educated classes of every degree. It need not then be wondered at that in Paisley, and in almost every town of any importance in Scotland during this period, poor creatures suffered death in the most ignominious and cruel manner for this imaginary crime. Those alleged to be witches were mostly aged females, who had, in an unguarded moment, said something against a neighbour, to whom,

shortly afterwards, it happened that a child became unwell, or a horse became lame, or a cow died. Such were then charged with witchcraft, and often expiated their imaginary crime at the stake. Any who were eccentric in their manner, cross in their temper, given to speaking to themselves, who exhibited signs of dotage or possessed any peculiar recipes for curing diseases, were also liable to be regarded as in league with the devil, and too often suffered accordingly. Witches, besides, were charged with a number of offences. They were said to make waxen images of those they hated, and placing them before the fire, to put pins into them, to cause pain to the person represented. They were accused of carrying the unwary to desert places—lifting children from their graves, and taking oil out of their bodies with which to work enchantments—riding through the air on broomsticks shod with dead men's bones—entering by the key-holes into neighbours' houses, to injure their goods—causing storms to arise to destroy fishing boats, and many other wicked things.

The first reference we have fallen in with regarding the execution of a witch in Paisley is in 1661. William Sutherland, hangman at Irvine, refused to execute, at Ayr, some of the persons engaged in the Pentland rising. In his declaration, published in a foot-note in *Wodrow's Church History*, vol. ii., p. 54, he stated that he came from Stirling "to Paisley, where, after herding cattle a fourth year, I fell in extreme want, and that by the reason the master whom I served being owing to one of the Bailies called John Weres, the Bailie seized upon my master's goods, so that he ran away, and I lost my fee, and was engaged by the counsel of some honest men, from that scripture 'suffer not a witch to live,' to execute a witch, and to clean chimney heads, whereby I gained somewhat for livelihood; and having a mind to learn to read, I bought a question-book, but finding the people there to scar at my company, so that none would give me a lesson, I came from Paisley to Irvine."<sup>1</sup>

On 20th February, 1677, four witches and a warlock were burnt at the Gallowgreen<sup>2</sup> for bewitching Sir John Maxwell of Pollok, and

<sup>1</sup> In 1662 the parish of Inverkip was over-run with the so-called witches, and a commission was issued 7th May in that year to certain noblemen and gentlemen in the county to try Mary Lausoun, Katrine Scot, Janet Hynman, Margaret Leitch, Margaret Rankine, Jean King, Margaret Duff, and others, "for the horrid crime of witchcraft, sorcery, and consulting with witches," and several of these suffered death at the stake. An old rhyme says—

"In Inverkip the witches ride thick,  
And in Dunrod they dwell;  
But the greatest loon among them a'  
Is auld Dunrod himsel'."

<sup>2</sup> In the *Council Records* Witch green is mentioned, but we cannot state where it was situated. The following is the Council minute referring to it:—20th July, 1663.—"This day the Council has appointed the two Bailies to buy and cause lead an hundred draughts of stanes to the Witch green for building of an sconce or dyke, to kep and keep the sand for the town's use." As sand abounded near to the head of Castle Street, very likely this place that was to be formed for holding it was somewhere near the Gallowgreen. W. Semple (p. 319) states that in 1779 there was formed a street in that locality called New Sandholes, from sand being taken therefrom. This district is still known by that name.

by sorceries tormenting him until he died. The names of these unfortunate creatures were Janet Mathie, Bessie Weir, Margaret Jackson, John Stewart, Marjory Craig, and Annabel Stewart. "Annabel, the maid witch, among them, about the age of fourteen, though penitent and confessing, yet, through pity, was, by order of the Secret Council, reprieved from burning." Of this execution, Mr. Robert Law, minister of Kilpatrick, in his *Memorials*, furnished the following details:—"The four witches and warlock foresaid, that were burnt at Paisley on the 20th February (for the young one was reprieved for a tyme because of her age), dyed obduredly, except the man, who appeared penitent, whose mother, Janat Mathie, was first hanged without any confession of her guilt, and the effigies, both of wax and clay, being put in a napkine and dashed in pieces, were thrown in the fire with her. Her son and daughter confessed that when the devil appeared first to them, in her house, that she (their mother) called him a gentleman to them, and a good man that would not hear the Lord's name mentioned, for fear it would be taken in vain. There was also one Bessie Weir hanged up, the last of the four (one that had been taken before in Ireland, and was condemned to the fyre for malice before, and when the hangman there was about to cast her over the gallows, the devil takes her away from them out of their sight; her ditty was sent over here to Scotland), who at this tyme, when she was cast off the gallows, there appears a raven, and approaches the hangman within an ell of him, and flies away. All the people saw it, and cried out at the sight of it."

In 1667, Mr. Hugh Montgomerie, sheriff-depute, caused Janet Finnie to be imprisoned, because she was "ane suspect witch." It is not stated where she belonged to, but it must have been somewhere without the burgh, as the Bailies had nothing to do with the case. She died in the prison, and although the Bailies desired the Sheriff to cause the body to be removed, he refused to do so. The Bailies and Council were very indignant at this obstinacy on the part of the Sheriff, and on 18th October in that year, "having taken to their consideration the incivility and indiscreit carriage of Mr. Hugh Montgomerie, sheriff-depute of Renfrew, in permmittin the corpse of ane Janet Finnie, ane suspect witch, imprisoned by him in their gail, and deceased therein, to be unburied these five days bygone or thereby, and refusing absolutely to cause bury her, notwithstanding both his duty and their requiring of him, so that they necessitat to cause bury her, have therefore determined that he shall be deprived of certain favours he has from them, especially that he and his sons shall have no liberty from henceforth to sit in any of the town's seats in the church, and for these reasons have ordained their officers to hold them out of both their seats." If poor Janet Finnie had not thus died a natural death in the tollbuith, very likely she would have terminated her days at the stake on Gallowgreen.

The tragic end on the Gallowgreen was, however, actually undergone by the prisoners brought from the parish of Erskine in 1697,

through the wicked machinations and imposture of Christian Shaw of Bargarran. As it is not altogether within our province to give a detailed account of this deceiver, and the proceedings which thereafter led to the conviction of the seven persons alleged to be witches, we shall only give a very brief summary. Such abridgment is alone necessary, as so many able works have been published, which fully supply every particular on this subject.<sup>1</sup> The girl Christian Shaw, daughter of John Shaw of Bargarran, was subject to hysterical affections, and was alleged when in her fits to put out of her mouth quantities of egg-shells, orange-peel, feathers of wild and tame fowls, hair of various colours, hot coal cinders, straws, crooked pins, &c. She also fought and kicked as if she were fighting with some invisible tormentor. By these means she impressed those around her with the belief that she was bewitched by certain persons whom she named. This first took place in August, 1696, when she was said to be only eleven years of age. Everyone around her was impressed with terror; and she obtained the sympathy of all, including the parish minister. The Paisley Presbytery also took up the matter, and at their suggestion (*Records of Paisley Presbytery*, 30th December, 1696), the Privy Council, on 19th January, 1697, issued a warrant for a commission (as there were grounds for believing witchcraft to exist in the shire of Renfrew, especially from the afflicted condition of Christian Shaw) to Alexander Lord Blantyre, Sir John Maxwell of Pollock, Sir John Shaw of Greenock, William Cunningham of Craigends, Alex. Porterfield of Duchal, — Caldwell of Glanderston, Gavin Cochran of Thornlymuir, Alexander Porterfield of Fulwood, and Robert Semple, sheriff-depute of Renfrew, or any five of them, to interrogate and imprison persons and to examine witnesses, and to report by 10th March following. This Act of the Privy Council is subscribed by Polwarth, Cancellar, Argyle, Levan, Forfar, Raik, Bellhaven, Ja. Stewart, J. Hope, W. Anstruther, J. Maxwell, and Ro. Sinclair. The commissioners, who met at Bargarran on 5th February, 1697, and at

<sup>1</sup> 1. *A Relation of the Diabolical Practices of above Twenty Wizards and Witches of the Sheriffdom of Renfrew, in the Kingdom of Scotland, contained in their Trialls, Examinations, and Confessions, and for which several of them have been Executed this present year, 1697.* London: Printed for Hugh Newman, at the Grasshopper in the Poultry.

2. *Sadducismuss Debellatus; or, A True Narrative of the Sorceries and Witchcrafts exercised by the Devill and his Instruments upon Christian Schaw, daughter of Mr. John Schaw of Bargarran, in the County of Renfrew, in the West of Scotland, from August, 1696, to April, 1697.* This book was published at Edinburgh by James Watson, 8vo, 1698; and was afterwards reprinted by D. Bell, Poultry, London, in the same year, 4to.

The publications that follow, all copy the narratives of Watson's book.

3. *Narrative, &c.* 12mo, Paisley, 1775.

4. *History of the Witches of Renfrewshire.* 12mo, Paisley, 1809.

5. *Philosophy of Witchcraft.* By J. Mitchell and John Dickie. Paisley, 1839.

6. *History of the Witches of Renfrewshire.* A. Gardner, 8vo. Paisley, 1877.

There are other short accounts of these witches and their trials, written by Hugo Arnot, Pitcairn, &c.

Renfrew on 18th February, made choice of Lord Blantyre as preses ; and, besides examining several witnesses, took the confession of Elizabeth Anderson, James Lindsay (aged fourteen years), and Thomas Lindsay. These confessions are given in the published works already referred to. We have, however, found the latter half of the original manuscript of the declaration of Elizabeth Anderson, signed by Lord Blantyre. It is as follows, and is somewhat different from the published form, which appears to have been abridged. We also give a *fac-simile* of this manuscript.

“ And furder declares that severall of them were feared that the said Elizabeth Anderson should confess and tell of them in regard that she had done it formerly, threatened her if she did they would tear her all in pieces if ever they got their hands on her, and particularly Margaret Lang, who threatened her most. And furder declares that against the next meeting they intended, if they were not apprehended, to forme the said Christian Shaw’s picture, and then they would get a gale of feir, and when the meeting was ended (which continued upwards of two hours or thereby) they went all away in a flight except the said Elizabeth Anderson, who went home upon her feet. Furde confesses that one night her father raised her out of her bed and took her to the ferry-boat of Erskine, where he took her on his back and in a flight carried her over the water, and went from that both together to Dumbarton, to the yard of Mr. John Hardy, minister there, where were present Agnes Naismith, Margaret Fulton, Robert Wallace, her husband, Margaret Lang and her daughter Martha Sempell, Alex. Anderson, Thomas Woodrow’s wife, James Lindsay, Thomas Lindsay his brother) ( ) M’Killop, mother-in-law to John Glen the ferrier, Cathrene Campbell the hieland body, John Lindsay, bishop, James Lindsay the curat, W<sup>m</sup>. Miller in formartine, the gentle wife called by the crew Antiochia, and the foresaid black man whom they called their Lord, when the foresaid John Lindsay, bishop, played upon a pype, and they all danced, at which meeting they formed the picture of Mr. John Hardy, which was made of bees wax, hair, and other materiall, and dabbed it full of pins, small and great, aud thereafter put it in amongst water and ale mixed, and then put it on a speit, which done ( ), and roasted it at the fyre. The mane actors were the said Agnes Naismith and Margaret Fulton, who made the same picture. And when they had done they all went away in a flight, except her father and herself, who came upon their feet to the ferry again, and carried her over in a flight, as said is, and declares that the foresaid Agnes Naismith got the said picture in custody when they parted. And also declares that the words that her father spoke when he took her on his back and flew with her were ‘mount and flee.’ And also declares that no person promised any good deed or reward to make the foresaid confession. (Signed) “BLANTYRE.

“R.A.N.P.”—[*i.e.*, Robert Alexander, Notary Public.]





you went, and Anders declares that Baronals of Cam were  
fear'd that John Blair and John Conroy (both of Cam)  
the rewards of the land owned formerly the land of  
the land, they would take her all in joint, if Anders you got you  
kinds on her, particularly Margaret Lang who Anders  
her most, and Anders declares that against of not meeting they  
intend if you were not apprehend, so far as the of Christin  
on ground parture, if then you would get a bit of her and  
when of meeting was End, which pushed upward of two  
kinds over you, they would all away in a flight to the of John  
Blair and Conroy, who would come upon her first

Anders confesses, that one night her father would her out  
of her bed, and took her to the boat of John, who he took  
her on his back, and in a flight carried her to the water  
went from that boat to the of John and his yard of  
John and his man, who were present at the of John,  
Margaret Lang and her husband Margaret Lang and her  
daughter men of John and her man of John  
wife James Lang, John. John and her man of John  
in law to John and her man of John and her man  
body John and her man of John and her man  
in form of John. John and her man of John  
of John and her man of John and her man  
John and her man of John and her man  
all which meeting they formed of John and her man  
and were made of John and her man of John  
full of John and her man of John and her man  
and all of John and her man of John and her man  
the man of John and her man of John and her man  
who made of John and her man of John and her man  
away in a flight to the of John and her man  
in fact to the of John and her man of John and her man  
of John, and declares that he found John and her man  
parture in John and her man of John and her man

And also declares that he would if you find, take upon you to look you on  
in back of John's wife. you were woman to the and also declares  
that, no person goes, so any good done or toward to make you  
out of John's house

R.A.M. 10

Blair

These confessions of guilt cannot well be accounted for. Did those charged with being witches consider their characters thereby ruined, and therefore regarded their lives as worthless, or did some of them, being insane, actually believe that they met with the Devil, and were really witches who possessed certain supernatural powers?

The report presented by these Commissioners to the Privy Council, on 9th March, represented that there were twenty-four persons, male and female, suspected and accused of witchcraft, and that further enquiry ought to be made into this crime. Of those charged, one was a girl of fourteen and another a boy of twelve years of age.

In the meantime, the Paisley Presbytery appointed a public fast to be held in the parish of Erskine (*Records of Paisley Presbytery*, 3rd February, 1697), and afterwards on 24th March, another:—

“Considering the great rage of Satan in this corner of the land, and particularly the continued trouble of Bargarren’s daughter, which is a great evidence of the Lord’s displeasure, being provoked by the sins of the land (expressed as the cause of our former publicke fasts) so to let Satan loose among us; therefore, the Presbytery judged it necessary to set apart a day of public humiliation and fasting that we may humble ourselves under God’s hand and wrestle with God in prayer that he may restraine Satin’s rage and relieve that poor afflicted damsell and that family from their present distress, and that the Lord would break in upon the hearts of these poor abdured wretches that are indited, that they may freely and to the glory of God and the rescuing of their own souls out of the hands of Satin, and that the Lord would conduct and clear their way that are to be upon their tryal in order to the giving of Satan’s kingdom an effectual strok; therefore, the Presbytery appoints Thursday come-eight-days to be religiously and solemnly observed, upon the accounts foresaid, in all the congregations within their bounds, and the same to be intimate the Sabbath preceding.”

Christian Shaw was for sometime under the care of Dr. Matthew Brisbane, physician, and Mr. Henry Marshall, apothecary, Glasgow, but they failed to effect a cure, and gave evidence which clearly shows they, too, were the dupes of this miserable superstition.

In accordance with the report of the Commissioners, the Privy Council issued a new warrant to the greater number of those formerly appointed, with the addition of Lord Hallcraig, Mr. Francis Montgomery, of Giffen; Sir John Houston of that Ilk; Mr. John Kincaid of Corsbasket, Advocate; and Mr. John Stewart of Blinkhall, advocate, or any five of them, to meet at Renfrew, Paisley, or Glasgow, to take trial of the prisoners and to sentence the guilty to be burned or otherwise executed to death as the Commissioners should incline. The warrant was signed by Polworth, Cancellar, Douglas, Lauderdale, Annandale, Yester, Kintore, Carmichael, W. Anstruther, and Arch<sup>d</sup>. Muir.

The trial of these alleged witches took place in the Court-house

of the Paisley tollbuith. The Commissioners present were "Lord Blantyre, Lord Hallcraig, Sir John Maxwell of Pollock ; Mr. Francis Montgomery, Blackhall, Duchal, with several others to the number of eleven. There were deputed in the room of the King's advocate, viz.—Mr. John Menzies, Mr. Grant, and Mr. Stuart. The prisoners, twenty-one in number, were frequently called to see if they could be brought to confession. They were confronted with Bargarran's daughter and the three little confessors, Elizabeth Anderson and the two Lindsays. But they still denied all, which put the Court to call out seven of them against whom threatenings and some malafice could be proven. These were Margaret Lang, in Cartympen, a woman famous for religion ever since the sixtieth year of God, and really a person of extraordinary gravity and wisdom. I know not whether to call it natural or diabolical, but I have never heard a woman speak so gravely, pertinently, and religiously, both to the Ministers and Judges, than she did. The others were Katherine Campbell, Agnes Naismith, John and James Lindsays, Agnes Fostur, and Margaret Fulton. This Kate Campbell is a young well-favoured lass, twenty years of age, but the rest most part old both men and women. The Commissioners after their first assay to have them confess before they brought them to a formal tryal, would have them taxed by pricking, which really to me seems strange, for there was not any on them save Margaret Fulton, but marks were found on them which were altogether insensible. That a needle of three inches length was frequently put in without their knowledge, nor would any blood come from these places ; and though many, especially doctors, ridiculed these as storys, yet after we called D<sup>rs</sup>. Brisbane and Baird and let them see a needle of a great length put into the top of one of the vertebrae of the back, and one into Margaret Lang, a hand-breath beneath her ribbs in the region of the lower belly, they both thought it wonderful, being in a place where in another woman the needle could not but pierce the gutts. All the other fourteen were also prickt and marks found in most of them. But I was most concerned for Martha Semple, daughter to Margaret Lang, who was most exactly searched twice, yet no mark found, though the pricker mist not to search the very soles of her feet and other more secret places ; for when there was any difficulty to find the mark they did quite uncloth them, but then it was in a room and not publickly, before one or two of the Justices, a Minister, one of the advocates, and the Clark, my Lord Halcraig, and I were only present with Martha ; but really she is a well-favoured and gentle a lass as you'l look on, and about seventeen or eighteen years of age. I took up M<sup>r</sup>. Wylie to her to see if he could bring her to any confession ; he spoke long to her but she deny'd all, notwithstanding of what you see in the enclosed paper, but she was the only person amongst them all that ever I saw weep. They were at last, on the 15th April, to have been brought to their tryall after three or four days trifling with them by pricking and to bring some of them to confession ; but just as the Assize was constitute, they

mov'd to have a little more time to provide themselves advocates, which the Justices yielded to and adjourned to the 2nd Tuesday of May; and in this interval the two brothers did confess, and upon examination said the same things that the two Lindsays and Anderson had declared as you have it on the within paper. Another man also confessed; but the Devil strangled him in prison, for he was found sitting in a chair with a cord about his neck, but slack and ty'd to nothing. After the adjournment, the Judges met again, and having sufficient evidence of several malafices done by each of the seven above-named, with the testimonys of the five confessing witches, all concurring in the same acts, sentenc'd them to be burned the 10th of June, which was accordingly executed. The other fourteen being respited till the King's Advocates' pleasure, among whom is one Morison, wife of Francis Duncan, in Greenock, called in the paper the Devil's Gentlewife Antiochia, on whom many marks are found, of which you'll receive further information by the inclosed to which I refer you."

