DALDILLING
Near Sorn, East Ayrshire
Farm

Daldilling Farm and area - ‘bloody John Reid’ lived in a castle where the farmhouse now stands. He was responsible for the death of young George Wood at Tinkerhorn Hill, Sorn.

DALGARNOCK
Near Thornhill, Dumfries and Galloway
Old Graveyard

Covenanter memorial at Old Dalgarnock.

Andrew Ferguson was a Covenanter from Moniaive. He was taken captive at a meeting in Glencairn; imprisoned in Glasgow and died of disease in 1685.

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Covenanter memorial, reverse.

George Allan
James Rennoch
William Brown
James Carsan
James Colvin
George Corson
Andrew Ferguson
Eliz.H. Ferguson
John Ferguson
Robert Ferguson
Robert Ferguson
M. Jas Forsyth
John Gibson
James Glover
Edward Gordon
Margaret Gracie
Robert Grierson
William Grierson
John Hair
Thos. Harkness
William Heron
Andrew Hunter
Eliz.G.Hunter
William Hunter
John Johnstone
John Kennedy
James Heron
Andrew Hunter
Eliz.G.Hunter
William Hunter
John Johnstone
John Kennedy
James Kirko
John McCall
Alex. MacCubine
Samuel MacEwen
Thomas MacGirr
David MacKervail
John MacLamroes
And" MacLellan
Daniel MacMichael
James MacMichael
Robert Milligan
Thos. Milligan
Robert Mitchell
Robert Morris
James Muirhead
James Muncie
John Mundell
Rev. James Renwick
John Renwick
James Robson
Thomas Rosper
Robert Sitlington
Thomas Sitlington
James Smith
Rev. Robert Smith
William Smith
John Stot
William Welsh
Andrew Wallet

Inscription on memorial.
Here lyes the body of James Harkness in Locherben who died 6th Dec. 1723 aged 72 years. Belo this stone his dust doth ly who in dured 28 years persecution by tiranny. Did him persue with echo & cry through many a lonsome place at last by Clavers he was tane. - - Sentenced for to dy. But God who for his soul took care did him from prison bring. Because no other cause they had, But that he could not give up With Christ his Glorious king, and swear alligence to that beast the duke of york, i mean. In spite of all there hellish rage a naturel death he died in full assurance of his rest with Christ eternally.

James Harkness’ grave.

Inscription on Harkness’ grave.

[A] truly romantic spot, once the centre of Old Dalgarrock, New Dalgarrock being the ducal village of Thornhill on the A76. Just south of Thornhill strike west on the A731 for less than a mile. Take the second road on the left, and find the kirkyard beyond Kirkbog Farm. A focal point is the beautiful granite cross, erected in 1928 to the Nithsdale Martyrs. 57 names appear on it. In front of it is a small stone from Australian admirers and sympathisers. A number of Covenanting families are buried here, including Harknesses. ¹

Anyone who has read even a little Covenanting history will recognise that the surname ‘Harkness’ is closely related to the Covenanting struggle. There are many tales involving the Harknesses in these dark days.

It was with quite a bit of interest that I received a letter from a Mrs. Ryan (maiden name Harkness) of NSW, Australia. She is a direct descendant of Adam Harkness of Mitchelslacks. Her uncle commissioned genealogists to research the family history, and she has done a considerable amount of work in contacting various branches of the family around the world, tying up the ‘loose ends’. One of the results of all this research is a book of approximately 200 pages, 94 photographs and 11 colour-plates of hand-painted portraits of the Harkness ladies. It is entitled *Harkness Heroines*. A Harkness Family Society is being considered.

Mrs Ryan has now sent me a list of the Harkness graves in Dalgarnoc Graveyard. I was amazed to see that there are 38 of the Harknesses or their wives listed. ¹

¹ Scottish Covenanters Memorials Association Newsletter, No. 52, June, 1993, p 8
THE NITHSDALE MARTYRS, DALGARNOCK

Mrs Ray Mudd (nee Mundell), Kidderminster and used with permission

Dalgarnock Churchyard, though only a short distance from Thornhill, might be in another world. It was an ancient parish, dating from the 4th century, the very earliest days of Christianity in Scotland. A village and a church stood here, now completely vanished. They had seen the first Millennium, The Reformation and The ‘Killing Times’. In the 18th century the church services were transferred to Closeburn, the people gradually moved to New Dalgarno, and eventually changed the name to Thornhill.

Nothing remains now of Old Dalgarno, except the graveyard. It is like a secret garden. You cross a farmyard, find the gate and enter in. You are instantly aware of the silence, the peace. Old gravestones lie under tall elms. Yet this is the place where Claverhouse summoned the adult parishioners after the Enterkin raid. The Harkness family graves are here and many memorials are the work of Robert Paterson, ‘Old Mortality’ himself.

A ten and a half foot Northumbrian Cross stands proudly, inscribed ‘The Nithsdale Martyrs’ with the names of 54 men and 3 women, none of whom is buried in this place. The places where they died, however, read like a roll-call of Covenanting history: - Edinburgh tolbooth, The Grassmarket, Bothwell Bridge, Dunnottar Castle, a shipwreck off Scarvating on the Orkneys, Pitlochy’s ship on the way to Jamaica in New Jersey, as refugees in Holland.

The names are listed below, and places and dates of death from King-Hewison’s book Dalgarnoc: its Saints and Heroes are appended. Only John Kennedy, David McKervail and

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1 Order of Service, Dalgarnock Conventicle, August 2003
John Renwick seem to have no biographical details. Sam McEwen, Thomas Harkness and Daniel McMichael are known to have been at Enterkin; it is probable that John Mundell and James Glover, both from Tinwald, were there too.

Many of the names will be familiar to members of the S.C.M.A. Any information about Elizabeth Hunter, John Kennedy and David McKervail would be greatly appreciated.

The Dalgarock Memorial was erected in 1935, funds being provided by public subscription, much of it coming from descendants of Covenanting families, including the Harkness and MacMichael families in Australia.

The present writer is particularly interested in a forbear, John Mundell, of Runnerfoot, Tinwald. His name first appears in the Records of the Privy Council in 1684 when he was a prisoner in the tolbooth in Edinburgh. A year later he is still there, and was sentenced to banishment and was “to be shorn of his left ear by the common Executioner.” Wodrow calls him ‘the old man’. He was 45. He never lived to go on board ship and died in the tolbooth. His place of burial is unknown.

The biographical material in this account has been taken from King-Hewison’s Dalgarock: its Saints and Heroes (Dumfries, Courier Press, 1935). The author ends by saying “Except for the memorial of the martyrs in Greyfriars Churchyard, Edinburgh, this Cross in Dalgarock is the only monument of its kind in Scotland, where so many martyrs for Christ, his Crown and His Covenant are commemorated.”

The Nithsdale Martyrs
George Allan, Penpont
James Bennoch, Inglisston 1685
William Brown, Sanquhar
John Corsan, New Jersey 1685
James Colvin, Scarvating 1679
Geo. Corson, New Cumnook 1685
Thomas Dinwiddie, Bothwell 1679
Robert Edgar, Inglisston 1685
Andrew Ferguson, Glasgow 1685
Elizabeth Hunter Ferguson, Holland
Robt. Ferguson, Bothwell 1679
Robt. Ferguson, Auchencloy 1684
M(r)s Jas. Forsyth, Dunnottar 1685
John Gibson, Inglisston 1685
Jas. Glover, Edin. tolbooth 1685
Edward Gordon, Irongray 1685
Margaret Gracie, Penpont
Robert Grierson, Inglisston 1685
William Grierson, Dumfries 1667
John Hair, New Cumnook 1685
Thos. Harkness, Grassmarket 1684
William Heron, Lochenkit 1685
Andrew Hunter, Dumfries Prison
Elizabeth Hunter
William Hunter, Kirkeudbright 1684
John Johnstone, Bothwell 1679
John Kennedy
James Kirko, Dumfries 1685
John McCall, Bothwell Brig 1679
Alexr McCubine, Irongray 1685
Samuel McEwan, Edinburgh 1685

Thomas McGirr, Bothwell 1679
David Mckervail
John McClamroes, Bothwell 1679
And. McLellan, Pitlochy’s ship 1685
Daniel McMichael, Dalveen 1683
James McMichael, Auchencloy 1684
Robert Milligan, Scarvating 1679
Robert Mitchell, Inglisston 1685
Robert Morris, Sanquhar
John Muirhead, Leith prison 1685
James Muncie, Edinburgh Prison
John Mundell, Edin. tolbooth 1685
Rev. James Renwick, Grassmarket 1685
John Renwick
James Robson, Bothwell 1679
Thos Rosper, Scarvating 1679
Robt. Sitlington, Bothwell 1679
Thos. Sitlington, Pitlochy’s ship 1685
James Smith, Bothwell 1679
Robert Smith, Kirkeudbright 1684
William Smith, Moniaive 1685
John Stot, Dunnottar 1685
William Welsh, Dumfries 1667
Andrew Wallet, Scarvating 1679

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1 Scottish Covenantanter Memorials Association Newsletter, No. 66, February 1998, pp 6-7

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DALGIG
Near New Cumnock, East Ayrshire
Farm

At a site, 4 miles due west of New Cumnock but reached by a devious unclassified road off the B.941 linking Benston Smithy and Daleagles is the site where Thomas Hutchison and Marion Cameron, sister of Richard Cameron, were killed. ¹

¹ The Covenanters in Cumnock.
Dalgig and environs.

Dalgig. Possibly the field where Covenanters Marion Cameron, Margaret Dun (sisters of Richard Cameron and David Dun) and another friend were murdered.

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www.covenanter.org.uk/MartyrsMoss/
DALHANNA
Near New Cumnock, East Ayrshire
Farm

Dalhanna Farm - home in Covenanting times of James Campbell, who escaped soldiers who were chasing George Corson and John Hair.

Image copyright: Stephen Kennedy and used with permission

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DALMACALLAN
Near Moniaive, Dumfries and Galloway
Hill and Cave

Dalmacallan Hill - it was possibly in a cave on either this hill or nearby Green Craig that Robert Grierson, James Bennoch, Robert Edgar, John Gibson and Robert Mitchell were discovered by soldiers and subsequently shot at Ingliston Mains.

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The Kirk of the Covenant in Dalmellington is a memorial to the Covenanters of Dalmellington. In 1929 a grey granite cross in the old Churchyard, in their memory, was set up.¹

¹ The Covenanters in Cumnock.
Dalmellington Parish Church. The red doors are said to symbolise the blood of the martyrs.

Dalmellington memorial.

Inscription on memorial.

BE STILL AND KNOW THAT I AM GOD

SACRED TO
THE MEMORY OF
THE COVENANTERS OF DALMELLINGTON PARISH WHO WITNESSED FOR THE FAITH WITH THEIR LIVES 1666 - 1686

THE LORD OUR GOD BE WITH US AS HE WAS WITH OUR FATHERS

COVENANTERS MEMORIAL DALMELLINGTON PARISH 1666 - 1686
DALMELLINGTON PARISH CHURCH

The Session records for the Parish Church of Dalmellington begin in 1641 with the ministry of Mr. James Nasmyth.

In 1648 Nasmyth was succeeded by Alexander Stevenson who refused to conform to Episcopacy. Stevenson loyally followed the covenanting policies and ministered to many of the Covenanters in the district. As well as the minister there were men in the kirk session and congregation who stayed loyal to the cause, despite persecution.

The church still use two fine communion cups of 1637 and 1650, local tradition saying that Alexander Stevenson used these cups when giving communion on the hillside to Covenanters.

Between 1662 and 1691 times were very difficult throughout Ayrshire. Dalmellington Parish had some 900 troops quartered there in 1678. Fines were imposed for worshipping outside the church, men were imprisoned, families split up and dispersed and houses plundered.

Quentin Dick, an elder of Dalmellington Parish Church, was sent to prison for a period of years. He was sentenced to exile for the remainder of his life abroad but was left for dead at the docks in Leith. He recovered and returned to Dalmellington where he spent the remainder of his life.

Another elder from Dalmellington Parish Church named Rodger Duns from Benquat also suffered persecution in these times. On his way home he was ambushed and killed because he was mistaken for another man.

In the 1930s at the time of the Union of the Church of Scotland it was decided to rename the Dalmellington Parish Church the Kirk o’ the Covenant. Around the same time the east wall was adorned with a screen of oak, with a central carving depicting the Covenanters’ banner – ‘For Christ’s crown and covenant.’

In recent years the Kirk o’ the Covenant has changed its name back to Dalmellington Parish Church.¹

At Dalmellington, also Ayrshire, the Covenantter memorial in the old kirkyard was found by East Ayrshire Council to be unsafe, following testing by the Parks and Cemeteries Department. However, I am pleased to inform members that the council contacted me and offered to have the stone re-erected and cleaned at their own expense. This work has been completed over the summer months, and again the granite stone is looking as good as new, local member Alex Knox keeping an eye on developments there.²

OTHER COVENANTERS FROM THE PARISH OF DALMELLINGTON

- Hugh Cameron, Walter Humper (younger) and Quinton McAdam all survived the Crown of London shipwreck at Deerness, but were later transported to Jamaica.
- Walter Humper (elder) and Hugh Simpson perished in the shipwreck.
- Mary McClymont, wife of William Smith, was killed with her husband at a conventicle at Marscalloch Moss.
- William Cameron was present at the Battle of Bothwell Bridge.

² Scottish Covenanter Memorials Association Newsletter, No. 101, September 2009, p 6
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DALQUHAIRN
Near Irongray, Dumfries and Galloway [78/84] NX 891 796
Farm

Dalquhairn - home during Covenanting times of Robert Currier.

Image copyright: Joanna Paterson and used with permission
The present St. Margaret’s (the old parish kirk of Dalry) is just over 100 years old - its foundation stone being laid by a Mure of Caldwell; it was another and earlier Mure of Caldwell who led Robert Ker and other Covenanting lairds from Renfrewshire in a vain attempt to support the Pentland Rising which ended in defeat at Rullion Green (26th Nov. 1666) and the beginning of trials and tribulations for Robert Ker.

Armorial stones in the vestibule of the church dating from an earlier building on the present site (c. 1604) include that of Daniel Ker and his wife, Annabella Campbell of Loudon: grandparents of the Robert Ker we commemorate.

The bell which summoned us today, cast in Amsterdam in 1661, would have summoned Robert Ker to worship in this place up to his involvement in the Pentland Rising and occasionally later when liberty allowed him. Robert Ker would not probably have approved of Robert Bell, minister of the parish from 1635 to the early 1680s, who almost certainly baptized some of the Ker children - for Bell, though quite Presbyterian, accepted an Indulgence to continue his charge, regarded by the ultra Presbyterians like Ker as a sign of weakness. Robert Bell’s gravestone, still quite legible, lies between the church and the foundations of the old 17th century manse.
The fine silver communion cups, c. 1618 which Bell used and from which Robert Ker would have communicated are still very much in use. Inscribed ‘For the Kirk of Dalry’, one of them is on exhibit in the hall.

Somewhere beneath the church, we assume, members of the Kersland family are buried - it is known that the Blairs of Blair (Robert Ker’s mother was Jean Blair) have an old vault here.

The one particular memorial to Robert Ker is the brass plaque on the north stair of the church gifted by Commissioner Robert M. Kerr, a scion of a cadet branch of the family. The English translation of the Latin inscription reads:

In order to hand down to memory and posterity the example of Robert Ker of Kersland who died, an exile for his religion, at the passage of the Rhine on the 15th December A.D. 1680, now that 200 years have passed since that date, Robert M. Kerr, no unworthy heir, as he hopes of this man, and who has inherited his ancestral steadfastness, Judge in the City of London, has had this monument erected.

1 Taken from the Order of Service for the service of Commemoration for Robert Ker of Kersland, 14th December 1980.
Kersland House

The modern farmhouse at Kersland, once home to Covenanting laird, Robert Ker. The Ker shield can be seen above the porch. Part of the roof of the older Kersland can be seen on the left of the picture.

The remains of the old Kersland (the stepped gable end) incorporated into a more modern farm building. The slightly lower roof on the right once housed a doocote.

Old tower on the Kersland estate- home during Covenanting times to Robert Ker who died in exile.

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OTHER COVENANTERS FROM THE PARISH OF DALRY

- William McCulloch perished in the Crown of London shipwreck at Deerness.
- David McCubbin perished in the Crown of London shipwreck at Deerness.

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DALSERF
Near Carluke, South Lanarkshire
Churchyard (Parish Church)

Dalsef Parish Church.  

DALSERF CONVENTICLE

A good turnout of members of the S.C.M.A. and the local Dalserf congregation gathered to witness the unveiling of the renovated obelisk to the Rev. John McMillan. The conventicle took place on 29th June and over 100 people were present to witness the new inscribed slabs being unveiled by Professor McCollum. The original inscriptions had been inscribed in the new slabs, replacing the simple, but inaccurate plaque that had been affixed to the memorial at some time in the past.

John McMillan was born at Barcaughla in the parish of Minigaff, Kirkcudbrightshire. He studied at Edinburgh University and became a probationer minister in November 1700. He became minister at Balmaghie in Kirkcudbrightshire on 18th September 1701. and in 1703 he was thrown out of his charge for ‘disorderly and schismatic practices’. He refused to vacate his pulpit and was summoned before the Commission of Assembly in 1704. The commission refused to revoke the disposition, so he left. He acceded to the Societies in 1707. With a fellow minister and a lay elder he founded the Reformed Presbyterian Church in 1743. John McMillan died at Broomhill in Bothwell parish, on 1st December 1753, in his 84th year. The monument at Dalsere was erected in 1840 by public subscription, following a sermon preached there on 8th September 1839 by Rev. Dr. A. Symington of Paisley. The McMillan family produced further renowned ministers, for his son, also John, was minister at Sandyhills near Glasgow, and his grandson, again John, was also a minister until his death in 1818.

At the conventicle a collection raised £101. A further £160 had been raised at a retiring offering at the morning service. Both monies are being given to the S.C.M.A. The minister at Dalsere is considering making the conventicle an annual event. ¹

¹ Scottish Covenanters Memorials Association Newsletter, p 5
MACMILLAN’S EPITAPH IN DALSERF - The monument, which is about to be repaired, is four-square, and has the following inscriptions:

_East Side_—A public tribute to the memory of the Rev. John Macmillan, minister of Balmaghie in Galloway, and afterwards first minister to the United Societies in Scotland, adhering at the Revolution to the whole Covenanted Reformation in Britain and Ireland, attained between 1638 and 1649. An exemplary Christian: a devoted minister; and a faithful witness to the Cause of Christ died December First, 1753, aged eighty-four.

_Look unto Abraham your father; for I called him alone, and blessed him and increased him - Isa. li. 2._

_North Side_—Mr Macmillan acceded to the Societies in 1707. The Reformed Presbytery was constituted in 1743; and the Synod of the Reformed Presbyterian Church in Scotland in 1811.

_Hitherto hath the Lord helped us - i Sam, vii. 12._

_South Side_—Erected at the grave of Mr Macmillan by the Inhabitants of the surrounding Country of all denominations, who testified their respect to his much venerated memory, by attending and liberally contributing, at a Sermon Preached on the spot, September eighth, 1839, by the Rev. A. Symington, D.D., Paisley.

_Why should not my countenance be sad, when the city, the place of my fathers’ sepulchres, lieth waste - Nehemiah ii. 3._

_West Side_—Mr Macmillan was succeeded in the ministry by his son, the Rev. John Macmillan of Sandhills, near Glasgow, who died February Sixth, 1808, aged seventy-nine; and by his grand-son, the Rev. John Macmillan, of Stirling, who died October Twentieth, 1818, aged sixty-eight. These preached the same Gospel, and ably advocated the same public cause, adorning it with their lives, and bequeathing to it their Testimony and the Memory of the Just.

_Instead of thy fathers should be thy children. - Psalm xli. i6._

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1 Reid, Rev. H. M. B. _The Kirk Above Dee Water_. Castle Douglas: Adam Rae, 1895. p 64
THE DALSERF CONVENTICLE

John Reardon and used with permission

The convention at Dalserf Kirkyard on Sunday 29th August was a great success, with between 50 and 60 attending. Members of the Cameronian Association did the picket duty. The service was conducted by Rev. Dr. Cameron McPherson of Dalserf Kirk, assisted by Rev. William Downie, retired minister of U.R. Church in Carlisle, The precentor was Rev. John Hanley from Motherwell. Rev. Downie led us in prayer, and also gave a good account of how Lanarkshire suffered for the Covenant. The theme for the sermon was ‘The Dwelling Place of God’. Bill Niven, President of the S.C.M.A., gave a short talk on the work of the S.C.M.A. and the Covenanter Sculpture project at Dalry. On the communion table were two communion cups gifted to Dalserf kirk by Duchess Ann, wife of the Duke of Hamilton, in 1701, and four communion cups from Dalserf kirk. Duchess Ann was a Covenanter sympathizer and gave safe haven to Covenanters after the Battle of Bothwell Bridge.

