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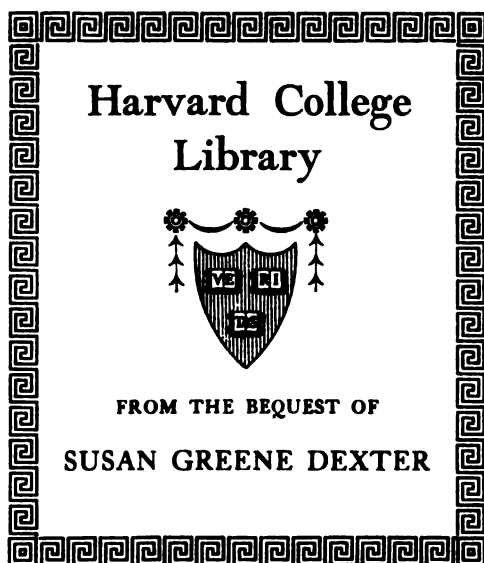
GLASGOW
AND THE
BARONY
THEREOF

A REVIEW OF THREE
HUNDRED YEARS
AND MORE - BY JOHN
MARSHALL LANG
D.D. MINISTER OF
THE BARONY PARISH

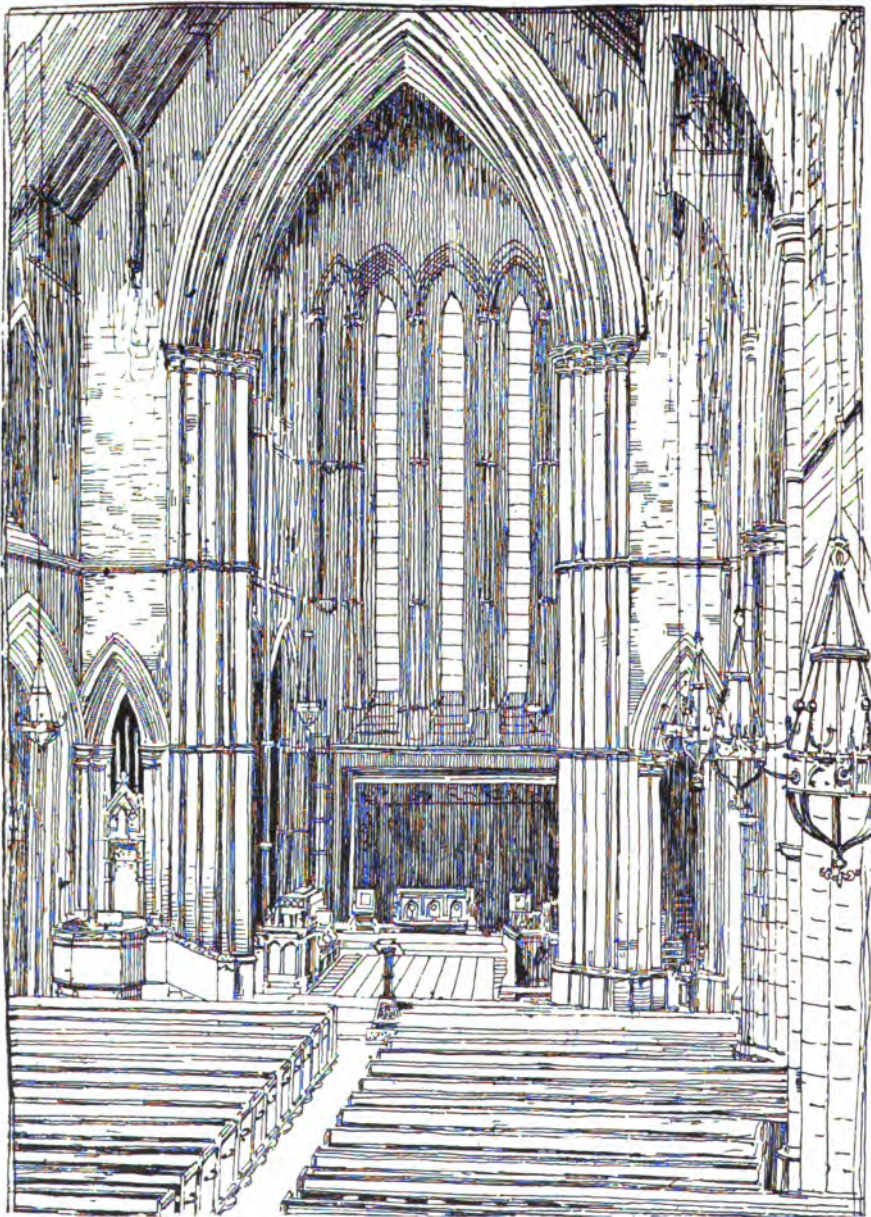
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Glasgow
and The Barony thereof



INTERIOR OF CHURCH

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Glasgow and The Barony thereof

*A Review of Three Hundred Years
and More*

By
John Marshall Lang, D.D.

Minister of the Barony Parish, Glasgow



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Contents

CHAPTER I	
The Genesis of Glasgow,	PAGE I
CHAPTER II	
The Bishop's Barony,	9
CHAPTER III	
Overthrow of the Roman Church, . . .	21
CHAPTER IV	
The Reformed Kirk,	33
CHAPTER V	
The Crypt and its Ministers, . . .	45

Contents

CHAPTER VI	
	PAGE
The Crypt-Church,	64
CHAPTER VII	
Dr. Burns,	78
CHAPTER VIII	
Dr. William Black,	85
CHAPTER IX	
Dr. Norman Macleod,	93
CHAPTER X	
Dr. Marshall Lang,	104
CHAPTER XI	
Concerning Edifices,	110

List of Illustrations

INTERIOR OF CHURCH,	<i>Frontispiece</i>
GLASGOW CATHEDRAL AND ARCHBISHOP'S	
PALACE,	<i>face page</i> 19
ZACHARIAS BOYD,	45
FACSIMILE OF PRESENTATION,	47
DR. BURNS,	78
DR. BLACK,	85
DR. BLACK (<i>from an old silhouette</i>),	88
DR. NORMAN MACLEOD,	93
DR. MARSHALL LANG,	104

CHAPTER I

The Genesis of Glasgow

"The Long, Long Agos"

EVERY person knows that the stately Minster which crowns the High Street marks the centre of the early history of Glasgow. The origin, the first growths, even the name, of the city are shrouded in obscurity; but it is at least certain that from a Cathedral it proceeded, and that around and in dependence on a Cathedral it grew. In saying a Cathedral, we remind ourselves that the existing edifice was preceded by three less imposing, though not less interesting, structures. For the germ of the evolution we look back to the end of the fourth, or the early years of the fifth,

2 The Barony of Glasgow

century. Then—so runs the tradition—a holy man who had been educated in Rome, and whom the generations following have honoured as St. Ninian, constructed a cell, or church, on the banks of a limpid stream, afterwards to be known as the Molendinar, and consecrated a space around the cell as a burial-ground. But, for some unknown reason, the simple shrine was soon abandoned. It is with Candida Casa—Whithorn—that the name and the apostolic work of Ninian are chiefly associated.

With the advent of Kentigern, called Munghu or the Beloved, the history of Glasgow may be said to begin. His career, as the armorial bearings of the city evidence,¹ is surrounded

¹The crest of the city arms is “the half length figure of St. Kentigern, vested and mitred, his right hand raised in the act of benediction, and having in his left hand a crozier.” On a mount there is an oak tree, the base of its stem surmounted by a salmon, with a signet ring in its mouth; on the top of the tree there is a redbreast; and on the left hand stands an ancient hand-bell. The tree, the bird, the fish, and the bell are all connected with legends of St. Kentigern. (See *Old Glasgow*, by Andrew Macgeorge.)

The Genesis of Glasgow 3

by myth and legend. But there is no reason to doubt that in the middle of the sixth century Kentigern lived, erected a religious house in a spot above the Molendinar, which was "encircled by a delicious density of overshadowing trees," and exercised the office of a Bishop, according to the rule of that office which prevailed in the ancient British Churches. In the *Inquisition of David, Prince of Cumberland*, dated 1116, he is described as the Bishop of Cumbria. The topographies of the Scotland of long ago are confused; his diocesan sway could scarcely have comprehended the entire sweep of country included in the word Cumbria. It is difficult to attach any definite locality to his Bishopric. The name Glasgow in Kentigern's time was not in use. It is said that in Cathures or Deschu "he furnished large draughts of knowledge to those thirsting after heavenly things." Cathures remains an unexplained term. Deschu is supposed to be an incorrect writing—the small *d* an error in transcription for *cl*—Cleschu. We

4 The Barony of Glasgow

may leave the question to archaeologists; the matter which concerns us is that the residence of Kentigern, the Beloved, and the erection of his Church, constructed probably "of timber and wattles"—the second anticipation of the existing Cathedral—are the foundation of the city of whose extensions, increases, wealth, and worth, her citizens are justly proud.

The good Kentigern, Munghu or beloved as he was, was driven from the settlement in the forest through which the Molendinar flowed, and for many years found a refuge in Wales. On the banks of the Welsh Clwyd he established a religious house to which "nobles and men of the middle class brought their children to be trained unto the Lord." At length, when the Christian King of Strathclyde overcame the Pagan party, the invitation to return to his first See was sent to Kentigern. He obeyed the summons, leaving his monastery in charge of Asaph, whom Wales has canonized; and, accompanied by many of his monks, he returned after long delays to his own Church

The Genesis of Glasgow 5

of Glasgow. He died in 603, and was interred, it is believed, in that place in the crypt of the Cathedral at which the pillars group.

Chaotic centuries followed: Angles, Picts, Scots, and Britons now forming alliances, then quarrelling and fighting. There were periods of English rule; there were periods when the Angles were repulsed. In course of time Picts and Scots were intermingled; the petty kingdoms of Albania and Strathclyde were merged in the one Scotland, to which was added the portion of the former kingdom of Cumbria which lay north of the Solway, and came to be known as Galloway. At the end of the eleventh century Malcolm Canmore left a compact territory, if not a homogeneous people, to the heirs of his crown. How Glasgow and its See fared during this long period does not appear. No chronicles tell the tale. The Venerable Bede, the father of English history, wrote his five historical books in the middle of the eighth century, and he mentions Dumbrettean or Dumbarton, the fort

6 The Barony of Glasgow

and capital of the Britons. But he does not mention Glasgow. Probably it was then an unknown place. The first reliable glimpse which we obtain is in the *Inquisition of David* already referred to. A document valuable in many ways; to those who desire to trace the rise and progress of the city especially valuable, since through it, in the words of a historian, "the full light of history first falls on Glasgow." It records the consecration of Kentigern, his life, labour, and death. It tells us that he was succeeded by Christian bishops, but that, in the troubles and strifes which swept over the land, his Church had been destroyed, and the fruits of his work had almost disappeared. It tells us that tracts of land, estates, and donations had been made to successive bishops and the See. And these and other matters having been investigated, David, "chiefly from his love of God, and partly from his regard for, and by the advice of, the clergy," restores the possessions "in all the provinces which are under his dominion

The Genesis of Glasgow 7

and power." Thus, before the twelfth century has far advanced, the Bishopric of Glasgow becomes an ecclesiastical principality of wealth and importance, and Glasgow itself emerges from obscurity into note and fame.

The extent of the territory attached to the See has been variously estimated. According to some statements it comprehended eighteen Baronies besides great properties in the English province of Cumberland. This apparently is an exaggeration, for at the time of the Reformation we read of only seven Baronies—Glasgow, Carstairs, Stobo, Eddleston, Ancrum, Ashkirk, and Lilliesleaf—and, in addition, "other little things in Carrick, Lothian, and elsewhere," with the right to fourteen dozen of salmon from the Clyde each year, and many chalders of meal, malt, and bere. It will be acknowledged that even seven Baronies with such additions were not a despicable patrimony. Yet, large though the estates seem, they were small as compared with wealthy English Sees; and, after all, the gross revenue, derivable

8 The Barony of Glasgow

from lands as given in 1561, did not reach £1000 per annum Scots, or about £200 sterling. It is with the Barony of Glasgow, by far the most important of all, yielding the greater part of the revenue, that we are concerned. A division of our survey naturally suggested is the Barony before and the Barony after the Reformation—the Bishop's lordship and the Minister's parish.

CHAPTER II

The Bishop's Barony

"Speak, History"

IT is remarkable that no mention is made of the Barony of Glasgow in *David's Inquisition*. The only portion of it which appears in the enumeration of lands is Canclut or Conclud, afterwards called Kyncluth. This is held by authorities to indicate that the Barony was an inheritance so ancient, so indivisible from the See, that it needed not to be included among the possessions to be restored. Be this as it may, the old Barony had a much wider area than the more modern Parish. It embraced Govan, Cadder, and a part of Old

10 The Barony of Glasgow

Monkland. The Archbishops had country seats at Partick and Lochwood.

Originally, the city was only a burgh of the Bishop's Barony. It had no self-rule. It was not declared free and entrusted with the election of its own Magistrates until 1690. James II. in 1449, having received a complaint by William, Bishop of Glasgow, of disturbance and impediment to trade, issued a precept forbidding "any hurtyng and prejudice to the privileges and custom granted to the Kirk of Glasgow of auld tym." In this precept the burgh is not mentioned, it is only the kirk that is mentioned. The privileges referred to were granted by William the Lion in 1175 "To God and St. Kentigern, and Bishop Josceline and his successors." They included a burgh, a Thursday market, and a right of fair for eight days following the octaves of St. Peter and St. Paul (6th July).¹ The men of the burgh were mere Bishop's men, holding from him and subject to him. He appointed

¹ *Origines Parochiales*, p. 12.

The Bishop's Barony 11

all officers and rulers. Hence its position was inferior to that of a royal burgh.¹ Rutherglen, being a royal burgh, was a vastly more important place. It bullied its little neighbour at times, exacting toll and showing itself otherwise tyrannical. It would not allow Glasgow folk to have free trade with it. Its burgesses were subject to none except the king. It had its member in the Scottish Parliament. How proudly it looked down on the small village which nestled around the Bishop's Castle, and smiled or trembled at his nod! The status was slightly improved when, through the influence of Bishop Turnbull, who founded the University, the city was elevated from a feudal into a regal barony; but the improvement did not materially alter the relation of the people to the Bishop. The charter,

¹"It is somewhat curious that the first time in which Glasgow found mention as a burgh in an Act of Parliament should be on the occasion of its contending for freedom of trade in salt herrings" (*Old Glasgow*, p. 85). The song associated with the toast of the Town Council is, "Wha'll buy my caller herrin'?"

12 The Barony of Glasgow

conferring the elevation, confirmed the Bishop in all his powers, and gave him the city, with the lands called Bishop's Forest, now Bishop-briggs, "in fee and heritage for ever."