These apparently faithful and truthful extracts are taken from the preface of the book entitled "*A Relation of the Diabolical Practices of above Twenty Wizards and Witches of the Sheriffdom of Renfrew,*" &c., published in 1697, and is the first in the list of publications on the witches already referred to. This book is addressed to Sir T. M., and the author, who gives his initials as T. P., says—"According to your request, I send inclosed the proceedings of the Commissioners appointed by the Lords of His Majesty's Most Honourable Privy Council for enquiring into the witches and witchcrafts in the Sheriffdome of Renfrew, of which I have had opportunity of knowing more than any others, as having been with the Commissioners on the tryalls; and shall add nothing here, save what passed at the first Dyet of the tryall, which was at Paisley."

We believe many are under the impression that torturing of any kind was not applied to these unfortunate creatures from the parish of Erskine in order to elicit confessions. But the plain statements of this gentleman who was present at the trial, which he describes with the greatest minuteness, tell a very different tale in respect of the brutal prickings that were resorted to.

The condemned persons were first hanged, and afterwards put into a fire, to which tar was added that the bodies might be consumed the more rapidly (*History of the Witches of Renfrewshire.*) A doubt has been expressed about their being first hanged and afterwards burned, owing to the words used in the records of the Paisley Presbytery, that the condemned were to be "waited upon to the fire (*Records of Paisley Presbytery*, 9th June, 1697) by the clergymen." We are inclined to believe that the writer of this record omitted the word "hanging," because the burning of the witches would be the common expression, and was the more striking part of the fearful penalty. We are confirmed in the belief that they were first hanged by the report of a decision in

a similar case at Dumfries, on 5th April, 1659. Ten women were tried on different charges of witchcraft. Nine were found guilty, and the sentence by the commissioners was that they were to be taken "to the ordinar place of execution of the burghes of Dumfries, and ther between two and four hours in the efternoon to be strangled at stakes till they be dedd, and thereafter their bodyes to be burned to ashes."

On the 18th July, 1623, three females were condemned at Perth for being witches, and "suffered the ordinary punishment by being strangled at the stake and afterwards burned" (*Thomas Hay Marshall's History of Perth*, p. 358).

On 13th September, 1678, ten women "were convicted on their own confessions, at Edinburgh, and condemned to be strangled at a stake and burned" (*Arnot's History of Edinburgh*, p. 194).

It was customary at precognitions and trials of persons charged with the crime of witchcraft, to use instruments of cruelty for the discovery of the Devil's witch mark. For this purpose an instrument called the pricker was used. The person who was employed by the authorities to apply this instrument was called a pricker, and if he found a part of the body that did not bleed when pierced, then that was the place which the Devil had pinched or nipped. The swimming test was another piece of cruelty that was practised. The body was wrapped up in a sheet with the thumbs and great toes fastened together. If it floated when thrown into the water, the accused was declared to be guilty, and if it sank he was pronounced innocent. Other instruments of torture were frequently used to elicit confessions, such as the pitnie winks or thumb screw. The hercas (torquois), a species of pincers for wrenching off the finger nails; the cospicaws or boot for crushing and bruising the feet and toes; the fire tongs and the witch bridle. When these did not succeed in extracting a confession, even severer instruments of torture were used.

We have seen in the case of Christian Schaw that four women and three men were convicted. One of the men died in Renfrew prison, and it can scarcely be doubted that he committed suicide. Four of the women and two of the men were executed on the Gallowgreen. The following are their names and the places where they resided:—

Margaret Lang, wife of William Semple, cottar in Cartympen, parish of Erskine.

Catherine Campbell, servant to the Laird of Bargarren.

Margaret Fulton, belonging to Dumbarton, and probably residing there.

Agnes Naismith, residing probably in the parish of Kilpatrick.

John Lindsay, a cottar in Barloch of Bargarren.

James Lindsay, a cottar in Billboe, in Orbistoun's lands of Erskine.

John Reid, a smith in the Laird of Hapland's lands in the parish of Inchinnan.

The eminent dramatic writer, Joanna Baillie, has a tragedy founded on the Bargarren witches ; and many of the scenes, such as "an open space before the Abbey Church"—"a mean chamber with a window looking upon the market place," refer to places in this town. The gifted author, however, admits in a footnote, that the story is entirely imaginative (*The Works of Joanna Baillie*, p. 613, edition, 1853).

The Bailies and Council had not any thing to do with this discreditable trial. All they did was to put the court house into good repair, as stated in their record of 22nd March, 1697 :—

"Court seats to be repaired and cloth to the kirk seats." "The said day, the Bailies and Council, taking to their consideration that the commission for trial of the witches is to sit at Paisley, and that for decorement of the town, they think it convenient that the toll-booth be repaired, and for that effect they appoint the seats within the barr to be repaired, and a high seat made for the judges against their coming, and other things as shall be thought convenient."

"*Item*, they thought it fit to buy a cloth with a silk fringe, to be laid on before the Bailies ilk Sabbath day in the kirk seat."

With the exception of the following entry, this is the only reference made to these supposed witches in the Council records. "The said day, precept drawn on the treasurer for forty-nine pounds sixteen shillings ten pennies, spent by the Bailies and several of the Council, with the Commissioners of trial of the witches, in making them burgesses, payable to the several persons therein mentioned, conform to one particular account" (*Council Records*, 29th May, 1697.) This must refer to the seventeen burgesses that were entered, as already stated, on 19th May, 1797.

Mr. Neil Snodgrass, writer, was the agent for those who were tried for witchcraft, and he raised an action, before the Sheriff, against William Reid, apothecary, for using defamatory language towards him. We give some extracts from this case which will no doubt be found in several items to be very amusing :—

"Compleans Mr. Neille Snodgrass, writer in Paisley, and the pror. Fiscal of court for his intresse, upon and against William Reid, apothecary, burges there. That wheire there being nothing more precious by the estimate of all men than ane man's good name, credite and reputation, which, when tainted by ascrybing, unjust, and unchristiane calumnes and reproaches, tends highly to the defamatioune of the person, especially when emitted from the mouth of ane supposed to have been otherwayes grave and sobir, nether can reparatioune be given without the persoune gultie of the said calumney be examplarly punished ; yet treue it is that the said Neille being laity concerned in ane criminal process of witch-

craft, as pror. for the lait pannels, before the Commissioners of Justiciary, and having acted therein for defence; ane act both consistent with his statioun and imployment; and not only allowed by the manney repeitted acts of parliament made anent advocatts and prors. before whomsoever caise, either civil or criminal, but practised by the most famous of lawiers, and disprovit by none judicious, be the deffender, upon the 12th instant, while the said Mr. Neille was sighting ane stair and gavell controverted betwixt the deffender and him, he, in presence of severall famous witnesses, desyred the said Mr. Neille to goe and consult his master anent them, at which words ane of the persouns present, being surprysed, asked who was his master, Dundonald or whom, the defender answered he knowes whos actions he laityly agented, let him consult him, whereupon Mr. Neille said, that such words did not become any persoun judicious or prudent; answered he, your wisdom will be known in the day of judgment, or what is wisdom or what is folly. By which expressions necessarily the defender atributed the deville to be the said Mr. Neille, his master, and advised him to consult him, nether can the words bear any other sense. Likeas they were so taken, and understood by all the persouns present, which being verified, the deffender ought and should be exemplary punished in his persoune and goods. By craveing God and the said Mr. Neille, pardon by public acknowledging of his fault in his foresaids expressions, and unlawed in the soume of ane hundreth pounds scots, at the instance of the Fiscall, according to justice."

William Reid's defence was that, when he said, "go and consult your master, yet no cryme nor reproach can be inferred therefra, unless he also had subjoined Mr. Neil's own explanation and bid him consult the devill, which he neither did directly nor indirectly, having neither spoken of the devill nor any of his instruments." And, besides, other arguments stated "it is one of the peculiar prerogatives of God Almighty to be the heart-searching, heart-trying God, and none els bot he alone can know nor does know the thoughts of a man's heart, so that Mr. Neil's explanation lybellit must rather be attributed to his own foppery and conceit than any ways attributed as a cryme to William Reid." The defender's farther objections were that "the citation given is illegal, being given on the day of compearance." That "ther is no judge competent to any scandalls but only the kirk session or ecclesiastical judicature," and that "na process be till the Fiscall's name be condescendit on."

The following is the decision of the Sheriff, and it is so heavily loaded with legal terms as to prevent ordinary mortals understanding what is meant:—

"Paisley, 24th Aprile, 1697.—The judge, for interloquitor, finds relevant that the pursuer, proving that he was late procurator or agent for the late pannels in witchcraft, and the defender thereafter, in passion, requiring him to goe consult his master anent the gevills



lybelled, which, when asked who, the defender told him whose cause he lately was procurator or agent in. Finds that the word master cannot be ascryved to ane client one or moe, because of the speciall repugnancie, viz. that agents rather consal clients yn clients ym lyk as clients could not be understood to be consulted in gevills, and sua finds that the forsaid scandalous words being proven, together with the witnesses present, taking and understanding by master the devill to the best of their knowledge, relevant to infer the scandall lybelled, and punishment yrof accordingly for the fysk reserving the partie lesed assythment inteir till ane sitting Session (signed), Ro. Sempill, ball dept."

The pursuser offers to prove the complaint conform to the interloq<sup>r</sup> per testes. The defenders pror. protests against interloq<sup>r</sup> for coast, skaith, and damage, and remeid in Law" (*Paisley Magazine*, p. 154).

In the middle of the last decade of the seventeenth century the Scottish nation became ambitious to engage in a more extensive foreign trade. The projector of the first great scheme, that seemed to open up a field for enterprise, colonial trade, and all their concomitant blessings, was William Paterson, a native of Skipmyre, in the parish of Tinwold, about seven miles from the town of Dumfries, the founder of the banks of England and of Scotland. A company was incorporated by Act of Parliament, on 26th June, 1695, under the title of "The Indian and African Company of Scotland." By this act the lowest sum receivable was £100 Stg., and when the subscription books were first opened, such was the enthusiastic eagerness to obtain shares, that shares to the amount of £300,000 Stg. were taken up in nine days, one fourth being paid in cash (*Wm. Pagan's Life of Wm. Paterson*, p. 109). The desire to secure an interest in this scheme was unbounded. Every burgh, every city, and almost every person of substance in Scotland, became shareholders. Altogether, £400,000 was subscribed and paid, an immense sum, considering that the circulating capital of the kingdom did not exceed £800,000 Stg. Among the burghs that became shareholders in a moderate way was Paisley, whose Bailies and Councillors "thought fit to give in for the East Indian Africa trade the sum of £100 Stg. (*Council Records*, 18th April, 1696), and, accordingly, have ordered the two Bailies to go to Glasgow and see the usual way for subscribing the same, and to subscribe for the same, and this shall be their warrant."

The treasurer reported to the Council "that he has received one year's rent from Craigmuir, elder, of his thousand merks due by him to the town preceding Martinmas last, extending<sup>g</sup> fifty merks," thus showing that the Council had lent this sum to that gentleman (*Council Records*, 28th Jany., 1698).

Claud Alexander of Newton, Paisley, was also a subscriber for £100 Stg. The Glasgow Town Council, believing "that the Company lately appointed and established seems to be very

promising, and apparently may tend to the honour and profit of the kingdom, and particularly to the great advantage of this burgh to share therein, subscribed £3000 Stg. (*Glasgow Council Records*, 5th March, 1696). The little, but wealthy town of Dumfries subscribed £5000, and the inhabitants of that town and neighbourhood showed their appreciation of Mr. Paterson and his Darien project, by taking in addition £6000 of stock (*M<sup>r</sup> Dowall's History of Dumfries*, p. 456). The melancholy fate of this company in attempting to form a colony on the isthmus of Darien is well known. Its destruction was so complete, that not more than thirty emigrants, out of many hundreds, returned to their native country.

During the century thus closed, Paisley had in many ways made progress, although not to any great extent. There were several circumstances which tended in every way greatly to retard the advancement, not only of Paisley, but of Scotland generally. The principal of these causes, at least till the Revolution, was ecclesiastical in its nature; for this is true alike of the persecuting tyranny of the Stewarts and of the conquest of Scotland by Cromwell.

The population of Paisley at the commencement of the century was about 800, and in 1695 it was 2200 (*Statistical Account of Scotland in 1792*, vol. vii., p. 66), being an increase of 1400, which certainly is not a great increase for a hundred years.

The first pictorial illustration that we have of the town of Paisley was made by Captain John Sleser. It was published in his *Theatrum Scotiæ* in 1693, but it is understood to have been drawn about 1680. We give a copy, on a reduced scale, of this valuable and most interesting illustration, which certainly exhibits the town of Paisley, in those days, in a very pleasant and picturesque fashion. The greater portion of the houses, it will be seen, are clustered closely about the market cross, forming St. Mirin's Wynd, Bridgend, and Moss Raw, where also the Steeple stands conspicuously, beside the tollbuith. Surrounding the town are its hills and valleys, with the humble-looking houses of one storey in height, regularly but pleasantly scattered over them, covered with straw or heather, and having turves on the ridges. It will be observed that the noble structure of the Abbey, from its great height, stands prominently out above all the other buildings, having the bridge near thereto, with the port over it. All these combine to add to the beauty of a landscape which our manufacturing industries have greatly marred.

Hamilton (whose narrative may be relied on), in his account of the *Sheriffdom of Renfrew*, written about the end of the seventeenth or beginning of the eighteenth century, says—"The most considerable place in this jurisdiction, and where the sheriff court and court of regality usually sits, is Paisley, the seat of a very considerable and ancient monasterie, situat upon the water of Kert, some few miles above where it falls into Clyde, in a pleasant, fertile, and



THE TOWN OF PAISLEY IN 1693.  
from Slezer's Theatrum Scotiae.



rich soil. To which boats can come from the sea to the bridge of Pasley, where the water of Kert divideth between the abbacy and the town of Pasley, which is a very pleasant and well-built litle town; plentifully provided with all sorts of grain, fruitts, coalls, peats, fishes, and what else is proper for the comfortable use of man, or can be expected in any other place of the kingdome" (*Maitland Club Edition, 1831, p. 73*).

We learn also from Sibbald's manuscript, written about 1653, and embraced in the work of this author (p. 144), that "the tides floweth up Clide and entereth this river (white Cart) as far up as the bridge of Paisley. The tide is reckoned to flow about three feet at Paslay, but all fresh."

Although Paisley enjoyed nearly all the advantages possessed by a Royal Burgh, yet the Bailies and Council appear to have been dissatisfied with their position; at anyrate, they aspired to have the town made one of the Royal Burghs of Scotland. We have discovered this in the records of the burgh of Dumbarton. On 7th April, 1658, that Town Council resolved that "a Commission be sent to Edinburgh to a convention called for staying of a grant making the town of Paisley ane Royal Burgh." The combined efforts of the Dumbarton Commissioners and others were successful in the staying of this matter.

Among the inhabitants engaged in the various industries of the town at the end of the 17th century, it will have been observed that those engaged in the weaving trade greatly predominated. In the town alone, with a population of 2200, there were 66 engaged in the weaving of what, we believe, was linen and woollen cloth. There were, in addition, 32 weavers in the different hamlets and cottars' houses scattered throughout the Abbey parish. The trade of preparing and selling cloth must, therefore, have risen to considerable importance; and it is not to be wondered at that one of the markets in the town was appropriated to the selling and buying of "linen cloth," in order to suit the convenience, not only of the inhabitants of the town and neighbourhood, but also of those traders who came from a distance.

Another important industry at the end of the century was shoe-making, and those engaged in it were called cordiners.<sup>1</sup> There were 33 thus employed, and such a number could not be required to meet the wants of the small number of inhabitants in the town and country adjoining alone, but must have been employed besides in making these goods for more distant places. We are confirmed in this view from the fact that there was a "shoe market" in Paisley, which is frequently alluded to in the Council records.

According to the poll-tax roll, there were 29 tailors in the town in 1695, and many of these were men of wealth and of importance in the community. They were the first tradesmen who formed

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<sup>1</sup> Cordwainers. *French*, cordounier—a worker in Cordewane, that is, leather of Cordova (in Spain).

themselves into a society, and they obtained a charter from the Bailies and Council on 10th August, 1658.

The maltmen, who included brewers of ale, were another important class in the town. In our accounts of this 17th century we have frequently had occasion to notice the interference by the Magistrates in the passing of acts to regulate their trade. The largeness of the number of those engaged in this business in 1695 testifies very plainly to the considerable quantity of ale that was consumed by the inhabitants.

The 41 merchants enumerated in the poll-tax list would most likely include shopkeepers of every kind, for none are specially designated in this style.

While the little community had only two medical gentlemen and three apothecaries at the end of the century, it was blessed and honoured with the presence of at least six, if not more correctly eight, gentlemen belonging to the legal profession.

Altogether, the industries of the town at the close of the seventeenth century had risen to be of considerable importance, depending as they in its course began to do, not merely on the town's markets, but on the developing traffic with other portions of the country.

## CHAPTER XIV.

1700 TILL 1750.



THE nation being now delivered from regal tyranny and internal dissensions, and toleration in ecclesiastical matters being established, the eighteenth century commenced with every prospect of continuous peace and prosperity. King William, however, foresaw that a consolidation of the governments of Scotland and England, by an Act of Union, was absolutely necessary to destroy those feuds and jealousies which had prevailed for centuries, and had done so much injury to the best interests of both countries. Accordingly, he did everything in his power to promote this great and patriotic measure. But his death, on the 8th March, 1702, prevented him from seeing accomplished the important object he had so much at heart. The Union of the two kingdoms was completed by Act of Parliament in the reign of Queen Anne, but not without encountering great and violent opposition, particularly in Scotland. Several Town Councils petitioned against the bill, and one of these was the Town Council of Dumbarton, whose resolution was as follows:—"That the same is a matter of the greatest weight and moment, and in their judgment of the most dangerous consequence to all the interest, civil and sacred, of the nation; and in appointing Sir James Smollet to be their commissioner, instruct him to declare their dislike of, and dissent from, the said union, as in their judgment inconsistent with, and subversive of, the fundamental laws and liberties of their nation, and plainly evacuating all the publick oaths this nation lyes under; and, further, they expect and desire of their commissioner to have due regard to the judgment of his constituents, the laws and liberties of the nation, and the established government of the Church" (*Dumbarton Burgh Records*, 4th October, 1706).