The elements were served by four S.C.M.A. members. The scripture reading was from Psalm 84, read by William Downie. Andrew Blackley’s beautiful banner was dedicated by Rev. McPherson before the benediction. Tea and biscuits were served in the kirk hall by the ladies of Dalserf kirk, which was a great time of fellowship.

DALSERF PARISH - A COVENANTING SYMBOL

Compiled by John Reardon, East Kilbride and used with permission - from a book published by Dalserf Church to commemorate its 300th anniversary

Set in Lanarkshire’s Covenanting heartland, Dalserf is the perfect picture of the sufferings of a parish during the struggle for Presbyterian liberty.

Its first casualty was the Rev. John Weir, the minister of Dalserf. He was one of four chosen to preach, and administer the Solemn League and Covenant to the Protestants of Ulster in 1644. On his way home he was captured by the Earl of Antrim’s ‘Redshanks’ and imprisoned. He suffered cruel hardships during his incarceration, and died in captivity.

Men of the parish gave their lives in the struggles at Pentland and Bothwell. Dalserf martyrs were hanged at Glasgow, Edinburgh and Hamilton, - parts of their bodies were displayed in public as a warning to others. Some were imprisoned, had their ears cropped, then banished to the Americas. There was hardship and hunger, caused by extortionate fines. When a Curate was appointed to the charge he received no support from the people. It is on record that he harassed them, and in the first year of his ministry put forward 35 cases for trial at the circuit court. During the time of persecution 52 men and women of Dalserf suffered sorely for their faith: - from a population that could not have exceeded 600 souls.

The kirkyard contains the graves of Covenanters and the remains of two men who represented the opposite extremes in the conflict. That of one of the chief opponents of the Covenanters in Lanarkshire, ‘Persecuting Raploch’ and the Rev. John McMillan, the first minister to the radical Covenanting element that would not accept the Revolution Settlement, - the Society People. While McMillan was not a Covenanter, in an historical sense, his leadership of a large rump of the Society People, and style of ministry have made him an important figure, symbolising the inflexible faith of a significant element in the Covenanting movement.

The future involvement of the S.C.M.A. with the local District Council and Historic Scotland, in the renovation of the large McMillan monument in Dalserf kirkyrd is important for the development of this site with its rich Covenanting heritage.
DALSERF KIRKYARD

The obelisk commemorating the Rev. John McMillan describes him as a ‘Covenanter of Covenanters’. Although he was not directly involved in the Covenanting struggle, (he was still a young man at the Revolution) - he adhered strictly to the beliefs and doctrines of the Covenanters, and he went on to become the first minister of the Society People and, later, the Reformed Presbyterian Church.

McMillan’s memorial is in a very poor state of repair, and it looks very dilapidated, particularly now that the nearby Dalserf Kirk has been re-painted. We had hoped a year or so ago of financial aid being made available by the local authority, but we hear now that no money will be forthcoming. Approaches are now being made to other organisations, and we have already made an appeal to the Synod of the Reformed Presbyterian Church. ¹

DALSERF KIRKYARD

The renovation of the obelisk to the memory of the Rev. John McMillan is still very much in the minds of your office-bearers and local members. We have permission from the local authority to proceed with the work, and estimates are being requested at the present time. This will be a very costly project, and the possibility of obtaining financial help is being considered. One of the methods of removing ingrained soiling and old paint which is being considered is low-pressure dry grit blasting. ²

CURRENT WORK

The management committee has agreed to fund the erection of new inscribed slabs on the memorial at Dalserf in memory of Rev. John McMillan. This is one of the most expensive projects undertaken by the S.C.M.A., but it will mean that the memorial commemorates McMillan in a fitting manner once more. ³

REV. JOHN McMILLAN MEMORIAL

Work on this memorial is currently underway. The management committee have agreed to pay a considerable sum in order to have four new granite plaques affixed to the existing obelisk, to which the original inscriptions will be added. At the time of writing one of these slabs has been inscribed by the sculptor, and before long it and the other three will be affixed to the monument at Dalserf, Lanarkshire. ⁴

¹ Scottish Covenanter Memorials Association Newsletter, No. 66, February 1998, p 3
² Scottish Covenanter Memorials Association Newsletter, No. 71, September 1999, p 7
³ Scottish Covenanter Memorials Association Newsletter, No. 73, June 2000, p 9
⁴ Scottish Covenanter Memorials Association Newsletter, No. 74, September 2000, p 9
McMILLAN’S MEMORIAL

I am delighted to let you know that the obelisk at Dalserf in Lanarkshire has now had the four new granite plaques affixed to it, as mentioned in previous newsletters. The site of these, and the number of letters required to replace the original inscription, has resulted in an expensive job (around £2,500), but those who have seen the new slabs have been highly impressed by them. Contributions towards the replacement of these plaques have been received from the Parish Church at Dalserf as well as from the Reformed Presbyterian Church in Northern Ireland. The remainder of the memorial requires to be sandblasted and further restorations carried out, perhaps at a cost of around £5,000, but this will need to wait until some future date, when funds are more readily available. ¹

REV. JOHN McMILLAN’S OBELISK

The second phase of the restoration of this memorial at Dalserf in Lanarkshire is about to get underway. Members will recall that four new inscribed slabs have been affixed to the monument. Now some restoration work is about to get underway to repair some of the stonework on the rest of the monument. The S.C.M.A. is grateful for the donation of £400 from the Historical Committee of the Reformed Presbyterian Church of Ireland towards the cost of the renovations. Other funding has come from Dalserf Parish Church, small donations, and the association’s own funds. ²

JOHN McMILLAN OBELISK, DALSERF

Work on the memorial at Dalserf has been ongoing and further donations have been received from the Reformed Presbyterian Church in Northern Ireland. ³

JOHN McMILLAN, DALSERF

Phase Two of the restoration of this obelisk has now been completed, with John Reardon and Ian Jaconelli having spent some time up hoists and scaffolding sandblasting the old paint from the memorial. Phase Three, which includes the final restoration of the pinnacle will follow as funds allow. ⁴

¹ Scottish Covenanter Memorials Association Newsletter, No. 75, February 2001, pp 10-11
² Scottish Covenanter Memorials Association Newsletter, No. 76, June 2001, p 10
³ Scottish Covenanter Memorials Association Newsletter, No. 79, June 2002, p 11
⁴ Scottish Covenanter Memorials Association Newsletter, No. 80, September 2002, p 11
The picturesque small village of Dalserf lies in Clydesdale, approximately 12 miles from Hamilton, and has its fair share of Covenanting history. As you go in through the kirk gate there lies the grave of Hamilton of Raploch who was the chief persecutor of the Covenanters in Lanarkshire. It is only in recent years that the present minister of Dalserf has persuaded the congregation to stop spitting on Raploch’s gravestone as they enter the kirk. The practice was stopped because of the influx of tourists to the village. The area has become a tourist attraction since the kirk and the village have been renovated, and made very attractive.

Also in the kirkyard is the grave and monument to the Rev. John McMillan, who was minister at Balmaghie Church in Galloway. He came to the parish of Dalserf in 1733 where he built the house of Braehead with a small church and meeting house sitting at right angles to the front of the house. He was the first minister to preach to the United Societies in Scotland. He died at the age of 84 on 1st December 1753. Ninety years later a monument was built over his grave to his memory, the cost was met by public subscription. This monument is in need of restoration.

From a population of 600 souls, it is reported that 52 men and women from Dalserf parish suffered for the Covenant. Robert Scott of the Shaws, was only a few weeks home from the Pentland Rising, when he was taken to the prison at Glasgow. He was tried, sentenced and hanged. His head and right hand were displayed in public places in the city. His headless body was buried near Glasgow Cathedral. Inside the Cathedral stands an old stone to his memory and seven other Covenanters. Arthur Bruce of Skellyton met a similar fate for being at Drumclog and Bothwell Bridge. He was hanged at the market cross of Edinburgh on 30th November 1683.

Gavin Hamilton of Mauldslie Mains is one of the Covenanters commemorated on the four heads monument in Hamilton Old Parish Kirkyard. John Harvie of Netherburn, Andrew McLellan and Walter Kerr, a farm servant, were three of the 167 Covenanters imprisoned in Dunnottar Castle, ‘the black hole of Scotand’, before being banished to New Jersey. ¹

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¹ Scottish Covenanter Memorials Association Newsletter, No. 72, February 2000, p 10
**DALSHANGAN**
Near Dundeugh, Dumfries and Galloway  
Farm

Dalshangan - home during Covenanting times of fugitive, David McKile.

**DALSKARTH**
Near Cargenbridge, Dumfries and Galloway  
Farm

Dalskarth- home during Covenanting times of Lancelot Grier, a member of the Covenanters’ War Committee.

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*Morton, A. S. pp 355, 359
**DALVEEN PASS**
Near Durisdeer, Dumfries and Galloway

*Farm*

Covenanters, Daniel McMichael’s memorial.

View from Lower Dalveen farm where the memorial is located.

Inscription on Daniel McMichael’s memorial.

**Lower Dalveen**
This farm on its prominent site lies a little west of the A702, less than ½ mile from the road. Behind the farm, set a little above it is an obelisk marking the spot where Daniel McMichael was shot in cold blood. He was on the Fugitives’ Roll after possibly taking part in the Enterkin Pass Rescue, and was ill at Penpont with pneumonia. After a narrow escape he was captured and taken to the army headquarters at Crawford. Too ill to go further, however, the party stopped at Lower Dalveen farm. Here he was given the opportunity to renounce his support for the Covenant. This he refused to do and was shot, his body eventually being taken to Durisdeer for burial. ¹

**CONVENTICLE AT DALVEEN**

A very successful conventicle was held at Nether Dalveen farm, Nithsdale, at the spot where Daniel McMichael was shot by the dragoons. The memorial has recently been cleaned, the railings repainted and some pointing done to the stonework by the local shepherd. The service was conducted by Rev. Christine Syme of Glencairn Parish Church. It was a beautiful afternoon weatherwise, and all who attended really enjoyed the service. ²

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² Scottish Covenanters Memorials Association Newsletter, No.93, February 2007, p 12
Psalm 121

1. I to the hills will lift mine eyes
   From whence doth come mine aid?
   My safety cometh from the Lord,
   Who heaven and earth hath made.

2. Thy foot shall not go astray,
   Nor shall thou fear when darkness falls.
   Behold he that keepeth Israel,
   He slumbers not, nor sleeps.

3. The Lord those keepeth, the Lord thy shade
   On thy right hand 20th stay
   The moon by night thee shall not smite,
   Nor yet the sun by day.

4. The Lord shall keep thy soul;
   He shall preserve thee from all ill.
   Henceforth thy going out and in
   God keep forever will.

Prayers

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glories divine!
He is my refuge, my salvation, my home;
Born of his Spirit, washed in his blood.

This is my story, this is my song,
Praising my Saviour all the day long.
This is my story, this is my song,
Praising my Saviour all the day long.

To Mr. Stewart Hutchison our thanks for his work on the memorial
and to God be the glory.

Welcome

Psalm 40 (Tune Balkerne)

I waited for the Lord, my God,
And patiently did bear;
At length to me he did incline
My voice and cry to hear.

He took me from the fearful pit,
And from the miry clay,
And on a rock he set my feet,
Establishing my way.

He put a new song in my mouth,
Our God to magnify;
Many shall see it, and shall fear,
And on the Lord rely.

O bless me all they whose trust
Upon the Lord relies;
Respecting not the proud, nor such as turn aside to lies.

Reading: Isaiah 42: 1 - 9

Psalm 124

Now let God's people, let God's Israel
Witness the truth and gratefully proclaim:
When evil folk against us made their claim,
We would have crowned beneath their violent tide
If God the Lord has not been on our side.

CONVENTICLE

Green Farm

October 1st 2006

If God the Lord had not been on our side,
And thus maintained the justice of our cause,
We would have died devoured by evil jaws,
Where kindled anger lasted after blood
While vicious torrents raged beneath the flood.

Blest be the Lord both now and evermore
Who did not leave us as an easy prey,
Destined to be so mercilessly torn
By savage teeth and unrelenting scorn.

Just as a bird escape the fowler's snare,
We leave our broken trap and are set free
Now we are saved and now, as one, agree,
Our help is in the name of God our Lord,
Maker of heaven and earth, eternal Word.

Reading: Romans 10: 1 - 13

Psalm 140

Just as I am, without one plea
But that thy blood was shed for me,
And with this blood thou didst assuage
Our guilt and for our guilt.
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fights and fears within, without,
O Lamb of God, I come.

Just as I am, thou wilt receive,
With welcome, pardon, cleanse, relieve;
Because thou promisest, I believe,
O Lamb of God, I come.

Just as I am – thy love unknown
Has broken every barrier down –
Now to be thine, yes thine alone,
O Lamb of God, I come.

Just as I am, of that free love
That washes every deed and pain
Here for a season, then above,
O Lamb of God, I come.

Sermon

Rev. Christine Syme.
DALWYNE
Near Barr, South Ayrshire [76] NX 323 962

Farm

Dalwyne - George Martin may have lived here during Covenanting times as the farm was owned by a family called Martin. He was executed at the Grassmarket in Edinburgh in 1684.

Two men, Edward McKeen and David Martin, the farmer's son, were discovered here by dragoons. McKeen was shot as he tried to make his escape. David Martin was released, but never recovered from the shock of seeing McKeen suffer as he did. Edward McKeen is buried in Barr churchyard.

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DALZEAN FARM (See SCAR VALLEY)
Part of Motherwell’s Covenanting heritage largely forgotten by the locals has now been highlighted by North Lanarkshire Council.

The lovely Dalzell Estate and adjacent Barons Haugh Nature Reserve underwent a large renovation incorporating explanatory panels for its history, wildlife and fauna. Now the Covenanting history of the estate’s famous 800-year old oak tree, known as the ‘Covenanters’ Oak’, is told on one of these panels sited beside the tree. It got its name because during the ‘Killing Times’ the ‘outed’ minister of Dalzell Parish held conventicles at the oak under the sympathetic eye of the local landowning Hamilton family, living in the nearby mansion house. There is also a large map, with audio facilities, at the main gate showing the location of the points of interest, including the Covenanters’ Oak.

Committee members John Reardon and David Bryce advised on the illustration and text for the covenanting panel and were guests of the council at the official opening of the renovated Estate and Nature Reserve.

Provisional arrangements are being made for a conventicle there this autumn, which will also stimulate the locals’ interest in their Covenanting heritage.¹

¹ Scottish Covenanters Memorials Association Newsletter, No. 100, June 2009, p 12
The Covenanters Oak
This tree is the oldest living thing in North Lanarkshire - it’s said to be over 800 years old!

Legend has it that a king of Scotland, David I, planted the tree as part of a deer hunting park. The tree has been pollarded early in life - that is, cut back to a tall stump. This allowed deer to graze beneath the tree whilst new branches grew out of reach above their heads. The new growth was harvested on a regular basis, allowing the estate to produce timber and retain good numbers of deer for hunting.

The tree takes its name from those who adhered to the Scottish National Covenant of 1638, which rejected interference from the Stuart Kings in the Presbyterian Church of Scotland: they were known as Covenanters.

During what is known as ‘the killing times,’ from 1663 - 1668, the Hamiltons gave permission for the Covenanters to hold services under the shade of its branches, where the Rev Lauder conducted the worship. Many came to participate, although holding or even attending these meetings could be punishable by death!

Part of the wording on the information board.
THE COVENANTERS’ OAK

Anne MacGregor, year 2001

The big oak stauns abin the wid
On Sunday morn’ auld Lauder stid
Preachin’ tae the true an’ guid
Covenanters yin an’ a’.

Auld men stid wi’ heids bent furret
In the wids the rabbits skurret
Auld wifes wrung their hauns an’ worrit
Covenanters yin an’ a’.

Weens wir runnin roon an roon
Jumpin up an sittin’ doon
Playin’ prayin’ singin’ a toon
Covenanters yin an’ a’.

Young men came wi’ swords an’ shields
Lookoots staunin’ in the fields,
Watchin’ oot fur a’ their weels
Covenanters yin an’ a’.

The test o’ oath wis no’ fur them
Nor bowin’ tae King Charlies name
Not yin o’ them wid play their game
Covenanters yin an’ a’.

Dragoons were merchin’ seekin’ oot
Presbyterians an’ a’ wha’ stid aboot
Defyin’ the croon an’ staunin’ stoot
Covenanters yin an’ a’.

The big oaks branches touch the sky
Streachin’ oot tae him up high
Protectin’ them that staun s ay nigh
Covenanters yin an’ a’.

THE COVENANTERS’ OAK

A conventicle was held at the Covenanter’s Oak in Dalzell Park, Motherwell, on 20th September 2009. The oak tree was where the local minister, Rev. John Lauder, preached to his congregation after being ousted from his church by the authorities. It was thought that the conventicle was probably the first to have been held at the oak tree since 1688, though such was the enthusiasm that it will probably not be the last.

The officiating minister, Rev. Georgina Baxendale, of Motherwell South Church, told of the struggles of the Covenanters in the area, as well as revealing her own Covenanting ancestors. Two of her elders did the readings and Bill Niven gave an address on behalf of the S.C.M.A.

The Covenanters’ Oak is reputed to be 800 years old, but in August 2008 it developed a serious split and was in danger of being lost. However, it was preserved with hydraulic props and continues to flourish. A new information board telling the story of the tree was erected. 1

1
DARLEITH
Near Helensburgh, Argyll and Bute
House and Estate

Darleith House, partly rebuilt after falling into disrepair. This was the home, during Covenanting times of **John Yuille**, the local laird who was imprisoned in **Dumbarton Castle** for refusing the Oath of Supremacy and failing to pay the subsequent fine.

Yuille’s family arms with the motto:
"GOD'S PROVIDENCE, IS MY INHERITANCE."

Image copyright: Alex Livingstone and used with permission
Proceeding along the Balloch road, the woods around Darleith house are now entered, and passing by a small sheet of water, and along the avenue, bordered by ancient trees, the dwelling-place of the Yuill es is reached. Around it are grassy parks, with some lofty trees scattered over the turf. The burn winds its course through the grounds, with masses of ivy in some parts overspreading its rocky banks, and overhanging canopy of ferns, while little rills of water trickle down the mossy rocks. Through the leafy vista of trees glimpses are gained of the dark, purple, heathery slopes of the hills. In those verdant glades are some noble specimens of the beech, the ash, and the oak, which long have flourished in this beautiful spot. Darleith house is partly modern, but the original fortalice stands between a former addition and the later one in front, and tall, solid stacks of chimneys dominate the whole. In the north gable is a stone, with the arms of Darleith of Darleith, the initials J. D., and the date 1616, while on the eastern side of the tower are the letters I. Z., A. F., 1676, representing John Yuille, the first of Darleith, and Agnes Fisher his wife. On the west side are the family arms of the Yuilles, with the date 1678, and the motto,

"GOD'S PROVIDENCE,  
IS MY INHERITANCE."

[The old mode of spelling the name of the estate was Darlieth.] 1

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Near Forth, South Lanarkshire
Forest

Darmead - conventicle site.

Darmead Covenanter memorial.

1 www.electricscotland.com/history/garelochside/chapter12.htm
IN MEMORY
of
CAMERON
CARGILL
RENWICK
And
Their Brethren
Who worshipped
on this spot
In the time
of the last
Persecution
They jeopardized
their lives
unto the death
in the high
places of
the field

ERECTED
BY THE PROCEEDS
OF
A COLLECTION
MADE AT A SERMON
PREACHED HERE
BY THE
REV D JOHN BRANAM
WISHAW TOUN
AUGUST

Inscription on memorial.

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DARNHUNCH
Near Muirkirk, East Ayrshire
Farm

Darnhunch - home during Covenanting times of Jean Weir who was reported for not attending the curate's church.

Attribution: Richard Webb

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DEAN CASTLE
Near Kilmarnock, East Ayrshire
Castle

Dean Castle was taken over and used by General Thomas Dalziel of the Binns in the persecuting times, as a headquarters and prison. Jasper Tough, a local doctor who treated Covenanters injured during the raid at Ducat Tower, Newmilns, was imprisoned here as a result of his kind actions.

Attribution: Fraser Sutherland

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www.scotlandsplaces.gov.uk/search_item/index.php?service=RCAHMS&id=42815
DEERNESS
Near Skaill, south-east Orkney
Field

Covenants’ memorial at Deerness, Orkney.

Inscription on memorial.

ERECTED
BY
PUBLIC SUBSCRIPTION
A.D. 1888
TO THE MEMORY
OF 200 COVENANTERS
WHO WERE TAKEN PRISONERS
AT BOTHWELL BRIDGE AND
SENTENCED TO TRANSPORTATION
FOR LIFE BUT WHO PERISHED BY
SHIPWRECK NEAR THIS SPOT
ON 10TH DECEMBER 1679

The author in front of the memorial.
THE COVENANTERS’ MONUMENT

A.D. Hossack

[A ship carrying Covenanters’ prisoners, taken at the Battle of Bothwell Bridge, to America as slaves for the plantations was dashed to pieces on the coast of Orkney. Most of the 257 prisoners were drowned, many of them buried on the shore. A 40 ft high monument marks the spot.]

