

## Gleanings from an Old Register

ONE hardly expects to find much of a harvest in old registers of Baptisms and Marriages, except details of families of other days. To the genealogist such may indeed be valuable ; but it may seem somewhat strange that materials suitable for the *Annual* should be gleaned from such a source. The Register which is being laid under contribution is that kept by the Cameronian Societies during the time that the ex-minister of Balmaghie, the Rev. Mr John McMillan (as he is usually called), acted as their pastor. The first entry is dated December 2nd, 1706, the last March 7th, 1751.

In a contemporary Register of a similar nature, belonging to Old St Paul's Church, Edinburgh (Episcopal), we find that the clergyman has occasionally entered details which increase the interest of the Register and throw a certain light on the customs of the time. Thus in a note appended to the entry relating to the baptism of the son of Robert Balfour of Balbirnie in January 1739, we read " that I had first to converse with Mr Balfour to know whether it was with his good liking that I was employed. Otherwise I would proceed no further. He told me it was his own motion and that the reason I had not been called to christen his former child was one apprehension that the Clergy of our Communion were strictly tied down to the use of Liturgies, Ceremonies &c. To this I replied that for what was essential to the Sacrat(sic) (*e.g.* Water, the Invocatn of the holy Trinity by ane authorized administrator) being parts of the Institution 'twas not in my power to dispence with them nor would he desire it. But for what was merely Ceremony (*e.g.* Books, Sign of the Cross, taking the child into the arms of the Priest) however ancient & decent & symbolical, yet these we had a discretionary power to omitt when they were like to offend the weak &c., &c." In another entry we read " In our Chappell in Carrubbers Closs I read vespers *pro re nata* and administered baptism (according to the Form for those of riper years) to the Co. of Eglinton's negro servant, having before endeavoured to prepare him for it. He was named Alexander Archibald Caesar." Perhaps even more

interesting is an entry in the Leith Register (Episcopal) in which Bishop Forbes states that "At Moffat twixt 9 and 10 morne I confirmed Bp. Gordon, who to my astonishment had declared the night before that he had strong doubts and scruples of his having never(sic) received that benefit." An unconfirmed bishop must have been a rarity. The date was August 9th, 1769.

We find little or rather nothing of that sort in the McMillanite Register; but one great difference is to be noticed between the Cameronian and his Episcopal contemporary. Following the example and teaching of the Reformation divines McMillan insisted on the Word being conjoined with the Sacrament. To him baptism was not to be "administered in private places or privately" and, though he had no special "place of publick worship" in which to officiate, he appears to have been careful never to baptize except "in face of the congregation where the people may most conveniently see and hear," to quote the words of the Westminster Directory.

In the latter part of the Register (from 1735 onwards) in the great majority of the entries baptism is said to have taken place "on Sabbath after sermon." Occasionally it is stated that the sacrament was ministered "on a week day after lecture," a phrase used in the earlier part of the Register also. On January 17th, 1738, there were three baptisms "on a week day after lecture" at Longmuir, in Old Monkland. This is followed by another entry stating that "about a mile distant from the said place after lecture" another child was christened. This probably means that there were two lectures on the same day, the second being given in order to keep to the rule of always conjoining the administration of baptism with the preaching or expounding of the Word. At Pentland, which was one of the chief strongholds of the Cameronians in the East of Scotland, we read of seven children being baptized "on a week day after sermon." Probably the occasion was a special one; hence the sermon instead of the usual week day lecture. Perhaps we may trace the same sort of thing in an earlier entry relating to another baptism at Pentland, where the sacrament was ministered "on a week day after lecturing some time." The baby christened was Elizabeth, daughter of Mr Charles Umpherston, probably the most prominent layman among the Cameronians.

In one instance the text from which the sermon was preached is recorded. "At Braehead, August 22, 1736,

on the Sabbath after sermon (text Gal. 2, 20 being the the last sermon on that text), Hugh Marr in the Old parish of Cumlock his daughter Bessie, born July 9, 1736." The text mentioned, "I am crucified with Christ: nevertheless I live etc," was at that period McMillan's "ordinar." In the 18th century ministers were expected to preach from week to week on the same text for a considerable time, this being a custom (to quote Henry Grey Graham) "universal in Scotland, for it was enjoyed by the Church and beloved by the people." We do not know how long McMillan preached from his "ordinar"; but in the neighbouring parish of Sorn, as we learn from Edgar's "Old Church Life," the minister once took as his ordinary, Psalm IX. 1, 2, which occupied him and his congregation for one year and six months.

