

# **S K E T C H E S**

## **O u r   L a n d s   a n d P e o p l e**

**B y**

**JOHN BACHOP GILFILLAN**

**MINNEAPOLIS, MINNESOTA**



## DEDICATION.

To the memory of Thomas Gilfillan and his wife;  
John Bachop and his wife; our early ancestors, and  
their descendants, these pages are reverently dedi-  
cated by the author.



## SKETCHES.

By John Bachop Gilfillan.

To our family and others of kin:—

The author of this article has often been requested to write an outline sketch of the families with whom we are more or less directly connected—Hence the following:

### I.

The region since known as the State of Vermont, was originally a forest wilderness, traversed by many streams of water, large and small, fed not only by the usual water-shed, but by copious living springs bubbling from every hillside; numerous beautiful valleys, extensive uplands, independent hills, high and low; and a range of mountains extending northerly and southerly its entire length. The forests were of a dense and intermingled growth of beech, birch, maple, elm, pine, fir, spruce, hemlock, cedar, etc., among which the evergreens largely predominated, especially upon the mountain slopes, giving them the name of the Green Mountains. Hence it came to be called the Green Mountain State. Its state name is derived from the two latin words *verde*, green, and *mons*, mountain, hence Vermont. As can easily be imagined, its landscape scenery was wild, unique and beautifully picturesque. Its beauty was still more enhanced in after years when it came to be settled, dotted all over with cultivated fields and orchards, farm-houses and barns, and villages with their church spires pointing heavenward.

Barnet and Ryegate both have the Connecticut

River for their eastern boundary. The Passumpsic River, rising in the northern part of the state, flows through Barnet and empties into the Connecticut within the limits of the town. Joe's Brook having its source in Joe's Pond in Danville, both named in the early days in honor of a noted Indian chief of the St. Francis tribe, flows through Barnet and empties into the Passumpsic two or three miles above the confluence of the latter with the Connecticut. Endrick Brook is a small stream in the eastern part of Barnet flowing into the Passumpsic about a mile above the mouth of Joe's Brook. Stevens River, the outlet of what in the early days was known as Bachop's Pond now more commonly called Harvey's Pond, in the westerly part of Barnet, flows southeasterly through the town and empties into the Connecticut about a mile south of the Passumpsic. These are all very attractive streams and greatly enhance the beauty of the landscape through which they flow.

The political history of Vermont is as unique as its natural scenery. It was not one of the original thirteen colonies of the United States, but organized and proclaimed in 1777, an independent republican government of its own, and was known as The Little Republic of the Green Mountains. Her men were known as "The Green Mountain Boys", and played a conspicuous part in the Revolutionary War, in aid of the colonies, in their struggle for independence. It was the first State admitted into the Union after the adoption of the constitution, and so became the fourteenth State of the United States in 1791. Until then it had remained an independent republic.

The early settlers of Vermont, came in from the earlier settled parts of New York, New Hampshire, Massachusetts and Connecticut. But the section of

the State to which this article chiefly relates, has an interesting history of its own.

The town of Ryegate was chartered September 8, 1763, and the town of Barnet September 16, of the same year. Barnet was the first town settled in the county, but its settlers were few and far between. At the end of ten years from the date of its charter, there were but fifteen families in the town. But new agencies were coming into play. The fame of America had begun to be known abroad. Two Associations had been formed in Scotland, one known as "The Scots American Company" of Renfrewshire, and the other as "The Farmers Company of Perth and Sterlingshire," for the purpose of sending out agents to purchase lands to be settled by them in America. These associations were composed mostly of men who were renters, so called, from the fact that in Scotland the land was held in large estates, was inalienable, passed only by descent and they had become inflamed with a desire to emigrate to a country where land was not only cheap, but could be acquired and held in fee simple.

David Allan and James Whitelaw of Scotland, the latter a surveyor by profession (afterwards known as Gen. James Whitelaw of Ryegate, grandfather of the late Whitelaw Reid), were chosen and sent out by the former association, to act for it. They came to America and after visiting various parts of the then known country, visited Ryegate in 1773 and purchased for their company the south half of the town, of Rev. Dr. John Witherspoon, President of Princeton College, at the price of three york shillings per acre.

