LOGIE
A PARISH HISTORY

BY
R. MENZIES FERGUSSON, M.A.
MINISTER OF LOGIE

AUTHOR OF
"Rambles in the Far North," "Quiet Folk," "My Village," "Our Trip North."
"Through Holland and Belgium on Wheels," etc., etc.

WITH ILLUSTRATIONS

VOLUME I

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CHAPTER VII.

Mr. Alexander Hume.

From the year 1597 to 1609 the pastoral care of this parish was under the charge of a gifted minister, Mr. Alexander Home or Hume, the second son of Sir Patrick Hume of Polwarth (died in 1599), grandson of Patrick Hume of Polwarth, the Comptroller of Scotland in 1499, whose lineal descendant became Baron Polwarth and the Earl of Marchmont. He was born before the year 1560—the date of the Reformation in Scotland. Professor Lawson thinks he was born before 1558 (Hume, p. xiii.). Alexander Hume studied at the University of St. Andrews, but as three persons of the same name, and at the same time, pursued their studies at that seat of learning, some uncertainty prevails as to their individuality. One of them graduated Master of Arts in St. Mary's College in 1571, another in 1572, and a third was made Bachelor of Arts in 1574. ¹ There was another student of the same name who entered St. Leonard's College in 1578. My own idea is that the B.A. of 1574 was the Alexander Hume who afterwards became minister of Logie. From St. Andrews he proceeded to France, where, with the view of practising at the Bar, he studied civil law for four years. He probably studied both at Paris and at the University of Bourges in Berri, the latter being a favourite resort of Scottish law students. Returning to his native land, he spent three years in attendance in the Courts of Justice, but becoming disgusted with the corrupt and venal influences which were at that period so prevalent, he gave up the pursuit of the law and turned courtier; as he himself says,

"But from the rocks of cyclades from hand,
I struck into Charybdis sinking sand."

¹ Dr. M'Crie, in his life of Melville, Vol. II., p. 504, has thrown much light on the history of these Humes. The first is considered to have been the Alexander Hume who became minister of Dunbar in 1582, and died in 1623; while the second received the appointment of master of the Edinburgh High School in 1586. He wrote several theological treatises, and "a Latin Grammar, which the Privy Council, in pursuance of an Act of Parliament, appointed to be used in all the schools in the kingdom." He left Edinburgh in 1606, became rector of the Grammar School of Prestonpans, and then of Dunbar in 1615, where we find him in 1617. He is witness to a deed, Nov. 27th, 1627.
A period of mental unrest succeeded his attempts to obtain secular advancement, and questions of religion forced themselves upon his attention. Finally he determined to devote his energies to the service of the Church of Scotland, and was ordained minister of Logie on the 30th August of the same year. He died on the 4th December, 1609, in the thirteenth year of his ministry.

Hume's uncle was rector of Polwarth at the time of the Reformation, and his father was a great promoter of the reformed doctrines, and one of those who, in 1560, entered into a league to encourage the preaching of the Word, and to defend the teachers thereof. When the civil war broke out he embraced the young King's side, and was dangerously wounded in the conflict with Queen Mary's troops at Cairny, June 1571. He died in 1599, and was succeeded by his son Patrick, who was Master of the Household to James VI., and Warden of the Marches. He left a large family of six sons and three daughters, and died in 1609. His widow, Julian Ker, daughter of Sir Thomas Ker of Fernihurst, a few years later married Sir Thomas Hamilton of Binning, the Earl of Melrose. Alexander Hume was grand-uncle of Sir Patrick Hume, first Earl of Marchmont, a stalwart Covenantter, who was born in 1641, and died in 1724, and his daughter, Grisel Hume or Lady Grisel Baillie, was the author of the well-known song, "Wer'na my heart licht I wad dee."  

Mr. Alexander Hume's Call to Logie.

Mr. John Millar, minister of Logie, died in the end of April or beginning of May, 1597, and on the 18th of the latter month James Alshunder (or

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1 "In November, 1584, he received a small token of royal favour, and the record of this event gives us the earliest absolutely certain date in his life: 'Our soverane Lord ordains ane letter givand, grantand, and disponand to Alexander Hwme, some lauchfull to Patrick Hwme of Polwarth, during all the dayis of his life-time, all and haill thay twa portionis with the chalmers and zairdis qubilikis perteit to umquhill deane Alexander Mow and deane John Scott, monkis of the Abby of Dunfemling for the tyme, and now pertaining to our soveran Lord, and became in his Majesties handis and at his Hienes disposition throw deceis of the saidis twa monkis. . . . Subscrivit by our said soverane Lord, at Halyruid house the xij day of November, 1584' (Register of Presentation to Benefices, quoted in Adversaria of Bannatyne Club, pp. 31, 32)." —Lawson's Poems of Alexander Hume, p. xxi.


3 "Sir Patrick Hume of Polwarth, elder brother of Alex. Hume, is the author of 'The Promise containing the maner, place, and time of the maist Illustre King James the Scott, his first passong to the fields. Imprentit at Edinburgh by John Ros, for Henri Chartiers: 1589.' It contains a good deal of description of nature; but the language is latinised with painful elaboration." —Veitch's The Feeling of Nature in Scottish Poetry, Vol. I., p. 344.

Alexander, grand-uncle and tutor to William Alexander, the future Earl of Stirling), in Menstrie, and David Balfour of Powhouse appeared before the Presbytery of Stirling, as Commissioners for the parishioners of Logie. They "declaim that seing that it hes pleasit God to take to him self thair minister Mr. John Millar, they desyrit in name of the said parochinars that the brethren wald appoint theme ane uther godlie pastor to occupy that roome, thairunto it is anserit be the moderator and thay ar askit gif thair be any persone of quhome they have conceavit a lyking or gude opinione by uthers, They anserit that thay lyk weill of Mr. Alexr Home sone to Pariat Home of Polwart and gif the brethren of this presbyterie think him meit for that congregatone thay wald be content with him. The brething finding thame selfs bot of fewnumbir this day, Thay continew thair anser to ye xxv of this instant, and seing the brething undirstands that ye said Mr. Alexr is admited alreddie to teiche publictliie in some placis, Thay ernistlie request ye said Mr. Alexr to teiche in the said kirk ye nixt Sunday that thais parochinars now destitut of the Word may receave sum comfort be his doctrein."

