



Welcome to the INTERACTIVE heritage guide to Stonehouse. This guide has been written and designed for you to investigate and learn of Stonehouses' rich and eventful history. We hope this guide will be a useful research tool, as well as encouraging educational awareness and enjoyment of Stonehouses' development from its origins, through the Industrial Revolution, to its present day status set in rural Lanarkshire.

The contents of this guide can be accessed by clicking on the above menu bar and linking between the pages by clicking on the text highlighted in blue and [underlined](#). If you wish to listen to MUSIC while you browse, click on the lower right corner of the 'Welcome' page.

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In prehistoric times, the natural place to settle would have been by the river [Avon](#) with its fertile holms and abundance of natural resources. Evidence of early man can be found throughout the parish, enabling us to build a picture of how the community of Stonehouse developed over the centuries. The fact that a stone cist was found in the old kirk cemetery in 1937, confirms this site as a place of pagan burial.

Some believe that before the dawn of recorded history on a small mound half a mile to the West of the village possibly stood the “standing stones”. On these sacred grounds stood monuments to the religion of a time run by priests known as ‘druids’, meaning ‘knowledge of the oak’. Not only were these men priests but wise men, law makers and law enforcers. The Celts way of life was ruled and governed by Druiadic festivals, tribal law and knowledge passed down only to boys of noble or royal birth. This was passed on down the generations by word of mouth but never written down. Understandably this is why so little of their lifestyle is known today. Contrary to belief their ceremonies did not take place at the stones, but in the privacy of the woods.

Sacrifices tended to be small animals like chickens and occasionally a goat. Human sacrifices were rare and almost always Roman. The stones were thought to have been religious meeting places similar to our churches, hence the expression “let’s go to the stanes”, a saying used until recent times, simply meaning “let’s go to church”.

If there were standing stones present in the parish it is most likely that it would be a singular, or trio of stones; being more popular on the South West coast of Scotland, rather than the more commonly recognised circular collection of stones found in the North of Scotland and Southern England. There still exists today three standing stones at Avonholm overlooking the Avon between Stonehouse and Glassford. A single stone can also be found towards Quarter, known as the ‘Crookedstane’. The fact that a stone cist was found in [St.Ninian’s graveyard](#) confirms this site as a place of pagan burial. It is possible that the word ‘Stanes’ has been corrupted over the centuries into the present Stonehouse.

In far off Rome an army was assembling and in the year 55^{BC} Julius Caesar invaded England bringing it under the rule of the Roman Empire, later invading Scotland in 80^{AD}. By the year 142^{AD} the ‘Antonine Wall’ was been built between the Clyde in the West and the Forth in the East. The Romans tried to invade further North where they found the Picts and the Celts a formidable force, especially the Damnii tribe whose domain covered Stonehouse parish. The Damnii were one of the most powerful and civilised of all the tribes whose language can be traced in the names of many of the localities and streams around Stonehouse.



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After the birth of Jesus, Christianity spread throughout the Roman Empire and by 300^{AD} became the official religion of the Empire. Around the middle of the 4th century a man called Ninian was born near Solway where he was converted to Christianity. He travelled to Rome and after a period of study moved to France to continue his instruction in Christianity. His ultimate goal was to bring Christianity to his homeland of Scotland. Legend tells us that he brought earth from ‘Candida Casa’ (house of white stone, near Whithorn) and with his monks, scattering it on ancient burial grounds of pagan worship. It is recorded that the consecrated earth from the old kirk cemetery was taken from Stonehouse to consecrate the grounds of the Glassford kirk cemetery.

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Stonehouse is among the oldest parishes in Scotland and so it is very difficult to trace its origins. It was common to name towns after the first stone house built which was more often a church. These early settlement houses were built with a layered combination of wattle and daub (interlaced rods, twigs and clay). When Ninian preached the gospel on his travels his stonemasonry skills would have been invaluable to him in building his churches.

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Robert Naismith wrote of the culminations of the word ‘Stonehouse’ including Stanes, Stannas and Stanhus. The oldest recorded mention of Stonehouse appear from a notice stating that the parish of Stonehouse and the churchyard were to be dedicated in the ninth century to St.Ninian. The earliest records of a landowner in Stonehouse appears about the year 1220, for between the years 1214-49, Sir William (the Fleming) de Douglas of Stanhus appears as a witness to a charter along with Sir Archibald Douglas. The Douglasses were the chief landowners of the parish until the reign of James II who endeavoured to destroy the Douglasses and install the Hamiltons to the Barony of Stonehouse. Thereafter the proprietors of the parish have been well documented by Naismith and the Statistical Accounts.

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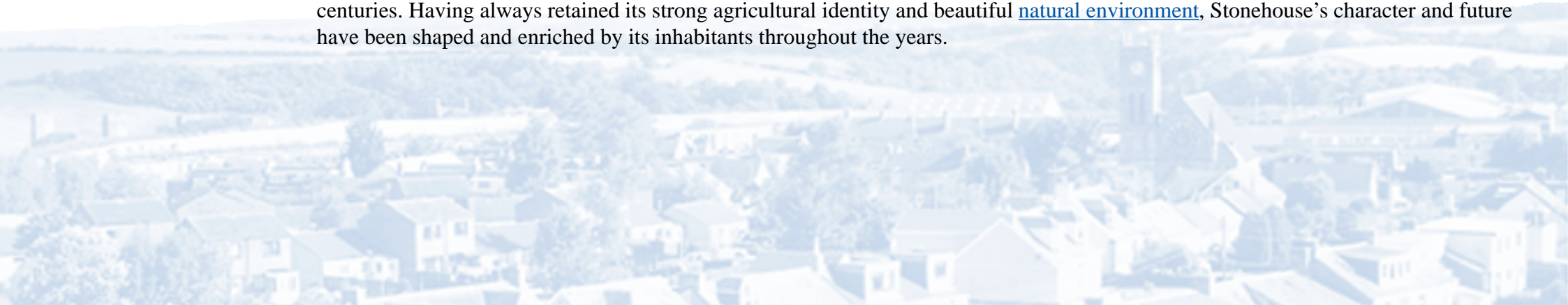
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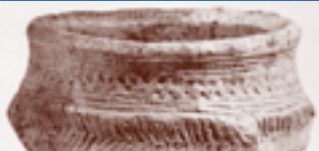
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‘STONE KNOWES’; These are burial stones on top of a mound of earth. Knowe is the Scots word for ‘knoll’ meaning a round hillock or mound. The old kirk cemetery is built on such a mound and it is easy to see how the word may have been corrupted to the present Stonehouse. The inscription STAN HOWSE on the early 18th century [pewter plates](#) of the Parish Church have a similar sound in its pronunciation.

ROADS & BRIDGES

Principally known as a weaving community, Stonehouse has developed and adapted to social and industrial change over the centuries. Having always retained its strong agricultural identity and beautiful [natural environment](#), Stonehouse’s character and future have been shaped and enriched by its inhabitants throughout the years.





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Pre-History

Cists of Patrickholm

In the Autumn of 1947 four prehistoric burial sites of the Middle Bronze Age were discovered at Patrickholm sand quarry. They were found on the West side of the river Avon, 420 feet above sea level near the Larkhall viaduct. The site was found when workmen at Patrickholm came upon some large stone slabs of a cist (stone coffin).

Cist number one was about five feet below ground level measuring about five feet in length. Inside the cist were found two fragments of human bones, part of a skull, part of the lower end of a femur of an adult and a food vessel. The urn, which is in excellent condition, measures about four and a half inches in height and highly ornamented. Six to eight feet from the first burial site a number of cremated bones of humans were found, but no cist. The bones were thought to have been of a youth between 12-20 years of age and a young adult. Amongst the bones and the sand a small piece of flint was found.

An unusually small cist measuring two feet by one foot was uncovered full of cremated bones. Like the first cist it was formed with stone slabs. It too had a great number of bones of at least four individuals, one adult, a younger adult and two children 7-12 years of age. Among the finds within the cist were a small flint flake, a piece of ironstone, a stone bead and three human bone beads, all cylindrical and probably remnants of a necklace.

A third cist of about four feet in length was discovered when accidentally broken by sand diggers using their picks and spades without realising what it was. A second food vessel was found within, again highly ornamented probably using a toothcomb. Inside the vessel was a well preserved molar, one incisor crown and pure brown sand. Also found within the vessel were bone fragments and a small piece of flint. This excavation is particularly interesting because family groups are rare in Bronze Age cists. The date of this site can be estimated at around 2000^{BC}. The urns found at the Patrickholm site were donated to the National Museum of Antiquities in Edinburgh by the owner of the quarry at that time, Mr McNeil Hamilton.

The ruins of Patrickholm House still stand near the site of the cists, though continuing land improvements may put an end to the house where many past landlords of Stonehouse once resided.



The Glesart Stanes

Although these standing stones lie just outside our parish boundary near Glassford, they cannot go without mention. If stones were ever located at the old kirk cemetery, they probably resembled these stones. It is also possible that other stones may have stood throughout the surrounding area, but land improvement over the centuries would have seen these being removed.

The 'Glesart Stanes' lie near Avonholm near the Avon on a hill surrounded by a cluster of trees including oak and holly. These two trees are of particular interest. Oak was the most sacred of trees to the pagan religion, said to have the powers of fending off lightning to curing toothache, while holly was used to keep out evil influences.

The standing stones stand about six feet apart, three feet high, three feet broad and made of sandstone. Two have their backs to the East and the third, not parallel to the others, has its back to the South-East. There is no indication of a circle, as it is more common in this area of Scotland for standing stones to either be singular or in a trio of stones. There are vertical grooves on two of the stones, while the centre stone has a cup mark, below which is a faint circle one foot in diameter. They stand on a long, narrow strip of land with low earthen walls on either side. These view from the stones give a wonderful panoramic view of the river Avon and Stonehouse.

You will also find the graves of the Struthers of Avonholm buried at this spot, along with their pet dogs Blanche and Heidi. This place obviously held fond memories to the family and comforting to have chosen this site as their final resting place. The purpose of the stones themselves, we can only guess, if only to remind us of our pagan ancestors. They now stand in peace, untouched by the progress of time, in an ever changing environment. In the tranquillity of the Avon Valley who is to say the stones won't endure another two thousand years.

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Cot (Kat) Castle

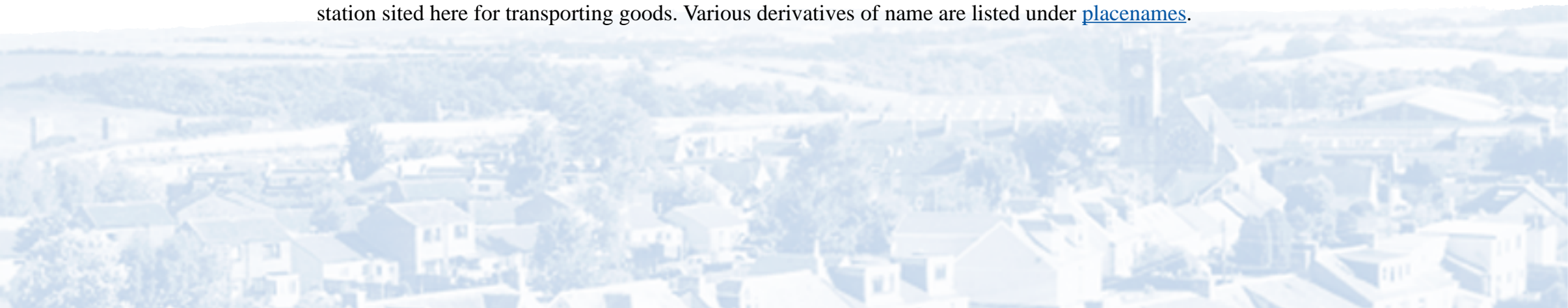
Not much is known of this mysterious castle which once enchanted the banks of the Avon. Resting on a precipitous cliff face, the castle or 'Keep' as it should be known, was home to the Hamiltons in the year 1500^{AD}. The failure of Edward I to impose lasting peace in Scotland brought about three centuries of border warfare. With the constant destruction and changing possession of castles, it proved to be time consuming and expensive task to constantly maintain and defend great fortresses. Thus the 14th and 15th centuries saw the evolution of a type of 'keep' or 'tower house' more appropriate to the limited resources of the defenders. This stone structure was both fireproof and capable of being defended should the castle be stormed. Basically it was a type of fortified house rather than a castle. In Ireland and Scotland keeps tended to be smaller than their English counterparts, a compromise between comfort and security where the sudden raid was feared more than the prolonged siege.

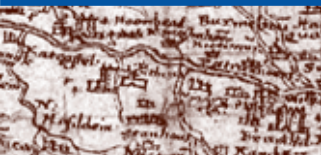
The basic type of keep was either square or rectangular rising through three or more storeys enclosing hall, chamber, kitchen, chapel and final place of refuge. Cot castle was probably very similar to the keep (tower house) within Craignethan castle which is thought to date from the 15th century. Cot castle is noted in Bartholomew's Castles map of Scotland as a 'keep' and in 1836 there were said to be remains still visible.

In the [1937 Statistical Account of Stonehouse](#) mention is made of Cot castle in the following extract:

"Among the documents discovered in 1887 in the Hamilton Chamberlain's office, is a notarial instrument, narrating that in terms of a charter granted by himself, Alexander Hamilton of Catcastell, passed to the one-mark of Woodland and the half-merk land of Brownland, lying in the barony of Stanehouse and the sheriffdom of Lanark and there gave sasine of these lands with his own hands to James Wynzet, his heirs and assignees in usual form, 29th January 1511-12."

Cot castle farm was later built on this site but fell into disrepair and was abandoned at the end of the 1970's. There was also a railway station sited here for transporting goods. Various derivatives of name are listed under [placenames](#).





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Ringsdale Castle

Like Cot castle, Ringsdale was probably a Scottish ‘keep’ rather than a castle. It once stood high on the roof of the Avon gorge overlooking the winding waters of the river. The name of the castle possibly derives from the ancient language of the Britons, Rhyn, signifying a promontory or hill. The word has been corrupted in pronunciation to Ringsdale. Today all that remains of the castle is the raised ‘motte’ at the summit of the gorge overlooking the river bank. Even the romantically located Glenavon cottage which once stood next to Ringsdale has vanished though a small corner of its walls still stands marking its resting place.

On a map of 1838, there is marked a mill known as Cloxy mill (Clocksy, 1864) near the remains of Ringsdale castle. Today there are still ruins of the mill to be seen on the banks of the Avon, but no records of its origins.

Castles appear to be abundant in this area. On the outskirts of the parish can be found the sites of Allanton, Brocket, Plotcock, Glassford and Darngaber castles.

Kemps Castle

During my research into castles within the parish I came across ‘Kemp castle’ in several [statistical accounts](#) including Robert Naismith’s book, which states that one of the names given to Cot castle in the past had been Kemp castle. Naismith refers to Bleau’s map of 1596 as his reference. I initially took this information for granted and used it in my booklet ‘The Historic Sites of Stonehouse’. As I have found in the past, it is often wiser to research the subject matter personally, for when I consulted the map I found in fact that there were two ‘Kat castles’ and a ‘Kemp castle’ where we more commonly know as Castlehill.

My theory is that Kemps castle, was that of the former fortification of Lord Lee, known as Castlehill just off the Spittal Road. My case then, and now, is based on the following information. Firstly, the case against Kemps castle being Castlehill is at first viewing quite strong in comparing the location of the castle against neighbouring homesteads on Blaeus map, with those of the more accurate William Forrest map of 1816. For instance, Rogerhil (Rogerhill, 1816), Lochhead (Lochhead, 1816), Goushill (Golfhill, 1816), Tounhead (Townhead, 1816), Blakwood (Blackwood, 1816), Woodhead (Woodhead, 1816), Birkwood (Birkwood, 1816), Wolburn (Wellburn, 1816) and Kellylies (Kellowlees), all lie above the siting of Kemps Castle of Blaeus map, suggesting the castle probably lay nearer Kirkmuirhill or Lesmahagow.

Murslant (Muirsland, 1816) and Southfield (Southfield, 1816) appear to be in close proximity to Kemps castle but no record of a castle appears on Forrests map in the vicinity. There does, however, appear the name of a dwelling named Kerse between Southfield and Muirsland at the meetings of the Nethan Water and Teglum Burn, which would appear to be a possible siting according to Blaeus map. (*Carse*; an extensive stretch of earth or sand left by a flood or flow, especially in a river valley).



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The cartographer of the 1654 map is not precise in recording the localities of steadings, as we can trace many of these sites to present day farms and manor houses, which don't translate to the ordnance survey maps of the early 19th century onwards. However, some place names and landscape features are easily identifiable. These features have led me to the conclusion that Kemp's castle is most probably Castlehill, by locating known place names with natural features.

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This was done by first locating Dalsersf at the horseshoe on the Clyde, clearly identified on both maps, with the homestead of Dalbeg recorded on both maps in close proximity to the horseshoe in the river. At the north end of the horseshoe, on both Blaeus map and Forrests map, a river leads directly to the siting of Kemp's castle (Castlehill). On Blaeus map, the river is named Nether B. (presume B. means Burn), compared with the 1816 map which records the river as Dalsersf Burn. However, Dalsersf Burn passes through the village of 'Netherburn'. Having confirmed the 'burn' on both maps, I was able to link the steadings of Korsall (Cornsalloch, 1816), Milburn (Millburn, 1816), Brumfild (Broomfield, 1816) and Murhead (Muirhead, 1816) along the burn to Castlehill.

Another point in favour of the location and origin of Kemp's castle, relates to Kitchen and Barbers map of 1781, which shows the castle prominently situated in the general location of 'Castlehill'. For 'Castlehill' not to be mentioned, on this, or Blaeu's map only 35 years later by William Forrest, would suggest to me that they are one and the same residence. Castlehill according to records appears to have been in ruin in 1710, though Kemp's castle is recorded as such on James Dorrets maps of 1750, 1751 and 1761. The last recorded reference to the name relates to Robert Campbells map of 1790. On Robert Ainslies map of 1789 the castle here is record as Bridgeholm Castle. By 1885, however, no evidence was present of its former existence according to Naismith. Today only the ruins of a later 19th century farm are found.

Whatever the answer to the mystery surrounding Kemp's castle, Stonehouse possesses, over the past 400 years, many lasting place names of historical record which in their content shed light upon the development of the village.

Castlehill today lies about 600 feet above sea level, commanding an excellent panoramic view of the surrounding countryside. In 1710 Castlehill belonged to Lord Lee who later moved to Cambusnethan House in the Clyde Valley. The site was said to be ruinous and it is possible that it then merely became known as Castlehill.

In the Scots dialect kemp means; one who fights in single combat, or a professional fighter, a variety of potato, or a stalk and seed head of rib grass. It is possible that this castle had been an ancestral home of the Kemp family, of whom there was a large concentration in the Hamilton area at one time. Hamilton still retains the name by way of 'Kemp Street' off Quarry Street. The name, however, is more commonly associated with Aberdeenshire.

There are two Kat castles on Blaeu's map, one of which we know to be present one located at the head of Strathaven Road. The second appears to be in the region of High Longridge (Langrigg) farm and is indicated merely as 'Kat castle B'. A more detailed analysis of the maps has also led me to believe that the 'B' in Blaeu's Nether B. (Netherburn) will also be the case for Kat castle B. which I first thought was an earlier 'Cot (Kat) castle', but on reflection think this 'B' refers to a burn leading to Cot castle.



The Roman road

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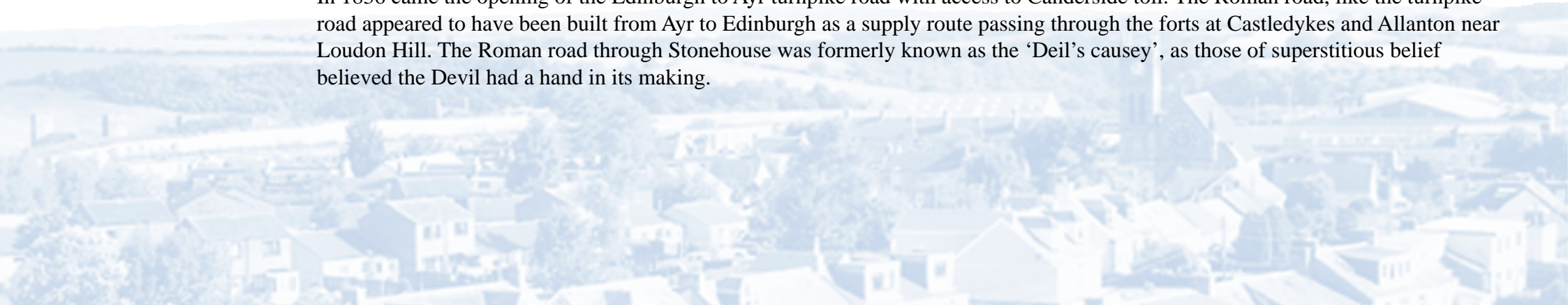
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In 80^{AD} Governor Cnaeus Julius Agricola led a Roman army of 20,000 men into Scotland establishing forts between the Clyde and the Forth. To control this new frontier the Romans set about building a network of roads. In Scotland the route of the roads were determined by the contours of the land along valleys still used today by modern rail and road networks. Roman roads are evidenced today by their raised surfaces in the countryside, by observation on maps, farm-tracks, field boundaries, place-names indicating roads, from the air and quarry pits used in their building. When an excavation of a Roman road takes place, a lower stratum of large cobbles are found, some six metres across topped with small stones and gravel and flanked often by drainage gullies. Roman roads are well known for their straightness, but due to the complexity of Scotland's geographical contours these roads were often not straight, especially when following a river. Distances along the roads were marked by milestones, of which only one survives in Scotland, from Ingliston. Many more may lie undiscovered.

Stonehouse can lay claim to having part of the Roman road system running through the parish. It is said that of all the Roman roads in Scotland only 50 miles are proven routes. The stretch through the parish of Stonehouse is among those in evidence. This road can be seen at Dykehead by taking the road up Sidehead Road to Avondyke Training Centre. Two field boundaries South of Dykehead farm lie just beyond the training centre. Go left through a metal field gate and follow the fence downhill to another gate. From there onwards the raised mound is viewed from the left edge of the field. The embankment stands half a metre high, and can be followed on foot for two kilometres to Gill farmhouse. A slight ridge is all that remains of this causeway near the farm of Tanhill. The Roman road can also be evidenced on the opposite side of the road leading past the Chapel Farm to Sandford Road and thence to Loudonhill.

The Roman road is situated on the highest point of the parish, peaking at 735 feet in the area of Dykehead. Unfortunately, the road has suffered through drainage, ploughing and fencing, and by 1836 evidence of existence had become confined to the Greenburn area. In 1938 paving in the form of large stones was still to be seen, South of Chapel Farm.

In 1836 came the opening of the Edinburgh to Ayr turnpike road with access to Canderside toll. The Roman road, like the turnpike road appeared to have been built from Ayr to Edinburgh as a supply route passing through the forts at Castledykes and Allanton near Loudon Hill. The Roman road through Stonehouse was formerly known as the 'Deil's causey', as those of superstitious belief believed the Devil had a hand in its making.





Double Dykes

At the Eastern side of the parish, South of [Ringsdale castle](#) the river Avon and the Cander water converge on the steep banks of the Avon gorge. The tapering piece of land between these streams is known as Double Dykes.

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This site is adjacent to an old stone quarry in the Avon gorge, hence the name of the right of way leading to this site known as 'Quarry road end'. About a quarter of a mile from the apex, two to three ramparts and walls are seen from North to South in a semi-circular fashion, forming defences for the base of the triangle. In some areas the walls can still be seen and in others broken down due to much of the stone being taken away for building purposes nearby (according to Robert Naismith).

The origins of these defences are uncertain, Naismith suggests it may have been a Roman fort. It may well have been a fortlet, a smaller version of a fort designed to house no more than 50-80 men in one or two barrack blocks. Fortlets usually had a single gate through the rampart, with a timber tower above, with one or two ditches beyond. Fortlets are found in Scotland at intermediate points along major roads, or at river crossings. The fort may even be older dating to the Iron Age. Whatever its origins, its defences must have been nigh impregnable. In 1972 the Royal Commission of Ancient and Historical Monuments of Scotland surveyed the site, but found no internal structures behind the dykes. However, lines can be seen at certain times of the year and suggest that a more detailed survey may be required to ascertain the origins of this historical site. In the early 1990's Channel 4's Time Time should an interest in the site but due to other projects did not pursue investigations further.