But, although the reins of government were held by Bishop or Archbishop, there was always a distinction between the City and the Barony. The same person generally held the two offices of Bailie or Provost of the Burgh and Bailie of the Barony, but the two offices existed. Thus, in 1533, Dunbar of Baldoon, brother of the Archbishop, is described in the *Acts and Decrees of Session* as not only Provost, but Bailie of the Barony and Lordship of Glasgow, "an office which," the editors of the *Diocesan Register* say, "had been previously held by Matthew, second Earl of Lennox, slain at Flodden, and John, his son and successor, murdered at Linlithgow in 1526 by his kinsman, the Bastard of Arran." So late as 1574 we find James Boyd, the Tulchan prelate, appointing Robert, Lord Boyd, "Bailie of our Barony, Provost of the

The Bishop's Barony 13

Brucht and Cite, in consideration that the office of Provostrie of the Brucht and Cite has never or seldom been separatit in sundry persons' hands from ye Bailerie of our Barony foirsaid."¹ The first election of Magistrates of the City by the Council was made in 1561; but this, as the protestation runs, was because the Archbishop could not be found—James Beaton,² the last of the old Roman regime, having fled to France.

Beaton carried with him the records, protocols, and rental books of the Diocese. At his death they were deposited in the Scots College and the Chartreuse of Paris. Some of them were lost in the wreck of things ancient and good which followed the religious wars of France. Fortunately, the zealous efforts of a *curé*, by name Macpherson, with "good Highland blood in his veins," were instrumental in saving many most interesting

¹ *Burgh Records*.

² A nephew of the Cardinal, but a man of a very different mould. He lived in exile from 1561 to 1603.

14 The Barony of Glasgow

documents, which were ultimately transferred to Scotland; and we are indebted to the *Grampian Club* for the publication of the *Protocalla* or *Abstracts of Deeds* between 1499 and 1510, which had thus been preserved. Their publication has supplied an important link in the history of Glasgow. And it is not in the least a dry-as-dust study; it is most interesting to glance over the entries bearing on rentallers, and the statements often quaint and crisp of the transactions between the ecclesiastical prince and his subjects. "St. Mungo's freedom," as the lordship was often designated, had special privileges. The rentaller rights were gained in several ways—by direct grant from the Archbishop, by succession, by purchase of "the kyndness" from a rentaller, by marrying a rentaller's daughter. But farther—and this was so peculiar that it was known as "Sanct Mungo's Wedo"—"the widow of a tenant was entitled to hold her deceased husband's lands for life, so long as she remained single." The

The Bishop's Barony 15

Registers chronicle the action of the Archbishop, with reference to all such modes of acquiring or retaining right; they frequently indicate relaxations of rule in the case of the "Wedo" marrying a second time, "notwithstanding the stylis of our courte," or "notwithstanding our statutis in the contrair."¹ On the whole, the Barony seems to have been well administered, the sway of its lord to have been gentle and kind, and his rentallers or portioners to have had easy tenures of their land; indeed, excepting moderate rents and mild restrictions, to have been virtually proprietors of the soil.

Out of these records emerge names of persons and families with which the history of the city is connected. The rentallers were not always men or widows in humbler circumstances. The Barony was freed from feudal service when it was allowed to hold of the Crown "for the reddendo of a red rose." It became a principality or palatinate

¹ *Diocesan Registers*, pages 25, 26.

16 The Barony of Glasgow

having minor baronies under it. There was, for instance, the Barony of Cadder, held of the Archbishoprick, under condition of certain services, and of attendance at its courts. This Barony was for long in the possession of the Viscounts de Strivelyn—a family now, it is believed, represented by the Stirling-Maxwells. The great House of Lennox, so long for good or evil a power in the city, appears in the list of rentallers. In 1509 Lord Lennox purchased a house in "the Stable Greyn," near the Cathedral, the house in which the sick, soon to be murdered, Lord Darnley was visited by his wife, Mary of Scots. Another family of note for many years, but now unrepresented, was that of Elphinstone of Blythswood. In lands of "Bryghend and Gorbaldis, in Gufane (Govan), George Elphinstone was rentalled in 1521,"¹ and there a

¹"These lands eventually became the feudal property of the Elphinstones, the last of whom, Sir George Elphinstone of Blythswood, is said to have died in great poverty in his own fortalice early in the seventeenth century" (*Diocesan Registers*, p. 82).

The Bishop's Barony 17

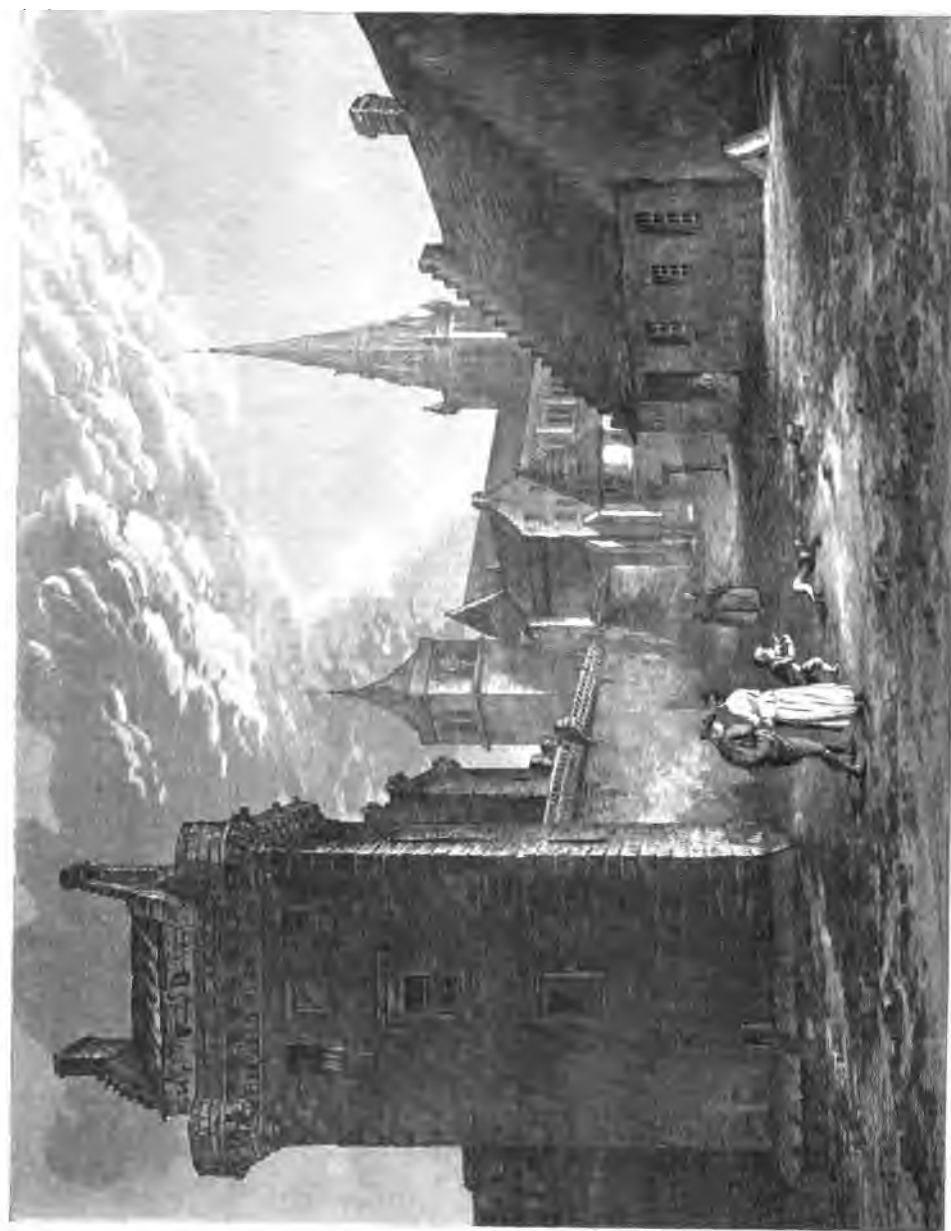
stately mansion was built which was the residence of Elphinstones until the seventeenth century. Names "writ large" in protocols—Hamiltons of Aitkenhead, Gaynes in Cowcaddens, etc.—have disappeared from the rolls of the living. On the other hand, there are still, as there were in "the land of long ago," Maxwells of Pollok; Bogles, erstwhile of Bogles Hole or Carmyle; Grays of Tollcross and Carntyne; Woddrops of Dalmarnock; Rowands in Govan, and many besides.

Thus, sometimes from the Castle of Glasgow, sometimes from Lochwood, sometimes from Ancrum, the Archbishop of Glasgow sent his licenses or his deeds through the trusty Camerarius of the Baronies. With the old archives under our eye, the far past becomes life-like. We imagine the princely prelate in his hall with stone floor, and vaulted roof, and narrow window, giving audience to the Camerarius, and affixing his signature and seal to the instruments presented to him; or again, sanctioning endowments for altars and

18 The Barony of Glasgow

chapels as these are reported to him by the Sub-dean of the Diocese; or again approving of the choice by his subjects of a Parish Clerk, then the only office nomination to which was by popular election¹—in a word discharging the multifarious duties of spiritual oversight as well as temporal palatinate. His residence

¹A protocol dated 1500 gives an account of the resignation of the office of Parish Clerk, and the induction of a successor. "Hugh Wallace, perpetual Parish Clerk of Symington, appeared personally in the Church on a certain Sunday before the time of High Mass, the parishioners being assembled, and resigned his right to the said office by delivery of Styk and Stop (Stoup) and holy water, as the custom was, into the hands of Sir Edward Cargill, Curate for the time, which resignation being made and duly received, the said Curate, *by the special command of all the parishioners*, none reclaiming or objecting, gave and delivered the foresaid clerkship of Symington by delivery of the Styk and Stop and holy water to John Chalmers—the said John, carrying with him the holy water, ministered to the Curate, who proceeded from the entrance of the choir, and around the front and back again to the mid entrance of the choir, chanting this antiphony, 'Asperges me, Domine,' etc. (*Diocesan Registers*, p. 271).



GLASGOW CATHEDRAL AND ARCHBISHOP'S PALACE

FROM THE PICTURE BY J. M. W. TURNER

The Bishop's Barony 19

in the city is stately though not architecturally imposing. It dated from some time about 1250. In the middle of the fifteenth century it has a great tower and a smaller tower, is surrounded by a high wall, and has gardens and courts. Two centuries later an English visitor describes the hall as "a poor and mean place," but before that time the glory had departed, and what seemed poor and mean in 1650 would seem otherwise in 1450. In the earlier period many receptions are held in the castle; many a feast is given in it. King James the Fourth of Scotland was a canon of the Cathedral and did homage to the Bishop who, surrounded by his clergy and his retainers, played the part of prelate and peer. There are thirty-two prebend houses or manses near his gateway. We hear the chapter-bell sounding, and the prebendaries and canons, with Dean, Sub-dean, and Precentor—"the Chapter Lords"—assemble in the Chapter House or Consistory, and, when the session concludes, the Archbishop receives from the Dean the

20 The Barony of Glasgow

report of the deliberations. He has also his audiences for Provost and Bailie and his courts for the administration of justice. He has his private masses, his solemn processions to the Cathedral, his visitations of altar and chapel, monastery and convent. "All the beauty, the wonder, and the power" of Bishop and Baron as thus signified have vanished. A few stones and an oak panel alone remain to speak of the Castle. The voice of an outraged Christian conscience uttered its stern protest in 1560 against the depths of corruption into which the system headed by the Archbishop had fallen, "and rites and forms before the burning eyes of a new-found freedom melted like snow." Only the Cathedral is left, still, in its solemn grandeur, pointing the city upwards. Prelate has been displaced by Presbyter; but, within its hoary walls, there still sounds the *Te Deum laudamus* which surpliced priests used to chant, and still there is preached that word of the Lord which abideth for ever.

CHAPTER III

Overthrow of the Roman Church

"The Old Order Changeth"

A LONG period of confused noise and too often garments rolled in blood succeeded the overthrow of the Roman Church in Scotland. The immediate effect of the overthrow was hurtful both to the rentallers of the Barony and to the trade and prosperity of the city. The Barony was confiscated to the Crown, and great lords rushed in to divide the profits, and incur the guilt of ruthless spoliations. We know that the Duke of Chatelherault seized the Castle of Glasgow and the Manor House of Lochwood. During the twenty years of the Tulchan prelates, the Benefice

22 The Barony of Glasgow

of Glasgow was conveyed to one lord or to another, the Boyd and the Lennox families being conspicuous. In 1587 King James VI. granted a charter disposing the lands and barony of town and burgh which had belonged "to the Archbishopric in time bygone" to Walter Stewart, commendator of Blantyre. These were erected into a temporal lordship for payment to the Crown of £500 Scots as a yearly feu-duty. The old rentallers who had enjoyed easy tenures under the sway of the Church were obliged to secure their titles by heavy payments or to get new charters. In the end, those who were able to comply with the terms imposed became owners in fee of the properties, and the foundation was laid of families and estates of note in subsequent times.¹ But this was not realized without hardship to one or two generations. A five years' interruption of the disposition of the Barony to Stewart of Blantyre may be noticed, and with the notice

¹ *Diocesan Registers*, p. 30.

Overthrow of Roman Church 23

the retrospect of the temporal Barony shall cease. James the Sixth, who had given the estates away, in a fit of compunction for the deed, and moved by the intercession made for the exiled prelate, obtained a special Act of the Scottish Parliament whereby the temporality was restored to James Beaton, and, although Beaton never returned from Paris, he enjoyed the fruits of the temporality between 1588 and 1603.

Before we enter upon the history of the Barony as a Parish in the Reformed Church of Scotland, it may be interesting to glance at the ecclesiastical condition of the city in and about the year 1560.

The population of Glasgow did not exceed, if it amounted to, 4000 souls. But, immediately before the Reformation, the altars in the Cathedral at which services were performed, and the religious shrines in the city, were numerous; and each of these altars and shrines had been more or less endowed by pious cleric or layman. For example, as early as

24 The Barony of Glasgow

1426 mention is made of a chapel dedicated to Tenau, or Theneu, the mother of Kentigern, beside which there was a cemetery, and near it a spring, until recently known as St. Theneu's Well. This chapel was near the site of the present Church of St. Enoch (a corruption of Tenau). There was a collegiate church at St. Tenau's Gate—the Church of St. Mary. The Tron, or weighing machine, was at the gate ; and the gate was spoken of as the Trongate which gradually supplanted the original name. There was a chapel dedicated to St. Mungo without the city walls, shaded by trees, and looking on green fields—of which it is difficult to conceive when one surveys the gloomy tenements of Dovehill. South of the Cathedral, in the High Street, the Blackfriars had their college and church, and north of the Cathedral stood a chapel associated with the name of St. Roche the confessor, now changed into St. Rollox, suggestive of huge chimneys and chemical effluvia with evil smell. Within the space of a few

Overthrow of Roman Church 25

years, after the victorious revolt from the rule of Rome, these churches and chapels were nearly all either swept away or rendered ruinous. Who got the kirk-lands, the ox-gangs, the ploughs of land, the possessions which had been devoted to the worship of God, with the estates belonging to the Black and the Grey Friars? The question is more easily put than answered, but it is safe to say that the answer might bear us in the direction of a wealth generally styled "the Common Good of Glasgow." No more need be said.