A week after, on 25th May, there compeareid before the Presbytery, "James Alshunder in Menstrie, David Balfour of Powhouse, David Balfour fear1 of ye same, Johnne Grahame in Athray, and James Crystie in Cornetoun, commissionars for ye parochinars of Logie and in thair name declairit that thay have hard Mr. Alexr Home preiche in thair kirk ye last Sunday quhais doctrein thay lyk weill of and desyrs the brethren to admit him to be thair minister, and in respect of the smalness of the stipend desyrs the brethren to appoint ane of thair number to pass with ane of ye parochinars of Logie to Pariat Home of Polwart taskiman of their teinds to travell2 with him for ane augmentatione to the stipend and also to travell with the said Mr. Alexr to accept ye said chaige. The brethren promes his ather to send ane of thair numbir to ye effect foirsaid or than sall send ane misseive to that effect."

The brethren of the Presbytery, perhaps considering discretion the better part of valour, sent a missive to the old Laird of Polwarth, and the parishioners of Logie did the same by the hands of James Alexander, who interviewed the father of their future minister. The old laird appears to have been a very stiff customer to tackle, and even the fact that the living of Logie was to become his second son's was not enough to unloose his purse-strings. There is an element of dry humour about the answer which he gave to the not unnatural request of the good folks of Logie. On 22nd June, "James Alshunder in Menstrie Reports that he past to Pariat Home of Polwart and delyverit to

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1 Fear, one who holds property in fee.  
2 To travell=to treat for terms, consult.

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him twa misseive letters, ane frome the parochinars of Logie and ane uther from this presbyterie desyng that he wald give ane augmentatione to ye present stipend of Logie that may mak ye samin sufficient for ane honest man seing he hes in tak ye teind shavis of ye said kirk for ane small dewtie. Anent ye quhilk the said James Alshunder travellit (treated) with him at length and in end receavit na anser, bot according to that conteinit in ane misseive letter direct from him to this presbyterie Bearand in effect that he can not depurse nane of his siluir for the serving of ye said kirk nor na uthir kirk, Bot onelie that thing conteinit in his assedatione usit and wount be his predessurs and himself, Inrespect thairof the brethring ordanis ane letter to be directit to [Alexander] Home of Northberwik, Provost of Edv.1 desiring his lo to request ye said Patrik his brother to mak ane reasonabill augmentatione to ye stipend for ye caus foirsaid and uthers to be sait doun in ye said letter. And als ordanis that the said kirk be viseit upon the xxvii day of Junij instant at ix hours befor none be Messrs Patrik Simsone,2 Alex3 Simsone and Williame Stirling4 Quhome ye brethrein ordanis to travell with ye parochinars of ye said kirk for ane meneitanice and provisione to be maid for ane pastur that should entir to serve in that kirk for ye space of ane half zeir to and until the tymne provisione may be hald be assignatione of ye lx xxxvii crop, and to report to ye presbyterie ye suttes of thairs travels on ye penult day of Junij instant. And ordanis that ye said Mr. Patrik Simsone teich at ye said visitatione and that ye saids parochinars be dewlie adverteiset thairof and warnit to conven ye said day to ye effect foirsaid."

This visitation was duly carried out by the three brethren appointed, and the report of their diligence was set down "in ye bwik of Visitatione." This book has not, however, been preserved. The next step towards the admission of Mr. Alexander Hume, as minister of Logie, was the fixing of his trials. The report of these is contained in the Presbytery Register under date 10th August, 1597. "The brethring appointed to heir Mr. Alex5 Hume teiche publict doctein Reports that thay hard his docirein teichit befor ye congregatione of Stirling upone ye xxviii. day of Julij last by past on the i, Epistill of S. Paul to the Thessalonians the 4 chap. beginnand at ye 18 vers to ye last vers of ye samin exclusive. Quhais doctein thay judgit sound and comfortabill, with ye quhilk point of his tryell the brethrein are satisfit as

1 During the religious disturbances in Edinburgh, in 1596-97, a tumult arose, and Sir Alexander Hume, Provost, though he was lying sick, came to the street and pacified the crowd. Burton's Hist., V., p. 311.
2 Minister of Stirling.
3 Minister of Alva.
4 Minister of Kincardine.
5 His name is invariably spelt "hume" throughout the Presbytery Register, except the first occasions on which he was proposed by the Comissioners of Logie, when it is "home."
EAST AND WEST CHURCHES, STIRLING.
also understandis him to have gude and soleid knowledge in ye grunds of religione able to withstand the enemies of the treuth, and thairfoir for tryell of his lyfe and conversatione ordanis ane Edict to be direct and execut at the kirk of Logy (thairunto he is suited) ye nixt Sunday according to ye ordur, and that the Clark direct ane misseive in ye brethringes name, to the presbytery of Edinburgh quhair the said Mr. Alexr hes maid hes residence last, and desyr thair testimoniall, testifeand the treuth of his lyf and conversatione."

The Edict of the Presbytery being served in proper order, and no objections stated, "the brethring being advysit with the haill points of the said Mr. Alexr humes tryell anent his literatur, qualificatione in doctrein, and his lyf and conversatione, findis him apt and Idoneous [fit] to entir in the ministrie, and seeing he is ernstlie suited be the saids parochinars of Logy to be thair minister, off quhome and his doctrein thay declarit to have ane gude lyking. Thairfor the brethring of the said presbytery hes admitted and admits the said Mr. Alexr hume ordinar pastor to the saids parochinars of Logy with full powar to him to exerceis all thingis pertaine to ye office of ane minister in the kirk of God and exhots him to the feir of God faythfullie to dischairsie himself thair intill and ordanis Mr: Patrik Simson and Mr. Alexr Yull\(^1\) to plaise him pastor at ye said kirk be Impositione of hands according to ye ordur upon ye penult day of August instant, And that ye said Mr. Patrik Simson mak the exhortatione: And ordanis ye said Mr. Alexr hume to mak dew advertisment heirof to ye saids prochinars upon Sunday nixtocom and desyr ye Eldars Deacons and maist discret men of ye parochin to convein with ye fairsaid commisionars ye said day."

