

BUTE ECCLESIASTICAL NOTES, 1639 to 1661.

By R. D. WHYTE.

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The ecclesiastical history of Bute has been very fully dealt with in Blain's History of Bute and by Dr. Hewison in Bute in the Olden Time. The Minutes of the Synod of Argyll from 1639 to 1661, edited by the late Mr Duncan C. Mactavish, Joint County Clerk of Argyll, and published by the Scottish History Society, give some additional information which is my excuse for submitting the following notes to the Society.

The riot in St. Giles Church on 23rd July, 1637, on the attempt of King Charles to force a new liturgy on the people led to the formation of the organisation known as The Tables—consisting of representatives from the Nobles, Lairds, Burgesses and Ministers.

After the signing of the National Covenant in 1638 the Tables were able to get from a reluctant king a free General Assembly, which met in the same year. This Assembly proceeded to abolish Episcopacy, depose all the Bishops, and excommunicate some. Three of the Bishops afterwards took the Covenant, one being Bishop Campbell of Argyll and the Isles, who declared "that he was sorry in conscience that he did embrace such an unwarrantable calling," and he was ultimately appointed Minister at Campbeltown.

The Assembly also proceeded to re-establish the Courts of the Church—Presbyteries and Synods. The first meeting of the Synod of Argyll was fixed to be held on the fourth Tuesday of April, 1639, and it was duly held at Inveraray.

The area which was placed under the charge of this Synod was very extensive, consisting of the County of Argyll, the western mainland of Inverness as far north as Glenelg, Arran and Bute, and the whole of the Inner and Outer Hebrides. The extent and natural features of the country made travelling difficult, and the fact that the rival parties in the State were at war during the first twelve years added to the difficulties of mountain, sea and river, and when, after Montrose's victory at Kilsyth (15th August, 1645), Colkitto Macdonald and his Irishmen overran Argyll and Bute, the natural difficulties were immensely increased. Parts of the country were almost uninhabitable. The Presbytery of Cowal had to go to the lowlands, and the Minister of Dunoon was forced to leave his charge, "having neither a congregation to serve nor maintenance," and the Presbytery of Kintyre was under the power of the rebels.¹ But still the meetings of the Synod were held twice a year.

By defeating the Scots Army at Dunbar (3rd Sept., 1650) Cromwell became Master of Scotland. He had no love for the Presbyterians. Major-General Robert Lilburn, Commander of the Commonwealth Soldiers in Scotland, wrote to Cromwell that, as he had learned that the members of the Assembly had correspondence with the Highlanders, he thought it his duty to dissolve the Assembly: Cromwell did not object. But when Lilburn afterwards asked Cromwell's consent to "discharge the provincial assemblies" Cromwell did not answer, and so the Synods and Presbyteries continued to meet.²

The Minister of Rothesay during the first 18 years was Patrick Stewart, son of John Stewart of Roseland, Commissary of the Isles. He had been appointed Minister of Kingarth in 1597, and of Rothesay in 1623,³ and

1. In 1649 complaint was made to Parliament that no stipend was being paid in Argyll owing to the Rebellion. Acts of Parliament of Scotland, V., quoted in *Tiends and Agriculture*, by Alex. Cormack, p.114.

2. Scotland and the Commonwealth, p.112-3.

3. Bute in the Olden Time, II., 291-298.

he held both appointments till 1640, when he "demitted both the title and the benefice of the Kirk of Kingarth."

On 10th October, 1642, on the application of the "Parochioners" of Rothesay, the Synod admitted his son Robert as "helper and coadjutor" in respect of Patrick's infirmities. But there was a proviso that Robert should receive no presentation from the Patron until he was approved by the Presbytery of Dunoon in the Irish language.