Alexander Harvey, another Scott was chosen and sent out by the other company above named and in the next year, 1774, purchased for them seven thousand acres in the southwesterly part of Barnet, for

fourteen pence sterling, or about twenty-five cents an acre.

At the time of these purchases but few settlements had been made in these towns, the lands so purchased had been held in large tracts by early grantees and were in fact a part of the unbroken wilderness, the forest primeval. As showing the condition of the country at the time, I quote from a letter written by Gen. Whitelaw, agent of the Ryegate colony, to his father and to the company in Scotland, under date of February 7, 1774, in which he says:

“We have now built a house and live very comfortably, though we are not much troubled with neighbors, having one family about a half a mile from us, another a mile and a half, and two about two miles and a half. In the township above us, Barnet, there are about fifteen families, and in the township below, Newberry, about sixty, where they have a good Presbyterian minister, whose meeting house is about six miles from us. \* \* \* There are no settlers to the West of us till you come to Lake Champlain, which is upwards of sixty miles. \* \* \* We are extremely well pleased with our situation, as the ground on a second view is better than we expected. \* \* \* The country seems to be extraordinarily well adapted to the raising of cattle, as it is all covered with excellent grass where it is cleared, and even in many places in the woods. \* \* \* The people here are hospitable, social, and decent. One thing I know, that they are very strict in keeping the Sabbath.”

During the next twenty years, the Scotch colonists came in large numbers, and set to work in earnest clearing the lands which had been surveyed and allotted to them in severalty, building habitations, school-houses and churches, many of them of logs. Hemenway's Gazetteer Volume I, page 266 in its account of Barnet, says:



“In 1775 it began to be rapidly settled by emigrants from Scotland, who soon composed the great majority of the inhabitants. In 1773, emigrants from Scotland began to settle in Ryegate, having purchased the south half of the town. The most of the inhabitants were Scotch, who settled in different parts of the town.”

Again at page 268:—

“The emigrants from Scotland, in Barnet and Ryegate, were distinguished for religious knowledge, being well acquainted with the Holy Scriptures. They observed daily the worship of God in their families, and were careful to bring up their children in the nurture and admonition of the Lord. They strictly sanctified the Sabbath, and loved the house of God. Feeling the want of the public ordinances of religion, they made strenuous endeavors, before and during the Revolutionary War, to obtain them, and after repeated efforts they succeeded. During the Revolutionary War and before and after it, several clergymen, most of whom were Presbyterians, and emigrants from Scotland came and preached in these two towns. Rev. Peter Powers, who was settled in Newbury from 1765 to 1784 was probably the first clergyman who preached in this county. Dr. Wither-  
spoon visited Barnet and Ryegate two or three times and preached and baptized. \* \* \* In 1784, the town of Barnet voted unanimously “to choose the Presbyterian form of religious worship, founded upon the word of God, as expressed in the confession of faith, catechism, larger and shorter, with the form of Presbyterian church government agreed upon by the assembly of divines at Westminster, and practiced by the Church of Scotland.” \* \* \* The county was called “Caledonia”—the ancient Roman name of Scotland—out of regard for the emigrants from that country, who had purchased large tracts of land in the county, and had large and flourishing settlements in Bar-

net and Ryegate, and who were distinguished for their intelligence, integrity, enterprise, industry and patriotism, as well as for their religious character. They favored the cause of American independence, and some of them served in the Revolutionary army. They supported Vermont in the declaration of her independence and the formation of her constitution, in trying circumstances, which called for the highest exercise of the greatest wisdom, fortitude and patriotism. They organized a church and settled a clergyman long before any other church was founded, or any other clergyman was installed in the county."

The church above referred to was built by the Barnet colonists, located at or near the center of the town and has ever been known as "The Barnet Center Meeting-House."