With the ministry of Mr. David Wemyss or Weemes the history of the Church under a Presbyterian constitution may be held to begin. Woodrow wrote a life of this worthy, which was not published, but which is preserved in the University Library. Judging not from it, but from the *Presbytery Records*, he seems to have been a somewhat troublesome man. He claims a right to the vicarage teinds, but refuses to show his rights, where-

26 The Barony of Glasgow

upon he is dealt with. Then he produces an assignation by Walter, commendator of Blantyre, to his son William, giving him a tack of the teinds of the parish, but declaring that he had none of the vicarage. The Presbytery are puzzled and refer the matter to the Synod. But they have sharp words—for Mr. Wemyss, who is exhorted to be more diligent in his studies, is reprimanded for sundry offences. In 1588 Mr. Wemyss obtained a colleague, Mr. John Coupar, translated from Edinburgh.

For some years after the introduction of the new order, the Cathedral or High Church was the only place of worship. With the increase of population, the need of farther provision became urgent, and in 1592 the old church of St. Mary at the Trongate was "purged of altarages" and restored, Mr. John Bell being appointed the minister. Yet there was no parochial division until 1595. There was only one session. The ministers held first, second, and third places of "the ministry

Overthrow of Roman Church 27

and benefice." But the growth of the city, and the increase of houses and families in the area of the ancient Barony, made a separation of the Barony from the City expedient. The Synod took action. Apparently a beginning was made in 1594, for in that year Mr. Donald M'Kilvorie was nominated to the parish; but as he was settled in Rothesay the same year, the nomination does not seem to have been sustained. In September of the following year, as the *Session Records* inform us, "the Synod appointed the Parish of Glasgow without the town to have a minister of their own, and resort to a kirk of their own." And Mr. Alexander Rowatt, formerly of Dalziel and then of Rutherglen, was admitted to the cure. It must have been a cure scarcely better than titular for some time. For full effect was not given to the division of the parish until 1599, when, in response to the crave made by a deputation of the Presbytery and General Session for a disjunction of "the parish without the town,"

28 The Barony of Glasgow

"so that the ministers may acknowledge their own folk," the Town Council, with characteristic canniness, agreed, with the consent of the Deacons of the Crafts to the proposal on the condition that "the Town Council should not be burdened with the building of kirks or the furnishing of more ministers than they already had." This was in July, but either the Town Council agreed without taking measures to make the agreement effectual, or the Presbytery and Session had been emboldened to make farther demands, for in 1602 another application to divide the parishes was made, and the Council, in reply, adhered to their Act three years before; they renewed their approval, renewing also the protest "that the town be not burdenit with seating or bigging of kirks, nor furnishing na ma ministers than they have already."¹

The good Mr. Rowatt was obliged to face many difficulties. His parishioners did not extend a hearty welcome to him. He had

¹ *Presbytery and Town Council Records.*

Overthrow of Roman Church 29

no church. The Cathedral—choir, nave, and crypt—was dreadfully out of repair, and, as is the way with such bodies, Royal Commissioners, in conference with City Commissioners, deliberated without finding a satisfactory end. The mason work, they decreed, should be repaired by taking down the steeple of the old Blackfriars Church. The want of “a bell and knock” should be supplied by transferring “bell and knock” from the Blackfriars. Large portions of the pavement of the crypt, called the Laigh Kirk, had been stolen; and as the Blackfriars, *minus* the steeple, was to be put in condition for worship, the Commissioners ordered the unstolen parts to be transported thither.¹ It was a curious adjustment of the problem as to the renovation of the “Hie Kirk.” But the folk and their doings in the beginning of the seventeenth century were curious; perhaps two hundred years hence the folk and the doings of 1895, not excluding the Ter-centenary Bazaar, will seem curious too.

¹ *Glasghu Facies*, pages 128-133.

30 The Barony of Glasgow

All this time the excellent Mr. Rowatt was, if not without people, at least without church. He was temporarily located in the ruined Blackfriars, where the parishioners were ordered to attend him until the High Church was repaired, "on pain of suspension from all Christian privileges."

The next serious difficulty was a financial one. It was a difficulty which, in perhaps an aggravated degree, he shared with his brethren. In 1595 the Presbytery of Glasgow consisted of six parishes—Glasgow, Govan, Cadder, Campsie, Rutherglen, and Lenzie. The minister of Campsie, "ane auld man," rejoiced in a stipend worth about £9. The minister of Lenzie was poorer by £2; these two ministers, we are informed, could not attend the meetings of Presbytery because of their poverty. The minister of Cadder, for want of a house, lived in the church steeple. That the stipends of Glasgow were not on a much larger scale may be inferred from the circumstance that, a century

Overthrow of Roman Church 31

and more afterwards, the living of the first charge was worth about £28, and the living of the second about £17. No wonder that John Knox thundered, even from his death-bed, against "the merciless devourers of the patrimony of the Kirk," entreating his "brither Scots" "not to communicate with their sins, of whatever estate that ever may be."

Mr. Rowatt had been granted—first by Erskine, titular Archbishop, and afterwards by Walter, Lord of Blantyre, the obligation being duly registered "in the buiks of our Sovereign Lord at Edinburgh, 1602"—five chalders of victual "furth of the Parochin of Glasgow." But of this meagre allowance the minister of the Barony got little, and he got the little with not a little contention. He preferred Cadder, with the pleasant residence in the steeple, to the worries and sorrows of the Barony. Three years after his departure the Presbytery requested "the Bishop of Glasgow to farther an Act of Parliament to pass in the ratification of the Parish Kirk of the

32 The Barony of Glasgow

Barony of Glasgow, and that ane convenient stipend be providit and modified to the said kirk in all time coming, together with a manse and gleib conform to other Parish Kirks within this land.”¹

The question as to a place of worship was settled when, at a future day, “the Laigh Kirk beneath the High Kirk,” from which it is said that “the pavement had been stolen away,” was to some extent repaired, and set apart as the church of “the parish without the town.” We may call this a restoration, as the crypt had been used for worship in the olden time. Many of the Cathedral “altarages” had been placed in it. How jealously the rights of the parishioners to its exclusive use were guarded appears from an entry in the *Session Records* in 1644, which “discharged the town’s people from going to hear sermons in the Barony Kirk on the Sabbath day, and instructed the ministers to inhibit them also.”

¹ *Presbytery Records.*

CHAPTER IV

The Reformed Kirk

"The Ringing Grooves of Change"

AT this point let us pause, and, with the view of making the picture of the ecclesiastical situation more vivid, let us cast a retrospective glance at the period in the history of the Reformed Church between 1560 and the time of the occupation of the crypt by the parishioners of the Barony. It was a strange and confused period, not without striking features, and material for reflections by no means unimportant with regard to our own day. The glance must necessarily be hurried and general.

34 The Barony of Glasgow

In the first decade after the Reformation the polity of the Church was rudimentary and incomplete. The new order had not crystallized into a definite Presbyterian form. Synods and Presbyteries were in embryo: the two Courts which exercised authority were the Kirk Session and the General Assembly. Congregations elected ministers when ministers could be got; when the ministers were not to be got, their place was so far supplied by Readers, who, in many instances, were also Exhorters. The Readers were a numerous body. In 1574 there were no fewer than 715 Readers to less than 300 ministers. Their office was formally abolished in 1581, but in many parishes the Reader was an institution for long afterwards. Over the whole estate of the Kirk there were set ten Superintendents, whose duty was to plant kirks and supply ministers, and to visit the districts assigned to them, which, in the *First Book of Discipline*, are called their Dioceses. The Superintendents were responsible to the General Assembly, and, along with them, but

with restricted powers, were associated commissioners. The system was far from perfect, but it wrought fairly well, and under it good progress was made. In the first Assembly, that of 1560, there was an attendance of only forty-two, and of these only six were ministers. Besides the six, not more than forty-three persons were found capable of performing the duty of either minister or reader. Seven years later there were reported 257 ministers, of whom by far the greater number had been priests. There is an interesting entry in the *Book of the Universal Kirk*. It is to this effect, "As the most part of the canons, monks, and friars within the realm had made profession of the true religion, they were enjoined to serve as readers."

Thus it stood until 1572. For twenty years thereafter there was a constant struggle between Presbytery and Prelacy. Presbytery was the cause of the people—it interpreted their deepest conviction and the energy and thoroughness of their revolt from Rome. To Prelacy there

36 The Barony of Glasgow

were many conscientious adherents. It attracted those who wished to retain a historic continuity with the old order, and, whilst welcoming the light which had streamed into the land, sighed for something more of sweetness. It received the support of barons for a very different reason. The Reformers demanded that the Corporations of Bishopric and Abbacy should be dissolved, and that their revenues should be devoted to the maintenance of the Christian ministry, the education of the young, and the support of the poor. This did not meet the views of the barons, whose eager eyes were fixed on the revenues. They understood that the preservation of the Sees and ecclesiastical estates in their integrity was the only way of securing the spoil for themselves. Hence the Convention of Leith in the beginning of the year 1572, and the Concordat then reluctantly agreed to by superintendents and ministers, which virtually set up the phase of Episcopacy known as the *Tulchan* Bishop phase. Ministers were appointed bishops, got the title, a certain

jurisdiction, and a small portion of the income of the See. The greater portion went to the temporal lordship which was legally connected with the Episcopal office. It was a time of unblushing simony, denounced by John Knox, and, when his voice was silenced by death, by the stout-hearted Andrew Melville. One who was afterwards a Tulchan Archbishop lampooned the Episcopal order in the words—"There be three kinds of Bishops: My Lord Bishop, My Lord's Bishop, and the Lord's Bishop. My Lord Bishop was in the Papistry; My Lord's Bishop is now, when My Lord gets the fat of the benefice, and the Bishop makes his title sure; the Lord's Bishop is the true minister of the Gospel."¹

"The old tree taken up by the roots and planted again did not seem to thrive." No sooner was the Concordat signed than the popular opposition to it took form, and within the brief space of eight years it was practically a dead letter. The Presbyterian organization

¹ Quoted by James Melville in his *Diary*.

38 The Barony of Glasgow

remained: Sessions exercised discipline, and the irrepressible Assembly gave the bishops scanty honour. In 1580 the Assembly ordained "all such persons as had brooked the office of bishop to demit the same." All the bishops except five did so. One of the five recusants was James Boyd, Archbishop of Glasgow, whose protestation the Assembly accepted.

When Archbishop Boyd died, a great commotion ensued. The Duke of Lennox, using the name of the young king, then a boy of fourteen, appointed Montgomery, minister of Stirling, to the vacant See, but on the condition that he was to be content with a meagre stipend, and that all lands and other revenues were to be disposed to Lennox. The Assembly told the Presbytery to keep its eye on this Tulchan, who, when summoned to the bar of the Assembly, had promised to renounce his claims to the Bishopric. Memories, when inconvenient promises are concerned, are short-lived. Montgomery soon reasserted his rights. Then

the Presbytery met, and then too met the Town Council of Glasgow. The Provost and Bailies hastened to the Presbytery House. "Stop," they cried to the Presbyters; "we forbid you from proceeding, and cite you to appear before the Privy Council." "No," was the rejoinder; "we have our duty to do, and you have no right to interfere." "This is our right," replied the Magistrates, seizing the moderator, striking him in the face, tearing his beard, knocking out one of his teeth, and sending him to the Tolbooth. The city was immediately ablaze: students rushed forth with clubs and stones; people shouted; and the town officers beat on their drums and called the people to maintain the public order. The Presbytery stood firm, and sent their decret against Montgomery to Edinburgh, and in Edinburgh Montgomery was excommunicated.

The boy king and his courtiers were enraged by this incident and the undaunted courage of the Assembly in protesting against "the

40 The Barony of Glasgow

bludiegullie of absolute authority." All this kept simmering in the mind of the king. Lo! as a bolt out of a blue sky, in 1584 came "the Black Acts," which restored Prelacy, and not the muzzled Prelacy of the Concordat, but with full voice and authority, with the powers of the Presbytery and Assembly. Persons rubbed their eyes. Was it true? Could it be? And, when they understood the situation, a cry of indignation and consternation arose. Archbishop Adamson of St. Andrews, charged with the authorship of the Acts, was excommunicated. Montgomery of Glasgow, living in Ayr, could not show himself. When he did so once, he was mobbed. Only by cajoling, promising, it is to be feared lying, could the king secure the submission of the ministers. A small remnant was irreconcilable.

So went on the confusion: Bishops, but not allowed the powers formally given them—the Assembly always overseeing the Bishops. In two years from the issue of the Acts,

The Reformed Kirk 41

another revolution reduced Prelacy almost to the level of the Concordat of Leith, and in 1592 the Prelatic policy was subverted and the National Reformed Church re-established on its original basis. "For nearly twenty years," says Principal Cunningham, "the Presbyter had done battle with the Bishop, and at this period in the contest, he stood victorious."

It was in this victorious time that the Barony Parish was added to the parochial Charges of the Church. But before "ane convenient stipend was providit to the said kirk," the notes of victory had died away. James had succeeded to the throne of Elizabeth of England; and in Whitehall, "no longer a king, as formerly, without state, or in a place where beardless boys would brave him to the face," he had discovered "that Presbytery agrees with Monarchy as God and the Devil, and that no bishop, no king." And the king had developed into the despot. Acting under his instructions, the Parliament which met at

42 The Barony of Glasgow

Perth in July, 1604, "reponed, restored, and reinstated Bishops to their ancient and accustomed honour, dignities, privileges, lands, teinds, rents, and estates," and to the Bishops thus restored was given the power of dealing with the stipends of the clergy. Hence the request made by the Presbytery to the Bishop previously alluded to.

Life, both ecclesiastical and social, was out of joint in the days when the parishioners outwith the town were first sent to their subterranean church. The *Kirk-Session Records* of that period are illustrative of curious ways of thought and action. Here, for example, are some of the entries :

"The ministers resolve to catechize in turns and they cast lots who shall begin."

"The Sabbath is declared to continue from sun to sun, no work to be done between light and light in winter, and between sun and sun in summer."

"Ash trees in the kirkyard are ordered to be cut down to make forms for the folk to

The Reformed Kirk 43

sit on ; but no woman is allowed to occupy the form men sit on, but . 'either sit laigh or else bring stools with them.' "

"Women are forbidden from coming to the kirk with plaids about their head, and, considering that great disorder had been caused by 'their sitting with their heads covered in time of sermon, sleeping that way,' intimation is ordered that 'none sit with their heads covered with plaids in time of sermon.' "

"On Communion Sundays the hour of assembly is fixed for four in the morning, the collectors preceding them by an hour."