Eight years later Mr Patrick Stewart intimated his resignation to the Presbytery on account of old age and infirmity. On acceptance the Charge would become vacant, and evidently Sir James Stewart thought he could lay claim to the vacant stipend. At one time this might have been to some extent possible, but an Act of Assembly in 1641 had enacted that Ministers should not by their cessation from their charges through old age and infirmity be put from enjoying their old maintenance and dignity. In 1644 Parliament passed an Act providing that stipends arising during a vacancy in Highland Churches were to be applied in training youths that had the Irish tongue in schools and colleges, and in no other way. Rothesay was then a Highland Parish, so in view of these two Acts Sir James could not lay claim to any portion of the stipend. This was the opinion of the Presbytery. But if the Sheriff could get the Presbytery to depose Mr Stewart, that would completely alter the position, for Mr Stewart could not then claim any part of the stipend. An action was instituted in the Presbytery against Stewart, but without success. At the meeting of Synod, held in October, 1650, an Appeal was submitted by Adam Stewart and Alexander M'Conechy against a deliverance of the Presbytery dismissing the "libel" raised by them against Patrick Stewart. The Synod, after hearing parties, dismissed the Appeal, because (1) it was too late in being taken! (2) it was really instigated by Sir James Stewart, who wished to

get the stipend during the vacancy, as he admitted at the meeting of the Presbytery that the libel would be withdrawn if Mr Stewart gave up all claims to the stipend; and (3) "That at a visitation of the Presbytery of the Parish Church all the elders, including Sir James Stewart, had testified to Mr Stewart's doctrine, conversation, and care of discipline, and that the Synod had seen a certificate from the elders and 'the most part of the considerable men of the Parish,' bearing that they were well satisfied with Mr Stewart and that it was well known that Mr Stewart had always been straight in the public causes and suffered burning and destroying of his lands by the rebels whilst many of the parishioners complied with them and suffered no prejudice." Mr Stewart did not take his seat as a member of the Synod, but he appeared, and out of his earnest desire and affection to have the said Kirk of Rothesay sufficiently planted, did refer himself unto the assembly anent what proportion he shall have paid to him yearly during his lifetime for his maintenance furth of the teinds and stipend of Rothesay whereunto he has or may have right by his admission conform to the Acts of Parliament and General Assembly made in favour of aged ministers and obliged himself to accept what proportion they shall be pleased to modify and appoint to him." He was to be allowed his stipend during his lifetime.

At the October meeting in 1651 the Synod had before them a complaint by Mr Stewart against Sir James Stewart "who at his own hand meddles with the stipend of Rothesay and puts himself without order of law in possession thereof notwithstanding the Synod and Presbytery did allow the same to be made use of by the said Mr Patrick." But as the Synod had no way of forcing the Sheriff to pay Mr Stewart the stipend, they recommended Mr Stewart to the civil magistrate and Justice and the Committee of the Estates. It is not known whether the advice to apply to the Civil Magistrate was

taken. As the committee of the Estates had been taken prisoners by Cromwell's troops two months earlier it was useless to apply to them. But if he had difficulty in collecting his stipend, he in turn was not inclined to pay a reasonable salary to his assistants. The Synod, on 15th October, 1651, directed Mr Stewart to pay to the Presbytery of Dunoon £500 Scots of the Stipend of 1651 to be employed as a help for the maintenance of a qualified assistant.

But Mr Stewart still proved difficult. The Minutes of the meeting of the Synod of 19th May, 1632, state that while they had allowed Mr Stewart to retire from the full charge of the Parish, they did not intend "to frustrate the plantation of the said kirk but contrariwise trying if that appointment could prove effectually for the getting ane other kirk erected, the parish being great and of two languages sufficient to make up two congregations, there being moreover abundance of tythes for the sufficient maintenance of two ministers, and Mr Stewart had expressed his willingness to give up his stipend on such a division of the parish being made." But Mr Stewart did not abide by this agreement, for while there was another minister—Mr James Johnston—serving one half of the charge, he had no "maintenance," and "seeing no possibilitie for the present to effectuate two kirks and two stipends, and thinking it unreasonable that the said Mr James Johnston should serve without maintenance," the Synod ordained that one half of the stipend should be paid to Mr Johnston, Mr Stewart getting the other half, and "because of his dexteritie and knowledge of the people" Mr Stewart was to be "uplifter" of the whole and to pay one half to Mr Johnston. But Mr Stewart was apparently too dextrous—for a year later the Synod considering that one half of the people have not the benefit of the ordinances and that "Mr Stewart (as informatione servs) wants not ane other was of sufficient subsistence," ordained that the whole of the stipend