A fortalice is 'a small outwork of fortification or fortress'. Naismith states "*The old fortalice of Cander commanded an excellent position of the banks of Cander Water, and it seems to have been in decay in 1700*". He further points out that this [fortalice at Cander](#) stood near to the town and belonged to a branch of the Hamilton Family. I can find no recordings of any castle or fort on the Cander. I am uncertain if Naismith is referring to Double Dykes, or possibly the site of the present Cander mains farm, which is close to the village and has an excellent view of the Cander.





Mounds and Cairns

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There exist three sites of interest within the parish which are clearly indicated on Ordnance Survey maps either as a mound or cairn. The first mound lies on the line of the [Roman road](#) along the Udston Road, a quarter of a mile on the right from Chapel farm heading West. Following the line of trees for approximately 50 metres to the right of which the Roman road takes its course, you will find a distinct circular patch of land some 10 metres in diameter. The mound is flat, possibly due to the marshy soft ground or agricultural land improvements. The ground on which the mound rests is distinctly different from the surrounding land as little seems to grow on this patch apart from heather, low growing grasses and two or three young birch trees. In the centre of the mound there is a little water retention. May this mound have been a burial mound (possibly Roman) like that at Mount Pisgah on the lands of West Mains?

A second cairn can be found by taking a left at Fairy Burn bridge from [Sandford](#) towards Tweediehall. A monument stands to the right, a quarter of a mile from the road towards the river Avon, dedicated to the memory of James Whyte and his wife Ann Kerr Bell. To the left of this monument a tree row can be followed towards the river where, 150 metres away, you will find the remains of a cairn. The cairn is oval in shape, 17m by 7m, but this may be due to ploughing over the centuries. The cairn, as shown on the Ordnance Survey map, leads us to believe that at one time a heap of stones existed on this point indicating a grave or place of burial. No stones are now present on this site, but viewing the position of the cairn from the map, it is clear to see that some kind of structure once existed here. In Robert Naismith's book it is mentioned that "*an unopened tumulus (burial mound) is said to exist on the farm of Tweedie*". This cairn is most probably the one mentioned. Whether or not anything does remain is unlikely, but until proper excavations of these sites take place, we can not be certain.

In 1834 a farmer from Westmains (possibly Robert Dykes) was draining an area of land known as Mount Pisgah (near Cot Castle) when he came across a cairn apparently curbed with large stones. In clearing the stones he found a rich black mould metres deep, in which lay ancient tumulus and a great many urns all perfectly preserved and ornamented in flowers and figures. The urns were thought to have been made from a light coloured clay and contained pieces of burnt bone, ashes and charred wood. The present whereabouts of these treasures are unknown. In [Rev. Hugh Dewar's Statistical Account](#) he states, "*There have been other tumuli found in the parish, particularly one at the upper end of it; which, some years ago, was ransacked to the centre, and a number of urns found therein*".

Just outside the parish boundary there exists an excellent example of a cairn approximately one mile from Canderside toll on the Blackwood Road, known as 'Cairncockle'. In a field 250 metres to the left, after the road leading to Overwood, you will find the half circle remains of a cairn measuring about 29 metres in diameter with the outer edge of the circle dropping half a metre, 9 metres in width. The surviving segment is crossed by an entrance causeway 8 metres in wide. The cairn is halved by a fence running straight through the middle and on the other side is the M74 motorway embankment.



Holy Wells

ORIGINS

Scotland has an abundance of Holy wells and Stonehouse is no exception. Four Holy wells are found within the parish and numerous other wells (natural springs) supplied the water needs of the village. Stonehouse appears to be technically an island, surrounded by rivers and burns making it impossible to leave the village without crossing water, thus there is no lack of supply to the wells.

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Holy wells are of pagan origin, from a time when there were many superstitions surrounding water. Pilgrims and Christians from all over the countryside would flock to try their healing properties or administer Christian baptisms, as was probably the case at St.Ninian's well. This well like the old kirk church and churchyard, was dedicated to St.Ninian. Over the centuries St. Ninian's well has been corrupted into Ringan Well. Ringwell Gardens at West Mains is a further corruption of this historic site. Today all that remains is a two metre square hole covered with stone slabs and filled with rubbish between the farm of East Mains and the old kirk.

Situated on the banks of the Avon on the lands of Patrickholm lies St.Patrick's well, known for its healing properties in curing tuberculosis and skin diseases. This may just be a coincidence but [Stonehouse Hospital](#) was originally built in 1896 to provide care and treatment for sufferers of tuberculosis and other related diseases. This well, like so many others was dedicated to another preacher of Christianity. St.Patrick is said to have spread the gospel throughout this area including Dalsersf and, like Ninian his name appears throughout the country. This sulphurous spring can still be seen today trickling through a stratum of rock and cascading down the gorge. Its smell and white colouring are easily identifiable. Ordnance survey maps record this historic site as a physic well..

St.Anthony's well was a prominent well in its time; also known as Brackenhill well, situated not a great distance from Spittal House which was formerly a hospital and a convent built in 1723. Spittal or 'spittle', in a dictionary is described as a hospital for foul diseases. The well can still be found today surrounded by a small stone wall one and a half feet high and about two metres square. Unfortunately, boring during the New Town survey is said to have caused the well to dry up. It is thought that Anthony came from a wealthy family and spoke only his native language, which was that of the ancient Egyptians. He was known as a carer of the poor, patron and protector of the lower animals. The well which was dedicated to him was notable for being high in iron content and known for curing diseases particularly those affecting horses. Naismith stated that in olden times horses were brought to drink at the well, often over great distances. It was believed that horses were taken to drink at the spring and sometimes water was carried a considerable distance for the same purpose. In the Summer of 1994, the Heritage Group carried out a restoration project on the well which had suffered through vandalism and the elements of nature.

St.Laurence's well rises from the Watston burn at Chapel farm where an ancient chapel formerly stood, dedicated to St.Laurence, thus he is guardian of the well. Little is known of this well or its medicinal powers. St.Laurence himself was known to be a deacon and martyr of Rome, carer of the destitute, helpless and sick. Today the well is home to various water fowl on Chapel farm.

Past Proprietors of Stonehouse

ORIGINS

The earliest mention of a landowner in Stonehouse Parish dates to around 1220. Between 1214-1249, Sir William the Fleming of Stanhus appears as witness to a charter by William Purveys of Mospennoc, with Sir Archibald Douglas.

PRE-HISTORY

CASTLES

In 1937 the [Statistical Accounts](#) of Stonehouse suggest that the Douglas family descended from Theobaldus Flamaticus (the Fleming). Around 1150, he is said to have received from Arnald, Abbot of Kelso, land in Douglas Water and Douglas and Theobald's son William became owner of Stonehouse in accordance with Chalmer's, 'Caledonia'.

ROMANS

An early mention of the barony of Stonehouse is recorded in the Acts of Parliament, when in 1259, an inquest was held in Dunbarton as to the lands of Polnegulan. Among the baronies represented was 'Stanus'.

HOLY WELLS

An account of [Stonehouse in 1904](#) records the forbearers of the Lockharts settling in Lanarkshire about the 12th Century. The author suggests that Simon Lockard and Stephen Lockard were the first of the family to have any connection with this parish. At the least, they were ancestors of the Lockards, proprietors of Castlehill, which formed part of the barony of Stonehouse.

PROPRIETORS

Chalmers' 'Caledonia' states the patronage of the parish of Stonehouse belonged to the proprietor of the barony of Stonehouse until the reign of Robert III (1390), when the church with its lands and 'tithes' (one tenth of one's income or produce paid to the church as a tax) were annexed to the collegiate church of Bothwell by the founder Archibald Douglas, Lord of Bothwell and Galloway and the Earl of Douglas, who was the then patron of the Church of Stonehouse.

STATISTICAL ACCS.

PLACE NAMES

LOST HISTORY

ROADS & BRIDGES

The right of patronage of the Church of Stonehouse was vested in Lockhart of Lee about 1667, and thence to Lockhart of Castlehill, who later became a prominent advocate, and thereon became Lord of Castlehill, and one time representative of the county in Parliament. The barony and patronage of the church were said to have been passed from Lockhart of Lee to John Lockhart of Castlehill, though Robert Naismith questions this, stating Sir James Lockhart of Lee appeared to annex the barony of Symington to Stonehouse in 1694, and his son Sir William Lockhart of Lee inherited the barony of Stonehouse and the lands of Symington (patronage in this context is the right by law to appoint the local minister). The following landowners held such powers:

1649 Duke of Hamilton

1667 Sir James Lockhart of Lee

1669 John Lockhart of Castlehill

1702 Duke of Hamilton

1759 John Lockhart of Castlehill

1806 James Lockhart of Castlehill

1822 Robert Lockhart of Castlehill

1861 James Lockhart of Castlehill



ORIGINS

A direct descendant of Lord Castlehill obtained the designation of Castlehill, Cambusnethan and Stonehouse. Cambusnethan appears to have been acquired by the Lockharts after the death of Sir John Harper, Sheriff -depute of Lanark, sometime after 1683. The Sinclair-Lockhart family followed in succession to the estates to the late Sir Graeme Sinclair-Lockhart of Castlehill, who died in 1904.

PRE-HISTORY

It is believed that the Hamilton family settled in Scotland at the end of the 13th century. The family is thought to have originated from Homolden in Northumberland, from a Norman family who for a time held the Earldom of Angus. They later acquired the Isle of Arran by marriage, when in 1474, the Earl of Arran was stripped of his title and his wife forced by James III to marry Lord James Hamilton.

CASTLES

ROMANS

MOUNDS & CAIRNS

The Hamiltons can be traced as far back as 1294, as landowners in Lanarkshire. They rose to prominence in 1315, when Sir Walter fitzGilbert, son of Gilbert de Hamilton was given lands including the estate of Cadzow for his support to King Robert the Bruce at Bannockburn the previous year. The estate of Cadzow later became known as Hamilton.

HOLY WELLS

PROPRIETORS

In 1406 John Mowat of 'Stenhous' was in the service of Sir Thomas de Sommerville, as heir to his father, Sir John; and in 1435 Sir John Mowat of Stannas settled the fourth part of his estate on his daughter Janet, who was married to Lord William Sommerville. The estate continued in this family for several generations.

STATISTICAL ACCS.

PLACE NAMES

The greater part of Stonehouse parish appears to have been in the possession of four different branches of the House of Hamilton, namely Kincavel, Raploch, Cander and Silvertonehill. The Hamilton family also acquired lands in 1455, when Lord Hamilton was given half of the barony of Stonehouse at the forfeiture of the Douglasses, for their support to King James II. The ongoing family feud was to carry on many years. In the 'Cleansing of the Causeway' in 1520, a street battle between the Hamilton's and the Douglas's resulted in the Hamilton's being chased out of Edinburgh, with casualties on both sides.

LOST HISTORY

In writing 'Wha's like us?', I intimated that the historical crest shown on page 59, was that of [Patrick Hamilton](#). This information was incorrect as the crest is, in fact, the armorial bearings of Hamilton of Raploch. The crest was formerly situated above the entrance door of Patrickholm House, later removed to the safety of St.Ninain's vestibule, where it can be viewed by the public. A brief description of Patrick Hamilton's life is detailed in 'Wha's like us?' but a couple of points of interest in relation to his death can be found in St.Andrew's. At St.Salvador's University, the letters PH can be seen on the spot where he was burned at the stake during the reformation. It is also said that you can see his face appear on the wall of the adjacent building.

ROADS & BRIDGES

The former parish of Stonehouse on the North side of the Avon (Kittymuir), according to Robert Naismith was not part of the barony of Stonehouse, despite being attached long before the Reformation. The lands in question were in the ownership of Godfrey de Ross. Andrew, son of Godfrey acknowledged the sovereignty of Edward I; this may have been the reason for the change in lands in Stonehouse.



ORIGINS

In 1362 David II granted, by charter, the lands of Kittymuir to Alexander Elphystone. Alexander Elphystone thence had a charter, confirmed by David II, to Alexander, son of Sir Adam More of the whole lands of Kythumbre (Kittymuir) in exchange for land in Erthbeg. David II also granted to William, son of Maurice Murray, the forfeiture of Godfrey de Ross within the barony of Stonehouse. Kittymuir later became the endowment of one of the prebends of Bothwell. Another prebendary possessed the revenues of 'Hesildene'. Around 1513, a charter was granted to Robert Dalziel of the lands of Kittymyre.

PRE-HISTORY

CASTLES

In 1887, documents were located in the Hamilton Chamberlain's office which recorded the following extract, stating the significance of Cat (Cot) Castle to the Hamilton family. The document reads; In a charter granted by himself "*Alexander Hamilton of Cat castell passed to the one-mark land of Woodland and the half-merk land of Brownland, lying in the barony of Stanehouse and sheriffdom of Lanark and there gave sasine of these lands with his own hands to James Wynzet, his heirs and assignees in usual form 29th January, 1511-12*".

ROMANS

MOUNDS & CAIRNS

HOLY WELLS

In [1710, an account of the parish](#) states, the barony of the parish anciently belonged to the Earls of Douglas; and after their forfeiture, one half came to Lord Hamilton and the other half to the Laird of Stonehouse, Hamilton. The lands of Stonehouse were later purchased by Lord Lee and then by his son Lord Castlehill. The Statistical Account further records, that in 1710 the lands belonged to Martha 'Lochhart', Lord Castlehill's daughter and John Sinclair her husband, of Stevenson. The Lockharts purchased Cambusnethan House after 1695 when Castlehill fell into ruin. The Commissioner of Supply in 1724 states there were 20 different landowners on the land valuation roll, each making payments on Whitsunday, Lammas day, Martinmas and Candlemas depending on the vaultion of their property. In 1791 the Lockharts are recorded as owning fifty percent of the land, with the remainder owned by 18 various proprietors. This can be supported by the [1836 Statistical Account by Rev. Hugh Dewar](#) which states the principal landowners in the parish as, Robert Lockhart Esq. of Castlehill, the proprietor of more than one half of the parish; His Grace the Duke of Hamilton; Mr McNeil of Raploch; and Mr Rowat of Bonnanhill, of which none resided in the parish. Gradually, throughout the 19th century the ownership of lands was disposed to mansion owners, occupant farmers and local councils.

PROPRIETORS

STATISTICAL ACCS.

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ROADS & BRIDGES

An interesting point of note from the 19th century states the Sinclair-Lockharts, or their predecessors, inserted restrictive clauses in their sale of land, designed specifically to discourage the erection of factories. This is also the case with respect to the lands on which the hospital is now situated whereby the deeds clearly restrict particular types of building. These deeds record a feu charter from Robert L. Alston to the County Council of Lanark in 1915, transferring lands to the ownership of the said council with detailed conditions of trust whereby Mr Alston states "...I or my foresaids shall have right to remove the said County Council or their foresaids and enter into possession and levy the rents of the said subjects in all time coming" should they breach the agreed conditions of transfer.

Whilst researching the proprietors of the parish, I have found conflicting information and opinions on the ancestral relationship of family descendants. In compiling the various families associated with Stonehouse, I have attempted to interpret the various sources, translating them into the form of family trees. Although not entirely accurate, they provide an interesting account of the prominent families connected with the parish.



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Statistical Accounts

Sheriffdoms of Renfrew and Lanark 1710

Stonehouse is a pleafant parte, tho it toucheth not Clyde: it lyes upon the water of Aven. This baronie and perifh anciently belonged to the Earles of Douglas; and after their forfaulture, the one half of it came to Lord Hamilton, and the other half to the Laird of Stonehouse, Hamilton; and continued fo for feveral ages, untill of late, it was firft purchafed by the Lord Lee, and then by his fon, the Lord Cattlehill, and now belongs to Martha Lochhart, his daughter, and John Sinclair younger of Stevenfone, her fpoufe. The place is plentifull both of grafs and corn; but the houfe which belonged to the land is now ruinous, they dwelling elfewhere, at Cambufnethan. The Duke of Hamilton is patron of the parifh. (as written)

Statistical Account by Rev. Mr James Morehead 1790

The parish of Stonehouse is in the County of Lanark, in the presbytery of Hamilton, and synod of Glasgow and Ayr; 18 miles from Glasgow, 7 and a half from Hamilton; and nearly the same from Lanark. It is 5 miles in length, and, at an average, nearly 2 miles in breadth. No exact survey has yet been taken of it; but, by comparing what has been surveyed, and what has not, it may be reasonably supposed to contain nearly 6000 acres. Of the above, it is computed, that about 12 acres consist of moss, and about 24 of muir. All the rest is arable, excepting the banks of the river. The soil, at the top of the parish, is light; in the middle and lower end, it is also light, but mixed with some clay. It is laid out mostly in small farms. Four or five, perhaps, may pay between 60 and L.80 of yearly rent; but, at an average, they do not exceed 20 or L.30. In the centre of the parish, there is a very thriving village, called Stonehouse. In the course of the last 20 years, 35 new houses have been built; and 2 or 3 more are to be built next summer. Some of these houses contain 2, 3, 4, and even 5 families. The village is principally inhabited by weavers. A few have begun to carry on business for themselves: but, generally speaking, they are employed by manufacturers elsewhere. Some begin working the loom at nine or ten years of age. The females are remarkable for spinning fine. The village above is supposed to draw L.500 annually for that article. Some years ago, there was one woman, who span to the extent of ten spindles in the pound.

PRODUCE

The produce, which principally consists of oats, barley, and pease, is, in general, more than what is necessary for the consumption of the inhabitants. The surplus is sent to Hamilton, Glasgow and Paisley. About 12 years ago, an attempt was made to raise wheat; but, after repeated trials, it was found not to answer, and is, therefore, mostly given up. Every farmer lays his account to raise 10 or 12 bolls of potatoes yearly; and to sow about a peck, or a peck and a half of lint feed, for family uses. They have no fields either of potatoes, flax, or turnip. In the middle and lower end of the parish, every farmer has some parts of his ground in rye-grass. What they peculiarly attend to, is the dairy. It is, in general, expected, that the half, and in some parts the whole, of his rent should be paid by the produce of the byre. They deal greatly in rearing calves for the butchers, which they fell from 20s to 3 or L.4 each.



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DISEASES

There is no disease peculiar to the parish. What has hitherto proved most fatal, is the smallpox, which returns every 4 or 5 years. In 1778, 18 children were carried off in the course of a few weeks. Some have begun to inoculate: In every instance where tried, it was successful; but the prejudices of the people against it are too strong, that it is not gaining ground. There are few instances of longevity. Some have attained to 90, but none, (at least for these 30 years,) to 100 years of age.

RIVERS AND MINERAL SPRINGS

The Avon, which rises in the parishes of Avondale and Galston, passes through a part of this district, and runs into the Clyde, not far from Hamilton. - Near the village of Stonehouse, it has a fall which would answer for a cotton mill. - There is a mineral spring at Kittymuir, which has been found to be of service in scorbutic disorders. It would, probably, be more resorted to, if some attention were paid to the well, and if there were better accommodations near it.

MINES

Some years ago, there was a good coal-work in the parish, the property of Mr Lockhart of Castlehill, which was afterwards, in a great measure, abandoned. Of late, different trials have been made, and it is hoped, it will again beset a going. The parish, in the mean time, has not suffered much, being abundantly supplied with coal from 3, and now 4, different collieries in the parish of Dalsarf, the nearest, scarcely a mile, and the farthest, not four from the village. At present, they cost at the work, 10 1/2d. per cart, which is more than double what they were 30 years ago. A cart is supposed to contain about 30 stone, Trone weight. - The parish abounds in lime; which has been much used of late, for the purposes of farming. It is generally sold in shells, at L.2:10 to the kiln, and to the tenants of the proprietors, at L.2:5. A kiln contains 100 bolls of flacked lime. In the river, and on the top of the lime stone, there is plenty of excellent iron stone; which, in all probability, will become soon an object of importance. - There is also fine quarries of free stone, easy to be got at, which has been of great service in the late buildings.

POPULATION

By a list taken in 1696, which seems to have been made out by [Mr Foyer](#), the then minister, there appears to have been, at that time, 872 souls in the parish: of these 272 resided in the village, and 600 in the country. The return to Dr Webster in 1755, was 823 souls. By a list made out by the present minister in November last, there were found to be 1060; of whom 593 resided in the village, and 467 in the country. The village consequently has increased 321, and the country decreased 133, since 1696. The increase, on the whole, in the last 40 years, is 237. Of the above 1060, there are,

| | Males | Females |
|----------------|-------|---------|
| In the village | 263 | 330 |
| In the country | 222 | 245 |
| Total | 485 | 575 |



ORIGINS

Majority of females, upon the whole, is 90.

| | |
|-------------------------|-----|
| Families in the village | 161 |
| In the country | 99 |
| | 360 |

PRE-HISTORY

CASTLES

Every family, at an average, will contain little more than four.

ROMANS

General Division

MOUNDS & CAIRNS

| | |
|--|-----|
| Farmers , who make it their business | 56 |
| Weavers | 131 |
| Shoemakers | 15 |
| Masons | 9 |
| Wrights | 6 |
| Miners | 6 |
| Smiths | 4 |
| Different millers | 6 |
| Taylors | 6 |
| Coopers | 2 |
| Married | 344 |
| Widows and widowers | 57 |
| Under 20 years, supposed | 400 |

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BIRTHS

It is impossible to ascertain the number of births: through there is a register kept, yet it cannot be depended upon. Some of the ancient Dissenters seem never to have registered their children at all. Many of the [Established Church](#) forget it. Since the last duty was imposed, there are many who refuse it. Some on account of the expense, and some from a mistaken notion of religion. Some who now reside in one parish, register in another, because it happened to be their former place of residence; and strangers sometimes register in this, because their children, by some accident, have been baptized in it. As it stands, the average will be found to be 25 precisely, reckoning from the beginning of the register, which was in 1696, till November 1790, there being 2275 baptisms recorded. No register appears for the years 1721 and 1722, excepting 2 at the beginning of 1721, and 4 at the end of 1722, which are not included in the above. Multiplying 91, the number of years, by 25, the number of children, the product is 2275, precisely.



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DEATHS

It is difficult to ascertain the number of deaths: Of these there is no register kept. The only thing, that can throw any light upon it, is the account of the mortcloths kept by the treasurer for the poor. But this will not be found quite satisfactory; because some, who reside in this parish, bury in another, and consequently get a mortcloth from them; while strangers, sometimes, bury in this; and, supposing these to be equal, which it is probable they are, the matter will be uncertain, because mortcloths are seldom required for children under two years of age. As it stands, the annual average for these last twenty years, will be found to be 17 and 20/4.

MARRIAGES

There is no authentic register of marriages. A list of proclamations, in order to marriage, is kept, both by the precentor and treasurer for the poor. These two have been compared, and found to agree. According to them, there have been, of proclamations, from the beginning of the year 1761, to the end of the year 1790, in all 289: Of these 7 must be discounted, because the marriages did not take place. Of the remaining 282, in 133 instances, both parties resided in the parish; - in 75, the man resided, but not the woman; and in 71, the woman resided, but not the man.

These facts being ascertained, every person will be able to strike an annual average, according as his views are, in making the inquiry.

DISSENTERS

It is not easy to ascertain in the precise number of dissenters from the Established Church, principally, because many scarcely know to what particular sect they belong. Such heads of families, as have come to a determination on this point, are as under:

| | | | |
|--------------|---|----------------------|----|
| Cameronians | 4 | Presbytery of Relief | 21 |
| Antiburghers | 5 | Burghers | 5 |

On the supposition, that the above heads are followed by their families, and according to the average of families above mentioned, the number of dissenters will be somewhat more than 140.

RENT

The valuation of the parish is L.2721 Scots: the real rent cannot be exactly known. The heritors at present amount to 18. Four of these only have L.100 of valuation; and none such reside in the parish. More than one half is the property of Mr Lockhart of Castlehill; who is also patron.