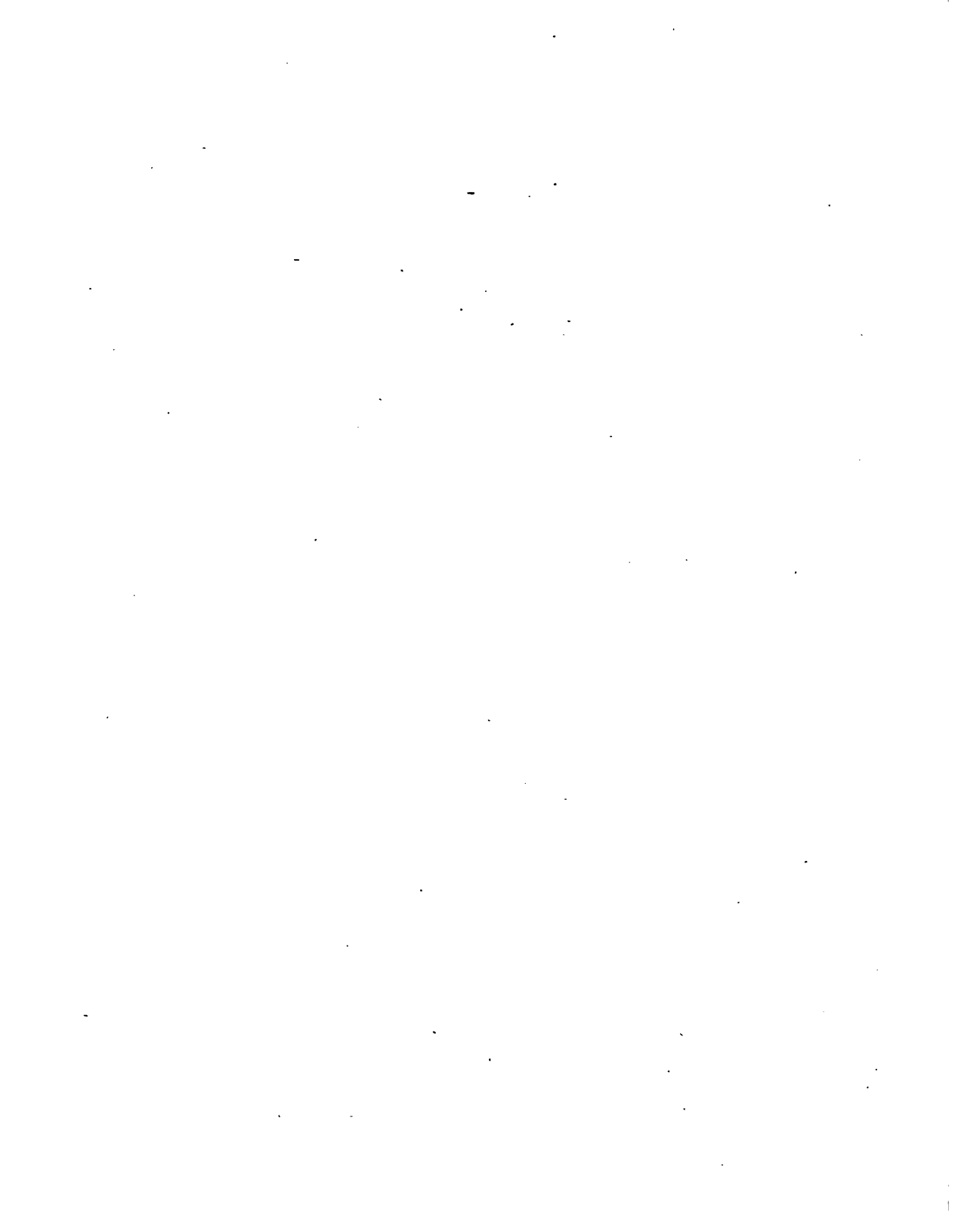
"The fine to be imposed on absentees from the kirk without excuse was £20 Scots, and the absentees must stand for two days at the pillar."

"Staffs are given to beadles 'for keeping quiet in the church and comely order, and for crubbing unruly children.' " And that there was need for the staff appears from the deposition of a Mr. Blackburn in 1599, to the effect that "he heard a great vash in the Barony

44 The Barony of Glasgow

Kirk immediately after the preaching in the forenoon forenent the pulpit. It was James Alderston striking John Bryson: he took his sword by the blade, and struck him with the yards."

Such were the "good old times!" They were full of violence; manners were coarse; the people were rude; the social state of the country was almost barbarous; religion and law had to fight a hard battle. The question before us is, Did the Barony Kirk and its ministers and people, in a worthy and effectual manner, display the banner given to the God-fearing for the Truth's sake?





ZACHARIAS BOYD

CHAPTER V

The Crypt and its Ministers

*"Proud of her Past, wherefrom her Present
grew"*

THE most prominent name associated with the Crypt in the seventeenth century is that of Mr. Zacharias Boyd, a man of real genius, great industry, and ardent piety. He belonged to an old Ayrshire family—the Boyds of Pinkill and Trochrigg, descended from Lord Boyd, the Chamberlain of Scotland in the early part of the reign of James III. We find him in 1611 one of the Regents of the College of Saumur in France, having previously graduated in the University of Glasgow. In France he remained sixteen years. Religious

46 The Barony of Glasgow

persecutions, which dispersed the French Protestants, forced him to return to Scotland; and in 1625 he was ordained minister of the Barony Parish, which he served until his death in 1653. The heading of the presentation is given in the next page, as an illustration of the curious jumble of Prelacy and Presbytery which marked the period.

The parish to which Zachary Boyd was appointed was then measured as five and a half miles in length and three in breadth. He must have ministered to a large congregation, for more than twelve hundred communicants are reported on.

"Mr. Zacharias," as he is frequently called, was an outstanding man, both as a scholar and a divine. He was thrice Lord Rector of the University, and in 1643 was Vice-Chancellor. To the University he was a most liberal contributor. The full extent of his gifts cannot be ascertained, since there are hints in the Woodrow MSS. of benefactions other than those specified in his will. But formally he

A PRESENTATION for ye BARONY KIRK of GLASCOW, To M^r ZACHARIAS BOYD, MINISTER.

SUBSCRIBED BY YE ARCHBISHOP OF GLASCOW, DEAN, CHAPTOUN
AND CONSENTARY WITHIN WRITTEN . FEBRUARY 2nd 1625.

PRESENTATION IN PRESENCE OF THE LORDS OF THE COUNCIL AT EDINBURGH THE 21st DAY OF MARCH 1625
ARCHBISHOP OF GLASCOW NICHOLAS HAMILTON DEAN AND CHAPTOUN SENTING THE SAME TO BE RECORDED
AND REGISTERED IN THE BOOKS OF COUNSEL AND GIVEN BY THEM TO M^r ZACHARIAS BOYD TO BE MINISTER IN THE PARISH
KIRK OF THE BARONY OF GLASCOW DURING ALL THE DAYS OF HIS LIFE IN THE PLACE OF M^r JOHN BLACKBURNIE,
WHEREAS OF YEARLY STIPEND FOR HIS SERVICE AS MINISTER THEREAT SIX CHARGES VIZUALLY THREE WHEREOF HE SHALL
THE OTHER THREE PAID OUT OF THE AIDERSHIP OF THE GLASCOW WHICHE YEARLY STIPEND FORWARDS THE SAID
ARCHBISHOP INDICED HIMSELF IN SAID PRESENTATION TO PAY TO THE SAID M^r ZACHARIAS BOYD ON THE PRICE THEREOF ON TO ANY
OTHER IN HIS PLACE ACCORDING TO THE TIME OF THEIR REMAINING IN YEARLY AT SAID KIRK AND CONSENTS TO THE
REGISTRATION OF SAID PRESENTATION IN THE BOOKS OF COUNCIL OR CHURCHES BOOKS OF GLASCOW IN WITNESS WHEREOF
THE SAID ARCHBISHOP, DEAN & CHAPTOUN OF THE CATHEDRAL KIRK OF GLASCOW HAVE SIGNED THEIR NAMES
FOLLOWING AT GLASCOW THE SECOND DAY OF FEBRUARY 1625 ALL OTHERS OF THE COUNCIL
EXTRACTED BY AND ATTESTED BY THE SIGNER JAMES GIBSON.

FACSIMILE OF PRESENTATION

The Crypt and its Ministers 47

A PRESENTATION FOR YE BARONY KIRK OF GLASGOW

TO

MR. ZACHARIAS BOYD, MINISTER,

SUBSCRIBED BY YE ARCHBISHOP OF GLASGOW, DEAN, CHAPTOUR
AND CONSENTARY WITHIN WRITTEN. FEBRUARY 2ND 1625.

PRESENTATION IN PRESENCE OF THE LORDS OF THE
COUNCIL AT **Edinburgh**, THE 21ST DAY OF MARCH
1636, BY JAMES, ARCHBISHOP OF GLASGOW, MR. JAMES
HAMILTON, DEAN, AND MR. DAVID SHARP, CHAPTOUR,
DESIRING THE SAME TO BE INSERT AND REGISTRAT IN THE
BOOKS OF COUNSELL AND GIVEN BY THEM TO MR. ZACHARIAS
BOYD TO BE MINISTER IN THE PARISH KIRK OF THE BARONY
OF GLASGOW DURING ALL THE DAYS OF HIS LIFETIME, IN
PLACE OF UMQLL MR. JOHN BLACKBURNE, WHO HAD OF
YEARLY STIPEND FOR HIS SERVICE AS MINISTER THEREAT
SIX CHALDERS VICTUALL, THREE WHEREOF MEALL AND THE
OTHER THREE MALT, PAYED OUT OF THE ARCHBISHOPRICK OF
GLASGOW, WHICHLIKE YEARLY STIPEND FORSAID THE SAID
ARCHBISHOP OBLIGES HIMSELF IN SAID PRESENTATION TO PAY
TO THE SAID MR. ZACH. BOYD, OR THE PRICE THEREOF, OR
TO ANY OTHER IN HIS NAME ACCORDING TO THE TIME OF
THEIR REMAINING IN SERVITUDE AT SAID KIRK, AND CONSENTS
TO THE REGISTRATION OF SAID PRESENTATION IN THE BOOKS
OF COUNCIL OR COMMISSARS BOOKS OF GLASGOW: IN WITNESS
WHEREOF THE SAID ARCHBISHOP, DEAN AND CHAPTOUR OF
THE CATHEDRAL KIRK OF GLASGOW, HAVE SUBSCRIBED
THEIR PRESENTS, AS FOLLOWS, AT GLASGOW THE SECOND DAY
OF FEBRUARY 1625, AND SEVERALL OTHERS OF THE CLERGIE.

EXTRACTUM DE LIBRO ACTORUM PR ME,

SIGNED JO. GIBSONE.

48 The Barony of Glasgow

bequeathed £20,000 Scots for building and bursaries, and he bequeathed also his books and manuscripts. His bust may be seen at Gilmorehill; his portrait also is in the chambers of the Merchants' House, with a notice of his mortification.

He was a voluminous author. More than a hundred volumes were the product of his fertile mind and facile pen. There are some works attributed to him for which he was not responsible. *Zachary Boyd's Bible*, popularly supposed to be a metrical version of Holy Scripture, is a mere imagination. The only basis for it is that he attempted, not with much success, a metrical rendering of the "Four Evangels"; and he published, in two volumes, poetic and dramatic subjects taken from the Bible, under the title *Zion's Flowers*. He was not a poet, yet he was something more than a mere doggerel rhymers. A writer, Colville, gave some specimens of his verse in 1741, which are not to be found in any MS. or printed work, and which must be

The Crypt and its Ministers 49

branded as mere travesties. One of these travesties has been often quoted :

“There was a man, called Job,
Dwelt in the land of Uz ;
He had a good gift of the gob—
The same case happen uz.”

In contrast with such impositions we may set his genuine poems, and, although they cannot take rank with sacred poems of the first or second class, they contain much that is pure in feeling, and, considering the age, fairly graceful in style. “The Morning Hymn for Christ,” which concludes the 4586 verses of *The English Academie*, has some merits as a Christian hymn. Unfortunately, the commendable features are often marred not merely by rugged verse, but also by hard and unsympathetic thought. The fair readers of this sketch of Mr. Zacharias may be of opinion that this is exemplified in his frequent strictures on the women of his period ; it will not be supposed that these can, with justice, be applied

50 The Barony of Glasgow

to the woman of this period! As, for instance, when he sings :

“ By ladies great nothing is spared,
Their beauty to reforme ;
Their faces they still lay o'er with fard,
To get another forme.

“ God's colours can them never please ;
But they must by and by,
Of foolish men to please the eyes,
By art their faces dye.”

The ladies, however, may be comforted by the assurance that men are castigated by Mr. Zacharias in respect of one of their most prevalent weaknesses. In one of his treatises he vehemently denounces “ a set of drunkards who spoil their health with reek and smoke—Tobacca men,” he says, “ who go about to smoke the soule out of the body, as if it were a fox chased out of his hole : this fire may be called, as the fire of Nadab was called, strange fire. This taking of reeke seemeth to me a graceless thing. If a man come in into a house and take but a drink, he will first

The Crypt and its Ministers 51

pray to God for a blessing. But there is no grace for tobacco, as if it were not a creature of God." Good "Mr. Zacharias" would have a hard task in testifying against "tobacca" in this day.

Zachary Boyd lived and laboured in the beginning of the most stormy time of Scottish history. He was inducted into the Barony two years before the death of King James. He was one of the clergy who, in 1633, met Charles I. at Holyrood, and it fell to him to interpret their loyalty by a Latin oration to the monarch who had just been crowned. From a passage in Baillie's letters, it may be inferred that the minister of the Barony was not a fanatical opponent of Prelacy, for he is mentioned as one of "the greatest opposites in the West to subscription to the Covenant." But his Scottish instincts revolted against the tyranny of the Stewarts in forcing Prelacy on the people; and in the "Hie Kirk," after sermons by Samuel Rutherford and Andrew Cant, "he put his hand to the Covenant." And

52 The Barony of Glasgow

from that day he never looked back to the system which James and Charles, with their notions as to the Divine Right of Kings, had made abhorrent. But, like other sturdy Scots, he had no favour for English Puritanism and the policy which culminated in the execution of the king. He supported the policy of the Scottish estates in their recall of Charles II. to the northern kingdom, and when Cromwell, having routed the Scottish forces at Dunbar, came with his whole army "by the way of Kilsyth to Glasgow," Mr. Zacharias did not join the magistrates and ministers in their flight. On the contrary, he was the preacher in the High Church when the Lord Protector attended Divine service, and the preacher "railed against him." "Shall I pistol the scoundrel?" said Cromwell's Secretary. "No, no," was the answer; "we will manage him in another way." The other way was an invitation to dine, which the minister could not refuse. At the close of the dinner and entertainment, Cromwell offered a prayer of three hours, keeping the wearied

The Crypt and its Ministers 53

minister on his knees from midnight "until three in the morning."

Mr. Zacharias had many troubles, increased possibly by his sharp tongue and quick temper, and possibly also by the *brusquerie* of his second spouse, who, after his death, married Mr. Durham of the High Church. The story goes that when he was making his will, Mrs. Zacharias asked that something should be left to Mr. Durham, and received the reply, "Na, na, I'll lea him naething but thy bonnie sell."

But, through all the struggle, he fought a good fight. Up early—for he brands him "as of a base spirit who sluggishlie, gaping and stretching himself, lyeth husking on the downe"—he toiled late, always toiling, preaching, visiting, writing. In 1651 he became feeble, and was obliged to curtail the services; and, instead of sympathizing with their aged pastor, an entry in the *Session Records* shows that some were appointed to remonstrate about "the soon skailing of the Barony Kirk on Sunday

54 The Barony of Glasgow

afternoon." The *Nunc dimittis* of the minister must have been shortly after this somewhat hard remonstrance. The precise date of his death is unknown, and so also is the place of the interment.