In 1787 the town and church of Barnet sent a joint petition to the Associate Presbyterian Synod in Scotland, for a minister, offering to pay the expenses of his passage to this country. In consequence of this application the Rev. David Goodwillie, came in the Autumn of 1789, was in due time settled as minister of the town and pastor of the church. He continued in this pastorate until his decease in 1830. He was succeeded by his son, Rev. Thomas Goodwillie for a like term of forty years. It was during the ministry of the latter, "When first my infant footsteps learned to stray." His sons were schoolmates and classmates of the writer, in the Old Academy of Caledonia County, which had been chartered and endowed in 1795, and of which Hemenway says:

"The Academy is a large, beautiful and commodious edifice, in a fine situation, commanding a view of the White Mountains in New Hampshire, and contains a good library, and an extensive philosophical apparatus. The insti-

tution, from its organization to the present time, has been in a prosperous condition."

Among such a people and such surroundings, let us now look for our ancestors.

## II.

The Scotch colonists, coming to America, and settling in Barnet and Ryegate, were naturally of the younger class, many of them recently married, some unmarried, some still young, coming with older members of the family, with others of kin, or with friends. Among them the following names seem to have been as familiar, as the days of the week, namely; Harvey, Whitelaw, Gilfillan, Goodwillie, Galbraith, Gilkerson, Gibson, Gilchrist, Bachop, Buchanan, Brock, Henderson, Hall, Duncan, Stevenson, Shearer, Somers, Roy, Robin, Warden, Waddell, Neilson, McLaren, McLane, McCulloch, Blair, Laird and many others.

Among those coming to Barnet were five brothers and one sister named Gilfillan. They were: William, Robert, John, Thomas, David and Margaret, children of William Gilfillan and Helen Stevenson, his spouse of Balfron, Sterling County, Scotland. Two other children James and Mary remained in Scotland. Of the above named, William and Thomas came to America in 1790 and Robert, John, David and Margaret in 1794. They all settled in Barnet. William, Robert, John and Thomas settled on lots or farms situated on the slope of the hill, from one to two miles a little south of westerly from the Center Meeting-House, and David settled on a farm situated on the heights a little west, and overlooking the valley, of Joe's Brook and bordering on the line of Danville.

Of the above named five brothers:

1.

William (Little Will) married Janet Waddell of Barnet and they had children as follows:

1. William who died in youth.
2. John who died in youth.
3. Helen who died in youth.
4. Rebecca.
5. Janet.
6. Moses.
7. Helen.

After the death of Janet Waddell he married Ruth Blanchard and their children were:

8. William.
9. Ruth who married William Graham.
10. Eliza who married Archibald Hasty.
11. John.
12. Joshua.
13. Daniel.

2.

Robert, on the eve of coming to America, married Jean McIndoe of Killearn, (grandfather and grandmother of the writer). Their children were:

1. William, who married Isabel Morison from Balfron.
2. Walter, who married Margaret Bachop of Barnet.
3. Robert, born June 6, 1798, who married Janet Bachop of Barnet.
4. Jean, who married Alexander Blair of Barnet.
5. John, who married Zephia Carpenter of Barnet.
6. Marrion, who married Joseph Blair of Barnet.
7. Helen.
8. Margaret.
9. James.
10. Nancy.
11. Mary.
12. Archibald.

All of whom, with their parents, and others of kin, now in peaceful slumbers lie within the beautiful cemetery among the hills, close by the Meeting House they loved so well, at Barnet Center.

3.

John died without issue.

4.

Thomas married Janet Somers of Barnet. Their children were:

1. William.
2. Nancy.
3. Cloud.
4. Thomas.
5. Helen.
6. Robert.

After the death of Janet Somers he married Margaret Hindman and their children were:

7. Janet.
8. John.
9. James.
10. Mary.
11. Margaret.

5.

David married Margaret Warden and their children were:

1. William.
2. David.
3. James married Elsie Shearer.
4. Isabel married Rev. Mr. Galbraith.
5. Robert married Jerusha Aldrich.
6. Moses.
7. Andrew, who married Eliza Neilson, or Nelson, of Ryegate.
8. John.

6.