Yonder it stands, a monument to those
Who counted not their lives dear unto them
For Christ their Saviour’s sake;
Firm and erect as those it represents,
Between the turbulent ocean and the peaceful shore
It stands alone; Yet not alone stood day, but in the van.
Much had been forgiven, they loved much,
So forth were driven, to seek a home on foreign strand,
Huddled together like oxen for the slaughter,
On yonder ship. Oh they come, but lo!
The clouds begin to darken, and to brood for evil.
Can it be, oh God, we cry to Thee;
For Thee we’ve all forsaken, save us in this hour.
But no, a shorter road to glory waits,
On yonder rock they’re dashed,
And many find a watery grave, and with their blood
Baptised these rocky shores,
And ‘neath the shadow of this pile, to rest were laid;
But some escaped to land to sow the seed
That bears such glorious fruit,
And welcomed were by all who loved the Truth;
And to this day their offspring keep the Faith
Once to the Saints delivered

MEMORIAL TO TRAGEDY

Roddy Simpson and used with permission

One of the most barbaric events of the Covenanting times took place on a rocky Orkney shore. A tragic shipwreck was followed by such cruelty and inhumanity that 200 lives were needlessly lost. Yet the site of this loss of life went unmarked for over two centuries until a 40-foot tower was eventually erected in 1888.

I first noticed this landmark when I was walking round Mull Head, Deerness, when on holiday in Orkney. I considered extending my walk round the shore to find out what the tower was, but the way was barred by several barbed-wire fences and I decided to leave it to another day. Although many parts of the Orkney coast are readily accessible to walkers, and Mull Head is a very good example, there are others where barbed-wire fences make any progress impossible. I have often thought that one of the finest walks round the shores of Orkney would be from Stromness to Yesnaby, with fine views to the high cliffs of North Hoy and the Old Man. I have explored parts at both ends but not the complete route because of fences.

I was glad I went back to the Covenanters’ Memorial because I became aware of the scale of the tragedy commemorated. The first indication of this was the granite plaque which reads “For Christ his Crown & Country. Erected by Public Subscriptions, Aug. 1888, to the memory of 200 Covenanters who were taken prisoners at Bothwell Bridge and sentenced to transportation for life but perished by Shipwreck near this Spot on 10th December 1679.”
The ship that the prisoners were aboard was the *Crown*, which had smashed against the rocks of Scarva Taing, a few hundred yards away. The dead had been buried near the memorial. I walked to Scarva Taing and on the deserted, rocky outcrop there was a real sense of the disaster which had taken place, although the day could not have been in greater contrast to that stormy winter night when 200 Covenanters were drowned. It was a clear and unusually calm June day with hardly a breeze, a rare occurrence in Orkney, with fine views to Mull Head and over to Stronsay.

I gleaned more facts from records in Kirkwall Library and the enormity of the cruelty experienced by the victims started to emerge.

It all began with the calamitous defeat at the Battle of *Bothwell Bridge* on 22nd June 1679, when a poorly-led Covenanting army was routed by the Duke of Monmouth. Some 1200 prisoners, bound in pairs, were marched to Edinburgh and it was 200 of these who would perish in Orkney.

A walled-in part of Greyfriars Churchyard, open to the elements, became their prison - a place which had happier memories of the National Covenant, but these were firmly in the past, King Charles II having given leave for any prisoners who might have useful information, to be tortured. Some of the leaders were hanged, including those who were taken to the site at Magus Muir in Fife where Covenanters had brutally murdered Archbishop Sharp. Those hanged at Magus Muir had no part in that crime; it was an act of retribution.

Even so, the treatment of the prisoners in general was not as severe as after the Battle of *Rullion Green* in the Pentland Hills and there was a way out for the majority of the prisoners if they were prepared to sign a bond guaranteeing their future behaviour. Many took this option while others made good their escape by simply bribing the guards. There remained only the most fanatical who refused on principle to sign. The King and Privy Council, losing patience, decided to transport them to slavery in the American colonies.

An Edinburgh merchant, William Paterson, was to undertake the transportation which he saw as a money-making venture, particularly from the sale of the prisoners as slaves. Although Paterson was given his orders for the transportation in September, there were delays during which the prisoners had to endure the open-air prison at Greyfriars. Paterson chartered two ships in London for the voyage, but only one, the *Crown*, had arrived when he was commanded by the Privy Council to embark the prisoners and depart. If the prisoners had suffered privation at Greyfriars, it was nothing compared to what they were about to endure.

On 15th November, 257 prisoners were taken out of Greyfriars Churchard early in the morning and marched under guard to Leith where they were put aboard the *Crown*. With all the prisoners crammed onto one ship, the conditions must have been unimaginable. There was hardly enough room for 100 men, let alone 257, and some had to continually stand so that the sick and dying could lie down.

One prisoner, James Corson from Kirkcudbright, wrote from the ship that “all the trouble they had met with since Bothwell was not to be compared to one day in their present circumstances; that their uneasiness was beyond words….” But Corson’s religious fervour was in no way diminished, and with some prescience, he adds that “the consolation of God overbalanced all” and expresses his hopes that “they are near their port, and heaven is open for them.” James Corson died in the shipwreck.

It was 27th November before the ship set sail and headed north. The route was unusual, particularly for the time of year, and this fuels the conspiracy theory that the prisoners were never meant to reach the Colonies. The customary route would have been south and across the Atlantic from Land’s End. There are reports that it was decided not to go south because of plots to rescue the prisoners. The *Crown* anchored in Deer Sound near Scarva Taing to fill the water casks.

As the weather deteriorated, the locals advised the ship’s captain that he should move further into Deer Sound for a safer anchorage, but this was ignored. The prisoners also pleaded with the captain to be set ashore and they would go to any available prison. His only response was to secure the hatches to the prisoners with ‘chain and lock’. Their plight must have been terrifying, and their predicament was only to get worse.
At about 10.00 pm on 10th December the ferocity of the storm forced the ship from its anchor and it was driven against the rocks of Scarva Taing. A broken mast formed a bridge to the rocks and the crew quickly to ashore leaving the trapped prisoners to their watery fate. But this was not the extent of the horror. As the ship began to break up some of the prisoners tried to get ashore, so the crew ‘struck at them’ and forced them back. Only about 50 of the Covenanters survived.

There were further difficulties ashore. One of the survivors is said to have reached the cottage of a widow who was alone with her young daughter, and, perhaps understandably, she would not let the stranger in. In the morning he was lying dead outside. According to another folk tale one of the crew also met an untimely death. The purser of the ship, who would have been responsible for the ships funds, found shelter with a poor crofter. The purser was never seen again and the poor crofter afterwards never wanted for money.

It is also said that some of the rescued prisoners stayed in Orkney and married local girls. Some certainly escaped, but others were recaptured and did reach the Colonies. During the Revolution in 1688 Covenanting prisoners sent to the Colonies were released so it may be that some of those who survived the sinking eventually did find their way home.

If there was a conspiracy that the Covenanters should not reach the American Colonies, William Paterson does not seem to have been a party to it. In March 1680 he was petitioning the Privy Council for help from ‘His Majestie’s Bounty’ because, as a result of the wreck, he faced ruin. Paterson says that the captain of the Crown, whom he names as Thomas Teddico, had been ‘corrupted by emissaries . . . to marr the voyage.’ Paterson also alleges that the captain had ‘insured his ship to a greater value than she was worth.’ It is difficult to have any sympathy for Paterson, considering the much greater suffering and loss of others, but we are dramatically made aware of Thomas Teddico’s evil intent.

Some of the Covenanters who paid the ultimate sacrifice in Deer Sound were commemorated in their home parishes, but there was no memorial in Orkney for over 200 years. It was John Tudor who highlighted this omission in his 1883 book The Orkneys and Shetland and he suggested that “If a plain granite cross should be considered too superstitious an emblem for pious God-fearing Scotland of the 19th century, a simple monolith of the same material could be open to no objection.”

This aroused interest and public subscriptions were secured to build the memorial which was inaugurated in August 1888. There were sufficient funds remaining for a small marble obelisk to be erected in front of St. Magnus Cathedral in Kirkwall. So after two centuries of neglect there were two memorials to the tragic loss of life.

At the time of the shipwreck, Orcadians in general were unsympathetic to the Covenanting cause and would have considered the victims as rebels. It is perhaps not surprising then, that those Orcadians did not erect a memorial. In the 19th century there was a more romanticised view of the Covenanters. This is shown particularly in many of the historical paintings of the time, prints of which were widely distributed.

The Free Church of Scotland, formed in 1843, also highlighted similarities in its struggles to those of the Covenanters, like ministers being banished from manses and congregations having to worship outdoors. This association was emphasised when the Reformed Presbyterian Church, which had Covenanting origins with the Cameronians, merged with the Free Church in 1876.

The climate of opinion was more attuned to remedy the lack of a memorial when pointed out by John Tudor. It is his suggested monolith that, belatedly, stands witness to a tragedy, the enormity of which is still difficult to comprehend. 1

1 The Scots Magazine, date unknown.
Prisoners deported after the battle of Bothwell Bridge and shipwrecked when the vessel Crown of London foundered off Mull Head of Deerness, Orkney, on 10th December 1679.

Gazetteer entries for Edinburgh, Greyfriars, Orkney and Bothwell Bridge.

The following is extracted from pp 333-337 of the appendix to A Cloud of Witnesses (1796 edition):

. . . item, anno 1679, of the prisoners taken at Bothwel, were banished to America 250; who were taken away by - - Paterson merchant at Leith, who transacted for them with Provost Milns, laird of Barnton, the man that first burnt the covenant; whereof 200 were drowned by shipwreck at a place called the Mule-head of Darness near Orkney, being shut up by the said Paterson’s order beneath the hatches; 50 escaped, whereof the names, so many of them as could be had, follow; these who escaped are printed in italic characters, for distinction’s sake. [Numbers, letters and side-headings added] ¹

(A) CLYDESDALE

(a) Out of the shire of Clydesdale and city of Glasgow, (1) Francis Wodrow,

(b) Out of the parish of Govan, (5) Andrew Snodgrass.


¹ Where necessary, and for ease of reading, names of people and places have been standardised to modern English.
(e) Out of the parish of Cambusnethan, (S2) William Scular.
(g) Out of the parish of Bothwell, (S5) William Fram.
(i) Out of the parish of Calder, (S6) William Breakenrig.
(k) Out of the parish of Carnwath (34) Thomas Crichton, (35) James Couper.
(m) Out of the parish of Carstairs, (S8) Thomas Swan.
(n) Out of the parish of Biggar, (38) John Rankin.

(B) AYRSHIRE

(b) Out of the parish of Loudoun, (49) Thomas Wylie.

(c) Out of the parish of Dalmellington, (50) Hugh Simpson, (51) Walter Humper (S11) Walter Humper, younger, (S12) Hugh Cameron, (S13) Quinton McAdam.

(d) Out of the parish of Cumnock, (52) John Gemill, (53) James Mirrie.
(e) Out of the parish of Ochiltree, (54) Andrew Welsh.

(f) Out of the parish of Auchinleck, (55) Andrew Richmond.

(g) Out of Dundonald, (S14) Andrew Thomson.

(i) Out of the parish of **Muirkirk**, (58) **John Campbell**, (59) **Alexander Paterson**.

(j) Out of the parish of Digen [Dreghorn], (60) **James Bouston**.

(k) Out of the parish of **Galston**, (61) **James Young**, (62) **George Campbell**.

(l) Out of the parish of **Kilmarnock**, (63) **Thomas Finlay**, (64) **John Cuthbertson**, (65) **William Brown**, (S15) **Patrick Watt**, (66) **Robert Anderson**, (67) **James Anderson**.

(m) Out of the parish of **Stewarton**, (68) **Thomas Wylie**, (69) **Andrew Wylie**, (70) **Robert Wylie**.

(n) Out of the parish of **Barr**, (71) **Alexander Burden**

(o) Out of the parish of **Colmonell**, (72) **Thomas McClurg**, (73) **John McCornock**, (74) **John McClellan**.

(p) Out of the parish of **Girvan**, (75) **William Caldwell**.

(q) Out of the parish of **Dalry**, (76) **David McCubin**, (77) **William McCulloch**.


(s) Out of the parish of **Craigie**, (S16) **George Dunbar**.

(t) Out of the parish of **Straiton**, (84) **James McMurrie**, (85) **Alexander Lamb**, (86) **George Hutcheson**.


(v) Out of the parish of **Kirkoswald**, (92) **John White**, (93) **Thomas Germont**.

**(C) FIFE**

(a) Out of the shire of Fife and parish of Newburn, (94) **James Beal**.

(b) Out of the parish of Largo and Kilconquhar, (95) **Andrew P[?]irie**, (96) **James Kirk**.

(c) Out of the parish of Ceres, (97) **John Kirk**, (S17) **Thomas Miller**.

(d) Out of the parish of Strathmiglo, (98) **Robert Boog**.

(e) Out of the parish of Kinross, (99) **James Lilburn**.

(f) Out of the parish of **Orwell**, (S18) **Robert Kirk**, (S19) **Robert Sands**.
(D) PERTHSHIRE
(a) Out of the shire of Perth and parish of Kilmadock, (100) John Christison.
(b) Out of the parish of Kincardine, (101) Patrick Keir, (102) John Donaldson.
(c) Out of the parish of Glendevon, (103) John Muire, (104) Andrew Muire.

(E) RENFREWSHIRE
(a) Out of the shire of Renfrew and parish of Eastwood, (105) James Cunningham.
(b) Out of the parish of Neilson, (106) John Govan.

(F) LENNOX
(a) Out of the shire of Lennox and parish of New Kilpatrick, (109) James Finlayson.

(G) STIRLINGSHIRE
(a) Out of the shire of Stirling and parish of Drummond, (110) Daniel Cunningham.
(b) Out of the parish of Kippen, (111) James Galbraith.
(c) Out of the parish of Gargunnock, (112) Thomas Miller, (113) Patrick Gilchrist,
    (S20) James Sands, (114) Thomas Brown, (115) James Buchanan.
(d) Out of the parish of St. Ninians, (S21) Thomas Thomson, (S22) Andrew Thomson,
(e) Out of the parish of Denny, (118) James McKie.
(f) Out of the parish of Airth, (119) Andrew Young, (120) John Morison,
    (121) Robert Hendrie.
(g) Out of the parish of Falkirk, (S23) Hugh Montgomery.
(h) Out of Muiravonside, (122) Thomas Phalp.

(H) WEST LOTHIAN
(a) Out of the shire of West Lothian, in the parish of Torphichen, (123) John Allan,
    (124) John Thomson, (S24) John Pender, (125) James Easton, (S25) John Easton,
(b) Out of Dalmeny, (129) John Thomson.
(c) Out of Livingston, (130) Thomas Ingles, (131) Patrick Hamilton, (132) John Bell,
    (133) Patrick Wilson, (134) William Younger, (135) William Henderson,
    (136) John Steven.
(d) Out of the parish of Kirkliston, (137) John Govan.

(e) Out of Bathgate, (138) David Ralton.

(f) Out of the parish of Abercorn, (139) John Gib, (140) James Gib.

(g) Out of the parish of Linlithgow, (141) Thomas Borthwick.

(h) Out of the parish of Kinneil, (142) Andrew Murdoch.

(1) MIDLOTHIAN


(b) Out of Mid-Calder, (147) John Brown, (148) Alexander Murray.

(c) East Calder, (S26) David Samuel, (149) Alexander Bissit.

(d) Out of the parish of Stow, (150) Thomas Pringle.

(e) Out of the parish of Temple, (151) James Tinto.

(f) Out of the parish of Liberton, (S27) Thomas McKenzie.

(g) Out of the parish of Crichton, (152) James Fork.

(h) Out of the parish of Cranston, (153) Thomas Williamson.

(i) Out of the parish of Musselburgh, (154) William Reid.

(J) EAST LOTHIAN

(a) Out of the shire of East-Lothian, and parish of Dunbar, (155) James Tod.

(K) NITHSDALE


(b) Out of the parish of Closeburn, (161) Thomas Milligan, (162) John Kennedy.

(L) GALLOWAY

(a) Out of the shire of Galloway, and parish of Kirkcudbright, (163) James Corson, (S32) Andrew McQuhan, (S33) John McCartney, (S34) John McGie.

(b) Out of the parish of Balmagie, (S35) Robert Caldrow, (164) James Houston.

(c) Out of the parish of Kelton, (165) James Donaldson.

(e) Out of the parish of Penninghame, (169) John McTagart, (S36) Alexander Murray.


(g) Out of the parish of Girthon, (174) Andrew Donaldson.

(h) Out of the parish of Dalry, (S39) John Smith, (S40) John Malcolm.

(i) Out of Irongray, (175) Andrew Wallet.

(j) Out of Balmaclellan, (S41) John Edgar.

(k) Out of Lochrutton, (S42) Andrew Clark.

(l) Out of Ettrick [?] or Forrest, (176) John Scot.

(m) Out of the parish of Galashiels, (S43) Robert McGill, (177) Robert Young.

(M) MERSE AND TEVIOTDALE

(a) Out of the shires of Merse and Teviotdale, and parish of Nenthorn, (178) Samuel Nisbet, (179) John Deans (S44) James Aitchison.


(c) Out of the town of Kelso, (184) William Hardie.

(d) Out of the town of Jedburgh, (185) John Mather.

(e) Out of the parish of Sprouston, (186) Walter Waddel, and (187) Thomas Cairns.

(f) Out of the parish of Melrose, (188) John Young and (189) Andrew Cook.


(h) Out of the parish of Ashkirk, (194) William Herd.

(i) Out of the parish of Bowden, (195) Andrew Newbigging.


(k) Out of the parish of Hobkirk, (198) John Oliver. ¹

¹ Campbell, T. pp 198-203
ORKNEY MEMORIAL

Writing on above subject in last February’s issue, I remarked on the apparent absence of graves at Deerness, despite the fact that over 200 Covenanters had been drowned there. Dr. G. B. Sutton of Tongue, Sutherland has written to say that he visited the site in June, 1990 and he noted several apparent graves on the shore. He sent me a slide of a grave there, and I have had copies made. They show a large flat covering stone with a stone at the head and the foot of the grave. There does not appear to be any inscription on the stones.

Should any members visit this site in the future, I would be grateful if they would take a good look around the shore and give me a report on their impressions. In the meantime, I am grateful to Dr. Sutton for filling a gap in my knowledge. ¹

DEERNESS COVENANTER MEMORIAL

Rob Close and used with permission

There is on the East Mainland of Orkney a memorial to approximately 210 Covenanters who were drowned there in December 1679. Of this memorial I knew two things: firstly, that of the victims, most of whom had been captured at the Battle of Bothwell Bridge, some must have been from Ayrshire; and secondly that the memorial had been built in 1888 ‘at the instigation of a South American visitor to Orkney.’ (Leslie Burgher, Orkney: An Illustrated Architectural Guide, Edinburgh, 1991, p.32) A visit to Orkney in June this year gave me the opportunity not only to visit the memorial, but also to see whether I could learn some more. I was particularly interested in the fact that none of the standard references, such as Burgher, gave an architect, while the ‘South American visitor’ seemed too implausible to be true.

Following their defeat at Bothwell Bridge on 22nd June 1679, nearly 1200 Covenanters had been taken prisoner by the Crown armies of Charles II. Some were executed, and many were subsequently placed under an Act of Indemnity proclamation of 14th August that year. However, an earlier order in the Privy Council made on 4th July, had ordained that all ‘Ministers, Heritors and ringleaders’ were to be prosecuted and banished to slavery in the American plantations. William Paterson, a merchant in Edinburgh, was contracted to undertake the transportation, and it was he who chartered the Crown of London, Captain Thomas Teddico to take the prisoners across the Atlantic. The Crown sailed from Leith on 27th November, and put in at Deersound, Orkney, on 10th December; she sailed again that evening and was almost immediately wrecked at Scarvataing, about a mile west of the Mull Head of Deerness. Thomas Brown, a writer in Kirkwall, recorded the event in his diary: “Dec 10th being Wednesday at 9 in the evening or thereabout the vessel or ship called the Crown wherein was 250 of the wigs or thereby taken at Bothwell Brigge to have been sent to Virginia parroshed at or near by the Moull Head of Deerness.” The names of the known Ayrshire victims are included below as an appendix.