On the 30th August, Mr. Alexander Hume was duly ordained minister of the Parish of Logie to the great satisfaction of the parishioners and of the Presbytery of Stirling.

The Poet-Pastor.

Amid the beauties of Logie, Hume found much to gratify his cultured mind. He was a great lover of nature. The surroundings of his quiet manse, which then stood below the present gardens of Airthrey Castle, suggested many of his poetical pieces; the infinite variety of the seasons, the hills and dales, the woods and streams, the rural scenes, all lent their inspiration. Above all, he looked "from nature up to nature's God," and the reader of his poems observes running through them a strain of fervent piety, mature reflection, and earnest devotedness. His poem, "The Day Estival"—The

\(^1\) Principal of the Grammar School in Stirling. He was a member of the Presbytery and a brother of "the Exercise."
Summer Day—may be taken as a fine example of this poet-preacher's genius. Dr. Leyden considered it sufficiently noteworthy to include it in its entirety in his volume of Scottish Descriptive Poems, and it also finds a place in Campbell's Specimens of British Poets, where he remarks that Hume exhibits, in some of his verses, "a train of imagery that seem peculiarly pleasing and unborrowed—the pictures of a poetical mind, humble but genuine in its cast."¹ Professor Veitch includes the poem in his work The Feeling for Nature in Scottish Poetry,² giving the criticism that "Hume may fairly be said to be the first of our Scottish poets who had the courage to choose for a poetic subject exclusively a purely descriptive scene, and that a Scottish one—a summer day in Scotland; and notwithstanding certain defects in the treatment, such as the introduction of some foreign features, and a tendency to catalogue rather than to compose, the picture is one of great interest and beauty." Mr. John Hill Burton, in his History of Scotland,³ says "Alexander Hume's poem of the "Day Estival," existing in obscurity, as excluded from legitimate poetry by the canons of each succeeding dynasty, has found itself in harmony with the poetical spirit of the present generation—so far, indeed, that a close parallel has been found between him and a great poet of the nineteenth century in their style of imagery. It is the description, physical and social, of the land, blessed by a hot summer day, following the course of daylight from sunrise to sunset."

There is genuine simplicity and pathos in his description of the long summer day, which charms the ear, and illustrates some of the pleasantest qualities of the old pastorals.

A few verses only are here given, as the full text is contained in my Alexander Hume: an Early Poet-Pastor of Logie (Gardner, Paisley).

THE DAY ESTIVAL.

Gen. i. 4, 16. O perfite light! whilk sched away
                      The darkness from the light,
                      And set a ruler oure the day,
                      Ane other oure the night.

Thy glory, when the day forth flies,
                      More vively does appear,
Nor at mid-day unto our eyes
                      The shining Sun is clear.

The crepuscle
matutine.

The shadow of the earth anon
Removes and drawis by;
Sine in the East when it is gone,
Appears a clearer sky.

Whilk Sun perceives the little larks,
The lapwing, and the snyp,
And tunes their songs like nature's clarks,
Oure meadow, muir, and stryp.

But every bais'd nocturnall beast
deepe-sounding
Nae langer may abide;
They hie away, baith maist and least,
largest and smallest
Themselves in house to hide.

They dread the day, frae they it see,
as soon as they see it
And from the sight of men;
To seats and covers fast they flee,
As lions to their den.

Our Hemisphere is poleist clean,
And lightened more and more,
Till every thing be clearly seen
Whilk seemèd dim before.

Except the glistering astres bright
stars
Which all the night were clear,
Overshadowèd with a greater light,
Nae langer does appear.

A description of the
morning.

The golden globe incontinent
abroad
Sets up his shining head,
And oure the earth and firmament,
Displays his beams abroad.

For joy the birds, with boulden throats,
swelling
Agains his visage sheen,
Against their kindly music notes
against
In woods and gardens green.

The dew upon the tender crops,
Like pearls ise white and round,
Or like to melted silver drops,
Refreshes all the ground,
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The misty rocke, the clouds of rain,
From tops of mountains skaills;
Clear are the highest hills and plain,
The vapours take the vales.

Begaried is the sapphire pend,
With spraings of scarlet hue,
And preciously from end to end
Damasked white and blue.

The ample heaven of fabric sure
In cleanness doth surpass
The crystal and the silver pure,
As clearest poleist glass.

The time sae tranquill is and still,
That nae where shall ye find,
Save on ane high and barren hill,
Ane air of peeping wind.

All trees and simples, great and small,
That balmy leaf do bear,
Nor they were painted on a wall,
Nae mair they move or stir.

Calm is the deep and purpour sea,
Yea, smoother than the sand;
The wals that weltering wont to be,
Are stable like the land.

Sae silent is the cessile air,
That every cry and call,
The hills and dales and forest fair
Again repeats them all.

The rivers fresh, the caller streams
Oure rocks can softly rin;
The water clear like crystal seems,
And makes a pleasant din.

... ... ... ... ... ...

With gilted eyes and open wings
The cock his courage shaws;
With claps of joy his breast he dings,
And twenty times he craws,

... ... ... ... ... ...
MR. ALEXANDER HUME.

The doo, with whistling wing sae blue,
The winds can fast collect;
Her purpour penns turns mony hue,
Against the sun direct.

A description of the evening.
Now noon is went, gone is mid-day,
The heat does slack at last;
The sun descends down west away
Frac three o'clock be past.

A little cool of breathing wind
Now softly can arise;
The warks through heat that lay behind,
Now men may enterprise.

Forth fares the flocks to seek their food
On every hill and plain;
Whilk labourer, as he thinks good,
Steps to his turn again.

The rayons of the sun we see
Diminish in their strength;
The shade of every tower and tree
Extended is in length.

Great is the calm, for everywhere
The wind is settling down;
The reik thrawes right up in the air
From every tower and town.

Their firdoning the bony birds
In bauxs[1] they do begin;
With pipes of reeds the jolly herds
Halds up the merry din.

The crepuscle vespertine.
The Mavis and the Philomeen,
The Starling whistles loud;
The Cushets on the branches green
Full quietly they crowd.