In the later years of Zachary Boyd, poor distracted Scotland was swept by the storm of the two factions—the Resolutioners and the Protesters—which the action of the Commission of Assembly with regard to the question, whether those under the taint of malignancy should be excluded from military and civil service, had called into existence. It appears from the memoir of Cargill by the author of the *Scots Worthies* that the bitterness imported into all life by the contentions of these parties prevented the settlement of a minister. "This Parish (the Barony) it is said had been long vacant by reason that two members of the Resolution party, viz., Messrs. Young and Blair, opposed the settlement of such godly men as had been called by the people." The Protesters ultimately triumphed, and in 1635

The Crypt and its Ministers 55

Mr. Donald Cargill, a native of Rattray, in Perthshire, was appointed to the vacant charge. It does not seem that the Protestant fervour had largely infected the Barony folk, for the presentee was so discouraged "by the lightness and unconcerned behaviour of the people under the Word," that he resolved not to accept the call, and he was on the point of leaving Glasgow when a godly woman reminded him that he had promised to preach on the next Thursday, and threatened him with the curse of God if he went away "without giving the meal pledged to starving souls." This induced him to remain, and he laboured with zeal and success in the parish until, with the restoration of Charles II., there came also the restoration of Prelacy. Then, the fire which had been smouldering in the breast of the uncompromising Protester was kindled into a blaze, and, when preaching on a week-day subsequent to the national celebration of the king's return to Whitehall, he denounced and anathematized Charles. He had drawn his sword and thrown

56 The Barony of Glasgow

away the scabbard ; henceforth his life was that of a fugitive.

There was no "sweet reasonableness" in Donald Cargill. But it is impossible to withhold admiration of his undaunted courage, his unflinching devotion, notwithstanding risks that would have shaken the resolution of most men, to the ministry which he had received and the cause which he had espoused. He kept in communication with his flock, even when denied his kirk—visiting them, holding conventicles in secluded places, and "lying at night among broom near the city." Proscribed and banished to the parts of Scotland north of the Tay, he yet, for eighteen Sundays in succession, preached to thousands. When the army of the Covenant was routed at Bothwell Bridge he was struck to the ground with a sword, but though he was arrested and gave his name, he was allowed to escape. He was wounded again in a bloody fray at Queensferry ; bloody and wounded, still he preached. He shared with Richard Cameron the burden of leading "the Society people,"

The Crypt and its Ministers 57

the stern "men of the Moss Haggs" and others, who refused to accept the indulgence of an uncovenanted king or to pay the cess demanded by an uncovenanted government; and when Richard Cameron was slain in Air's Moss, Cargill became the head of the Society. At Torwood, near Stirling, he solemnly excommunicated the persecutors of the day. This done, he meets us, in the narrative of persecutions, a weird, almost ubiquitous, presence. Now he is in England, then he is near Lanark; now at Loudon Hill, then in Carrick, then in Fife; backwards and forwards he travels, here and there he appears, preaching "those thrilling sermons about a perjured king, a broken covenant, and a sinful land which the souls of the Society people loved." But at length, after almost miraculous deliverances from his enemies, he was apprehended by Irvine of Bonshaw at Covington Mill, in Lanarkshire, and taken as a prisoner to Edinburgh. The Earl of Rothes threatened him with torture. "My Lord," said the prisoner, "forbear to

58 The Barony of Glasgow

threaten, for die what death I will your eyes shall not see it." Lord Rothes died on the morning of the day on which Cargill was executed at the Cross of Edinburgh. On the scaffold, after singing the 16th verse of the 118th Psalm, he bade "farewell to wandering, reproach, and suffering"; and, "sitting straight on his knees, with his hands lifted up," he exclaimed, "Welcome Father, Son, and Holy Ghost. Into Thy hands I commend my spirit." And so he died on the 26th February, 1681.

The brief narrative of Mr. Cargill's "testifyings" and sufferings has carried us beyond the limits of the Barony Parish. But the story is too interesting to be left altogether untold. He had ceased to minister to the parish when he was proscribed by the Government. In 1662 Mr. David Liddell was taken from Channelkirk to serve the vacant cure. He was a learned divine, and was appointed Professor of Divinity in the University of Glasgow in 1674. His successor was Mr.

The Crypt and its Ministers 59

Alexander George, of whom nothing more is known than that he was translated from Cathcart, and that he died in 1703.

And, in bringing our Parochial history down to this date, we are reminded that a new era in Scottish history had begun. The 5th of November, 1688, was a memorable day for Great Britain. On that day William of Orange and his consort, the eldest daughter of James the Seventh, landed at Torbay. The landing rang the knell of the Stewart dynasty. To Scotland it was glad tidings. "The killing times" were over. The long struggle between Prelacy and Presbytery was ended. In 1690 all the laws in favour of Prelacy were annulled, the government of the Church was given to the ministers, who, nearly thirty years before, had been ousted from their parishes, and the General Assembly, whose voice had been silenced for forty years, was appointed to meet. The hand of the new dynasty was passed over the arbitrary measures of the Family which had been expelled from

60 The Barony of Glasgow

the throne, and the northern realm was free and returned to its rest.

No sensible person who reviews the stormy periods which had now closed will maintain that Presbytery was all right, and that Prelacy was all wrong. The struggle in behalf of both causes was marred by intolerances. But the cause of Prelacy was dishonoured and rendered unutterably offensive to the people, at least in the southern and western counties, by the harsh and blood-stained despotism of the Crown. If there had been wise princes on the throne the ecclesiastical development might have been very different, and this, with advantage to the civilization as well as the Christianity of both parts of the United Kingdom. But there is no need to indulge in *ifs*. Let one word be uttered in the interest of Christian charity. All Episcopal curates were not "dumb dogs." The population in the northern parts of Scotland adhered generally to Episcopacy; and we cannot suppose that these parts were without good and true men

The Crypt and its Ministers 61

in the ministry of the Church, or without pure religion and undefiled in the lives and homes of the people. And, having Glasgow in view, the brief Episcopate of the saintly Robert Leighton is sufficient to remind us that all prelates were not "idol shepherds." No finer testimony to the worthiness of an overseer in the House of God was ever borne than that which is to be found in the *Burgh Records* of 1673. From them it appears that when Leighton, weary of all the strife and confusion around him, contemplated resigning his Archbishopric, a deputation of citizens waited on the magistrates, "entreating and desiring them to endeavour to prevent his demission, alleging that the whole city had lived peaceably and quietly since his coming to the burgh, through his Christian courage and behaviour towards them, and by his government with great discretion and moderation."

The annals of the parish during the eighteenth century are uneventful. We imagine the usual routine of congregational and parochial life.

62 The Barony of Glasgow

In succession to Mr. George, the parish minister was Mr. R. Langlands, settled in 1691, and sometime thereafter translated to Elgin. Mr. Langlands was followed by Mr. James Stirling, who was inducted in 1699, and who died in 1736. His successor was Dr. John Hamilton, who, after twelve years in the Barony, was translated to the High Church. He was Moderator of the General Assembly in 1766. In the *Memoirs of the House of Hamilton* it is stated that he married Mary, daughter of John Bogle of Hamilton Farm, and that he had two sons—John and George. These sons, and their sons, Mr. Hamilton of North Park, and Mr. John George Hamilton, were prominent citizens of Glasgow. When Dr. Hamilton was removed to the Inner High Church, Mr. Laurence Hill was appointed to the charge, exactly two hundred years after his lineal ancestor was appointed (1549) parson of Govan. In the *One Hundred Glasgow Men* two things are mentioned with regard to him. The one, that "he belonged to a family which

The Crypt and its Ministers 63

could boast of as ancient and complete a hereditary connection with Glasgow as any now existing." And the other, that "he is the first of the few instances in the *Burgh Records* of a minister appointed to the Honorary Burgess Roll of the City." Dr. W. Henry Hill, one of the most trusty and esteemed of Glasgow lawyers, and other families, are descendants of the honorary burgess.

During the four last years of Mr. Hill's incumbency, he was assisted by a young man, Mr. John Burns, whose merits were such that on his death in 1773, the Session and Heritors petitioned in favour of Mr. Burns, and the Crown gave effect to the petition. Of him we must give more than a passing notice. He connects the modern with the older times of the parish.

CHAPTER VI

The Crypt-Church

"The Monumental Caves of Death look cold"

BUT, before referring to Mr. Burns and his pastorate, it may be well to recall the picture of the crypt, which, after being the parochial sanctuary for two centuries, was abandoned by the congregation during his ministry.

The beauty of the crypt is universally acknowledged. There are finer minsters in the kingdom than Glasgow, but there is none with a finer crypt. Its pillars and arches and roof, its masonry and architecture, represent "a thing of beauty and a joy for ever." As has already been said, there were many "altarages" in it in the time of Roman ascendancy; and

The Crypt-Church 65

with tapers burning on them, half revealing, half concealing, the variety of sculptures and decorations, the effect of the underground pile in the "dim religious light" must have been solemnizing. The crafts of the city saved



the Cathedral, when, armed with swords, they "swore with many oaths that he who did cast down the first stone should be buried under it." But though the edifice was preserved, altars, sculptures, decorations, disappeared; and the crypt, left uncared for, became a place of burial, and was otherwise disfigured. It was into this

66 The Barony of Glasgow

receptacle of the dead that the parishioners of Glasgow outwith the town were sent in 1595.

In the course of years the thrifty magistrates and burgesses made full use, according to their notion of use, of the old Cathedral. It was divided into three parish churches—the Inner High, occupying the choir; the Outer High, occupying part of the nave; and the Laigh or Barony Kirk. The last of these—that with which we are concerned—was removed in 1800. The nave was cleared out by the erection of St. Paul's Church and the transference of the congregation of the Outer High to it. The Inner High is still where it was; but it is now the only church of the Cathedral, and in recent years, during the incumbency of Dr. Stewart Burns, it has been rendered worthy of its historic position.

Let us try to imagine the crypt in the seventeenth and eighteenth centuries. Our imagination is not without its aids. An English gentleman, Pennant, made a tour in Scotland in 1769. He visited Glasgow, and,

The Crypt-Church 67

in describing the ecclesiastical arrangements in the Cathedral, he writes, "Deep underground is another in which is also Divine service, where the congregation may truly say, *Clamavi de profundis* (Out of the depths, O Lord, have I cried unto Thee); the roof is fine, made of stone, and supported by pillars, but the beauty much hurt by the crowding of the pews." More complete and graphic is the picture drawn by Sir Walter Scott in *Rob Roy*. It is familiar to many, but so accurate and felicitous are its touches that it must here be reproduced. Osbaldistone—assured by his "jolly hostler's wife" that the partners of Macvittie, Macfin & Co. "wad be where a' gude Christians ought to be at sic a time, and that was in the Barony Laigh Kirk,"—followed the pawky Andrew Fairservice to the old minster, and his impressions of the Laigh Barony Kirk and its worship are given in the following terms :

"Conceive, Tresham, an extensive range of low-browed, dark and twilight vaults, such as

68 The Barony of Glasgow

are used for sepulchres in other countries, and had long been dedicated to the same purpose in this, a portion of which was seated with pews and used as a church. The part of the vaults thus occupied, though capable of containing a congregation of many hundreds, bore a small proportion to the darker and more extensive caverns which yawned around what may be termed the inhabited space. In those waste regions of oblivion, dusky banners and tattered escutcheons indicated the graves of those who were once, doubtless, 'princes in Israel.' Inscriptions which could only be read by the painful antiquary in language as obsolete as the act of devotional charity which they employed, invited the passengers to pray for the souls of those whose bodies rested beneath. Surrounded by these receptacles of the last remains of mortality, I found a numerous congregation engaged in the act of prayer. . . . Standing, the men being uncovered, a crowd of several hundreds of both sexes and all ages listened with great

The Crypt-Church 69

reverence and attention to the extempore, at least the unwritten, prayer of an aged clergyman who was very popular in the city. . . . At the conclusion of the prayer, most of the men put on their hats or bonnets, and all who had the happiness to have seats sat down."

The preacher and his discourse, the congregation, the attitudes and appearances of the several groups—the Glasgow citizens with their "broad beavers," and the Lanarkshire peasants with their "broader brimmed lowland bonnets"—were observed by Osbaldistone as he stood with his face to the preacher, except at the times when his head was turned to the place whence there seemed to proceed the sound of "rain-drops, which, admitted through some cranny in the ruined roof, fell successively and splashed on the pavement beneath." It was from these observations that he was startled by the voice of Rob Roy from behind a massive round pillar whispering distinctly in his ear, "You are in danger in this city, so am I; meet me to-night on the Brigg at

70 The Barony of Glasgow

twelve preceesely." The sketch of the great magician is, in its main features, corroborated by the testimony of those whose "forbears" worshipped in the sepulchral sanctuary. Witness the interesting account of the church on Communion Sunday in the *Life of James Burns*, son of Dr. Burns of the Barony, drawn up by a genuine lover of antiquarian lore, Mr. J. O. Mitchell of Glasgow.

"The pulpit," says Mr. Mitchell, "stood near the south door, with a great pillar to intercept what light the narrow windows might have given it; the elders were dimly seen on a raised platform round Ebenezer Allan, the precentor, and great box pews stretched in the gloom from column to column. Once a year, at 'the preachings' (or annual Communion time) the Barony folk emerged from their gloomy fane into the light of day. On the preaching Sunday, the tent (or covered wooden pulpit) made its appearance for use on the great day of the feast. It was set up in the corner of the High Kirkyard, on the right as one enters

The Crypt-Church 71

the gate, and the people stood about it, or 'sat on the through-stanes, or on chairs and stools.' The Communion itself and the services specially connected with it were held in the crypt, but the tent was used for simultaneous overflow services of sermons, addresses, prayer and praise. The whole work of the day in the crypt and at the tent lasted from nine in the morning till nine at night without a break. As these Sunday services were preceded by two full services on the Thursday, a sermon on the Friday evenings for young communicants, and a service on the Saturday afternoon of two sermons, and the address oddly known as 'pirlicueing,' and were followed on the Monday by one, or it might be two sermons at one diet, it is easy to see how the Scottish *Retraite* was called 'the preachings.'"¹

It was the privilege of the writer of this history to know another son of Dr. Burns, the late venerable "Sir George Burns, the patriarch of Wemyss Bay," and many a reminiscence of

¹ *One Hundred Men of Glasgow.*

72 The Barony of Glasgow

the old crypt and its days has he heard from his lips. He was the most charming of old men. He lived to the age of ninety-five, in the possession of all his faculties until he fell asleep in Christ; and from an ample fund of anecdote he could ever draw. "Ebenezer Allan, the precentor," was often alluded to. At the laying of the memorial stone of the new church in 1887, the grand old man, then in his ninety-second year, made a speech of which his biographer—in the most interesting memoir published five years ago—truly says, that, "although delivered in the open air and before thousands of persons, it was heard by every one, even to the farthest outskirts of the crowd." In this speech he made a reference to, and told a story concerning, the Barony:

"In a survey held on one occasion, it was reported that, in some parts the sitters could neither see nor hear. This gave rise to the gibe of these seats being called believers' seats, as they had to take everything on

The Crypt-Church 73

trust. If church buildings were frequently quaint, so also was the freedom between pulpit and pew. Shall I give you an instance which occurred to my father? From necessity, the pulpit was low, as any of you who have visited the crypt must have seen. It was surrounded by a bench which I recollect was used specially as a seat of honour for the elders. My father was assistant, and afterwards successor, to Mr. Hill, the minister of the parish. On a day when my father was preaching, Mr. Hill was sitting on the bench surrounded by his elders, one of whom fell asleep, and gave audible signs of it. This, Mr. Hill thought, was a very bad example to show to the congregation—so much so that merely to awaken him was not sufficient. He accordingly raised his tall figure and laid his hand on my father's shoulder, and, pointing to the unfortunate elder, said, 'John, rebuke him.'"