“It had often been proposed that some fitting memorial should be erected over the graves of those Covenanters, whose sworn adherence to the Protestant faith had cost them their lives, but it was only on 22nd December 1886 that any definite steps were taken.” (Dundee Advertiser, 17th August 1888.) On that date a public meeting, chaired by Samuel Reid, provost of Kirkwall, was held in the Old Town Hall, Kirkwall, and it was agreed that a subscription appeal should be made. Reporting a subsequent meeting of the Committee, in March 1887, at which the wording of the appeal was approved, it was noted that, “as our readers will recollect, it is now a considerable time since this matter was first advocated to writers in these columns, in connection with which

¹ Scottish Covenanter Memorials Association Newsletter, No. 60, February 1996, p 10
Dr Gunning of Edinburgh and Rio Janeiro promised a subscription of at least £50.” (Orkney Herald, 2nd March 1887, 4c) It was undoubtedly this promise of £50 which had spurred the people of Orkney into action, and in 'Dr. Gunning' we have the ‘South American visitor.’ Robert Halliday Gunning (1818-1900) then, is the person who did most to bring about the erection of the Deerness memorial. Without his promise of £50 it is unlikely that the project would ever have begun, especially when it is realised that the total sum subscribed was less than £100. In a recent article, Thomas W Baillie traces Gunning’s life and career. (Thomas W Baillie, Robert Halliday Gunning and the Victoria Jubilee Prizes, in Scottish Medical Journal, 48(2), 2003, pp 54-57)

Gunning was born in Ruthwell, and grew up in Kirkbean, New Abbey and Dumfries. He qualified as a surgeon at Edinburgh in 1839, and in 1849, he left for Brazil, where he remained in practice for 33 years, returning in 1882. He described his practice in Rio as ‘lucrative’, while from 1872 to 1878 he worked at Palmeiras in the gold-rich north-east highlands of Brazil. His wealth enabled him to support causes he held dear, and bodies to benefit from his largesse include Edinburgh University, The Royal Society of Edinburgh, the Royal College of Surgeons in Edinburgh, the Royal College of Physicians in Edinburgh and the Society of Antiquaries of Scotland. Many of the awards and lectureships that he endowed, often known as Victoria Jubilee Prizes, are still presented. He married twice, though there was no issue from either marriage, and he died in London in March 1900.

Gunning was a religious person, and was a close associate of Thomas Chalmers (1780-1847), one of the major players in the 1843 Disruption. While we do not know when Gunning visited Orkney, nor why he was particularly moved to support this project, we can see that an upbringing in south-west Scotland, and an association with Chalmers, would have made Gunning a natural enthusiast for the Covenanters, and for honouring their memory. Gunning’s involvement appears to have been, in part, through the Reverend William A. Kyd, “now in Tasmania, but who had been for some time doing work in Orkney in connection with the United Presbyterian Church. It was he who first of all corresponded with Dr Gunning, and obtained from him the handsome donation of £50.” (The Orcadian, August 25th 1888, 5b)

In July 1888 it was reported to a meeting of the Memorial Committee that the monument was then being built, and would be completed by early August. It was described as a 40 foot high obelisk, in Orkney stone, surmounted by a crown, and with a granite slab carrying the inscription. Subscriptions at that date were £97. There is no mention of either an architect, or of the contractors for the building.

Report in The Dundee Advertiser, Friday, August 17, 1888
The inauguration took place on Wednesday 22nd August 1888. “There was a large and enthusiastic gathering of people from the surrounding districts, and many came great distances. Five or six brakes carried a number of leading citizens from Kirkwall. The day... was a characteristic Covenanters’ day. In the morning and forenoon a dense fog hung over the islands, shrouding every object in that mist which so often saved the lives of the Covenanters - but long before the monument was reached the veil had been lifted from the earth, and the ceremony of inauguration took place under a bright sun and a refreshing breeze.” (Orkney Herald, 29th August 1888, 7a) “By one o’clock over 500 people had assembled round the monument.” (The Orcadian, 25th August 1888, 5a.) According to one report, “if the weather is favourable the steamer Lizzie Burroughs is to make a special trip from Kirkwall to Deerness.” (Dundee Advertiser, 17th August 1888.) At the inauguration, a history of the movement for the erection of the monument, a list of subscribers, a copy of the subscription appeal, local, Edinburgh and Aberdeen papers, and a Bible, as well as a set of jubilee coins were placed in a bottle. The bottle was placed in a recess in the south-west side of the monument, and over this recess was placed the granite slab with this inscription:
For Christ, His Crown and Covenant.
Erected by public subscription to the memory of 200 Covenanters who were taken
Prisoners at Bothwell Bridge and sentenced to transportation
For life, but who perished by shipwreck near this spot, 10th
Dec. 1679.

Unfortunately, the names of the designer and contractors remain unknown. Although £100 seems a
paltry sum, even by the standards of 1888, the Committee had sufficient money left over to erect a
further monument. This is in Kirkwall, and takes the form of a red and grey Aberdeenshire granite
drinking fountain almost immediately in front of St. Magnus Cathedral. Put up in 1890, it was not
universally loved: “an absurdity in polished granite, utterly out of keeping with its surroundings.”
(Buchan H. Hossack, Kirkwall in the Orkneys, Kirkwall, 1900, p.284) The design is by
James Hutcheon of Aberdeen, but he is unlikely to have been the designer of the Deerness
memorial. This fountain is on the site of the Old Town Hall, where the first meetings of the
Committee had been held.

APPENDIX

Auchinleck  
Andrew Richmond

Barr  
Alexander Burden

Colmonell  
John McClellan, Thomas McClurg, John McCorrnock

Dalmellington  
Walter Humper senior, Hugh Simpson

Dalry  
David McCubbin, William McCulloch

Dreghorn  
James Boustoun

Fenwick  
David Bitchet, William Bitchet, Andrew Buckle, David Currie,
James Gray, Robert Tod, John White, John Wylie

Galston  
George Campbell, James Young

Girvan  
William Caldwell

Kilmarnock  
James Anderson, Robert Anderson, William Brown,
John Cuthbertson, Thomas Finlay

Kirkmichael  
John Bryce, Robert Douglas, James McConnell, John McTire,
Robert Ramsay

Kirkoswald  
Thomas Germont, John White

Loudoun  
Thomas Wylie

Mauchline  
William Drips, William Reid

Maybole  
Mungo Eccles, Thomas Horn, Robert McGarron, John McHarrie,
John McWhirter, William Rodger

Muirkirk  
John Campbell, Alexander Paterson

Ochiltree  
Andrew Welch

Old Cumnock  
John Gemill, James Mirrie

Stewarton  
Andrew Wylie, Robert Wylie, Thomas Wylie

Straiton  
George Hutcheson, Alexander Lamb, James McMurrie ¹

DENHOLM
Scottish Borders
Village

Denholm village - many Covenanters who used to live here became either fugitives in Britain and Europe, or were banished to America.

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DENHOLM DEAN
Scottish Borders
Woods

Denholm Dean - site of a conventicle and hiding place of Rev. Alexander Peden.

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DERRY FARM
Near Newton Stewart, Dumfries and Galloway
Farm

Derry Farm - Alexander Linn, a shepherd from this farm, was shot near here at Craigmoddie Fell for reading his Bible.

Attribution: Mark McKie

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DEVIL’S BEEF TUB
Near Moffat, Dumfries and Galloway
Moors

Memorial to John Hunter on top of Devil’s Beef Tub, near Moffat.

On the Hillside
opposite
JOHN
HUNTER
COVENANTER
was shot
by
Douglas’s Dragoons
in
1685

HIS GRAVE IS IN
TWEEDSMUIR KIRKYARD

Inscription on memorial.
THE DEVIL’S BEEFTUB

The memorial at this very dramatic site is temporarily inaccessible, except, that is, to more tenacious visitors. It records that Covenanter, John Hunter, was shot on the opposite hillside by Douglas’s dragoons in 1685. Apparently, the gate giving access to the site was removed, or blown away, and the land-owner has erected a barrier to prevent the memorial being damaged by livestock.

One of our members, Mr. Anthony Hope, of Tweedsmuir, has been very helpful in ascertaining possible groups who might be able to replace the gate, and he put me in touch with Moffat and District Community Council, who also have been most anxious to help. Their Hon. President, William Duncan, and Hon. Secretary, Robert Murray have been just as keen as ourselves to rectify the position. Our Association would have been prepared to contribute towards the erection of a new gateway, but it appears that another ‘player in the game’ has come forward. This is the Area Committee of Dumfries and Galloway Council, and they are prepared to carry out the necessary work.

The martyr, John Hunter, had been keeping a ‘low profile’, as he suspected that the dragoons were searching for him in the area of his home - Tweedsmuir. He and another Covenanter, one Welsh, were spotted by the dragoons, and they tried to escape into the rough terrain in the Beeftub. However, Hunter was unlucky enough to be struck by a musket ball, and he died on the spot. His grave is in Tweedsmuir Kirkyard, a beautiful and serene spot. ¹

JOHN HUNTER’S MEMORIAL

In the September Newsletter (No. 71) reference was made to access difficulties encountered at Hunter’s memorial, which stands by the side of the Devil’s Beef Tub, near Moffat. Member, Anthony J. B. Hope, writes to inform us that a brand new kissing-gate has been erected at the site (he thinks by Dumfries and Galloway Council) allowing free access once more. ²

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¹ Scottish Covenanter Memorials Association Newsletter, No. 71, September 1999, p 9
² Scottish Covenanter Memorials Association Newsletter, No. 73, June 2000, p 12
DISTINKHORN
Near Darvel, East Ayrshire
Hill

[71] NS 586 331

Distinkhorn Hill summit (1,259 ft./348 m.), near Darvel - conventicle site. Rev. Alexander Shields preached here.

Attribution: Gordon Brown

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DOB’S LINN
Near Moffat, Dumfries and Galloway
Waterfall

[78] NT 196 158

Waterfall named after Covenanter, Halbert Dobson, who is said to have hidden here - on one occasion with David Dun.

Image copyright: Bob Jamieson and used with permission

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www.covenanter.org.uk/DunPaterson/
Covenanter Major Joseph Learmont is buried in the kerbed area. The area reads, ‘BURIAL PLACE OF THE FAMILY LEARMONT OF NEWHOLM’. Newholm lies a few miles north of Dolphinton. Major Joseph Learmont led a charge of horse against the dragoons, at Pentland. He suffered five years imprisonment on Bass Rock, but survived the troubles and died aged 88.
MAJOR JOSEPH LEARMONT

Buried in Blacklaw Parish Church (formerly known as Dolphinton Church) is Major Joseph Learmont of Newholm (NT 081 476), who was the leader of the troop of horses belonging to the Covenanters at the Battle of Rullion Green in 1666. His estate was forfeited and given to Hamilton of Wishaw. Learmont also fought at the Battle of Bothwell Bridge in 1679. On 7th April 1682 he was sentenced to imprisonment on the Bass Rock, where he remained until the Revolution, five years later. In the late 1960s a secret passage or hideaway was discovered at Newholm, believed to have been used by Learmont when hiding from the dragoons. Learmont was latterly an elder at Dolphinton Parish Church and died at the age of 88. It is thought that Learmont may have been buried in the Newholm burial ground, which is a rectangular area of the kirkyard, surrounded by a stone kerb, adjacent to the church door. There is no gravestone to Learmont there. I would appreciate any additional details on Learmont, as little is written about him.

A plaque was affixed to Blacklaw Parish Church in memory of Learmont on Friday 25th May 2007 by the Scottish Covenanter Memorials Association. The work was carried out by the secretary, Dane Love.

Within the church at Dolphinton is preserved the original gravestone to the unknown Covenanter who was buried at Black Law, near Dunsyre. This was found on the hill near to the present ‘Unknown Covenanter’s’ grave and was recently stored in the porch at Dunsyre Church. However, the church at Dunsyre is closed and has been sold for conversion into a private house. 1

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DONALD’S CLEUCH
Near Talla Linnfoot, Scottish Borders

Gorge

Waterfall on Donald’s Cleuch - a gorge named after Donald Cargill who used to hold meetings in the area.

Attribution: Trevor Willis

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**DORMONT**
Near Dalton, Dumfries and Galloway  
Farm  

Dormont - home during Covenanting times of **John Colvin** and his wife **Sarah Gibson**. They suffered, but survived the 'Killing Times'.

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**DOUGLAS**
Near Lesmahagow, South Lanarkshire  
Village  

Covenanter, **James Gavin**’s memorial, Douglas.
The author beside the memorial cairn to James Gavin, Covenanter, situated where his house stood.

Inscription on James Gavin’s memorial.

**On this Site Dwelt**

James Gavin, Tailor

A hero of the Covenant. He incurred

The special enmity of Claverhouse who

Wantonly severed the ears from his head

With Gavin’s own shears

About the year 1684

To commemorate and perpetuate the

Brutal outrage, Gavin carved

The stone which is set into this cairn

And put it above the door of the

House erected by him

On this site years after his

Return from banishment to the island of Barbadoes.

---

By gifts of land from

William Wood, Esq., Douglas

And John Maxwell, Esq., Clydebank,

This memorial garden has

Been laid out by the District Council

To perpetuate the memory of

James Gavin.

Inscription on James Gavin’s memorial cairn.
At Douglas in Lanarkshire is the former Sun Inn, an old building restored by the National Trust and now converted into a dwelling house. This inn was used by the soldiers as a prison, for the cellars were vaulted and secure. David Hackston of Rathillet was imprisoned here after Airds Moss and it was here the severed hands and head of Richard Cameron were kept secure, as they were taken towards the capital. The inn was built in 1621.  

**BLOOD OF CAMERON**

The former tolbooth in Douglas, Lanarkshire, still survives, having been restored as a private house. It was to the tolbooth that the head and hands of Rev. Richard Cameron were taken on the night after the battle of Airds Moss in 1680 by Sir Andrew Bruce of Earlshall. It was his intention to take them to Edinburgh to claim the reward that had been placed on Cameron’s head. Overnight, blood oozed from the hands and head, seeping through the bag that they were in and onto the floor. The bloodstains have remained on the stone floor ever since. After being abandoned as a tolbooth, the building was converted to an inn, known as the Sun Inn, but the blood could never be removed. At the recent renovations, the owner had the whole building cleaned with industrial cleaners, but again the blood marks remained. Apparently blood contains a mordant which would fix the blood, preventing it from being removed.

**CAMERonian Memorial - DOUGLAS**

The National Trust for Scotland has accepted into its care the Cameronian Memorial at Douglas. This is the statue of the Earl of Angus, who raised the Cameronian Regiment there in 1689. An endowment from the Trustees of the Cameronians (Scottish Rifles) will ensure that the statues will remain in a good state of preservation in perpetuity.

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2. Scottish Covenanter Memorials Association Newsletter, No. 100, June 2009, p 9
CAMERONIAN SUNDAY

Richard Fowler and used with permission

The annual commemoration of the raising of The Cameronians (Scottish Rifles) took place at Douglas, Lanarkshire, on Sunday, 11th May 2003. The Regimental Standard was raised at the Statue of the Earl of Angus at 9.45 am, with Bugler John Farrell and piper David Stark in attendance. Morning worship at St. Bride’s at 10.00 am commemorated the Regiment, as had been agreed with the Regimental Trustees some years ago. The Cameronians (S.R.) and Family Members held a conventicle at the Statue of the Earl of Angus at 2.00 pm. This was conducted by Rev. Jim Strachan, assisted by Richard Fowler. The Scripture Lesson was read by Col. Hugh McKay, O.B.E. Despite the inclement weather, some 400 people attended the service and witnessed the dedication of the new Standard of The Cameronians and Family Members. The conventicle was closely modelled on the conventicle held in the village on 14th May 1968, to mark the disbandment of the 181 Battalion of The Cameronians (Scottish Rifles). The new P.A. system purchased by The Cameronians (S.R.) and Family Members worked well, and the large congregation heard every word perfectly. Members of Kilwinning Amateur Prize Flute Band provided the music for worship. The congregation donated an offering of £675 at the conventicle. Mr. Strachan pointed out that the Regiment had taken its name from Richard Cameron, the ‘Lion of the Covenant’, and had been formed by Covenanters. He referred to the sermon preached by the Rev. Dr. Donald McDonald in 1968, and expressed the hope that the Cameronian spirit spoken of by Dr. McDonald would live on and inspire future generations to hold the faith as their forefathers had done.

In dedicating the new Standard, Rev. Strachan said that he hoped that it would be carried into many places and that wherever it went it would keep alive the glorious memory of the best Regiment ever raised anywhere in the world. Miss Laura Kerr, a pupil of Irvine Royal Academy, read a poem which had been specially written for the occasion. The Royal British Legion Scotland honoured the memory of The Cameronians by parading no less than 12 Colour Parties, while the parade was led by the Band of R.B.L.S., Millport. At the end of the conventicle, the Parade marched from the statue into the centre of the village, where a large crowd applauded the veterans of Clydesdale’s own Regiment. The salute was taken by Lady Clydesmuir - whose late husband was formerly Colonel of the 6/7 battalion, The Cameronians (Scottish Rifles), Col. Hugh McKay, O.B.E. and Mr. James Stevenson-Hamilton, Her Majesty’s Deputy Lord Lieutenant of the County of Lanark. Other distinguished guests included Karen Gillon, M. S. P., Cllr. L. Addison and Cllr. D. Meikle. ¹

A COVENANTING VILLAGE

A. Douglas Lamb and used with permission

is Douglas (2 miles west of the M74 on the A70 Edinburgh-Ayr road: an hour’s drive from Edinburgh and much less from Glasgow). The village which still retains something of a mediaeval layout has several points of interest.

Firstly is the old Kirk of St Bride (Historic Scotland) which features prominently in Sir Walter Scott’s last novel Castle Dangerous (ie Douglas Castle - long disappeared) where ‘the Douglas Larder’ of 1307 began. This old parish church, whose 13th century choir was restored in the 1880s as a Douglas Home mausoleum, contains inter alia some interesting tombs and effigies of the Douglasses, including that of ‘the good Sir James’, the companion of Bruce. It was in and around the Kirk that various meetings were held as to whether a regiment be raised in defence of ‘the

¹ Scottish Covenanter Memorials Association Newsletter, No. 82, June 1993, p 5
Glorious Revolution.' The regiment which became the Cameronians “who prayed as they fought and fought as they prayed” was enrolled in the haugh near-by on 15th May 1689.

A fine monument of the Earl of Angus (N.T.S.), the first colonel, commemorates the regiments whose first lieu-colonel William Cleland, a graduate and poet and a Douglas man, fought at Drumclog and led the successful defence of Dunkeld and defeat of the Jacobites. Here also is a Heritage Museum (open: Easter to Sept Saturdays and Sunday 2 - 5 or by arrangement tel 01555 851247) housed in an interesting old building that was successively dower house, school, tenement and Episcopal chapel (the then curator’s wife, about 40 years ago, Renwick to her own name, remarking, “no Renwick will enter the house of Rimmon”) containing, with much else, exhibits relating to the Cameronians and a recently acquired restored Covenanting Flag of 1745, possibly the production of the McMillanites/Cameronians/Reformed Presbyterians who had continued the conventicle tradition, often renewing the covenants at the hill of Auchensaugh in the parish.

A Memorial Cairn commemorates James Gavin in the Main Street. A Covenanting tailor, captured by Claverhouse, he had ears shorn with his own scissors and was banished to the Barbados. The cairn incorporates a lintel with shears and goose and initials of his wife and himself which was on the doorway of the house he had built on the site on his safe return.

Much else could be said about this almost forgotten village of the Douglas Family, of other Covenanters and their stories, of the Cameronian Regiment, whose Association has an annual commemorative service in the parish church on the Sunday nearest May 15th, of the old tolbooth, now a private house opposite old St. Bride’s where Richard Cameron’s head and hands lay en route to Edinburgh after his death at Airds Moss - an ancestor of mine was innkeeper in the mid 18th century when it was the Sun Inn. ¹

Old Churchyard (St. Bride’s Church)

¹ Scottish Covenanters Memorials Association Newsletter, No. 75, February 2001, pp 8-9
² Location of grave unknown.
MEMORIA EXCOLENDI AUGETUR
JOHN WILLISON
TENANT IN GLENGEITH, 1683-4 ETC.,
A STAUNCH COVENANTER
WHO ESCAPED HIS PERSECUTORS -
DIED AND WAS BURIED IN CRAWFORD
JAMES, HIS SON
TENANT IN KINOXHEAD AND AUCHENDAFF
ABOUT 1700,
DIED AND WAS BURIED IN DOUGLAS
JOHN, HIS SON
(OLD AUCHEN, THE DROLL)
TENANT IN ANDERSHAW, AUCHENDAFF, ETC
WHO DIED 1773, AGED 85.
JOHN, HIS SON
TENANT IN ANDERSHAW
WHO DIED 8TH MARCH 1800 AGED 81

John Willison memorial, Douglas.

Inscription on John Willison memorial.

Image copyright: David Roy
and used with permission

Douglas Heritage Museum
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Dranigower
Near New Luce, Dumfries and Galloway
Farm
[82] NX 201 650
Dranigower - home during Covenanting times of John Tait, who signed the Minnigaff Covenant.