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1 Banks of earth between fields, or dividing strips of land left unploughed.
The gloaming comes, the day is spent,
   The Sun goes out of sight,
And painted is the occident
   With purpour sanguine bright.

O! then it were a seemly thing,
   While all is still and calm,
The praise of God to play and sing
   With cornet and with shalme.

Through all the land great is the gild
   Of rustic folks that cry;
Of bleeting sheep, frae they be filled,
   Of calves and routing kye.

All labourers draws hame at even,
   And can till other say,
Thanks to the gracious God of Heaven,
   Whilk sent this summer day.

Professor Veitch says, "The interest of this poem is its intense realism—its true satisfied feeling for the sights and sounds of the world around—for the successive scenes of sky and earth, country, sea, and town, as they stand out in the light and are affected by the rise, the noontide, the afternoon and evening of a summer day. The simple manners of the time are also touchingly portrayed. The meditative minister of Logie had a true eye for nature and a susceptibility of heart which enabled him to feel its gentler charms. In the series of pictures which pass before the eye, we may note for power and beauty that of the tranquility of the time. This is touched, deepened by 'the air of peeping wind,' to be felt only on the top of the 'high and barren hill,' it is impressed on the eye by the trees, motionless as 'if painted on a wall,' and it is brought home to the ear by cry and call repeated from 'hill and dale and forest fair,' and by 'the rivers fresh' and 'the water clear' making 'a pleasant din.'

"When speaking of trees, he says—

'Nor they were painted on a wall,
Na mair they move or steir;"
—we have an anticipation of Coleridge in his lines—

'As idle as a painted ship
Upon a painted ocean.'

"In the afternoon there is a peculiarly true and characteristic picture of the land as a man living then would see it—when 'tower and town'—that is square peel, castle, and farmstead, set amid their clump of trees—would be the prominent objects of vision. The rays of the sun are losing their strength, and the shadows are lengthening—

'The shade of every tower and tree
Extended is in length.'

And then—

'The reik throws right up in the air
From every tower and town.'"
CHAPTER VIII.

MR. ALEXANDER HUME—HIS SURROUNDINGS.

In Hume's time Logie was a quiet rural parish. The steam engine, which now clangs through the valley, was not dreamt of, and the day of health resorts had not come. Bridge of Allan was a meagre hamlet, and simplicity dwelt securely beneath the towering cliffs of the Ochils, upon whose luscious herbage flocks of sheep and goats fed. The people were primitive in their simplicity, and few outside events obtruded themselves upon their thoughts, unless it were the movements of the Royal Court, when Stirling Castle was made its headquarters, and some of the courtiers rode afield or the King went a-hawking in the neighbourhood of Menstrie. The pastor was the father of his flock, their instructor in learning and righteousness. Rural dwellers in this happy valley came to their minister with their troubles, and received at his hands refreshment for their souls.

The scenery was even more inspiring then than now, being more natural, more simple, and less spoiled by the artificiality of civilization; and in this natural garden of beauty the poetic soul of Alexander Hume rejoiced. Nature rewarded him with her lavish gifts. The music of the birds delighted his ears. The streams babbled melody the long summer day, and heart and soul were lifted upwards with the song of praise and thanksgiving. As he went out and in among them, his soul had pleasure in the alternating loveliness of spring's newness, summer's glory, autumn's pensiveness, and winter's chilly restfulness. The changes which come to all mortals brought to his thoughtful mind their usual lesson of man's decay. Thus we find him writing a sacred ballad called "Thankes for Deliverance of the Sicke," in which he says—

"Who would not in his heavy plight and cruel pining pain,
All worldly wealth and glory renounce, to have his health again?
The beautiful would lose his hue, the strong would quit his strength,
The rich his store, his treasure great, and fertile lands of length;
The burning, most ambitious breast would quit his noble fame,
And be content without renown, to lead his life at hame."
MR. ALEXANDER HUME.

THE EXPERIENCES OF HIS YOUTH.

In his "Ane Epistle to Maister Gilbert Moncrief, mediciner to the King's Majestie, wherein is set downe the experience of the Author's youth," Hume gives his experiences of the Law and the Court.²

Quhen that I had employed my youth and paine,
Foure yeares in France, and was returned againe,
I langd to learne, and curious was to knaw:
The consuetude, the custome and the Law,
Quhairby our native soil was guide aright,
And justice done till every kind of wight:
To that effect three yeares, or neare that space,
I hanted maist our highest plaiding place,
And senat quhair great causses reasoned were,
My breast was brusid, with leaning on the bar,
My buttons brist, I partely spitted bloud,
My gowne was tralid and trampèd where I stood,
Mine eares were defid with maissars cries and din,
Quhilk procurors and parties called in:
I dayly learnd, bot could not pleasèd be,
I saw sic things as pittie was to see.

The delays of the law are commented on and also the miscarriage of justice.
The picture he draws of legal processes is not a creditable one.

Your advocate man be refresht with gaine,
Or else he faints to speake or to invent
A god defence or weightie argument,
Ye spill your cause, ye truble him to sair,
Unless his hand annointed be with mair.

The judges, too, are corrupt.

Alace! sick Lords had need of reformation,
Quhair jusice maist consists in sollistation,

¹ Gilbert Moncrieff, a man of learning, had studied at foreign universities and was held in high reputation both at home and abroad. He held the post of physician in the royal household during the youthful days of King James. Buchanan's Epist., p. 27. Melville's Diary, pp. 39, 56.

² Mr. Robert Bruce, minister of Edinburgh, a man of great influence in his time, was the second son of the laird of Airth, and practised for some years at the Scottish bar with excellent prospects of success; but influenced by higher motives, he abandoned the law, entered as a student of divinity at St. Andrews, and in 1587 was introduced to the General Assembly by Andrew Melville, as a fit successor to Knox in the pulpit of Edinburgh.
Yit all sollistars cannot justice have,
Bot sic as may acquit them by the lave,
A Lord, ane Earle, or a wealthie man,
A courtier that meikill may and can,
Without delay will come to thir intent,
Howbeit there cause it be sum deill on sklent.