Margaret, sister of above five brothers, married William Warden and their children were:

1. William.
2. Helen
3. Isabel.
4. Mary.
5. Margaret.
6. James.

There came also from Scotland in 1795 and settled in Barnet, John Bachop, a linen weaver of Glasgow. He married Mary Dinen or Dunning of Paisley, of which marriage there were born two sons, John and William. His first wife having died, the father married Janet Miller of Glasgow. These four constituted the family which came to America and settled in Barnet, in the neighborhood of the pond and mountain in the western part of the town, which came to be known as Bachop's Pond and Bachop's Mountain. The two sons married soon after coming of age; the elder, John, marrying Jean Arbuckle of Scotland, who had come to America with friends. Of this marriage five children were born, namely: Janet, Margaret, Christie, Mary and Jean; of these Janet married Robert Gilfillan (hereinbefore noted), and they were the father and mother of the writer of this sketch. Margaret married Walter Gilfillan, as before noted; Christie married David Warden and settled in Monroe, New Hampshire; Mary married Harvey Warden and settled in Ryegate, and afterwards at West Barnet; Jean died in her young girlhood.

### III.

Coming now to our own immediate family we have the following data, taken from the family record now in my possession, namely:

Robert Gilfillan, born in Barnet, June 6th, A. D. 1798.

Janet Bachop, born in Barnet, January 5th, A. D. 1805.

They twain were married at Ryegate, February 22nd, A. D. 1825, by Rev. David Goodwillie. Of this marriage the following children were born:

Marrion Nelson Gilfillan and Jean Bachop Gilfillan, born in Barnet, December 4th, 1825.

Janet Gilfillan, born in Barnet, June 22, 1827.

Mary Gilfillan, born in Barnet, October 5, 1829.

Robert Gilfillan, Jr., born in Barnet, June 24, 1833.

John Bachop Gilfillan, born in Barnet, February 11, 1835.

A son born in Danville, Vt., February 6, 1844.

Of these, Marrion and the son last born died in infancy.

Jean Bachop married John Martin, January 4, 1849, and had one child, Jean, who married Elwood Brown. They had two children, John Martin Brown and Earle Brown. The former of whom died in infancy.

Janet married Alexander McPhee, July 8, 1847, and their children were Vilette Jean, Kate, Atlanta, Mary, Martha, John, Christie and Robert.

Mary married Mark Varnum, June 1st, 1854, and had one child, Fred Stevens Varnum.

John Bachop married Rebecca Corse Oliphant, daughter of Captain James M. Oliphant and Rebecca Corse, of Sylvan Mills, Fayette County, Pennsylvania, January 20, 1870, and their children were: Robert Corse, born June 29, 1872; James Oliphant, born October 6, 1875; John Bachop, Jr., born January 18, 1879; Rebecca Janet, born October 12, 1880; David Walter, born March 17, 1884.

Their mother, Rebecca C., died March 25th, 1884. On June 28th, 1893, the father married Hannah Lavinia Coppock, daughter of Captain Ezra Coppock and Anna French, of Lisbon, Ohio.

Mary Gilfillan, wife of Mark Varnum, died at Osceola, Stark County, Illinois, August 20, 1862.

Robert Gilfillan, Jr., died at Sacramento, California, April 9, 1872, unmarried.

Janet Gilfillan, wife of Alexander McPhee, died at Peacham, Vermont, September 4, 1884.

Jean Bachop Gilfillan, wife of John Martin, died at Minneapolis, Minnesota, March 6, 1886.

The following data is gleaned in the cemetery at Barnet Center:

Robert Gilfillan, died January 26, 1827.

Jean McIndoe, his wife, died September 18, 1859.

Natives of Scotland.

Robert Gilfillan (father), died January 12, 1891.

Janet Bachop, his wife (mother), died July 8, 1885.

These deaths are noted in West Barnet Cemetery:

John Bachop, died October 29, 1821.

John Bachop, Jr., died November 27, 1814.

Natives of Scotland.

#### IV.

The writer has twice visited Scotland, first, in the Summer of 1887 and again in the Summer of 1900. The first visit was somewhat brief and hurried; the latter more extended. In the second visit, Mrs. Gilfillan, our son J. B. Jr., and our daughter Rebecca Janet, were also of the party. On this visit we learned that the old Parish Records of Scotland, had, in late years, been gathered up, fastened in new bindings and covers of uniform size, and safely stored in the Public Registry in Edinburgh. A week, therefore, was spent in searching these records, with the aid of an antiquarian expert, or searcher of records, as he was styled. In this examination, it was gratifying to find, profusely scattered through the records of various parishes, all the names mentioned as among the early settlers of Barnet and Ryegate. Our own name and several of the others appeared with the greatest frequency.