This resolution may be taken as embracing the prevailing sentiments of the opponents to the Union. But before the Queen finally gave her assent to the Act of Union, on 6th March, 1707, riots of a most serious and violent kind, encouraged no doubt by the Jacobite party, took place in some of the principal towns in Scotland, such as Edinburgh, Glasgow, and Dumfries. The Union question is not alluded to at all in the records of the Paisley Town Council, and the inhabitants, whatever their opinions were, made no demonstration of any kind.

One of the first matters that seriously engaged the attention of the Bailies and Council, at this time, was the condition of the

ancient bridge over the Cart. The bridge consisted of two arches, and "the two springs of the east arch" fell on the third March, 1702. Mr. W. Semple, in his history, page 330, states that "the very same year (1702), the east arch of the old bridge of Paisley was rebuilt, the bridge being then only eleven feet wide." The Town Council were unable, from want of funds, to rebuild what had fallen, and the Earl of Dundonald, although desired, would not give any of the stipend he had saved from a vacancy in the Abbey Church to assist in completing the operations. It was also found that the contributions from the adjoining counties were not coming in so quickly as had been expected. The Council, therefore, to bring all parties to a proper sense of the duty they had to perform, "resolved and concluded all in one voice that the same bridge shall be unrepaired this season till the necessary supplies be ingathered" (*Council Records*, 4th May, 1702.) At a previous meeting, the Council had made an agreement with Robert Alexander and William Baird, masons, for the quarrying of stones for the "down fallen arch," at Gallowgreen, the Craigs of Ferguslie, Newtown and Brediland. But having now resolved to stop the "mining of any more stones for the said bridge, till supplies be made to them conform to the former act," they agreed to pay the contractors "ane hundred and eighteen pounds eight shillings and eight pennies Scots," for the work they had done (*Council Records*, 4th May, 1702.) It appears that after erecting the part of the bridge that had fallen (a work which must have been done during some portion of 1703, although such is not stated in the Council records), William Clyde, gardener, sent a petition to the Council, "craving some allowance in consideration of his expenses anent the rebuilding the eastmost arch of the bridge." As already stated, the Council at this time were short of funds, and did not therefore give him any money, but they did the next best thing in their power. They had previously been prosecuting him to make him enter as a burgher in the burgh, and they agreed to "remit him his ten pounds two shillings of burgher fine, together with the expenses of the diligence, at the treasurer's instance, against him" (*Council Records*, 27th September, 1703.) From the third March, 1702, when part of the bridge fell, till it was rebuilt, apparently at the end of summer, in the following year, the inhabitants and those residing in the neighbourhood must have been subjected to great inconvenience. This was the only bridge that crossed the river at Paisley, and all traffic during that time must have gone either by the Sneddon ford or by the Saucel ford, which at one time, as we have already stated, was called the Black ford.

The custom of the bridge along with the two booths thereat was let from time to time. On 27th January, 1721, these were let by public roup for a year, to Robert White, shoemaker, for twenty pounds Scots money (33s. 4d.), the Council "reserving the use of the eastmost booth to the town, when they shall have use for the same." The tacksman and his cautioner came under the usual



obligation as "to the act anent the key of the tollbooth door" (*Council Records*).

On 26th January, 1733, the custom of the bridge with the two booths was again let by public roup for one year, under the former conditions, to Robert White, cow-owner, for seventeen pounds (29s. 2d).

In 1725, the Bailies and Town Council of Kilmarnock informed the Town Council of Paisley, that the "want of a bridge upon the water of Irvine, betwixt Kilmarnock and Riccarton, was a general loss to that country, and that some persons had lately perished therein," and solicited assistance to erect a bridge there. The Council most generously, "in one voice, allowed that the sum of five pounds Sterling be advanced" for this purpose, and that this "sum be paid to Adam Dickie, one of the present magistrates of Kilmarnock" (*Council Records*, 5th March, 1725.) This was certainly a handsome subscription, the more particularly that the bridge to be erected was so far distant from Paisley, and little advantage could be taken of it by the inhabitants.

At the commencement of the eighteenth century, several of the trades in the town finding that their numbers were increasing very considerably, began to feel the importance of union, and were impressed with the laudable desire of assisting their poor brethren, and of preventing several abuses in the trades to which they respectively belonged. They would likewise see that in Royal Burghs the most of the trades held, from the Crown, charters with important privileges; but as these could not at the period we write of be secured, they requested and received charters from the Town Council, securing what advantage the corporation could confer. We have already stated that the Tailors obtained a charter from the Town Council as early as 1658. The other trades which obtained charters at this time were the Shoemakers, on 16th December, 1701; the Weavers, 1st October, 1702; the Maltmen, 16th October, 1703; the Wrights, 14th June, 1723; the Merchants, 12th March, 1725; the Masons, 9th May, 1749; the Fleshers, 29th April, 1751; the Hammermen, 15th May, 1761; the Bakers, 10th November, 1777; the Brewers, 13th April, 1781.

The charter granted to the Weavers is a good specimen of those given to the different trades. It states that "Considering that in all tymes and in all Incorporationes there are still indigent and necessitous persons, wanting means wherewith to supplye their outward necessities, the number of them is at this tyme much increased and augmented by the late great dearth, and considering that the most proper and effectual way and means to prevent and supplye indigent and necessitous persones, is by persones of ane trade entering into a society, and gathering of a common purse, poor and indigent children of any person hereafter subscribing, may be brought up and put to service or trade, as their sex, age, and inclination shall lead them, and the old, poor, and indigent persones may be supplied as need shall require; Have, therefore, for

preventing several abuses in the said trade, conform to the several laudable acts made or to be made by the saids Bailies and Council in their favours, entered and bound themselves in a Society to be constitute of the persones, Representatives following, viz.:—ane Boxmaster or Collector, two key keepers, and eight masters of trade, eight of whom shall be ane sufficient quorum (the boxmaster and two key keepers being always three of the said quorum), to be elected and chosen by the pole and plurality of the persones, Weavers, Burgesses, and inhabitants, within the said brugh, hereafter subscriyvers at or with the first conveniency after the first of October.”

The charter provides for the annual elections, the payment of 8s. Scots yearly (8d.), the entry money of 14s. Scots (1s. 2d.), the payment of 30s. Scots (2s. 6d.) for every apprentice. The poor members of the trade were to be assisted “viz., the young by maintaining and educating them until such tym as they shall be in a capacity to enter to trades, or common service, as their sex, age, or inclination shall lead them, and by allotting to the old persons such alms, termly or yearly pensions, as shall be thocht most reasonable by the representatives of the said trade, according to the indigence of the persons and means of the Society.” The Bailies and Council stipulated that the members should become burgesses. The principal object of all these societies was to act as friendly societies, and the most of them, it will afterwards be shown, carried out this aim most nobly, and greatly assisted the poor members.

Many of the regulations which the managers of the Wrights' Society enacted immediately after its formation are interesting; and as they illustrate the views they held at that period, we have selected a few of them:—

16th March, 1724.—“That if any servant shall abuse or undermine his master in word or deed, he is to be fined in twenty shillings *toties quoties*, or turned out of the incorporation, as they shall think fit. That no servant or journeyman shall work no budds or tasks of work through the town without their master's liberty or knowledge, under the penalty of forty shillings *toties quoties*. That no master shall fee any servant that is present servant to another without his master whom he is serving be first acquainted, under the pain of three pounds Scots money. That no master within the incorporation shall borrow or lend with any tradesman in the town, any tools or instruments who are not entered with box, under the pain of forty shillings Scots *toties quoties*. That every person who has not served his apprenticeship in the town shall pay twelve pounds Scots, at his first entry, to the box. That no journeyman within the town shall have liberty to work any wright work to any within town except to the persons or wrights incorporated; and in case the journeyman shall contravene the same, that the wrights incorporated shall not give the said journeyman any employment afterwards, under the pain of

three pounds Scots. On 2nd November, 1727, they enacted that no journeyman shall have liberty to work any work to any person within burgh as master, and receive wages as such, except to those incorporate, under the pain of three pounds Scots. On 10th October, 1728, they agreed that if there should for any time hereafter happen a vacancy of clerkship, and there be one of the children of the freemen of the said Society capable for the said service, and failing of one, if there be any of their children-in-law capable as aforesaid, that these should be preferred to any other person whatsoever; and have this day elected John Pattison, writer, to be their clerk, being one of the children of freemen of this trade. 29th April, 1847.—William Stewart, officer, having warned several journeymen to enter with them as such, who have been contumacious, and have not waited on them; they therefore enact that each journeyman and their master, being lawfully warned to a meeting, and not obeying, shall hereafter be fined jointly and severally in six shillings Scots, besides fulfilling the former acts made anent journeymen. 17th February, 1775.—The Society hereby restrict the expences of elections in time coming for dinner and drink to one pound Stg., and ordain no more than that sum to be paid out of the funds towards such expence." At this time the affairs of the society were managed by twelve masters.

It was the general practice in this and the early part of the following century, for apprentices in the weaving trade, and indeed in almost all the trades, to live in their masters' houses. In the list of names taken for the poll tax already given, it will have been observed that with nearly every tradesman's name there appear those of one or more apprentices. In some cases journeymen, when unmarried, also lived with their master. Notwithstanding the surveillance under which the apprentices thus lived, they frequently stayed out late at night, at least after ten o'clock; and the Council, to check this evil, passed the following act:—

"Act imposing a fine on servants who keep not seasonable hours at night":—

"The Bailies and Council, in pursuance of several laudable laws and acts, have enacted and hereby enact that all apprentices, journeymen, or other servants of whatever craft, within this burgh, who shall be found or convicted of being out of their master's houses or other houses where they lodge after ten of the clock at night, shall be liable to a fine of one shilling Stg. *toties quoties*, and in case of their being out all night, the fine to be doubled, and that all masters or parents who shall not delate<sup>1</sup> their servants or children that are guilty, shall be liable to a fine of two shillings Stg. *toties quoties*, and that Innkeepers or vendors of liquors within the burgh who entertain such apprentices or servants after said hour, shall also be liable to a fine of two shillings Stg., and such fines so

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<sup>1</sup> A law term, low Latin; *delatarre*, to secure.

incurred to be exacted without defalcation, and the fines to be given to the stent masters for behoof of the poor" (*Council Records*, 29th January, 1748).

In this period the Bailies and Council passed several acts relating to the entry of burgesses to the privileges of the burgh. On 19th November, 1707, they enacted "that in time coming all strangers who are from and after the date hereof created burgesses, shall pay forty pounds Scots (£3 6s. 8d.) and two shillings Scots (2d.) a fine, without any defalcation, and ratifies the former old acts thereanent." Two years afterwards they "ratified all former acts whereby no gratis burgess shall be capable of bidding at rousps of any of the town's gear or be received as cautioners for those who bid for the same, and that no gratis burgess shall be in time coming booked in any of the common lands" (*Council Records*, 28th January, 1709.) In connection also with the creating of honorary burgesses they enacted that such ("excepting noblemen and gentlemen) shall have any benefit by virtue of their gratis burgess tickets, but only for the space of seven years from and after the date thereof, but this act not to be extended to such gratis burgesses as are already made" (*Council Records*, 28th January, 1709.) They likewise enacted that no servants should be "made burgesses except at the same time their masters are made burgesses, and the Clerk discharged to give out any burgess tickets to any except one of the Bailies be present, or some others of the Council, and appoint these acts to be read at every election" (*Council Records*, 5th May, 1715.) On 24th January, 1724, they also "ordained that no inhabitant within the burgh shall be admitted or entered burgess privately, but at a head court, except in some emergency or extraordinary occasion." Any of the inhabitants who failed to enter as burgesses when called upon by the Town Council were prosecuted, as the following instance will show:—"Whereas, Robert Macneil, in Hutthead, and William Pinkerton, weaver, being several times warned by an officer to enter burgess, and being called on and not compearing, the said Robert Macneil is unawed in forty shillings Scots (3s. 4d.), and William Pinkerton in the like sum" (*Council Records*, 24th January, 1724).

At the commencement of the reign of King George I., the oath taken by the burgesses, when they entered, is thus stated in the *Council Records*:—

"I shall maintain and defend the true Protestant religion presently professed within this realm. I shall be leill and true to our Sovereign Lord, King George and his successors; to the Provost and Bailies of this burgh and their successors. I shall be obedient to them and their officers in all leisome cases. I shall purchase no outentouns Lordships against the freedom of this burgh. I shall not colour my gear with unfreemen's gear. I shall maintain and set forward the common-weal and liberty of this

burgh to the utmost of my power, and this I shall, by God himself, and as I shall answer to him at the day of Judgement."

In the last century the Bailies and Council created only a small number of honorary burghesses. During the first half of the present century, however, they entirely changed their former mode of action, and the number of honorary burghesses created in that time was very considerable. A perfect mania, in short, was manifested for this business. The Council do not appear to have disliked the labour and trouble connected with it, but at one time they did object to the expense of providing ribbons for the burghess tickets; for "having considered the vast expence that the town is put to by their furnishing ribbons to honorary burghesses, they have discharged the said practice in all time coming" (*Council Records*, 14th January, 1707.) Those upon whom this honour was bestowed, belonged to almost every class. We prepared a complete list of the names of these, during the first half of this century, but finding they would occupy too much space, we abandoned the idea of printing them. In numbers there were 18 Noblemen; 9 Knights and Baronets; 1 Lord Justice Clerk; 1 Lord President of the Session; 3 Professors; 82 Army Officers; 16 Navy Officers; 13 Advocates; 40 Clergymen; 28 Medical Gentlemen; 42 Lawyers; 237 Gentlemen; 275 Merchants; 7 College Students; 29 Tradesmen; 303 Servants of Noblemen; 5 Weavers; 6 Sundries. In all, 1115.

The Town Council still continued to take the management of the mortcloths, and also to keep a roll of the poor in the town. At the beginning of our period, the mortcloths were under the charge of Patrick Baird, whom the Council ordained "to pay out of the mortcloth money twenty-nine pounds three shillings Scotch (£2 8s. 7d.) to the respective poor persons contained in a roll given him" (*Council Records*, 5th May, 1704.) It is not mentioned how often money was paid in this way, nor is the number of poor on the roll mentioned. When a new mortcloth was required, there were "several swathes of velvet for ane large mortcloth, together with the prices thereof," submitted to the Council, who appointed John Paterson "to go to Glasgow to buy as much of one of these velvets as be one large mortcloth, and to agree for it as cheaply as he can. And as much lining as will be sufficient for it, and also appoint him to buy ane fringe of moyhair as will serve the old mortcloth in respect that the fringe thereof is to be made use of to the new mortcloth" (*Council Records*, 3rd February, 1707.) Nothing further is stated about mortcloths till 31st August, 1725, when the Council "ordained outentowns shall pay two shillings Stg. for the new plush cloath, and each burgh sixteen shillings Scots" (1s. 4d.), and "as the old plush cloath is now converted into a middle one, each stranger shall pay eighteen shillings Scots (1s. 6d.) and a burghess twelve shillings money" (1s).

At the end of the seventeenth century and during the whole of

the following century, refreshments were largely supplied at funerals. When the family were in such circumstances as to be able to afford it, there were services of bread, cheese, wine, and spirits, or what was called three rounds—one of rum, one of whisky, and one of wine. It is alleged that in some instances the company indulged to excess, but we have not discovered in the *Council Records* any statements of misdemeanours of that kind.<sup>1</sup> In supplying those attending funerals with refreshments, salvers would be required; and it appears the Council had six of these, which they handed over to the keeper of the mortcloths, to be hired out at funerals, as is shown by the following record of date 19th September, 1747:—

“They have agreed that the six salvers belonging to the Town, which cost one pound eleven shillings Sterling, be put into Claud Morrison’s custody, keeper of the mortcloths, for which he is to receive from every burghess that use the same at funerals, two shillings Scots (2d.) for each salver, and from a non-burghess three shillings Scots (3d.) for each, and ordain that they be not lent to any person living outwith the burgh until first allowance be had from the then magistrates, and caution be found to restore them without delay, and such to pay four shillings Scots (4d.) for each salver.”

There were two public bells in the town; one was in the west or “Wee Steeple,” at the Almshouse, adjoining the West Port; and the other, called the *meikle bell*, in the Steeple, at the Cross. The latter was, besides other occasions, rung at funerals,<sup>2</sup> and the Council “discharged Andrew Wilson, who rings the meikle bell, to ring the same, at any time coming, with leave of a Bailie, and whoever gets the same allowed shall pay in all time coming, being a burghess, forty shillings (3s. 4d.), and being a stranger, three pounds” (*Council Records*, 26th January, 1705). On 28th March, 1723, the Council appointed “Arthur Lang, weaver, to go with the dead bell, and that during pleasure.” On 25th April, 1735, the Council appointed Robert White, cow-owner, to go with the dead bell. A vacancy occurring in the situation of keeper of the town’s clocks, in the following year, they elected Matthew Stewart, who “is to furnish oil and other necessaries thereto, upon his own charges and expenses, excepting cordage, and he is to have for the same of forty-two pounds Scots (£3 10s.) money yearly, in which is included the ringing of the meikle bell and going through the town of Paisley with the drum” (*Council Records*, 21st May, 1736).

The races, in the first half of the eighteenth century, were

<sup>1</sup> An Act of Parliament was passed on 13th September, 1681, in the reign of Charles II., entitled “Act restraining the exorbitant expenses of Marriages, Baptisms, and Burials.”

<sup>2</sup> The practice of ringing bells at funerals commenced in Popish times, and was intended to warn those within hearing of the bells to pray for the souls of the departed, whose bodies were about to be committed to the earth (*Black’s History of Brechin*, p. 119).

continued in a very similar way to that which prevailed during the latter half of the preceding century. On 11th July, 1704, the Council "allowed a foot race, a horse race, and aftershot race, as use is, to be run by them who please to test themselves, conform to the custom of the burgh." At the races, on 27th July, 1711, an untoward occurrence took place. Robert Sclater, town officer, stabbed, with his halbert, a horse belonging to Mr. John Muir, brother to the Laird of Rowalland. The event is thus referred to in the *Council Records* :—

15th August, 1711.—"The said day they taking to their consideration that ane unhappy accident having fallen out upon the 27th July last, at the fair, a little before the Eftershott was run for, when ane horse of Mr. John Muir, brother to the Laird of Rowalland, was stabbed by Robert Sclaitter, officer, who, being commanded to stop the said horse from running about till the town's races was over, stabbit him with his halbert. And the said Bailies and their two officers having been pursued before the Justices of Peace of the Shire, at the instance of the said Mr. Muir, Lieutenant Halay, Cornet Park, and Cornet Bintin, for payment of the horse's price, being fifteen guineas of gold, and for the damages they sustained. The Council being acquainted with the same, they desired the Bailies to go through some of their best friends in the Shire, and take their advice concerning it, who, having accordingly done the same, they reported that their best friends advised them to accommodate the same with the parteis with all expedition, to which the Council at that time condescendit; in prosecution whereof, the Bailies immediately applied to their friends to bring the aggrevement to ane period, and with their assistance, before the action was called, agreed that they should come on Mr. Muir's will for the said fifteen guineas, as the price of the horse, and that they should take the said horse to themselves for the use of the town, upon which the contraversie was dropped. And, therefore, they considering that the said accident fell out when the Bailies were in exercise of their office, by asserting the town's privileges, though the officer exceeded the bounds of his commands, and has been already corporally punished for the same by imprisonment for the same, have drawn a precept on John Patison, treasurer, for the said sum of fifteen guineas for the payment of the horse aforesaid, and ordain the horse, so soon as he is in any tolerable condition, to be sold to the best advantage, and given to the treasurer for the use of the town."