should be payable to any qualified minister of the charge and further that Mr Johnston should be paid £100 Scots in addition to the half already allotted to him, this extra payment to come out of Mr Stewart's half. At the next meeting, held in May, 1654, the Synod decided that if the parishioners of Bute did not call some qualified man to be their minister before the 1st of August, then the Presbytery of Dunoon were to call and impose a minister on them. This decision was not to prejudice the arrangements made in favour of Mr Johnston. Next year Mr Johnston left.

The Synod minuted:—

"Because Mr James Johnstoun, preacher for the tym
"in Rothesay is to remove thence and that congrega-
"tion will be desolat for a tym, Thairfor the Assemblie
"appoints the presbyterie of Dunoon to supplie the
"vacancy of that congregatione will the next Synod."

As already mentioned, Mr Stewart was minister of Rothesay and Kingarth till 1640. He was succeeded in Kingarth by Mr John Campbell, who died about three years thereafter. To fill the vacancy caused by his death the Parishioners petitioned the Synod for one of the following ministers—Mr Archibald McCallum (Kilmichael Glassary); Mr Neil Cameron (Dalmally) or Mr Dugald Darroch (Kilcalmonell), "who being actual ministers of their paroaches are therefore not transportable till their own paroaches interest be heard and discussed," so that the consideration of the petition was deferred till the next meeting.

At the meeting on 5th July, 1645, it was reported that Mr Archibald M'Laine "expectant" (that is a candidate for the Ministry not yet licensed to preach the gospel), who had been presented to Kingarth by His Majesty on the Presbytery's recommendation, was found qualified, that none of the Parishioners had come forward with any objection against his admission, and that on

one further hearing of him, if no one came forward to object, the Presbytery should proceed to his admission. Mr M'Laine was duly admitted, but his settlement was opposed by Lady Bute, who took away the keys of the Church, so that when Ewin Cameron of Dunoon went to the Church on 6th August, 1645, he found it locked and the windows blocked up, so that "in ane verie cold day" he was forced to preach in the churchyard to some four passengers that were making for Ireland, "for the
"people that had resorted thither upon the advertise-
"ment of the Presbytery stood afar off upon the craigs
"and hills because some of them said that they durst
"not come within the bounds of the Churchyard because
"charged by the Sheriff of Bute's Officer, Walter Allane,
"under the pain of ten pounds not to repair to the
"Church that day."

Rev. Mr M'Laine having been duly presented and admitted Minister of Kingarth was not to be frightened away by Lady Bute, and he remained as Minister there till he was transferred to Rhu in 1648. To fill the vacancy "the paroachiners of Kingarth most unan-
"imously" gave a call to Rev. John Stewart. This is rather interesting, as a call by the people seemed to have anticipated by one year the abolition of patronage. The Synod instructed the Presbytery to admit Mr Stewart on the last Wednesday of June, 1648, if found qualified. But the Presbytery did not carry out this instruction, and had to be again ordered by the Synod to induct Mr Stewart on 22nd November.

More trouble was awaiting Mr Stewart. The stipends of Parish Ministers were of old payable in two portions—the first half when the corns were fully sown and the second half when they were fully reaped. Instead of having terms which might fluctuate, it came to be a general rule that the first payment vested at Whitsunday (15th May), when the corns were presumed to be fully sown, and the second at Michaelmas (29th