POOR

The stated poor on the list, in the year 1790, were 13. The expense of maintaining them amounted to L.37:12; L.4 or L.5 more were distributed in, what is called, occasional charity. The funds, for defraying the above expense, are raised in the following manner:



ORIGINS

| | |
|--|---------|
| By collections, (at an average) | L. 1400 |
| Interest of L.120 of principal stock | 600 |
| Money arising from mortcloths, (at an average) | 400 |
| Money arising from proclamations of marriage | 084 |
| | L. 2483 |

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If the above is not sufficient, as has been the case for some years, then a stint is laid upon the parish, one half of which is paid by the heritors, according to their valuation, and the other half by the inhabitants, according to their circumstances. None of the parishioners are allowed to beg, through we are much troubled with beggars from other parishes.

STIPEND

The stipend of this parish is 97 bolls, 7 pecks and a half of meal, and L.16:12:6, in money. Some years ago, it was paid by 60 different hands; at present by 42. The glebe is about 4 acres of arable ground, and about an acre of pasture. At an annual average, stipend and glebe will amount to a little more than L.84 sterling. The manse was built in the year 1761: it cost the heritors, besides the old manse, valued at L.20, to the extent of L.153. - The church was rebuilt in the year 1772; the expense betwixt 400 and L.500.

PRICES OF PROVISIONS

The prices of provisions in November, 1790, were as follows:

| | |
|-----------------------|--------|
| A boll of meal | 16s 6d |
| Beef, per stone | 5s 6d |
| Hens | 1 s 3d |
| Eggs, by the dozen | 5d |
| Butter, by the pound | 9d |
| Best cheese, do | 4s2d |
| Inferior, or scum, do | 3d |

WAGES

| | |
|---|------------|
| A man servant, exclusive of victuals, per annum | L.8 10 0 |
| A female, do do | .3 10 0 |
| A labourer by the day, without victuals | 0 1 0 |
| In hay or harvest | 0 16 or 5d |
| Women in harvest | 0 10 |
| Masons | 0 10 |
| Taylors | 0 10 |

HORSES, COWS AND CARTS

The parish, in former times, was divided into forty ploughgates. On the supposition, that every plough has 5 horses, young and old, 12 cows, and 3 carts, the amount will be 200 horses, 480 cows, and 120 carts. The carts are always drawn by one horse only. - There are some sheep, mostly in the upper part of the parish. They are supposed not to exceed 5 score.

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ROADS AND BRIDGES

The [roads](#) are not in good repair; and it is not easy to say, how they can be made better. They are much hurt by the carriage of coal and lime. Materials to mend them are ill to be got. There are not turnpikes within the parish. Two [bridges](#) over the Avon were both swept away by one flood, in the year 1771: but they were rebuilt in a year or two after, - partly by private contributions, and partly from the county funds.

MISCELLANEOUS OBSERVATIONS

The produce of the year 1782 fell short of what was necessary, for the consumption of the parish. The deficiency was made up, by some of the more wealthy inhabitants, who purchased foreign grain, and sold it without profit. - By sobriety, frugality, and a more diligent attention to business, the difficulties of that unfortunate season, were got over more easily than could have been expected. - The [parochial school](#) master has 100 merks of salary, which at present is paid by 47 different hands. His perquisites, at an average, amount to 20s annually. The number of his scholars are about 50; - his wages 1 s 3d per quarter; - one third is deducted for the vacation quarter. The amount of the whole about L.18: - his payments are ill made; and something ought to be done, to make his situation more comfortable. He has a house, and schoolhouse allowed him by the parish. They were built in 1781; and cost the heritors upwards of L.40. - Besides the parochial school, there is one generally at the head, and another, sometimes, at the foot of the parish. The expense is defrayed by the parents of the children. There are 4 alehouses, who have taken out a licence, all in the village. No very bad effects, on the morals of the inhabitants, have yet been felt from them; but many suspect, that this will not long be the case. - The difference betwixt employing cottagers and hired servants, in [agriculture](#), cannot be ascertained here, few or none in the parish, having employed the former. - There is no jail in the parish; or were any of the parishioners in prison, during the year 1790. Indeed there has been no justiciary trials of any of the people of this parish, for these 30 years, one excepted, who was punished by whipping. - The people in general are of a middle size; - healthy in their constitution; decent in their conduct, - and, though they may have some real, and some imaginary grievances, yet they are as much contented with their fate, as most of their neighbours.

Statistical Account by Rev. Hugh Dewar 1836

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TOPOGRAPHY AND NATURAL HISTORY

Name and Boundaries: The name of the parish is of doubtful origin, - some deriving it from the mansion-house of the laird of Stonehouse, which, in former times, stood at no great distance from the site of the present village, and in those days was the only house in the parish which was built with stone and lime; the rest being only mud cottages, or at best but built of layers of stone and turf alternately. I find, in some very old records, the parish is called the Stannaus; and by many people in the neighbouring parishes it is still called the Stanis or Stenis. The extreme length of the parish may be about 6 English miles, its breadth 3 miles at an average. It is bounded on the south; by the water of Kype, which separates it from the parish of Avondale; and for a considerable way on the west side, it is washed by the river Avon, which separates it partly from the parish of Avondale, and partly from the parish of Glasford; and which river intersects the parish near the centre, where it is narrowest, and then continues to bound it on the other side, from the parish of Dalsersf, to its utmost extremity on the north. On the east, it is divided from the parishes of Dalsersf and Lesmahagow, by the Cander water, which joins the Avon at the point where that river intersects the parish.

Topographical Appearances: The whole parish presents a uniform appearance. There are no hills in it, but from its utmost extremity on the south, there is a gently and gradual descent towards the centre, - from whence it again gradually ascends towards the north; but the rise is not so great as to the south. The land is all arable, and the soil in general good, and in many places not yielding in richness and fertility to the best land in the county; particularly the land in the vicinity of the town, which is let upon a lease of twelve years from L.4 to L.6 and L.7, and upwards, per acre. The general appearance of the parish, within these twenty or thirty years, has undergone an entire change. Before that period there were few plantations to beautify and shelter the land; now, there are everywhere springing up fine thriving plantations of Scotch fir, larch, elm, ash, and other forest trees; chiefly upon the lands of Robert Lockhart, Esq. of Castlehill, the principal heritor; and also upon the lands of many of the smaller proprietors. However, before the period alluded to, there existed upon the estate of Spittal, some belts of very fine Scotch fir, very tall and full-grown, and fit for almost all the purposes of the carpenter; but most of them, previous to, and since that time, have been cut down; and only a remnant of them remains, - together with some beautiful oaks, elms, limes, and ashes of considerable magnitude and age, on the avenue leading to the Spittal House, and about the garden. The village of Stonehouse, also, was formerly adorned with plane trees of immense size, which towered aloft on all sides of it; but these too have shared the fate of all sublunary objects, - the last remnant of them, so late as last summer, falling before the axe, to make room for the habitations of man. There are still, around the manse and church-yard, a few planes of great magnitude and beauty.

Draining has lately been introduced into the parish, and has contributed not a little to change the aspect of the country, freeing it entirely from those unsightly woods of rushes, and other aquatic plants, that thrive so luxuriantly in wet marshy soil, and neglected fields; so that, where the eye formerly wandered over almost a desolate wilderness, it is now charmed and delighted, with the view of green verdant fields, and waving crops of yellow grain.



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There is only one moss of any considerable extent in the parish, called the Hazeldean moss; and which of late years has been all drained and brought into a state of high cultivations, by the spirited and enterprising proprietor, Mr William Smellie of Burn. This moss, though formerly not worth 1s. per acre, is now yielding immense crops of potatoes, oats, barley, wheat, rye, clover, and rye-grass.

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Climate: The parish of Stonehouse being in the very centre of the narrowest part of the island, equidistant alike from the sea on the east and west, partakes of all the variety of weather incident to places so situated. Most of the heavy rains and winds are from the west and South-West; the most prevalent, however, is the west, which sweeping over the vast Atlantic Ocean, often brings along with it vast collections of clouds and vapours, which pour themselves down in heavy drenching rains from the western shore, till they reach considerably beyond the centre of the island before they are exhausted.

MOUNDS & CAIRNS

HOLY WELLS

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Geology: The parish abounds with freestone, and in some places, with a kind of rotten trap or whinstone, excellently fitted for the making of roads. There is also an abundance of lime of the best quality. Ironstone is found in thin beds above the lime, but mostly in round detached masses, of a very superior quality. [Coal](#) is also abundant, though not wrought at present, but for the purpose of lime-burning. In the fissures occasionally found in the lime beds, there are beautiful specimens of mica, delightfully bedropped on the surface with shining globular particles of bright yellow substance, like the diamonds found in some slates. There are also found, in these fissures, pieces of a jet black substance, not unlike, and possessing in some degree, the softness and elasticity of the Indian rubber; which easily ignites, and burns with a bright flame, and entirely consumes, leaving little or no residuum.

Hydrography - There are no lakes in the parish. There formerly existed, at a place called Gozlington, a pretty large marsh, the resort of wild geese, ducks, and other water-fowls; but now the water being all drained off, it is converted into excellent meadow ground. The only river that runs through the parish is the Avon, which has its source on the confines of Ayrshire, - whence it takes an easterly direction, flowing through the parishes of Strathaven, Glasford, and Stonehouse, where, after being joined by the Kype, Cander water, and other small streams, it turns to the north, passing through the parishes of Dalserf and Hamilton, and falls into the Clyde, about a mile to the east of the town of Hamilton. It is reckoned one of the best trouting streams in Scotland. In the proper season for fishing, multitudes of people from the surrounding towns and villages are seen busily plying on its banks. Salmon also used to be very plentiful in the Avon, in the proper season; but about twenty years ago, the mill-dam at Millheugh having been greatly raised in order to procure a greater supply of water, few or none can overleap it; and it is now a rare occurrence to hear of or see a salmon in Stonehouse. The banks of the Avon are exceedingly romantic, and from Stonehouse to Hamilton, an almost uninterrupted range of rocks overhangs the river on both sides, the summits of which are generally covered with natural wood of ash, birch, oak, elm, etc. The bed of the river, in many places, is almost choked up with large masses of rock, which from time to time in the lapse of centuries have fallen from the superincumbent strata, and obstruct the waters in their passage; so that, in the rainy season, when the river is much swollen, the waters foam, roar, and thunder amongst these hugh blocks of stone, in the most fearful and terrific manner. On the banks of this river, is a sulphurous mineral well, called the [Kittymure-well](#), much resorted to in former times by persons afflicted with scrofula, scurvy, and other cutaneous diseases; it is still partially resorted to.



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CIVIL HISTORY

Heritors: The principal heritors or landowners in the parish are, Robert Lockhart, Esq. of Castlehill, the proprietor of more than one-half of the parish; His Grace the Duke of Hamilton; Mr McNeil of Raploch; and Mr Rowat of Bonnanhill; but none of these have any residence in the parish.

Antiquities: Under this head may be mentioned the remains of two old castles, still visible on the banks of the Avon, known by the names of the Coat or [Cat castle](#), and [Ringsdale castle](#), both built on precipitous rocks overhanging the river; but, except their names and ruins, nothing more remains of them, as history and tradition are entirely silent concerning them.

There also existed, at some remote period, a very strong military position or encampment, at the junction of the Avon and Cander water, still known by the name of the Double Dikes, which comprises an extent of betwixt three and four acres of land, surrounded on all sides by high perpendicular rocks, except at one point where the two waters approach so near each other, as to leave a space of not more than 40 or 50 yards from rock to rock; which narrow neck of and is strongly fortified across by three high dikes or walls, curved like the segment of a circle. In some places these dikes are still entire, in others considerably broken down; they are distant from each other only about 30 feet; and before the use of gunpowder, the position must have been almost impregnable.

About two years ago, as the farmer in Westmains of Stonehouse was removing a cairn of stones from an [artificial mound](#) on the banks of the Avon near Coat castle, for the purpose of draining, he found after removing the stones, a fine rich black mould some yards deep, which must have been conveyed thither from a considerable distance, as there is no such rich earth in the vicinity of the place. It turned out to have been an ancient Roman tumulus. Upon removing all the stones, and coming to the bottom of the cairn, which was set round and covered with large flat stones, the workmen found a great many urns, some of them in a fine state of preservation, ornamented with flowers and other figures elegantly portrayed on them. They seemed to be composed of a light-coloured clay, the colour being nowise changed by the action of fire; although, from their hardness and durability, they must have undergone the process of burning. They contained pieces of burnt bones and black ashes, with small bits of half-charred wood. This tumulus is little more than a mile from the [old Roman military road](#) from Ayr to Edinburgh, which runs through the parish, commonly known to the country people by the name of the Deil's Causey, from some superstitious notion they entertain that the personage alluded to had a principal hand in paving it. This road, in some places, is still entire, very rudely paved with large stones; in other places, it has been completely erased by the country people, for the purposes of draining, building fences, making roads, etc. There have been other tumuli found in the parish, particularly one at the upper end of it; which, some years ago, was ransacked to the centre, and a number of urns found therein.

Parochial Registers: There are no parochial records of births and baptisms much beyond 100 years. There was one volume or two previous to the present, said to have been lost some way or other; and it is now very difficult to ascertain the number either of births or deaths in the parish. There is a list of proclamation of banns kept by the treasurer for the poor; but no register of the marriages that are actually celebrated. The number of proclamations for the last ten years amounts to 200, making an average of 20 couple yearly.



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POPULATION

The population according to the last census taken in 1831 was as follows:

| | |
|---------------------|------|
| Inhabited houses, | 412 |
| Families, | 412 |
| Houses building, | 3 |
| Uninhabited, | 4 |
| All other families, | 67 |
| Males, | 1147 |
| Females, | 1182 |
| Total population | 2359 |

The following trades and occupations carried on in the parish, at the same time, were,

| | | | | | | | |
|-------------|----|----------------------|----|-------------------------------|----|---|-----|
| Blacksmiths | 8 | Corn dealers, | 1 | Lime-burners, | 14 | Grocers and drapers, | 17 |
| Plasterers, | 2 | Millers, | 2 | Masons, | 7 | Publicans, | 7 |
| Butchers, | 3 | Boot and shoemakers, | 12 | Carpenters, | 11 | Straw bonnet makers, | 4 |
| Carters, | 10 | Tailors, | 9 | Surgeons, | 2 | Weavers somewhat above, | 400 |
| Coopers, | 1 | | | | | | |

At the census taken in 1821 the population of the parish was 2038, 1831 it was 2359, Difference, 321 of increase in the space of ten years.

| | |
|-------------------------------------|-----|
| Number of families in the parish, | 412 |
| chiefly employed in agriculture, | 86 |
| trade, manufactures, or handicraft, | 262 |

INDUSTRY

Agriculture and Rural Economy: The valuation of the parish is L.2721 Scots; but the real rent, I find, cannot be easily ascertained. The parish is generally supposed to contain upwards of 6000 acres Scotch; although I believe there was never any actual survey taken of it, for the purpose of actually ascertaining the fact. The whole is either under cultivation at present, or has been cultivated at some former period, such as what is commonly called the Stonehouse moor; which has for many years been in pasture, and may consist of 30 or 40 acres, and which probably may pay better in grass than under crop.



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The common rotation of crops is, 1st, grass; 2d, oats; 3d, potatoes or turnip, wheat either after summer fallow, or potatoes, and some barley. Flax is now very seldom raised in the parish: though formerly almost every farmer raised a little for family use. The land is generally all well enclosed, either with stone dikes, or thorn and beech hedges, and sheltered with thriving plantations in many places.

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Leases: Leases of land in most cases are for the term of nineteen years: excepting what are called the town lands; that is, - land in the vicinity of the village, which is let on a lease of twelve years; and is usually taken by the inhabitants of the village at a very high rent.

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Manufactures: There is only one small establishment in the parish, deserving the name of a manufactory; it was erected for the purpose of manufacturing cotton into lamp and candle-wicks; and employs but a very few hands. There is no other work worth mentioning, except a lime-work which is carried on to a considerable extent, all under ground, - together with a small seam of coal for the purpose of burning it.

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PAROCHIAL ECONOMY

Village: The village of Stonehouse stands near the centre of the parish, and is a fine, airy, thriving place. The main street is nearly a mile in length. The houses are mostly one storey, and generally thatched; though there are a few substantial, well built two storey houses and slated. The streets are all macadamized, and kept very clean and smooth; and no filth allowed to be thrown on the streets, or to remain thereon any length of time. The village is now rapidly advancing both in population and appearance, from the very liberal encouragement given to feuing and building, by Mr Lockhart of Castlehill, the proprietor of more than one-half of the parish, who generally grants leases of 999 years upon payment of a very moderate feuduty; and the building is very cheap, as stones, lime, and other materials are got just at hand. A great many new buildings are going on at present, chiefly by two building societies, which have lately been formed, and are now in active operation. Two new streets are about being opened up, - which, when finished according to the specified plan, will both greatly improve the appearance of the place, and also furnish ample accommodation for the increasing population of the village; for the want of which, some families have been obliged of late to seek habitations for themselves elsewhere.

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Means of Communication: The new [turnpike road](#) from Edinburgh to Ayr passes through the village and has opened up an easy communication with the country, both to the east and west, which formerly was of very difficult access from the want of a turnpike road through the parish. By a very high and beautiful bridge over the Cander water, about half a mile to the east of the village, on a new line of road already mentioned, the approach to the village is alike easy from the east and from the west. As the Edinburgh and Ayr road crosses the great road from Glasgow to London, about a mile from the village, the communication with these places is easy and expeditious.

Ecclesiastical State: The parish church stands in the centre of the village, and is a fine, light, handsome, modern building, with a neat spire, and capable of accommodating with ease above 900 sitters. It is generally well filled. Besides the parish church, there is also in the village a small dissenting meeting-house belonging to the United Secession, a good many of the members and supporters of which are from the neighbouring parishes of Glasford, Dalsarf, and Lesmahagow.



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The manse is partly an old building and partly new. The new was built about twenty years ago; it is very pleasantly situated on a very commanding eminence near the Avon, about half a mile from the village. The glebe consists of about four acres of exceedingly good arable land, and about one acre of pasture, which may be fairly valued at L.24 a year. The stipend, as modified 9th December 1829, is 17 chadlers of victual, one-half meal, one-half barley, with L.10 for communion elements; local stipend, 125 bolls, 3 firlots, 2 pecks, 2 1/5 lippies oatmeal; 28 bolls, 3 firlots, 1 peck, 7/8 lippies, barley, with L.121, 15s. 91/2d. in money.

360 families attend the Established Church. About 120 families are Dissenters or Seceders.

Education: There are five [schools](#) in the parish, three of them in the village of Stonehouse, and two in the village of Sandford; attended by about 300 scholars, or about 1/8 of the whole population of the parish. Four of these schools have no salary attached to them; two of them are what are called subscription schools, and the masters have only a free school-room; rent is paid for the school-rooms of the other two. The parochial schoolmaster's salary is about L.28 per annum. His fees may amount to L.30 per annum, and he has about L.13 a-year besides, from other sources.

Fairs: There are 3 fairs held in the village in the year, which are styled the [Martinmas, May, and July fairs](#), the dues of which belong to Mr Lockhart of Castlehill. These fairs are principally for black cattle and wool, and are generally well attended.

Poor: The poor on the list are generally between 20 and 30, and are maintained partly by the collections made at the church door, and partly by a regular assessment laid upon the parish; the one-half paid by the heritors according to their several valuations, and the other half by the tenants according to their respective rents, and householders according to their means and circumstances. None of the poor are either allowed or known to beg, their monthly allowance being very liberal, and most of them get their house rents paid. The amount arising to the poor' fund from church collections was last year L.13; and from legal assessments, L.168. The interest of L.50 is applied to the education of children of the poor.

MISCELLANEOUS OBSERVATIONS

Till within these four or five years, it was a novel sight to see a four-wheeled carriage of any kind pass through the village of Stonehouse. But since the turnpike road from Ayr to Edinburgh has been opened, the Edinburgh and Ayr coach passes every day through the village; besides a coach from Strathaven to Glasgow by Stonehouse twice a-day; and another which starts every morning from the Buck's-head Inn, Stonehouse, for Glasgow, and returns the same day; and all of them generally are well employed. There is also a regular carrier betwixt Stonehouse and Glasgow, twice a week. A post-office has likewise been lately established in the village, so that the inhabitants of the parish and village of Stonehouse now enjoy many advantages which they formerly were deprived of, by the peculiar situation of the place.

In a moral and religious point of view, the inhabitants of the village of Stonehouse (which contains a population of nearly 1600 souls) are, with a few exceptions, an industrious, sober, and religious people, nowise addicted to the many vices of the inhabitants of



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villages of a similar population throughout the kingdom, - such as excessive drinking, swearing, and fighting. Quarrelling and fighting are seldom or never heard of; and though there are three well attended fairs held in the village yearly, yet many of these pass over without the slightest appearance of quarrel.

The due observance of the Sabbath is likewise a characteristic mark of the inhabitants of Stonehouse. The hallowing of the Sabbath day is here most scrupulously attended to, by all ranks of persons, both in town and parish; and except in going to and from church, you will hardly see a person on the street. All public houses are shut on Sabbath, unless to the traveller for refreshment.

Statistical Account of Stonehouse 1904

Of the ancient history of “Caledonia, the name by which the northern portion of the British Isles was designated, very little is known authentically, and the earliest reliable record seems to have been written by Tacitus, the historian of Julius Agricola, who invaded this country for the purpose of conquering the native tribes. During the by no means easy task of subjugation, the Romans taught the savage tribes peaceful industrial arts, and in great measure did much to civilise their fierce foes. But the tribesmen were not to be easily overcome, although the Romans sought to crush them by sheer force of numbers and superior equipment, so that it is little wonder we learn that the natives speedily regained their independence after Agricola departed. Time after time the Roman Emperors made strenuous efforts to regain the territory lying between the southern portion of the isles and the northern, and the successes of war fluctuated alternately between the hardy natives and the proud Romans. The experience gained in the long series of conflicts with the disciplined Roman legions made the tribe inhabiting the district between the Tyne and the Forth the most powerful and civilised in “Caledonia”, and when the country was ultimately abandoned by the [Romans](#), we are told that the tribes banded themselves together and formed a kingdom, the first Sovereign of which was Rydderch Hael (AD 573). This Cumbrian kingdom was governed by Rydderch till his death in AD 603. It was during the reign of this Prince that Kentigern and Columba exercised their benign influence over the land, and there seems to be no doubt that the King came under their Christian teaching while accepting, along with his family, the Christian faith. This kingdom of Cumbria remained a distinct territory long after the Picts, who had established themselves in Scotland, had become extinct; but the civil strife and party feuds helped to lessen their influence and reduce their power to such an extent that part of their district became subject to England. Civil wars continued right on till the time of the Malcolms of Scotland, and it was during the reign of the third Prince of that name that the history of the parish of Stonehouse comes into view.

The ecclesiastical history of the parish is veiled in the mists of antiquity, but it is a matter of common knowledge that this parish is one of the oldest in Scotland.

At a very early period the Druids worshipped their unknown gods in the fashion peculiar to the heathens, by erecting circular structures of stones, where they performed heathenish rites, and it is said stones were objects of worship in those ancient times. The advent of St. Ninian, St. Columba and St Augustine, with the blessed message of the Gospel, changed completely the ecclesiastical



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history of Scotland, and the people today are laid under an everlasting debt of gratitude to those fine old evangelists. Who knows but that the people of these islands might still have been going about in the spare garments of their rude barbaric forefathers, and performing the same rites of worship, had it not been for the teaching of St Ninian and his successors! The name and memory of this missionary are still associated with Stonehouse, as [St Ninian's well](#) appears to have been consecrated to his memory. This well lies between the farm of East Mains and the churchyard. It is only a matter of conjecture whence the parish obtained its name. To say that the town obtained its name from the first stone house which was built in the parish seems rather commonplace. It is more probable that the name has an ecclesiastical origin. At any rate, there is not the slightest doubt about the fact that the Druids built their places of worship with stone, and after them, those who introduced the new faith of Christianity used also to build their churches with stone, so that it is more than probable that the first house to be built of stone in the parish would be the church, the House of God.

The earliest proprietor of the parish and barony of Stonehouse of whom we know anything was Sir William de Douglas, who was also designated of Stanhus (modern Stonehouse). This knight had a family of six sons, and it appears that, although they took their title from the house of Douglas, they styled themselves "of Stanhus", thus showing a connection of this parish with that illustrious family. In the age when prowess in war was accounted a man's greatest qualification to honours and wealth, the barony of Stonehouse was in the possession of families whose members were noted for their bravery and soldierly qualities.