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Near Penninghame, Dumfries and Galloway
Farm

Drannandow - home during Covenanting times of **John McCaa** and **Thomas McLellan**, who both signed the **Minnigaff** Covenant.

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*Morton, A. S. p 476*

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**DRON**
Near Perth, Perth and Kinross
Old Churchyard (Parish Church)

Inscription on grave.

**Rev. John Welwood**’s grave.
DRON CHURCHYARD

The inscription on the gravestone of the Rev. John Welwood is to be renewed, as will the angel’s head and wings at the top of the stone. Welwood was an intercommuned minister, and an inspired preacher of the Gospel. When he died in the Fair City of Perth, the authorities there refused him burial within their walls, and so his friends buried him at Dron. Even there they had to resort to a secret burial, as the parish minister would not unlock the kirkyard gates. The friends of Welwood who attended his burial were put in gaol. ¹

An angels’ head and wings
HERE LYES THE REV.
EREND Mr. JOHN WEL
WOOD MINISTER OF
THE GOSPEL IN THE CHU
RCH OF SCOTLAND
WHO DYED AT PERTH
APRIL 1679 ABOUT THE 30 year
THE 30 YEAR OF HIS
AGE.

Inscription on reverse of grave.

DRON KIRKYARD

The memorial to Rev. John Welwood, standing in this rather secluded kirkyard, has been beautifully restored recently, by a professional sculptor, William Traill of Perth. Our indefatigable members, Eleanor and Allan Scott, also of the Fair City, were responsible for identifying the need for the renovation, and for all the necessary local arrangements. They have sent me a photo of the finished job, and I am very pleased with the completed work. As an encore, Eleanor and Allan are now involved in making all the arrangements for the renovation of the Covenanter memorial at Cupar (Hackston, Hay and Pitulloch).

We are grateful for the dedication, research and hard work of the Scotts of Perth. There is not a great deal known about Rev. John Welwood, other than him being an ‘intercommuned preacher’. I have discovered a little more about him since our last issue. His father, James Welwood, was minister of Tundergarth, Annandale, but was ejected from his charge by the Act of Council of 1662. John Welwood became a field preacher and, as a consequence, was sought by the authorities. However, he appears to have successfully avoided capture, - but on his death in the town of Perth in 1679, the authorities forbade the burial of his body within the bounds of the town. They even arrested some of the mourners who accompanied the funeral! Friends who wished to bury Welwood’s body at Dron found the gates of the kirkyard locked against them by the incumbent minister (curate?) Yet they were able to climb over the wall and dig his grave in a corner of the kirkyard.

The renovation of the stone has aroused some local interest, and it is to be hoped that many more will be able to visit the secluded grave-site of this holy man. ²

¹ Scottish Covenanter Memorials Association Newsletter, No. 66, February 1998, p 3
² Scottish Covenanter Memorials Association Newsletter, No. 67, June 1998, p 10
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DRUMCLOG

Near Strathaven, South Lanarkshire  
Church (Drumclog Memorial Kirk)  
[71] NS 641 389

Drumclog Memorial Kirk.  
Memorial windows in Drumclog Kirk.

Drumclog Memorial Kirk.
Inscription on windows.

Inside Drumclog Kirk. Copy of flag used by Covenanters at the Battle of Drumclog.

Covenanter Flag in Drumclog Kirk. Carried at the Battle of Drumclog.
ANOTHER DRUMCLOG FLAG

Member, Bill Hutton of Lanark writes me an interesting letter in which he tells of an ancestor of his who fled to Holland after Drumclog. He learned the shoe-making trade there and, on his return to Strathaven, he set up home and business in what became known as Rotterdam Row. Bill’s grandfather was a shoemaker in Strathaven and some of his work can be seen there in the John Hastie Museum. This same grandfather also presented to the Museum a fragment of a flag reputedly carried at Drumclog. The antiquity of this flag has now been confirmed by the experts in Edinburgh, and it is presently receiving restorative work there, paid for by East Kilbride District Council. It is expected that it will be on show by April next. ¹

School

[71] NS 624 396

Covenanters’ memorial at Drumclog School.

¹ Scottish Covenanter Memorials Association Newsletter, No. 51, January 1993, p 5
Battlefield

Covenanter's monument, Drumclog.

Inscription on Covenanters' monument.

The Battle of Drumclog painting by Sir George Harvey.

Drumclog Battlefield.
**THE BATTLE OF DRUMCLOG**

At Drumclog on the borders of Ayrshire, a conventicle was taking place on May 29th 1679, when the preacher, Thomas Douglas, sensed that something was wrong and a warning shot was fired before the service had finished.

The king’s troops, under **John Graham of Claverhouse**, were sent down the hillside towards the conventicle but the bog around the site was treacherous.

Many horses staggered and stumbled and their riders fell from their saddles, becoming targets for the Covenanters.

Eventually Claverhouse’s men turned and fled as best they could. The defeat of the King’s troops at the Battle of Drumclog, as it later became known, gave heart to the Covenanters. ¹

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**Baxter’s Country Inn** ²

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² No longer in existence.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1660</td>
<td>Restoration of the exiled Charles II</td>
</tr>
<tr>
<td>1662</td>
<td>Episcopacy reintroduced in Scotland. Ministers were driven from their kirk and secret conventicles held on the moors and glens. Much of the country was in a state of Civil War.</td>
</tr>
<tr>
<td>1668</td>
<td>Strathaven Castle was used as a military station by the royalists from 1650. In 1668 by order of the Earl of Linlithgow, a company was stationed in the castle to keep down the conventicles.</td>
</tr>
<tr>
<td>1679</td>
<td>The Battle of Bothwell Bridge. A royal army of about 15,000 men under the command of the Duke of Monmouth made its attack upon the Bridge. 5,000 Covenanters were gathered there. The royalist victory was resounding. Nearly 400 Covenanters were killed and 1,500 were taken prisoner.</td>
</tr>
<tr>
<td>1685</td>
<td>James VII/II tried to restore Roman Catholicism. So great was the uprising that he fled the country.</td>
</tr>
<tr>
<td>1688</td>
<td>William of Orange proclaimed king. Presbyterianism was restored in Scotland and it has continued to be the National faith.</td>
</tr>
<tr>
<td>1603</td>
<td>James VI of Scotland became also King of England and attempted to introduce Episcopacy to the Scottish Church, to impose uniformity of religion in Scotland and England.</td>
</tr>
<tr>
<td>1625</td>
<td>Charles I, successor to the throne, also tried to revive Episcopacy in Scotland the least prudent and least successful of his father's policies. Violent opposition prompted a riot in St. Giles Cathedral, Edinburgh in 1637</td>
</tr>
<tr>
<td>1638</td>
<td>In a spontaneous upsurge of emotion, thousands of Scots signed the National Covenant in which they professed loyalty to the Crown but rejected the innovations in church affairs. A General Assembly sat in Glasgow in defiance of the King's commissioner, deposed the bishops and abolished Episcopacy.</td>
</tr>
<tr>
<td>1642</td>
<td>Civil war between the English Royalists and Parliamentarians. Scottish Presbyterians assisted the Parliamentary forces in a quarrel of no concern of theirs.</td>
</tr>
<tr>
<td>1643</td>
<td>Solemn League and Covenant signed by the English Parliament. This superceded the National Covenant but those failing to sign were liable to imprisonment and forfeiture of their estates. In effect the Parliamentarians were resolved to impose Presbyterianism on England and Ireland.</td>
</tr>
</tbody>
</table>

Information on mural.
DRUMCLOG MEMORIAL

There’s quite an interesting story about this monument, - and it’s still going on! Rev. J. H. Thomson, in his Martyr Graves of Scotland is very critical of the wording of the original memorial on this site (and also on the memorial on the nearby school). One side, the west, had the names of the minister and a contributor who had given £25 towards its erection; the north face extolled the liberality of the proprietor who had donated the stones; while on the east side were the names of the building committee! In all, Thomson goes on, there were 370 words on the memorial, most of which had the appearance of a monument to those concerned with its building rather than to the heroes who fought and defeated Claverhouse.

However, retribution was in the offing! Only a few years after its 1839 erection, it was struck by lightning and ‘split nearly in twain.’ A new memorial, the one which stands on the site today, was completed in 1867. Its inscription is purely factual, with no ‘bombast’, - a cardinal sin in Thomson’s eyes!

The present sequel to this story is that our Vice-Chairman, Bill Niven, is on the trail of pieces of the original stone. Apparently one largish piece was bracketed to a wall of Brownside Farm, Strathaven, but it had to be taken down during alterations to the farm. Another piece is reported to exist in another local farm. Any information on this original stone, or its various pieces, will be welcome. If it could be repaired, perhaps some museum would be pleased to display it. ¹

DRUMCLOG

Member George McCallum of Cumnock informs me that on a recent visit to this monument, he encountered two motor-cyclists. They were taking part in a long-distance rally or ‘treasure-hunt’, which had commenced in the Lake District. Part of their itinerary was to visit the battlefield of Drumclog. No doubt they would have to record the inscription in order to prove their attendance there. Possibly, quite a number of motor cyclists in England will have taken away a little knowledge of the struggles of the Covenanters. ²

While on the subject of Drumclog, - could I suggest an outing to that area? The memorial near the site of the battle (1679) is a tall obelisk, and just a few hundred yards downhill is an old schoolhouse (now an Outdoor Centre), which has on its wall a stone plaque commemorating the battle. Both sites are easily approached by car, and minimal walking is required. There are two ways in from the A71 - turning left (if travelling from Darvel to Strathaven) at either the crossroads at the village of Drumclog or, 3 miles further on, where a small sign says ‘Outdoor Centre’. (You can drive in one way and out the other).

An added, and substantial benefit to visiting this area is the restaurant Baxter’s at Ryelands, which lies between the two road junctions above. It is well worth a visit, as the owners commissioned an artist to paint a representation of the Battle, and this is to be seen as you enter by the main door. On the opposite wall is a ‘history tree’ also painted by the artist. This tree bears little historical cameos of figures and events of the Covenanting period. I think you will be delighted by the artist’s work. Try to time your arrival so as to take advantage of the excellent restaurant. You can have anything from coffee and cakes to a full meal (and I mean FULL! - that’s what I was anyway), and the prices are very reasonable. ³

¹ Scottish Covenanter Memorials Association Newsletter, No.61, June 1996, p 4
² Scottish Covenanter Memorials Association Newsletter, No.62, September 1996, p 12
³ Scottish Covenanter Memorials Association Newsletter, No. No. 63, February 1997, p 10
GETTING BOLDER!

The bold John Reardon of East Kilbride is getting even bolder. He has asked and has been given, on our behalf, a larger boulder! This large rock is to be transported to Ryelands Restaurant, near Drumclog. There it will form the pedestal for a piece of the original Drumclog memorial, which was shattered by lightning strike about 150 years ago. This remnant of memorial is presently at Brownside Farm, Caldermill, a short distance away from the Restaurant and, after it has been renovated by John and company, it will be mounted on the boulder by a sculptor. It is hoped that it will give interest to the many restaurant customers.  

DRUMCLOG

In our last issue I recounted how the bold John Reardon had acquired a boulder for use as a base for the remaining piece of the original Drumclog obelisk destroyed by lightning strike many years ago. I had even written a letter of thanks to the firm which had ‘donated’ the boulder.

But when the digger and lorry went to pick up this particular stone, it was discovered that there was more stone below ground than above! It was a case of getting back to the drawing board, but John had an inspiration. He recalled that he had demolished an old sandstone wall on his farm years ago, and when he unearthed the debris, he discovered that the 6-inch slabs could, with a little modification, be formed into a solid base.

This sandstone ‘platform’ has now been erected at Ryelands Restaurant, Drumclog, and the large fragment of the old Drumclog memorial has been mounted on it by a professional sculptor. I understand that it looks very well.

We owe John Reardon a great debt of gratitude for masterminding this entire project, - also for his great energy and physical efforts. He has also been responsible for persuading various people to contribute their transport, lifting gear, and their time, so that the finished memorial is now a ‘fait accompli.’ If you’re passing that way, be sure to call in at the restaurant, and to see the memorial in the car park there. 

DRUMCLOG SCHOOLHOUSE PROPOSALS

A number of members and locals in the Drumclog/Strathaven area contacted me regarding a proposal to convert the former school at Drumclog into an open residential unit for sex offenders and youths with severe behavioural problems. Many of you will be aware that there is in fact a memorial built into the wall of this building commemorating the Battle of Drumclog, and that the building, currently used as a private house, is only a few hundred yards or so from the large battlefield memorial itself. The implications of conversion can only be imagined, and many locals are rightly up in arms regarding this.

An official letter of objection has been sent to the Planning, Building Control and Estates of South Lanarkshire Council on behalf of the S.C.M.A., but they have informed me that “at the present time no planning application has been submitted to the council in respect of this property”. It is known however, that the building has been sold to St. Mary’s Kenmure secure unit at Bishopbriggs, and that local meetings have been held at which the Deputy Principal of the establishment tried to allay the locals’ fears.

A letter informing S.C.M.A. members in the South Lanarkshire area of the proposals was sent out in March, so that they could object on their own behalf, and the Strathaven Echo has helped to make the locals more aware of the proposals and their implications. LATE NEWS: Confirmation

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1 Scottish Covenanter Memorials Association Newsletter, No. 66, February 1998, p 2
2 Scottish Covenanter Memorials Association Newsletter, No. 67, June 1998, p 12
that a planning application has now been made for conversion into a residential institution has been received by myself from South Lanarkshire Council (Application No. EK/02/0174) Anyone wishing to object can contact Planning, Building Control and Estates, Civic Centre, Andrew Street, **East Kilbride**, G74 1AB. ¹

**NEWS FROM DRUMCLOG**

I am delighted to inform the membership that the recent proposals to convert the former schoolhouse at Drumclog, on which is a memorial to the Covenanters who suffered in the battle there, has been turned down by South Lanarkshire Council. The reasons given are that the proposals form an inappropriate use in a remote and isolated rural area and also that the plans introduce an isolated and unrelated institutional use into the rural area to the detriment of the amenity. The applicant still has the right to appeal to the Scottish Office, but hopefully they will have decided to abandon the proposals.

John Reardon has also been in contact to let me know that the annual Drumclog conventicle was a great success, and was tied into a demonstration against the above proposals. The conventicle took place on Sunday 2nd June, with Rev. Alan Gibson of Avondale and Drumclog church conducting the service. Seventy one people attended and John states that, “he preached an excellent sermon, doing the Covenanters proud.” Bill Niven gave a short talk on the work of the S.C.M.A. A protest meeting followed at the schoolhouse, and the petition that was being sent to the planning department contained twelve hundred names. ²

**DRUMCLOG MEMORIES**

A booklet entitled *Drumclog Memories of an Octogenarian* was first published in 1867. A simple reprint of this has recently been issued by the Avondale Civic Society, the profits from which will go towards the renewal of signposts and plaques on the Avondale Covenanters Trail. Copies are available from Tom Leith, Brownside Farm, **Caldermill, Strathaven**, Lanarkshire, ML10 6QD, at a cost of £2.50. ³

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¹ *Scottish Covenanter Memorials Association Newsletter*, No. 79, June 2002, p 4
² *Scottish Covenanter Memorials Association Newsletter*, No. 80, September 2002, p 9
³ *Scottish Covenanter Memorials Association Newsletter*, No. 81, February 2003, p 10
John Morton's gravestone, Newmilns

England's Charles II succeeded his brother in 1685. The hundreds of Covenanters memorials to be found all over the south, west and east of Scotland bear witness to the many cruel executions perpetrated upon the populace. Some are to be found in kirkyards, but many more are in the hills and woods, where those martyrs were hunted down by the royalist troops. The great majority of those inscribed memorials bear the key word "adherence" (to the Covenant and to the Reformation). This in our opinion is the indication that these particular martyrs were given the opportunity to take the oath, but declined, knowing full well that a refusal would probably result in immediate death by shooting.

The Scottish Covenanters Memorials Association

The tenacity and the sacrifices of the Covenanters ensured that we today enjoy civil and religious freedoms, and the Scottish Covenanters Memorials Association was established in 1966 with a view to preserving the many memorials which date from the "Killing Times" of 1638-88. The membership of the association totals approximately 400, and all members are volunteers. Many members visit and care for the memorials, carrying out simple cleaning and tidying operations. More difficult technical work is carried out by professional sculptors, who are paid from our funds.

Charitable status was granted to us in 1993. A newsletter, extending to twelve pages, is issued to members three times per year. Members pay a minimum nominal subscription, but many members donate more than the minimum amount, which ensures that we have sufficient funds to continue with our work.

For further information, contact the Honorary Secretary:

Dane Law Esq., Lochmaran House, Auchinleck, Ayrshire, KA18 3W.

Cover Photo: Drumclog Battlefield Memorial.
(All photos by David Roy, SCMA Collection)

The Scottish Covenanters and Drumclog

A SHORT HISTORICAL GUIDE
Who were the Covenanters?

Simply stated, the Covenanters were those people in Scotland who signed the National Covenant in 1638. They signed this Covenant to confirm their opposition to the interference by the Stuart kings in the affairs of the Presbyterian Church of Scotland.

The Stuart kings harboured the belief of the Divine Right of the Monarch. Not only did they believe that God wished them to be the infallible rulers of their kingdom – they also believed that they were the spiritual heads of the Church of Scotland. This latter belief could not be accepted by the Sees. No man, not even a king, could be spiritual head of their church. Only Jesus Christ could be spiritual head of a Christian church.

This was the nub of the entire Covenanting struggle. The Sees were, and would have been, loyal to the Stuart dynasty but for that one seeking point, and from 1638, when the Covenant was signed, until the Glorious Revolution – when Prince William of Orange made a bloodless invasion of Great Britain in 1688 – a great deal of suffering, torture, imprisonment, transportation and executions would ensue.

King Charles I had introduced the Book of Common Prayer to Scotland in 1637 to the fury and resentment of the populace. He declared that opposition to the new Liturgy would be treason, and thus came about the Covenant.

There followed a period of very severe repression. Ministers with Covenanting sympathies were "eased" from their churches by the authorities, and had to leave their parishes. Many continued to preach at "convivial" in the open air or in barns and houses. This became an offence punishable by death.

Citizens who did not attend their local churches (which were now in the charge of Episcopalians "curates") could be heavily fined, and such offenders were regarded as rebels, who could be questioned, even under torture. They could be asked to cate various oaths, which not only declared loyalty to the king but also to accept his as head of the church. Failure to take such an oath could result in summary execution by the muskets of the dragoons, who were scouring the districts looking for rebels.

The persecutions became more frequent and cruel, on the Restoration of Charles II in 1660. As time went on more and more ordinary folk became involved, and skirmishes and battles took place against Government troops. In 1678 the Government raised an army of 6,000 Highlanders who had no love for the Presbyterian Lowlanders. This army swept through the west and south of Scotland, looting and plundering. They remained for many years quartering themselves on the already impoverished Covenanters.

The Battle of Drumclog

On Sunday, 1st June 1679, John Graham of Claverhouse (later Viscount Dundee), an arch persecutor of the Covenanters, attacked a large convenicle being held at Drumclog, Lanarkshire. Many of the worshippers had come armed, and they resisted to such an extent that they routed Claverhouse and his dragoons. The euphoria following this victory was soon dissipated as the authorities, alarmed at this open resistance, brought in a large Royalist army, which met a large Covenanters' force at Bothwell, exactly three weeks later. Despite initial success, the Covenanters were routed and very many were killed on the field of battle and in the ensuing flight from it.

1 Scottish Covenanter Memorials Association.
COVENANTER BANNER

A hitherto unknown, or at least assumed lost, banner associated with the Covenanters has been unearthed in an Australian attic. The banner was discovered by Joan Jessop, in Melbourne, when she was clearing out. She came across a cardboard box on which was written ‘Banner used at the Battle of Drumclog 1679’. She didn’t know what the battle was, or where it took place, but carried out a search on the internet to find out more. Joan’s great-great grandfather was a minister in Scotland, and it is assumed that he had been given it for safekeeping many years ago. Joan Jessop contacted Rev. Alan Gibson of Drumclog Parish Church, where a painted replica of the banner is located on the wall, and it is thought that the banner will be presented to him, returning it to the area where it was carried. When this takes place, we will let members know.¹

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DRUMCLYER
Near Dunscore, Dumfries and Galloway
House

[84] NX 881 781

Drumclyer House and cottages – home of Covenanter, John Clark.

¹ Scottish Covenanter Memorials Association Newsletter, No. 93, February 2007, pp 11-12
Two stories are told of John Clark:

1) The dragoons came in search of him. He spotted them and ran over the fields. His flight was perceived. The dragoons gave chase. In one of the fields John Clark's servant was following the plough. He persuaded John Clark to take his place. They quickly changed coats and the servant ran whilst Clark held the plough. The dragoons gave chase but the servant was swift of foot; he knew where best to go. He reached a bridge and swung himself down holding on to overhanging branches, into a cave hidden amongst the rocks underneath the bridge.