In a later entry we find "At Braehead September 19, 1736, on Sabbath after sermon, the S——— L——— being read after; John Din in parish of Mauchline, his daughter Jean born June 24, 1736. Andrew Smart in Molingside parish his son Archibald about a quarter old baptized." I think the letters S——— L——— stand for Solemn League, though I am at a loss to understand why that document should have been read at that particular time. Certainly there is no similar information given in any other entry. Incidentally one looks for the parish of Molingside in the Gazetteer, in vain. There was a village called Mollinsburn in Old Monkland; perhaps that may be the place meant. It may, however, be a corruption of Morrinside, which was the former name of Muiravonside.

At Muirmealing, in the parish of Shotts, a child was baptized on a week day "after examination." It is possible that this expression means that the parents were examined as to their views; but I think it more likely that what is meant is that "catechising" had been engaged in before the baptism. This suggestion receives some support from the fact that about a year later two children were christened at Muirmealing "on a week day after examination." I think we may take it that this place was a centre for such gatherings. *The First Book of Discipline* allowed baptisms to take place on Sunday afternoons when children were publicly examined in the Catechism. Before we leave Muirmealing, we may say that it was inhabited in covenanting days by William Smith, who fought at Rullion Green in 1666. He escaped from the Royalist forces and was returning home when he entered a neighbour's house about

a mile from his own. His brother went in search of him and, on looking through the window of this house, was horrified to see his brother being attacked by two men and a woman. The brother, instead of going to the help of the attacked man, ran for his life and was afraid thereafter to make any enquiries. After the Revolution the skeleton of the murdered man was found buried in the moss. The bones were lifted and reburied in the churchyard of Shotts, where a "martyr's" stone now marks the grave.

There are a few entries indicating that baptisms were ministered on "Sabbath after lecture," and thereby hangs a tale. McMillan's custom, like that of most ministers in the 18th century as in the 17th, appears to have been to deliver a lecture as well as a sermon at the morning service. Probably with increasing years (the entries relating to these baptisms date from the period when McMillan was about three score years and ten), he had curtailed his labours somewhat by delivering the lecture at the morning service and the sermon at the afternoon diet. One might have expected that, as the sermon was more important than the lecture, it would have been delivered in the morning; but it is quite possible that, owing to the great distances many of his hearers had to travel, there would be larger congregations in the afternoon. As early as November 1735 we find him baptizing no less than five children "before sermon in the afternoon." There is one unique entry which may be mentioned. "At Braehead August 7 1737 on the Sabbath evening after lecture were baptized Richard Jackson and Margaret Forbes in Kilmarnock, their daughter Margaret born June 25 1734, their son Boid born February 1737." One wonders what lies behind this entry. It is a long step to-day from Kilmarnock to Dalserf and it was, if not longer, certainly more difficult to travel in the 18th century. The family evidently arrived too late for the afternoon service, and so "after lecture," probably in McMillan's house, the sacrament was administered. We know that in some places it was customary for members of the congregation to attend family worship at the manse on Sunday evening, and it is quite in keeping with what we know of the Cameronians that this custom should be followed among them. It is in every way likely that at some such gathering the children from Kilmarnock were baptized. It is to be hoped that the family had not to return home the same evening.

We may here point out that McMillan's insistence on the combination of Word and Sacrament stands out in marked contrast to some of his Episcopalian contemporaries. In examining the Register of Old St Paul's, already mentioned, we find that by far the greatest number of baptisms seem to have taken place in private houses. Thus the last four baptisms in the year 1736 were performed in (1) "John Hempseed's house, Cowgate." (2) Morocco's Land Canongate. (3) "The Advocates' Closs." (4) "My own house." The first, in 1737, took place at the "house of Wm. Stephen, Taylor opposite to the Cross." Later even on Christmas Day we find that a baptism was performed in "the Old Assembly Closs." Occasionally it is mentioned that the baptism was *per liturg*, *per liam* or sometimes *pr lit*, which is evidence that the Book of Common Prayer was not then in common use. (*Northern Notes and Queries. Vol. VI.*) We are probably not far wrong in surmising that the practice of "house" baptisms which still prevails in Scotland was encouraged by the slacker usage of the Episcopalians in the 18th century.