Next in succession to Sir William "de Douglas" came Godfrey de Ross, after whom came the Mowats, and then followed a long line of Hamiltons. [Patrick Hamilton](#), the Proto-Martyr of Scotland was the most illustrious of this noble lineage. He was the first preacher and martyr of the Scottish Reformation, and it was in the parish of Stonehouse that he first saw the light. The Hamiltons of Stonehouse began with James Hamilton first of Stonehouse, who acquired the lands of Hyndlands, Tweedie, Watstoun and Kittymuir about the year 1529. It was [Captain Hamilton of Stonehouse](#) who so heroically and successfully defended the Castle of Edinburgh against the English under the Earl of Hertford. The English were so enraged at their failure to capture the Castle that they set fire to the city and left it burning. Going on to Leith, they did the same wanton destruction there.

This heroic Scottish soldier was afterwards made Governor of Edinburgh castle, and he was also made Provost of Edinburgh by the citizens. He was slain in the streets of the city while trying to put down a fight between the citizens and some French allies. His wife seems to have been a lady called Grizel Semple, Lady Stonehouse, who, after his death, married John Hamilton, Abbot of Paisley.

The forebears of the Lockharts settled in Lanarkshire about the twelfth century, and it is possible that Simon Lockard and Stephen Lockard were the first of the race to have any connection with this parish; at any rate, they were the lineal descendants of those Lockards who became the possessors of Castlehill, which formed a part of the barony of Stonehouse. The right of patronage of the church of Stonehouse was vested in a Lockhart of Lee about the year 1667, and this patronage is said to have passed to Lockhart of Castlehill. A Lockhart of Castlehill rose to a position of great dignity as an advocate. He was appointed one of the Lords of Justiciary, with the title of Lord of Castlehill, and he also at one time represented the county in Parliament.



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A descendant of Lord Castlehill took the name Lockhart, with the designation of Castlehill, Cambusnethan, and Stonehouse. The Sinclair-Lockharts followed in succession the estates, and a direct descent can be traced down to the late proprietor, Sir Graeme Sinclair Lockhart, Bart., C.B., of Castlehill, who died early in the year 1904.

PRE-HISTORY

There are many places of interest in the district, and the antiquarian, geologist, or botanist, have ample scope for the pursuit of pleasure and study. There are several holy wells in the vicinity. [St Ninian's well](#), already referred to, lies a few yards from the churchyard on the road to East Mains farm. This well was named after St Ninian, and it is interesting to note that the parish, the well, the churchyard, and the church itself were dedicated to this evangelist.

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St Patrick's Well may also be seen on the banks of the Avon, near its junction with Cander Water. This holy well has been famous for its curative powers in scrofula and other cutaneous diseases. The scenery is very picturesque, and a visit from the photographer would be amply repaid by getting a picture of rare natural beauty.

HOLY WELLS

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St Anthony's Well bears the name of a saint who was famous in his day, but owing to improvements on the lands very little of it can now be seen. It is on the lands of Castlehill.

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St Laurence's Well is a spring of water at Chapel, where the Watson burn takes its rise. It appears that an ancient chapel was erected here, and dedicated to St Laurence.

PLACE NAMES

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Beauty spots worth visiting are the Avon Braes, where the botanist may spend whole days in healthful pursuit. Here the *Convalleria Majalis*, *Digitalis Purpurea* (foxglove), *Conium Maculatum* (hemlock), *Scoparii Vulgaris* (broom), *Valerian officinalis* (valerian), etc, are found in great profusion, and many other indigenous and medicinal plants abound in this truly beautiful spot.

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There are two bridges crossing the Cander Water, which overlook a bosky dell of great loveliness, and if seen when the hawthorn blossom is in full bloom, the picture presented to the eye will never be forgotten. As the Avon is the only river that flows through the parish, it is to the banks of this lovely winding river that the visitor in quest of scenes worth seeing must wend his way, and he will be charmed with the grandeur of the scenery, especially below the town. The Spectacle E'e Falls is also a place of rare beauty, and is a favourite resort of the photographer. These falls are situated close to the hamlet of Sandford, about two and a half miles from Stonehouse, on the Kype Water, the largest tributary of the river Avon.

The churchyard commands a magnificent panoramic view of the valley of the Avon, and it would be hard to find in Scotland its equal for the picturesque nature of its situation. The old gable and belfry is all that stands of the old church. In the churchyard lies buried the martyr, James Thomson, of Tanhill. His tombstone bears the inscription - "Here lies [James Thomson](#) who was shot in a re-encounter at Drumclog, June 1st, 1679, by bloody Graham of Claverhouse, for his adherence to the Word of God and Scotland's covenanted work of Reformation. Rev. xii 11. Erected 1734. Memento mori". Some families of the name of Thomson in Stonehouse are lineal descendants; of this martyr of Covenanting times.



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Another walk of great beauty goes past the farm of Sidehead, up the road known as “The Broo”, past Udston Farm, until the mansion-house of Dykehead is reached, and round the farm of Yards, where the road leads to Boghead and Lesmahagow.

The Manse Road is still another favourite walk, going round by the farms of West Mains, East Mains, and past the Manse, where the parish minister, the Rev James Wyper Wilson, resides.

For the visitor there is plenty of fishing to be had in the river Avon, which is said to be one of the best trout streams in Scotland. As a health resort Stonehouse stands second to none in the Middle Ward of Lanarkshire. It lies about an equal distance between the East and West Coasts, and owing to its favourable situation, it is almost entirely free from the severe storms coming from either coast. The village has been thoroughly drained, and this, combined with other sanitary improvements, renders it one of the cleanliest and healthiest villages in Scotland. The staple industry is handloom weaving, an industry now fast dying out, owing to improvements in machinery. As the nearest large coal pit is two miles away, the atmosphere is clear and pure.

Statistical Account of Stonehouse 1937

The parish of Stonehouse is bounded on the north by Strathaven, Glasford and Hamilton parishes; on the East by Dalserf, on the South-East and South by Lesmahagow and on the west by Strathaven. The Kype Water, a tributary of the Avon forms the greater part of the Western boundary line and then joins the Avon, which beautiful stream forms the boundary of the North-Western corner and two-thirds of the northern boundary then crosses the North-Eastern projection of the parish to form the North-Eastern boundary. The Cander water forms the boundary of the southern two-thirds of the eastern side and then joins the Avon. So that Stonehouse is encompassed for the most part by waters. The Avon which is a boundary on two sides of Stonehouse and crosses the parish, is a remarkable feature. It is a trout stream; long ago before mill dams formed too great a barrier, salmon came up the Avon. (See Hamilton of Wishaw, p. 9.) Prehistoric man had good fishing there. In its course northwards it forms a deep ravine; from Stonehouse to Hamilton (Cadzow) an almost uninterrupted range of rocks overhangs the river on both sides, the summits of which are generally covered with natural wood of ash, birch, oak, elm. The bed of the river in many places, is almost choked up with large masses of rock, which . . . obstruct the waters in their passage; . . . in the rainy season . . . the waters foam, roar and thunder amongst these huge blocks of stone.... On the banks of this river is a sulphureous mineral well, called the Kittymure-well, much resorted to in former times.’ (1)

PLACE NAMES

| Name | Position | Possible meaning |
|----------------------|---------------------------|--|
| Brigholm | W. (West from Cot castle) | holm, flat rich land on bank of river. E. and Dan. |
| Castlehill | S.E. | |
| Catcastle, Cotcastle | W. | ? Cath, a battle, or Coed, W., a wood. |



| |
|-------------------|
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Katcastle (Blaeu's Map)

Chapel

Centre S. near Roman Rd.

Couplaw

S.

cp. Cowply, Strathaven parish

Cowplow

= Oxgang ?

Cloxymill

N.

clock, to cluck, Sc., Jamieson. On the Avon, which crosses the parish a few miles from northern extremity.

Crofthead

N.

Foulmire

S.W.

Gozelton

Goslington

S.

Gost-in-town (Blaeu)

Kittyrnair (and

N.

Other forms, Kythumber and hill) (Blaeu) Kintumber.

Patrickholm

N.

(Home of the Martyr ? See King Hewison.)

Patrickbrae J

Pidgeon cot

S.E.

Raw

S.

Rath.

Ringsdale

N.E. on Avon

Sandford (on Kype Water)

S.

Spittal

S.E.

Stonehouse

M. towards N.

See below.

Tafta or Tofts

M.N.

These were Templar lands.

Tweedie (mill, hall and side)

W.

Udston

M.

Vicars

M. (west of Stonehouse vill.)

Land before the Reformation allotted to the Vicar.

Watston

E.

Windy (Blaeu)

The [place-name](#) Stonehouse has been attributed by some to the fact that the first stone house built in the district was that of the lord of the manor, the other dwellings being bothies or erections in wattle work. But the name is older than that; older, that is, than any grant of land as a barony. It is more likely to be associated with the very ancient foundation of the church dedicated to St. Ninian. The peculiar site of the old church on the lofty promontory above the Avon appears to confirm this. It was a pagan site and a place of ancient burial. Some years ago a stone cist was discovered within the site of the old church, which is now a ruin, indicating that this area had been a shrine in pre-Christian times.



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In dealing with this place-name Naismith makes remarks which seem to throw light on the subject and what he says of customary expressions is curious. After touching on the stone circle as a heathen place of worship and mentioning Stonehenge as an example, he says: ‘ Stones were also objects of worship in early times. These Christian evangelists . . . erected new places of worship for the new faith . . . and it was the custom in these rude times for the common people to say to one another, when inviting to worship, “ Let us go to the Stanes.” This is a form of expression that was common up to recent times in some localities. It was the language of those who adhered to the new faith and furnishes us with the original Saxon forms of Stanes, Stannas, Stanhus, Stanhous and Stonehouse.’ (2) In the General Statutes of the Scottish Church of the thirteenth century it is ordained:

‘Of the building of churches - We further ordain that in accordance with the means of the parishioners, churches shall be built of stone by the parishioners themselves’.

It may also be noted that Candida Casa is the white house, that is the stone house, St. Ninian’s stone church, or the stone church erected and dedicated to St. Ninian.

ANTIQUITIES

The parish of Stonehouse abounds in traces of prehistoric man and medieval habitation—but such have to be sought out. Besides the burial cist, mentioned above, found within the site of St. Ninian’s Kirk, a number of urns were found when a cairn of stones near Cat, or [Cot Castle](#), on the bank of the Avon was being removed by a farmer. It proved to be an ancient place of burial. ‘ There have been other tumuli found in the parish, particularly one at the upper end of it, which some years ago was ransacked to the centre, and a number of urns found therein.’ (Statistical Acct.)

Cat castle, where there is a farm house and yard, stands high above the Avon to the South-West of Stonehouse village. There is an [artificial mound](#) here, on which probably a building once stood. The ruin of [Ringsdale Castle](#) stands on a precipitous rock by the Avon north of the junction of Cander water with this stream. Nothing is known of its history. It is a peculiar fact that the word Rings is associated (as a corruption) with Ninian. But in this case it may not be so. Cosmo Innes suggests that it is a corruption of Rydenhill. (O.P., p. 109.) Another writer suggests the Welsh (British) word rhyn, promontory, headland, hill.

There were four [holy wells](#) in Stonehouse parish dedicated respectively to St. Ninian, St. Patrick, St. Anthony and St. Laurence. St. Ninian was evidently the missionary saint to the district; the old church bears his name. The ‘ well between the Churchyard and the farm of Eastmains is well known as St. Ninian’s Well, the Ringan well, and often shortened into Ring well ‘. A recent observation is that the well cannot be seen, but that the ground is wet and boggy as it slopes to the Avon. St. Patrick’s Well is near the lands of Patrickholm (see place-names) on the banks of the Avon; ‘ it has been from time immemorial famous for its healing properties . . . this sulphurous spring trickles through a stratum of rock and huge overhanging cliff.’ St. Anthony’s well or spring is difficult now to locate, but it was on the lands of Castlehill (see place-names) and near Spittal where there ‘ was formerly an hospital endowed with the lands of Spittal, Spittal Gill, Head-dykes and Langrigs ‘. Both hospital and well were dedicated to St. Anthony, who was also the



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protector of animals. There is a tradition that sick horses were taken to drink of its water, or that the water was carried for the same purpose. The fourth well, that of St. Laurence ‘ is a fine spring of water at Chapel (see place-names) from which rises the Watston burn, and as an ancient chapel was erected here and dedicated to St. Laurence so he would be the tutelar saint of this well ‘. (3) St. Laurence cared for the destitute, helpless and sick. These wells may have been sacred in pagan days, in days before the invasion of the Romans; and sacred again in the early days of Christianity onwards into medieval times. (See Introduction to Vol. 1.)*

The [Roman road](#) runs across the southern portion of the parish from [Sandford](#) on Kype Water eastwards into the parish of Lesmahagow. Perhaps the strangest and most unexplainable of the antiquities of Stonehouse is that known as the Double Dikes. At the eastern side of the parish, south of Ringsdale Castle, the river Avon and the Cander Water, flowing at the bottom of deep gorges converge and join to form one stream. The tapering piece of land between these streams is known as the Double Dikes. About a quarter of a mile westward from the apex two or more walls seem to have crossed from north to south, forming defences for the base of the triangle. All that remains of the walls are slightly raised lines crossing the fields. The other two sides of the triangle slope downwards steeply to the streams and would be easily defended. The rocks at some places seem undermined and could have formed caves or shelter. The whole area may have been a place of strength from very early times. (Compare the Statistical account, p. 471.) Of late years vandal hands have been at work, breaking down and removing some of the stone work.

ECCLESIASTICAL HISTORY THE OLD CHURCH

The old church of St. Ninian has a strange and wonderful site, beautiful also from its view across the river. It stands upon a high promontory above the Avon, sloping precipitously on the north down to the river. As mentioned before, it was a pre-Christian place of burial, taken and dedicated to St. Ninian. The foundations are there, but all that now remains of a building is a gable-end of a pre-Reformation church, standing in the midst of an ancient burial ground which is still approximately round.

In the Commissariat Records of Glasgow there is a will quoted by Hamilton of Wishaw which sets forth that Joneta Bailye, lady of Cruddildykis, wife of John Hamilton of Stanhous (Stonehouse) in her ‘ latter will dated at Stonehouse the tenth day of October 1552, ordains, “ Corpusque meum sepeliendum in pulveribus Sancti Niniani “; that is she wished that her body should be buried in the dust, or earth, of St. Ninian. (4) She must then be buried in that lofty old churchyard or church.

And at this date it was accepted that St. Ninian, or his companions, had brought earth from St. Ninian’s church at Whithorn and scattered it over the site of the church at Stonehouse, thus dedicating the church to St. Ninian, or recognising that it was one of his foundations, or belonged to him. Near the church is the site of the well dedicated to St. Ninian.

Pre-Reformation Clergy

| | |
|---------------------------------|---------------------------------------|
| Sir Roger | Rector of Stonehouse 1267 and earlier |
| Hugh de Burgo | 1298 |
| A cleric presented by Edward II | 1319 |



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Note: Archibald, Earl of Douglas erected Bothwell Church in 1398 into a Collegiate Church and mortified the teinds of Stonehouse (Hessildene and Kittymuir) for the upkeep of three prebendaries in his Collegiate Church. Thereafter Stonehouse Church would sink to the level of a vicarage, served by vicars supplied from Bothwell, few of the names of which have been preserved. The lands for these vicars lay between the village and the Avon.

| | |
|-----------------------------|--------------------------|
| Mathew Sandilands | ‘notar and curate ’ 1557 |
| Sir Thomas Wilson, Vicar | 1560 |
| William Taylor, Prebendary | 1560 |
| Robert Hamilton, Prebendary | 1560 |
| D. Thomas Neilsoun, Vicar | 1566 |

SIR ROGER, RECTOR

Roger, the rector of Stanhuss (Stonehouse) was one of the witnesses to a charter in which Alexander de Vallibus (de Vaux) stated that ‘ his father John de Vaux having committed an offence against the Church of Glasgow, by way of amends had granted and confirmed by written document to God, St. Kentigern and the Church of Glasgow a sum of 5 marks annually to be paid in perpetuity by himself and his heirs for the upkeep of divine service to be held in that church ’ — Alexander de Vaux on his oath promised to pay this penalty from the revenue of his mill at Haddington (or other source should the mill be not working). His father’s offence against the church is not stated. Robert, the treasurer * of the Cathedral and Robert, the sub-dean both witnessed this charter as well as ‘ Dominus Roger, rector of the church of Stanhuss’. (5) At this date, 1267, the Bishop was the unpopular John de Cheyam (Cheam), who died next year in the north of France. (See the Monklands, Carmyle.)

HUGH DE BURGO

In September, 1298, Edward I made appointments to certain churches in Scotland.

‘ The King to John de Langeton his Chancellor. Commands. . . . Similar in favour of Hugh de Burgo clerk, to the vacant church of Stonehouse in the diocese of Glasgow.’ (6) Under letters to the Bishop of Glasgow from Durham, this was confirmed in November.

A CLERIC UNNAMED

In 1319 [King Edward II](#) presented persons to several churches in Scotland, and among these was Stonehouse: ‘ Stanhous ‘, in the diocese of Glasgow. (7) These presentations were not always effective. It was in 1398 that Archibald, E. of Douglas erected his Collegiate Church of Bothwell (see above). (8) A few of the names of prebendaries have been preserved. (See Bothwell parish.)

SIR MATTHEW SANDILANDS

Matthew Sandilands was ‘ notar and curate Stanehouse ‘ in 1557 and earlier. In October of that year he took part in a marriage ceremony of a peculiar nature (when a marriage pall or ‘ cair clath ‘ was used) whereby Claud Hamilton, son of John and Elizabeth Hamilton was legitimated. (9)



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SIR THOMAS WILSON

Thomas Wilson was Vicar of Stonehouse in 1565 and ‘ with consent of the provost and prebendaries of the Collegiate . Church of Bothwell, who were patrons of the said vicarage ’, he rented out the vicarage lands to John Hamilton of Broomhill—the same man who had contracted the singular marriage mentioned above to legitimate his son. (10)

PRE-HISTORY

WILLIAM TAYLOR

(Tailzifer) held the prebend of Stonehouse in 1560 and it produced £30 13s. 4d., from which he paid a substitute £16 to officiate for him in the Collegiate Church of Bothwell.

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Robert Hamilton held the prebend of Hezildeane, and the rectory of Torrance. (11)

MOUNDS & CAIRNS

THOMAS NEILSOUN

In February 1565-6 D. Thomas Neilsoun is styled perpetual vicar. ‘ The King and Queen confirm D. Thome Neilsoun as perpetual vicar of the parish church of Stanehouse with consent of John Hamilton prepositus (provost) of the Church of Bothwell.’ (12)

HOLY WELLS

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OWNERS OF STONEHOUSE LANDS

The early owners are of importance as they possessed the advowson of the Church. ‘ The barony and patronage of the Church are found in the possession of the Earls of Douglas until their forfeiture.’ (13) The earliest mention of a [landowner in Stonehouse](#) appears to be about the year 1220. For ‘ between the years 1214-49 Sir William the Fleming of Stanhus appears as a witness to a charter by William Purveys of Mospennoc, along with Sir Archibald Douglas and A.’of Douglas’. (14)

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Here the difficulty arises as to whether Sir William the Fleming is to be identified as a Douglas or as the immediate ancestor of the Douglasses. It has been suggested that the Douglas family descended from Theobaldus Flamaticus (the Fleming), who about 1150 received from Arnald, Abbot of Kelso, land on the bank of Douglas Water, opposite the lands of Douglas and that Theobald’s son William became owner of Stonehouse. There is, however, no certain proof of this theory which is upheld by Chalmers (Caledonia, II, p. 579) and other writers. This grant of Arnald is contained in a short charter of great beauty in the Book of Kelso, but Cosmo Innes in his preface points out that deductions from it do not prove the Douglas origin. (15) (See Bibliography below and Douglas Parish.) Another early mention of the barony of Stonehouse is that recorded in the Acts of Parliament when in 1259 an Inquest was held at Dunbarton as to the lands of Polnegulan. Among the baronies represented was Stahus: the owner is not mentioned, but the probability is the Douglas. (16) The advowson of the church was held by the Douglas family and in 1398 Archibald the Grim, as mentioned above, mortified lands in Stonehouse for the support of three prebendaries in his Collegiate Church of Bothwell.

Later, in the reign of James II, his policy of destroying the power of the Douglasses and turning to the Hamiltons is borne out in Stonehouse parish. The Douglasses were forfeited and the barony and its church passed under the power of the Hamiltons.

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The first grant, however, of James II to James, Lord Hamilton and his wife (Euphemia, Countess of Douglas and Lady of Bothwell) was ‘ dimedietate baronie de Stanehouse ‘—(the half of the barony). (17)

Lands on the left bank of the Avon were at a very early date in the possession of Godfrey de Ross. They are described in a charter confirmed by David II in 1362 as having been given by Godfrey de Ross to Alexander of Elfynton. (18) Andrew, son of Godfrey de Ros, acknowledged the Sovereignty of Edward I; and this may have had something to do with the change of ownership of land in Stonehouse. (19)

Another family that owned land in Stonehouse was that of Mowat, but this family could not have influenced church appointments. (20) The daughter of John Mowat, Janet, married William, Lord Somerville and the land settled on her, upon her marriage, continued in the Somerville family. (See Memorie of the Somervilles, pp. 152-179.) Hamiltons were living in Catcastle about the year 1500.

Among the documents discovered in 1887 in the Hamilton Chamberlain’s office is a notarial instrument, ‘ narrating that in terms of a charter granted by himself, Alexander Hamilton of Catcastell passed to the one-mark land of Wodland and the half-merk land of Brownland, Iying in the barony of Stanehouse and sheriffdom of Lanark and there gave sasine of these lands with his own hands to James Wynzet, his heirs and assignees in usual form. 29th Jan., 1511-12.

Statistical Account by Rev. Robert Clement Pollock 1950

The Physical Basis: The parish of Stonehouse, a thriving little community, lies in the heart of Lanarkshire, the village being some 18 miles South-East of Glasgow, and midway between the townships of Strathaven and Larkhall, about 3.5 miles from each. Roughly 5.5 miles in length north to south and 2 to 3 miles in breadth, the parish covers an area of 6,249 acres (not counting water). It is bounded to the North-West by Hamilton parish, North-East and east by Dalserf, South-East by Lesmahagow, South-West and west by Avondale, and west by Glassford. The surface rises gently from 200 feet above sea-level in the north to 600 or 700 feet in the south. The Avon Water intersects it at its northern end, after bordering it in the west, and then serves as its eastern boundary.

The tree plantations of nearly a hundred years ago have, almost all of them, been cut down, except for that at Spittal, and only a few isolated trees are left. Sycamores in the old churchyard, the copper beech, beech and elm still stand round about the manse. In the main, the parish presents undulating slopes of greenness, on which cows contentedly graze, or crops of wheat or oats or hay, in season, push their green heads through the rich soil.

Stonehouse village lies halfway between Edinburgh and Ayr. The main arterial highway from Glasgow to Carlisle bypasses it about 2.5 miles to the North-East. The road junction is at Canderside Toll. That main road carries all the heavy transport and most of the traffic, which, consequently does not pass through the village. Buses run to Strathaven and to Glasgow, via Larkhall and Hamilton. In appearance the village is like a taut thread, stretched from the Cander Water, on the one side, to the junction of Manse Road and



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Strathaven road on the other. Its expansion has been more or less in a straight line along either side of the main street. The Cross is no longer its geographical centre, even if it still be the social. Council houses have been added at both ends of the village.

The little village of [Sandford](#), with its 100 or so houses and its very old school, is also in the parish. It lies beside the Kype Burn, which marks the boundary in the South-West. There are no transport services to cover the five miles that lie between Sandford and Stonehouse, whereas some Glasgow-Strathaven buses extend their journey to Sandford, so that Sandford people are more closely connected with Strathaven, going there to church and to shop and to find their entertainment. Strathaven supplies them with ministers and doctors, although the Stonehouse district nurse attends them, and the ministers of Stonehouse act as chaplains to the school.