September), when the crop was presumed to be fully reaped. The Presbytery decided that no stipend was due to Mr Stewart, as he had not been inducted before Michaelmas, but that it fell to be applied towards the education of youths who had Gaelic, according to the Act of the Assembly. The Synod took the opposite view and decided that Mr Stewart was entitled to the stipend for the crop 1648. Mr Ewin Cameron of Dunoon dissented from this finding on the ground that Mr Stewart was not inducted before 22nd November and only served the Parish as an "expectant." A Committee of the General Assembly upheld the decision of the Presbytery. But at the next meeting of the Synod (in October, 1649) a document (undated) was produced, which bore that an agreement had been made between Mr M'Laine, Minister of Kingarth, as principal, Mr Ewin Cameron as his Cautioner on the one part, and Ninian Stewart of Kilchattan and other parishioners of Kingarth on the other part, whereby Mr M'Laine bound himself to leave the Kirk of Kingarth and ask for an Act of transportability provided Ninian Stewart and his associates paid Mr M'Laine a certain sum of money. The Sheriff Depute of Argyll doubted the legality of the Agreement, but all parties were evidently tired of the dispute and had no desire to carry it further. The dispute as to the stipend was hardly settled when Mr Stewart got a call from the Irish Congregation in Inveraray and the Synod agreed to his transfer, "and that notwithstanding of all the reasons given in, propounded and alleged by the said Mr John and the said paroachiners of Kingarth to the contrary." But on this decision being given—Ninian Stewart of Kilchattan and Alexander Fraser of Kervinivan, appeared, and in name of the parishioners of Kingarth declared that "they would noways acquiesce to the foirsaid transportation of the said Mr John Stewart to Inveraray," and they appealed to the General Assembly. This threat seems to have been sufficient, for Mr Stewart remained in Kingarth.

Patrick Stewart conceived that in some way he had still a right to the stipend of Kingarth, although he had "demitted" that charge in 1640. The Synod was against this quite unwarranted claim, so on 11th October, 1654, they directed a letter to be sent to Patrick "to desist from pursheuing wrongfullie the said Mr John, otherwise the assemblie will be forced to shew themselves against Mr Patrick in that particular," and at the same meeting the Synod caused a letter to be written to the "paroachers of Kingarth to perform to the said Mr John what they did promise in tym of his settling" (that is, to pay him the stipend promised) "and appoints the Presbyterie of Cowal to transport the said Mr John if this be not performed." The dispute came before the Synod at their meeting on 9th May, 1655, when they directed the presbytery to see "Mr John Stewart sufficiently secured by the paroachiners of Kingarth and exonerated of the controversy betwixt him and Mr Patrick Stewart, whilk if the paroachiners foresaid do not, then the presbytery is to declare Mr John Stewart transportable." Alexr. Campbell of Penemoir,¹ Commissioner from the said Parish, "oblidged himself to bring the paroachiners to the next presbyterie to give satisfaction to the said Mr John, Whilk if he does not he consents to his transportabilitie," and all parties were to attend a meeting of Presbytery to be held at Kilfinan on the third Wednesday of June.

At the October Meeting in the same year the Synod, "taking to consideratione the verie sade and desolate condition of the paroach of Rothsay through ther want of ane settled ministrie for sevrall yeers, and being of intention to have them supplied and to take

1. Penemoir or Pennymore was in Glassary. Alexander Campbell was a representative elder for the Presbytery of Inveraray in 1652-3 and for Kingarth in 1655. He claimed a "dask" in the Parish Church of Rothsay as heir or executor of the Laird of Scoulag, but his claim was dismissed by the Kirk Session as Scoulag was not a parishioner.—Minutes of Rothsay Session, 3rd December, 1658.