7th September, 1711.—"John Walkinshaw of that ilk, offered the Magistrates 5 guineas for the horse stabbed at the race."

13th July, 1714.—"The said day they have agreed to the ordinary races at St. James' Day, and appoint the saddle, furniture, and other necessars, to be provydit for that effect."

"Act anent the races, 8th July, 1723."—"The said day, by plurality of votes, it is agreed that the silver bells belonging to the

town is allowed, with respect to the race at St. James' Day, as a reward. But the gainer is to give back the same to the town at twelve pounds twelve shillings; and the second horse, the rider to have three pounds Scots (5s.); as also there be one saddle for the aftershot."

At the beginning of our period, the Town Councillors had become very irregular in attending the meetings of Council to which they were summoned. In order to check this absence and want of punctuality, they resolved "that if they fail they shall underlay and pay the fines following, viz.: Each Bailie, thirteen shillings four pennies, and each Councillor in half ane merk, toties quoties, to be exacted without exemption. And to the effect they may be more and better assention of the diet, it is hereby enacted and ordained that the great bell shall be rung at their several meetings, to the end they may be further advertised of the same" (*Council Records*, 30th October, 1705). This arrangement continued till about the middle of the nineteenth century.

The Council adopted the very prudent resolution that "whatever matters of importance and consequence shall be agitate before the Bailies and Council, those must and shall suffer a hearing of the same the first and second time before an act shall pass thereupon" (*Council Records*, 24th January, 1724). This plan is similar to the modern practice of giving notice of a motion on any subject.

In order to give the magistrates facilities for disposing in a rapid way of cases brought before them where the amount did not exceed three pounds Scots or five shillings Stg., the Council "enact and statute that it shall be leissoume and lawful" to do so in a summary manner (*Council Records*, 28th January, 1732).

In 1739 the population had increased to about 3396, and the Bailies and Council, finding that two Bailies were insufficient to manage all the court cases and largely increased municipal business, agreed on the 11th May in that year to elect a third Bailie and also two additional Councillors. Their reasons for doing so are very fully set forth in the following resolution:—

"The said day the said Bailies and Council taking into their serious consideration the many remonstrances which have been made that for some time by gone, by reason of the great increase of the inhabitants of this burgh, two Bailies, on account of their frequent other necessary associations, are not sufficient or in a condition to determine the many questions which arise among the inhabitants, or which are brought before one or other of them, by persons resorting to the burgh; and that fifteen Councillors are too scant a number of such a society for due administration and management of the common stock, revenue, and affairs of the community; and that by their charter of election they have power to choose and elect a Provost and Bailie without any restriction of their number, and also a Town Council, without determining their number, and to establish and authorise crafts and artificers, and



have such like powers as are given to Royal Burghs, have therefore, after mature deliberation, resolved and determined, and hereby enact and statute and ordain, that at Michaelmas next ensuing, in year 1739 years, and at every subsequent election from and after that term, three persons are to be named and authorised, each one of them, for exercising the office of a Bailie ; and who, at public meetings are to preside as they are elected to be first, second, and third Bailie ; and also that sixteen persons are to be elected, named, appointed, and authorised to execute the office of Councillors, and that the election of the said additional numbers shall be made, and proceed in the same manner and according to the same rules formerly observed for electing and choosing the Bailies and Council of this burgh, and it is hereby declared that one or two of the Bailies and nine of the Councillors shall be a quorum."

At this time it appears the Council, in the discharge of their duties, were frequently subjected to great inconvenience from some of the Bailies and Councillors not accepting office after being elected. The majority consisting of those that were willing to perform their duty in a patriotic manner, held that as representing the community they were authorised to elect magistrates, treasurer, clerk, officers, and visitors of markets, grain, vivers, and liquors, &c., and to incorporate merchants and craftsmen into separate corporations, and to enact burghal laws consistent with the established laws of the kingdom, to hold courts, and to fine. In the prosecution of these numerous and important duties, they sometimes by declinatures met with obstructions to the detriment and loss of the community. And they held that it was meet and reasonable that every person of probity, ability, and fitness, should have an equal share of the administration of the common affairs of the burgh, should be obliged to undertake the office to which he may be chosen. Therefore they enacted "that every inhabitant who is a burghess of the burgh who shall be judged to be qualified to be a Magistrate, Treasurer, and Councillor, and shall be thereto elected in due form, shall be obliged to accept of and serve in the office to which he is elected, and that for the space of one year, under the penalty of £10 Stg. for a Bailie ; £8 Stg. for a Treasurer ; £3 for a Councillor and £1 for every other office-bearer, to be exacted without defalcation, and that within ten days of the day after intimation thereof, and to be applied to the exigencies and affairs of the burgh ; and the recusants, after the said ten days, to be immediately imprisoned until the respective penalties above mentioned for the office declared to be accepted, be paid by the recusants who are not therefore to be amerced if elected to that office or to any office of an inferior degree, and upon the recusants, one or more, his or their paying their fines, appoints the Magistrates and Town Council by a new election, in fourteen days thereafter, to supply the places of the recusants" (*Council Records*, 4th October, 1746).

At this time, and long afterwards, sentence of death was passed and carried into execution, for the committal of crimes which are now punished with penal servitude for a number of years or for life. The first execution after that of the so-called witches in 1697, was of James Laird, who, on 28th November, 1700, was hanged at Gallowgreen. He was a wood turner to trade, in Gorbals, Glasgow, and was tried for robbery before Robert Semple, Sheriff-Depute. On 28th March, 1717, Robert Lang, after trial before the same Sheriff, was executed on the Gallowgreen for stealing a horse.

Here we may note a really capital crime of this period. On 2nd September, 1743, Robert Love was hanged on the Gallowgreen for the murder of his son. When the family were at dinner the father and son had a dispute upon some matter, and the father being of a violent temper, became provoked, and stabbed his son with the knife he held in his hand, so that the young man instantly died.

The Bailies and Council continued, in this period, to fix the prices at which several kinds of food should be sold. Regarding the price of malt, they were of opinion that the brewers were charging too much, and they ordained "the ale to be sold for twenty pennies per pint (1½<sup>s</sup>d.) and not above," with certification to the brewers "who shall contravene the premises, that they shall be fined at the discretion of the Bailies for each transgression, and in the meantime ordane the ale to be made good and sufficient" (*Council Records*, 12th April, 1706). The society of maltmen complained to the Bailies and Council that several strangers were bringing inferior malt into the town clandestinely, on the Wednesdays, when the visitors had not an opportunity of having it examined. The Council, to prevent this procedure, "enacted that all strangers' malt be set down in the meal market on the Tuesdays and Thursdays, before noon, in order to be sighted and surveyed by the visitors." They also prohibited the burgesses from buying any of that malt till sighted, and ordained that "strangers shall pay for each sack twelve pennies Scots (1d.), and burgesses six pennies Scots (½d.) in name of custom" (*Council Records*, 22nd October, 1708). This act was renewed on 6th March, 1727, with the addition that "burgesses contravening it would be fined forty shillings (3s. 4d.) for the first offence, and three pounds (5s.) for the second offence." On 2nd October, 1733, a further regulation was made regarding the brewing of ale. The Bailies discovered that several of the inhabitants did "brew in inconvenient brew houses, and also at unseasonable hours in the night time;" and also that some of "the inhabitants keep bad houses." To correct these irregularities they ordained that the inhabitants "shall not have liberty to brew ale or beer for sale without a licence from the Bailies," and those contravening "shall be liable in the sum of ten pounds Scots" (16s. 8d.); and, further, if those licenced be "convicted of keeping bad houses, they shall be discharged from brewing in all time coming." On 28th January, 1737, this act was

again ratified with this further addition, "that every Brewer that shall be convicted of keeping or entertaining any person at unseasonable hours, shall pay forty shillings Scots (3s. 4d.) for the first fault and three pounds Scots (5s.) for the second fault." On 21st December, 1742, this act was again ratified, with the addition "that the said act and penalties therein contained shall extend to venders as well as brewers of ale and beer."

It appears, from a very stringent resolution passed by the Bailies and Council, regarding the town officers, that they had become very negligent in the performance of their duties and even insolent in their conduct towards the Bailies. The following copy of the minute they passed will best explain matters:—

29th April, 1709.—"The Bailies and Council having taken to their consideration the negligence and indifference of the officers in obtempering the commands of the Bailies, and sometimes their absolute refusal to obey them in their just and lawful commands, which they conceive may partly proceed from the Bailies, for some time bygone, not being in use to check these insolences and misdemeanours without the concurrence of the Council for that effect, have therefore unanimously agreed that in time coming it shall be in the power of the Bailies, commonly or severally, upon any of the officers refusing to obey their just and lawful commands, or to neglect what is by them committed to their charge, sharply to censure and reprove them for it, and, if the Bailies think fit, to exauctorat and deprive them of their offices, and to punish them otherways corporally, according to their demerits, and that without the concurrence or advice of the Council." On 24th January, 1721, they further "enacted that none of the town officers or servants shall have the privilege of taking any of the town's customs, fairs, or lands, for any time coming, nor that they shall be received as principles or cautioners." And on 24th January, 1724, they "statute and ordain that the officers shall have new clothes given them, that the same be of the town's livery, conform to use and wont, and this to be in all time coming. And that the officers shall be obliged to carry the town's halbets before the magistrates at all burials, and at every other occasion when required."

In 1728, the town drummer having failed in the "keeping of the two clocks" properly, his salary was reduced from thirty-six pounds (£3) to twenty-four pounds (£2) yearly. In the following year he was altogether dismissed because "the ringing of the meikle bell and going through the town in the seasons use and wont," were imperfectly performed. It appears the Bailies alone elected another drummer and a town officer, which procedure gave great offence to ten of the members of Council, who went to Robert Wilson, notary public, and protested against the election "without the concurrence of the Councillors," and "in respect there was no act recorded in the books of ane election or choice of the said person to be drummer and officer, which ought to have been

otherways, the Bailies' admission could be of no effect, seeing that drummer and officers had always been received in presence of the said Bailies and Council, and that they were illegally elected and admitted." The protestors also stated that they "did not think themselves safe to meet and commune anent the town's affairs, in respect the Bailies acted and proceeded without their concurrence, and that it was known to the Bailies that the majority of the Council was against their admission at two several Council meetings preceding their admission." These ten Councillors further "protested for cost, skaith, damage, and remeid in law, and asked and took instruments in the hands of the notar public." This protest was taken within the dwelling house of Robert Greenleis, late Bailie. This great tempest among the Bailies and Councillors is not again alluded to in their records, and it is probable that the Bailies acquiesced in the election by the whole Council of the drummer and officer.

The Bailies and Council passed another act regarding the imprisonment of the town's debtors, and in token thereof the presenting to them of the key of the tollbooth door which has already been referred to.

20th October, 1710.—"The said day the Bailies and Council taking to their consideration that both the Bailies and treasurer are frequently troubled holding courts for payment of the town's rents at the instance of the treasurer, against the several burgesses that happen to take any of the town's lands, customs, or other goods, and that ordinarily the taksmen burgesses are put to a great deal of trouble and expence unnecessarily for defraying of the expence in obtaining decreets and raising diligence thereon, and oftentimes retards the town's public business. For preventing thereof the Bailies and Council have enacted and hereby enacts that the takers of common land (and their cautioners) customs, crops, or others, by way of roup, shall in all time coming be obliged to go to prison for what shall be owing by them to the treasurer for the causes fore-said, upon the treasurer's sending them the key of the tollbooth door by an officer, where they shall continue in prison till they satisfy the treasurer, and that the forsaid taksmen in time coming, their signing of the act of roup shall be ane sufficient consent." This act was ratified on 28th September, 1716.

On 31st January, 1726, the Council entered into an agreement "with John Cochran, wright, in Smithhills, anent the keeping of the two clocks—that is, the one in the steeple at the Cross and the other in the west steeple at the Almshouse. His salary was to be eighteen pounds Scots (£1 10s.) yearly, and he was to furnish oil and other necessaries to the said clock on his own charges." And on 15th October, 1731, they "ordered a plain iron rail to be put on the tollbooth stair, and the Council appoint the Bailies to buy the iron for that effect." On 28th January, 1732, they ratified an act that was passed in 1597, "that all persons upon whom decreets

past before the Bailies of the said burgh present and to come, and had no goods streinzable, at least no goods could be apprehended pertaining to them streinzable for the satisfaction of the party in whose favour the said decreets is obtained, that such persons be put in ward, and the tollbooth door closed upon them, and there to remain upon their own expences, aye and while they satisfy the party at whose instance they were charged, and if they break ward, to cry down their freedom, if they have any."

In 1737 a new jailor was required, and the Council elected William Stewart, town officer, "who gave his oath *de fideli* as use is," and three persons became cautioners for him that he "shall not through his default suffer any person or persons that shall happen to be imprisoned for a civil debt or otherwise, to escape furth of the prison, but if he shall be negligent thereanent," these cautioners became bound "to pay the whole damages that may or shall be thereby sustained or incurred" (*Council Records*, 1st February, 1737). We learn from the Council records of 10th December, 1744, "that the town jail hath become in disrepair, and so unfit and insufficient for detaining such persons as may be committed prisoners therein, and that several have of late broke and made their escape therefrom, whereby the execution of justice is thereby frustrated." In consequence of this ruinous state of the jail, the Council agreed that it should "with all expedition be repaired at the sight of the Bailies, and that a competent number of dales, posts, and other necessaries be purchased and procured for this purpose."

The inhabitants still continued the abominable custom of having "middings" on the streets in front of their houses. Even the High or Main street itself was used for such unseemly and unhealthy purposes; and the Bailies and Council, in order to stop the practice, "unanimously agreed to discharge as they hereby discharge all persons whatsoever inhabitants from laying any middings on the High street within the ports of this burgh from the term of Whitsunday next to come, under the pain of five pounds Scots" (8s. 4d.) (*Council Records*, 16th April, 1714). Thirty years afterwards this practice was still prevalent, and the Council were under the necessity of prohibiting the inhabitants "from laying down any, or making middings, in the High street or in the foreside of their houses fronting to the High street or vennels within the burgh, under the penalty of ten pounds (16s 8d.) Scots, *toties quoties*. And ordains this act to be intimated publicly by tuck of drum" (*Council Records*, 13th April, 1744). The Council objected to any of the "foulsie" gathered in the town, being sent to improve the land outside of it, and enacted that "no inhabitant shall sell any fodder or foulsie to be transported out of the five merk land or transport any themselves, under the pain of five pounds Scots" (*Council Records*, 6th May, 1720). This filthy habit of converting a part of the street opposite dwelling houses into middings was not confined to Paisley. In Glasgow the inhabitants were prohibited by the Council from forming middings in the streets. In St. Andrews,

in 1697, it is stated "the whole of the streets are filled with dung-hills, which are exceedingly noisome and ready to infect the air, especially at the season when the herring gutts are exposed in them" (*Perth, its Annals and Archives*, p. 341). Alexander Laing states that, "it was long ere the streets of country towns were brought into a condition even approaching to cleanliness. In 1793 the magistrates of Newburgh issued an order that dung was not to be allowed to lie on the street longer than forty-eight hours; and even thirty years later the inhabitants were duly warned by tuck of drum to remove all accumulations of manure from the streets in front of their houses previous to the half yearly fairs" (*Lindores Abbey*, p. 293, by Alexander Laing).

21st April, 1727.—"*Act anent Expelling of Unclean Women.*—The said day the Council statute and ordain that in all time coming any woman residing in the said burgh of Paisley, being twice guilty of uncleanness, the Bailies of the said burgh shall have power to expel them furth of the town of Paisley."

The Town Council had a vote in the election of a Knight or Baron to represent the shire of Renfrew in Parliament. One of the Bailies was generally appointed to go to Renfrew to vote on the day of election. On 29th October, 1714, they appointed Bailie Glassford to attend the meeting at Renfrew, and to vote for Sir Robert Pollock of that ilk. In 1722, Bailie Paterson was instructed to vote for Mr. Thomas Cochrane of Craigmuir. We do not know whether at the other elections the Bailie received any instructions for whom to vote, for they are not recorded. In 1743, "a petition was given in to the Lords of Session by Sir Michael Stewart and three others, complaining against a great many voters within the shire, and particularly against the town of Paisley, having any vote for the election of a Knight to represent them in Parliament." The Council were, of course, very indignant at this attempt to deprive them of their privilege, and appointed "Mr. Arch. Campbell, Writer to the Signet, to Agent for us, and to employ Lawyers for maintenance of our said rights, and for that purpose transmitted to Edinburgh" the principal charters belonging to the town, along with an extract of the town's valuation, according to which they paid a proportion of the land tax. But the minute of the Scots Parliament having been lost wherein the town's vote was sustained, in a question between Sir Robert Pollock and Orbiston, "they agree that an extract thereof be had out of the records, and empower the Bailies to order the treasurer to send into Edinburgh five pounds Stg. towards defending their vote" (*Council Records*, 16th December, 1743). As this matter is not again referred to in the Council records, Sir Michael Stewart must have either withdrawn his action or been unsuccessful, for on 23rd July, 1747, the Council appointed Thomas Kerr, one of the Bailies, to go to Renfrew on the following day to "vote for what candidate he shall think proper" to represent the shire of Renfrew in Parliament.

Queen Anne died rather suddenly on 1st August, 1714, and George I. was proclaimed King on the 4th of that month. The King declined the services of the Earl of Mar, who afterwards hastened to Scotland and put himself at the head of the Jacobite party, for the purpose of overturning the government. At Aboyne, the Jacobite chiefs held a meeting at which the Earl of Mar produced a commission from the Chevalier St. George, son of James VII., appointing him commander-in-chief of the Jacobite forces in Scotland. The meeting agreed to support the Chevalier, and at Braemar, on 6th September, 1715, he was proclaimed King James VIII. The Insurgents, on 14th September following, seized Perth while the Duke of Argyle, the commander of the forces of King George I. was, with his army, stationed at Stirling, waiting for reinforcements. Meanwhile, the friends and supporters of the government, throughout the country, were not inactive in rendering assistance to King George I. Among them were those in the west of Scotland who had suffered so severely in the reigns of Charles II. and James VII. The Bailies and Town Council of Paisley, supported no doubt by the inhabitants, were conspicuous for their energetic loyalty. The following is a copy of the records of their meeting, held on 5th August, on this highly important subject:—

*“Act for Keeping Guard.*—5th August, 1715.—The said day they taking into their consideration the eminent danger that this country is exposed to at this juncture by reason of the Pretenders’ attempting to land in the kingdom of Scotland with a considerable number of soldiers, they have therefore agreed to keep guard, which they appoint to begin this night, and in the meantime ordain the whole inhabitants to have all their arms in readiness.”