Population: The [population](#) of the parish increased steadily and rapidly in the nineteenth century, rising from 1,259 in 1801 to 2,781 in 1851 and to 3,665 by 1901. In the present century the advance was checked, the census totals being: 1911), 3,688; (1921), 4,204, and (1931), 3,703.

The 1951 census showed a complete recovery to 4,306, the maximum ever recorded. Of these, 2,069 were males. Stonehouse village, with 3,483 inhabitants, accounts for fully 80 per cent. of the total parish population.

In the main, the population is composed of people born in the parish. In recent years, however, and especially since the end of the war, there has been a steady influx of 'strangers', still commonly regarded by the villagers as 'incomers'. If this stream of people continues it will not be very long before most of the population will have been born outside of the parish. As old folk come to die, families that have been resident in the parish for generations are dying out with them. Stonehouse has always been a little isolated, and so hitherto the population has changed but slowly. Now that change is beginning to move much more quickly.

Public and Social Services: Stonehouse forms part of the area known as the Fourth District and is administered by the Fourth District Council. The water supply to the Fourth District comes from reservoirs at Camps and Glengavel, after being filtered at the large filter works at Glassford. Electricity is supplied by Clyde Valley Electricity Company, now taken over by the State, and is administered by the South Western Electricity Board. Gas is supplied from the large plant at Uddingston, formerly owned by the county council but also now state-controlled. Sewage is dealt with by works situated at the North-Eastern end of the village. There is, however, a part of Lawrie Street and Green Street from which the sewage is taken in pipes to a field near the viaduct, whence it runs to the river Avon. Maintenance and cleansing of roads and streets is on a very high standard. The streets are gas-lit still; only in the new housing scheme is electricity used to light the streets. The health of the village is attended to by two doctors in separate practices, and one district nurse. There is one chemist. A 500-bed general hospital - known as the County Hospital - is in the parish. Originally it was a small orthopaedic hospital, designed to meet the needs of orthopaedic-tuberculosis in the county. During the war it became an emergency medical service hospital and wards were added. When the war ended the hospital was still used in a small way for general diseases, until in 1949 it was given its full status as a hospital and training school. The [health](#) service is, of course, state-owned and state administered.



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Housing: The total number of houses owned by the county council and occupied to date is 332. Of that number 32 are two-apartment; 110 three-apartment; 130 four-apartment; and 60 are five-apartment. These under construction and drawing near to completion number 104, (56 four-apartment, and 48 five-apartment). Of 214 council houses to be erected on what was Newfield Estate about half have been completed and are occupied. About 80 years ago a number of privately-owned houses were built by various building societies on a 99 years lease. It is almost impossible to discover how many there are. The extent of overcrowding is rapidly diminishing; as new houses are being completed, pressure on families is being eased.

Farming: There are 55 farms in the parish. Nearly all the land is arable, and all the farms are dairy farms. More and more farm land has been taken over for house-building purposes and these farms that lie near to the village have suffered accordingly. On the outskirts, however, and up towards Sandford, farms are in extent what they have been for generations. Lockhart Estate, which formerly extended over almost the whole parish, has been broken up. Only two farms, Hamilton farm and the Yards farm, belong to the Lockhart Trustee and are farmed by tenants. All the other farms in the parish are owned by the farmers who farm them. The agricultural statistics for the parish, as supplied by the Department of [Agriculture](#) for Scotland, are as follows:—tillage, 1,205 acres; rotation grass, 1,466 acres; permanent grass, 2,466 acres; rough grazings, 213 acres.

Fruit-Growing: Since the [first world war](#) the parish has rapidly become a fruit-growing district, until now one of its major industries is tomato-growing and strawberry-growing. Around the outskirts of the village there are some 30 holdings (so called because they are held by their tenants from the Board of Agriculture). In addition, there are some 15 large and privately-owned fruit-growing holdings—making a total of 45 in all. The proper holdings extend usually to 5 or 6 acres—the biggest privately-owned holding is about 20 acres.

Industries: About a third of the people are miners. The main source of work is [Canderrigg Colliery](#), more commonly known as the Broomfield and Canderrigg Mine, which lies nearby, but is now almost completely worked out. Already some of the miners have been sent to the coal-fields in Fife or Ayrshire. When, finally, the pit and the mine are abandoned, those miners who are not old enough to retire will migrate with their families to new areas.

Apart from two small firms, one making firelighters, the second (newly in production) making potato crisps, there is no other source of industry in the parish itself. There is, however, a fairly large firm of builders (George Wilson and Sons), employing about 1,000 men, not all of whom reside in the parish. Their work lies mostly outside the parish itself, on housing schemes at present under construction throughout the country.

A smaller firm of builders (Haston and McGhie), doing similar work, employ about 50 men. A great new industrial estate, still in the process of completion, has sprung up at Strutherhill, between Larkhall and Stonehouse. Some of the factories are in production and employ mostly female labour, part of which is taken, naturally enough, from this parish. Quite a few girls from the parish work in one or the other of the factories in Strathaven; offices in Stonehouse, Larkhall, Hamilton and Glasgow employ a fair percentage of the girls and British [Railways](#) about one-sixth of the men.



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Churches: There are now three [churches](#) in Stonehouse. In September 1946 the Presbytery of Hamilton united the two Church of Scotland congregations - one the former Free church, known as Hamilton Memorial, and the other the former Parish church, known as St. Ninian's. A very happy and harmonious union has resulted. Worship is held in the parish church building. The old Free church building has been sold. The congregation now numbers 725. The Congregational church, originally a split from the Free church and about 60 years old, is situated in Angle Street and has 240 members. The Paterson United Free church in Lawrie Street was formerly the. United Presbyterian church. The congregation (about 400) refused to enter into the Union of 1929 and remained in the United Free Church.

A gospel-hall, at the corner of Hill Road and Wellbrae, is the meeting place for about 20 members of the Plymouth Brethren. They are 'open' brethren. The Salvation Army has its meeting-place in Kirk Street and musters 23 soldiers. There is no Roman Catholic church in the parish and the few Catholics resident here attend church in Strathaven, where there is also a small R.C. school. And lastly, there exists a peculiar little group of dissenters known as Jehovah's Witnesses, numbering 3 in all, who meet weekly in one another's houses.

Education: Camnethan Street Public School, better known locally by its name 'The Dominie', was closed in 1947, and all the pupils are now housed in Townhead Street Public School. This building is awaiting reconstruction to meet the many requirements demanded of a modern school. As it is, accommodation is difficult and the school is crowded. The technical subjects, woodwork and domestic science are taught in Greenside School, Green Street, which is being used solely for that purpose until proper accommodation has been built in Townhead School itself. Townhead is a junior secondary school. All the children of the village are educated there up to the qualifying class. If and when they qualify, the children go to Larkhall Academy, a secondary school which educates them up to the sixth year and prepares them, if they so desire, for entrance to the University. It was possible until this year to send children to Hamilton Academy, but that privilege, I believe, must cease when the new [Education](#) Act comes into force. The children who fail to qualify, or who qualify and for any reason, e.g., home circumstances, are not allowed to go on to Larkhall Academy, are kept in Townhead School until they are fifteen years of age, at which age they are allowed to leave and seek work. There are 11 teachers in the school (a primary department with three, a junior department with six, and a senior department with two). John McLachlan is the headmaster.

Social Activities: In Stonehouse, as in so many villages throughout Scotland, social life and entertainments are arranged almost entirely by voluntary [organisations](#). In the last two years there has been a great increase in their numbers. The adult education schemes of the County Council have been, in large measure, responsible for that.

A Girls' Club meets in the school, on one night to sew, on another to play badminton, and on yet another for a drama group. The Athletic Club is in four sections, for boys and girls, young men and young women, all sections separate. They meet on different evenings in the school gymnasium for physical training, etc. The local troop of Boy Scouts is known as the 67th Lanarkshire and has 24 Scouts, 24 Cubs, 4 Rovers and 4 Scouters. Recently, another troop has been formed amongst boy-patients in the hospital. It is the 69th Lanarkshire, and has 10 Scouts, 10 Cubs and 3 Scouters. The 1st Stonehouse Company of Girl Guides musters 25 Guides, with



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12 Guides in the extension of the Company in Ward 2 of the hospital. There are 3 Guide officers. There are two Packs of Brownies. No. 1 Stonehouse has 30, and No. 2 Stonehouse has 25 Brownies. There are 12 Brownies in Extension Company in Ward 2 of the hospital. There are 4 Brownie officers. A small company of the Army Cadet Force in the village has 26 boys in it. It is a part of the 4th Lanarkshire Battalion and, of course, the cadets wear the insignia of the Cameronians.

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A flourishing dramatic club in the village, with about a dozen members, gives an annual performance in the Public Hall, which it takes for three or four nights. The proceeds are devoted to charity.

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The Youth Fellowship of the parish church meets every Sunday night after the evening service for devotions, and every Tuesday night for badminton; and that of the Congregational church meets every second Sunday night and every second Tuesday night.

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The parish church Woman's Guild has a membership of 100; the Congregational church Women's Meeting has 40; the Paterson United Free church, 60. In addition to the three guilds there is a very active branch of the Scottish Women's Rural Institute, with 200 members and a very interested and varied programme, including a Highland dancing team, a choir of 32 voices, and a drama group. There are also the usual associations connected with a village. A Cage Bird Association and a Horticultural Society both hold annual shows in the Public Hall. The Agricultural Society, composed mainly of farmers, sponsors an Agricultural Show about the middle of May. A Leaseholders' Association, formed originally to safeguard lease-holders, has developed into a self-elected Town

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Improvement Committee: There is a very flourishing lodge of Freemasons and a strong branch of the British Legion. A male-voice choir, of no mean ability, was first in its class two years ago at the Lanarkshire Musical Festival. It numbers about 40 voices. A self-elected body of interested persons have formed themselves into a committee which plans and carries through a Children's [Gala Day](#) on the third Saturday of June each year. On that occasion the Flower Queen of the village is crowned. The Queen, her champion and retinue are chosen by ballot by the school children.

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Way of Life: Perhaps the first thing to note is that the parish is strangely self-contained. It forms a single unit on its own merits. To this, the seemingly innumerable community activities bear witness. Contact is made with Strathaven and Larkhall, but only spasmodically, and mostly youths and girls out walking on a summer's night. There is no deep or abiding communication. For the most part, the people travel further afield and merely pass through Strathaven or Larkhall. There are no such inter-communications as might well be expected in neighbouring villages, and they have no influence on each other. There is, it is true, in Stonehouse a branch of each of the Larkhall co-operative societies, but that is due to the fact that the indigenous co-operative begun in Stonehouse failed and was assimilated.

There is an understandable and keen rivalry in church life, and on the whole attendance at all the churches and various religious denominations in the village is good. Average morning attendances at the parish church number 200, save on the day of the Sacrament, when the number rises to 450. In the Congregational church, morning attendance remains static, also for Communion, at about 100. In Paterson U.F. church attendances at the moment are falling off, mainly on account of the serious illness of the minister.



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There is also, comparatively speaking, a keen interest in all shades of [politics](#), with the Socialists mainly to the fore in the village, keenly contested every inch of the way by a small but well organised Conservative Party. Recently the Scottish Nationalist Party has formed a branch, which, I believe, numbers 22 members.

Historically, in the last generation, Stonehouse has changed back from a weaving community to an agrarian community. In the [New Statistical Account \(1836\)](#) it is noted that over 400, out of a total population of 2,359, were weavers. Weaving became more and more popular as a means of livelihood. That process developed and reached its height about 75 years ago and then the village was at the very peak of its prosperity. Streets of privately-owned dwelling-houses, which also included four and often six-loom weaving shops, still stand and are inhabited memorials of the village in its heyday. They were handloom weavers and could not for very long withstand the encroachments of the power-looms. Gradually handlooms closed down one by one, until now there are only two weaving shops left in the parish—these are kept principally as museum pieces. All the others have been turned into very serviceable dwelling-houses. No industry has really come to take the place of [weaving](#), and now the result is a distinct cleavage between the agrarian community proper and the village. Once, when last the community was agrarian, the village housed farm labourers, but now I think the best description of the village is to liken it to a dormitory—as being a place in which most of its people only sleep, leaving in the morning by train or bus and returning in the evening to their home.. Any morning about 10 o'clock, the children at school, the men and young men and women away to their office or shop or factory, the streets are deserted, save only for a few housewives going from one shop to another with their baskets. In the early afternoons the streets are usually completely deserted until the [miners](#), home from their work, their faces washed and 'shifted' (as they describe their getting into the suits they use for lounging about at the Cross) take up their usual stance and get the latest racing results. The vast majority of the inhabitants only sleep here and here find their recreation.

The people themselves, as in most other villages, are neighbourly, with all the advantages and disadvantages that neighbourliness entails - too much taken up with their neighbours' business and yet at the same time so neighbourly as to have no secrets from each other. They are, in general - and here, as right through this section, I must qualify all I say as being only my own personal opinion and therefore inclined of necessity to bias - more douce than pleasure-loving. They seem to show a fondness for pastel colours in their dresses. Perhaps this is due to the fact that over most other parts of Lanarkshire industrial chimneys make the wearing of such shades impossible. They find their relaxations mostly in communal occasions, in their outdoor sports in the summer - there is a very fine private bowling green that reached its jubilee this year, and a district council tennis court and putting green in the Park - and in their hosts of organisations in the winter time. I should like to bear witness to the fact that the people are charitable to a degree and many of their organisations are designed with charitable ends in view. In conclusion, let me set it down that they are rather like all such Scots villagers I have ever met, exercised in their minds at the moment over the threat to world peace. They are a little concerned at the possibility of their young men and women going off again to fight, although it is just five years since most us came back from the war. We are not sure of the atomic bomb. And yet, notwithstanding, we discharge the work that is ours to do, in high spirits. If there are tears in the homes of our mourners, there is laughter in our streets. And if there be worry sometimes and deep concern, there is also that calm under current of Scottish staidness and stolidity that carries us through.

Historical Account of Stonehouse (mid 19th century) by Deanory of Lanark

This parish consists chiefly of a plain or gentle slope, lying on the right bank of the Avon, which, with the Cander, forms for the most part its eastern boundary. The Kype is its boundary on the west. The part of the parish lying on the left bank of the Avon seems not to have been anciently portion of the barony which constituted the parish. It belonged to the parish, however, before the Reformation.

We have no early notice of this church. In 1267, Sir Roger, the rector of the church of Stanhus, witnessed a grant of 5 merks yearly, confirmed by Alexander de Vaux knight, as compensation for some offence done by his father to the church of Glasgow.

The church was dedicated to St Ninian, and stood with its village near the Avon, and not far from [Catcastle](#), but on the opposite side of the burn; probably to the west of the present village.

On the farm of West Mains, on the bank of the Avon, near Catcastle, is an artificial mount and large cairn, in which were found (in 1834) many sepulchral urns, described as highly ornamented.

The rectory of Stanehouse, formerly independent, along with its vicarage, was bestowed on the collegiate church of Bothwell (c.1398) by Archibald of Douglas, its founder. The value of the rectory, as divided among the "stallers", or prebendaries of Bothwell, is stated in Baiamund at £53, 6s. 8d. The vicarage, to which belonged a manse and a glebe, was of small value. The vicar's lands lay between the village and the Avon, and are still known by the name of "Vicars". They were of two merks old extent. The whole vicarage was given up by the provost of Bothwell, in 1561, at 10 merks.

A place, still known by the name of Chapel, in the south end of the parish, seems to mark the site of a chapel anciently dedicated to St Lawrence. It had a ten shilling land of old extent, and in 1608 the land was in the possession of the Hamiltons of Goslington.

On the Eastern side of the parish, near Castlehill, at a place still called Spittal, stood formerly an hospital, which is said to have been endowed with the lands of Spittal, Headdykes and Langrigs, all in its neighbourhood, and with the lands of Spittalgil and the mill in Lesmahago.

The Templars had a house and considerable possessions in the neighbourhood of the village. In 1674, William Lockhart of Lead knight, ambassador to France, was served heir to his father, among other church lands, in the two Templar lands of Woodlands, in the Templar lands of Catcastle, in the 3s. 4d. Templar lands in Stanehouse, in the half of the Templar lands called Tofts, in the 40d. lands of Tofts, and in the 6s. 8d. Templar lands on the west part of the village of Stanehouse.

The manor of Stanehouse appears to have been the property of the family of Ros at an early period. In 1362, David II confirmed a charter granted by Alexander of Elfynton to Alexander, son of Sir Adam More, of the whole land of Kythumbre, in the barony of Stanehouse, (in exchange for land in Erthbeg,) which Godfrey de Ros gave to Alexander, the father of the said Alexander Elfynton.

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The same king granted to William, the son of Maurice Murray, the forfaultrie of Godfred Ross, within the barony of Stanehouse. Kythumbre (Kitymuir) became afterwards the endowment of one of the prebends of Bothwell. Another prebendary possessed the revenues of Hesildene.

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The barony and patronage of the church are found in the possession of the Earls of Douglas until their forfeiture, when the one-half came to Lord Hamilton, and the other to the Laird of Stonehouse. On 1st March, 1406, John Mowat of Stenhous was on the service of Sir Thomas de Somerville, as heir to his father, Sir John; and in 1435 Sir John Mowat of Stannas settled the fourth part of his estate on his daughter Janet, married to William Lord Somerville. The estate continued in this family for several generations.

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Catcastle, the remains of which stand on a precipitous rock overhanging the Avon, had a five merk land of old extent, and was vulgarly called Crumach. Another ruin, similarly situated on the Avon, is called [Ringsdale Castle](#), of which nothing is known. The name is probably a corruption of Rydenhill. Castlehill, the residence of the chief proprietor, seems to be the place called Kempscastle in Bleau.

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The village of Stonehouse is undoubtedly ancient, and the muir or common of the barony was of considerable extent.

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Probably the most common questions I receive from children when speaking on the history of Stonehouse, are the origins of street names, many of which, I was unable to provide. I thus set about in “Wha’s like us?” to research and explain many of the more obscure and uncommon place names. Since then I have endeavoured to trace the origins of all the local streets, through old maps, council records and local knowledge.

In the past it was the responsibility of the [parish councils](#) to provide such names, usually commemorating a local farm, site of interest, or worthy citizen. The post office then checks the chosen name to ensure it does not clash with an existing name and then allocates a postal code. Today the local councillor, and on occasion, the builder, are responsible for providing such place names based on the same principles. This allows us to recall notable characters of the village, such as, [Robert Naismith](#) (Naismith Court) and places such as Cander Avenue (Cander Water), thus ensuring the places and residents who have contributed to the development of Stonehouse are remembered.

According to George Wilsons ‘Hame’, street names were only first affixed to buildings around 1890. Presumably until this time the street names were passed down by word of mouth, local knowledge and reference to the statistical accounts. However, an extract from the Hamilton Advertiser in September 1858 stated that the streets were named and numbered in that year. This can be supported by the Ordnance Survey map of 1859 a year later. Whether or not these street names were on display is uncertain, though photographs from the turn of the century support George Wilson’s affirmation that the streets were sign posted.

Many of the street names that exist today are of ancient descent, some of which can be traced to the Dutch cartographer Joannis Blaeu’s map of 1596. Technically Blaeu published his map in 1654, but its contents were based on manuscript maps drawn by Timothy Pont, from 1580 to 1600. His ‘Clydesdale’ map, however, is specifically dated 1596.

In comparing Blaeu’s map with Pont’s original, it is interesting to note several differences in the translation of the place names. Although more difficult to decipher, Pont’s spelling of placenames tend to be more accurate. Immediately noticeable is Blaeu’s occasional use of ‘K’ in place of ‘C’, as in ‘Kat’ Castel (Cot) or ‘Kand’ (Cander). A characteristic of Pont’s map is the use of the symbol ´ above the last letter of a place name, indicating that the last letter (usually a vowel) should be followed by an ‘n’ or ‘m’, as in Krúock (Crumhaugh). Blaeu however didn’t always translate this recurring feature of Pont’s handwriting.

As before, some place names and street names have evaded me such as Lawrie Street, though I can only assume that these names were respected residents of the eighteenth or nineteenth century. Blaeus ‘King hahoo’ of 1654, I believe will be one outstanding mystery that will be lost in the sands of time. Pont’s map of 1596 indicates the place name as “Kinghahoor” and will probably be the more accurate as to the origins of the location.



My investigations into our local placenames took me over a year to compile. You will notice from my research that some of the place name spellings and translations differ with those in Wha's like us?. This is due to a more detailed study of the subject and assistance from various sources. Further investigation by some with more expertise on the translation of place names may be able to reveal more information. What we do know however, is that Stonehouse today retains many long established place names which provide an interesting insight into our rural development.

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| Name of Place | Date | Origins / Description |
|-------------------|----------|---|
| Angle Street | pre 1841 | Probably named with reference to the ' <i>angle</i> ' of the street. |
| Alexandra Terrace | | Street said to have been located at the end of Green Street to the right of the former railway embankment. Only reference to this street comes from George Wilsons 'Hame'. |
| Argyle Street | pre 1841 | Probably named after Argyll Street in Glasgow. It was common place to use street names from trading cities. |
| Avonview | c1940 | <i>avon</i> ; Indo-European origin meaning a river or water. <i>abhainn</i> (Gaelic) |
| Beamers Walk | pre 1975 | A 'beamer' is a weaver who winds the warp onto a beam, and thereon to the loom. Wee Tam Sorbie was a local beamer at the turn of the century. |
| Beechwood Drive | c1978 | Presumably named after the common beech wood tree which is plentiful in the surrounding area. |
| Birksburn Avenue | pre 1975 | Originates from the burn and former farm near the Horsepool. The farm was present pre1816 but was recorded to be in ruin in 1858. <i>birk</i> ; (Scots) small wood mainly consisting of birch trees. |
| Blackwood Loch | pre 1596 | Recorded as Sinkwell in 1816 (William Forrest). (Blakwood 1596 Pont) |
| Blinkbonny | c1972 | There are 29 settlements in Scotland called Blinkbonny or Blinkbonnie. They are found in non-gaelic areas, down from the eastern lowlands from Caithness to the Borders. The name indicates a patch of ground favourable for farming because it has a southern or protected aspect; Sunnyside and Morningside are place names of the same meaning. |
| Boghall Street | pre 1841 | <i>bog</i> ; (Scots) 1. mire 2. work in wet dirty surroundings |
| Brankston Avenue | c1940 | Named after Brankston House, built between 1858 and 1898. <i>branks</i> ; (Scots) 1. a kind of bridle or halter 2. an instrument of public punishment, an iron bridle and gag used to punish breaches of the peace or abusive language. In 1560 Edinburgh Town Council passed a law that stated women who nagged their husbands would be punished by the 'branks'. This was an iron frame, fastened onto the head, with a metal spike forced into the mouth. The woman was then led through the streets on the end of a chain. |
| Bridgeholm | pre1662 | A John Hamilton (covenanter) of Brigholm is present in 1683. (Brigholme 1662) |
| Brodie Place | c1988 | Named after Labour County Councillor Robert L. Brodie who served Stonehouse between 1946 and 1958. |
| Cairnsmore Drive | 1970 | Named after hill in Dumfries and Galloway along with several other streets deriving from hills across the Southern Uplands and South Lanarkshire. Named by Councillor Moyra Burns. |



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Caledonian Avenue
Cam'nethan Street

c1930
c1830

Probably named after the railway which passes by the back of the street.
Named after 'Cambusnethan House' the proprietors of which owned much of the land in Stonehouse Parish. Camnethan dates back to at least 1596. Construction of Camnethan Street took place between 1830-1840. *Cam*; 1. limestone, pipeclay 2. the tilt or angle given to a furrow as it falls over from the ploughshare. *Cambus*; (Gaelic) a bend or crook in a river. *neth*; beneath *nethan*; may derive from the saint, Nethan

Cander mains Farm
Ca'fauld

pre 1596

From the map of Charles Ross 1773, this farm appears to have been formerly named Kander. Cow fold (1816 William Forrest) Calfauld was a place between Wellbrae and Sauchrie Cottage. *fauld*; (Scots) cattle or sheep pen

Cander Avenue

pre 1975

Named after the Cander Water. In 1750 a second Kander is located approximately where Canderside Farm is sited today. (Kand 1596 Pont)

Cander

pre 1455

kand (kaner); a person appointed to oversee fishing (Kand 1596 Pont; castle on river not recorded after this date) May derive from 'candie' - a drain.