Such was the Laigh Barony Kirk in which for two centuries the parishioners of Glasgow

74 The Barony of Glasgow

outwith the city assembled. As the years progressed, it became even more dismal, the floor becoming packed with tombs of heritors, "scutcheons mouldering on the dripping walls, the columns smeared with lamp-black, and the roof covered with death emblems." Even in Zachary Boyd's time it was felt to be unsuitable. We read in the ancient *Presbytery Records* of two perambulations of the parish, at his request, "for erecting a new kirk." The site of the new kirk was even fixed on in the year 1651, "on the nether end of the lands called the Schott of Carntyne, bounded on the south end by Carntyne Burn, and on the west side, a little beyond the place, by the Schott Well, at a great fixed stone." But though the Presbytery "warrant" was given, no church was ever built at the great fixed stone of Carntyne. Mr. Zacharias died two years after the "warrant" was issued, and, in the troubled days which followed, the perambulations of parishes were of a different kind from those which contemplated the erection of kirks.

The Crypt-Church 75

It was towards the end of the eighteenth century that the first signs of activity were given. In 1789, repairs being necessary, an assessment towards meeting their cost of £240 was laid on the Heritors. Mercifully, some of them refused to obey the call. Three years later, in a moment of splendid courage, the Heritors resolved to build a church, and appointed a committee to look out for a site. The site was secured, but the Heritors paused before they leapt into the gulf, and paused so long that the Presbytery intervened, condemning the church, and assessing the Heritors for a new fabric. Thus compelled, they proceeded. Their architect was one of a family architecturally famous. John, Robert, James, and William Adam were all men of merit. John's monument is the Royal Infirmary. James Adam was selected for designing and preparing the elevations of the fabric which the Presbytery had ordered. Very naïve is James Adam's explanation of the idea which had dominated in the selection of a design. It is this, "The

76 The Barony of Glasgow

external appearance being in a style different from the Cathedral and the Infirmary, will group in with these buildings, and have a picturesque effect." All who remember the edifice which was constructed on this plan will agree that the architect was successful in fixing on a style different from both the Gothic minster and the Grecian hospital which were its neighbours; whether the effect was picturesque is another question.

The worthy architect died the year after he sent the elevations to the Laird of Dalbeth, who acted for the Heritors, and nearly five years before the foundation stone of the church was laid. It was laid on the 24th June, 1799, the inscription—a document which, along with the newspapers of the day and some coins, was deposited in the bottle placed in the stone—stating that this was done "in presence of Laurence Craigie, Lord Provost of Glasgow, Archibald Smith, Dean of Guild, and several of the Committee of Management and Heritors, by James Hopkirk, the Preses of the Com-

The Crypt-Church 77

mittee being Sir Islay Campbell of Succoth, Lord President of the Court of Session."

To this church, opened for public worship in 1800, Mr. Burns, the elders who used to sit on the bench before the pulpit, and the congregation of the Barony, were transferred. We can suppose that they bade farewell to their "low-browed, dark, and twilight vaults" with a measure of regret, for there were many hallowed associations clinging to these vaults.

CHAPTER VII

Rev. Dr. Burns

*"Christes love and His Apostles twelve
He taught, but first he folwed it himselve"*

MR. BURNS, already introduced to the readers of this narrative, has an interesting personality. He was the only son of John Burn, who, having sold a small estate in Stirlingshire, which had been long in the family, came to Glasgow and died there—"in Duncansland, High Street." John Burn was a man of piety and intelligence—the piety evidenced in "the Covenants," the terms of which are preserved in the *Life of Sir George Burns*, and the intelligence evidenced in the *English Grammar, Dictionary*, and other works which were



DR. BURNS

popular more than a hundred years ago. He added an *s* to his name in consequence of being designated *Burns* in legal papers conveying some property to him. John Burns, the son, was, as Mr. Mitchell in his *Life of James Burns* points out, "a link between the present and the past. Born near Stirling on 13th February, 1744, he had been carried as a child to see the Hessians encamped after the '45 in the King's Park, and he lived to see Victoria crowned." His first Glasgow home was in New Castle-pennisland, on the east side of the High Street; his second home was in "The Holyland," a tenement in George Street, now No. 120-124—so called from the number of clergymen who lived in it; his third home was in a house, now connected with St. Mungo's Roman Catholic Church in Parson Street, facing Barony Street. This third house was planned by himself, with the assistance of the Rev. John Macleod, minister of Albion Street Chapel of Ease, and it must be confessed that the work of the parsons was not a success. So far as

80 The Barony of Glasgow

the temporalities were concerned, Mr. Burns, during a considerable part of his ministry, had but a poor charge. From the date of his induction and "for many years afterwards, his stipend averaged only £111, besides which he had an allowance of £30 in lieu of a manse, and he let the glebe to a gardener, one Duncan M'Arthur, for £25, so that for the first nineteen or twenty years of his ministry his income amounted to only £166 per annum." On this slender income he brought up, and liberally educated, a family of nine, some members of which became foremost men in the city with which his blameless and beautiful life was associated.

There is an interesting glimpse of the good pastor in a manuscript history of the parish composed by that Mr. Hopkirk of Dalbeth who laid the foundation stone of the church. "Dr. Burns," writes Mr. Hopkirk, "regularly preached, visited, and examined the parish while it was in his power to do so, as a most faithful and conscientious minister of the Church of Scotland, but, the population having so much

increased, it has been for many years impossible to visit and examine them; and besides the number of people calling on him from such a vast population, he has had other difficulties to contend with. Some years ago, during the Weaver Riots, many weavers called on him and insisted on his giving them money, and at last a great mob assembled and went to his house, where they raged and threatened him, and insisted on his immediately calling a meeting of Heritors, who, they said, were bound to maintain them. He got through all this with great credit to himself, and, during the long time in which he has been our minister, I have never heard one complaint made against him."

He was truly an "ae fauld man." His sympathies were wide and generous. When even good men stood apart—doubtful concerning, if not opposed to, societies which were originated in the later decades of his ministry, *e.g.* the British and Foreign Bible Society—he warmly espoused their cause.

82 The Barony of Glasgow

Every good work found in him a loyal friend and zealous promoter. Almost immediately after his induction into the Barony he began a Sunday School in the Calton, and personally taught; and Sunday School work then meant first instruction in the art of reading, and then instruction in Scriptural truth. His school was the precursor of all Sunday Schools in Scotland, and it was in existence "five years before that memorable Sunday in July, 1780, when, at the house of Mr. King, in St. Catherine Street, Gloucester, the so-called *first* Sunday School met under the superintendence of Mr. King, who was engaged as the first teacher at a salary of one shilling and sixpence per Sunday, of which sum Mr. Raikes contributed a shilling and Mr. Stock sixpence."

Dr. Burns lived until he had reached the ninety-sixth year of his age and the sixty-ninth of his ministry. The present writer has heard many reminiscences of the venerable man. Only a few now remain who can say that they even saw him in their youth; but some

years ago there were many who recollected his services in both the crypt and the old church. A bedridden old lady lay from day to day in a state of coma. She never spoke, and seemed to give no heed to what was passing around. But to mention the word "the auld Baronrie" was to kindle the light which seemed to have died out of her eye, and to open her mouth. And she would tell of her walks from Cambuslang through meadow and forest to the crypt, and of Dr. Burns and his wig, and his shrunken form, and yet his strong, vigorous voice, and the Communion Sundays, and the tent-preaching. Another old person spoke of having had the benefit of no less than the minister's own lantern, held by the minister himself, in the evening after the long Communion services. A third recollected "carrying a wean" for baptism in the crypt, and the kind, though somewhat lengthened, words of Mr. Burns. And many remembered the scene at the dispensations of the Lord's Supper in the Barony after Dr. Black had entered on his

84 The Barony of Glasgow

work. The scene recalled the picture of the apostle John when, in extreme old age, he was carried down the aisle of the church at Ephesus saying, "Little children, love one another." Old Dr. Burns used to be "helped" by his sons to the Communion Table, whence he uttered a few fatherly sentences in a voice so low as scarcely to be heard, and administered the Sacrament to the flock ever dear to him. On the 26th February, 1839, the good and faithful servant was called to that General Assembly and Church of the First-born which had been a constant subject of reference in his prayers.





DR. BLACK

CHAPTER VIII

Dr. William Black

*"What had I on earth to do with the slothful,
with the mawkish, the unmanly?"*

IN the home of his only daughter, Mrs. M'Brayne, Dr. Burns had frequently met a student in Divinity who was tutor to her sons. The venerable minister was attracted by the charm of his manner and the promise which he gave of future usefulness, and he never lost sight of him. Mr. Black, such was the name, exchanged his tutorship in Glasgow for a similar position in the family of Sir W. Dick Cunningham of Prestonfield. But from that duty he was called in 1826 to take charge of Shettleston, the ancient Schedennistoun, one

86 The Barony of Glasgow

of the Chapels of Ease, as they were then called, in the Barony Parish. So faithful and acceptable was his ministry there, and so did he impress the Session and Heritors of the parish with his capacity for the greater sphere, that when, through advancing years, Dr. Burns was in need of a colleague, the minister of Shettleston was the choice of all parties concerned; and after a delay, caused by some difficulty in negotiating with the Crown, through Mr. Campbell of Blythswood, the member for Glasgow, Mr. Black was appointed assistant and successor in 1828.

No appointment could have been more judicious. The presentee was almost a son of the Barony soil. He was descended from a good old yeoman stock, and was born in the neighbouring parish of Cadder. Mr. Black knew the country people in and out, and his happy, hearty manner was a *sesame open* in every country house. He was equally welcome in the city; none, indeed, could resist his frank and cordial way and the humour and geniality

which overflowed into all his actions. He had an admirable business capacity. Though not an orator of note, he possessed the virtue which Matthew Arnold describes as too often lacking, lucidity. And his utterance, moulded after the best type of old Scottish preaching, was always marked by a genuine evangelical fervour. Accessible to every one, brimful of sagacity and kindness, he was the trusted friend and adviser, in things both spiritual and temporal, of all sorts and conditions of his parishioners. It could be said of him with truth that he was "a father to the poor, and the cause which he knew not he searched out."

When a mere child, the cut of a knife deprived him of the sight of one of his eyes, and the rigidity of its stare was the only blemish in a face and form exceptionally prepossessing. There was nothing of the ascetic in Dr. Black; occasionally there was an overabundance of animal spirits. But he was not less the clergyman that he was a big-hearted

88 The Barony of Glasgow

manly man. The companionship of young men was so grateful to him that he had always two or three living in his house, and they felt that he was like an older brother among them. To Dr. Burns, during the eleven years of the collegiate ministry, he was as a son, ever affectionately considerate and deferential. There is a touch of his good-humoured wit in one of the anecdotes often told. People used to say to him, "You'll be wearying for Dr. Burns's death." To which he would reply, "Not at all, I am only wearying for his *living*."

The first parochial home of Dr. Black was in a short row of self-contained lodgings on the Barony glebe. But the house which was so identified with him that it was popularly called "The Barony Manse" was Villafield House at the head of Taylor Street. Thither and thence, from morning to night, there poured a stream of people,—militiamen to get their papers signed; persons applying for certificates for the Poor Roll, or seeking relief from Parish or Session; parents wishing baptism; young



DR. BLACK
(FROM AN OLD SILHOUETTE)

people on matrimonial thoughts intent ; clergymen, probationers, students seeking his counsel and help ; parishioners consulting him on matters pertaining both to body and soul. He was fortunate in having for the sharer of his toil a gentle lady, the eldest daughter of William Young of Omoa, who made his home a centre of kindly influences, whilst she aided him in many of the details of his busy days. Through all the years of Norman Macleod's ministry, and for some years of his successor's, this gentle lady lived in the so-called manse (now displaced by tenements), ever interested in all that concerned the Barony, and maintaining the traditions of the manse hospitality.

Four years after the death of old Dr. Burns, the great rent in the Scottish Church occurred. Dr. Black, though never a keen ecclesiastic, had been a supporter of the non-intrusion party in the ten years' conflict. But whilst his sympathies were with Dr. Chalmers and those whom he led, his judgment was opposed to the extreme policy which culminated in the

90 The Barony of Glasgow

secession of 1843. He was willing to fight for the spiritual independence which was claimed within the Church, but he would not leave it. And the Barony congregation was loyal to its minister and the "Auld Kirk." Its solidarity remained unbroken. There was no secession.

Immense was the labour, especially in the large cities, which was laid on the ministers who kept their posts. They rose to the occasion. "If," said Norman Macleod in the Assembly of 1843, "we haul down the one flag—Retract? no, never! We shall hoist another—Despair? no, never!" Dr. Black had his full share of toil. There were many chapels in the Barony Parish, and the majority of the chapel ministers had gone out. How, in these circumstances, he ministered to his great parish; how on Sundays he was sometimes almost a ubiquitous presence; how on week days, as on Sundays, he gave his best energy to the rebuilding of the broken walls, in Glasgow and elsewhere,—of all this the present writer has heard much from Mrs. Black and others. The

incessant exertion was purchased dearly. A constitution which seemed more vigorous than it really was gave way under the pressure. He occupied his pulpit for the last time on the Sunday preceding the October dispensation of the Holy Communion in 1849. His friends remembered that the text of that Sunday morning was the word of St. Stephen—"Lord, receive my spirit." On the evening of the next day the first symptoms of serious organic disease appeared. His work was done. He spent the early months of 1850 at Gourrock, and in the end of March he left for the Continent. After weary months of weakness and pain, he died at Florence in January, 1851.

Dr. Black's brother, Robert, who lived at Kenmore, was an elder in the Barony. Some members of the congregation will recall the old man, never absent so long as health permitted, winter or summer, from his corner in the Kenmore pew. When laid aside by the infirmities of extreme old age, he maintained a lively interest in all congregational and parochial

92 The Barony of Glasgow

affairs. Many a talk the present minister has enjoyed with him on these affairs, on the olden time, and on the higher themes, as he sat in his arm-chair, knitting and *cracking*. He, too, has gone ; but his daughter, Mrs. Keay, and her family, are still a link of connection with the days of Dr. Black.



DR. NORMAN MACLEOD

CHAPTER IX

Dr. Norman Macleod

"God give us Men"

ONE man, and only one, was thought of as Dr. Black's successor. A warm friendship had existed between the minister of the Barony and "young" Norman Macleod; "young" he was called, to distinguish him from his father, Norman Macleod of St. Columba, so long as the older Norman lived. Dr. Black was Moderator of the Presbytery of Glasgow when young Norman, with all the prestige of the Peel Club encircling him, was licensed in May, 1837, and it is a curious circumstance that, on the day on which the orders of a licentiate of the church were conferred, Dr. Burns,

94 The Barony of Glasgow

Dr. Black, and Norman Macleod dined together. From the time of Norman's induction into the Parish of Loudon, 1838, he was twice each year associated with Dr. Black in the dispensation of the Lord's Supper, and his services on these occasions were eagerly looked forward to. Dr. Black, when dying, expressed the desire that Norman Macleod should be recommended for the charge, and his desire was shared by all. The Crown at once gave effect to it. "If," wrote Norman to his mother, "God gives me the ten talents of the Barony, I shall not receive them with fear as if He were a hard Master, but with solemn thankfulness and humble praise, hoping by His grace to make them ten talents more." The ten talents were given him, and by God's grace he made them ten talents more.