At the same meeting they likewise agreed as follows:—

*“Two Pair of Colours for the use of the Town.*—5th August, 1715.—The said day they have agreed that there be two pair of colours bought for the use of the town, and recommend Bailie Paterson to buy the same and put on the town’s arms thereon.”

Many of the inhabitants also entered with spirit into the cause for defence of the town and the country, and agreed as follows:—

*“Att Paisley, the 27th day of August, 1715.*—We under-subscribers taking into our serious consideration the eminent danger we are in from the threatened invasion of the Pretender, and the danger from many within our own bosoms that are to joyn with him, and that it lyes upon all honest men to do their indispensable duty to provide tymeously for the defence of our Sovereign and our own sacred and civile interests, Do therefore bind and oblige ourselves in manner under-written, vizt.:—That we shall outreik men for that effect, and pay them sixpence each day during two or three months, less or more, as need shall require, conform to our respective subscriptions, from and after the time they are listed and upon exercise and service.” Then follow the signatures of some for one man, and others for two, three, and four men.

On the 17th of the following month a communication from the Duke of Argyle was laid before the Town Council, and with the greatest alacrity they agreed to provide and pay for twenty men to go to Stirling to join the royal army assembled there. The following is a copy of the important resolution passed at this trying time :—

“ *Letter from His Grace the Duke of Argyle.*—Paisley, 17th of September, 1715.—*Sederunt*, John Paterson (Bailie), Bailie Pow, Bailie Campbell, Robert Greenleis, Wm. Finlayson, Gavin Rowand, John Kerr, for. Todd and for. Cersse and John Paterson.

“ The said day considering that they have received a letter from his Grace the Duke of Argyle, commander-in-chief of the whole forces in Scotland, acquainting the town that the dissaffected highlanders are actually gathered together on bad designs against the present government and tranquility thereof, and therefore inviting the town to send as many men well-armed to Stirling as they can spare, to oppose the enemy. They have therefore agreed that the men who have listed themselves, at least as many of them as the town shall think fit to call out, and who want arms of their own, that they be provided out of the first and readiest of the arms belonging to those who shall stay at home, promising them, if they shall either have satisfaction for their arms, or wish to have them restored to them, or have new ones for them, commission the said Bailie to write to Bailie Glassford, who is for the present at Glasgow, to buy for the use of the town the number of twenty guns, to be distributed to those who shall lend their guns at this juncture till they receive back their own.” Thereafter, this last clause about writing to Bailie Glassford to buy for the use of the town the number of twenty guns, is reversed and discharged.

At this meeting they also “ agreed that the town shall pay out of the common stock twenty men at eight shillings Scots per day, four shillings Sterling per week ;” “ and also they appoint Bailie Glassford to borrow for the use of the town, at this occasion, the sum of fifty pounds Sterling money, to be given to Charles Simson, who is appointed treasurer to the company, that goes for Stirling to pay the men with at the sight of Bailie Paterson, and ordaining the money signed for or promised by the inhabitants that remains to be collected in order to repay the said fifty pounds *pro tanto* and that weekly. Also order a barrel of powder to be sent along with the men and as many balls as they shall have occasion for.”

To encourage the inhabitants to support the Government at this critical period in the suppression of the rebellion, the Bailies and Council undertook to make those who became volunteers, burgesses without any charge. Their resolution on this matter is as follows :—

“ The said day, considering that it was promised to those who offered themselves as volunteers to go towards Stirling to attend the



order of the Duke of Argyle, commander-in-chief of his Majesty's forces within the kingdom of Scotland, that those who were not already burgesses should be made so with the town's first convenience. They have approved of the said promise, and hereby recommend to the said Bailies present or to come, wholly and severally, to create them burgesses of this burgh in the most ample manner. This act is not to be extended to any of those persons who listed themselves, if they do not attend the standard and obey their officers" (*Council Records*, 1st October, 1715).

The feeling in favour of the Government was so strong in Paisley, that a great many more of the inhabitants volunteered to act in its defence, and repel and subdue the rebels, than those appointed to join the royal army at Stirling. The Town Council, in their memorial to the Lords of His Majesty's Treasury regarding the repayment of the £500 taken from the town by the rebels in 1745, state "that in the year 1715, when a rebellion broke out in North Britain, the town of Paisley early distinguished itself by a remarkable zeal and spirit by opposing it in its rise and progress. A body of 140 men was raised, disciplined, and supported at the expense of the town, and was sent to Glasgow, and from thence to Dumbarton, till the rebellion was happily extinguished." The Macgregors, under the command of Gregor Macgregor of Glengyle, a nephew of the celebrated outlaw, Rob Roy Macgregor, committed considerable depredations upon their neighbours in the Buchanan district. They also took possession of the boats on the river Endrick and Lochlomond, about the beginning of this month, and after drawing them ashore at Inversnaid, went off in a body to Mar's camp. An expedition, which was joined by 120 volunteers from Paisley, was sent to overawe and subdue the Macgregors, and the following extract gives a very interesting account of their adventures:—

"For this purpose and in order to bridle these rebels in their excursions, a strong guard of one hundred and twenty volunteers from Paslay, having been sometime before posted at Dumbarton, and about four hundred volunteers, partly of the Right Honourable the E. of Kilmarnock's men, partly of the people of Air, Kilwinning, Stevenston, &c., having garrisoned the houses of Dreemakil, Cardross, and Gartartun, it was resolved to retake, if possible, the boats from them, by which they kept the country round in a terrour, not knowing where they might make their descent. For effecting this, on Tuesday, October 11th, about six o'clock at night, there came to the key at Dumbarton, from the men-of-war that are lying in the Firth of Clyde, four pinnaces and three long boats, with four pateraroes and about one hunder seamen, well-hearted and well-armed, under the command of Captain Charlton, Captain Field, and Captain Parker, with four lieutenants and two gunners. About two or three hours after, there came up to them a large boat from Newport, Glasgow, with two large screw guns, under the command of Captain Clark. All these being joined by three large boats of

Dumbarton, upon the morrow, about nine in the morning, they all put off from the key, and by the strength of horses were drawn the space of three miles up the river Leven, which, next to Spey, is reckoned the most rapid river in Scotland. When they were got to the mouth of the loch, the Paslay men, and as many more as the boats could conveniently stow, went on board, and at the same time the Dumbarton men, the men of Easter and Wester Kilpatrick, of Rosneath, Row, and Cardross, marched upon foot along the north-west side of the loch; and after them on horse-back, the Honourable Master John Campbell of Mammore, unckle to His Grace the Duke of Argyle, attended by a fine train of the shire, viz. :—Sir Archibald M'Aulay of Ardencape, Aulay M'Aulay his eldest son, George Naper of Kilmahew, Walter Graham of Kilmardinny, John Colquhoun of Craigtoun, John Stirling of Law, James Hamilton of Barns, with many others, all richly-mounted and well-armed. When the pinnaces and boats, being once got within the mouth of the loch, had spread their sails, and the men on shore had ranged themselves in order, marching along the side of the loch, for scouring the coast, they made altogether so very fine an appearance as had never been seen in that place before, and might have gratified even a curious person. The men on the shore marched with the greatest ardour and alacrity. The pinnaces in the water discharging their pateraroes, and the men their small arms, made so very dreadful a noise through the multiplied rebounding echoes of the vast mountains on both sides of the loch, that perhaps there was never a more lively resemblance of thunder. Against evening they got to Luss, where they came ashore, and were met and joined by Sir Humphrey Colquhoun of Luss, baronet and chief of the name, and James Grant of Pluscarden, his son-in-law, and brother-german to Brigadier Grant, followed by 40 or 50 stately fellows in their short hose and belted plaids, armed each of them with a well-fixed gun on his shoulder, or strong, handsome target, with a sharp-pointed steel, of above half an ell in length, screwed into the navel of it, on his left arm, a sturdy claymore by his side, and a pistol or two, with a durk and knife on his belt. Here the whole company rested all night. In the meantime many reports were brought to them, contrived or at least magnified by the Jacobites, in order to discourage them from the attempt; such as that M'Donald of Glengarry, who was indeed lying with his men about Strathfillan, sixteen miles from the head of the loch, had reinforced the M'Gregours, so that they amounted to at least 1500 men, whereas there were not full 400 on the expedition against them. That the loch being narrow at Innersnaat, where the rebels were lying, they might pepper the boats with their shot from the shore without any danger to themselves, being shaded by the rocks and woods. In a word, that it was a desperate project, and would be a throwing away of their lives. But all this could not dishearten these brave men. They knew that the M'Gregours and the Devil are to be dealt with after the same manner, and that if they be

resisted they will flee. Wherefore, on the following morning, being Thursday, the 13th, they went on in their expedition, and about noon came to Innersnaat, the place of danger. In order to rouse these thieves from their dens, Captain Clark loosened one of his great guns and drove a ball through the roof of a house on the face of the mountain, whereupon an old wife or two came crawling out, and scrambled up the hill; but otherwise there was no appearance of any body of men on the mountains, only some few standing out of reach, on the craggy rocks, looking at them. Whereupon the Paslay men, under the command of Captain Finlayson, assisted by Captain Scott, a half-pay officer, of late a Lieutenant in Collonell Kerr's regiment of dragoons, who is indeed an officer, wise, stout, and honest; the Dumbarton men, under the command of David Colquhoun and James Duncanson of Garshaik, magistrates of the burgh, with severals of other companies, to the number of an hundred men in all, with the greatest intrepidity leapt on shore, got up to the top of the mountain, and drew up in order, and stood about an hour, their drums beating all the while; but no enemy appearing, they thereupon went in quest of the boats which the rebels had seized, and having casually lighted on some ropes, anchors, and oars, hid among the shrubs, at length they found the boats drawn up a good way on the land, which they hurled down to the loch; such of them as were not damaged they carried off with them, and such as were they sunk or hewed in pieces. And that same night they went to Luss, and thence next day, without the loss or hurt of so much as one man, to Dumbarton, whence they had first set out altogether, bringing along with them the whole boats they found in their way on either side of the loch, and in the creeks of the isles, and moored them under the cannon of the castle. And thus in a short time, and with little expense, the M'Gregours were cowed, and a way pointed how the government may easily keep them in awe."<sup>1</sup>

Instead of the Paisley Volunteers being sent direct to the Royalist camp at Stirling, they "got a new route to march to Glasgow, by order of the Depute-Lieutenant, there to wait farther orders" (*Council Records*, 5th November, 1715). The money that had been borrowed for the pay of the Volunteers having apparently been all expended, the Council agreed "that more money will be necessary to be advanced for their payment." They therefore "appointed James Glassford, Bailie, to borrow for that effect the sum of fifty pounds stg. further, that is to be delivered to Charles Simson, writer, and to be laid out by him to the men as formerly" (*Council Records*, 5th November, 1715).

On 13th November, 1715, the battle of Sheriff-Muir, near Dunblane, was fought between the army of the Royalists, under the command of the Duke of Argyle, and the forces of the Chevalier,

<sup>1</sup> *The Lochlomond Expedition*, p. 6, dated Dumbarton, 15th October, 1715, three days after the expedition. Author unknown. Glasgow, 1715.

under the Earl of Mar, with unsatisfactory results, the right wing of both armies being victorious, while the left wings were defeated and put to flight. It was altogether a confused battle, the rebels afterwards retreating to Perth, and the Duke of Argyle returning to his old position at Stirling.<sup>1</sup>

The Bailies and Council, in addition to providing the volunteers already mentioned, appointed Bailie Paterson to attend "a meeting of the Commissioners of Supply and Justices of Peace within the shire, for outreiking of carriage horse to Stirling, for his Majestie's use." They also—on 17th January, 1716—agreed on the part of the town, "that Bailie Paterson, with three or four of the Council, buy a good carriage horse, for his Majestie's use, to the best advantage; and to have him ready, with a man to wait on him, to march to Stirling against Friday next, to attend the Duke of Argyle with the army, and to do what other things was requisite thereanent, and this shall be his warrant."

Early in this month (January) the Duke of Argyle received important reinforcements from England. He then had an army under him of 10,000 men, besides a large train of artillery. On 29th January the Duke, with this army, left Stirling in pursuit of the rebels, who retreated to Dundee; and the Chevalier afterwards, with the Earl of Mar, along with a number of his friends, shamefully deserted the insurgents, and went on board of a small French vessel lying near the shore at Montrose—quitting Scotland, as has been pithily said, "in safety and disgrace." The rebel army soon afterwards dispersed, thus ending the rebellion of 1715, or what was commonly called "Mar's year," or "Mar's rebellion," or "The fifteen."

The insurrection having been brought to an end, the Bailies and Council "got in from the inhabitants the fifty guns and pateraroes, which were received by order of his Grace the Duke of Argyle, furthe of the castle of Edinburgh, the time of the late rebellion, and for which Bailie Glassford gave his receipt to the Government, and arms they laid up in the high council house, to lye there till the head court" (*Council Records*, 1st October, 1716). On 5th April, in the following year, the Council resolved that the arms and other things received "in the time of Mar's rebellion, should be carried

<sup>1</sup> This battle is amusingly described in an old ballad, of which the following is the first verse:—

There's some say that we wan,  
 And some say that they wan,  
 And some say that nane wan at a', man;  
 But o' ae thing I'm sure,  
 That at Sheriff-muir  
 A battle there was that I saw, man;  
 And we ran, and they ran;  
 And they ran, and we ran;  
 And we ran and they ran awa, man.

It is stated that this ballad was written by the Rev. Murdoch M'Lennan, minister of Crathie, Deeside, where he died in 1783.

down to Renfrew, being the place appointed by the Deputy Lieutenant for that effect, and there to-morrow, the 16th instant, they appoint Matthew Kyle, Bailie, to go along with the same, and to receive Bailie Glassford his receipt for the same, and they appoint ane declaration to be signed by those who officiate as officers to the volunteers within the said burgh at that time, anent the way and manner of the breaking and losing the arms patronlaghers and others, and the consumption of the powder and ball" (*Council Records*, 15th April, 1717). In accordance with this act of Council, Bailie Kyle "went along with the said arms, and delivered the same to Robert Hall, of Fullbar, who granted receipt for the same, which receipt the said Bailie Kyle transmitted to James Glassford, then at Edinburgh, who delivered the same to James Finlayson, writer, in Edinburgh, and the said James got up his receipt, and accordingly the Council exonered the said Bailie Kyle" (*Council Records*, 17th May, 1718).

At this period and afterwards the Council sold a number of trees of different kinds, in several parts of the town. On 16th February, 1722, "five plain trees in the Sneddon were roup'd"; and on 25th November, 1740, "the sauchs within the Sneddon bank enclosure were roup'd for the sum of thirteen pounds fourteen shillings"; and on 8th March, 1745, "the whole of the sauchs in the Sneddon bank were sold for four pounds twelve shillings" (7s. 6d.) On 12th February, 1734, the Council sold by public roup all the trees in Aiket's yard,<sup>1</sup> which consisted of "the fruit trees at the head of the yard above the buncker" for five pounds Scots (8s. 4d.); "the fruit trees on the eastmost rigg" for three pounds Scots (5s.); "the fruit trees in the westmost rigg" for one pound ten shillings (2s. 6d.); "the westmost ash tree" for forty-two shillings Scots (3s. 6d.); "the ash trees next thereto" for fifteen pounds six shillings (£1 5s. 6d.); "the westmost two plain trees" for four pounds six shillings (7s. 2d.); and "another ash tree" for five pounds fifteen shillings. On 25th October, 1734, "an ash tree in Aiket's yard" sold for eight shillings and sixpence Scots (8½d.); and on the same day "a birk tree lying there" sold for five shillings Scots (5d.)

In the early part of this century, the moss lands belonging to the town must have been subjected to some operations for the reclaiming of them and the formation of roads. On 6th September, 1717, the Town Council sold "to John Story, by way of roup, seven dozen of moss kebers, at three shillings and sixpence the dozen." It must have been at this time, in the casting of peats by the burgesses, that they came into possession of so many "moss kebers" or trunks of trees which had been lying there since the time the moss ceased to be an extensive forest.

The Town Council bought from "Robert Alexander of Newton,

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<sup>1</sup> So called, it is believed, from having belonged at one time to Mr. Cunningham of Aiket Castle, in the parish of Dunlop, Ayrshire.

the yard called Aiket's yard, with an acre and three roods of land in Causeyside, with some houses and yards there." This purchase was made, they state, in the "consideration how necessary and advantageous it would be for the inhabitants and burgesses for enlarging the town and accommodating the inhabitants (whose number are of late increased) with houses, that a new street be made from the head of Aiket's yard, next to the meal market, to the Causeyside, through the said lands" (*Council Records*, 12th March, 1734). The selling of the trees there was preparatory to the feuing of the ground for the building of houses, and the formation of a street "of seven elnes in breadth," which was afterwards named New Street.

The most important purchase of land made by the Council during the 18th century, was that of the valuable and extensive estate of Ferguslie. On the 4th July, 1748, they authorised John Hart, one of the present Bailies, and Robert Fulton, late Bailie, to go to Edinburgh, and at the public roup, to take place there on the 6th of that month, to purchase these lands for behoof of the town. At a meeting of Council, held on the 9th of that month, they reported that they had bought Ferguslie estate for the sum of 33,000 pounds scots (£2,750), and of this the Council approved.

It is interesting to observe the rates at which the Council let their land in small quantities to the inhabitants. A field called the "eleven acres" was let by public roup, on 17th August, 1722, in lots of one acre each, "to be laboured for eleven years." The annual rent ranged from 15 pounds Scots (25s.) to 20 pounds Scots (33s. 4d.) At other times the grass within the Hutt, on the Sneddon bank, within and without the enclosure of the Hutt, the Clay Holes, Gallowgreen, and the Goves, were let; but as the extent of ground is not stated in any case, the records convey no information as to their value. On 28th April, 1732, the Council always anxious to check immorality, "statute and ordain that in all time coming, no person that is under *mala fama* shall have liberty to take any of the town's lands or goods or possess the same."

The different properties belonging to the community were let, by public roup, for one year, on 26th January, 1733.

The custom of the meal market, at 42 pounds  $\frac{1}{2}$  merk (£3 10s. 6 $\frac{2}{3}$ d.).