Castlehill

pre 1596

Formerly the family residence of the Lockharts, this castle was said to be in ruins in a survey of Stonehouse in 1710. No remains in 1885. Also known as [Kemps Castle](#). Adders were to be found in this area during the 1950's.

Cot Castle (Coat, Kat)

pre 1494

Naismith suggests that 'Cat' in the English and Gaelic language was the scene of a battle, but I can find no evidence of any battle. (Kat Castel 1596 Pont) The Hamilton Family resided here in 1500. Naismith stated a fortification of significant strength was present here, evidenced by the remains of the walls, which were in ruin. (Kat 1680, Catt 1750, Coat 1816, Cout 1821) *cat*; (Gaelic) a potato or corn heap *cat*; (Scots) 'cat and clay' - a handful of straw mixed with soft clay used in the building or repairing of walls or buildings. *cath*; (Gaelic) a battle

Chalybeate Spring

pre 1858

Situated near Nellies Burn at Castlehill. This spring can still be seen seeping through the grass, 10ft away from the burn at the foot of Castlehill. A Chalybeate spring contains water bearing iron salts, from the Greek khalups (steel).

Cloxymill

pre 1725

The ruins of the mill are still evident on the Avon river near Ringsdale Castle. ('Clocksy' Mill in ruins 1859). A census in 1696 records a Raploch Mill in Stonehouse parish. Whether or not these are one and the same I am uncertain.

Cairncockle

prehistoric

This name derives from the [prehistoric mound](#) on the Carlisle Road. *cairn*; (Scots) a mound of stones erected as a memorial or marker. May derive from Gaelic carn chocuill (cairn of the gap). The Munro 'Beinn a' Chocuill' exists in Dalmally. (Garncochil, Pont 1596)

Collingair

pre1600

Located near Dovesdale at the ford on the Cander with Watstoun. James Thomson's (Covenanter) ancestors are said to have moved to Tanhill from Cuningair.

Corslet

pre 1683

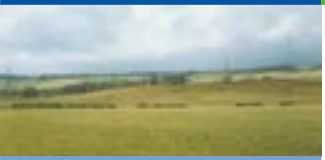
(Corslett 1773) *cors*; (Scots) to seek, search *let*; (Scots) a gate or hurdle used to stop up a gap in a hedge or a wall. Cors - in some Scots placenames is a metathesis of 'Cross'. A Gavin Wood of Corslett (covenanter) is recorded in the year 1683.

GENERAL HISTORY**SOCIAL HISTORY****FAMILY HISTORY****OCCUPATIONS****ENVIRONMENT****RELIGION****MISCELLANEOUS****ORIGINS****PRE-HISTORY****CASTLES****ROMANS****MOUNDS & CAIRNS****HOLY WELLS****PROPRIETORS****STATISTICAL ACCS.****PLACE NAMES****LOST HISTORY****ROADS & BRIDGES**

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| Couplaw | pre 1816 | In 1816 there existed a house by the name of Cowplow which had a lime quarry near by. <i>Coup;</i> (Scots) 1. a rubbish tip, fall 2. buy or exchange 3. Plough up (the green strip between furrows) <i>law;</i> conical hill, isolated, an artificial mound |
| The Cross | | Formerly known as Market Place (1868). |
| Crofthead | pre1618 | Ancient settlement associated with Hamilton family. |
| Crookedstane | pre1618 | (Cruckitstone 1618) Present farm located next to standing stone. |
| Crow Road | c1980 | Named after Rev. Crow of Paterson Church 1930-1952. |
| Crumhaugh | pre 1596 | (Krummock 1596, Krúnock 1654, Crumak 1773) <i>crumak, crummock;</i> (Scots) a shepherds crook <i>cromag;</i> (gaelic) - anything bent, a hook or a crook |
| Davidson Gardens | c1980 | Probably named after Dr. Davidson |
| Dick Court | c1988 | Named after Jean Dick |
| Dub (The) | pre1900 | Formerly the half acre open space off Angle Street, now called Leith Avenue. |
| Dunside Way | 1970 | Derives from Dunside Burn, South of Sandford |
| Dykehead Farm | pre 1696 | Also formerly known as Headdykes Farm (near Roman Road) |
| Elrikhoom | pre 1596 | <i>elrich;</i> (Scots) resembling elves, weird, ghostly, strange, <i>elrig;</i> (Gaelic) a notch in hillside or a trap into which deer are driven by hunters. There are several places in Scotland by the name of Elrig or Elrich. |
| Flatterdub | pre 1816 | <i>dub;</i> (Scots) a pool, muddy or stagnant water |
| Foulmire | pre 1816 | (Foulmire, 1816 - Foulmyre 1858) <i>mire;</i> (Scots) a peat bog |
| Gallowhills | Ancient | There were formerly two Gallowhills, one near Watstoun Burn and a second at Kittymuir. There are, however, no records of any hangings taking place in the parish, to my knowledge. |
| Garibaldi Gates | c1880 | Gateway between Cander bridge and Canderside toll where a small gauge railway ran to the Spion Kop colliery. <i>Garibaldi;</i> Italian hero who fought to unite Italy in the mid 19th century. |
| Gemmell Way | c1991 | Presumably named after Dr. (Rev.) Gemmell, formerly of St.Ninian's Church. |
| Gibb Court | 2001 | Named after the late Councillor for Stonehouse. Named by myself. |
| Gill Cottage | pre 1750 | <i>Gill;</i> (Norse) ravine (Gill 1750 Charles Ross) |
| Goslington | pre1528 | Location associated with Hamilton family. |
| Green Street | pre 1841 | Site where washing 'green' was situated, evidenced on Ordnance Survey map of 1859. Feu title deeds state Green Street 'stood on forty pence templar lands' (G.F. Wilson). Greenside Place rested on the diagonal stretch of road between Miller Street and Green Street opposite the Masonic hall . |
| Graista hil | pre 1596 | <i>grist;</i> (Scots) bring-grist to the mill, corruption of Gristmill (Gráisthil 1654 Blaeu) |
| Hamilton Way | c1991 | Possibly named after Rev. W. K. Hamilton , the first minister of the former Hamilton Memorial Church in Green Street |
| Hawkwood Way | 1970 | Originates from Hawkwood Hill South of Sandford in the Kype range. |

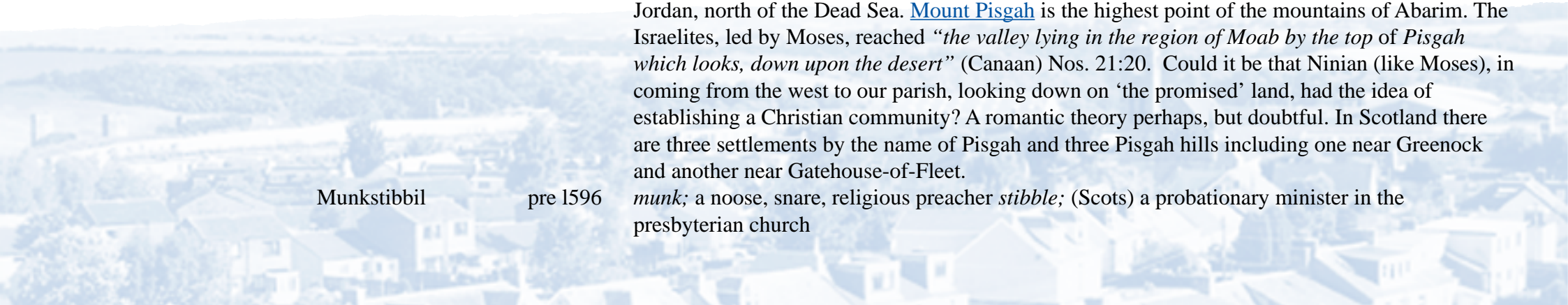
GENERAL HISTORY**SOCIAL HISTORY****FAMILY HISTORY****OCCUPATIONS****ENVIRONMENT****RELIGION****MISCELLANEOUS****ORIGINS****PRE-HISTORY****CASTLES****ROMANS****MOUNDS & CAIRNS****HOLY WELLS****PROPRIETORS****STATISTICAL ACCS.****PLACE NAMES****LOST HISTORY****ROADS & BRIDGES**

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|-----------------|----------|---|
| Hareshaw Place | 1970 | Hareshaw Hill lies to the west of Douglas. Hareshaw Burn is a tributary of the Kype. <i>haire</i> ; (Scots) 1. hare 2. the last sheaf or a handful of grain cut in the harvest field <i>shaw</i> ; (Scots) a small natural wood |
| Hazeldean | pre 1398 | <i>hasel, hasil, hazel</i> ; (Scots) an area covered in hazels <i>dean, dene</i> ; (Scots) a local designation, possibly ministers residence (Hessildene 1398 - Hasildein 1596 Pont) |
| Hill Road | pre 1841 | Possibly named after Hill Cottage or U.P. Church Hill Manse which dates to at least 1815 |
| Holm | pre 1596 | <i>holm</i> ; (Scots) a stretch of low lying land beside a river (Hoomhead 1596 Pont) |
| Hosenette Farm | pre 1696 | (Hosnet 1696 - Hosenette 1913) <i>hosnet</i> ; a small stocking shaped net fixed to a pole, used for fishing, a trap |
| Inglis Court | c1995 | Named after Jimmy Inglis, who raised funds for charity with his group the Tartan Echoes |
| Keaphol | pre 1596 | <i>keep</i> ; (Scots) fortified house <i>hol</i> ; (Scots) shallow |
| King Street | pre 1841 | Probably named after King George IV or King William IV. The two storey building adjoining the Cross from King Street, now an Indian restaurant and Chip Shop (formerly belonging to Messers. Gray and Naismith) was known as Cut-Apple Terrace (G.F. Wilson). |
| Kirk Street | pre 1820 | Street that led to the old St. Ninian's Church |
| Knoken | pre 1596 | <i>cnoc</i> : (Gaelic) a hillock - <i>cnocan</i> ; a small hillock |
| Kobars | pre 1800 | High land at Holm Farm |
| Kittymuir | pre 1362 | Said to be derived from "kirk o' the muir" (Kythumbre 1362, Kintumber 1390, Kittimur 1596, Kittimur 1689) <i>muir</i> ; area of uncultivated land. <i>kitty</i> ; (Scots) prostitute, bad girl, prison. <i>Kitty fell</i> ; (Scots) skin of sheep, slaughter, measurement of land (possibly a slaughter house?) |
| Knowetop Farm | pre 1858 | Formerly Side Farm. <i>Knowe</i> ; (Scots) a hill e.g. 'Ca the yowes tae the knowes' (Robert Burns) |
| Langrigg View | pre 1596 | (Langrien 1596 - Longrig 1773) <i>rigg</i> ; (Scots) a long narrow hill, ploughed strip of land (runrigs) |
| Langsyke Park | pre 1800 | Park opposite tilework park. <i>syke</i> ; (Scots) a small stream or water course, boggy ground, a marshy hollow |
| Law Farm | pre 1696 | <i>law</i> ; (Scots) a rounded conical hill, isolated, a grave mound |
| Linthaugh | pre 1596 | <i>lint</i> ; (Scots) a flax plant (Lintheach 1596 Pont) <i>haugh</i> ; (Scots) a piece of level ground on the banks of a river |
| Lawrie Street | pre 1841 | Robert Naismith records the street as Laurie Street in 1884. Possibly named after a local worthy, a James Laurie was resident in the parish in 1696 (an elder of the established church). Formerly known as the 'new toon' to generations from 1780 onwards (G.F. Wilson). 'Newtown' (1851 census) |
| Leith Avenue | 2002 | Derived from Plenderleith, local builder of distinction in Stonehouse. Named by Mrs Cranston. |
| Lockhart Street | pre 1859 | Named after the Lockhart Family who were past proprietors of land in the parish of Stonehouse. Lockhart Place was formerly known as Cam'nethan Place. |
| Lonsdale Farm | pre 1816 | <i>loune</i> ; (Scots) 1. a grassy track 2. a milking place 3. a street or roadway <i>dale</i> ; (English) a piece of land 2. an ecclesiastical division of land |



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| ORIGINS |
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|------------------|-------------|--|
| Lowther Crescent | 1970 | Named after a hill near Wanlockhead. |
| Mainsacre Drive | c1972 | <i>mains</i> ; (Scots) the home farm of an estate cultivated for or by the proprietor <i>acre</i> ; measure of land |
| Manse Road | pre 1975 | The road to the manse. This road is also referred to locally as ‘the Allan’s’ (farmers of Westmains) |
| Marlarge | pre 1816 | <i>mar</i> ; obstruct, hinder, intercept, stop. This road was at one time a toll road out of Stonehouse to Overton. |
| Millburn Farm | pre 1548 | Although in the parish of Dalserf, Millburn has a close association with the past proprietors of Stonehouse. The Scottish ‘colourist’ painter Leslie Hunter (1879-1931) stayed here during the first world war with his uncle. While there he painted interiors of the farm and still lifes which have been exhibited world wide. (Milburn - 1596 Pont, Milburne - 1548) |
| Millheugh Road | pre 1596 | <i>heuch</i> ; (Scots) a steep bank. The turn uphill from the river was known locally around the turn of the century as ‘Geordie Flit’. Other parts of the road down the brae were known as Girzel Knowe (<i>Girzie</i> ; (Scots) maid servant) and Pennisten Knowe (<i>pennystane</i> ; (Scots) a round flat stone used in quoits). At the same turn on the Millheugh Road, there was a road which continued on past the viaduct to an oil works. This road was known as the ‘Tinks’ road’. (Milheach 1596 Pont) |
| Millar Street | c. 1750 | Named after Thomas Millar who resided in this street. |
| McLean Gardens | c1980 | Probably named after Dr. Alex McLean (d1938 aged 80); physician for near 50 years. |
| McEwans Way | c1988 | Named after Labour County Councillor John McEwan who served Stonehouse from 1958-1967. |
| Merrick Drive | 1970 | Named after a hill in Dumfries and Galloway. |
| Millholm Gardens | pre 1683 | (Milnholme - 1696) There formerly stood a mill near the Horsepool named Millholm in 1768. Traces of the mill can still be found on the Avon adjacent to Allan’s Haugh. A legal document dated 1797, granted a 999 year lease of ground in King Street, in which it stated - the “Perpetual Tack” of that year ... “all grindable corn ground on the siad piece of ground (Sweet-bryar park) to be taken to Millholm mill and the accustomed meal, bannocks and other duties paid”. Udston Mill Road was previously the main route to the mill. A John Hamilton of Milneholm is cited as a supporter of the Covenant in 1683. |
| Mount Pisgah | prehistoric | Probably named around the beginning of the 19th century. Name originates from the Holy Land in Jordan, north of the Dead Sea. Mount Pisgah is the highest point of the mountains of Abarim. The Israelites, led by Moses, reached “ <i>the valley lying in the region of Moab by the top of Pisgah which looks, down upon the desert</i> ” (Canaan) Nos. 21:20. Could it be that Ninian (like Moses), in coming from the west to our parish, looking down on ‘the promised’ land, had the idea of establishing a Christian community? A romantic theory perhaps, but doubtful. In Scotland there are three settlements by the name of Pisgah and three Pisgah hills including one near Greenock and another near Gatehouse-of-Fleet. |
| Munkstibbil | pre 1596 | <i>munk</i> ; a noose, snare, religious preacher <i>stibble</i> ; (Scots) a probationary minister in the presbyterian church |



GENERAL HISTORY**SOCIAL HISTORY****FAMILY HISTORY****OCCUPATIONS****ENVIRONMENT****RELIGION****MISCELLANEOUS****ORIGINS****PRE-HISTORY****CASTLES****ROMANS****MOUNDS & CAIRNS****HOLY WELLS****PROPRIETORS****STATISTICAL ACCS.****PLACE NAMES****LOST HISTORY****ROADS & BRIDGES**

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| Muirhead Drive | c1975 | Either from the Rev. James Morehead , ordained in 1760 and probably the last minister to preach in the old kirk, or, Murhead in the parish of Dalserf dating back to 1596. |
| Murray Drive | c1973 | Probably named after Dr. Murray. |
| Murrayside | c1972 | Presumably named after Dr. Murray. |
| Naismith Court | c1991 | Named after Robert Naismith author of 'A History of Stonehouse' in 1885. |
| Neuk Farm | pre 1696 | <i>neuk, nook</i> ; (Scots) a projecting point of land, an outlying or remote place (Nook 1696, Neuk 1773) |
| New Street | pre 1841 | Formerly known as the 'Front Street' George Wilson (Hame) suggests it was renamed c1850, though the street was identified as New Street in the 1841 census. |
| Puddock Lane | pre 1850 | <i>puddock</i> ; (Scots) toad or frog. Where the Smithy was situated in Queen Street. This place originated when a barber returning from Strathaven fell into a pond full of frogs. |
| Overwood | pre 1596 | (Ouerwood 1596 Pont) Sandstone quarry sited here during latter half of the 19th century. |
| Parkhall | pre 1756 | Area between U.P. Manse and Queen Street. |
| Paterson Place | pre 1975 | Named after Rev. H.A. Paterson of the U.P. Church, who died in 1901. |
| Patrickholm Avenue | pre 1596 | Probably named after either Partick Hamilton , the first preacher and martyr of the Scottish Reformation around 1503 or his father Sir Patrick Hamilton of Kinavel and Stonehouse. (Patrickhoom 1596 Pont) |
| Plotcock Castle | ancient | <i>plotcock</i> ; (Scots) the devil (remains are still evident today) A rare 'Adam and Eve' stone sundial carving was found here, now situated at a farm in Ayrshire. The carving was probably incorporated into the 'keep' between the late 17th and late 18th century. Another theory is that the stone depicts Adam and Lillith' (Adam's first wife). Lillith was said to be a 'she devil' worshipped in witchcraft. |
| Quarry Road End | | Road leading to Ironstone mines near Double Dykes |
| Queen Street | pre 1859 | Named after Queen Victoria (reigned between 1837-1901), this street is often referred to locally as the 'back road'. An old mile stone once stood here but disappeared in the mid 1970s |
| Reid Grove | c1993 | Possibly named after Wull Reid of Holm Farm |
| Ramsraig Gardens | c1972 | Pool on the river Avon |
| Ross Place | pre 1881 | Between Lawrie Street and Argyle Street, this street is named in the statistical account of 1881. |
| Ringsdale Castle | ancient | Naismith suggests Rings is derived from <i>Rhyn</i> ; (Welsh) the language of the Ancient Britons, signifying promontory or hill. The remains of what appears to be a 'motte' still here. |
| Ringwell Gardens | c1972 | Corruption of 'St. Ninian's Well', sometimes known as Ringans Well |
| Ryehill | pre 1816 | Former farm opposite of the Cander from Woodlands Farm <i>rye</i> ; a tall grasslike cereal grown for its light brown grain |
| Sandbed | pre 1841 | Area adjoining Parkhall and Queen Street. |
| Sandford | pre 1596 | <i>ford</i> ; a shallow area in a river that can be crossed by foot or horseback (Sandfurd 1596 Pont, Sandyfourd 1750) |



- ORIGINS
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Secaurin Avenue

c1968

1. 'The house by the river' (Latin?), 2. A Pool on the Avon bears this name; The most probable theory for the origins of this street name relate to a time when the Avon was in spate. A corner of the pasture land on Holm farm was in danger of being washed away and in an effort to 'secure' the dry stane dyke bounding the field, the laird and his servants would take steps to prevent further flooding; known in local dialect as "securing"; thus the corruption of the present name. This Pool lies between Reid's Haugh and Hazel Hole.

Shawhead Farm

pre 1816

Near Crumhaugh Farm on road to Sandford. *shaw*; small woodland. There exist another nine Shawhead's in Scotland.

Sidehead Road

pre 1859

Possibly derived from 'Syde' in the parish of Avondale in the ownership of Sir Robert Hamilton of Goslington in 1608.

St.Laurence Avenue

pre 1581

(Chappole 1696) Named after [St.Laurence's Well](#) at Chapel Farm. In 1820 a fair in Hamilton was named after St. Laurence. St. Laurence was a 3rd century Roman Christian who died in 258. He is celebrated on August 10th. Present Chapel farm was built in 1769.

Slaeholm

So called on account of the braes here being covered with sloe bushes.

Sodom Hill

Probably named in the late 17th century. From the Holy Land. Sodom was the chief city in the Plain, on which the Lord "*rained brimstone and fire*" (Gen. 19:24-5). Sodom is said to be on the southern border of the land of Canaan, but no evidence has been found of its existence. On the southern shore of the Dead Sea, a hill of salt is recorded as Mount Sodom. "*Hear the word of the Lord, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah!*" (Issiah 1:10) A battle or skirmish is said to have been fought here, probably in relation to the Covenanters.

Spion Kop (Colliery)

Boer War battle fought near hill of that name in 1900, resulting in heavy British losses.

Spittal

pre 1596

spital; (Scots) a charity hospital, a hospice or shelter for travellers. The term is of Latin origin; hospitium - hence our hospital. Present Spital House built in 1723. (Spittel 1596 Pont) It is said, "All passers by were provided with food and a night's quarters free of charge; even the rich were left to acknowledge their entertainment by making a voluntary offering to the coffers of the institution". St. Anthony's Holy Well is situated in the grounds of Spittal House. He was an Egyptian hermit (b. 251, d. 356) whose remains were lost for two centuries, before being rediscovered at La Motte, where the 'Order of Hospitallers of St. Anthony' was formed in 1100. The saint is celebrated on January 17th. Nicknamed Snail Street (G.F. Wilson).

Spinningdale

c1972

Named after the weaving industry in Stonehouse. A village named Spinningdale exists in Sutherland.

Sorbie Drive

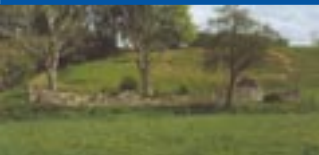
c1988

Unknown. An old Stonehouse surname mentioned in Black's surnames of Scotland.

Stank

pre 1756

Formerly situated at left side of Angle Street facing the Cross with a massive dung heap at the front of the dwelling. A Thomas Millar resided here in 1756. *stank*; a ditch or gutter

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| | | |
|-----------------------|----------|---|
| Sutherland Avenue | c1950 | Named after Superintendent Physician Dr.. Sutherland (d1929 aged 46) of Stonehouse County Orthopaedic Hospital. Came to Stonehouse from Helmsdale. Hon. Pres. of Stonehouse Violet FC. |
| Sweet-bryar Park | pre1797 | Ground on which Galloway & MacLeod Ltd utilise in King Street. |
| Thinacres Farm | pre 1596 | <i>aker</i> ; (Scots) acre. Probably from the runrigs, still in evidence near Darngaber ‘motte’. (Thinaker 1596 Pont) |
| Todlaw Way | c1971 | Todlaw Hill lies South of Sandford in the Kype range. |
| Todstable | c1968 | Tod’s Table, where a tod, (Fox) is said to have hidden from a pack of pursuing hounds under a stone slab. Todstable and Secaurin Avenue were first streets to be built in Westmains estate. |
| Tofts | pre 1674 | <i>tofts</i> ; (Scots) a homestead and its lands. Formerly Templar lands |
| Trongate | pre 1841 | Probably named after the Trongate in Glasgow |
| Thomson Court | c1996 | Probably named after the Covenanter James Thomson of Tanhill, killed at Drumclog in 1679, buried in old kirk yard. |
| Townhead Street | pre 1841 | (Tounhead 1596 Pont) Toun head is a very common Scots name for the ‘ferm toun’ at the head of the farm area (e.g. Tounhead in Glasgow and Coatbridge)- nothing to do with ‘town’ in the modern sense. |
| Tweediehall | pre 1498 | <i>twee</i> ; (Scots) a call to calves at feeding time (Twedy and Tueedyhil, 1596 Pont) |
| Udston Avenue | pre 1975 | The farm of Uds-‘toun’ dates back to at least 1697. <i>stoun, ston</i> ; (Scots) a tree stump or tree left after felling |
| Union Street | pre 1841 | Possibly named after Union Street in Glasgow where weavers traded with local merchants. Formerly known by locals as Snail Street, as it was said that snails abounded in the gutters and ditches. |
| Vicars Road | pre 1667 | The vicar’s lands lay between the village and the Avon. <i>vicarage</i> ; (Scots) land before the reformation allocated to vicar. |
| Wassocks | pre 1800 | Park where Meadowside Cottage is situated. <i>wassock</i> ; (Scots) a bundle of straw used as a torch |
| Watson Avenue | pre 1975 | Unknown. May derive from Watstone Farm. |
| Watstone Farm | pre 1498 | <i>toun</i> ; (Scots) an area of arable land occupied by a number of farmers or tenants, a farm with its buildings and surrounding area (Watstoun 1596) |
| Waukmill | pre 1696 | <i>walk, wauk</i> ; (Scots) to shrink cloth after wetting. Common place-name in Scotland. |
| Weavers Way | pre 1975 | Named after the weavers who plied their trade in the village. |
| Wellbrae | | Formerly a bleaching green and source of water supply. |
| East/West Mains | pre 1696 | <i>mains</i> ; (Scots) the home farm of an estate cultivated for or by the proprietor. |
| Whinriggs | c1972 | <i>whin</i> ; 1. hard rock, 2. gorse <i>rigg</i> ; a long narrow hill, ploughed strip of land |
| Wilson Place | pre 1975 | Named after Councillor Thomas Wilson (d1955 aged 82); founder of Wilson Builders Ltd. |
| Woodland Farm | pre 1674 | Self explanatory |
| Wullie Sma’s Road End | | Diagonal pathway between Canderside farm and the Toll. |
| Yards Farm | pre 1696 | <i>yaird</i> ; 1. Yard (Scots measure), 2. a garden, 3. a church yard or playground |

Lost History

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Since the Heritage Group was established in 1991 a wealth of documentation has been compiled relating to the history of Stonehouse, both from local residents and around the world. I have continued my research since leaving the Heritage Group in 1996, and strive to record the historical past and investigate unchartered knowledge of the development of the people and environment of Stonehouse.