The names of our ancestors William Gilfillan of Balfron, and Helen Stevenson, his spouse of the parish of Denny, were readily found. Also the names of Thomas Gilfillan and his spouse Margaret (whose maiden name was variously written as Dun or Dine or Dining) the father and mother of the said William. Also the names of Robert Stevenson and Mary Adam his spouse of the parish of



Denny, the father and mother of the said Helen. This was as far back as we were able to trace with any certainty, the direct line of our ancestry. The records appeared to have been poorly or carelessly kept and not always easily deciphered. Even the spelling of names was not always uniform. But we were enabled to glean from them considerable data of interest. For instance; it appeared from them, that the home farm and steading of our ancestors, was known as Woodend, which enabled us later to locate and visit the place. Items of family history were also found, among them the following, viz:

1718 July 4. Thomas Gilfillan in this parish (Balfron) and Margaret Dun or Dine, in the parish of Killearn, gave up their names for proclamation in order to Marriage.

1727 May 16. Thomas Gilfillan and Margaret Dun (or Din) his spouse in Woodend, had a son James baptised.

1729 September 28. Thomas Gilfillan and Margaret Dun or Din his spouse in Woodend had a son William baptised. (This appears to have been our great grandfather who occupied Woodend at the time his sons and daughter emigrated to America, among whom was our grandfather Robert.)

1732 May 14. Thomas Gilfillan and Margaret Dun or Dine, his spouse, had a daughter Margaret baptised.

1759 May 17. William Gilfillan in this parish (Balfron) and Helen Stevenson, in the parish of Denny, gave up their names for proclamation in order to marriage.

1759 May 24. William Gilfillan in Balfron and Helen Stevenson in this parish listed for proclamation in order to marriage, proclaimed the 10th of June. (Extracted from Parish Records of Denny).

1760 September 1. James, lawful son to William

Gilfillan, in Woodend, and Helen Stevenson, his spouse, was baptised in the presence of the congregation.

1763 July 1. Mary, lawful daughter to William Gilfillan and Helen Stevenson, his spouse, in Woodend, was baptised, in presence of the congregation.

1765 January 26. Robert, lawful son to William Gilfillan, in Woodend, and Helen Stevenson, his spouse, was baptised. (This must have been our own grandfather who married Jean McIndoe of Killearn, and came to America in 1794. He would then be 29 years of age and she was 20.)

1767 May 29. William, lawful son of William Gilfillan and Helen Stevenson, his spouse, in Woodend, was baptised in presence of the congregation.

1769 September 11. Thomas, lawful son of William Gilfillan and Helen Stevenson, his spouse, in Woodend, was baptised in presence of the congregation.

1774 January 2. Margaret, lawful daughter to William Gilfillan and Helen Stevenson, in Woodend, was baptised in presence of the congregation.

1775 August 10. Jean, lawful daughter of William McIndoe and Jean McAllister, his spouse, at Killairn was born upon Saturday about 2 o'clock the 9th of August and baptised the 10th.

1794 February 10. Robert Gilfillan and Jean McIndoe, both in this parish (Balfron) entered their names for proclamation.

As a fitting supplement to the two last preceding paragraphs, it may be added that in the book of records of the Session of the church at Barnet Center in Vermont, is the record of two certificates or letters, the one issued by the church at Killearn, and the other by the church at Balfron, of which the following are copies, viz:

“That the bearer Jean Macindoe was born in this Parish and resided in it till Candlemass seventeen hundred and ninty three years. Was under no scandal nor Ground of Church censure known to us, and was in use to join at the sacrament of the Lords supper. Is attested at Killearn, Feb. 17, 1794 years, by

James Graham Min.  
Jo Finlayson  
Session Clerk.”