The unique ministry, which extended from 1851 to 1872, was so many-sided, so full of varied toil, so "crammed with Heaven," whilst yet so human, so influential over wide areas of thought and action, that it is impos-

sible to give an adequate conception of it within the limits of this narrative. And there is no need to make the attempt; for has not everybody read the *Memoir of Norman Macleod*, compiled with singular tenderness and felicity of touch by his brother, the present Moderator of the Church? Moreover, not in Glasgow only, but in Scotland and beyond, he is not a memory, he is still an inspiration. A generation has nearly passed away since he was taken to his rest, and the number of those who knew him face to face, whose minds responded to his impassioned utterance, whose lives were swayed by his teaching, who were fascinated by the magnetism of his person, is becoming every day smaller. But there can be no greater tribute to the vital force which possessed and emanated from him than to record that men speak of him to-day as if he were their living friend; that he is not to them merely one of "the choir invisible whose music is the gladness of the world," but a real presence, the tones of whose voice seem to vibrate through their

96 The Barony of Glasgow

hearts. The face always lights up when a story or saying of Norman is mentioned: the sympathy which was the charm of all he did, and wrote, and said, has conquered the human heart, and many feel, almost without knowing that they feel, that the name, and the life which the name breathes, are a perennial spring of living waters. "It was very curious," said a person once to the writer, "as I passed Norman Macleod's statue yesterday, I heard distinctly the words twice repeated, 'Well done.'" The subjective impression, which shaped itself into this form, is a true exponent of the kind of power exercised by him. It is a constant "Courage, Brother," and a hearty "Well done" when the courage has been realized. "Though it is true," said Principal Caird at the unveiling of the statue referred to, in 1881, "that even the brief period since he was taken from us, full as it has been of events and excitements political, ecclesiastical, commercial, has been long enough to obliterate from the memory many a less notable name, there are multitudes

Dr. Norman Macleod 97

in this community and elsewhere to whom the recollection of this man is still green and fresh, as on that well-remembered day when they heard with a shock of mingled sorrow and surprise that Norman Macleod was no more."

The parish to which Dr. Macleod ministered was wide in extent, and contained a population which, for years before his settlement, had been increasing by leaps and bounds. Within its limits were included considerable rural districts, the municipality west of West Nile Street to the Kelvin, with Argyle Street as its southern basis; all the city north of Parliamentary Road; Parkhead, Bluevale, Bridgeton, and Calton in the east; with the suburbs of Maryhill and Springburn which were rapidly becoming populous. At an earlier period the City Parish had been divided into ten parochial territories, but the Barony remained undivided. The Church Extension Scheme, which Dr. Chalmers with wonderful zeal organized, planted several

98 The Barony of Glasgow

churches in different parts of it; and these churches, claimed for some time by the Free Church, were, about the time of Norman Macleod's settlement, declared the property of the Church of Scotland. But they were not sufficient for the wants of the parish, with its "submerged tenths," and its western district ever increasing. In 1851 there were 87,000 souls in it, more than twenty times the population of Glasgow in the sixteenth century; and how great has been the growth from that date is evidenced by the fact that at present the 87,000 have grown into 300,000. The minister of the Barony felt the magnitude of the problem which he was called to face. He found four chapels without ministers; these he and his Session endeavoured to supply. Additional churches were being ever required; for these he had to raise the necessary funds. He collected for schools; he organized evening classes for adults; he opened savings banks; he superintended a large mission staff; he had many Sunday

Schools. Besides the statutory services in church, he had special services for working people in working clothes. And all the while he was editing, writing books, taking a prominent place in church courts, presiding over committees, looked for in all city functions and at all great city meetings, and talking with all sorts and conditions of men. He loved his work and the scene of his work. "People talk," he writes, "of early morning in the country, with bleating sheep, singing larks, and purling brooks. I prefer that roar which greets my ear when a thousand hammers, thundering on boilers of steam vessels which are to bridge the Atlantic or Pacific, usher in a new day—the type of a new era. . . . Oh to see the Church and the world with Christ's eyes and heart!"

He could not, single-handed, have achieved the results which his biographer has recorded. But he possessed, in an eminent degree, the faculty of so attracting and inspiring men that they multiplied him a hundred-fold. The

100 The Barony of Glasgow

development of Christian life in men, and the utilizing of the life thus developed, constituted the ruling idea of his ministry. He was the head-man, the representative man, of a vast and varied ministry. A noble and healthy collectivism was continually insisted on. "The society of the Christian Church," he argued, "acting through its distinct organizations or congregations, like an army acting through its different regiments, is the grand social system which Christ has ordained not only for the conversion of sinners and the edification of saints, but also for advancing all that pertains to the well-being of humanity. . . . It ought not to consider as foreign to itself any one thing which its living Head, Jesus Christ, gives to bless and dignify man, and desires man to use and enjoy." On this idea all his work was built up. He gathered around him a noble band of sympathetic coadjutors. The congregation was the missionary to the parish. It did not assemble on Sunday as a mass of "strangers in a

lecture room"; it met as a body of Christian worshippers and workers, instinct with the sense of the King's business. With what success this business was furthered, the annals of twenty-one years abundantly testify.

The queer little sanctum "over the outside laundry," in which he thought, and wrote, and planned so much, cannot be forgotten by those who had the liberty of entrance. "Lawson" guarded the shrine. From beneath his shaggy eyebrows he surveyed the person who, at the door, asked if the Doctor was *in*. To any who had no special business, or whose presence would be only a disturbance, the Doctor was *out*. But, with a twinkle of his eye, the old man would say to one of whose welcome he was assured, "Come with me." And the visitor was conducted downstairs, and through the outer court to the study. It was all right when Dr. Macleod drew his chair from the desk at the window, and, after a hearty greeting, stretched himself on an easy chair, and took and lighted his

102 The Barony of Glasgow

pipe. The pipe was always going out, and was being ever re-lighted ; but on went the talk. And, when in the vein, the talk was splendid. The Queen, in her letter to his brother after the death, referred to his "charming conversation." It was charming, anecdote giving point to argument, flashes of wit and fun irradiating discourse ; whilst yet, by transitions, swift but quite natural, the discourse passed to graver topics. After a good talk one was moved to say, "Did not our heart burn within us?"

All was ended, so far as the life on earth is concerned, about noon on a sunny Sunday in June, 1872. Whilst he was sitting on the sofa in his own drawing-room, the messenger came ; and he arose and went where, beyond the voices of time, there is peace.

After his death Mrs. Macleod removed to Edinburgh, where, surrounded by her family, she still resides. It is a peculiar satisfaction to all who are interested in the Barony Ter-centenary celebrations, that one of Norman

Dr. Norman Macleod 103

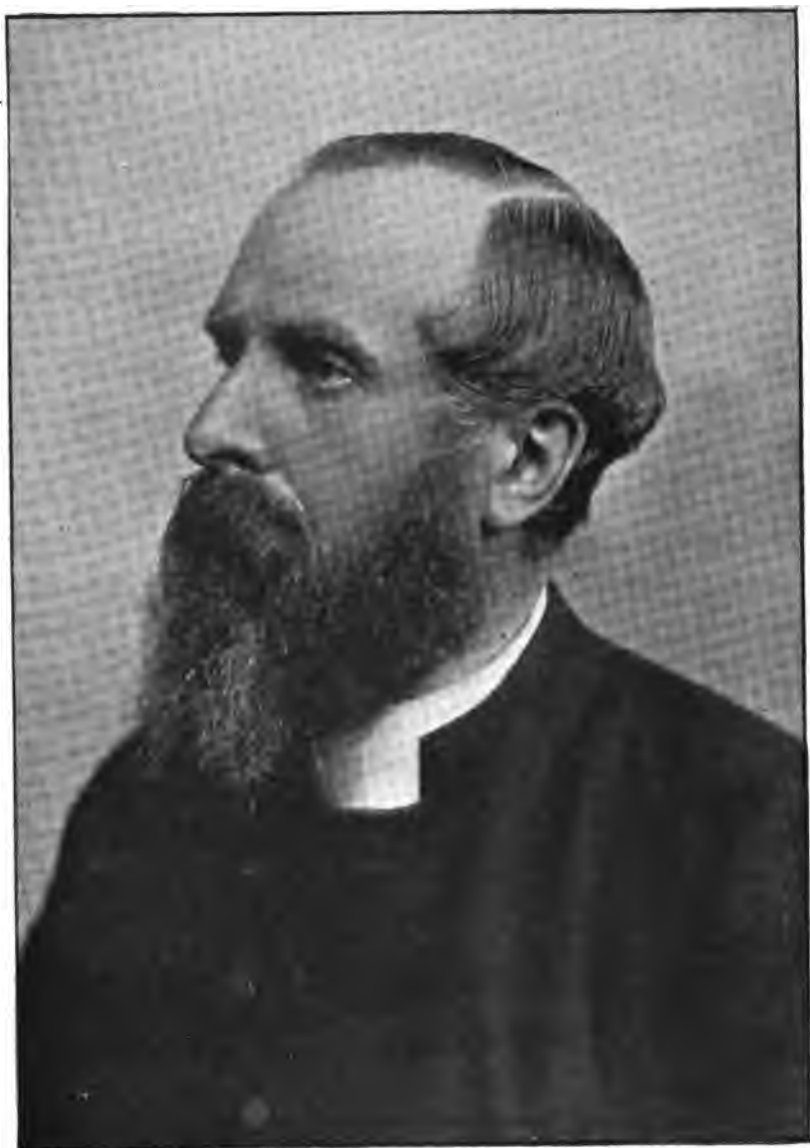
Macleod's sons, a well-known and highly-esteemed chartered accountant in the city, is Honorary Treasurer, and that the old Barony Hall in the Bazaar is presided over by his wife.

CHAPTER X

Dr. Marshall Lang

"Men the workers, ever reaping something new"

ON the 20th June, 1872, the late lamented Professor Milligan of Aberdeen and the writer of this volume, who had been sent as a deputation from the Church of Scotland to the General Assembly of the Presbyterian Church of the United States, were partaking of the kind hospitalities offered in a comfortable home in Albany, New York, when one of the party who had been invited to meet them asked if they had seen the brief paragraph in an evening paper which he showed. The paragraph began, "Norman Macleod, the famous author and clergyman, died in Glasgow yester-



DR. MARSHALL LANG

day." The conversation was immediately diverted to the subject of this announcement. "And who," said one, turning to Dr. Milligan, "is likely to succeed?" "I can't say," was the reply, "but," pointing to the other delegate, "I would not wonder if it were he." The forecast was fulfilled. Much to his own astonishment, that other was nominated by the Session and congregation to the Crown, and he was inducted into the vacant charge in the beginning of January, 1873.

The new minister was in the prime of his strength, and had the equipment of an exceptionally varied experience. He had been born and bred in a manse of the good old-fashioned sort, and from childhood had been familiar with types of character in village and farm as quaint as those identified with Thrums and Drumtochty. And, best of all, the early home influences had fostered all that is most required of one who is entrusted with the care of souls. He had ministered in important spheres: in Aberdeen, city and county, in the

106 The Barony of Glasgow

newly-erected church of Anderston, and in Edinburgh. But it needed all that he had of knowledge and faith and hope to give him courage for the arduous work to which he had been called; in that work following the foremost of Scottish Churchmen. There is something uncomfortable, even depressing, in being spoken of as a great man's successor. In point of fact, no one is the successor of another person. He may succeed to an office, the personalities are individual and apart. "I am thinking," said a Barony member, when talking to a friend, "Norman Macleod was like Moses, and Mr. Lang will be like Joshua." The apprehension was, so far, right; the second captain could not be a second Moses, he must be something else. Two principles guided Norman's "successor." The one, that preserving, in all essentials, the continuity of the work which had been done, it was for him not to imitate, not "to boast of another man's line of things made ready for his hand," but to be true to his individuality, to be always himself as in

the sight of his Master; and the other, that, in the words used by him on the induction day, inasmuch as he had been placed in Glasgow, Glasgow would thenceforth live in him. To what extent, or with what success, these principles have been carried into effect, it is not for him to say. But recollecting that, if spared until January, 1896, twenty-three years of ministry in the old parish will have been passed, he desires with gratitude to record that, though many changes have occurred; though the parish is now divided into thirty-four parts, each with its parochial agencies, and the field for organization has thus been contracted; though wealth has flitted from East-end pew to fashionable West-end, taking away the sinews of war from the portions which need them most, the congregation is to-day numerically as strong as in any past day, its membership being over two thousand; its mission to the parish is vigorously prosecuted; the combination of spiritual tone and broad human sympathies which characterized the previous ministry is still, it

108 The Barony of Glasgow

is hoped, a feature of worship, of teaching, and of work. From and through the new church, as from and through the older and the oldest, the Gospel of God's kingdom is preached to the poor.

All this is, in a great measure, owing to the efficient assistance rendered by younger clergy, to the wise and zealous co-operation of the Session, and to the unity of spirit which prevails in the congregation. On the occasion of his being appointed Moderator of the General Assembly of 1893, Dr. Lang was presented with a beautifully illuminated address signed by eleven former and present assistants. Since that date one of the eleven is not: the remaining ten are all occupying positions of usefulness and honour in the Church. The address is highly valued as a memento of years of fellowship on which no cloud rested, and in which they gave without stint their best strength to the service of Church and parish. Norman Macleod had a large Session of elders and deacons. Of the elders who were associ-

Dr. Marshall Lang 109

ated with him at the time of his death, and who welcomed his successor, only four are now acting. One whose past service and whose present interest in all that concerns the parish, deserve most grateful mention, Mr. Campbell of Stracathro, is no longer resident in Glasgow. The others have entered into their rest. But the traditions of "the true old times" are not dead. The Session of to-day numbers fifty-two, and it is, as it used to be, a brotherhood hearty and self-reliant. Of the harmony and capacity of self-sacrifice which mark the membership of the church, no better evidence could be given than the long, hard, earnest efforts which resulted in the building of a new Parish Church.

CHAPTER XI

Concerning Edifices

*"Where he fixt his heart, he set his hand to do
the thing he will'd, and bore it thro'"*

LET the last pages of this volume tell the story of the edifice that was, and the edifice that is.