The poor man may not look for much attention, and in Hume's day—

Sum senators als weill as skaifing scribes,
Are blinded oft with blinding buds (gifts) and bribes,
And mair respects the persone nor the cause,
And finds for divers persones divers lawes,
Our civill, cannon, and municipall,
Suld equallie be ministred till all.

Disappointed with the ways of Scottish jurisprudence, our poet turned to the court.

To lead that kinde of life I wearied fast,
In better hope I left it at the last,
And to the court I shortlie me addrest,
Beleeving weill to chuse it for the best;
But from the rocks of Cyclades fra hand
I striuk into Carybdis sinking sand.

It was just another case of “out of the frying-pan into the fire.” The courtiers were no better than the lawyers. The vices of those attending royalty are depicted with an impartial pen, and they end in this—

Contempt of all religion, and devotion,
To Godlie deeds na kinde of perfite motion.

Expecting to be met with the rejoinder of “sour grapes,” Hume remarks—

And if perhaps sum wald alleadge that I,
Have this invaid on malice and invie,
As he whome in the court few did regarde,
And got na gaine thereby nor na reward,
I grant that may be trew, bot quhat of that?
I little gaine deserved, and les I gat.

And then he makes the confession—

I hanted court to lang, and I repent.

But Hume was now done with courts, be they courts of justice or courts of royalty. He feared the fair allurements of the world, and turned to the sweet consolations of religion.
MR. ALEXANDER HUME.

My comfort, lo; my haill felicitie,
Consists in this, I may it shaw to thee:
To serve the Lord, and on his Christ repose,
To sing him praise, and in his heightes rejoice,
And ay to have my mind lift up on hie,
Unto that place quhair all our joy sall be:
My life and time I know it is sa short,
That heare to dwell I think it bot a sport:
I have delight in heart maist to behald,
The pleasant works of God sa manifolde,
And to my minde great pleasour is indeede,
The nobill witts of learned men to read;
As Chremes had, I have aue humaine heart,
And takes of things humaine na little part,
Be word and writ my minde I make it plaine,
To fekfull friends, and they to me againe.

For an account of Hume's literary works the reader is referred to my book, Alexander Hume, An Early Poet-Pastor of Logie,¹ where fuller particulars are given regarding the ecclesiastical controversies of the period, in which he had a share.

His Home Life.

So far as we know, Hume's home life in the old manse of Logie was of a peaceful and happy kind. A faithful pastor, he would not be negligent of the spiritual wants of his flock, and after a day spent among some of his parishioners or a visit to his "gossope," John Shearer, bailie in Stirling, he would return to the quietness of his manse, where, surrounded by his wife and children, with William Alexander of Menstrie, perhaps, as a guest, he would delight his listeners with the music of his "jolie lute," as he calls that sweet instrument, in the poem entitled "His Recantation." The concluding stanzas run:—

Lift up mine hart, my lips disclose,
My tendered tung untie,
Then sall my singing saull rejoice,
And flee above the skie:
Blis thou my work, be my support,
My teacher, and my guyde,
Then sall my mouth thy praise report,
Through all the world so wide.

¹ Published by Alexander Gardner, Paisley.
LOGIE: A PARISH HISTORY.

Then sall my sacred pen delite,
   Induring all my dayes,
Thy wondrous works in verse to write,
   Five hundred divers waies:
Then on my jolie Lute, by night,
   And trimbling tribble string,
I sall withall my mind and might,
   Thy glorie gladlie sing.

Then they that sall thy puissance heir,
   And tender clemencie,
Sall moved be with luife and feare,
   To praise and worship thee:
Zee when my spirit is past away,
   Among the godlie gostes,
Yet sall the reader sigh, and say,
   Blist be the Lord of hostes.

Music was not altogether frowned upon, as some suppose, at this period. "James Melville was something of a musician, and tells us he acquired his knowledge of it at St. Andrews from a man who had been trained up among the monks in the abbey; that he learned from him the gammot, plain song, and treble of the Psalms; that he loved singing and playing on instruments, passing well; that he delighted to be present at the performances in the college; that some of his fellow-students played 'fell weill' on the virginals, and others on the lute and githorn; and that the regent had a spinet in his room, to which he sometimes resorted, and played an accompaniment. (Diary, p. 23). It was the Church that had fostered this pleasing art; and the daily cathedral service, the solemn chanting of the monks in their conventual buildings, and the way in which the Roman ritual had so beautifully blended music with almost every act of religious worship, diffused a love of it among the people."¹

It was at St. Andrews, very probably, that Hume cultivated music and the pleasing art of playing upon his "jolie lute," and other musical instruments. All through his life he appears to have been a lover of the gentle pursuits of poesy and music, which helped to calm his mind amid the many outward disturbances of religious controversy. A sympathetic brother in the muses was found in his parishioner, William Alexander, afterwards the first Earl of Stirling, who, as tutor to the young Prince Henry, became attached to

the household of the Scottish King, in whose service, and that of his successor, Charles I., he spent a somewhat chequered career. Young Alexander borrowed books and musical instruments from his parish minister, as we see from the terms of Hume's will, and found no doubt the society in the manse congenial to the more worthy aspirations of his soul. Among Hume's personal friends in the parish were the Alexanders of Menstrie, the Forresters of Logie, the Balfours of Powhouse, the Grahams of Airthrey, the Erskines of Gogar, and others, while he was on most intimate and affectionate terms with many of his ministerial brethren, notably Mr. Ninian Drummond of Dunblane, Mr. John Gillespie of Alva, and Mr. William Stirling, Port of Menteith. While attending the meetings of Presbytery in Stirling, which he did most regularly, he would enjoy the friendly fellowship of his friend, John Shearer, with whom he may sometimes have enjoyed a game of golf on the King's Park, and who was a frequent visitor at the manse of Logie.

There would be an interruption to this pleasant intercourse during the prevalence of the plague of pestilence which ravished the town of Stirling from 1606 to 1607. Fasts were held as early as 1598 on account of its dreaded approach. By the end of 1604 the pest had made further inroads, and in June, 1606, a fast is ordered as "the plaig of pestilence increasis and is cum within ye bounds of this presbytery, within vi. mylls of this toun." Shortly after this Stirling was infected, and during its career the plague carried off over six hundred inhabitants. The Presbytery did not meet from 3rd September, 1606, to 11th February, 1607, while the Kirk Session of Stirling adjourned their weekly meetings from 14th August, 1606, to 29th January, 1607. This must have been a sad time in Logie and its neighbourhood: Stirling would be a place of dread to many who did business within its streets, and Alexander Hume would miss the friendly interchange of courtesy with many of his brethren.