"course for that effect, have upon examinatione fund
 "Mr Patrick Stewart, ther former minister, to be ex-
 "ceedingly obstructive in ordour to ther settlment. The
 "Synod, being moved thereby to take the said Mr
 "Patrick's carriage to further consideratione, have fund
 "him guilty of thes things: 1, That he not only keeps
 "the paroach of Rothsay but is lyke to lay the wholl
 "Isle of Boot desolate of ane ministrie by his pursheiw
 "of Mr Jon Stewart, Minister at Kingarth, very
 "violently and most unjustlie; 2dly, That the ground of
 "his dimission, viz., inabilitytie of body, was but pre-
 "tence and fals, the contrarie thereof being fullie evi-
 "dent; 3dly, That he discharges not any ministeriall
 "dewties as his bodily abilities will permit; 4, His base
 "and ignominious reproaching of the synod, as his
 "letter to ther last meeting at Kilmichale does fullie
 "instruct; 5, That he prosecutes ane stipend (viz. that
 "of Kingarth) which was in the possession of two for-
 "mer ministers without any challenging of them in
 "ther tym and without any right thereto, yea altho he
 "dimitted the said stipend befor the synod, ane evident
 "prooffe of scandalous and detestable covetousness. All
 "which being considered by the synod, They appoint
 "ane comitie to take ane effectuell course for settling
 "of Rothsay. As also for the emitting of three legall
 "summonds against the said Mr Patrick to compeir
 "befor them to hear and see what is to be laide to his
 "charge."

The Synod further considering how much Mr John
 Stewart "is wronged and lyke to be irrecoverable in-
 "damaged by the unjust pursuit of Mr Patrick Stewart
 "against him, and that the Isle of Boot would be in a
 "most desolate condition if he also should be forced to
 "remove from his own charge, has therefore appointed
 "that the said Mr John shall extract all that he can gett
 "for his own defence out of the bookes of synod and
 "presbyterie and to use all legall courses to defend
 "himself," the Synod undertaking that they would re-

imburse him for any expenses he might incur "out of
 the first and readiest of vacancies," but should there be
 no money available from vacancies, then the members
 would reimburse him "out of ther own purses."

But still Patrick Stewart continued "his violent
 persewing of Mr John Stewart," and at their meeting
 on 28th May, 1656, the Synod again appointed a Com-
 mittee to meet at Rothesay on the second Wednesday
 of July and if "a way cannot be laid out for his deposi-
 tion, that they deall with the people to see a way for a
 settled ministrie amongst them."

The threat of deposition seems to have convinced
 Patrick Stewart that he would require to change his
 tactics, for at the meeting on 27th May he wrote that
 he had now recovered his strength and was exercising
 his ministerial functions. The Synod referred this
 letter to a committee which was to meet at Kilfinan on
 the First Wednesday of October.

At the next meeting on 28th October, 1657, "the
 Synod considering" the paucitie of their number and
 "that Mr Patrick Stewart is in ward for the tym,
 "continues the report of the committee appointed to
 "sitt at Rothesay the next Synod, against which tym
 "Mr Patrick Stewart may be advertised and at libertie."

But there was no necessity for any further con-
 sideration of the old minister's case, for he had been
 deposed by the Presbytery on 25th August. If the
 Synod had not been officially informed by the Presby-
 tery, it seems strange that Mr John Stewart, who was
 present at the meeting of Synod, and had been elected
 Moderator, did not inform the Synod of the action of the
 Presbytery. Why was the old minister in ward? which
 in modern phraseology means "prison." From a minute
 of Town Council dated 25th December, 1657, it appears
 that David Boyle of Kelburn had lodged arrestments in
 respect of money due to him by Patrick Stewart—then

deceased—and it may have been owing to default in payment that Stewart was in ward. The lands belonging to Mr Stewart seem to have been pledged in security of a loan to David Boyle, for in 1688 Mr Boyle conveyed most of the property which had belonged to Mr Stewart to Sir James Stewart.

At the same meeting the Synod licensed Mr Archd. M'Lachlan to preach at Rothesay "till the first dyat of the Presbyterie of Cowall," by which time a minister was to be called to the Parish.

At the meeting of Synod, held on 27th May, 1658, it was reported that a call from Rothesay had been given to John Stewart. No objection was taken on behalf of the Parishioners of Kingarth, so the Synod "transported" John Stewart from Kingarth to Rothesay, he to get the stipend of Rothesay and also the year's stipend of Kingarth "because of his great want and evill paymentt for bygone of his being minister ther."