Troan and custom booth, 2 pounds half a merk (£0 3s. 10 $\frac{2}{3}$ d.).

Custom of the Bridge, for 17 pounds scots (£1 8s. 4d.).

Custom of the two old fairs, for 30 pounds and a merk scots (£2 11s. 1 $\frac{1}{3}$ d.).

Custom of the two new fairs, for ten pounds ten shillings (£0 17s. 6d.).

Eastmost shop beneath the steeple, for three pounds twelve shillings (£0 6s. 0d. stg.).

Shop beneath the Tollbooth stair, for seven years, for eight pounds six shillings scots (£0 13s. 10d. stg.).

Westmost shop beneath the steeple, for three pounds six shillings (£0 5s. 6d. stg.).

For the convenience of the inhabitants, the Town Council, according to the following act, lent out on hire some of their working utensils.

*“Act anent Borrowing of the Town’s Utensils.”*—11th April, 1726.—“The said day they enact that any burgess within the Burgh of Paisley that shall borrow any of the Town’s utensils, shall give a pledge for restoring of the same, and shall pay for the liberty of the Town’s ladders, six pennies per day ( $\frac{1}{2}$ d.), and for the wheel barrows, eight pennies per day” ( $\frac{2}{3}$ d.).

At this time the Dove-cot in the Sneddon still remained. On 30th January, 1719, “it was roup’d and sett for seven years, entry to the Doves at Candlemas next, and to the fuilsie or dung at Beltane thereafter, to John Muir, weaver, in Sneddon, for the sum of twenty-eight pounds ten shillings scots money (47s. 6d.). On 5th January, 1734, it was roup’d for seven years, on the same conditions, for thirty-one pounds scots (£2 11s. 8d.). On 2nd February, 1741, for seven years, at twenty-four pounds (£2 0s. 0d.); and on 29th January, 1748, for one year, at twelve pounds eighteen shillings scots (£1 1s. 6d.). The number of Doves at these different periods is not stated. The Dove-cot is not mentioned again in the *Council Records*, and it is likely the greatly reduced annual rent, combined with the demand for ground to build houses upon at this time, led to the removal of that ancient landmark in the town.

The Almshouse continued to be open for the reception of well-behaved poor old men. On 29th December, 1719, “Thomas Pasley, weaver, and burgess of Paisley, was, in compliance with his petition,” granted the liberty of the Almshouse; “and the Council do confer upon him the quarterly salary that is allowed to each hospital man on his entry to the benefice.” On 13th April, 1722, “James Luke, one of the hospital men, and having duly five merks (5s. 6 $\frac{2}{3}$ d.) quarterly, upon the account of his deplorable condition, to have ten merks (11s. 1 $\frac{1}{3}$ d.) quarterly, and that James Snodgrass shall have five merks quarterly (5s. 6 $\frac{2}{3}$ d.), paid to him.” About this time the Almshouse buildings became ruinous, and were found besides not sufficiently commodious. The Town Council, therefore, agreed that they should “be demolished and rebuilt with a steeple, bell, and clock” (*Council Records*, 3rd May, 1723). Seven days afterwards, the Council appointed Geo. Storie, one of the Bailies, to buy what timber shall be found necessary with respect to the rebuilding of the Almshouse, and to take to his assistance to that effect foresaid, any wright within the burgh whom he shall think fit.” He was also empowered, with the concurrence of a committee of Council, “to enter into a contract with John Hart, mason, anent the rebuilding of the said Almshouse.” On the 5th November, in the same year, the Council appointed the Bailies “to write to James

Brakenrigg, in Gorbals, of Glasgow, in order to the making of a clock for the steeple of the Almshouse, and to agree with him for the price thereof." On 24th April, the Council "allowed to John Craig, one of the hospital men, five merks scots (5s. 6 $\frac{2}{3}$ d.), formerly paid to Matthew Bain, who is discharged." On 2nd October, in this year, the Council "paid fifty pounds scots (£4 3s. 4d.) to Th<sup>s</sup>. Adam, wright, which, with fifty pounds formerly received, completes the agreement anent the wright work." On the same day "they examined the accounts of John Hart, mason, for rebuilding the almshouse, and laying of stepping-stones, together with the payments made to him, they find the Town of Paisley stands debtor to him in the sum of 190 pounds scots" (£15 6s. 8d.).

The customs of the four fairs were let every year by public roup. The two fairs that were established by King James IV., in 1488, were called the two old fairs, and were let together,—while the customs of the two fairs, fixed by Act of Parliament near the end of last century, were called the two new fairs, and were also let together. On 29th January, 1720, the customs of the two old fairs were let, by public roup, for one year, at twenty pounds scots (£1 13s. 4d.); and the customs of the two new fairs, at seven pounds scots (11s. 8d.). In 1733, the customs of the two old fairs, were let at thirty pounds one merk; and the two new fairs, at seven pounds ten shillings scots (12s. 6d.). On 25th January, 1727, "the Council statute and ordain the fair called the May fair shall be holden yearly upon the first Thursday of May."

In regulating the business connected with the different markets, the Town Council exerted themselves to protect what they conceived to be the privileges of the burgesses, and anything tending to their advantage. One of their acts was to "discharge all persons who were not Burgesses to buy any cloth, yarn, or such like from any person before the same is exposed to the public in the market, with certification to them if they do in the contrary hereafter they will be punished according to their demerit" (*Council Records*, 5th May, 1704). They likewise, annually, appointed visitors for the different markets, whose duty it was to inspect them regularly, to see that the goods exposed for sale were of good quality, and were sold at prices not exceeding what had been fixed. There were generally two members of Council selected for each market, which were the meal market, flesh market,<sup>1</sup> malt market, iron market, shoe market, and hyde market. There were also visitors appointed in matters relating to wheat bread, measures and weights of every kind, thread and thread reills, bad

<sup>1</sup> In the following extract occurs a list of the weights and measures in the Meal Market, on 3rd February, 1707:—"Twelve balks, five broads, three buckets, and sixteen weighing pecks, whereof six are iron girthed, two of which iron girthed pecks want the bottom, and are to be bottomed, and fourteen half-stone weights, two quarter weights, and one two pound weight. Together with thirteen metting pecks, all which are now instantly delivered to John Perrie, as also four new half pecks with four pairs in the end thereof."



yarns and cloth insufficiently wrought, and ill-counted yarn and reels; for the latter there were two persons appointed, not necessarily members of Council, for each of the Townhead, Barnyard, Moss Raw, and Calsaside districts. There were also two members of Council appointed to take charge of the poor roll.

From the beginning of the eighteenth century till 1740, the poor in Paisley were supported from the profits arising from the hiring out of the mortcloths, from funds supplied by the Town Council and by the benevolence of private persons. The poor roll in May, 1720, formed a charge of £24 14s. od. Scots (£2 1s. 2d.) In January, 1721, of £31 4s. od. Scots (£2 12s. od.) In April, 1722, of £25 2s. od. Scots (£2 1s. 10d.) In January, 1734, of £30 12s. od. Scots (£2 12s. od.) In 1740 the population had greatly increased, being then about 4000, and the number of poor people had increased apparently in a greater ratio than formerly. The Council were therefore under the necessity, at this time, of making new and permanent arrangements, not only for the raising of funds to support the poor, but also for the proper management of everything connected with them. They first of all, with the view of checking the influx of vagrant poor into the town, and also for the new and important action of appointing Stentmasters, passed the following resolution, dated 25th January, 1740:—

“The Bailies and Council taking into their serious consideration the great oppression the place is under, by stranger and vagrant poor that daily creep into the place and become a burden to it, and stroll a-begging through it, do hereby, in order to prevent the inconveniency in time coming, ordain and appoint that no Landlords shall receive into their houses any strangers likely to become a burden to the place, or keep in their houses strangers, under the penalty of ten pounds Scots *toties quoties*, and do also appoint a list of their own proper poor, within the town, to be taken up, and of the inhabitants who are able to contribute of their substance, in order to their being stented for the maintenance of their foresaid poor; and that the magistrates shall be hereby empowered to appoint stentmasters to the effect foresaid, and that every inhabitant shall be obliged to pay according as they are stented, and the said Bailies and Council hereby discharge begging from door to door.”

On the 25th April following, they adopted a series of regulations anent maintaining the poor, to the effect “that the overseers of the poor, with the assistance of the kirk session, shall make out a list of the town’s proper poor, with an estimate of what will be requisite to maintain them. That a list of all the inhabitants who are able to contribute towards supporting the poor shall also be taken, in order to their being stented conform to their substance, circumstances, and trades. That seven stent masters shall be chosen by the Town Council, and empowered to call to their assistance any whom they may think able to give them information. That collectors shall be

appointed to uplift and pay the poor. One collector for the north side of the town, Moss Raw and Seedhill ; another for the south side of the town, New Street, Calsieside, and St. Mirin's Wynd. If the Council see fit, they may choose one collector. That the collectors shall be allowed to use summary execution upon the persons stented, either by imprisonment or pouding, and shall be assisted by the town's officers. That the upliftings and disbursements shall be made up monthly, quarterly, half yearly, or yearly as required, and their accounts publicly exposed in the news-room, the first Friday of each quarter of a year, that all concerned may have access to inspect the same, betwixt the hours of two and four in the afternoon. That the stent masters, with the advice of the minister and members of session, shall give to the poor as they may see fit, and the stent masters are empowered to add to the stent or diminish therefrom as shall be needful. That the streets be kept clear of strolling and vagrant beggars, and that now beg from door to door. That two or more of the poor be maintained, who shall be chosen by the magistrates, and shall be obliged to accept the same employ, under pain of being deprived of the maintenance allotted to them, and of being expelled out of the town, or otherwise punished, as the magistrates shall see fit. That young children shall be maintained, either along with their parents or otherwise, till the age of seven years, and shall then be put out as town or parish apprentices for meat and clothing to any family who is willing to receive them, or be placed by house roll at the sight of the magistrates and overseers of the poor till they be of the age of 21 years if males, and of the age of 19 years if females ; and upon their staying with their respective masters or assignees till the expiration of these years, their said masters or assignees shall be obliged to furnish them in a suit of new clothes, woollen and linen, with shoes and a week's provisions ; and their respective masters shall teach them to read during the time of their service. That such as do not go so soon out as apprentices, shall be obliged to serve for meat and clothing as many years above fourteen, if males, as they go out under fourteen ; and if females, as many years above thirteen as they go out to their service of apprenticeship under thirteen years. On the same day the Council appointed Robert Patison, James Wallace, maltman, and Mr. John Baird, William Birkmyre, and John Wilson, merchants, John Robison, younger, and John Pasley, younger, weavers, to be stent masters, and William Lang and James Martin, merchants, to be collectors."

There was thus laid the basis on which thereafter was regulated the management of the poor in Paisley for upwards of a century ; and we have given the names of the first stent masters, who, no doubt, with their successors throughout the same long period of time, found they had undertaken a difficult and ill-required, but at the same time a necessary and benevolent labour for behoof of the inhabitants.

In consequence of a petition from some of the inhabitants who

made and sold candles, the Bailies and Council, on 8th April, 1721, prohibited "the fleshers from exporting of their tallow furth of the town for all time coming, under the penalty of forty shillings Scots money (3s. 4d.) for each contravention *toties quoties*," but at the same time provided "that the petitioners are and shall be obliged to furnish the community with candles at all occasions under the like penalty, and they paying to the fleshers for their tallow according to the Glasgow statute." There appears at this time to have been ten rooms in the slaughter-house, which were on 12th May, 1722, let by public roup for a year at rents varying from three pounds Scots (5s.) to thirteen pounds Scots (£1 1s. 8d). On 27th October, 1726, the flesh market dues were roup'd for a year at four score two pounds forty pennies Scots (£7).

We have already shown that the number of persons engaged in the weaving trade at the end of the previous century in Paisley and the neighbouring villages, was very considerable. In Paisley alone, in 1695, when the survey for the poll tax was taken, there were 66 weavers, and in the Abbey Parish 32 weavers. After the union of Scotland with England, the intercourse between the two nations greatly increased, and instead of the dealers or packmen confining their attention to the local markets, they went to England, where there was a great demand for the goods and prices were much better. These travelling merchants also found in this way numerous opportunities for observing what kind of goods was mostly wanted, and how the manufacture of them could be improved. George Crawford, the historian of the shire of Renfrew, in 1710, states (page 40) regarding Paisley "that which renders this place considerable is its trade of linnen and muslin, where there is a great weekly sale in its merkets of those sorts of cloath; many of their inhabitants being chiefly employed in that sort of manufactory." The other kind of goods made afterwards was what was called Bengals, in imitation of the striped muslins made by the manufacturers of Hindostan, and coarse linen checks. About 1730 the weaving trade greatly extended, and became very prosperous, principally in the making of check handkerchiefs; to this branch afterwards succeeded the making of light goods of every description, such as plain, striped, spotted, and figured, clear lawns; and bordered, plain, and spotted handkerchiefs. Altogether, before the middle of last century, the weaving trade had, through the ingenuity, perseverance, and activity of those engaged in it, been greatly increased, and had carried the name of Paisley throughout the land.

The manufacture of sewing thread, now such an important and extensive branch of trade, was first commenced at Bargarran, in the parish of Erskine. In 1718, Christian Schaw, so notorious in connection with the witchcraft case at the end of the preceding century, married the Rev. John Miller of Kilmaurs, who received his licence to preach from the Presbytery of Paisley. When on a visit to Bargarran, about 1721, he died, and was interred in Erskine churchyard. Mrs. Miller then took up her abode at first with her mother,

at Bargarran, and afterwards at Johnstone. The story of the introduction of the Bargarran sewing thread into this country is short and simple. Mrs. Miller, who was ingenious, and possessed abilities of no ordinary kind, acquired great skill in the spinning of very fine linen yarn, which she afterwards, by much perseverance, converted into thread. To secure perfect purity and whiteness, it is said, one of her experiments was, to bleach the thread upon a large slate at a window of the house. She succeeded so well in the making of this thread, that a parcel of it was shown to Lady Blantyre, who took it to Bath, where it was much approved and was bought readily, at good prices, by some manufacturers of lace. Through the kindness of an acquaintance, who was going to Holland, she obtained one of the thread mills used there which turned twelve bobbins. He also, when at Campvere, where the thread business had hitherto been carried on with great skill and success, learned all the particulars relating to its manufacture. All this information was communicated to Mrs. Miller, who, with the assistance of her mother, younger sisters, and others in the neighbourhood, soon built up a successful and profitable business. Shortly afterwards, the making of this thread was also commenced in Paisley, thereby causing some little competition. To meet this rivalry, the Bargarran thread, setting forth its excellence, was advertised in the Edinburgh newspapers. The following is a copy of the advertisement:—



“The Lady Bargarren and her daughters having attained to a great perfection in making, whitening, and twisting of *Sewing Thread*, which is cheap, and white, and known by experience to be much stronger than the Dutch; to prevent people’s being imposed upon by other thread, which may be sold under the name ‘Bargarren Thread,’ the papers in which the Lady Bargarren, and her daughters, at Bargarren, or Mrs. Miller, her eldest daughter (Christian, now a widow), at Johnstone, do put their thread, shall, for direction, have thereupon their coat of arms *azure* three covered cups *or*. Those who want the said thread, which is to be sold from five pence to six shillings per ounce, may write to the Lady Bargarren, at Bargarren, or Mrs. Miller, at Johnstone, near Paisley, to the care of the Postmaster at Glasgow; and may call for the samen, in Edinburgh, at John Seton, merchant, his shop in the Parliament close, where they will be served either in wholesale or retail; and will be served in the same manner at Glasgow, by William Selkirk, merchant, in Trongate.”

Those in Paisley who followed the example set them at Bargarran in the making of this thread, secured the services of an ingenious wright there, to construct machines that turned twenty-four bobbins instead of twelve. At this early stage the machines were all driven

by manual labour. Such was the beginning of this branch of industry in the town. In the first half of last century the trade gradually and continuously advanced, till, in 1744, there were 93 mills or machines in operation for twining thread.

While the Abercorn family lived in the Abbey buildings, the space between the River Cart and the Abbey was used as a bleaching green by the inhabitants. Shortly after the Dundonald family came to reside there, they objected to the washing and bleaching of clothes at that place, on the ground that the property belonged to them. The dispute about this privilege claimed by the inhabitants, first came before the Council on 23rd February, 1655, when they appointed one of the Bailies and some of the Councillors, along with the Clerk, as a deputation to wait on Lady Cochran, but they were unsuccessful in bringing matters to a peaceful termination. Ultimately, the Council resolved, on 22nd March, 1655, "that letters of Law Burrows shall be sent for against my Lord Cochran, his Lady, the Master, and their followers." In the meantime, the Council "concluded, on 29th March, 1655, to go to the bleaching green, betwixt the Abbey chambers and the water where the town's knocking stones are cast down, and set up the same again, and to make a civil interruption." Shortly afterwards, Lord Cochran withdrew his opposition to the inhabitants bleaching clothes there, and harmony prevailed among all parties, on this matter, for a long time thereafter. In 1736, however, the Council were again under the necessity of interfering to protect the inhabitants, in consequence of the procedure of Lord Dundonald. At that time Bailie Reill was instructed by the Council, on the 18th June, 1736, "to take an instrument against Thomas, Earl of Dundonald, to desist and cease from troubling and molesting the heritors, burgesses, and inhabitants of Paisley, in their possession of the Abbey green, lying on the east of the water of Cart, above the bridge of Paisley, and westward from the east end of the bridge of Paisley and Mustard yard dyke; and to remove the rail placed by his Lordship thereupon; and that he might not appropriate the right of the said green, whether of property or commony of the same; and to protest for cost, skaith, damage, and remedy in law, if the Earl did not comply therewith; the said Matthew Reill reports to the aforesaid Council, that he had instrumented the said Earl, and took a protest against him accordingly." This subject is not again referred to, and we do not know how the matter was disposed of.

In this period very little is stated regarding the improving of the streets; and we infer that very little was done in that way. On 28th January, 1709, the Council agreed, "that calsies in the town to be new laid, viz., from Craig's middle door, within the port, to George Waterston's stairfoot, without the port." Following out the opening of New street, and the feuing of the ground on each side, Mr. James Fulton, proprietor of the Orchard, formerly connected with the Abbey, intimated to the Town Council, "that he had sold and alienated part of the lands of Orchard yard, which pertained to

him, to different persons, several portions and divisions; and, *inter alia*, that he had sold several tenements, or steadings, reaching from the east to the west side of Orchard yard; and had saved 18½ feet in breadth, as a vacuum between the steadings on the north and south, for a street or lane, leading from the Causeyside to Church-hill" (*Council Records*, 22nd July, 1746).