A new barn was required at this time by the minister of Logie, so Mr. Hume got it built at his own expense, with the proviso, however, that the money which he had spent, amounting to "the soum of Ten ponds fyftein shillings four penneis," would be repaid by the next entrant to his “exe-

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1 A Humiliation and Fast is ordered by the Presbytery of Stirling to be observed on the first two Sundays of September, 1598, "For ye causis following first, that it wald pleis God of his mercie to send faire and sasonable wathir for wining of ye cornis aff ye grund. 2. That it wald pleis God to saif us frome the plaig of pestilence threatnait and alredddie begun in sum parts of this Land. 3. That it wald pleis God to saif us frome thais plaig deservit be ye Innocent blude shed in abundance within this Land, Togithir with many other sins that ringis in this Land, to ye great provocatione of God's havie wrayth and displeasur against us."—Presbytery Register.
cutors, wife, children, or assignees.” This was allowed and ordained by the Presbytery.

Hume appears to have been a man of delicate constitution, with a tendency to consumption. He was very popular with his ministerial brethren, and was frequently chosen Moderator. His last illness began in May, 1609, though he attended a meeting of Presbytery in June. He died on 4th December. An attack upon him by an obstreperous parishioner in May of the previous year may have hastened his end. This assailant was one “James Duncanson in Logie,” who appeared before the Presbytery and confessed that he had “violentlie invadit his minister with ane staff” upon the 6th day of May, 1608, which was only “two days preceding the administration of the Lord’s Supper in his Kirk of Logy, to the great dishonour of God, contempt of the said sacrament, and sclandir to his kirk.”¹ Under date 6th December, 1609, the Presbytery recorded the death of the minister of Logie—an unusual thing then—as follows:—“The quhilk day the moderstor Reports to the brethren that Mr. Alex’ Hune, thair brother, is depairted furth of the lyf vpone iij day of this instant quha hes lyne dedlie seik sen ye mone of Julij last bypast.”

**His Inventory and Last Will.**

His wife, Marion, was the daughter of Mr. John Duncanson, formerly a member of the Chapter of St. Andrews, prior to the Reformation, afterwards Principal of St. Leonard’s College, and finally Dean of the Chapel Royal of

¹ 1608, June 14. “The q. th day ane sum quod producit dewlie execut and indorsit vpone James Duncansone in logy, chairting him to compeir ye said day to anser for scanderung of ye kirk and ministrie of the Evangell be violent streking of M‘ Alex’ hume, his minister, vpone ye vi day of Maj instant, q. th was onelie two dayes immediatlie preceeding ye ministratione of ye sacrament of the lordis supper in his kirk of logy, to the great dishonor of God, contempt of ye said sacrament, and sclandir to his kirk, and yfior to vnderly discipline vndir the paire of dis obedience as at mair lenth is contenit in ye said sum quod, compeirit ye said James Duncansone personallie and confesses that on ye day foresaid he violentlie invadit his minister w‘ ane staff, and that he was the first Invader, for ye q. th he submits him self in the brethreins will. The brethrein continewis ye said mater in hoo statu quod nunc est Irie” (Presbytery Register of Stirling). On 29th June of this same year occurs an entry: “Vpone ye xxix day of Junij, 1608, thair was na exercis of the word Becaus sindrie of the brethir war abstractit be the buerall of vmq. Margaret hume, mother to lord Thomas, vicount of fenton, and albeit thair war brethrein reddy to teach zit thair was na auditair.”—Ibid. Sir Thomas Erkine of Gogar, brother of the Earl of Mar, was created Viscount Fenton in 1606, and Earl of Kellie in 1612. He was with the King at the time of the Gowrie conspiracy.
Stirling. He died, 4th October, 1601, aged about one hundred years. Hume was survived by his widow, two daughters, Dinah and Naomi, and a son, Caleb, whom he appointed his executors. The inventory of his estate and his last will and testament afford interesting glimpses of his domestic and social surroundings, as well as of the sterling piety of his nature. Among his goods are "Twa ky withe their followaris, prye of the pece, xx lib inde xl lib. Item, ane yeld kow without ane followar, estimat to xxvijj mark. . . . of 'cunziect' gold and silver in his own hands, 700 merks; books estimated to 326 lib 13s. 4d." "Item, ane ring of gold with ane saifer (sapphire) stane, estimate to vij crownis, prye of the crowne, iiiij lib, inde xxvij lib; also a ring of raised work, vj lib; a figure of gold of an ounce weight, xl lib." The sum of the inventory amounted to 700l. No debts were owing by the dead, but among his debtors were Patrick Drummond of Currinachter for 300 marks of annual for the last Whitsunday's term; "my Lord of Dryburgh," for his stipend of the crop, 1608, £6 13s. 4d.; the Lady Polwarth and other executors of the Laird of Polwarth for 70 merks. "Item, be the next intrait in his place to his wyf and bairnis four scoir pundis quhilk is allowit to him be the brethren of the Presbittrie. Item, mair be Robert Seytoun, wickar of Logie, x lib." The sum of the debts due to him extends to £355 6s. 8d. In his latter will, given up by himself at Edinburgh, 8th August, 1609, before George Hume, his brother-german, Marioun Duncansone, and children, Dina, Naomi, and other witnesses, he constitutes his wife and Caleb Hume his only executors; his goods to be employed upon profit to them at the sight of William Alexander of Menstrie, Mr. Ninian Drummond, preacher of Dunblane; John Sherar, burgess, and one of the bailies of Stirling, to whom he

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1 He was appointed by the General Assembly, 27th June, 1563, along with another, to plant kirks in Menteith, was appointed Moderator of the General Assembly held at Edinburgh, 7th August, 1574, and on 7th July, 1579, "Mr. John Duncason, the King's Highnes minister, presente the King's letter to the Assemble, beand the desyre of peace in the realme, and desyreand ministers in their doctrine, assemblies, and cariage to contribut to that end, and to forbear any novation not yet established by law," etc. In the Montrose Assembly, which met on 24th June, 1593, the third article presented to the King's Commissioner runs:—"Seing Mr. John Craig is at the poynit of death, and the King intende to place Mr. John Duncanson with the Prince, he desyers an ordinance to grant him any two ministers he shall chosse, to be joyned with Mr. Patrik Galloway in the service." At the Burntisland Assembly, held in May, 1601, on account of Mr. John Craig's death and Mr. John Duncanson's great age, the following ministers are nominated at the King's desire for his and the Queen's house, and for the Prince—Masters Henry Blyth, John Fairfull, Peter Ewart, Andro Lamb, and Masters James Nicolason, James Law, and John Spotiswood."—Row's History, pp. 167, 208.