The Manse of Rothesay was then in a ruinous state.¹ The Rev. Patrick Stewart did not live in the Manse, but in the Bishop's House, which was acquired from Bishop Thomas Knox in 1632, the title being taken in name of Ann Crawford, wife of Patrick Stewart in liferent, and John, the son and heir of Patrick, in fee.² But the Parishioners promised to provide a more suitable residence, and within a year they had purchased a house and proceeded to enlarge it and make it a manse worthy of the Parish. Then the Minister could not get full possession of his glebe as the occupants of some parts claimed ownership and the Minister had to resort to the Burgh Court to establish his title to be glebe lands.³

In May, 1649, the Synod resolved that the Shorter Catechism should be translated into the Irish Language,

1. See Transactions of this Society, Vol. 12, p. 39.

2. Argyll Sasines, No. 190.

3. See Transactions of this Society, Vol. 12, p. 39.

and they appointed a Committee for this purpose. But this was evidently a far from easy task, and two years later, no translation being forthcoming, the Synod appointed a new committee—two members from each Presbytery—to undertake the task. John Stewart was one of the representatives from the Presbytery of Dunoon. Five months later, two members—Ewan Cameron of Dunoon and Dugald Campbell of Knapdale, submitted a translation. Next year other two Ministers submitted translations, and the Ministers having met and compared the various translations, the Synod, being satisfied with the original translation, "helped and amended" by the subsequent translations, appointed the Catechism to be printed.

Having had the Catechism translated the Synod thought it "convenient that the psalms be turned to Irish meter so as that may be soonge with the common toones." They accordingly, on 25th May, 1653, ordained that the first fifty should be translated by the Presbytery of Dunoon. But progress was very slow, and on 31st October, 1655, the Synod "considering seriously how "great a want there is if the excellent ordinances of "singing psalmes in the Irish Language among the "people of thes bounds in regard scripturall songs have "not hitherto been translated in meter in the said "language, and how beseeming it was that our people "should enjoy the benefit and refreshing comfort of that "ordinance with the rest of the ordinances," again resolved that the Psalms of David should be put in Irish Meter and allocated 80 of them to various ministers, the Psalms 70-80 being allocated to John Stewart. On 27th May, 1657, the Synod minuted that some diligence had been used by some of the Translators, but others came short, so that the translation was not completed and the Psalms were re-allocated, presumably amongst the "diligent." John Stewart was to translate Psalms 61 to 80, and on 27th October, 1657, the Synod appointed a Committee, of whom John Stewart was one, to meet

at Inveraray and complete the translation. At last the first 50 were translated, and on 25th May, 1659, the Synod appointed that the 50 Irish Psalms which are now printed be "made use of in congregations and families, and that the several ministers bring home some copies of them and send for as many more as their congregationers will need, and because of the peoples present unacquaintance with the said psalmes that therefore so much as is to be sung at a tyme be first read and briefly explained that the people may joyne in singing them with better understanding," and the Synod also directed that the rest of the psalms were to be translated, psalmes 60 to 80 being allocated to John Stewart. At the May meeting of the following year the Synod minuted "the former appoyntment of the Synod for revising the psalmes haveing failled, they now appoint Mr Dug. Campbell and Mr Alexr. M'Laine to repare immediately after the Synods dissolution to Rothesay and there to join with Mr John Stewart in the said work." But notwithstanding all the decrees of Synod the complete edition of the Psalms was not published till 1694.

While the translation of the Psalms into metre was slowly progressing the Synod thought that it would be "a verie pious and profitable worke to have the Bible translated into the Irish Language." But the same had been hindered "throu multitude of great difficulties both as to the translation and printing," and it was not till 2nd November, 1660, that "being desyrous to take some effectuall course for translating the Scriptures," the Synod allocated portions to be translated by various ministers, the Canticles being allocated to John Stewart. The work of translation was not completed till the beginning of the Nineteenth Century.