There were, likewise, few resolutions passed at this time relating to the improvement of the condition of the town in sanitary matters. It appears that many of the chimney heads, or "lum heads," as they were called, were built very low, on a level, indeed, with the ridges of the houses, and they were apt, therefore, to cause damage by fire. The Magistrates and Council accordingly resolved, on 10th June, 1729, "that whatsomever Heritors and Tenementars having office, or house, whose lum heads are equal with the rigging, shall raise or lengthen their respective lum heads two feet above the rigging, against the first September next to come, under the penalty of ten pounds scots (16s. 8d.); and that every inhabitant shall cleanse their lums once quarterly, under the like penalty; and those presents to be intimated by teuk of drum." A serious accusation was made by some of the inhabitants in Causeyside, whose yards adjoined the Espedair, regarding the pollution of that burn. They complained that some of the persons—in the bleaching of cloth and yarn there—had "been guilty of a very bad practice of steeping their cloth and yarn in cows dung, and thereafter throwing the same into the burn, and also of their sapples and other filth, whereby the burn was rendered useless to those that were below them, the water being turned so nasty and foul, that they could not make any use of the same for bleaching and cleaning of cloth and yarn, to their great detriment, and to the disadvantage of the whole town." The Bailies and Council, on 26th January, 1733, prohibited this practice, under a penalty of forty shillings Scots (3s. 4d.), and intimated the same by tuck of drum.

The town had by this time commenced to extend so much that the ports were no longer on its boundary. Other streets, such as New Street, also formed approaches to the centre of the town without the intervention of a port. The time had arrived when the ports were not only useless, but were actually an interruption to those streets in which they were placed. The first of the ports that was doomed was what was called the "Water Port," in St. Mirin's Wynd. John Renfrew, smith, and John Stewart, one of the masters of the Grammar School, having acquired two tenements adjoining that port, petitioned the Town Council to remove it, because, being in a ruinous state, it interfered with the improvements they proposed to make. The Council at once agreed, on 5th December, 1733, "that the port be taken down, and the stones thereof sold." Six days afterwards the stones were sold by public roup, and realised eight pounds Scots (13s. 4d.) Thus disappeared the first of these ancient landmarks belonging to the town.

The community were the owners of a lint mill, which was "sett"

from time to time by public roup. It is very likely they acquired it in order to encourage the trade of the town, in so far as the preparation of coarse yarn for linen thread was concerned. In the different records of its being let, it is not stated where it was situated. A mill wheel is, however, sometimes alluded to, and we believe its situation was on the west side of the river Cart, adjoining the waterfall at the Saucel. The first time it was let was 1st July, 1726, for seven years, at the annual rent of ninety-eight pounds (£8 3s. 4d.) The last time it was let was on 7th July, 1749, at the rent of £5 stg. The mill was frequently in want of repair, the tenants never remained long, and being a source of annoyance to the Town Council, it would likely be sold shortly after the date last mentioned. On 25th June, 1733, the mill "being in disrepair, the trustees for encouraging manufactures seem to incline to grant a premium for bringing the said mill to perfection," and the Council authorised the Bailies to "act thereanent as they shall deem most expedient in petitioning the said trustees for that effect." This matter is not afterwards referred to, and the application was probably unsuccessful.

By this time the use of wheaten bread must have been coming into more general use among the inhabitants, for on 23rd January, 1733, the Bailies and Council "discharged all inbringers of wheat bread to sell the same upon any day in the week except only upon the market day, under the penalty of forty shillings Scots" (3s. 4d.)

As early as 1730 the Town Council maintained a news-room "for the behoof" of the town. It appears there was at least one newspaper got for it, and that was the *Edinburgh Courant*, published on Tuesdays, Thursdays, and Saturdays. The only other newspaper published at that time in Scotland was the *Glasgow Journal*, but no reference is made to it in the Council records. It was very likely got, however, for the news-room also, but paid for in such a way as not to require any entry in the records. The paying for a newspaper first appears in the Council records on 26th January, 1733, when William Birkmyre, treasurer, gave in a receipt for the year's news for the behoof of the town "of Paisley, from 12th October, 1730, on to the 12th October, 1732, being £1 6s. stg., which is placed in the treasurer—his account of this quarter." The records show in subsequent payments of this kind, which come down to 1744, when they cease, that they were made for the *Edinburgh Courant*. This news-room would likely be somewhere about the Tollbooth buildings, and must have been a place to which the inhabitants resorted. When the series of regulations was made regarding the maintenance of the poor, one of them provides that the collectors' account "of the uplifting and disbursements," after being made up, "shall be publicly exposed in the news-room, the first Friday of each quarter of a year" (*Council Records*, 25th April, 1740).

A fire took place in 1729, in Causeyside, when the houses of 130 families were destroyed. But it was on Saturday, 2nd June, 1733, that Paisley was visited by a most calamitous fire. The *Council*

*Records* of 13th July, 1733, state "that a fire broke out at the head of the shoe market, whereby seventy-five or eighty families were burnt out of their houses, and the whole wynd called St. Mirren's Street, on both sides of the street, and from the tenement of the deceased Robert Park, on the one side of the street, at the Cross, and the tenement of James Maxwell of Merksworth, on the other, all below these to the bridge are laid in ashes, which being a very considerable and wealthy part of the town, the loss thereby sustained amounts to a very great sum." Another record (*W. Semple's History of Renfrewshire*) says "that the conflagration was kindled in Mr. Campbell the then surgeon's shop, head of St. Mirren Wynd," on the east side, and burned the houses on both sides of that street, with a part of Causeyside, both sides of the High Street from the Cross to the Old Bridge, the east side and part of the north side of Cross where Gilmour Street is now. There were 31 houses burned, rendering from 70 to 80 families or about 400 persons houseless, out of a population of 3400. There being no insurances against fire in those days, the sufferers, in their distress, had nothing to assist them but the sympathy and support of the public.

The Bailies and Council presented a petition to the Presbytery, beseeching them to give their authority for granting voluntary contributions being made, on behalf of the sufferers by the fire, in the different parish churches with which they were connected. The Presbytery readily granted the prayer of the petition, and passed a resolution accordingly, when the sums stated below were received:—

Eastwood, ... ..	£12	18	0
Erskine, ... ..	8	0	0
Greenock, ... ..	15	0	0
Houston, ... ..	1	5	6
Inchinnan, ... ..	3	6	8
Inverkip, ... ..	6	10	0
Kilbarchan, ... ..	20	0	0
Killellan, ... ..	5	11	11
Kilmalcolm, ... ..	7	5	0
Lochwinnoch, ... ..	7	5	0
Paisley, ... ..	61	1	8½
Port-Glasgow, ... ..	12	13	2
Renfrew, ... ..	20	0	0

In all, ... .. £180 16 11½

Glasgow, also, with a noble generosity, equal to that which it shows at the present day, assisted those who had suffered by the fire, as the following extract from the Council records of the city testifies, 14th June, 1733:—

"Which day the magistrates represented that, considering the deplorable circumstances of many of the inhabitants of the burgh of Paisley, by which they are reduced by the violent conflagration by fire, which happened there on the second instant, whereby in a few



hours a third or fourth part of the town was laid in ashes, and many families dislodged and their effects consumed, The said magistrates, out of charity and compassion, and for a present help and relief to such of the sufferers as are reduced to want and indigence, did recommend to the inhabitants of this burgh for a voluntary contribution throw the city for the present relief, and supply of the saids sufferers, and recommend to the sessions of this city to nominate fitt persons of their number, as they should think necessary, for ingathering the said contributions, and the same to be paid in by him to the Bailies of Paisley, to be distributed, which being heard by the Council, they approved; and, furder, ordain John Craig, thesaurer, out of the town's common good, to pay into the Bailies of Paisley, or any of them to the end foresaid, fourty pounds Sterling money."

We have no means of knowing how much was contributed by the inhabitants of Glasgow, but we have no doubt it was very considerable. There is every likelihood, also, that the families which suffered so severely from this disastrous fire, received assistance from more distant places, as did the inhabitants of Kilmarnock in a similar case already referred to. Both before and after this time it was the custom for towns to aid one another when the inhabitants suffered from destructive fires. In 1748, after a great fire in Hamilton, money was, by the orders of the Town Council, collected from house to house within the burgh of Paisley, towards the relief of the sufferers, and the sum of £35 2s. 4d. was obtained (*Council Records*, 10th September, 1748). In the following year there was a great fire in Gorbals, Glasgow, and the inhabitants of Paisley raised £51 os. 6d. towards the relief of the sufferers (*Council Records*, 22nd August, 1749). After a considerable fire in Newburgh, in 1685, the sufferers applied to the Lords of the Privy Council, beseeching them to give authority for a voluntary contribution being made on their behalf in the parish churches of the neighbouring shires. The Council passed an act accordingly (*Lindores Abbey*, p. 257). In Newburgh, on 26th May, 1656, a collection was made in the parish Church "for the brunt lands in Edinburgh." The sum received was five pounds ten shillings, but it was made up out of the box to six pounds (*Lindores Abbey*, p. 239).

The Bailies and Council of Paisley, in order to guard against the occurrence of fires, passed, on 13th July, 1733, some excellent regulations regarding the construction of houses to be built thereafter. They are as follows:—

"Considering that the streets of this burgh are very strait and narrow in many places which cannot easily be made wider and brodder, and that a great many houses fronting to the street are thatched with straw or heather, and some of them built with timber fronts, which are ready fuel to the fire in such conflagration, that when such accidents have happened, all means used for preventing the spreading thereof have proved ineffectual, Do therefore enact and ordain that no person build houses fronting to the street in time

coming within the ports of this burgh or the places where the ports were, but such as shall be built of stone walls both back and fore, covered on the roof with slate, tile, lead, or stone, and that all houses which are at present ruinous, or shall hereafter become ruinous, be built and covered in manner foresaid, and that all houses of two storeys high fronting to the street, hereafter to be built or repaired, without the said ports, shall in like manner be built of stone and covered with slate, tile, lead, or stone in manner foresaid."

It will be observed that a great many of the houses in the town at this time were covered "with straw and heather, and some of them were built with timber fronts." Although St. Mirin's Wynd was only fifteen feet in width, yet these regulations did not provide for any increase in the breadth, and thereby an excellent opportunity of street improvement was lost. These regulations were not, however, enforced particularly as regards the covering of the roofs of the houses, for more than one of them, on the east side of St. Mirin Street, are at the present day covered with straw.

At this time the Town Council let to George Storie, late Bailie, for a period of five years, "the coal within the unarable ground in that part called Gallowgreen." The rent for the first year was to be 104½ merks (£5 16s. 1½d.) and 209 merks (£11 12s. 2⅔d.) yearly thereafter" (*Council Records*, 24th January, 1735). Without any reason being assigned, George Storie, in December in the following year, abandoned his lease, and the "coal heugh" was let, by public roup, to Thomas Kerr, elder, merchant, for three years, at the annual rent of 180 pounds Scots. At the end of the first year he gave up his lease, as he was entitled to do, and the Council arranged with him to take the management of the workings. During the first year he expended £73 11s. 3d., which "included the expense for cleaning an old shank at the foot of the Gallowgreen, and going farther down and searching for coal, wherein no workable coal could be found, and striking through the gaw in the present going shank, the ordinary of which amounted to £15." On the other hand, the coal sold amounted to £51 1s. od., and the Council paid the difference of £22 10s. 3d., and continued him in the management till Beltane next (*Council Records*, 3rd October, 1737). The records are silent about the coal heugh till 2nd October, 1741, when it was let to James Maxwell, Hutthead, for a year, at £5 15s.; and on the 28th September in the following year it was let to John Smith, merchant, for three years, at £8 12s. 6d. This tenant completed his lease, and it was afterwards let in 1745 for £5 3s. od. And in the same year, to a new tenant, for 52 pounds Scots. Another tenant had the heugh from 1st October, 1748, at 12 pounds or £1 Stg. From having had so many tenants, and few of them completing their leases, the coal heugh appears to have been an unprofitable affair. The perseverance of the Town Council and of their tacksmen was very praiseworthy,

particularly when their efforts were attended with so little success. On 11th May, 1750, it was let to William Morrison, merchant, Paisley, for seven years, at £5 of rent yearly, under the condition of being "free of the tack at the end of each year." This tenant appears to have been in possession for about a year only, as on 17th June, 1751, the Council "ordain the coal heugh in Gallowgreen to be roup'd and set for seven years," on the 28th of this month, coupled with the previous condition of the tenant being "free at the end of each year." This is the last reference in the Council records to these coal workings, and it is very probable no one came forward at the roup to make an offer, so that they would be altogether abandoned.

Prior to 1738, the Abbey was the only place of worship in this district.

On the 12th February, 1733, at a meeting of Town Council, "the Magistrates and Council having considered the many applications made to them by the generality of the heritors, and burgesses, and inhabitants of the said burgh, for a new church or house of worship of God, and for a minister or ministers to serve the cure thereat, within the territories of the burgh, for the accommodation of the said inhabitants and their families, who neither are nor can be accommodated within the Abbey Church, which is the only church of the parish of Paisley, in which parish the burgh lies; and particularly, having considered a signed petition sent in to them in the year 1730 by several incorporations of the said town, setting forth the many inconveniences and dismall consequences arising from the want of accommodation for the benefits of publick ordinances, and praying for relief; and the Magistrates and Town Council having for many years bygone had that subject under their deliberations, both in Council and at many and frequent meetings with the inhabitants; and having good ground to expect liberal contributions from these inhabitants and other wellwishers for enabling them to provide a new church, and a minister or ministers to serve the cure thereat; and being willing to satisfy the just desires of their inhabitants in a matter in itself so absolutely necessary; and having had several communings with the Right Honourable Thomas Earle of Dundonald, titular of the teinds and patron of the parish and parish kirk of Paisley, in relation thereto, and with other noble and honourable persons, heritors of the said parish of Paisley,—they, the said Magistrates and Town Council, have unanimously agreed to the terms and conditions after-mentioned." These terms and conditions were those embodied in a contract of the same date as the foregoing minute of Council, entered into between the Magistrates and Council and Earl of Dundonald, whereby the said Earl, "for the soume of one thousand merks (£55 11s. 1d.) Scots instantly advanced, paid, and delivered to him be the said Bailies and Council," consented "to the creation and planting of new churches within the territory of the burgh of Paisley," and "disponed to the Magistrates and Council the patronage of said churches and

the disposal, during the vacancies, of any fund which should be provided by the burgh for stipends, communion elements, manses, and glebes. On the other hand, the Magistrates and Town Council, on behalf of the burgh, obliged themselves to relieve the patron of all obligation to make provision for these ministers, or to build or uphold the churches, and they further bound themselves to provide each of the ministers of the new erection with a stipend not under 1000 merks and a glebe. The Presbytery passed an act in January, 1736, finding it most necessary that a new church or churches be erected in the town of Paisley. Thereafter a process was brought at the instance of the Presbytery, of the procurator of the Church, of the Magistrates and Council of the burgh, of the patron, and a number of the heritors, before the Tiend Court, who, on 7th July, 1736, with consent of all parties, pronounced an interlocutor determining for the erections in terms similar to those specified in the original agreement. In consequence of the arrangements thus entered into, the first parish church of the burgh of Paisley, called the Low Church, was erected in 1736. A contract was previously entered into with the inhabitants by the Magistrates, whereby the latter bound themselves, on subscriptions being made to the extent of £1500 to obtain the decree of erection, to build a convenient church. The Town Council entered into a contract with James Baird and John Hart, masons, "to build a new church upon that piece of ground bought from Robert Alexander of Newton, called the meikle yard," at the rate of £5 10s. a rood, and to be supplied with lime, sand, and rock, which they were to work themselves. The foundation-stone was laid 13th May, 1736. When the mason work of the church was finished, it amounted to £155 12s. 6d; but as the contractors were losers by the transaction, the Council allowed them £25 additional, making the whole sum £183 12s. 6d. Unfortunately, all the other tradesmen's accounts are wanting, and no record of them can be found. One writer—the Rev. J. Macnaughtan, in a publication in 1834—has estimated the total cost at £525, and another—Mr. Hugh Macfarlane, in a publication in 1835—at £950. Such was the enthusiasm of the inhabitants to have this church, that instead of subscribing £1500 as agreed upon, the subscriptions amounted to £1934 5s. At that time the population of Paisley was about 3500. The church contained 1318 sittings, 982 of which were allocated to those who had subscribed the money, and 336 were retained for the community.

The church was finished in 1738, and Mr. Robert Mitchell was translated from the second charge of the Abbey of Paisley to the new church in the same year. His stipend was at first 1000 merks (£55 11s. 1d.), and the Council paid an assistant to Mr. Mitchell, "in respect of his great charge and uncertain health." On 20th February, 1740, Mr. Peter Scott was appointed assistant and successor to Mr. Mitchell, with a stipend of 600 merks (£33 6s. 8d.), and in full of manse and glebe. Mr. Mitchell died in 1747, and 500 merks

(£27 15s. 6 $\frac{2}{3}$ d.) were paid to his widow. Mr. Scott then became the minister.

The second Jacobite rebellion made 1745 a memorable year in Scotland. Upon the first appearance of this insurrection, the same activity and resolution to support the Government, was manifested by the Bailies, Town Councillors, and inhabitants, as in the insurrection of 1715; for a body of 210 men was raised, who were accounted and supported by the town. Every one who has studied Scottish history fully, knows all the daring and exciting circumstances that marked the expedition of Charles Edward—son of the Chevalier St. George, commonly called the Pretender—in his attempt to recover the throne of his ancestors, from the 19th August, 1745, when the Jacobite banner was unfurled in the solitary Vale of Glenfinnan, in the Western Highlands, till the retreat of the rebels from England to Glasgow, on 25th and 26th December in that year.

When the rebel army came to Glasgow, the Magistrates and Town Council were called upon to give considerable quantities of clothing, and to pay a large sum of money; and they ultimately arranged to give £10,500 stg. The Town Council of Paisley became aware of this, and very naturally fearing they would soon be called upon to contribute, in the same manner, they very prudently held a meeting on Saturday, the 28th December, and came to the following resolution:—

“*Act anent Treating with the Rebels.*”—28th December, 1745.—“The said day the Bailies and Council, being informed that a great body of armed men, under the command of a person who styles himself Prince Regent of the Kingdom, have come into the City of Glasgow, and made sundry demands upon the inhabitants of the said, under high pains; and that the city have been obliged to comply with these demands; and being also informed that a party of the said army are intending to come to this place, and being afraid that they may make demands thereon in like manner; for preventing the bad consequences that may ensue to the place, in case such demands may not be complied with, do appoint John White,<sup>1</sup> one of the depute clerks of session (who happens to be in the place at the time); Mr. Robert Campbell, doctor of medicine in Paisley; William Caldwell, William Reid, late Bailies; Mr. John Baird and Robert Pollock, merchants, or any four of them, to meet and treat with the said parties, and make such agreement with them as they can, in the best and easiest manner possible, for the safety of the place and inhabitants thereof; and the said Bailies and Council for themselves, and in name of the community of the Burgh, become engaged to make good the said agreement, and for that end to borrow money upon bond, or otherwise, as they best can, upon the credit of the community, until such time as the same can be

---

<sup>1</sup> He was a son of John Whyte, apothecary in Paisley. As a relation of the Bargarran family, he had attended Christian Shaw.

levied from the inhabitants, according to their circumstances and abilities. The Bailies and Council having entered into the above resolution of engaging the public credit for answering the present exigency, and preventing the harm that might happen, if the party should levy from the inhabitants."