2) At a conventicle the Covenanters were surprised by the dragoons. With wonderful presence of mind, John Clark told the company to keep together in a body and follow those who knew sure footing in the moss. The dragoons seeing them cross safely, followed. But the horses sank in the bog.

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DRUMELLAN

Near Maybole, South Ayrshire

House and fields

Drumellan House, now a guest house, and surrounding area. Thomas McClorgan was shot somewhere here. He was buried at Old Dailly.

Attribution: Mary and Angus Hogg

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DRUMJARGON
Near Kirkinner, near Wigtown, Dumfries and Galloway

Farm

Drumjargon Farm, where Margaret McLauchlan had lived. Together with Margaret Wilson, Margaret McLauchlan was tied to a stake in the Bladnoch, where the tide comes in, and drowned.

Possible ruins of old farmstead at Drumjargon.

This building, now a garage, was used in Covenanter times for meetings.

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WIGTOWN - Places Index, Volume III, pp 1098-1112
Among those who took sides with the King against the Covenanters were one Douglas of Morton and notably James (Black) Douglas, the brother of the 2nd Duke of Queensberry. The Duke appointed him Lord Drumlanrig, Lieutenant – Colonel of Claverhouse’s regiment. Another son, Lord William, was also given command of one of Claverhouse’s troops.

It is said that Drumlanrig Castle was largely built from fines imposed and collected, from Covenanters who refused attendance upon the ‘clergy’ put in place of the churches of ‘outed’ Covenanter ministers of the gospel.

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DRUMMOCHREEN CASTLE
Near Dailly, South Ayrshire
Castle (ruins)

Ruined remains of Drummochreen mansion house - the home of John McAlexander, staunch Covenanter.

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DRYBURGH HOUSE
Near St. Boswells, Scottish Borders
House


Image copyright: Adam Carlton and used with permission

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CHIRNSIDE - Places Index, Volume III, pp 213-215
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DULLARG
Near Balmaclellan, Dumfries and Galloway
Upper Dullarg - home during Covenanting times of William Martin, a member of the Covenanters’ War Committee, and his son James Martin, who both suffered severely during persecution times.

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DUMBARTON CASTLE
Dumbarton, Dunbartonshire
Castle
Dumbarton Castle - used as a prison for Covenanters, particularly after the Pentland Rising. Amongst others, Robert Baillie of Jerviswood and John Yuille of Inveraray were held prisoner here.

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DUMFRIES
Dumfries and Galloway

Churchyard (St. Michael’s and South Parish Church)

Particularly famous as the final resting place of Scotland’s national Bard, Robert Burns. There are also Covenanting graves. Those are of John Kirk, William Welsh and John (William) Grierson. They are near the obelisk - behind the church - to all the Dumfries Martyrs. ¹

NEAR THIS SPOT
WERE DEPOSITED THE REMAINS
OF
WILLIAM GRIERSON
AND
WILLIAM WELSH
who suffered unto death
for their adherence to the
principles of the Reformation
Jan 2d 1667.
ALSO OF
JAMES KIRK
shot on the sands of Dumfries
March 1683. Rev. XII.II.

THE MARTYRS’ MONUMENT
Erected by the
VOLUNTARY CONTRIBUTIONS
OF persons who revere the memory, and admire the principles, of the sufferers, for conscience sake, during the Persecution in Scotland: Aided by a collection made at a sermon preach
ed on the spot by the Rev.
William Symington of Stranraer

MDCCCXXXIXI

Inscription (2) on Martyrs’ memorial.

Covenanter, William Grierson’s grave, St. Michael’s Church, Dumfries.

Inscription on Grierson’s grave.

Martyr, William Welsh’s grave in St. Michael’s, Dumfries.
STAY PASSENGER. READ:
HERE INTERR'D DOTH LY
A WITNESS 'GAINST POOR
SCOTLAND'S PERJURY.
WHOSE HEAD ONCE FIX'D UP
ON THE BRIDGE-PORT STOOD
PROCLAIMING VENGEANCE
FOR HIS GUILTLESS BLOOD.

REPAIRED MARCH 1873

Martyr, James Kirko’s grave in St. Michael’s Churchyard, Dumfries.

BY BLOODY BRUCE AND
WRETCHED WRIGHT
I LOST MY LIFE IN GREAT
DESPIGHT.
SHOT DEAD WITHOUT DUE
TIME TO TRY AND FIT ME
FOR ETERNITY, A WITNESS
OF PRELATICH RAGE
AS EVER WAS IN ANIE AGE

Inscription on Welsh’s grave.

Inscription on Kirko’s grave.
Grave of William Veitch, Covenanter, St. Michael's Church, Dumfries (no inscription).

William Veitch’s new grave.

Here lies
William Veitch
1640
Covenanter, persecuted and banished.
Suffered but survived.
Minister of this Parish 1694 - 1715
also
His praying, supportive wife, Marion
who predeceased him by one day.

Inscription on Veitch’s new grave.

MEMORIAL TO REV. WILLIAM VEITCH

During our annual general meeting it was pointed out that this headstone in St. Michael’s Kirkyard, Dumfries had eroded to such an extent that the entire inscription had disappeared. With a view to a possible renovation and re-inscription of the stone, I started looking among all my archives for a trace of the inscription, but answer was there none! At roughly the same time, unknown to me, member Michael Drew of Carsethorn was pursuing a similar course. He and a friend were consulting the museum authorities, and reading all the local history books in the hope of uncovering the inscription. Several visits were made to St. Michael’s and various people there were asked about the stone, without success. Michael and I are now co-operating in our searches.

We hope that some day we may be able to renovate the stone, - but what wording could we inscribe? Obviously, the exact original inscription is most desirable. If any member can help in this poser, I would be delighted to hear.
For the record in brief, - Rev. Veitch did not take part in the Battle at Rullion Green (1666), but was nearby, and from then on he was persecuted and had to flee to England. Captured there after some years of maintaining himself as a farmer, he was imprisoned on the Bass Rock. Later he was tried, but great pressure was exerted on the authorities by influential friends, and he was released. He lived to be minister at Peebles and, after the Revolution, at St. Michael’s, Dumfries. As we go to press, the position is that I have written to the Editors of the two Dumfriesshire newspapers, asking for help from any readers who may have the relevant knowledge.

**MEMORIAL TO REV. WILLIAM VEITCH**

You may remember that we were undertaking the replacement of this stone, which is affixed to a wall of St. Michael’s Church, Dumfries. For many, many years the original inscription had not even been known or recorded, due to severe erosion. We have been attempting to have the entire stone replaced and a simple, suitable inscription placed thereon. For various reasons this has been difficult to achieve quickly, but things may now be moving. Our sculptor, Kevin Roberts, has had to engage the services of a skilled mason and builder to remove the huge stone from its position, and to erect a similar slab, on which the new inscription will be cut. It is to be hoped that the project may be completed before the onset of winter. The ‘new’ inscription will be as follows:

*Here lies Revd. William Veitch/1640-1722/Covenanter, persecuted and banished/Once escaping from the Bass Rock/Suffered but survived/Minister of this Parish 1694-1715/Also his praying, supportive wife, Marion/Who pre-deceased him by one day.*

(A very poignant last line!)  

**REV. WILLIAM VEITCH’S MEMORIAL**

Work on the memorial to Veitch at St. Michael’s Church in Dumfries is now complete. This project is one that has been underway for the past year. Delays were created by insurance problems and in finding a suitable piece of Locharbriggs stone. I am pleased to report that the memorial has now been erected on the exterior wall of St. Michael’s. The inscription, which was drawn up in consultation with the session of the church, reads as follows:

*Here lies Revd. William Veitch/1640-1722/Covenanter, persecuted and banished/Once escaping from the Bass Rock/Suffered but survived/Minister of this Parish 1694-1715/Also his praying, supportive wife, Marion/Who pre-deceased him by one day.*

The cost of this memorial was almost £1,500 which, with the Dalserf memorial, has bitten deeply into association funds. However, it is what we exist for!

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2. *Scottish Covenanter Memorials Association Newsletter*, No. 71, September 1999, p 12
ST. MICHAEL’S KIRK, DUMFRIES - COVENANTER SERVICE

George Scott

This service was held on 23rd September, to mark the recent erection of the replacement monument to the Rev. William Veitch and his wife. Diligent readers of our newsletters over the last several years will remember that the original gravestone to this dedicated Covenanter minister became so badly eroded many, many, years ago, that the inscription had completely disappeared. Our research, and appeals to the public to discover the original wording were unsuccessful, and so a short, but apt, epitaph was composed and inscribed on a large piece of Locharbriggs sandstone, and mounted on an outside wall of St. Michael’s.

The morning service had a definite Covenanter flavour, in that the address from the pulpit was most ably given by our esteemed President Bill Niven of Eaglesham. He and his good lady headed a party of over 20 members, who were honoured by being seated in the front two pews in the church. The atmosphere was set by the singing of paraphrases, similar to those sung by the Covenanters at their conventicles more than 3 centuries before.

Bill’s address was on three inter-related headings:- (1) The work and aims of the Scottish Covenanter Memorials Association; (2) The life and work of our ‘patron saint, Old Mortality’ (Robert Paterson); and (3) The work, witness, and persecution of Rev. William Veitch. Each section had been well-researched, and Bill’s choice of simple, non-technical words and clarity of diction, made this a talk to absorb and remember. I am sure that the congregation would have been most impressed by his address, as we ‘old hands’ of the were.

Both before and after the service, the opportunity was taken to inspect and admire the replacement Veitch memorial. The inscription gives information on the life, persecution, and ministry of William Veitch, who became a minister of St. Michael’s after the Glorious Revolution. It ends with the pathos of the information that his devout wife pre-deceased him by one day.

S.C.M.A. members are reminded that this church and the many gravestones in the surrounding kirkyard constitute an impressive source of historical information.

Inside St. Michael’s

The author and Jack Dodds in front of the new Covenanter Flag inside St. Michael’s.

1 Scottish Covenanter Memorials Association Newsletter, No. 78, February 2002, p 6
2 Jack Dodds, a personal friend of the author, was responsible for the acquisition of the Covenanters’ Flag for St. Michael’s
List of ministers of St. Michael’s. William Veitch among them (indicated).

<table>
<thead>
<tr>
<th>Name</th>
<th>Induction</th>
<th>Termination</th>
<th>Situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>William Veitch</td>
<td>1829</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T. Campbell</td>
<td>1830</td>
<td></td>
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<td>W. C. S.</td>
<td>1831</td>
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<td>R. D. D.</td>
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<td>J. S. D.</td>
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<td>J. S. D.</td>
<td>1836</td>
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</tbody>
</table>

A copy of an original communion token of 1829 as used in St. Michael’s.
May I add a few comments to the letter about Communion tokens and associated matters mentioned in the November issue?

Firstly, between 1665 and 1688, Communion tokens were often used as ‘passports’ to open-air conventicle Communion Services during the time of persecution of Presbyterian Covenanters. Thus, local blacksmiths, who produced the tokens, were often interrogated by the authorities in order to obtain information about the arrangements for such illegal Communions. Indeed, one blacksmith is said to have ruined one of his hands in concealing a red-hot Communion token in his clenched fist during a search of his smithy.

Secondly, as until 1845 poor relief was administered by kirk sessions on a parochial basis, it was simply not possible for the poor to receive ecclesiastical charity in cash or kind on an extra-parochial basis. Thirdly, before 1845, much of the discipline - e.g. paternity investigations - exercised by Kirk Sessions was in order to ensure that financial responsibilities for children conceived out of wedlock did not fall on parochial funds.

Fourthly, Communion tokens were not generally replaced by Communion cards until many years after the time when single services for all Communicants seated in the pews replaced protracted series of services for small groups of Communicants seated round tables. Pew service was introduced in the Church of Scotland from 1824 onwards, in the original Free Church after its formation in 1843 and in the United Presbyterian Church after its formation in 1847.

1 Courtesy of St. Michael’s, Dumfries
Finally, the tradition of going round parishes to take Communion had nothing to do with poor relief. The tradition was by reason of the infrequency of Communion seasons and a pious desire to communicate more frequently. For example, Archibald Johnston, Lord Warriston (1611-1663), one of the authors of the National Covenant recorded in his diary that, as he found a special place for Communion in his devotional life, he contrived, by going from parish to parish, to communicate at least five times between April and November 1636. A contemporary professor, John Forbes, leader of the Aberdeen Doctors, wrote in his diary (1627-1647) that he ‘renewed his covenant’ with God at Communion and again and again ‘communicated comfortably’. Indeed, such inter-parochial or inter-congregational Communion mobility was for long a feature of Scottish Presbyterianism and, in certain areas, continues to this day.

Dr. Alexander D. Waugh ¹

**DUMFRIES CONVENTICLE**

The conventicle held in St. Michael’s Church, Dumfries, on 5th September was supposed to have been addressed by Bill Niven. Unfortunately he had to withdraw due to family commitments, but his place was ably taken by Jack Dodds, a member from Dumfries. A good turnout heard Jack tell of the struggle of the times. ²

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¹ *The Scots Magazine* (date unknown)
² *Scottish Covenanter Memorials Association Newsletter*, No. 86, September 2004, p 11

383
THE NITHSDALE MARTYRS.

William McDowell

Wax frail and crumble into dust
Each fretted tomb and storied bust;
Memorials of the perished proud,
Be your infirm foundations bowed;
Let shattered shaft and plumeless crest
Time's desolating march attest;
The gilded scroll and blazing urn
To blank and voiceless stone return;
That truncheon to the earth be thrown,
Its severed sand like ashes strewn;
That diadem to darkness cast,
Its emblematic glory past:
Let these memorials, one and all,
In unrecorded ruin fall;
Yea, let the poet's lofty shrine
Its laurelled garniture resign,
And sink, with dark oblivion hid;
That truncheon to the earth be thrown
To keep their memory undefiled,
That men unborn might understand
The claim of Scotland's martyrred band:
Then spare its stones, thou spoiler, Time!
The Stern old Carle, with scythe and glass,
Just pointed to the drooping grass,
Which winced and withered 'neath his frown:
"So shall its stones be shaken down.
I travel on beneath my tread
Earth's monumental piles are laid;
Though fools would to their tablets trust
The records of the proud or just,
And bright or brave achievement done,
The remnant of that stricken race:
But cruel men have eagle eyes
They pierced the folds, and found the prize;
They found them with long watching tired,
But yet with deep devotion fired
With haggard look, and raiment torn
With visage marred, and famine-worn:
They minded now each stalwart frame!
But still their high resolve the same
To worship, though a host said nay,
As conscience pointed out the way:
Their heart-strings held their birthright fast,
It was life's dearest boon, and last;
In its blest exercise they fell.
Sore smitten in the mountain dell;
'Mid taunt and scorn they died they died
By desert stream and lone hillside.
And this grey pyramid was piled
To keep their memory undefiled,
That men unborn might understand
The claim of Scotland's martyrred band:
Then spare its stones, thou spoiler, Time!
To touch them were presumptuous crime.
Then do thy worst; though large thy boast.
Their hallowed names shall ne'er be lost;
Their deeds, their wrestlings, their renown.
Shall pass to latest ages down:
These cannot fall beneath thy sway.
Like this frail chronicle of clay.
Long as heroic worth remains
To thrill the pulse in human veins:
Then shelter there they sought in vain!
When shelter there they sought in vain!
Thy dusky caves their shadows lent;
Thy craggy glens their foliage bent
To clasp within their dim embrace
Then shelter there they sought in vain!
When shelter there they sought in vain!
Thy dusky caves their shadows lent;
Thy craggy glens their foliage bent
To clasp within their dim embraces
And leagued in brotherhood and love.
For His Crown-rights and Covenant strove:
Witness, ye hills that point to heaven,
How true the testimony given!
Witness, ye streams which calmly glide,
How fearfully their faith was tried!
Witness, thou vale of Nith so fair,
Their days of dread and nights of pain.
When shelter there they sought in vain!
Thy dusky caves their shadows lent;
Thy craggy glens their foliage bent
To clasp within their dim embraces.
Museum

In the grounds is an impressive piece of red sandstone statuary in honour of ‘Old Mortality’ - Robert Paterson (1715 – 1801). A Borderer, he leased the quarry at Gatelawbridge, in the heart of Covenanting country. As a monumental sculptor he became fanatically interested in the Covenanters’ graves, erecting and repairing stones at his own expense. By chance Walter Scott came across him in Dunnottar Kirkyard (Kincardineshire) and was inspired to write ‘Old Mortality’.¹

Sculpture of ‘Old Mortality’ (real name Robert Paterson) who devoted many years of his life in seeking out and then renewing the engravings of the Covenanters.

It was a painstaking task, using a mallet and chisel, cutting out quite deeply each letter on the gravestones.

‘Old Mortality’ is buried at Caerlaverock Churchyard, Dumfries.

Inscription on ‘Old Mortality’ sculpture at the Museum, Dumfries.

Whitesands

Monument to James Kirko.

On the Whitesands, Dumfries, at the market entrance. The cairn was erected as part of the burgh’s Octocentenary Celebrations (1986). It commemorates the shooting of Kirko, a laird from Dunscore parish, a few yards south-west of the cairn, in May 1685. He was shot for being in the Pentland Rising, nearly 20 years previously, and is buried in St. Michael’s Kirkyard. ¹

Troqueer Parish Church

This historic church is in the south-west corner of Dumfries. During Covenanting times its parish minister was the famous conventicle preacher, Rev. John Blackadder. He was imprisoned on the Bass Rock for his Covenanting principles, dying a result of his sufferings. A plaque in the church commemorates him, though he was buried in North Berwick where a church still bears his name. ¹

**TURNPIKE HOUSE**

Demolished in 1826, this laird’s town house would have stood partly on the site of the large department store near the High Street/bank Street junction. Here Sir Robert Grierson of Lag (1655 - 1733) lived. Locally he was the most infamous of the persecutors of the Covenanters. Many fascinating tales surround Lag and his town home. Here were the town’s Plainstanes - terminus for the mail coaches. The town gaol, regularly used for Covenanting prisoners, would have been across the road and a little south, as the prominent midsteeple was not built until the 1700s. ²

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Dumfries Tolbooth

Dumfries tolbooth was used as a prison for Covenanters, but became so full in 1684 that the vaults of the old castle were also used to imprison Covenanters.

Attribution: Andy Farrington

OTHER COVENANTERS FROM DUMFRIES PARISH

- **James Callum.** He lived a colourful life, being fined for his beliefs and then imprisoned. He escaped from prison and emigrated to the East Indies, where he was caught and imprisoned again. He was then banished to Carolina, where he died.

- **John Hannay** was a fugitive from ‘Bridge-end’, Dumfries.

- **James Muirhead** was a baillie. He died in prison.

- **Andrew Hunter** also died in prison.

- **John Brown**, of Troqueer, was a member of the Covenanters’ War Committee.

- Covenanter **Gordon** of Troqueer (first name unknown) was fined £2,400 in 1662.

- **John Wilson** of Troqueer was arrested for failing to give a bond to keep peace.
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In Old Mortality’s Footsteps - Foreword and Introduction, Volume I, pp 15-16  
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**DUN**

Near Montrose, Angus  
House  
House of Dun, home to the Erskine (later Kennedy-Erskine) family from 1375 until 1980. **John Erskine** was a key figure in the Reformation.  

**DUNBAR**

East Lothian  
Fields - West Barns  
West Barns, Dunbar - conventicle site  

 Attribution: Sarah Charlesworth

 Attribution: Mike Pennington


James Tod, of Dunbar parish, drowned in the Crown of London shipwreck at Deerness.

Dun Hill, where General David Leslie’s Covenanter army gathered at the Battle of Dunbar.

Oliver Cromwell’s army of troops 16,000 fought against 20,000 Covenanters under General David Leslie in the battle of Dunbar in 1650. With over 3,000 Covenanters killed and many more wounded, it was a victory for Cromwell and the Royalists.
3RD SEPTMEBR 1650
“HERE TOOK PLACE THE BRVNT
OR ESSENTIAL AGONY OF THE
BATTLE OF DVNBAR”
THOMAS CARLYLE

Inscription on monument.

Image copyright: Alan Chown and used with permission

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DUNBLANE
Stirling
Museum

The Perthshire copy of the Scottish **National Covenant** at the museum, Dunblane. Two communion cups can just be seen (left and right, below of centre). They unscrewed so that the stem became separate from the cup. This was for Covenanters’ ease of carrying and of secreting on their persons, when hunted on the moors, etc.
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1 Leighton Library leaflet
2 Leighton Library leaflet
Wishart Arch, Cowgate, Dundee - a remnant of the 16th century city walls. **George Wishart** is reputed to have preached from the top of the gate during a period of plague in Dundee in 1544.

During the Plague of 1544

George Wishart
Preached from the Parapet of this Port
The People standing within the Gate
and
the Plague stricken lying without in Booths
"He sent his hand and healed them"
Psalm CVII
Restored 1877

Plaque on Wishart arch.