In the rules regarding baptism which are affixed to the beginning of the Cameronian Register, it is laid down that the father "present his own child," but that when "one of the parents is but in fellowship . . . that that person take on the ties." Evidently this meant that the mother was to present the child when the father was not considered qualified to do so. Scattered throughout the Register are a number of entries which show that children were presented by their mothers, though no reason is given why this should be. Thus at the multiple baptismal service which took place at Suyn Know "in the paroch of New Munkland January fyft day 1707" out of twenty nine parents who presented children two were women; Margaret Urrie, "in the paroch of Kilbryde," presented Marion, aged 15, and William, aged 13; while Margaret Edmistou, "in the parish of Kilmadock," presented Jon, aged 7. About two months later we find that Margaret Urie, "in the paroch of Kilbryd," had other two christened, Robert, aged 11, and David, aged 6 quarters. At a service held at Tinwald, in Nithsdale, in January 1707, out of twelve persons who presented children, three were women. One of the three was probably the aunt of the child (certainly not the mother); but there is nothing to suggest that the other two were not the mothers of the children, for whom they answered.

Some of the women who brought their children for baptism were widows. Thus at Bartonshill, in 1720, there was christened, "Margaret Cummin, relict to John Stonely in Kilbryde, a son, James, 5 quarters of year old." At Braehead, on September 26th, 1736, there was baptized "James Patterson in Lasmahago parish, his son John born May 12. 1736, his widow holding up and engaging for the child, himself being dead the summer before." It will be observed that in this case the name of the mother is not recorded. Sometimes we are told definitely that the sponsor was the wife of the father. Thus under date June 19th, 1723, we read "John Rae in Eskdalemuir a daughter Helen born April 27 1723; his wife Helen Donaldsone holding up the child." There are other cases where we are left in doubt as to whether the children had been born in wedlock. "At Johnstoun in Clydesdale December 30 1711" ten persons presented children. Three of these were women, and there is no reason given why the fathers did not themselves "hold up" the children. Margaret Callendar in Old Monkland brought "Robert 3 quarters of year and eight days old." Margaret Urie in Rutherglen brought "James Tindal 3 quarters old," and Jonet Craig in Paisley presented "Jean Cleeland 5 quarters old." I am inclined to think that the last two were children born out of wedlock, though this is only conjecture. A later case seems to indicate that, although the names of mother and child differed, the mother was a married woman. "Jean Kirkland in Eaglesham, Robert Wilson June 9 1722, the mother holding up the child." Only in one instance have I noticed the prefix "Mrs." "At Crawfordjohn August 2 1724. Baptized to . . . Mrs Clark in Kilmadock, Dorothy born March 16 1724."

Though nothing is said about sponsors (other than the parents) in the rules relating to baptism, McMillan had evidently no difficulty about admitting such. *The Westminster Directory* states that the child was "to be presented by the father or (in case of his necessary absence) by some Christian friend in his place." Alexander Henderson uses somewhat similar language: "The father or in his necessary absence some other man who is reputed godly presenteth the child to be baptized." It would seem that Henderson did not permit women to be sponsors; but, if so, McMillan did not follow his example. "Necessary absence" is a phrase capable of wide meaning, and, as we shall see, it was by no means interpreted strictly among the Cameronians.

Sponsors are first mentioned about a month after McMillan joined the Societies. The children of two families at the big baptismal service at New Munkland on January 5th, 1707, were presented by such and in both cases the reason for the father's inability to take the vows is given. Two children of "John Russell in the paroch of Shotts" were presented by "Thomas Newlands sponsor, the parent grosly ignorant." The children were aged 4 and 2. Just seven months later "Marion Russell in Shots" brought her son William, aged 14 years, to be christened. One wonders whether she was John's wife. The other sponsor at the January christening was James Smelie, who presented a little girl, Margaret Hamilton, aged 6, "the parent under scandal not absolved." One is pleased to see that, in spite of the strictness of the Cameronians in many things, in this matter they followed a more Christian course than did the majority of the ministers of the Church of Scotland in later days, when innocent children were denied baptism, because of the misdeeds of their parents.