2 Mr. Ninian Drummond was the fifth and youngest son of Henry Drummond, the founder of the family at Riccarton, graduated at the University of Glasgow in 1582, and was helper to Mr. Andro Young, minister of Dunblane. He was translated to Kinnoul in 1611.
commits the government of his "wife and bairns," by their good counsel; in case his said spouse deceased or married again, the commodity of his goods and gear to reound to every one of them pro rata; he nominates Marion Duncansone, his spouse, to be tutrix testamentar to his children, and in case of her decease or marriage, the said William Alexander and the others successively are to take the charge. "Item as to my buikis. I ordane thame to be sichtit and ane inventar maid of thame and comprisit by my faithfull brother, Mr. John Gillaspie, minister of Alwethe (Alva), the said Mr. Ninian Drummond and Mr. William Stirling, minister of the Port (of Menteith), or ony twa of thame, provyding alwayis that nane of thame be lent furth upon quhatsumeiver promeis as they will answer to God; but that they be put in numerat money and employit to the weill and use of my said wyf and bairnis." One of his books had been borrowed by his poetical friend William Alexander, and this is the way the matter is dealt with in the will. "Item, I lave to the rycht honorabill the guid man of Menstrie that buik callit Cornelius Agreappa, quhilk he hes of myne." This is rather a novel way of disposing of a lent volume, but apparently the minister of Logie had experienced a good deal of difficulty about his lent books. His neighbours, the ministers of Alva and Dunblane, are also remembered. "I leif to Mr. John Gillaspie any sychting of my buikis as he pleis to chuse, and to Mr. Ninian Drummond siclyk." To his brother, Sir John Hume, "the guidman of North Berwick," who had been provost of Edinburgh, and who had been sent as an ambassador to the court of England, he leaves "ane piece of gold of ane strange cunzie, in taikin of my guid remembrance, and hoip that he will be ane father to my children." To his brother George,¹ of Drumkose, he gives another of these gold coins

¹ His brother, George Hume of Drumkose, became one of the planters of Ireland, and among the Marchmont MSS. is a certificate in his favour, by Malcolm Hamilton, the Archbishop of Cashel, dated 1623, wherein it is stated, "for the cleiring off ane action which the said George Hume had depending before the said lords of the counsell off Scottlaund, into the which matter the foirsaid most Reverend Father in God, Malolime, Lord Archbishoppe off Caschell, Schir Johe Dumbarr, knight, with divers wthers sufficient gentlemen off the countey off Fernanagh baronie of Machribie in the realme of Irelaunde, by thir presents will declair the verie treuth, which we doe perfitlie and clearly understand, as follows:—First we know that the foirsaid George Hume, esquier, hes planted all his thousand acres off laund with tew honest Scottish men off full number, that he hes buildit his haund and hous and hes so manie freeholders, leaseholders, and koppeholders as the King his Majesties will wes should be vpon such ane proportionne and moe than he is bund to have; and thatt he hes no Iriishe vponne anie pairet or parcil off his laund nether ever did sett them one acer from the beginning of the plantatianne, and hes not onlie bestowed laund vponn his owne tenantes thatt are under him, bot Methy given to every one off thame abundantlie off his owne geir bothe off kowis and horses, and such other thingis as they stood in the need off free gratis off his owne liberall mynd and gude will whiche he had to thare standing. So thatt in althings he hes done according to the king his ordinannce
"in taiking of my love, with ane piece of silver that was my fathers' valien (property), and hope that he will be ane father—brother and father to my wyf and children." To his spouse, Marion Duncanson, he leaves "ane grit signit of ane unce weight of gold in remembrance of my love." To his sister Janet Hume, Lady Law, the wife of David Hume of Law, he leaves "ane piece of gold of ane uncouth couzie" (of a strange coinage), in remembrance of his good affection, and he commits to her the upbringing and custody of his daughter Dina,¹ "in cais sche can not be better with hir awin mother as the speiches was betuix me and hir," and when she received Dina she was also to receive her portion. To his "goseor," or intimate friend, John Scherar, a burgess and one of the bailies of Stirling, he leaves "ane ring of gold of raisit wark about an angell weight in remembrance of my special love." He ordains the obligation which he caused his daughter, the goodwife of Chesters, to subscribe before her marriage to be cancelled, the cancellation thereof to be her legacy. Of his musical instruments, he disposes as follows:—"To my dochter, the guidwyf of Chesters, I ordane the luit (lute) quhilk I haif in possession of the guidwyf of Menstrie be restorit to hir agane, and the uther musick instrument quhilk I ressavit in legacie of umquhile David Balfour of Powhous, and I leif it to his eldest sone my belovit friend, and the uther musick instrument quhilk I haif, that Mr. Andro Young, minister of Dunblane, gif it

in all poynts bothe honestlie and nobillie to his great commendatioun; as also he hes payed the kings renitt vere dewly everie half yeare since the first beginning of the plantatioun, and is nott awaund one penie threoff as his dischairs w reminder, so that there are many men in Irelaund that hes fyve thousand accers off laund that hes not bestowed so liberallie vpoun there tenants as he hes done, so that, by his liberalitie to tham they ar all in gud estate. So thatt this gentleman hes been the helper off many poor ones, and his delight is everayes, in men and horses, to serve the king to the gud example of others where he dwells; so that we should say any utherwayes, we should speak against the trawth and against conscience, seing al the whole countrie where he is doeth so clearly know this whiche we have spoken, thatt doeth know this gentleman, and those presents we have subsorved with our haunds, day, yeir, and place forsiad, Mal. Caschelen, Jo Dunbar, William Cathcart of Bardarroche, Robert Weir of Tillymergy, Wil Hamilitone, servitor to me lord Archbeshop of Cashell, James Arnott of Castindoray, Jacobus Owen from Carik."¹