Inscription on plaque.

Over 200 Covenanters were marched through Dundee on their way to the dungeons of **Dunnottar**.

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The village of Dundrennan with the abbey in the centre. Several Covenanters are listed as being from this village.

COVENANTERS FROM DUNDRENNAN PARISH

- Rev. John Duncan was a non-conformist minister here.
- James Malcolm was also a member of the Covenanters’ War Committee.
- Adam Wright was also a member of the Covenanters’ War Committee.
- A Covenanter named Corsan was fined £200 in 1662.
- John Cultrain was a member of the Covenanters’ War Committee.

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DUNGAVEL
Near Drumclog, South Lanarkshire
Hill

Summit of Dungavel Hill - 
**James Renwick** rode here on his horse and hid in a hollow near the summit to escape the dragoons.

Attribution: Iain Russell

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Love, D. *Scottish Covenanter Stories*. p 234

DUNKELD
Near Blairgowrie, Perth and Kinross
Cathedral

Dunkeld Cathedral, where **Lieutenant William Cleland** is buried.
Covenanter, Lieutenant William Cleland’s memorial in Dunkeld Cathedral.

Cathedral (ruins)

Grave of Covenanter, William Cleland, Dunkeld Cathedral.

Simple inscription on Cleland’s grave.
Dunkeld Cathedral

WHAT TO LOOK FOR

We welcome you to the lovely Cathedral Church of Dunkeld — regarded by many as the most charmingly situated ecclesiastical building in Scotland — and we hope you will return to one of our Services.

Meantime we invite you to accept this leaflet as a souvenir of your visit, and hope the information given within will help you to appreciate a few of the Cathedral’s most interesting features.

TURBULENT HISTORY:

In the turbulent history of Scotland, Dunkeld Cathedral twice suffered desecration and destruction.

In 1568, following the Reformation, the Privy Council issued instructions to local lords to destroy "images of idolatry". They interpreted this order freely as an excuse for widespread destruction. The building was partially re-roofed in 1606, but the nave has never been restored.

In 1589, during the Battle of Dunkeld, which followed the Jacobite victory at Killecanie, the Cameronians, though greatly outnumbered, won a significant victory but at considerable cost — their Colonel (Wm. Selland) was killed, and the Cathedral with most of the town devastated by fire.

A succession of unsatisfactory attempts at restoration of the Choir in 1641, 1762 and 1815 culminated in that of 1868 when it was restored as nearly as possible to its original form. More recently, a substantial programme of renovation was undertaken in 1975.

THINGS TO LOOK FOR IN THE SANCTUARY:

On the North Wall:

Armorial bearings, including the Coat of Arms of the Atholl Family, (over the Chapter House door).

Scottish Horse Guidons, laid up here is the Regimental Shrine of the 42nd Royal Highlanders (1839–60), which were carried in the Crimean and Indian Mutiny and laid up in the Cathedral, 1772.

Memorial to the 8th Duke of Atholl. Other Atholl memorials are housed in the Chapter House.

BEHIND THE CARVED OAK SCREEN:

(designed by Sir Robert Lorimer)

Headless Effigy of Bishop Sinclair — a staunch patriot and chaplain to both William Wallace and King Robert the Bruce during the War of Independence.

The Black Watch Memorial — an impressive work in marble by Sir John Steell, R.S.A.

Wolf of Badenoch — a recumbent figure of the notorious Alexander Stewart, Earl of Badenoch, son of King Robert II.

POSITION: Our fine Cathedral has a superb setting on the north bank of the River Tay, opposite its confluence with the Braan, surrounded by the Perthshire hills and sheltered by forest trees.

Here the casual visitor involuntarily becomes a worshipper, experiencing the thrill of communion with the ages, and enjoying "the peace of God which passeth all understanding".

ORIGIN: Here you stand on Holy Ground. On this site as early as 579 A.D. Celtic missionaries, known as Culdees, built a wattle monastery which, in 848, was rebuilt in stone by Kenneth MacAlpin. King of Scots. Some of the original red stones may be seen in the East Gable of the Choir.

ARCHITECTURE: The Cathedral is a mixture of Gothic and Norman styles, and was built in several stages over a period of more than 200 years from 1260 to 1501. The restored Choir is the oldest part of the original Church, having been completed in 1350, followed by the Nave, (1447), South Porch (1460), Chapter House (1469) and Tower (1501).

DEDICATION: The Cathedral is dedicated to St. Columba, whose name means "dove". Tradition has it that he preached here for six months, and that his relics, brought from Iona by Kenneth MacAlpin, for fear of desecration bymarauding Norseeans, were buried under the chancel steps.

DOVE MOTIF: Look for this in the East Window, and on the specially woven chancel carpet, a gift of the late Capt. C.A. Hepple.

GREAT EAST WINDOW: (Barnes and Falke) The topmost section depicts the Christian virtues (Fortitude, Charity, Prudence, Justice, Faith, Hope, Temperance and Patience). Beneath this are five shepherds gazing at the angelic host, while the lowest section depicts St. Columba addressing the people. Gifted by the late Sir Donald Currie of Garth and Glengarn.

THINGS TO LOOK FOR IN THE CHAPTER HOUSE MUSEUM...

Central Graphic Display... outlining the history of the Church in Dunkeld from Celtic times to the present day.

The Great "SHIEL" Bible... was printed in 1611 as prototype of the Authorised Version and rejected because of a typographical error.

The Apostles' Stone... A very fine 9th Century example of Pictish Art, showing scenes and depicting Daniel in the Lions' den and the feeding of the fifth thousand.

The Ionic Cross Slab... from the 9th Century monastery.

Old Bell... removed during the 1977 renovations.

Marble statue of the 4th Duke of Atholl... and impressive wall memorial to the 1st Marquis, showing the heraldic crests of those families linked in marriage with the Murrays of Atholl.

Tombstone of the Atholl Fiddler Niel Gow... (removed for preservation from his burial place in Little Dunkeld Churchyard).

WILL YOU HELP?

If you have enjoyed your visit to our Church, we ask you to place a donation in one of the effigory boxes, so that this site, established by the disciples of St Columba in 570 A.D. as a place of worship and a centre for Christian evangelism, may continue to be a part of the living Church.

BEFORE YOU GO

Pause awhile to pray, in the communion of the saints. Find the Presence of the Lord and receive His Peace into your heart.
DUNLOP
Near Stewarton, East Ayrshire
Church (Parish Church)

Dunlop Church. Covenanter supporter, **Alexander Dunlop** is buried in the vault adjoining the old building on the right.

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BIBLIOGRAPHY

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DUNNOTTAR
Near Stonehaven, Aberdeenshire
Churchyard (Parish Church)

[45] NO 863 852

Dunnottar Church and churchyard.

Dunnottar Church and churchyard.

Covenanters’ grave and inscription, Dunnottar churchyard.

HERE LYES JOHN STOT IAMES ATCHISON IAMES RUSSELL & WILLIAM BRO UN AND ONE WHOSE NAME WE HAVE NOT GOTTEN AND TWO WOMEN WHOSE NAMES ALSO WEE KNOW NOT AND TWO WHO PERISHED COMEING DOUNE THE ROCK ONE WHOSE NAME WAS IAMES WATSON THE OTHER NOT KNOWN WHO ALL DIED PRISONER IN DUNNOTTAR CASTLE ANNO 1685 FOR THEIR ADHERENCE TO THE WORD OF GOD AND SCOTLANDS COVENANTED WORK OF REFORMATION.

REV 11 CH. 12 VERSE 1

1 D. Hay Fleming in his Appendix to Thomson’s Martyr Graves of Scotland, quotes James Anderson of Stonehaven as, “that John White, William Breadie, Mary Gibson, and Jean Muffet, were the four referred to on the tombstone whose names were unknown when it was erected.”
Dunnottar Castle, near Stonehaven.

Dunnottar Castle.

Whigs’ Vault, Dunnottar Castle.
THE WHIGS’ VAULT
IN 1685, 167 COVENANTERS
(122 MEN AND 45 WOMEN)
WERE IMPRISONED HERE,
SUFFERING DEPRIVATION,
HARDSHIP AND TORTURE, FOR
‘CHRIST’S CROWN AND COVENANT’

A List of names of all the
Covenanters is recorded in the
Castle Museum.

Inscription on plaque in Whigs’ Vault.

The opening in castle (bottom left) leads to
second vault where women
prisoners were kept.

Inside second vault. This is beneath
The Whigs’ Vault.

Another view of the second vault.
Twenty-five prisoners escaped from the Castle.
Fifteen were recaptured.
One hundred and sixty-seven of those unfortunate Covenanters, male and female - chiefly from the south and west country - who, at different times during the persecution under Charles II, had been made prisoners for conventicles, were upon the news of Argyle’s invasion, removed from Edinburgh, and arrived at Dunnottar Castle on Sabbath the 24th May, 1685. The Governor, George Keith, of Whiteriggs, ordered them to be confined in a long narrow apartment, which is still to be seen almost entire, and is known by the name of the ‘Whig’s Vault.’ While here many are the instances of cruelty which history and tradition have handed down to us, as having been inflicted on them; and which cannot be brought to recollection without creating feelings of sorrow and indignation. The following is a list of their names, and to which, reference is made by Wodrow and other writers, as being in the Sheriff-Court office of the County.

“LIST OF THE PRISONERS now in Dunnottar, not banished; all of them refused the oath of allegiance, and mannie of them refused His Majestie’s authoritie, and to swear the oath of abjuration befor the Ld of Gosford, at Bruntilland, the 19th May, 1685.

Mr. Jon Fraser (John Fraser)
Wm. Oliphant
Charles Gray
Jon Foirman (John Foirman)
Jon Martine (John Martin)
Pat Cunninghame (Patrick Cunninghame)
Jon Kinkaid (John Kinkaid)
Adam Hood
Ja Kirkwood (James Kirkwood)
All. Valenge
Jon Hendersone (John Henderson)
All. Smyth
Mungo Cochrant
Peiter Russell (Peter Russell)
Charles Douglas

Rot. Mckqueen (Robert McQueen)
Wm. Turnbull (William Turnbull)
Jon Mckqueen (John McQueen)
Wm. Hanna (William Hannah)
Wm Wilsone (William Wilson)
Jon Ford (John Ford)
Jon Syntoune (John Swinton)
Ja Atchison (James Aitchison)
Peter Dredone
Mr. Wm Mckmillet (William McMillan)
Andw. Mckleland (Andrew McLellan)
Andw. Corbit (Andrew Corbet)
Jon Hunter (John Hunter)
Jon Harper (John Harper)
Jon Rany (John Rany)
George Moore (George Muir)
John Gilfillen (John Gilfillan)
Jon Mckgie (John McGhie)
Jon Turpine (John Turpine)
Jon Buchanan (John Buchanan)
Jon Wrie (John Wrie)
Andw. Mckqueen (Andrew McQueen)
Tho Mckenzie (Thomas McKenzie)
Ja Wrie (James Wrie)
Wm. Boyd (William Boyd)
Thomas Black, hes taken the oathes, &c.
Walter Black idem

James Junk
Wm. Campbell (William Campbell)
Jon Campbell (John Campbell)
Ja Forsyth (James Forsyth)
Wm. Broune. Dead. (William Brown)

Thomas Russell
George Broune (George Brown)
Jon Pollock (John Pollock)
Rot. Young (Robert Young)
Ja Rostoune (James Rostoune)
Alex Smyth (Alexander Smyth)
Ja. Russell. Dead (James Russell)
Jon Smith (John Smith)
Rot. Logane (Robert Logane)
Geo. Johnstoune (George Johnston)

Christopher Strang
Alexr. Dalgleish (Alexander Dalgleish)
Jon Harvie (John Harvie)

Robert Young
Andrew Paterson (Andrew Paterson)

Thomas Paterson, hes taken the oathe, &c.
John Whyt. Dead (John White)
Jon Wallace (John Wallace)
Wm. Waterstoune, accepts the oathes, &c.

James Moffat idem

Rot. Bryden
Jon Hutcheson (John Hutcheson)
Jon Marischall (John Marshall)
Rot. McLellan (Robert McLellan)
Jon Robertsone liberat (John Robertson)

PRISONERS NOT BANISHED
Jon Black (John Black)
Jon Corsan (John Corsan)
Ro Gillchrist (Robert Gilchrist)
Cuthbert Gillchrist (Cuthbert Gilchrist)
Jon Smith (John Smith)

Fergus Grier
Pat. McKyore (Patrick McKyore)
Ja M’Kaall (James McCall)
Wm Douglas (William Douglas)
Jon Crichtoune (John Crichton)
Ja Grier (James Grier)
Walter M’Kmaine (Walter McEwen)

PRISONERS BANISHED
Jon Kellie (John Kellie)
Jon Wallet (John Wallet)
Wm. Sprud (William Sprud)
Wm M’Kalbon
Quintein Dick (Quentin Dick)

Robert Gless
Jon Watt (John Watt)
Pat Walker (Patrick Walker)
Jon Hodge (John Hodge)
Wm. Niven (William Niven)
Jon Corbit (John Corbet)
Geo Moorhead (George Moorhead)
Jon King (John King)
Wm. Breadie. Dead (William Breadie)
Wm. Gilmore (William Gilmore)
Ja Lockheart (James Lockhart)
Thos. Bredie (Thomas Bredie)

Robert Bredie
Jon Bredie (John Bredie)
Rot. Barclay (Robert Barclay)
Ja Cochran (James Cochran)
Wm. Lawtie (William Lawtie)
Ja Ritchie (James Ritchie)
Ja Ore (James Ore)
Ja Glen (James Glen)

Hugh Blair
Pat Wrie (Patrick Wrie)
Collein Aliesone (Colin Alison)
Robert Gilmoore (Robert Gilmore)
Jon Tagatt (John Tagatt)
Tho Littleton (Thomas Littleton)
Jon Gray (John Gray)
Wm. Spurd (William Sprud)
Ja Atchesone. Dead (James Aitchison)
Wm. Wilsone (William Wilson)

David Scott
Andrew Corbit (Andrew Corbet)

Robert Goodwine
## LIST OF WOMEN

Barbra Cowan (Barbara Cowan)  
Agnes Cowhead  
Bessie Gordone (Bessie Gordon)  
Girsell Gemmell (Grisel Gemmell)  
Margaret Mcklellan (Margaret McLellan)  
Marie Gipsone. Dead (Mary Gibson)  
Nicols Boneight  
Kirstaine Cavie  
Elizabeth Corss  
Grisell Witherspoone  
Margaret Wrie  
Jeane Mckgie (Jean McGhie)  
Margaret Forrest  
Issobell Gordone (Isabel Gordon)  
Jeane Gordone (Jean Gordon)  
Agnes Hairstaines  
Mistres Gairdiner  
Issobell Howiesone (Isobel Howieson)  
Margaret Ruan  
Agnes Mather  
Elspet Fergusson (Elspeth Ferguson)  
Jannet Fergusson (Janet Ferguson)  

Margaret Philp (Margaret Philip)  
Elizabeth Maidleine  
Elizabeth Walker  
Katherine Clarke (Katherine Clark)  
Elizabeth Whytlaw (Elizabeth Whitlaw)  
Jannet Whytlaw (Janet Whitlaw)  
Kirstaine Scott  
Jannet Glendining (Janet Glendining)  
Jannet Bell (Janet Bell)  
Keithrine Kellie (Katherine Kellie)  
Annabel Jackson  
Annabell Gordone (Annabel Gordon)  
Jeane Semple (Jean Semple)  
Jeane Muffett. Dead (Jean Moffat)  
Jannet Fumartoune (Janet Fumartoune)  
Margaret Leslie  
Mart. Lithgow  
Marjory Gowane (Marjorie Cowan)  
Margaret Millar  
Agnes Tamies  
Mistress Mckbirnie (Mistress McBirnie)  
Elspet Whyt  
Margaret Rowane.” (Margaret Rowan)

Males, - - 122  
Females - 45  
Total 167

Dunnottar Castle, having occupied a conspicuous part in the pages of history, not only from the circumstance of these Covenanters having been immured within its walls, but from other causes previous and subsequent to that event, we shall embrace this opportunity of taking a brief notice of it.

On a stupendous plum-pudding rock, one hundred and sixty feet high, and situated about a mile and a half to the south of Stonehaven, stand the magnificent ruins of this Castle occupying a space of three acres. It is almost surrounded by the sea, and would seem to have been, at some remote period, joined to the mainland by a long narrow neck of rock; but if ever access to it by this connexion had been possible, art has rendered it as formidable as the most impregnable point of the castle rock.  

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1 Johnston, Rev. John, C.
“The darkest hour [of this castle] was in 1685 when 167 prisoners of conscience (Covenanters) were held for two months in appalling conditions in the gloomy cellar, now known as the ‘Whigs Vault.’”

THE PRISONERS OF DUNNOTTAR CASTLE

Bob Morrow tells of a long 17th-century journey in search of justice and freedom

James VII of Scotland (and II of England) ruled from 1685-1688. It was a brief reign, but it was momentous. He came to the throne promising to maintain the tradition of the church and respect the liberties of the people, but instead embarked on a reign that was both arbitrary and tyrannical, the culmination of which was the demand that all subjects should sign an Oath of Allegiance, acknowledging the royal supremacy in all matters civil and ecclesiastical.

Though the Scots could find no fault with the civil part of the Oath, the ecclesiastical part was unacceptable. To them God - and God alone - was the supreme Head of the Church, so thousands simply refused to take the Oath. They were promptly deemed to be enemies of the State and treated accordingly; a typical example of this treatment is the story of the prisoners of Dunnottar Castle.

In the month of May, 1685, 167 of these dissenters were languishing in the dungeons of Edinburgh and Canongate tolbooths, when word was received that Archibald Campbell, 9th Earl of Argyll, and an arch-enemy of the King, had landed a few days before in the Orkneys at the head of a strong force. Thrown into a panic, the authorities ordered that the prisoners be dispatched immediately to Dunnottar Castle.

On Monday, 18th May, without prior warning, they were taken from their prison and marched off to Leith where they were joined by more who had been confined in Leith tolbooth. Now numbering over 200, they were herded like cattle into open boats, and their friends who had somehow heard of the move were expressly forbidden to come anywhere near them.

Next morning they were taken ashore at Burntisland and crammed into two small rooms in the tolbooth, where they spent two whole days without food of any kind, and were forced, with what little money they had in their possession, to bargain with their gaolers for water. While they

1 Part of inscription on bottom left of photo.
were there, a messenger arrived from the Council in Edinburgh, with orders to set free those now prepared to sign the Oath of Allegiance.

A few who had been driven beyond the limits of their endurance, submitted and signed, while the rest were marched off to Freachie, where they spent the night in the open, still without food. Next day they were marched even farther to reach the Tay opposite Dundee, once more spending the night in an open field. The following morning saw them ferried over the Firth of Tay to Dundee, but immediately marched off again through Forfar to Brechin where again, they lay all day in a field, suffering the mocking taunts of their guards.

North Esk between Brechin and Laurencekirk was the next stop for the tattered and weary band, and there they spent a miserable night in the pouring rain on a bridge guarded at either end. From here they began the final stage of the long march, reaching Dunnottar Castle the following night.

On the road there, some had died of exposure and a desperate few had managed to escape, so, on entry to Dunnottar there now numbered 198 souls, all of whom were driven into an airless and unlit dungeon, where they remained for a week without food or water. In these conditions seven gave up the fight and drew their last breath.

One small spark of humanity at last showed itself in the person of the governor’s wife who, appalled at the wretched state of the prisoners, succeeded in having the women removed to other vaults in the castle. Some local people, becoming aware of the situation and touched by the fortitude of the captives, brought fresh clothing and provisions.

But even this was denied them and, in fact, the clothing and provisions were confiscated by the governor’s brother, who then proceeded to sell them to the prisoners, charging 20 pennies for a pint of ale, more than five times the price in an ale house. He also charged 18 shillings for a peck of dusty meal.

Twenty-five male prisoners attempted an escape, and indeed, managed to gain a foothold to freedom through a small window before creeping along the rock face. Ten got clear, but the 15 recaptured were brought to the guard house and tortured with burning brands. One, Alexander Dalgleish, died.

When all this was going on, the feared insurrection led by Argyll had come to naught and the government felt constrained to offer the prisoners one final chance. In July 1685, the Earls Marischal and Kintore came to Dunnottar and promised them freedom on condition they took the Oath asserting the King’s supremacy in all causes.

The prisoners steadfastly refused this offer, so in the third week of August, they were force-marched 70 miles back to Leith with their hands tied behind their backs. At Leith they were formally tried and sentenced to be banished to His Majesty’s Plantations, with the stated threat that if they dared to return their lives would be forfeit. They were then handed over to a Mr. George Scott of Pitlochie in ‘Fifeshire’ who assured the court that he had a ship ready to take the prisoners to America.