The architect of the former edifice, as already stated, assured the Heritors that it would have a picturesque effect. The consensus of testimony did not endorse this estimate. To the Earl of Derby, and to others, is attributed the saying that "he had once seen an uglier." It was a poor structure externally and internally. The outside walls were roughly "harled." An ugly brick chimney disfigured

Concerning Edifices III

one side; doors and windows were of the poorest. The interior was of the most pronounced barn order. Norman Macleod



had been too much absorbed in church and school extension, and in parochial and public work, to spend much time over the embellishment of his own church. He had a pleasure even in dwelling on its ugliness. One thing was done in the earlier time of his ministry. The plaster roof was removed, and the joists and beams which it had hidden were displayed. There are persons who recollect that sometimes Dr. Black gasped for want of breath,

112 The Barony of Glasgow

so stifling was the atmosphere. The removal of the roof helped the ventilation; but, as there are always some old folk who mourn over any change, some Barony people were offended by the removal. "It was a bonnie roof," the writer was told by one who, to her death, was a malcontent; "it had strings like raisin strings from a' the corners, running to the big rose in the centre." Otherwise, the church retained its primitive form. Lath and plaster had been too costly, and the damp was always showing itself, especially on the eastern wall. The pulpit stood before a centre window which had been arrested half way to admit of an exit door being made under it. To enter the pulpit the minister ascended by a stair so narrow that, in the case of a burly figure like that of Dr. Macleod, it seemed as if he needed to go in sideways. There was a great "breast" of galleries all round, with small armorial shields of the more important Heritors on the front panels. And there was a large number of table-seats

Concerning Edifices 113

in the lower area, in some of which the one half of their occupants sat with their backs to the minister, and the two halves gazed on each other. The seats, not table, were, with few exceptions, uncomfortably tight. A corpulent man once excused himself for irregular attendance by saying that he always returned from church with a pain, not in his soul, but in his stomach; he was so compressed within his pew. The seats in the lower part of the church were divided among the smaller Heritors. Estates were sometimes so small that the Heritors were entitled to only one or two sittings. A pew, immediately behind the screen which separated the seats in the church from a passage, was divided between two Heritors, one being allocated room for three, the other for only two. It was beneath the dignity of the latter to enter by the same door and sit in the same pew as the former; and he put a board into the pew to guard his portion, and made a door for himself from the passage. This so contracted

114 The Barony of Glasgow

the space that two persons could not with comfort occupy it. The saying was that it was the honeymoon pew, a newly-wedded pair not objecting, it was presumed, to close juxtaposition.

All was in keeping with the character of the building. The people seemed to take on an old-world look. There was something unique about the officials. The chief of the band was old Mr. Lawson, in Dr. Lang's time, a venerable-looking man, in face a Scot of Scots, his linen spotlessly white, and his hair nearly as white as his linen. Most dignified was his gait when he took up "the books" to the pulpit; and, having returned to the vestry, preceded the minister. He ruled those under him, and the congregation too, with a rod of iron. The staff consisted of three men, and latterly two women also; and woe betide them if they contravened his orders. All the men lived a long way from the church—Mr. Lawson and one of the doorkeepers in the Balgray Brae, and the

Concerning Edifices 115

other two in Parkhead. But every one had to be in his place before the clock struck ten. One of the subordinate officers had the build and appearance of a jolly tar. After the seats had been dusted and the Bibles and hymn books put in the pews, he stood at the centre window of the church front, a pane of which opened. The first thing for which one looked on coming into Cathedral Square was the rosy face of the good St. Andrew peering through the open pane. The subordinate next to Mr. Lawson in importance was the Crier. It was his duty to read "the cries," which had been sent by the Session Clerk. Until a recent date all marriages in all parts of the parish were cried in the old Parish Church. The number of proclamations on the Sunday before the Fair or before Hogmanay occasionally approached three hundred. On the busy days the Crier began crying as soon as the bells began ringing. With sonorous tones he read through the quarter of an hour of ringing which followed,

116 The Barony of Glasgow

and for minutes after the clang of the bells had ceased, still were heard the monotonous "Both in the Baronry." The Crier was for long a widower, but at length he re-entered the matrimonial estate, his second wife being a woman with some property. After his own cries were sounded, he resigned his position. On Sundays he passed his old chief with a proud air, declining to acknowledge his existence, and, when asked why, he replied that "Mr. Lawson had for long tyrannized over him, but he was upsides with him now."

Mr. Lawson, the dictator, kept all in their place. He was opposed to extravagance of emotion. An excellent woman was one day effusive in her private devotions before service began. He gave her arm a shake, and bade her desist, adding that "these demonstrations should be kept for the closet." To the outside world, and to his subordinates, he was, as Carlyle's mother said of Carlyle, "gey ill to get on wi'," but he was one of the most

Concerning Edifices 117

loyal, single-minded, and really warm-hearted of men. When the time came for his retirement, he was presented by the Session with an address and his portrait. Responding to the address, he gave a review of his official life under Dr. Black, Dr. Macleod, and Dr. Lang, describing each, and concluding by saying that "he had summered and wintered Dr. Lang for many years, and had always found him the same. As to the Kirk Session, he could say that, having known it for long, it had not grown worse." To this extent only would the old man commit himself.

The church at whose economy we have glanced cost £2,800. It is safe to say that more than double this amount was expended in repairs between its erection in 1799 and 1885. At the latter of these dates indications of decay became apparent. The joisting was found to be rotting; there were rents and cracks in the walls; the wooden pillars, when examined, were in an unsatisfactory state. The church was rendered safe for the time,

118 The Barony of Glasgow

but the City Master of Works reported that a considerable sum would need to be spent before it could be declared absolutely safe, and recommended the discontinuance of the evening services, at which the attendance was crowded. To the minister and others it seemed that the clock had struck the hour for a new departure; that, instead of tinkering at the old structure, the building of a new structure should be faced. But the difficulties in the way of action were great.

There were difficulties connected with the Heritorship of the Parish on which there is no occasion to enlarge. There were difficulties connected with the site of the church—that being so contracted that there was no room for a building on a more liberal scale than the existing fabric, and for the halls and rooms which were so much wanted. There was the financial difficulty. These cumulatively were so formidable that the hearts of those who felt the call to “Arise and build” almost failed them for fear.

Concerning Edifices 119

They were like Bunyan's Christian, "they went on trembling for fear of the lions"; and, like Christian too, though they heard them roar, the lions did them no harm. One by one, in ways that cannot here be described, the perplexities of the situation were cleared away. The Heritors consented to the erection of a new church, subject to the condition that the money should be raised otherwise than by a legal assessment. Tedious negotiations with the Merchants' House and the Town Council resulted in the offer of a site with a space of ground more than double its dimensions in lieu of the old site, the desire of these corporations being to effect a public improvement. And finally the outcome of two years of hard "pegging away," at the ungrateful task of money raising, was a total of contributions which justified procedure in the erection of the parochial sanctuary.

This is the barest and briefest possible statement of the initial stages of the "ten years' conflict," which, it is anticipated, will soon be

120 The Barony of Glasgow

ended. The labour was hard, often irksome, often disappointing. But those who had put their hand to the plough would not look back. The minister, addressing the Heritors in 1885, said that "when the Barony people moved, they generally moved all together and with a hearty good will." This was made good in the winter of that and the following year. How enthusiastic were the congregational and district meetings! What appeals by good Dr. Cowan—now, alas! no more—to "the historic congregation!" What luminous expositions of funds and ways of gathering them by the Hon. Treasurer, Mr. Peter Galbraith! What eloquent addresses by Mr. Gillespie, Mr. Catterns, Mr. Cunningham, Mr. Gray, and others! The warmth of the response gave enjoyment to exertion, and was ever a presage of success. There are no rich folk in the Barony. But the great majority did what they could, and of not a few it may be said that "the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Concerning Edifices 121

But however well the congregation responded, it was through the generous aid of Heritors, citizens of Glasgow of all denominations, friends near and far, as far away indeed as Melbourne, Victoria, that the conclusion, as it was believed, of all the toil was reached. The writer recalls the glow of satisfaction and gratitude with which he received in less than three weeks six contributions from proprietors and friends of £500 each. The Lord Provost of the year headed the City subscription-book. Though a legal assessment was not allowable, the Heritors, at a meeting over which Sir James King presided, and on his motion, agreed to a voluntary assessment, and by this means £2,000 were realized. And thus, in one way and another, the sum of nearly £20,000 was collected before a stone was chiselled.

Mr. John Pearson of London was the adviser of the Building Committee as to the design of the new church. Out of the plans which were submitted to him, he selected one by Messrs. Burnett, Son & Campbell of this city, ex-

122 The Barony of Glasgow

pressing at the same time the misgiving that the cost of erection might exceed the amount prescribed by the Committee. This led to a careful re-measurement of the plans; and it was only when the report of the measurers bore that they could be carried out for the stipulated sum that the design was adopted. Even when adopted, three contracts were entered into—two for the partial, and the third for the complete execution of the plans, which included church and premises. The funds in hand apparently justified the acceptance of the contract which comprehended all, and it was duly signed.

The first sod was cut by Mr. Crerar Gilbert of Yorkhill on 17th January, 1887. The memorial stone was laid on 15th June of the same year by Sir William Hozier of Mauldslie, accompanied by his amiable lady, who has since been taken to her rest. The presence and address of the venerable Sir George Burns, already referred to, gave special interest to the proceedings. On Saturday, 27th April, 1889, in presence of

Concerning Edifices 123

the Lord Provost and Magistrates and of a large congregation, it was solemnly dedicated to the service of Almighty God, the Right



Reverend the Moderator of the Church, Dr Gray of Liberton, being the preacher.

"On that day," so it is stated in a circular which has been sent to many, "the confidence was that a very small debt, if any, would rest on the building. The Committee entrusted with the oversight of the work had been careful not to sanction departures from the

124 The Barony of Glasgow

original plan which might involve additional outlay unless the extra charge was covered by reductions in other items. It was a cruel disappointment therefore to be confronted some time after the church was used for worship by a deficit which, though considerably reduced by the liberality of the Bellahouston Trustees and others, still constitutes a heavy burden." Let nothing more be said as to debt. "Somebody has bungled" is what most people say. The best course is to bury the bungle out of sight by realizing, as through the great kindness of many there is the prospect of realizing, the sum which will efface debt, and make the church a really free and open temple for the people of "Glasgow and the Barony thereof." In regard to all works of art there is a diversity of impression and judgment, and the style of the architecture does not commend itself to all. But it has the approval of the highest authorities, and it is one of those fabrics which, when attentively studied, disclose features which escape the eye of the careless

Concerning Edifices 125

passer by. There can be little difference of opinion as to the interior. Something still remains to be done to give it its full effect. But it is solemn, stately, reposeful—suggestive “in its beauty of the Holier House on high.” All who read this book will join in the prayer that for generations to come it may be a true House of God, a home of prayer and praise, “where the word of life is spoken and the child of God is sealed.”

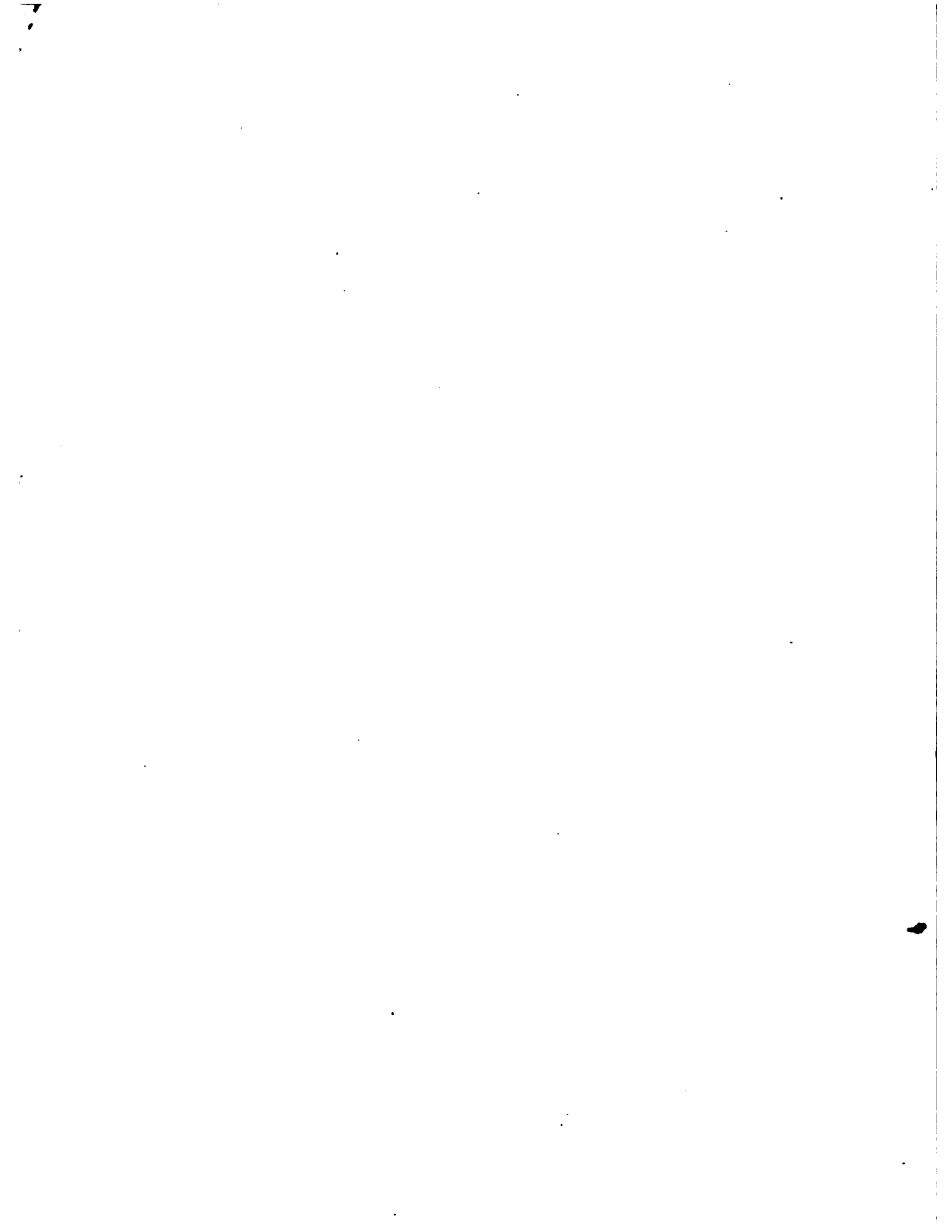
The story which has been traced comprehends a great many centuries more than the three which a ter-centenary gathers up. It is the story of the Barony. But, before reader and writer part company, the Barony may be allowed to assume a concrete form, and deliver its message to the generation that is and the generations that are to be. Is it a mere pious imagination to interpret this message in the following terms?

“Once I was a fair possession of princely Prelate; this glory has for ever departed. Once I was a parish outwith the city; I am

126 The Barony of Glasgow

now, with the exception of detached fragments, absorbed in it. May the city flourish! But let its citizens remember that its prosperity is not to be measured only by expanding commerce, increasing industries, and the growth of population by thousands and tens of thousands. Let them see that the heights do not draw away from the depths. Let them bridge the chasms, now too wide, between the wealth-land and the woe-land. Let them endeavour to realize the ideal of a community broad-based on righteousness, knit together by cords of love, and consecrated by pure religion and undefiled. And since in the history of my fortunes it is seen that men and their institutions pass away, that systems and dynasties have their day and cease to be, let all mark and learn that only the Eternal Verities are unchanging, and that no anchor holds save that which grounds in them. Here ends my word. He that hath an ear let him hear. And so farewell."

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