“That the bearer hereof Robert Gilfillen and Jean McIndoe his Spouse have resided in this parish, the former from his infancy, and the latter for the space of two years or thereby preceding this date, during which time they behaved themselves soberly and inofensively and now remove free of public scandal and Church censure. We further think our selves called upon to certify that the said Robert Gilfillen has been employed by different Masters in this place as a Jounay man Wright, much to their satisfaction and it is consistant with our knowledge that he is an industrious, honest Lad. Given and attested at Manse of Balfron this twenty-sixth day of Feb. seventeen hundred and ninty-four years, by

James Jeffrey Minr  
John Zwill Elder  
Will Hally  
Session Clerk.”

At the time of securing these copies, which was about the year 1874 to 1877, some time was spent, upon my visits to my former home in Vermont, in examining the files and records in the cus-

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Note 1.—Rev. James Graham was minister at Killearn from June, 1768, till October, 1821.

Strathendrick by J. Guthrie Smith, p. 71.

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Note 2.—Rev. James Jeffrey was minister at Balfron from April, 1787, till he died in February, 1824.

Strathendrick by J. Guthrie Smith, p. 38.

tody of Mr. William Henderson, the Session Clerk of the church at Barnet Center. By the courtesy of Mr. Henderson, I was given access to the book of records and what remained of the files relating to the history of the church. But no other records of letters like the above of my father's family were found. There was one original, however, issued to John Gilfillan, brother of my grand-father, found in the files, of which the following is a copy:

“Balfron 10th March 1794.

That the bearer herof John Gilfillan, an unmarried young Man, has Resided in this Parish mostly from his infancy, always behaving himself soberly, honestly and inoffensively; and now removes free of public scandal or ground of Church censure known to us. We also certify that he has always been reputed an industrious, honest Lad, and may be employed by any Master with the greatest safety.

Attested in name of Session, By  
James Jeffrey, Minr.  
John Zwill, Eld.  
Will Hally Sesn. Clk.”

In a letter from Mr. Henderson, under date of October 25, 1877, he writes to me:

“I recollect distinctly of the above Rev. Jeffrey. When I was a very small boy beginning to school in Scotland, he came and examined the school and put we little ones in consternation. Elder Zwill's children went to the same school with me, but I do not seem to recollect of him.”

In the same letter the writer speaks of having seen and examined in the possession of Nancy Gilfillan, the original of the letter or certificate issued to Robert Gilfillan and Jean McIndoe his “spouse,” and entered in the Session Book at Barnet Center Meeting House.

From the finding of this original letter among the files, and other circumstances, it seems fair to presume that all of the family coming to America brought like letters with them. For instance, under date of June 16, 1796, appears upon the record a revised list of communicants, among which are the names of William Gilfillan, Jr., (and Janet Waddel, his spouse) and Robert Gilfillan, two of the sons of William Gilfillan of Balfron, Scotland. They must have brought letters from the church in Balfron in order to have admission to the church at Barnet Center.

Much of the data given in this sketch was obtained from my own father and mother in 1874 and years immediately following. They also gave me the history of my mother's family, which led me to try to trace the lineage of the Bachop family, when searching the records in Edinburgh in 1900. But this was found more difficult, if possible, than tracing the records of my father's family. For instance, the name was found spelled in different ways, such as Baffock, Baock, Bahop, Bauchope, and finally and later as Bachop. I had learned from my father and mother that my mother's father and grandfather were named John; that my mother's grandfather had first married Mary Dinen, or Dunning, of Paisley, Scotland, and of this marriage there had been two sons, John and William Bachop, and that his first wife having died, he had married before coming to America, his second wife, Janet Miller. In the register of Cumbuslang appears the following:

1777 November 29. John Bachop and Mary Dunning both here gave their names for proclamation in order to marriage.

1779 December 5. John, son to John Bachop in Cairns, baptised 10th.

1781 May 10. Born William to John Bachop in Saughybeg, baptised 17th. (It appears further that Mary Dunning was the daughter of John Dunning of Halsyde, and Mary Jackson, his spouse. She and her twin brother, John, were both born and baptised May 1, 1755).