On 5th September, 1685, the ship left Leith and after just three days at sea it was discovered that the beef on board was unfit for consumption. To add to this, fever broke out and soon deaths were averaging four per day. The final count amounted to 70, among whom were Scott and his wife. Fifteen weeks later, the ship, now leaking badly, made a landing on the coast of New Jersey, blown there by a favourable wind - it later came to light that Scott had originally intended to head for Jamaica and sell the human cargo into slavery.

Left to their own devices on the New Jersey shore, the people set about building crude shelters against the elements, and they sustained life by fishing and hunting in the woods. Strong in the belief that the Lord God was with them, they coped as best they could, and prepared for the winter ahead. Their belief in God’s grace reaped its reward, because within a few weeks, the inhabitants of an inland township arrived with horses and wagons, eager to help these strangers in a strange land with tools and labour.
The last chapter of the story had still to unfold. In the spring of 1686, with colossal effrontery, Pitlochie’s son-in-law arrived, claiming the people as his inherited property by law, and instituted a case before the court of the Province of New Jersey.

The governor referred the case to a jury, who found that the people had not come to the ship of their own accord and they had not entered into any bargain with Pitlochie for money or services. So, according to the law of New Jersey, they were free men and women. The costs of the case were to be borne by the pursuer. As a scribe of the time wrote, “It is a hazardous venture to make merchandise of the suffering of people of God.”

So here in the New World, the prisoners of Dunnottar Castle finally found the humanity, justice and freedom denied them in their native land. 1

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1 *The Scots Magazine* (date unknown)
THE SONG OF THE PRISONERS.

George Paulin

[To reduce the prison population some prisoners were transferred from Edinburgh to the northern Dunnottar Castle. They sailed in small boats from Leith, 224 of them, on May 18th 1685. At Burntisland they were examined and forty sent back to Edinburgh. The others were marched to Dunnottar to suffer incredible horrors there.]

By the walls of old Dunnottar
Booms the breaking billow's roar,
O'er the whitening crest of surges
Sounds the ocean dirge of yore;
As they, rushing, burst in thunder
On Dunnottar's stormy shore.

But a time the time is coming,
When the mosses of the West,
And the dungeons of Dunnottar,
And the Bass's rocky breast,
Shall, upheaving, gladly usher
Forth, an army of the blest.

Off the music of the billows
Mingled with the covenant psalm,
When the dungeons of Dunnottar
Held the followers of the Lambs
Men who now in heaven are wearing
Round their brows the victor's palm.

Sing, then sing, ye solemn surges!
Shout thy thunders, mighty main!
Ours is but a light affliction,
Fitting us for glory's strain,
When we meet our slaughter'd kindred,
With the Lamb who once was slain!

For the westland wild and moorland,
Hunted by the fierce Dundee,
Bound and bleeding, now they listened,
As the surging of the sea
Shoreward broke, and breaking, mingled
With their westland melody.

We shall rise above Dunnottar,
Rise above the sounding sea;
Rise above the western moorlands,
Glorious, beautiful, and free;
Meet in cloud of light the Bridegroom
None so beautiful as He!

Deem not, tyrants, ye have conquered,
Though our sires and sons are dead,
And our limbs are bound and bleeding,
We have triumphed in our Head!
For the bridge and braes of Bothwell
With the blood of Christ are red.

He shall say, "Arise, my fair one!"
And the shades shall flee away,
And the sleep of death be broken,
And the grave be light as day,
And the sunshine of the "ages
Never ending," round us play.

THE WHIG’S VAULT

Dane Love, Lochnoran House, Auchinleck, Ayrshire

Recently I paid a visit to Dunnottar Castle, which stands on a cliff-top location a few miles south of Stonehaven in Kincardineshire. The access is by means of a winding pathway, which first drops quickly down from the headland to sea level, before rising again, up onto a great cliff-girt boss of rock, almost an island, but not quite. The pathway first reaches an outer gate-house, protected from the inside by a Guardroom in which there are four wide gunloops facing the entrance. All round the rest of the cliff there are no walls, the sheerness of the cliff being sufficient for protection. The pathway, wide enough only for a couple walking side by side, or a single horse, then passes through two arched pends before emerging onto the top of the promontory - a large grassy area on which a number of buildings, mostly ruinous stand. It was easy to see why a castle was built here - there is plenty of room, yet the site is easy to defend.

During the years of Covenanting struggle this fact was not lost on the authorities, and the castle was requisitioned for their use. On the 24th May 1685 a vaulted room beneath the Earl Marischal’s Suite of rooms (which had probably been built in 1645) was the location of a Covenanters’ prison. Here 167 followers were locked up - after having been transported north from Edinburgh and Canongate tolbooths. There were 122 men and 67 women. The vault in which they
were imprisoned was only 54 feet 9 inches in length, 15 feet 6 inches wide and 12 feet in height, the latter dimension at the highest point of the vaulted roof. There may have been a timber platform half way up, but this is not certain. What is certain is that the conditions in the vault were very crude. There were two windows, it is true, but these were rather small, one measuring just 15 inches by 16. At the seaward end a hatch in the floor gave access to an even worse spot, the prison.

After a few days locked up, without food or water, the authorities did make conditions slightly better. Forty men were moved into the prison room below, but though they had more room, they had less light.. The women were transported to other vaults in the castle - there are a good number surviving which were stores for the kitchen, brewhouse or bakery. In the poor conditions seven prisoners died. As the days passed there was an attempted break-out. Twenty-five managed to get out of the Whigs’ Vault window and onto the cliff edge. However, the alarm was raised and most were recaptured. Alexander Dalgleish died as a result of the torture inflicted on him for his part.

Within the castle are the ruins of an ancient chapel, dedicated to St. Ninian, and a kirkyard by its side. The chapel is said to be the oldest part of the castle and probably stood there alone before a castle was built here. One of the women held prisoner may have had a child with her, for the stone records: A BAIRN OF NYN YEARS LYES HERE 16*85.

Nearby, in Dunottar kirkyard, is a memorial to a number of Covenanters who suffered at the castle. The inscription is ungrammatical, but it tells of those who died:

*Here lyes John Stot, James Atchison, James Russell & William Broun and one whose name wee have not gotten and two women whose names also wee know not and two who perished comeing doune the rock one whose name was James Watson the other not known who all died prisoners in Dunottar Castle Anno 1685 for their adherence to the word of God and Scotland's Covenanted work of Reformation. Rev 11. Ch 12 Verse*

The Covenanters were kept at Dunnottar until the third week of August, when they were made to walk back to Edinburgh. Most were then banished to the Plantations but a few succumbed to the pressure and swore the oath of allegiance.

The castle is one worth visiting, for there are many ruins to explore, and its exposed situation is dramatic. There are two or three roofed buildings, a result of twentieth century restoration work, which contain relics found in the building during excavation. Here also the Honours of Scotland (or crown jewels) were kept safe for a time from 1651-2. When Cromwell asked the castle to surrender in 1652, they were secretly transported to Kinneff church where they were buried beneath the front of the pulpit. There they remained until 1660. The castle is owned by the Hon. C. A. Pearson and admission for an adult is £1.90. ¹

¹ Scottish Covenanter Memorials Association Newsletter, No. 59, September 1995, p 5
DUNNOTTAR CASTLE AND THE WHIGS’ VAULT

We have been negotiating with the Aberdeen Branch of the Scottish Reformation Society, in connection with their suggestion to place a memorial in Dunnottar Castle. Their proposal was that a plaque should be mounted in the Whigs’ Vault, into which 167 Covenanters (122 men and 45 women) were crammed in dreadful conditions. The plaque would record this terrible incident, and a separate list of the Covenanters’ names would be exhibited in a case in the Castle Museum.

This project has now come to fruition, and the unveiling ceremony took place on Saturday, 22nd May last, just in time for the beginning of the tourist season. Unfortunately, none of your office-bearers was able to attend the ceremony, but it is very gratifying to realise that our Association’s considerable financial input towards the costs, has ensured that a new Covenanter memorial is now in place. ¹

¹ Scottish Covenanter Memorials Association Newsletter, No. 70, June 1999, p 12
Dunnottar Castle was destined never to recover from the damage caused by Cromwell’s siege guns and by those who supplanted Ogilvy in its command. The Keep was now open to the elements and the ‘stately halls’ had been rifled of their contents. The Earl Marischal had not the means to make good the damage and for the next 40 years Dunnottar was a military depot.

Despite the support that he had enjoyed from his Scottish subjects and the vows he had made at his Scottish coronation nine years earlier, Charles II vigorously promoted Episcopacy, a Church structure based on bishops, and outlawed Presbyterianism, the religion of the Covenanters, of most Scots, and indeed of the Earls Marischal.

Covenanters now had to worship in secret, risking attack by the military. The inevitable revolt came first from the Presbyterians of south-west Scotland, where they were known as Whiggamores (from the Scots word for whey, and giving rise to the political term Whig).

And so we come to the darkest chapter in the history of Dunnottar. The fury of the authorities reached fever pitch when the Duke of Monmouth, the King’s illegitimate son, endeavoured to take the British throne by force. In Scotland the ill-fated rebellion was led by the Duke of Argyll. It was then that a body of Covenanting prisoners, 122 men and 45 women, who refused to acknowledge the new prayer book in particular and the King’s supremacy in spiritual matters in general, were transported ‘for security’ to Dunnottar Castle. The whole band was herded indiscriminately into the gloomy cellar since known as the ‘Whigs’ Vault’ and they remained in the castle with little food and no sanitation from 24 May 1685 to the end of July.

The panel gives an extract from the ‘The History of the Sufferings of the Church of Scotland’. This account is certainly overstated in some respects – it is obvious, for example, that the vault has more than one window, but it is the only account we have and it certainly offers us a graphic version of events.

We know for sure that 37 Whigs finally agreed to take the oath of allegiance and were released; 25 escaped, of which 15 were recaptured and two fell to their deaths from the

Wording on the Covenanters’ Stone, Dunnottar Kirkyard
the rock in the attempt. A memorial to these
two and a further five who died, ‘The
Covenanters’ Stone’, is in Dunnottar Kirkyard.
The rest were deported to the West Indies but
we are told that about 70 of the remainder
died of fever on the journey or shortly
afterwards.

TREATMENT OF THE PRISONERS

At Dunnottar, they were received by George Keith
of White ridge, Sheriff Depute of the Meams. This
large company was thrust into a dark vault
underground... It was full of mire, ankle deep and
had but one window towards the sea. So throng were
they in it that they could not sit without leaning one
upon another...They had no access to ease nature
and many of them were faint and sickly...The
prisoners had nothing allowed them but what was
paid for, and money was paid for cold water. And
when the soldiers had brought in barrels of water
and had sold it out in parcels to them until they
began to weary of it, they would pour it into the
vault to incommode them the more. Considerable
numbers of them died and no wonder, through such
hardships; and it was boasted of as an undeserved
favour by the soldiers, that they received the dead
corpses and disposed of them as they pleased.

It was no great wonder that under such grievous
hardships they essayed all innocent methods for
their own safety. In order to do this they
endeavoured and got at length out by the window in
the vault which was just over the sea, one night, and
crept along a most dangerous rock, to the utmost
hazard of their lives; and indeed it was one to ten
that they were not either crushed by the fall or
crowned in the sea. Some twenty five of them
escaped before the alarm was given ...

Fifteen of them were apprehended and it was a
wonder that all of them were not caught, being so
weak that they were not able to flee far...Such as
were seized were most barbarously used...when
brought back to the prison they were put in the
guard house, bound and laid on their backs upon a
form and their hands bound to the foot of the form,
and a fiery match put betwixt every finger of both
hands. This was continued for three hours without
intermission.

Extract from ‘The Sufferings of the
Kirk of Scotland’
DUNS
Near Berwick-upon-Tweed, Scottish Borders

ON THIS STONE ACCORDING TO UNBROKEN TRADITION WAS RAISED THE STANDARD OF THE COVENANTERS WHEN IN 1639 THEIR ARMY UNDER GENERAL SIR ALEX LESLIE ASSEMBLED ON DUNS LAW

Covenanter memorial at Duns.

John Kennedy, 6th Earl of Cassilis, was also present at the raising of the standard. Thomas McCrie, the biographer of John Knox was from Duns.

Inscription on plaque in front of memorial.
During a recent holiday in the Borders, John Campbell came across a beautiful old church bell mounted on a handsome framework outside a sheltered housing complex in Duns. Intrigued, John investigated, and discovered that the complex occupies the site of a former church. The Boston Church was built in 1838 by the Duns Parish of the established kirk. Soon after, in the Disruption of 1843, the church switched to the Free Church.

The church is probably named after Thomas Boston (1676-1732), who was minister at Simprim, and later at Ettrick, where he wrote the Calvinist treatise *The Fourfold State.*
The bell for this church was named after the Battle of Drunclog (1679). It had a sonorous note lower in tone than other local bells, which may account for the lines in the song Duns Dings A’:

Rumm’le the drum and toot the trump,
Gaur Boston’s auld “Drumclogger” thump.

I am indebted to John Campbell for transcribing the inscription on the plaque on the bell’s framework. I have quoted a great deal of it in making this report. I am sure that most of our members were, as I was, unaware of the existence of this link with Covenanting history. ¹

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DUNSCORE

Near Dumfries (5 miles north-west), Dumfries and Galloway

Old Graveyard

Travelling up the A76 past Holywood, at approximately 6 miles north of Dumfries turn left onto an unclassified road. Find the kirkyard and enclosure on your right ¼ mile from the main road. Here is the grave and unsubstantial monument to ‘Bloody Lag’. Many legends surround Lag. It is claimed that the fine horses hauling Lag’s hearse to Dunscore dropped dead en route. ²

¹ Scottish Covenanter Memorials Association Newsletter, No. 56, September 1994, p 8
Grierson of Lag’s grave (against wall),
Dunscore old graveyard.

Grave of Grierson of Lag, one of
the persecutors of the Covenanters.

THE STONE ABOVE PRESERVED WAS REMOVED
FROM LAG TOWER THE ANCIENT HOME OF THE
GRIERSONS

IN MEMORY OF
Sir ROBERT GRIERSON
1st BARONET OF LAG
WHO DIED 31st DECEMBER 1723
THIS MEMORIAL IS ERECTED BY HIS DESCENDANT
Sir ALEXANDER D. GRIERSON
9TH BARONET OF LAG AND ROCKHALL
1897.

Inscription on Lag’s grave.

Rev. Robert Archibald was a minister from Dunscore.

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DUNSYRE CHURCH

David Roy reports that, on a recent visit to Dunsyre Village, he discovered that the church there is unlocked, and that the general public can enter it at will. However, David learned that the church is not now used as a place of worship, and it has been allowed to become quite dirty and untidy. What is worse, from the Association’s point of view, is that the Covenanter memorial lies in the church, rather neglected and unguarded.

I wrote about this stone and its discovery in our newsletter of September, 1997, and I was quite appalled to hear that anyone could enter the church at Dunsyre and either vandalise or remove the stone. Two of our office-bearers, Rev. Jim Crichton and David Roy have each discussed the situation with the minister at the manse at Dunsyre, but found that he is quite happy about the situation at the now defunct church there. Apparently, the church has been open to the public for many years without mishap. However, we are not so sanguine about the present situation, where a building is being allowed to slowly deteriorate. In our opinion, this will eventually attract undesirables, with, perhaps a tragic result for an ancient Covenanters’ memorial.

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1 The photograph says the grave is ‘in churchyard.’ We looked, but couldn’t find it.
Dunsyre hill and fields west of the village. Donald Cargill preached at his last conventicle somewhere in this area, before travelling to Covington Mill where he was later arrested.

Attribution: Richard Webb

**DUNSYRE GRAVESTONE**

The former parish church in Dunsyre has been put on the market and it is expected that it will be sold to someone who will convert it into a dwelling. Within the church could be found the original Martyr’s Grave that marked the grave of the unknown Covenanter on Black Law, killed following Rullion Green. After some discussions, it has been agreed that this stone should be transferred to the nearby church of Dolphinton to ensure its preservation.  

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DUNTON COVE
Near Waterside, East Ayrshire
Cave

Dunton Water - Covenanters used to hide in a cave on the banks of this burn, hauling up a bush to cover the entrance which was otherwise quite exposed.

Attribution: Gordon Brown

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DUNVEOCH
Near St. John’s Town of Dalry, Dumfries and Galloway
Farm

Dunveoch - home during Covenanting times of fugitive, John McMillan.

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1,700 Covenanters suffered and died in the Cathedral after being imprisoned there following the Battle of Dunbar. They were kept in terrible conditions and were buried unceremoniously, without coffins in a vast, unmarked grave. As of yet no memorial to these Covenanters has been erected.

**DURHAM**

Since my last report to you on the possibility of placing a memorial at this cathedral to the 1,600 Covenanters who died and were buried there, there have been some developments - albeit at a slow rate.

The Cathedral authorities have laid down the parameters for this project - a 3’ x 2’ stone (slate) to be laid horizontally in the ground, flush with the surrounding grass; set on a concrete foundation; the lettering to be incised on the stone. We will have to submit a design of the stone, but I have been warned that this will require to be considered by both the Cathedral Chapter and the Fabric Advisory Committee, (which don’t meet all that often). In addition to our costs in laying this stone, we will require to pay for any archaeological investigation of the area in which it is to be placed!

Obviously, progress on this job is going to be extremely slow, and it would not surprise me if the stone is not laid until next year (provided, that is, that permission to go ahead is given by the Cathedral!) We haven’t previously encountered such difficulties when erecting or renovating Covenanters memorials, - but we must remember that this is our first sortie into a Cathedral’s precincts!

All this may appear to be a great deal of work and expense, just to lay a wee stone, but we should remember that this will be a memorial to a host of Covenanters, and I consider that it will prove to be an important project for us to have tackled. Future generations may well appreciate such a stone, even although they may not know who was responsible for its provision.  

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1 Scottish Covenanter Memorials Association Newsletter, No. 53, September 1993, p 5
DURHAM CATHEDRAL

Our efforts to have a small memorial placed within the Cathedral precincts, marking the graves of 1,600 Covenanter prisoners, have been thwarted - at least for the time being. I opened our campaign in December, 1992 with a letter, pointing out that it would be quite appropriate that such a stone could be placed in 1993 (their 900th anniversary). From the outset I jaloused that the authorities were less than enthusiastic about my suggestion, but over the following year I complied with all their requirements. (I did shy at ‘their’ English sculptors’ estimates of £1,200 and £2,500 though - and suggested I could get an excellent job done by a Scottish sculptor for about £750). After getting agreement on the actual wording (short and simple), I had to obtain and supply an architectural drawing (of a 3’ x 2’ stone!). Then I had to get a lay-out from our sculptor of his proposed lettering. I sincerely thought that this lay-out was superb, and submitted it to Durham, fully confident that I had taken the last bureaucratic hurdle. The Clerk to the Chapter then told me that our lay-out was unacceptable.

The bottom line of all our efforts is that I have been told we can have this memorial placed at Durham only if we pay a great deal of money and engage ‘their’ sculptors (now referred to by the Cathedral as ‘artists of repute’). We appear to have arrived at an impasse.

Derek Parker of Elderslie has sent me some extracts from Durham Cathedral’s handbook which, he suggests (with his tongue in cheek, I’m sure), might explain our difficulties in placing a memorial there.

1). “The only woodwork in the church which escaped destruction at the hands of the Scottish prisoners was that around a clock in the South Transept”.
2). “Tombs in the church were severely mutilated by the Scots prisoners”.
3). “An index of dates shows that in 1650 there was extensive destruction by Puritans and Scottish prisoners”.

Surely the cathedral authorities cannot hold a grudge against the Scots that long (1650 - 1994)? Could they?

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DURISDEER
Near Thornhill, Dumfries and Galloway
Churchyard (Parish Church)

Martyr, Daniel McMichael’s grave and memorial, Durisdeer. Old grave-table stone at foot.

McMichael’s memorial.

Inscription on McMichael’s grave.

AS DANIEL CAST WAS IN THE LYONS DEN
FOR PRAYING UNTO GOD AND NOT TO MEN
SO LYONS THUS CRUELLY DEVOURD ME
FOR BEARING WITNES TO TRUTHS TESTIMONY
I REST IN PEACE TILL JESUS REND THE CLOUD
AND JUDGE TWIXT ME AND THESE WHO SHED MY BLOOD.
THE MARTYRS GRAVE

On the 2nd Sabbath of October 1842, an appropriate and impressive sermon was preached by the Revd Peter Carmichael Penpont, on Judges Ch.V18; nigh to the spot of Daniel McMichaels martyrdom.

By the proceeds of the collection made by a large and respectable congregation, is this plain, but respectful memorial erected.

Inscription on McMichael’s memorial.

This church is particularly famous for the ‘Durisdeer Marbles’ and lies approximately 4 miles north of the A702/A76 junction. Inevitable for this area, there is a famous Covenanting grave in the kirkyard, tucked in below the famous Dalvene Pass. Daniel McMichael’s stone is set against the south wall of the church. ¹

Rev. Alexander Strang was a former minister of Durisdeer.

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