In collating such material I have often found the occasional error, or contradictory statements relating to dates, origins, or locations of subject matter. Identifying the correct source of information is quite often a matter of weighing up the case for and against recognition, such as the location of [Kemps castle](#). However, there are two sites in particular which, to this day I cannot confirm their existence, or location, which appear to pre-date any recorded history of the parish.

Law Mound

In the Spring of 1998 I met a resident in the village who recalled a newspaper article of around 20 years previous, which gave an account of an unrecorded prehistoric burial site, off the Fairy Burn, near Sandford. The gentleman informed me that the two local men who found the site, did not want to reveal the precise location of the site because it lay on private land.

With very little information to go on, and no time to sift through possibly 30 years of newspapers, I resolved to find the location of the alleged burial site. There is a recorded burial mound near Tweediehall, which I initially thought the two men may have mistaken for a new undiscovered site, but the gentleman who informed me of the newspaper article was adamant it was off the Fairy Burn and not previously recorded.

First confirming this information with the Royal and Ancient Monuments of Scotland (RAMS) in Edinburgh that no such site existed, I set forth with my walking partner for the day, Steven Bunch. The only other piece of information I was provided with was that the burial site had been exposed to the elements, which initially seemed strange, as no one had thought to recognise the significance of the site before.

On reaching the Avon we came to the mouth of the Fairy Burn, whereby we followed its course past the Whyte monument, over Stonehouse Road, past the lime works and the wind pump to Law farm. Veering right, we initially thought we may have come too far, after seeing no evidence of a burial site. We marched on following the burn until we reached the right of way which runs from the Sandford Road past Law farm, where we found what may be a prehistoric burial mound.

I had passed this site before, thinking it was an unnatural feature in the middle of what is farm land, but the thought that this was a burial mound never crossed my mind until I was given information of a possible new site of historical importance. On closer



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inspection the mound was spherical in shape, some 30-40 metres in circumference and 3.5 metres high. Similar to other sites locally, the mound appeared to have been ransacked in the past, such as the case with [Mount Pisgah](#) near West Mains estate around 1834. Resting prominently, only 200 metres north of the right of way, the mound is also adjacent to the [Roman Road](#), which crosses from the direction of Chapel Farm towards Loudonhill. A recorded burial mound lies not a half mile south of this site, directly on the line of the Roman Road towards Chapel Farm, though there are no details recorded of its origins or contents.

From all the information available to me, the appearance and the location in relation to other recorded sites, I was convinced we had found a new unrecorded prehistoric site.

I was advised by the RAMS to contact the West of Scotland Archaeological Service who undertook a site inspection in the Summer of 1998. However, without a proper excavation of the site, they could not confirm if the mound was natural or artificial, as the mound may be a natural glacial mound that had been quarried.

It was clear more information would be needed, either from the two men who first located the mound, or by an organised, detailed investigation, before determining its classification. With neither the finances, resources or knowledge of the original sources, further information is required to confirm the origins of the site.

Despite the lack of information two further interesting points of note support the possibility that the mound is a prehistoric burial site. Firstly, a food vessel and a type of bronze age pot are held in a collection at the Hunterian Museum in Glasgow, which are recorded as coming from Law farm, Stonehouse. However there are no details registered regarding the circumstances of the finds, apart from a reference in a publication in 1946. These items may have been submitted to the museum as far back as the last century. In 1836 Rev. Dewar recorded in reference to the burial site at West Mains, - *“There have been other Tumuli in the parish, particularly one at the upper end of it, which, some years ago, was ransacked to the centre, and a number of urns found therein”*.

A second point of interest is that ‘Law’ is an old Scots word meaning; 1. a rounded, conical hill, isolated and conspicuous 2. an artificial mound or burial mound. Whether this is a reference to this site or mere coincidence we can only guess.

Cander Fortification

Another site of intrigue and mystery is the possibility of an unregistered ‘Keep’ (castle) or fortalice, as [Robert Naismith](#) describes in 1885. He indicates, *“The fortalice of Cander commanded an excellent position on the banks of the Cander Water, and seems to have been in decay in 1700”*, yet on consulting all maps from the period, as far back as 1596, there appears no record of a castle on the Cander Water. Robert Naismith again mentions the stronghold in relation to the Hamilton family of Cander, stating, *“the fortalice of Cander stood so near to the town”*. This would suggest that a family keep was present in close proximity to the North-Eastern end of the village.



ORIGINS

As I have found no records other than Naismith's quotes, my personal theory would be that the 'fortalice' was sited on the elevated ground where Cander mains farm is now situated. This would support the information provided and make practical sense. If sited here, the keep would have commanded an excellent view of the surrounding landscape as described, as well as being protected by the high banking down to the [Cander Water](#).

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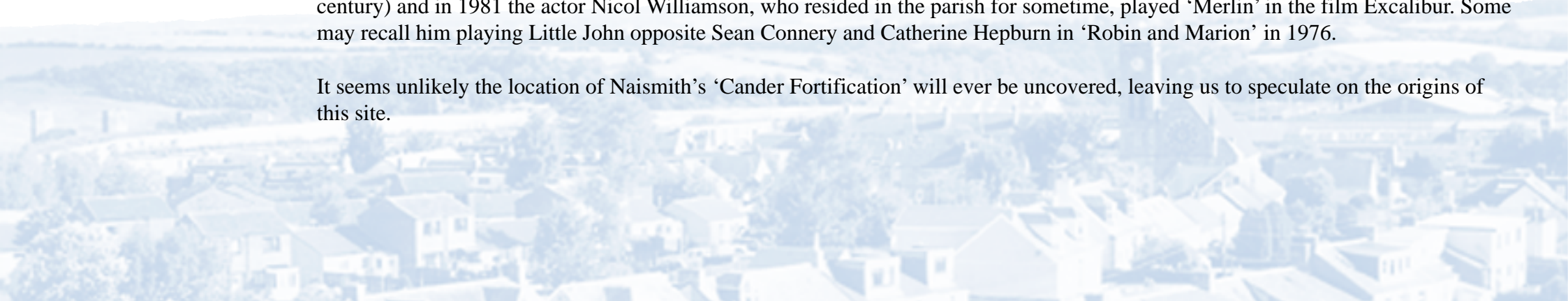
There is also a mention of a dwelling on Pons map of 1596, indicated as 'Kand' at this location, and Charles Ross's map of 1773 as Kander, to which I believe refers to the Hamilton family home. Unfortunately, further documentation is needed to determine the location of the structure in question. The nearest fortifications are Cot castle, [Double Dykes](#) and Ringsdale castle. Interestingly, [Ringsdale castle](#), although being identified quite clearly on a number of local reference maps, appears where Cander mains rests on an ancient parochial map of Scotland. Why this is so, I do not understand, as the map appears quite accurate in relation to other local landmarks of the period.

On William Forrest's map of 1816, Cander mains Farm is situated south of 'Ryehill', on the Cander Water. Could it possibly be that an earlier, or later Ringsdale Castle was present near this location than the commonly acknowledged site, as identified on the ancient parochial map of Scotland?

Robert Naismith suggested that Ringsdale Castle originated from 'Rhin', the ancient Briton word for promontory or hill, but an [account of Stonehouse in 1937](#) states 'Rings' is a corruption of Ninian, as in Ringwell Gardens, which is said to derive from Ringan Well. Yet another theory comes from Cosmos Nelson Innes around 1850, who suggests that Ringsdale is a corruption of Rydenhill. If correct, could this not in fact be a corruption of 'Ryehill'.

A less unlikely corruption, but interesting all the same, is the possibility that Ryehill or Rydenhill is a corruption of 'Rydderch Hael', the Prince of Lanark and first sovereign of the district in 573^{AD}, who later became the ruler of the Kingdom of Cumbria later known as Strathclyde. Converted to Christianity by disciples of Columba, he died in 603^{AD}. The Cumbrian kingdom ruled by Rydderch was steeped in romanticism and tales of the mysterious King Arthur, who was said to have existed during this period in history. Coincidentally, and most curiously, a prominent bard by the name of 'Merlin' resided in this district during the same period (6th century) and in 1981 the actor Nicol Williamson, who resided in the parish for sometime, played 'Merlin' in the film Excalibur. Some may recall him playing Little John opposite Sean Connery and Catherine Hepburn in 'Robin and Marion' in 1976.

It seems unlikely the location of Naismith's 'Cander Fortification' will ever be uncovered, leaving us to speculate on the origins of this site.





Roads and Bridges

ORIGINS

Roads and bridges have throughout time, established a means to travel, trade and communicate with other settlements, determine the site of cities, and provide a quick and efficient method of transportation. They have provided a framework for development, adapting to the changes of the economic and social needs of traffic through the ages. These changes have brought about speed, comfort and safety in ensuring the travellers passage from point of origin, to destination. From the cart, the rail and the car, Stonehouse has seen, and can still evidence, the advancement of technology and design of roads and bridges.

PRE-HISTORY

CASTLES

ROMANS

In determining the route of roads from their early origins, their planning was made much easier by the absence of hedgerows, fencing and man made obstacles. However, the early roads were influenced by rivers in avoiding flooding and the need for fording.

MOUNDS & CAIRNS

HOLY WELLS

The first recorded era of road development in the parish was the Romans who invaded Scotland in 80^{AD}. The Romans adapted and realigned many of the primitive track ways of the Celtic tribe, the Damnii, who had settled here during the Roman occupation. This road system was constructed between the 1st and 2nd century, and resulted in the framework for the present road system of today.

PROPRIETORS

STATISTICAL ACCS.

From the Roman occupation of Scotland, until the 18th century, little is known of the roads in Lanarkshire. The Roman roads fell into disrepair, with all but a few traces of their former existence remaining. In relation to the [Roman road](#) passing through the parish of Stonehouse, further information can be found in “Wha’s like us? A History of Stonehouse”.

PLACE NAMES

LOST HISTORY

As trading between towns and villages increased, footpaths, tracks and drove roads developed a network of roads across the country. Earthen tracks were most suitable for the early forms of transportation such as carts, wagons and horseback, but as the means of transportation improved, with the introduction of scheduled coaches, it was clear there was a need to invest in, and coordinate, new highways with more permanent river crossings.

ROADS & BRIDGES

During the 18th century Lanarkshire increased its productivity output in shipping, engineering, coal and weaving. It became evident that the industrial revolution would require to develop and expand a road network able to cope with the demands placed upon it. With traffic ever increasing, new, lasting and better maintained surfaces would be necessary to ensure the changing face of transportation and pressures on existing roads were addressed. The [1790 Statistical Account](#) of Stonehouse stated in relation to roads, “*They are much hurt by the carriage of coal and lime. Materials to mend them are ill to be got*” further adding that there were no turnpikes in the parish in this year.

The authorities lobbied Parliament to borrow appropriate finances to construct new highways. This finance was secured by the introduction of tolls which were authorised to be levied on travellers and traders who used the roads. This initiative resulted in Turnpike Roads, which continued until their demise under the Roads and Bridges (Scotland) Act 1878.

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Around 1836, the Edinburgh to Ayr turnpike road was introduced passing through Stonehouse, with toll houses at Meadowside Cottage (East Bar Toll) Lockhart Street, and at Tinto View (West Bar Toll) at the junction of Townhead Street and Sidehead Road. Initially one road man was responsible for the stretch of road between the Glessart Brig and Overton. When the turnpike road opened, a coach service was available between Edinburgh and Ayr daily, as well as the twice a day coach from Strathaven to Glasgow, via Stonehouse and a direct service every morning from the Buckshead Inn to Glasgow, returning the same day. There was also a regular, twice weekly postal (carrier) service between the village and Glasgow. The Post Office was formerly situated at the Cross where Quintiliani's chip shop is located (1859).

The first mail coach from London to Glasgow via Carlisle was introduced about 1790, but it wasn't until the 19th century that public pressure necessitated the need for new and improved roads. The management responsibility for roads at this time was under the authority of the county. In an Act of 1803, commissioners (Trust) were appointed with the powers to provide half the finances for improving roads from public funds, provided the other half was met by the landowners. The Trust enlisted the services of Thomas Telford (1757-1834) who had the task of constructing new roads and bridges. The responsibility of improving and maintaining the principle turnpike roads throughout Scotland was placed with Turnpike Trusts, with the lesser roads continuing to be maintained by the Parish Statute Labour Trusts.

During the turnpike era, 22 Turnpike Trusts existed in Lanarkshire servicing nearly 370 miles of roads throughout the county. The income from these trusts was collected from tolls payable from road users passing through the network of toll bars situated on the turnpike roads.

Thomas Telford's last road construction in Lanarkshire was the Edinburgh to Ayr Road, from Midlothian, near Shotts, by Newmains, Canderside, Stonehouse and Strathaven to Loudonhill (1820-1823). There were also extensive bridge constructions over the Cander Water (Cander bridge 1821) and over the Avon between Stonehouse and Strathaven (1821), which later collapsed in 1927. The Woodlands bridge rested only a hundred yards up river of the Cander railway viaduct, built in 1863 and later demolished in 1942. The Woodlands bridge was later replaced by the Cander bridge of today in 1966, over the site of the former Cander railway viaduct of which the foundations can still be seen in the gorge below.

In 1816 Scot John Loudon Macadam (1756-1836) became a prominent reformer of road administration, though most will remember him for his techniques in road surfacing, which still bears his name today, whereby he used a method of road surfacing that took account of the ever changing mode and increase in traffic. The Nationalisation of the roads, which was under consideration at the time, was strongly criticised by Macadam who thought that the result would probably be that the Government would utilise the roads as a source of revenue instead of attending to their maintenance as a public service!

During the early years of the turnpike era, many of the trusts were found to be badly organised and co-ordinated in relation to working with other authorities. The number of trusts and tolls caused many instances of delay and inconvenience to travellers in



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reaching their destination. Further ineffectiveness of management was caused by trusts having to renew their licenses every time they expired, until an Act of Parliament in 1830, which enabled all licenses to be renewed at the same time.

In 1825 the introduction of the railways created a network of rail lines throughout Scotland, ending the long distance haulage of goods by coach and cart. Trains were more cost effective and efficient than stage coaches, thus not able to compete, resulted in the end of the turnpike system. The evolution of the train also caused a great loss in custom to many old coaching inns, such as the Black Bull and the Buckshead. This transportation revolution also meant a halt to major road improvements, with financial resources being targeted at local minor roads, linking rural villages with the advancing [rail network](#).

Hamilton Advertiser, June 27th 1863

“We hereby call an adjourned meeting of the trustees of Stonehouse Parish Roads, to be held within the Black Bull Inn (Meikle’s) there, on Thursday the 9th of July next, at twelve o’clock noon, for the purpose of transacting the general business of the trust, in the terms of the local and general statutes. Signed James Mitchell, Trustee, James Hamilton, Trustee and Matthew Hamilton, Clerk”.

In 1878 the Roads and Bridges (Scotland) Act transferred maintenance management of the Turnpike and Statute Labour Roads to the control of County Road Trusts.

The toll system ended and Stonehouse became part of the Middle Ward of Lanark, when three wards were created to manage road maintenance. In 1883 the last toll bars in Lanarkshire were dismantled and the control of the road network became the responsibility of the County Road Boards. These were appointed by the County Road Trustees until 1889, when the [County Councils](#) came into being.

With the development of the motor vehicle in the late 19th century, resources were needed to cope with the ever increasing traffic. Initially the introduction of the motor car was met with great opposition from the general public, as it was seen as a fast, polluting, health hazard to the safety of citizens. Until 1896 the ‘Man and Flag Act’ required a person to walk, waving a red flag in front of any motorised vehicle for the safety of residents in towns and villages, as was the case for Mr Riddell’s thresher from Lockhart Street.

Fortunately this act was repealed and in 1903 the Motor Car Act was established, ushering in a new era in road transportation and management. Various other Acts in the early 20th century ensured measures to improve the road network. This was done in response to the rapidly advancing technological developments in transportation, with the standardisation of road specifications aiding the harmonisation of the county road system.

With the introduction of the motorcar and road improvements, a motorised transport service was soon available. The following extract recalls the event of the first motor car in the village:



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January 1897

MOTOR CAR

Considerable excitement was occasioned on Saturday afternoon when the motor car built by Messrs. J & C Stirling, of Hamilton, was driven to the door of Mr C. Stirling in Vicars Road. Numerous comments were made as to the propelling power, and it is just a pity that a close examination was not allowed to be made, as the Messrs. Stirling might have profited by the inventive genius of Stonehouse, which has its station about the Cross. The absence of noise and smell was very favourably noticed, and we will be proud to hear of the continued success of the enterprising firm.

The first omnibuses in the village were operated by John Ferrie around 1920. His charabanc (Maxwell) also doubled as a delivery lorry for fruit and veg. Mr Burns, the owner of the Black Bull Hotel, also operated a bus hire service at the time, using an 'Albion'.

Around 1923 the first passenger service was established by Robert Hamilton and James Letham Watson, 'Admiral' by name. Using Lancier buses from their garage in New Street, a regular service was run from Stonehouse to Glasgow and Larkhall to Darvel via Stonehouse and Strathaven. The late Henry MacFarlane worked as a conductor on the buses as a fourteen year old boy and remembers well many of the villagers who worked for 'Admirals', including driver Jimmy Black and conductresses Alice McInnes (Todd), Esther Kirkland and Cissy Ferguson. A popular stop on the journey was the 'fountain' at the corner of Kirk Street. This was a well used for refreshments and collecting water. Unfortunately, due to poor road surfaces, and constant repairs to the Lanciers, the service became unreliable and was eventually run off the road in 1927 by GOC (General Omnibus Company), the forerunner of SMT (Scottish Motor Traction Corporation).

Several other firms tried to operate a bus service in the village, including Baxters, Torrance, Covenanters and the Lanarkshire Bus Company. Most of these were owner driven, but none were able to make an impression in what was the survival of the fittest. With privatisation in the early 1980's came a succession of bus companies including a local firm operated today by George Whitelaw. Located at Lochpark Industrial Estate, this company has thrived for many years now, holding off fierce competition.

Most bridges in Lanarkshire, including Stonehouse, were built before the introduction of steam propelled and motorised transport. These bridges were made to the requirements of the day, and in many cases upgraded to cope with the changing face of transportation and increased demands on roads. Many of these old bridges were of square span, masonry arch construction, for horse traffic, but generally capable of coping with the heavy goods traffic of today. However, some bridges such as the Woodlands bridge (Thomas Telford 1821) and the Linthaugh bridge (c1772) are less able to facilitate the pressures and practicalities of modern day traffic. Both bridges have suffered through weathering and deterioration of the sandstone, which have affected their ability to cope with heavy traffic. The railway viaduct crossing the Avon was constructed by the Arrol Bros. in 1904 (demolished 1984).

Linthaugh bridge throughout its long history has served the village well as a popular alternative route for accessing Hamilton, Quarter and outlying villages. In 1771, two bridges including Linthaugh Bridge were swept away by floods. The Linthaugh Bridge was

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rebuilt a year or two after the event, partly funded by private contribution and partly from county funds. In constant need of repair, the bridge was, for a decade, merely an access for farmers and fishermen, when a landslide on the Millheugh Road resulted in its closure. However, Millheugh Road was reopened in 1998 after a long fought campaign by residents, the [community council](#) and local councillors. United endeavours in 1993 also ensured work began on the opening of the first phase of the A71 bypass, after 25 years of campaigning to protect property and improve the safety of residents in the predominantly 'Conservation Area' of Stonehouse. The campaign continues to complete the bypass.

Evidence of former bridges spanning the Avon can still be evidenced, such as Millers bridge, South of the 'Meetings', on both banks, and another midway between the Linthaugh bridge and the Holm farm on the South side.





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Education

Prior to the turn of the 19th century the major impetus behind the development of education in Scotland was provided by the Church.

The history of the early Church shows the growth of formal education taking place after the landing of St. Columba in Iona in 563^{AD}. The Celtic and Roman churches founded schools as an extension of their work and worship. The Reformers also saw the importance of education both in its own right, and as a means of strengthening Protestantism. Even into the nineteenth century [parish schools](#) were controlled by the Church of Scotland. Throughout this period learning depended much on the vision of the Church. The aim of education was primarily one of training those who would be participating in church services.

During the Reformation many Scottish schools were destroyed. The Reformer's vision was the establishment of a school in each parish which would be accessible to all children alike, whether rich or poor, male or female. Robert Owen was among those who regarded education as much as a right for working class children as for their middle and upper class contemporaries, pioneering a gradual change in attitude.

Most children began their schooling at the age of five. The normal leaving age varied considerably, from as low as nine in Libberton and Crawford, to as high as fifteen in other parishes. Corporal punishment (using the tawse), was common throughout Lanarkshire; indeed schoolmasters maintaining discipline in this way seem to have been respected.

Since 1872 educational provision in Lanarkshire, as in Scotland as a whole, has been expanded to meet an increasing range of needs. The first stage involved ensuring that as many children as possible who were of school age in terms of the 1872 Act, actually attended school. The second stage of education provision involved organising an effective system of secondary education.

As the standards of provision have improved, so public expectations of the education service have increased throughout the century. The upheaval of two world wars and the social deprivation between the wars created in people a desire for change. Significant Education Acts were passed in 1918 and 1945/46 and the prevailing philosophy of the 1960's also fostered innovation.

The earliest record of a school in the parish dates to around the beginning of the eighteenth century, From the parochial records we note that on May 13th 1701 a Mr Richard Steil was recommended by the presbytery of Hamilton to take the post of school master in Stonehouse.

There being no objections from the church, he took the post. On November 3rd 1702 the church session met to discuss; *“That there should be three schools in the parish, one in Kittiemuir, the teacher of which is to have forty merks of the sellary allowed him; another at Tweedyside, the teacher of which is to have twenty merks of the sellary; and the principal school to continue in the town of*



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Stonehouse, as before". Richard Steil is said to have "quit" the school at this meeting to make way for William Walker of Stonehouse as schoolmaster. Where this school stood is uncertain but the earliest clue to its siting is again from the parochial records which in May 1708 state; "*The school was being held in the kirk till a fit place could be had. The committee appear to have latterly got a schoolhouse from Thomas Cure*". In 1716 the schoolhouse is said to have been in a state of "*ill condition*" and needed to be thatched. William Walker resigned as schoolmaster in this year to be replaced by Walter Weir.

In 1780 there existed a school very near to where the present Townhead Street School is situated. From the [Statistical Account](#) we are told that the school masters' house was at 44 King Street with the school a little further up the street. The school and school masters' house are said to have cost £40 to build, paid by the parish. The school house is said to have been low roofed, ill ventilated, and earth paved but reasonably well attended. The working conditions, however, did nothing to improve the health of the children. This may have been the first school built in the village, as it appears prior to this educational establishments were merely rented. Records further state, besides the parochial school, there were others at the head and sometimes the foot of the parish. These were probably temporary dwellings rented due to a lack of permanent premises.