In the records in Edinborough, under date of January 22nd, 1786, John Bachop, weaver in Glasgow, and Jannet Miller were married. This is in the Parish Records of Glasgow. In searching the record of minutes of the church at Barnet Center, under date of June 25, 1796, the following is found:

“John Bachop, and Jannet Miller, his spouse, presented a certificate attested at Glasgow the 30th of March 1795, and desired to be admitted into the fellowship of the church in this congregation. Votes being called it carried unanimously, received, which was done accordingly. Closed with prayer.”

In this instance their letter or certificate also appears of record:

“Certificate.

We dow certify that John Bachop and Jannet Miller his spouse, both communicants, resided in this parish of Glasgow, he for ten years, she for fourteen years preceding this date during which time they behaved themselves decently and honestly, free of public scandal or ground church censure known to us.

Attested at Glasgow the 30th day of March seventeen hundred and ninety five years by

Robert Balfour, Minister  
Wm. Walker, Sess. Clk.

Extracted at Barnet June 28, 1796 by  
Wm. Shearer Sess. Clk.”

## V.

At the conclusion of our stay at Edinborough, we visited Balfron, Killearn, Buchlyvie and other places. Balfron, a village of about eight or nine

hundred, is situated eighteen miles northwest from Glasgow and two or three miles east of Loch Lomond. It lies on the northerly slope of Strathendrick or valley of the Endrick, a wide and beautiful valley, sloping from the north and from the south, down to the Endrick river, a stream somewhat smaller than the Passumpsic, flowing westerly into Loch Lomond. This river, in Scottish parlance, is called Endrick Water, from whence, no doubt, comes the name of the stream in Barnet, called Endrick brook, flowing into the Passumpsic. We readily found the farm and steading called "Woodend," known by that name from time immemorial. It, too, lies on the northerly slope of Strathendrick, about a mile east of the village of Balfron. Here we visited several hours. We found none of our own name, but the new occupants, Mr. and Mrs. Robertson, as soon as we made ourselves known, received us most cordially, kindly showed us over the home and gave us a delicious lunch of milk, hard oatbread and cheese of their own making. The old house had been torn down, but the new one they said, was built just like the old, and it was assuredly most comfortable and home-like. The farm is a part of the Ballikinrain estate, which embraces the region at and about the village of Balfron.

The view from "Woodend," as from the village, was most pleasing, looking down over wide-spreading fields to the stream below, and up the opposite slopes, embracing the Ballikinrain Castle and ornamental grounds about it. Both slopes of the valley are quite extended, picturesque and beautiful, a landscape of cultivated fields, forests and farm houses. After a most enjoyable visit, we drove on, crossing the Endric farther up the valley, and then ascending the opposite slope to the Castle.

We met the factor, who kindly showed us over the Castle and grounds. Then perhaps because the day was quite cool, we were not permitted to depart until we had "a wee nip o' liquid rye." Pursuing our journey we drove on to Killearn, some three miles distant, the highway traversing elevated ground, affording many beautiful vistas, including glimpses of Loch Lomond in the distance, and the majestic Ben Lomond rising grandly against the background of the sky. At Killearn we found several of our own name. One of whom, a lady of middle age, greeted me cordially at first, as her cousin George Gilfillan, because, as she said, I looked so much like him, she had mistaken me for him. Of course we had to "bide a wee," enjoy with them, their hospitality and the ever present "Dish o' tea." At this house there were three or four of our own name, but in spite of all our inquiries, we could discover no connecting links, with either the Gilfillan or the McIndoe line. After a social half hour, the friends went with us, to the "ald Kirk," now in ruins, and to the kirk yard adjoining. Searching among the gravestones we found some that might or might not be of our line. Their slumber was peaceful near Endrick water. They may have been with us in the spirit, because of our kinship, "I know not, God knows."

Toward evening, we drove back to Balfron, meditating on the events of the day and yearning, more than I can tell, for "more light", on our ancestral lineage.

The parish church at Balfron, after the revolution of 1688, was organized anew in 1691. In the minutes of the Session we found the name of William Gilfillan, active in the affairs of the church, and recorded as being present and participating at every meeting of the Session for twenty years, or from 1691 to 1711. We could not find the links



connecting him in kinship with our ancestor Thomas, but very probably they were of the same line.