The conspicuous loyalty and zeal so promptly shown by the inhabitants, brought down upon them the resentment and severity of the rebels at this time. The rebel army remained in Glasgow seven or eight days; and while stationed there, a body of them visited Paisley to extort money. It was on Sunday, 29th December, in that year, that a party of about 120 rebels entered Paisley, and stayed at the residence of Bailie Robert Fulton, in Causeyside. One of the officers knocked at the door, which was opened by the servant maid. The officer enquired if her master was at home, and on being told the Bailie was not in the house, he left with her a paper, which he desired her to take to the Magistrates. He further told her to inform the Magistrates that they must send to Blackston meat and drink for 150 or 200 men, and that they must send their cess and excise money to Glasgow. The following is a copy of the paper which the girl took to Bailie Kyle:—

"Charles, Prince of Wales, &c., Regent of Scotland, England, France, and Ireland, and dominions thereunto belonging. To Bailie Kyle, Bailie George Story, and William Park, merchant in Townhead of Paisley. These are ordering you to repair to our Secretary's office against 12 o'clock to-morrow here, which you are to obey, under the pain of Military Execution, to be done against your persons and effects. Given at Glasgow this 29th of December, 1745. By His Highness's Commands."



In this serious emergency, the Bailies and Council acted with great spirit and promptitude, in holding a meeting of Council on that Sunday evening to deliberate on what should be done. A number of the leading inhabitants were also, by invitation, present at the meeting. They decided that the order left that day at Bailie Fulton's house should be attended to, and appointed a deputation, consisting of Bailie Kyle and William Park, along with William Caldwell, merchant, Causeyside, and John Robertson, to go to Glasgow on the following day, Monday, to meet with the Prince and John Murray of Broughton. The third name mentioned in the order from John Murray was Bailie Story, but he was at Falkirk along with the King's army among the volunteers raised by the town. Those of the deputation who returned from Glasgow on the following afternoon reported that £1000 was demanded from the town of Paisley, that no offer of less would be entertained, and

that Bailie Kyle and William Park were detained as hostages till the money was paid. The hostages were put under the care of the troop commanded by him who had lately been created Lord Kilmarnock. Another meeting of Council was held on Monday, along with some of the inhabitants, including John Whyte, Depute-Clerk of the Court of Session, who was on a visit to see his father, John Whyte, apothecary, Paisley. The Council appointed another deputation, including John Whyte, who was slightly acquainted with John Hay, assistant to Mr. Murray of Broughton, to go to Glasgow on the following day, Tuesday. They accordingly went, and after Mr. Whyte had a conference with John Hay, returned and informed the deputation that Prince Charles and Mr. Murray had been prevailed on to accept £500 Stg. provided the money was paid on Thursday following before six o'clock at night. A meeting of Council was held on Thursday forenoon, and a resolution, of which the following is a copy, was passed, agreeing to borrow £500:—

*“Act Empowering the Treasurer to Borrow £500 Stg. for satisfying the demand made upon the Town by the Rebels.”*—2nd January, 1746.—“The said day the Bailies and Council, considering that a demand of one thousand pounds Sterling made upon the burgh by the foresaid party hath been procured, mitigated to five hundred pounds Sterling, with which they are forced to comply, and for payment whereof Matth. Kyle and William Park are detained hostages. Therefore they, in pursuance of the above act, dated the twenty-eighth of December last, and for making good the agreement made by the above persons nominated for that purpose, which is required to be implemented against six of the clock this afternoon, and that the said sum cannot be obtained from one or two persons at present. They hereby appoint and ordain John Whyte, junior, present treasurer, in name of the Bailies and Council, to borrow money to the extent of the above sum of five hundred pounds Sterling from different hands, as he can find it, and to grant his bills, one or more, therefore, in the meantime, for answering the present demand, whereby the Bailies and Council oblige them to relieve him as soon as a proper hand can be found to advance the whole sum upon security to be given by the Bailies therefor.”

On the evening of that day the Council had been able to raise only £300, which was taken to Glasgow by Mr. White and some of the Councillors. Mr John Hay was asked to accept of this sum in full of the claim. He declined to do so, but agreed to give the deputation a receipt for this money, on condition that the balance was paid before seven o'clock on the following morning. Mr. White agreed to this, and in the meantime Bailie Kyle and William Park were released, on the condition that if the money were not then paid as promised, either they or other two inhabitants of the burgh of equal standing would become hostages till the balance of the money was paid. The £200 was, however, paid to Andrew Lumsden,

clerk to Mr. Murray, within the proper time, and the former receipt given up and a new receipt written by John Goodwillie for the £500. This was done in one of the rooms of the house where Prince Charles Edward lived, which was called the Secretary's office. The receipt was then taken to John Murray's house, a short distance from the Pretender's. They found Mr. Murray confined to his room with a lame leg, which he rested on a chair, but otherwise looking quite well. The deputation had to leave Mr. Murray and go into an adjoining room, to allow him to speak to another party who came in. The receipt was afterwards brought to them with Mr. Murray's signature adhibited to it, but they did not see him sign his name. The following is a copy of the receipt, with a *fac simile* of Mr. Murray's signature<sup>1</sup>:—

“Charles, Prince of Wales, &c., Regent of Scotland, England, France, and Ireland, and the Dominions thereunto belonging, to all the inhabitants of the town of Paisley,—Whereas, you have, by the hands of Wm. Park, merchant in Paisley, made payment to our secretary for our use of the sum of £500 stg., which we have accepted of as the contribution laid upon you in respect of your raising militia and otherwise opposing our interest, we therefore not only grant a receipt of the foresaid sum, but hereby grant full and ample protection to you for your estates, houses, goods, merchandises, and effects of what kind soever, from all injuries, violence, or insults offered or done by any person or persons whatsoever, requiring all His Majesty's officers, civil or military, to see this protection inviolably observed.—Given at Glasgow, the 3rd day of January, 1746, by His Highness' command.”



On the following day, Saturday, 4th January, “a proper hand” was “found” to advance the whole sum. The Council met on that day and “signed a bond, granted to Col. Wm. M'Dowal of Castle-semble, for the sum of £500 stg., payable against Whitsunday next, bearing from the date” (*Council Records*).

The Militia, at Glasgow, were organised under the Earl of Home, as colonel; and the Militia, or Volunteers, from the Town of Paisley, who were well equipped, joined them. On Saturday, 1st December, they were inspected by Colonel Home and staff, and afterwards marched to Edinburgh. They then proceeded to Falkirk, and were present at the battle fought near that town, on 17th

<sup>1</sup> John Murray of Broughton, secretary to Prince Charles, was formerly a W.S. in Edinburgh. Andrew Lumsden, clerk to John Murray, was a writer in Edinburgh. John Hay, one of the advisers of Prince Charles, and Quarter-master to the Highland army, was previously a W.S. in Edinburgh. And John Goodwillie, clerk to Andrew Lumsden, was likewise a writer in Edinburgh.



January, 1746, and showed more courage than the regular troops of the line, for they remained in their lines after the Dragoons and part of the Infantry had fled. Many of them, however, lost their lives in this engagement with the rebel army.<sup>1</sup> The ensign of the Paisley Volunteers, named John Renfrew, was a native of Paisley, who nobly preserved his flag, and brought it back to our town. At Kings' birth days, and other periods of rejoicings, it was exhibited, along with the two flags used in 1715, for many years before they went to pieces. Dugald Graham, the rhyming historian of the rebellion of 1745, who afterwards became the bellman in Glasgow, thus writes, in describing the battle of Falkirk :—

“Kirk formed his men, and took the hill;  
The horsemen also marched there—till  
Glasgow and Paisley Volunteers,  
Eager to fight, it so appears,  
With the dragoons, advanced in form,  
Who, 'mong the first, did feel the storm;  
The Highlanders, seeing their zeal,  
Their Highland vengeance poured like hail;  
On red coats they some pity had—  
But 'gainst Militia were raging mad.”

After describing the defeat of the dragoons by the Highlanders, he proceeds :—

“The south side being fairly won,  
They faced north, as all had been done;  
Where next stood, to bide the brush,  
The Volunteers, who zealous,  
Kept firing close, till near surrounded,  
And by the flying horse confounded;  
They suffered sore, into this place—  
No Highlander pity'd their case:  
*Ye cursed Militia—they did swear—  
What a devil did bring you here?*”

No one joined the rebels in this town or neighbourhood, except Cochran of Ferguslie. In 1715 that gentleman was a zealous Jacobite. A regiment, of what were called “rebels,” from Ireland, seeking to join the Earl of Mar's army, passed his estate of Ferguslie. The laird treated them all with bear scones and milk (*Paisley Magazine*, p. 680). He was also a supporter of Prince Charles in his rebellion; and after the decisive defeat at Culloden he fled to France from the vengeance of the Government (*Caldwell Papers*, Part II., vol. i., p. 71).

On 27th January, 1746, the Town Council authorised the Magistrates to borrow £40 towards paying the Militiamen. And on 26th September following, they “ordered the Treasurer to be charged with £32 10s., as the price of fifty pounds weight of gun-powder,” belonging to the town, that had been sold. The rebellion being now subdued, this ammunition was no longer required.

On 16th October, 1747, the Council examined the intronissions, with the money raised by contributions from the inhabitants, for

<sup>1</sup> Process against John Murray, by the Town Council of Paisley, to repay £500.

maintaining the Volunteers in the time of the late rebellion ; but no particulars are given.

In the beginning of 1747, the Town Council of Glasgow applied to government for the repayment of the £10,500 which they were compelled to advance to the rebel army, and on the 7th May in that year instructed the "Treasurer to pay to Mr. Wm. Cross, advocate, the sum of £119 as his personal charge and expenses in going to, and at, and coming from London" on this matter. On 14th June in the following year it is stated in the Council records "that Parliament had granted the sum of £10,000 to reimburse the town of the above extorted fines." The Town Council of Paisley believing, no doubt, that they would be repaid the £500 extorted from them by the rebels, "subscribed on 14th November, 1749, a petition to His Majesty, King George, praying relief of the £500 extorted from the town by the rebels, which, with an authentic copy of the rebels' demand and receipt, they have transmitted in a letter directed to Andrew Fletcher, Esq., Member of Parliament, at the Duke of Argyle's house, His Grace's Secretary, to be delivered to His Grace, in order to be presented to His Majesty for his answer."

The reply to this petition is not in the Council records, and cannot be found, but it must have been unfavourable. The Town Council of Dumfries were compelled to pay £2000 to the rebel army, but it was computed that the town had suffered altogether a loss of not less than £4000. The Town Council applied to the government to be reimbursed, and through the influence of the Duke of Queensberry and Sir James Johnstone, member for the Dumfries group of burghs, they received £2848 5s. 11d. in full of the money tribute and other exactions (*M'Dowall's History of Dumfries*, p. 545). Great injustice was done to Paisley in this matter, and we can see no reason why the town should not have had reimbursed to them the money taken from them by the rebels, as well as Glasgow and Dumfries. There was, evidently, in the case of our town, a lack of that influence at head quarters which often goes farther than the claims of justice. The Town Council having failed to obtain redress from Government, were, it appears, advised that they had a good personal claim against John Murray, of Broughton, himself. They accordingly, in July, 1753, raised an action in the Court of Session against him, to repay the £500 he wrested from them in 1745. The defender stated that while he officiated as secretary to the young Pretender, there was a stamp ordered to be made, containing his name, which might be fixed, as occasion required, in place of the real subscription. That, in returning from England to Glasgow, he became greatly indisposed, and was, for a considerable time, confined to his chamber, and mostly to his bed. Being thus incapable of acting, Andrew Lumsden was appointed to officiate in his place ; and having possessed himself of the stamp, did use the same. That the order and receipt referred to were not signed by him, but were affixed by

the stamp, then in the keeping of Andrew Lumsden. That he neither received the money nor granted the receipt. And that the Act of Indemnity, of 15th June, 1747, discharged every crime committed in the course of the rebellion, and every claim of damage or restitution. When the case came before the court, the judges were equally divided in opinion; but the Lord President acquitted the defender, John Murray. The case was before the court till January, 1760; and the pleadings and papers of one kind and another, form a formidable bundle of papers. The Town Council, being unsuccessful in this action, which was thus in the Court of Session for seven years, as a last resource presented a memorial to the Lords of His Majesty's Treasury. It is a spirited and well argued claim. The following is a copy of it:—

*“To the Right Honourable the Lords Commissioners of His Majesty's Treasury.*

“THE MEMORIAL OF THE MAGISTRATES, TOWN COUNCIL, AND INHABITANTS OF PAISLEY, IN NORTH BRITAIN.

“Humbly sheweth,—That in the year 1715, when a rebellion broke out in North Britain, the town of Paisley early distinguished itself by a remarkable zeal and spirit in opposing it in its rise and progress. A body of 140 men was raised, disciplined, and supported at the expense of the town, and was sent to Glasgow, and from thence to Dumbarton, till the rebellion was happily extinguished.

“Upon the first appearance of the rebellion in the year 1745, the same active spirit and resolution to support His Majesty's Government discovered itself by a speedy levy of a body of 210 men, who were disciplined and supported by the town. This body of men joined the regiment raised by the town of Glasgow, and marched to Edinburgh, and from thence to Falkirk, where many of them lost their lives in the engagement with the rebel army near that place.

“By the distinguished loyalty and zeal appearing on repeated occasions, this small manufacturing burgh felt the resentment and severity of the rebels in the year 1745. Upon their retreat from England, an order was issued by the Pretender, in consequence whereof the Magistrates were taken and detained prisoners till, with the utmost difficulty, and under the threatenings and terrors of military execution, a contribution of £500 was raised and paid to the Pretender's secretary. On payment of this sum, a receipt was given, mentioning the same to have been exacted in respect of the town's raising militia and opposing the rebel interest, and the receipt is signed by John Murray, the Pretender's secretary.

“The town of Paisley being utterly unable to support the load of debt occasioned by the heavy exaction, was advised to bring an action before the Court of Session for recovery thereof from the said John Murray, as accessory to the extortion, and who signed the receipt before-mentioned. The said John Murray having pleaded His Majesty's most gracious act of indemnity as a bar to any action for wrongs committed in the course of the rebellion, the Court of

Session (25th July, 1759), though divided in opinion, gave a judgment acquitting the defendant.

“The Magistrates and inhabitants of the town of Paisley would have most cheerfully acquiesced under their losses if they had not proved too heavy a burthen to support. They are at present under the pressure of a load of debt which they see no probability of being ever able to discharge, unless assisted by His Majesty’s bounty. They therefore take the liberty of laying their unfortunate case before the Lords Commissioners of His Majesty’s Treasury, and beg leave to suggest that their case is so far singular, that this is the only single burgh in North Britain that has suffered for its distinguished loyalty and attachment to His Majesty’s Government without obtaining any relief. And that the town of Glasgow in particular received £10,000 stg., by orders of Parliament, and the town of Dumfries £2000, by warrant from your Lordships, in satisfaction for their losses.

“The memorialists, therefore, most humbly pray your Lordships will be pleased to take their case under consideration, and to grant to them such sum as a relief and satisfaction to their losses as to your Lordships shall seem just, and direct the same to be paid out of the surplus prices of the estates forfeited for the rebellion in 1745, or in any other manner as to your Lordships shall seem most proper.

(Signed) “WILL. GORDON,  
“For the Memorialists.”

We much regret we are unable to supply the terms of the declination of the Lords of the Treasury to this honest and able appeal, for such is not in the Council records. One cannot but feel indignant at the conduct of the Government in thus treating with indifference a community that showed such patriotism, and made so great exertions on behalf of a new dynasty in the crisis of its fate.

The abbot and monks of the Monastery had exercised jurisdiction over their varied and extensive properties by means of two Bailies, whom they appointed. The one was over their estates in Ayrshire, and the other over those in the shire of Renfrew. This office and that of Sheriff being combined, first became hereditary in the Semple family in 1404, when the barony of Renfrew was made a Sheriffdom (*Geo. Chalmers’s Caledonia*, vol. iii., p. 775). In 1636, the Earl of Eglinton purchased the hereditary Sheriffship from Lord Semple for £5000, which was never paid.

The records of the Sheriff Court which are preserved, do not commence till 1685. The Sheriff Court must have been transferred from Renfrew to Paisley some time prior to 1693, for on 6th June in that year the Town Council “ordered the two Bailies to write to Mr. Robert Alexander, advocate, desiring him to go to Edinburgh to oppose the transporting of the Sheriff Court to Renfrew, and the town to pay his expense attour what they please for his pains.” It

would appear that the Sheriff Court was removed from Paisley to Renfrew some time after this, and, according to the following record in the Court minute book, was again transferred to Paisley in 1705:—“Paisley, 6th Nov., 1705.—The qlk. day ane warrand was produced, granted be Alex<sup>r</sup>. Earl of Eglintone, shreff princell of Renfrew, for transporting the weekly courts from the burgh of Renfrew to the towne of Paisley; and after the same was publickly read and published, was ordered to be recorded. The qlk. day, James M'Alpie produced ane commission by John Richardson, Sheriff-Clerk, in his favior, for officiating during his pleasur” (*Preface to the Poems of James M'Alpie*, p. 6; Paisley, 1828). The Sheriff Courts continue to be held in Paisley at the present time. In 1747, an Act was passed by Parliament whereby all hereditary Sheriffships in counties in Scotland were abolished, the Sheriffs thereafter being appointed by the Crown. On 8th March in that year, Mr. Charles M'Dowal of Crichen, advocate, was appointed Sheriff-Depute for the County of Renfrew by the Crown, at a salary of £150 a year; and in 1748 he made choice of Claud Simpson, writer in Paisley, as his substitute. This most important and beneficial Act came into operation on 25th March, 1748. The Earl of Eglinton received £5000 from Government as compensation for the loss of his hereditary right of jurisdiction as Sheriff.

Thus ends our record of a half century in which Paisley made slow but steady progress, statistically and socially. The foundations were laid of her great thread and weaving trades; and, while the Union of Parliaments near the beginning of our period opened up to her enterprise England and her dependencies, the extinction of the hopes of the Jacobite factions towards its close left her free for a much more rapid increase than she had ever experienced before.



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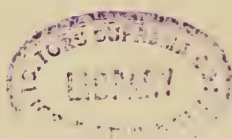


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