John Stewart, on being transferred to Rothesay, was succeeded in Kingarth by Alexander M'Laine, Minister of Strachur. The parishioners complained to the Synod

that the Presbytery had "transported their minister to Kingarth," but the Synod found that the Presbytery had good grounds for their action and they referred "the matter to Mr M'Laine to make use of his act or not as he shall see clearnes." (30th May, 1660).

Mr M'Laine had received assistance from the Synod while a student on condition that he would "embrace a charge within the province;" and he was appointed to the Parish of Kilmory in Arran in May, 1651. But in October of the same year it was reported to the Synod that the parishioners of Kilbride wished to call Mr M'Laine, and the Synod agreed. As "none in the Parish would ingage in the securing of any maintenance" for the Minister, and as he had a unanimous call from Strachur which he accepted "seeing no way for his regular and orderly setteling in Kilbryd," the Synod at that meeting in May, 1652, "fearing to loose the said Mr Alex. throu the severall disappointments he had met with," consented to his accepting the charge of Strachur. But when he went to Strachur he found that he had neither Manse nor Glebe, so the Synod recommended the Presbytery of Dunoon "to use al diligence to gett him possession of a glebe and to put the parishioners to provide a manse for him, least his discouragement throu his disaccommodatione grow greater." A year later Mr M'Laine had to complain that he was not able to discharge his ministerial duty for want of maintenance, and the Synod appointed that a letter of "reproof for neglecting his mentinence for tymes bygone and of recommendatione to doe duties to him in tym coming be written to his parishioners with certification, if they do not both, that the assemblie will remove him from them and esteem them people unworthie of a pastor."

Mr M'Laine then received a call from the parishes of Killeane and Kilcolmekill, both in Kintyre, and the Synod granted power to the ministers and elders of Kin-

tyre to receive him into either of those parishes, provided Mr M'Laine informs them that he had not received satisfaction from the parish of Strachur.

On 31st October, 1655, the Synod had before them a complaint by M'Laine against his parishioners of Strachur. They appointed a Committee to enquire into the complaint, who reported that there was not much ground for complaint, his particular grievance being that he did not get the 44 bolls promised him by the Synod. The Synod ordered him to remain in his charge, the parishioners to provide him with a manse and glebe within a month and a sum of money was allocated to him in lieu of any claim for past due stipend. Two years later he was still without a manse and glebe, nor had he received payment of the stipend due from Kilbride, for in October, 1659, the Synod caused a letter to be sent to William Douglas,¹ Earl of Selkirk, to give to Mr M'Laine 900 merks and two chalders victual which was payable to him as a year's stipend of the Parish of Kilbride. But even his trials were not over when he was inducted to Kingarth, for he was only there two years when he was deprived of his charge on the re-introduction of Episcopacy.

He was also a good Gaelic scholar, and when the metrical Psalms were being translated into Gaelic he had assigned to him Psalms 41 to 50, and because he gave some proof of his diligence 80 to 90 and later on to 100, and when the Synod proposed that the Old Testament should be translated into Gaelic, the Book of Joshua was assigned to him.

During the first twelve years covered by the Minutes the Synod did not confine its attentions to purely Church matters. There was a strong Covenanting Spirit in the Synod and the members did not hesitate to give expression to their views. To consort or to acknowledge in

1. William Douglas, second son of the Marquis of Douglas, married Ann, daughter of the Duke of Hamilton, the owner of the greater part of Arran. See *The Book of Arran*, I., p. 109.

any way the opponents of the Covenant met with their displeasure. They deposed ministers who preached to the Rebels under James Graham and Alister M'Donald. They cited a number of Arran men to appear before a Committee on the charge of being "accessory to the late unlawful engagement with the Duke of Hamilton," but luckily for the accused the visitors could not stay in Arran long enough to hear their repentance on several Sundays so they ordained all the accused to give evidence of their repentance the next Sabbath at their own parish churches. On 8th September, 1646, they appointed that a letter should be written to Mr Patrick Stewart requiring him to admonish the gentlemen and heritors of the Sheriffdom of Bute and Town Council of Rothesay "that in their election of a Commissioner for the Parliament they be aware to choose any that was known to have had compliance with the rebels."¹