At another big baptismal service at Tinwald, in Nithsdale, there were two children presented by others than their parents. One of these was "Jean Ferguson aged 7, Isobell Wattson sponsor in the paroch of Closeburn." From another section of the Register we learn that Jean's parents were John Ferguson and Margaret Watson "in Drumcross." No reason is given why they did not present their child, who, it is expressly stated, was their "Lawfull daughter"; one of the few cases where such a statement is made. At the same service a youth John Miller, aged 16, was baptized and answered for himself "his father not being permitted," though what the father's disability was is not stated.

About four years later we come across the case of a covenanting stalwart answering for the one child mentioned in the Register whom we can say definitely was illegitimate: "Katherine Mundel had a child baptiz'd named James Carruthers, supposed son to James Carruthers, chyrurgeon, Herbert Wales sponsor." This Herbert Wales, who is called Wells in another section of the Register, was one of those who was arrested in 1692 for his part in promulgating the Sanquhar Declaration in that year. Herbert and three others, all south country men, were imprisoned in the Canongate Tolbooth; but "some supplicating for them to the Council without their consent and knowledge, got them out." One might have thought that this would be pleasing to the prisoners, but not so. These men actually

protested to the Privy Council against their action, stating in a written paper that they could "neither own nor supplicat as our lawful rulers" the powers then ruling. They further declared their "ignorance off or accession to anie such petitions directlie or indirectlie to anie owning of the foresaid powers and desires that this may be presented to the pretended counsell and registrat amongst their acts." It need hardly be said that the Privy Council did not preserve the document. Herbert returned to Tinwald, and in 1707 McMillan baptized three of his children, the eldest being fifteen. He remained faithful to the Societies, though at least two of his fellow prisoners left them after McMillan became their minister.

Sometimes sponsorship was what might be called a family affair. At Tinwald, in 1712, John Edgar younger had a child baptized aged two years; "John Edgar elder being sponsor." Four years later a sponsor of the same name appears for a daughter of John Edgar in Kirkmahoe, probably the same persons. One wonders why the younger man was absent on both occasions. David Selkirk, in "Barronie," had two children baptized at Kenmure (on the outskirts of Glasgow) in 1721, "William Ralton his brother-in-law standing sponsor." The following year James Raltoun in Calder (Cadder) had a son baptized at Kenmure, "his father William Ralton holding up the child as sponsor." The same James had another son baptized in 1723, "his father William Ralton holding up the child." One is inclined to ask why the father of the child had not been induced in the interval between the first and second baptisms to take on the vows himself, instead of leaving the grandfather to do so. It may be noted that at the last service (in 1723) "William Ralton in Cather" had a child of his own christened "Jean born April 15 1722." There cannot be many cases in baptismal records in Scotland (I have never seen another) of a daughter and grandson being christened at the same service; but there will be still fewer where one person presented both children.

There are, however, at least two cases where the baptism of children was delayed until the parents had submitted to discipline (or at least had offered to do so). Embedded in the Register is an interesting document dated April 30th, 1709, and entitled "The Obligation of Robert Goldie in Closeburn parish for and anent his scandall of leaving the Testimony of Christ Jesus and complying with the defections of the present times and this he did before

he could have the benefite of baptism for his child." The document goes on to state that Robert had heard some he was "not obliged to joyn or hear," and also that he had owned the "present corrupt magistrates by paying of publick impositions to them &c." He offered to be answerable to the "first faithfull judicatorie of Church or State capable to judge and determine anent the censure" to be inflicted upon him. Evidently his misdemeanour was considered too serious for a Session to deal with. His child may have been baptized, but there is no reference to it in the Register.

The other case is somewhat different. "At Mountherick May 28 1738 on Sabbath after sermon" a number of children were baptized, including two from two different families in Kirkconnel. On the following Tuesday "after lecture" another person from Kirkconnel had two children christened, and one wonders why all the children were not christened together. We learn from one of the references to discipline cases scattered throughout the Register that the parent of the last two children had to appear before the Society Session, charged with drunkenness and swearing. He cleared himself of the former charge and admitted the latter in a modified form. The session "judged him to be sessionally rebuked and he to receive a sufficient testimonial from three (true?) sufficient witnesses and that in order to have his children baptized and to that he submitted." Eventually he had no difficulty in getting the required documents, for his children were baptized the following day.