All data before the Protestant revolution of 1688 must be sought in the records of the Catholic church, and these we have not consulted.

## VI.

While in Scotland, we met not a few of our own name, and others connected by marriage, but whether of kin with us, the evidences obtainable failed to establish. We spent several delightful days at Comrie, beautiful for situation, on the fringe of the highlands, in a region embracing the beauties of Glenartney and other scenes extolled in Scott's *Lady of the Lake*. The name Gilfillan was a household word in Comrie. Reverend Samuel Gilfillan, son of a merchant of Bucklivie, close by Balfroun, was minister of the parish church here for some thirty-five years, until 1826 when he died, leaving a family of eleven children. Many of his descendants still remain in the community, several of whom we met.

We were shown an old letter written by a sister of the Reverend Samuel, in which the writer related that in her youth it was a common saying among those of kin, that the Gilfillans of Bucklivie and those of Balfroun, all belonged to the same family. This seemed a magnet drawing us closer together.

One son of the Reverend Samuel became Reverend James Gilfillan, a popular minister at Sterling during all of his active life. The youngest son was the Reverend George Gilfillan of Dundee, noted preacher, literary critic and writer; another son, William, was largely engaged in manufacturing and mercantile pursuits. Two sons of the latter, Samuel and James, we afterward met in London, having received let-

ters of introduction to them while in Scotland. These brothers had formerly been in the East India trade, but later became bankers in London where they have long resided. The acquaintance then formed with them ripened into a warm and lasting friendship. A hearty hospitality has always been extended to us by these friends, whenever time and tide have brought us to London. A valued correspondence is still kept up.

To the Gilfillans of Scotland must be given the credit of at least one poet, a writer of lyrics. He was of the same name as my own father, Robert Gilfillan, and born the same year. He "slippct awa' " to his final rest in 1850. In the preface to a volume of his writings, published the following year, appears this curious legend:

"The few families of Gilfillan in Scotland al-  
"most all 'count kin'; the history of the clan  
"being as follows:—Originally it belonged to  
"the Isle of Mull; but, during the feudal wars,  
"was overpowered by a more powerful clan, and  
"completely extirpated. Two of the widows,  
"however, by a coincidence, bore twin sons each,  
"from whom we have all sprung."

From his apt and effective expression of feeling and sentiment Robert Gilfillan, in his day, was best known as the poet of the hearth and home:

"We cannot live our days again,  
But we can dream them o'er;  
Thus nightly visions, free from pain,  
Youth's sunny hours restore;  
And, oh! who would not prize the past,  
To love—to memory dear;  
The golden moments could not last,  
But they in dreams appear."

The song from which this is quoted and "The Exiles Return," and his poem "Sabbath Among the

Moorlands," are real gems of tenderness and beauty. His "Ode to Dunfermline," his native town,

"..... wi' its woody braes,  
"And wee burns wimpling to the sea,"

while not so lofty or aspiring as Scott's immortal tribute to Old Caledonia, expresses as genuinely his Scottish love of home and country. His humorous characterization of "Peter McCraw," the tax gatherer, however, shows him quite as capable of sentiment in other lines, and a poet of some diversity of talent.

But this unique norland, half Highlands, half Lowlands, abounds not only in picturesque scenery, legend and song, but also in Biblical lore and theology, and its folk are characterized by an ardent love of argument. Indeed it might be the better part of wisdom while there to avoid discussions of academic distinctions, in religious belief, especially if one is well past the meridian of life, for the discussion might be interrupted by mortality before the ethics of the situation made any conclusion possible.

The fame of old Scotia is from many sources, and has made this little land of the heather and the thistle, known the world over, but it seems to me, a profound belief in the Eternal God, and an implicit faith and trust in the absolute verities of the Holy Bible, are the crowning and abiding glories of old Scotland and her people.

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Author's Note.—These pages are parts of sketches written several years since, but not printed until this month of December, nineteen eighteen. In the meantime the good friends, Samuel Gilfillan and his wife of London, have both passed over to the other side.