A similar certificate by Sir John Dunbar, Robert Weir of Tullymargie, and Gabriel Cunningham, certifies that George Hume "hath performed all such conditions as was enjoyned for ane undertaker to do for the plantatioun of ane thousand akeres of land called the small proportion o' Drumchase," that he has planted his lands "with honeste true Britische men . . . and heth not retained anye Irise upon the saides landes, as it was fund by ane jurye of the cuntreye in presence of his Majestyes commissioneres derect for that effect."—DATED AT DUNBAR (IN IRELAND), 20th MAY, 1624.—HIST. M.S.S. COMMISSION, FOURTEENTH REPORT, APPENDIX, PT. III., p. 80.

to whom he pleissis.” He leaves his love and Christian affection and blessing “to the maist noble lady, Dame Marie Stewart, Countess of Mar, and to the eldir Lady Elizabeth Melvil, Ladie Comrie.”¹ He leaves his love and hearty affection and his blessing to his faithful brethren, Mr. John Gillespie, the minister of Alva; Mr. Ninian Drummond, the minister of Dunblane; Mr. William Stirling, the minister of the Port of Menteith; Mr. John Alison, the minister of Kincardine; Mr. William Nairn, the minister of Kippen; and Mr. James Caldwell, the minister of Bothkennar, “and all that lowis the Lord Jesus Crist.” He leaves his hearty affection to all his friends that love the Lord Jesus, and exhorts them to walk in pure conscience unto the coming of the Lord Jesus, to be religious, to be true dealers, and to love one another as the Lord Jesus has loved them, “and thus I fulfil my course with joy.” His will is subscribed “Alr. Hume, minister of Logie, wt: my hand,” and is witnessed by George Hume and others. The testament is confirmed by Robert Murray, commissary of Stirling, having power from George, Bishop of Dunblane, to confirm testaments.² At Stirling, 12th June, 1610; and the testator’s wife and children are confirmed as executors.³

And so we find the student and poet, the traveller and collector of strange coins, the lawyer and courtier, finally turned into the sincere churchman. After serving his cure of souls with diligence and exemplary piety, he pays the last debt of nature, and thus fulfils his course with joy.

Note 1.—Among the Marchmont MSS. are the following discharges by Alexander Hume, minister of Logie, (1) “I, Alexander Hume, minister of Logie, grantis me to have received from Patrik Hume of Polward, my father (died in May, 1599) the some of lvij lib. money in compleit payment of my yeirle stipend of the crope and year of God lxv four score aughten; quhairof I hald me weill satisfied and payed, and dischargis my said father thairof as of all other yearis preceding the dait heirof, be this my acquittance written and subsyved with my hand at Logie, the ix day of Merche, 1598, Alex. Hume, preicher at Logie.”

¹ Her husband was known as John Colville of Comrie, an estate in the parish of Culross. Mr. Livingstone, the minister of Ancrum, refers to her religious fervour, in his autobiography, edited by Mr. Tweedie for the Wodrow Society. As John Colville of Comrie was heir-presumptive to the peerage, he and his wife may have enjoyed by courtesy the respective titles of Lord and Lady Culross the younger. He never held the title by legal right.

² Shortly before this the Commissary Courts were suppressed, and the power of judging in matrimonial and testamentary causes, as well as in others of a mixed kind, was transferred to the bishops in their several dioceses. Act Parl. Scot., IV., 430, 431.

(2) "Precept by Alexander Hume, minister at Logie, acknowledging that he had received from John Stirling the sum of £58 for the duty of tach of the teind sheaves of Logie, assigned to him in stipend, £6 for the price of two bolls of meal, and 50 merks money in name of pension, according to a precept by Patrick Home of Polwarth, tacksman of the teinds discharging the said John Stirling thereof, and 'Patrik, my brother.' Stirling, 26th March, 1600. Witnesses, 'James Alexander, tutour of Menstrie,' and others. Signed Alexr. Hume, minister at Logie.'

(3) "Monsieur, please you give directions to deliver so much money as will furnish iiij gallons of wine to the communion at our Kirk, which is delayed upon the same occasion. The summe extendeth to xij lib. iiij., for the wine is here at xjs. the pyt. This hoping ye will do with expeditiou according to custome, I commite you, your bedfellow, and familie, to the protection of God. At Stirling, the xij of Maj, 1609. Yours dutifuly, Alex. Hume."

"To the Right Honorable Sir Patrick Hume of Polwart." Indorsed "Logy, Alex., for communion wine, 1609" (Hist. MSS. Commission, Fourteenth Report, App., Pt. III., pp. 90-91.)

Note 2.—In the ruin of the old kirk of Logie, the sill of the window west of the southern doorway, is a stone bearing the date 1598, neatly but quaintly carved. Some visitors imagine this to be the date of the building of the old kirk, but, as has been stated above, the kirk was erected about 1380, and this stone years ago was found amid a heap of rubbish in the ruins, and was placed for security in its present position by a former clerk to the heritors. It is supposed to have been the date of some addition made to the edifice in the second year of Hume's ministry, and is now a visible link with the early poet-pastor of the parish.

Note 3.—The last reader in Logie was Malcolm Toir or Toward. He was deposed from his office under the following circumstances. On 26th December, 1610, the Presbytery record runs:—"The q° day compeirit Malcolm toir, Reedar at logy, and confessis that he supposing that he was witchit, he passed to the Egyptians, and consulted w' thame for remedie y'of, and gaeve thame gair to that effect. The brethrein ordanis him to mak publict repentance for removing of the scandir, and that his minister dischairge him of farther vsing of his office frathynfur." In the old churchyard a headstone, bearing the date 1738, contains this inscription: "This burial place was purchased by Malcome Toward, Reader in Logie, within this bounding, in the year of God 1498." The figures 1498 are obviously a mistake, and should be 1598.