What is perhaps more interesting is that there are only two references to witnesses at baptisms. After the Reformation, as before it, God-parents were always present when a child was baptized. In the Register of the English Church at Geneva, of which John Knox was minister, the first God-father mentioned was no other than John Calvin. Knox himself filled that office on at least two occasions and had such at the baptisms of his own children. There was, however, a striking difference in the subsequent practice in England and Scotland in this matter. In the former country the God-parents took the vows. In post-Reformation days in Scotland this was always done by the parents (if qualified), the God-parents being regarded as sureties that the parents would carry out what they promised. Calderwood tells us that in 1584 Robert Brown, the founder of English Independency, visited Scotland and "after an arrogant manner he made show before the Session

of the Kirk of Edinburgh that he would maintain that witnesses at baptism was not a thing indifferent, but simply evil." The old historian adds with evident relish: "But he failed in his probation." The presence of such witnesses prevailed throughout the 17th century and continued until well into the 18th. Thus the first Baptismal Register of Sanquhar, a parish in the heart of the covenanting country, was begun in 1693, when Thomas Shields was minister. Shields had himself been a sufferer in the cause of the Covenant, for he was one of those "outed" in 1662. The first Sanquhar baptism in his time is thus recorded "Agust 20 1693 Jennet daughter of John Henderson in Sanqr toune and Jenet Lorimer his spouse was baptized then. Witnesses Patrick Hair in Drumboway and William Lorimer, Quarters." Both the witnesses belonged to families who, according to Wodrow and Simpson, had suffered at the hands of the military in the days of the Second Episcopacy. So long as Mr Shields remained at Sanquhar the names of the witnesses, usually two, but sometimes three, and always men, are given in the record of baptism. Students of Burns will remember that when he was baptized the witnesses were John Tennant (Gude Auld Glen) and James Young. Both names are entered in the Ayr Register of Baptisms.

The references to witnesses in the Cameronian Register both refer to the family of Charles Umpherston, who was one of the leading men in the denomination for the ministry of which he had been trained. He was a surgeon in Pentland and was evidently a stickler for the "good old ways." The reference is in the following terms: "At Pentland on a Sabbath day September 1 1723 after sermon a son to Mr Charles Umpherston in Pentland baptized John by the Rev. Mr John McMillan: witnesses James Currie merchant in Pentland John Steil there." James Currie was a man of some note among the "remnant" and had been one of those who addressed the invitation to McMillan to be their minister. His wife was Helen Alexander, who left (as did her husband) a short autobiography. In this she tells of her friendship with James Renwick. "And when Mr Renwick was execute I went and saw him in prison. And I said to him *Ye will get the white robes*: and he said *And palms in my hands*. And when he was execute I went into the Greyfriars Yard and I took him in my arms till his clothes were taken off, and I helped to wind him before he was put in his coffin." James Currie was

one of those who took a leading part in the movement to erect a suitable monument to the martyrs in Greyfriars churchyard, and his name may still be seen on the stone : " This tomb was erected by James Currie Mercht in Pentland and others." The same two men were witnesses at the baptism of Umpherston's daughter Elizabeth, already mentioned.

The oldest person baptized was " Archibald Campbell in Dalzeel parish aged 24," who doubtless answered for himself. The youngest was Agnes, daughter of John Selkirk in Old Monkland, who was baptized at " Johnston in the parish of Cather (Cadder) March 5 1707 " aged 12 hours. Another of the same surname, John son of David Selkirk, also in Old Monkland was " one day old " when he was baptized at Keppoch, near Glasgow. This family evidently believed in early baptism. Robert Selkirk, in the same parish, had his twin daughters christened on March 21st, 1739, when they were only six days old.

When we remember that the roads in the early part of the 18th century were mere tracks and that wheeled vehicles for passengers were almost unknown in rural districts, we are surprised at the number of very young children who were carried miles to receive the benefit of the Sacrament. Thus, in September, 1713, John Goodwin's son, Allan, was carried from " Barrony " (Glasgow) to Badshaw in Bothwell to be baptized, being " four and twenty hours old." On the first day of October, 1720, a boy who had been born two days before was brought from Shotts to Bartonsholm, a distance of nearly ten miles, to be baptized. Three days later, at the same place, another baby born on 29th September was christened ; but in this case he belonged to Old Monkland, in which parish Bartonshill is situated. The two children who had the longest journey to make were Robert, aged ten, and Mary, aged four, belonging to James Harkness " in Juxta " ; who, according to the Register, were " brought out of Ireland " to be christened, in October, 1709.