On 12th May, 1648, the Synod addressed a Supplication to Parliament but admitted that it might be too late seeing that "ane engadgment of warre is concluded for the restitution of his majestie." They warned Parliament that "as malignants are employed as Collonells "in the present engadgment who no doubt doth still "retaine their old principalls and onveterat malice "against the Covenant," so that if His Majesty is restored to power and if these malignants are placed in positions of trust they would in all probability take the opportunity of using their power against the Covenanters. Therefore they urged that the King should give an assurance that he and his successors would agree to all the Acts of Parliament for "enjoyneing" the Solemn League and Covenant and full establishment of Presbyterian Government. Parliament, in spite of the Assem-

1. Parliament sat from 1644 to 1647. Another triennial Parliament met in 1648. "The Parliaments of Scotland," by Professor Rait, p. 71. Provost Jamieson attended the Convention of 1643. He was murdered by the Campbells at Dunoon in June, 1646. See "The Lamont Clan," by Hector M'Kechie, p. 177. Provost M'Gilchrist attended Parliament in 1646. See "Transactions of this Society," Vol. 9, p. 119.

bly, had in the spring of 1648 approved of an agreement with Charles I. by which he was to give a three years' trial to the Presbyterian system of Church Government in England. This agreement was known as the "engagement." A Scots Army entered England on behalf of the King, but was decisively defeated at Preston in September, and the prestige of the Assembly was restored.

Next Session of Parliament passed the Act of Classes whereby all except strict Covenanters were excluded from service in the army or state. This Act was probably largely responsible for the defeat of the Scots Army at Dunbar. It was found necessary to relax the provisions of this Act. The Strict Covenanters protested against resolutions to this effect and the Church was divided into two parties, Protestors and Revolutioners. The Act of Classes was repealed in 1651, and the division between the two parties became very keen. Both parties sought the approval of Cromwell, and deputations went to London with this end in view. But if the parties were represented in the Synod, their minutes do not show any sign of division. The English Parliament in 1657 had made religious toleration a law for the three Kingdoms. The Protestors were the prime movers against toleration and the Synod of Glasgow resolved to send a Petition to the Protector and to Parliament. They invited the Synod of Argyll to join with them. The minute—25th May, 1659—is short and to the point. "To the correspondent from Glasgow desyreing the Synods concurrence in a supplication against toleration, it is answered that as things now stand the Synod thinks the same not to be needful." But there was then no Protector. Oliver Cromwell was dead. His son Richard had been put out by the officers of the Army who were negotiating for the restoration of the King. In 1661 Parliament passed Act Recessory repealing all Acts passed since 1633, and Episcopacy was re-established by Royal Decree.

THE WORK OF A MARINE STATION.

By SHEINA M. MARSHALL, Marine Station, Millport.

(Read 8th February, 1944.)

In this country there are no very old marine stations. Although some had been built in Europe and even in America before then, the first in Great Britain was founded in 1884, and that was at Granton in the Firth of Forth. It consisted of a lighter, moored in a flooded quarry near Granton, on which a large cabin had been erected. This gave her the appearance of a typical nursery toy, and so she was called the Ark. After some time permanent buildings were put up on the shores of the quarry, and the Ark was brought over to the West Coast and drawn up in a little creek off Kames Bay, Millport. This was the origin of the Millport Marine Station.

There were several events in the second half of last century which turned the thoughts of biologists towards the sea. One was the publication, in 1859, of Darwin's "Origin of Species." This great work called the attention of biologists back from the anatomy of the dead animal in the laboratory to the living animal, to its development, its habits, its adaptation to its environment; and since the most primitive types of animal are found in the sea, it was to the sea particularly that scientists turned. Then from 1873-76 the voyage of the "Challenger" took place, a voyage of exploration into the depths of the oceans, their fauna and flora, their bottom deposits, their physics and chemistry. The treasures which this great expedition brought back and the new knowledge of life in the ocean depths were a stimulus for generations to come. Finally, in 1883, a very