If we could take the statements of McMillan's Family Bible literally, then we might say that he believed in early baptism for his own children. Josias, his oldest child, was born " ye 12 of June 1726 upon a Sabbath morn about six o'clock . . . in ye Manse of Balmaghie. He was baptized on ye Lord's Day afternoon in ye presence of ye congregation, mother presenting." The entry suggests that the baptism took place on the same day as the birth,

though the last two words seem to rule this out. It may be that a sponsor presented the child in the name of the mother. The entry regarding his daughter is somewhat similar. "Alexander Joneta was born the 20 May 1734 upon a Thursday (?) about ten at night. The place Braehead of Dalserf and was baptized on ye Lord's day after sermon ye mother presenting." It may be noted that the girl had two christian names, rather an extraordinary thing in those days. Both children were baptized "on ye Lord's day" and not on the "Sabbath." These entries are in McMillan's own handwriting and would seem to indicate that such was his custom in naming the first day of the week. Throughout the Register "Sabbath" is the word generally employed, but in the Nithsdale Register which is incorporated in the larger one there are several entries showing that "Lord's Day" was in use. Thus "At Naughle-Shang April 26 1713 being the Lord's Day" there were no less than eight children christened, the youngest being a baby aged a month, and the oldest a girl aged fourteen years. The place, it may be mentioned, is in the parish of Closeburn, in Dumfriesshire. Not one of the baptisms of McMillan's children is entered in the Cameronian Register.

The youngest person who answered for herself was Marion Gaa, in Muirkirk, "aged about 14 years taking on the vows herself after examination." Her father is named in the record, but evidently was not a McMillanite. Margaret Watson, who was baptized at Tinwald in January, 1707, was an orphan, but gave "an account of her faith and principles herself." She was 15 years of age and we are told that she was "in fellowship," a statement which throws some light on the composition of the Societies. When Margaret was christened at least two others of the same age were sponsored by their parents. Later, we have a somewhat interesting case of a lad of sixteen being presented by a sponsor. He belonged to Eastwood, but was christened at Lesmahagow along with a brother, aged six months. About seven months later two others of the same family, Andrew, aged 10, and Mary, aged 8, were presented by the same sponsor, this time at Old Monkland. Eastwood is a fair distance from Lesmahagow and probably the eldest boy had come on the first occasion to help to carry his baby brother.

With regard to the names given in baptism, we come across a number of somewhat strange forms, such as "Anaple"

for Annabel, "Beterich" for Beatrice, "Honorat" for Henrietta. I have made an analysis of the first hundred names recorded in 1721-2-3. There were fifty-two girls and forty-eight boys. John was the most common name among the latter, being given nine times. Margaret was the first among the girls, being given twelve times; while eight received the name of Janet. Isabel and Helen were each given four times, Elizabeth Mary and Agnes three times, Ann and Barbara twice, and Martha, Dorothy, Grissel and Marion are each given once. Among the boys Robert and James are each given six times, while two each received the names of Francis, George and David. There was only one each of Alexander, Mungo and Allan. Two female names which I have noticed, though they do not appear in the hundred, are Bethia, evidently more common then than now, and Nicholas, which is still used as a girl's name in the South West.

In addition to what may be called ordinary Bible names, I have noticed Josias (McMillan's first born was given this name), Jonah and somewhat surprisingly, Edom. Can this last be a mistake for Adam? A somewhat unusual name to be found in a Cameronian Register is Ludovick, which one, Ludovick Hill, gave to his son in 1743. Probably the occurrence is to be explained by the fact that the family was resident in New Monkland, and that parish had as its first minister, Ludovic Somervell, who was ordained in 1655 and was "outed" in 1662. There is a good old Scottish custom which suggests that the first male child baptized by a minister in his own parish should be given the minister's name, and we are justified in thinking that it was in that way that the name came into this family.

One other interesting point may be noted. "Holy Days" were anathema to the Covenanters and no one would expect to find any reference to the observance of such among them. Yet the Register bears witness to the fact that, though such were frowned upon by the faithful, the names of the old festivals persisted among the peasantry. At Hartbush, in Nithsdale, on April 1st, 1716, Edward Hastie, in Johnstone, had a daughter baptized, named "Jonet," who, the record informs us, was "born a week before Hallowday." (All Saints' Day).

WILLIAM MCMILLAN,