In 1790 the parochial school master was paid the sum of 3 pence per quarter by 47 contributors, though this money apparently was often difficult to collect. According to the minister at the time children often left school at the age of nine or ten to start work. The fact that schools were run predominantly by the churches for their congregations, may in part be responsible for the large attendances and influence the church had within the community. However the Education Act of 1861 greatly reduced their power. This Act established an Inspectorate, where schools were visited by inspectors who encouraged improvements in teaching, school management and record keeping. In 1876 William Borland was Chairman of the Local School Board.

In 1803 an Education Act was established to improve the quality of education by enlisting the services of more qualified teachers and offering better conditions of service. The Act stated that each school master should be provided with a house and garden. This may account for the next parish school in Stonehouse to be built in Boghall Street, about 1808, with a room and kitchen house above for the school master. Originally a single storey building, Camnethan Street School had a second storey added in 1898. One of the first headmasters to teach there was 'Dominie' Robert S. Wotherspoon (also session clerk) who died in 1891. Some may still remember Mr Alexander Anderson who succeeded Mr Wotherspoon and retired in 1924.

In 1836 there were five schools in the parish attended by some 300 scholars. Two of these schools were subscription schools. A new parish school was erected a short distance from the original school in Townhead Street in the year 1853, later enlarged in 1870, 1881 and 1912. A house was also built for the teacher near the [Free Manse](#) called Sauchrie Cottage.

The new Education Act of 1872 introduced a revolution in the educational affairs of parishes, where control of education was handed over to the state. Responsibility for the parish schools and burgh schools were transferred to newly created School Boards, which later gained control of many non-parochial schools. This Act also instructed that attendance at school should be compulsory for all



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children between the ages of five to thirteen. Exceptions were made for children over ten, whose family circumstances made it necessary for them to find work.

The school board of Stonehouse acquired [Greenside School](#) formerly a subscription school, built in 1853, and then converted it into an infant school. In 1895 children who were five year old, were taught at Greenside School which consisted of two rooms. Both teachers were women, and thus, it became known as the 'lady school'. The children were taught reading, writing and arithmetic until they reached the age of transferring to either Camnethan Street or Townhead Street where they were taught other subjects such as geography and history. Greenside later became a school for woodwork and domestic sciences.

The [Free Kirk School](#) in Hill Road was opened in the year 1851 and was run by the congregation until 1880, when it was disposed of under the Free Church of Scotland School Properties Act, 1878, and became private property. The school board rented Hill Road School from the proprietor for one year intending to build a new school but their lease expired and they rented the E.U. Church until the new school was erected at Townhead Street in 1881. Unfortunately Hill Road School was destroyed by fire in November 1936.

Children of the Victorian era were expected to buy their own books, and it was common place for books to be handed down through the family as was so often done with clothing. On the wall at the corner of Sidehead Road can be seen quite a number of worn grooves in the stonework, caused by children sharpening their pencils to be used on slate.

Few will remember one of Stonehouse's most popular headmasters Alexander McIntosh who earlier in his life was fortunate to escape from the Tay Bridge disaster in 1879. Initially employed as a monitor he was promoted to an appointment at the Free Church School in Hill Road, before being appointed to headmaster of Townhead Street in 1882. Mr McIntosh was also a very active member of the community before retiring in 1914.

Another popular teacher was the late Kit Small who resided with her sister Jen at Holmwood Cottage, Lanark Road End. Born in Swinhill on 21st June 1906, Kit trained at Jordanhill College and graduated at Glasgow University in 1927. Briefly working for a short time in the old county buildings, she was successful in obtaining a post at Camnethan Street School in 1929. For a time, Kit taught the infants at Greenside School, before moving to Stonehouse Junior Secondary at Townhead, where she ended her long distinguished career in 1971.

Kit was probably Stonehouse's longest serving teacher (42 years), and is often fondly remembered for her teaching. Kit was greatly admired and loved by one and all who were privileged to know her. A woman of great attributes in teaching English, History, Arithmetic, Poetry and Prose, Kit possessed the natural ability to communicate to children with enthusiasm and a passion for her work. Both in and out of work she was a teacher of learning and wisdom, whose knowledge of life was an influence on those she encountered, including myself. Her door was always open, and few who visited failed to return.



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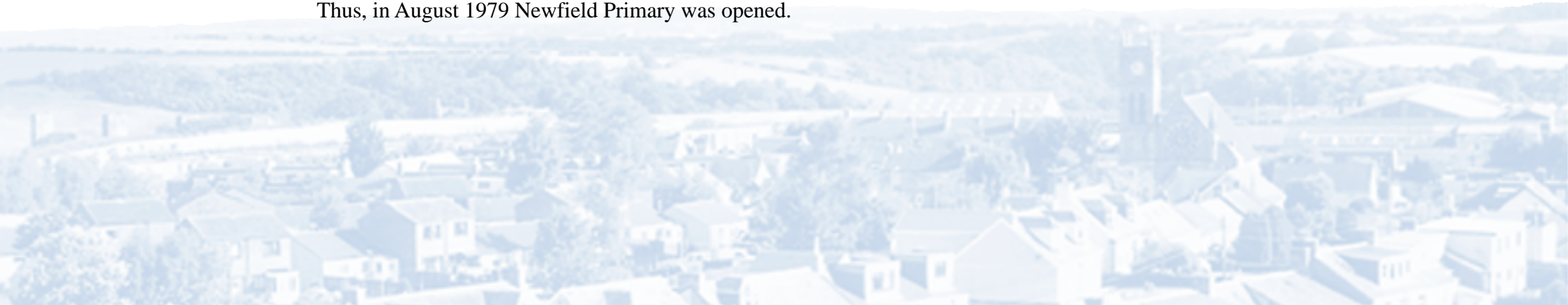
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During the 1930's and indeed into the late 1940's, many children were still without footwear. For this reason a 'boot fund' was established to provide footwear for all children. Attendances at the schools were affected all year round. Vaccinations were not as common as they are today, thus diseases such as measles, mumps, flu, diphtheria and scarlet fever were not uncommon. During the Winter these ailments took their toll, as did the weather which badly affected transport and road conditions. In the Summer, pupils were often granted absence for 'potato gathering' or to help with the harvest.

Until the late 1940's all Catholic and Protestant children mixed together at both Camnethan Street and Townhead Street schools. During the second world war many children from all over Glasgow, including Carntyne and later Clydeside, were evacuated to Stonehouse and matched with appropriate families for the duration of their stay. All of the initial intake (229 from St. Thomas's) were Catholic and were used to being taught in separate schools in Glasgow. These children also brought with them their own teachers and a priest, who insisted they were taught separately. The priest was surprised to find that in Stonehouse all children were taught together. When the war concluded, the priest then pursued having Catholic children transferred to St. Mary's in Larkhall and St. Patrick's in Strathaven, where today the majority of our Catholic children are taught. Many children could not settle into their new surroundings and were either redeployed or returned to Glasgow. During the war years Alexander Anderson was headmaster of Camnethan Street School and Robert Leggate, a former pupil of his was the headmaster of Townhead School.

Camnethan Street School, more affectionately known as the 'Dominie' (Scots for school master) was closed in 1947 with the children being transferred to Townhead School. It was briefly opened on occasion while renovations took place to Townhead School in 1950/51 and as a dinner hall and overflow of classes from Townhead. In 1956 the school was sold to the Congregational Church and demolished to make way for a housing development in March 1995.

Today classes of 30 are regarded as too large, yet in the 1950's, classes of over 50 were not uncommon; in 1958, there were four classes of such a size. With pupils of all ages still being taught in Stonehouse, school rolls were large. The logbook of Townhead Street School in 1958 had 530 pupils on the roll. It wasn't until June of 1953 that both Camnethan Street School and Greenside School removed all its pupils to Townhead School to be taught under one roof. The growth of the village after the Second World War, and the developments of the gas, electric and Westmains housing schemes, found there was a need for a second school in the village. Thus, in August 1979 Newfield Primary was opened.





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The Auld Kirk School

Early records of education in Stonehouse are difficult to ascertain as the Session Minutes of the parish only date from 1696. From the time of the Reformation, the church in Stonehouse was served by several readers, all of whom are recorded in 'Damn few an' they're a' deid'. Whether or not any of these readers served as schoolmasters is uncertain. The earliest recorded account of a schoolmaster in the parish dates to 1694, when the parish was said to have given twenty nine shillings as its portion from the Presbytery to William Simpson, a poor schoolmaster. It is unclear as to whether or not he taught in the [old kirk](#) or elsewhere, but a visitation by the Presbytery of Hamilton to the parish in this year indicated that both the kirk and the manse were in a dilapidated state.

In Scotland 'teachers of youth' were recognised and placed under regulation by statute in 1597. Parochial schools in Scotland were established by law in 1696.

In 1697, Session Clerk James Clerk of Partickholme farm is recorded as having sent a letter to the then Laird, Stevenson, on behalf of 'precentor and schoolmaster' John Watson. This letter requests the sum of ten pounds Scots, from the vacant stipends in Stevenson's hands, to provide for Mr Watson's 'straightened circumstances'. The Stonehouse Kirk Session Minutes stated that since the church had been vacant for the past two years, the church accepted that its stipends should be available for education in the event of an emergency. As the schoolmaster was not being paid the legal salary under the Act of 1696, the laird had no choice but to make provision for Mr Watson.

As there was no legally administered salary with respect to the schoolmaster in Stonehouse, the position became vacant by the 18th century, after John Watson left in 1700. Richard Steel took the post briefly, on the legal minimum salary of 100 merks. However, he was later to discover the salary was intended to be divided with others and thus vacated the position. The Presbytery of Hamilton grew impatient with the failure to fill the position and [Rev. Archibald Foyer](#) of the Church in Stonehouse was instructed to call a meeting of the session and the heritors to appoint a schoolmaster. Rev. Foyer intimated to the Presbytery that no heritors had appeared at the meeting, thus he was unable to appoint a schoolmaster. It would appear that this situation was a recurring problem with the heritors and resulted in a procession of many short term schoolmasters, who simply moved on when a better opportunity prevailed.

In 1702 the kirk session agreed that the school at the kirk did not adequately serve the needs of the whole parish. It was thus agreed to erect three schools; at the Kirk, Kittiemuir and Tweedieside. From the legal salary of 100 merks, 40 went to the teacher at Kittiemuir, with a further 20 deducted for a man to serve at Tweedieside. This decision by the kirk session was regarded as highly irregular, whereby teachers on appointment were asked as a condition of employment to swear an obligation to 'voluntarily' decline the sum of £60 merks to their appointed school. A further condition stated that if no Winter classes were held, then the principal schoolmaster would receive the full salary of 100 merks. Richard Steel being informed of such conditions, left his appointed position within a few months. As a result of the kirk sessions unpopular conditions, finding willing schoolmasters to take on such poor terms of employment proved difficult, leaving the school without a schoolmaster for four years.

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According to session records Robert Naismith wrongly indicated that William Walker replaced Richard Steel after his departure. In 1706 Robert Donaldson of Roseneath was chosen by the kirk session to fill the vacancy but on learning of the kirk sessions conditions, chose not to appear before the Presbytery for further consideration regards his personal qualification for the post. James Hamilton of Vicars was chosen as interim schoolmaster until an official appointment could be made. After serving in the post for one year he was approved by the Presbytery and appointed schoolmaster. However, despite satisfying the kirk session and heritors of his abilities, the parishioners were less than pleased with James Hamilton, as he was said to have continued his studies at Glasgow University and neglected the school during the Winter months until he completed his studies in 1710. He was further said to have neglected his obligations to the school by undertaking ministerial duties outwith the parish to supplement his wages. Shortly before his departure, the schools at Kittiemuir and Tweedieside were left deserted, thus under the kirk session agreement of 1702, the legal salary reverted to the schoolmaster at the kirk. This renewed calls from parishioners regards the suitability of the kirk school and the session agreed in 1706 to look for a suitable alternative whilst the kirk was being used.

After Mr Hamilton's departure, Thomas Mutter took the position of schoolmaster on a salary of 100 merks, but he felt he was unable to sustain a living from the salary provided to him. He was replaced in 1711 by William Walker, whose parents were said to have been regular complainants regards the poor condition of the kirk school, which they claimed endangered the lives of the children.

A local heritor Thomas Aire is said to have gifted a schoolhouse to the parish, but the cottage was found to be badly constructed and finance for its completion was soon lost to its continuing need for repair. The kirk session known for its own interpretation of the law governing the salary of the schoolmaster decided to utilise the mort cloth money to undertake repairs to the roof of the schoolhouse.

"The Session do appoint Robert Marshall to cause to pull 60 threive of heather for thatching it and allow William Callan to give him 5s 6d out of the mort cloth money to pay the person that pulls it."

Throughout the 18th century kirk sessions and ministers often failed to attend kirk session meetings and obey the rule of law governing education. Stonehouse was a renown offender of such practices, which in turn hindered the progress of education in the parish. The presbytery found it increasingly difficult to supply Stonehouse with a minister from 1712. William Walker departed his position in 1716, only one year after the parish is recorded as having taken part in a national fast because of the Rebellion of 1715. Finding a suitable replacement proved difficult until principal heritor Lady Stevenson, nominated Walter Weir for the vacant position. Walter Weir, like James Hamilton, also studied divinity, though studying at Edinburgh University. Approved by the Presbytery, he served at the schoolhouse until 1716.

After the 1715 Rebellion the unsettled nature of the country led to a greater choice in the number of schoolmasters. This resulted in the appointment of several schoolmasters throughout the 18th century including; Thomas Clerk (1721-35), Robert Donovan (1735-56?), James Gillespie (1774) and Thomas Smith (1799).



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In 1735 Robert Donovan was responsible for the collection of £13:4:6 from the parish of Stonehouse, as was his duty for the Presbytery of Hamilton. This is recorded as being a significant contribution considering the small size of the parish and recent bad harvests. Under law the Presbytery of Hamilton had to ensure all schoolmasters were qualified and taken the oaths of government. With respect to Robert Donovan they were unable to assure the authorities that he had taken such an oath. Robert Donovan's headstone is located in the old cemetery dating to 1771. His memorial however, contradicts the information given before, as his epitaph clearly states he taught in the parish for 41 years, not 21 years as suggested by a previous researcher.

An Act of Parliament in 1752 ensured that the parish kirk provided a building for education until such times as a school house could be found.

In 1793 the schoolmasters salary of 100 merks was paid by 47 individuals. The school was attended by around 50 scholars, paying 1/3 per quarter with one third deducted for the vacation quarter. The schoolmaster could earn no more than £18 annually and according to the historical accounts of the year in question, great difficulty was had in obtaining such monies from those using his services. As the parochial school could not meet the demand for educational needs in Stonehouse, two subscription schools were located at either end of the parish. The cost of these establishments were met by the parents of the children attending the schools.

In 1799, the Presbytery of Hamilton demanded that each parish provide a written account of their educational facilities, including an account of subject matter, number of children attending, how the schools were funded and whether or not classes were held on the Sabbath. The parish minister [Rev. Morehead](#) being unavailable to provide such, Thomas Smith the school master was said to have given an 'inadequate' report on such matters. He informed the Presbytery that, as well as teaching the parochial school, he also taught a Sunday Evening School financially supported by a donation from Mrs Lockhart of Castlehill. A private day school was also reported to have been taught by Thomas Gilmour, a seceder student of the Anti-burgher persuasion.

In 1795 a Dissenters Church was formed in Stonehouse, namely the Associate Congregation of Burgher Seceders. Rev. William Taylor was the first minister of the church in 1798 and is recorded in the minutes of the Hamilton Presbytery, as a Sunday School Teacher. He was understood to be one of only two teachers providing evening classes in the Presbytery in 1799. According to the minutes, Rev. Taylor was known to be 'non-conforming' to orders given by the Presbytery. He is recorded as refusing to appear before Presbytery, nor would he take an oath of allegiance to the government. As a result of his disobedience, a parish officer was appointed to issue him a summons. [Rev. Taylor](#) continued to ignore the Presbytery's demands, and was forced to relinquish his school.

By 1803 the parochial schoolmaster was paid a minimum salary of 300 merks. The school and its house were said to have been in a dilapidated state, built only 19 years previously in 1781, at a cost of £40.

Another teacher whose memorial rests in the kirk yard is that of John Walker, who died in 1809.



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Health

Stonehouse Hospital

Probably the first hospital in the parish was at Spittal House, dating back to at least 1596. During the 17th century the land of Spittal was said to belong to the hospital of Hamilton, St. Thomas Martyr. The word Spittal, Spittel or Spital (Scots) means either a charity hospital or a hospice (shelter for travellers). Some believe a convent was once established at the Spittal, but there is only a little evidence to support this. It is said that travellers sought shelter and refuge on their journey here under the 'hospitality' of the convent.

[St. Anthony's well](#) is also situated here, probably dating back to pre-christianity. This well was recently restored by the Heritage Group but unfortunately the water source was cut off during the surveying of the [New Town](#) proposals in the 1970's. Previously said to cure the ailments of horses, this well had two small statues of St. Anthony resting on its top. This evidence supports the theory that a religious was present here at one time.

One peculiar coincidence connected with Stonehouses' Holy wells and the present hospital is that [St. Patrick's well](#), was said to cure scrofula (tuberculosis of the lymph glands) and consumption (tuberculosis of the lungs) which are diseases that Stonehouse Hospital was originally designed to treat.

In 1778, eighteen children died from smallpox within a few weeks. During the 18th century smallpox was said to return every four or five years. Diphtheria outbreaks during 1876 and 1884 also resulted in deaths within the parish. These diseases and many others were due to a lack of medical knowledge and poor health awareness, as well as inadequate sanitation.

In 1845 it was generally thought that the life expectancy of a man in the upper class was approximately 47 years old compared with 26 years of age for those at the foot of the social ladder. One in four children died within the first year of life. The young and old were particularly at risk. With little medical help or medicine available, they were vulnerable to many illnesses and diseases such as typhus fever, measles, whooping cough, diphtheria, smallpox, dysentery, diarrhoea and cholera. Inadequate nourishment and living conditions did nothing to confront the many ailments. Sleeping arrangements among the weavers also helped spread disease, particularly cholera outbreaks, as it proved almost impossible to isolate cases. Another factor which may have increased the weavers vulnerability to disease was their liking for the 'amber nectar'. As recently as 1903, an outbreak of scarlet fever saw 25 cases recorded at Stonehouse Hospital, resulting in at least two deaths.

In March 1893 the parochial board met with a deputation of the school board and the community to consider the feasibility of erecting a fever hospital for the first division of the Middle Ward on the land of Tofts. This land was donated by the superior Sir Robert Duncan Sinclair-Lockhart of Castlehill.



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Tofts was previously Templar land, as were those of Woodlands and Cat castle. Templar, also known as Knights Templar, were a religious military order of knighthood established in the times of the crusades. Around 1120^{AD} eight or nine French knights vowed to set up a religious order to protect the Holy sepulchre and escort pilgrims spreading the word of Christianity. As the 'Knights Templar' grew they became a feared powerful army with considerable wealth and properties throughout Europe. They adopted absolute secrecy to protect all their internal activities which in turn lead to fear of the templars, especially in France where King Philip IV sought their destruction in the early 1300's. The templars are thought by many to be the ancestors of the Freemasons. In 1694 William Lockhart of Lee was knight, ambassador to France.

In January 1896 Stonehouse Hospital was completed and ready for occupancy as part of a scheme to provide the Middle Ward District of Lanark County with a comprehensive system of hospitals to treat Infectious Diseases. Before its opening the community was invited to examine the hospital and its modern equipment. The hospital when opened provided beds for twenty patients. The architect of the hospital was Alexander Cullen. The innovative sinks designed by Cullen in the hospital were adopted by Sir Arthur Bloomfield for the London hospitals, they were described as "*a simple and inexpensive invention that would lighten the drudgery work of the hospital staff, and effectively carry off all germs and diseases*". On completion it was said the building was "*the best isolation hospital in Scotland*", built at a cost of between £5000-£6000. The medical and management staff of the hospital, at its opening were:

| | |
|----------------------|---|
| Management Officials | Dr. Wilson (County Medical Officer) and Dr. McLintock |
| Sanitary Inspector | Mr Dobson and Mr Stewart (Assistant) |
| Medical Attendant | Dr. McLean |
| Matron | Miss Stevenson and her staff |

There was also a Mr Mckenzie working in the hospital but his remit is unclear. Dr. Sutherland was one of the first doctors at the sanatorium, followed by Doctors Smith and Pettigrew, who both served in the hospital during the war years.

In 1900 the hospital's provisional needs were tendered out locally, including an ambulance hire service from Hugh D. Burns. This service was horse drawn with a pole sited in the hospital for tethering the horses.

In both the first and second world wars, wards were added to the hospital to cope with emergency services and wounded soldiers recuperating. Members of the Canadian army were also billeted here for a time. Some people may still remember that they were responsible for the blowing up of the old Cander bridge in 1942. During the second world war sick parades of the military were seen every day except on a Sunday. At one period a ward was used for German, Italian and Polish prisoners receiving treatment for their wounds. Many expressed their gratitude for their excellent treatment, as many feared they would have lost limbs had they been treated at home. One Polish prisoner is said to have shot himself in the foot to avoid being repatriated, as he was wanted in his own country for bank robbery.



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With the reduction in infectious diseases patients in the County, Stonehouse began to concentrate on the treatment of non-pulmonary tuberculosis, with accommodation for 80 patients. During the war government E.M.S. huts were added to provide 14 wards for - patients, with theatres and X-ray room, a hutted garage and store, as well as a hutted nurses' home with accommodation for 140 nurses. When the war ended the hospital continued as an orthopaedic-tuberculosis and small general hospital. A popular visitor to the hospital shortly after the first world war was Mrs Ferrie on whose ice cream van the late Henry McFarlane remembers working as a boy. Some may also recall the slaughterhouse (Robert Rankin in charge) sited across from the bus stop at Violet Crescent, where the storage sheds stood.

Before nationalisation the hospital and its staff were paid by the County. In the years 1935-1936 a nurse would expect to have been paid £2 per month, with half a day off per week and a day off per month. This rose to £3 in 1936-37.

In 1942 there were seventeen wards full of patients. Many TB patients were evacuated to fever hospitals at Dalserf and Calderbank to allow for military casualties. Pavilion 1 was said to have been used as an officers mess. Pavilion 2 and wards 1 to 6 were accommodated by T.B. patients, while wards 7 to 14 were for general patients. Pavilion 3 was used for treating ENT patients (Ears, Nose and Throat).

In 1948 the hospital was incorporated into the National Health Service under the control of the Board of Management for Motherwell, Hamilton and District hospitals. Thereafter, the hospital developed as a general hospital and was continually upgraded and improved to bring it up to modern standards. In 1949 it became a Nurses' Training School.. Several nurses from Germany came here for training during this time. A new outpatients department and theatre were opened and many more clinics held. Casualty and X-Ray departments functioned on a 24 hour 'On Call' basis and Pavilion 1 was converted into a Laboratory.

Throughout the war years and the 1950's fund raisers and charity events were especially popular in raising funds for the hospital and local needs. These events were well organised and attended and occasionally celebrities such as Stanley Baxter (September 1958) were invited to take part.

In 1950 improvements were made, such as, laying concrete paths, erecting iron railings, removing some trees and widening the eastern entrance. The following year improvements were made to several wards and the nursing home to bring them in line with other hospital facilities throughout Scotland. In 1954 chest operations were being carried out in the hospital as part of the ever increasing service being provided, including ENT and eye surgery.

With the reorganisation of the N.H.S. in 1974, the Board of Management was dissolved and the hospital passed to the control of the Hamilton/East Kilbride District of Lanarkshire Health Board. Since a change in government policy allowing hospitals to manage their own affairs, the hospital has gained Trust Status. Around 1990 there was a gradual run down of services until the hospitals demolition of the old buildings in 2001. However, the community campaigned vigorously during the 90's and was successful in persuading the NHS to invest in a new 'cottage hospital' supporting geriatric care, various outpatient clinics and physiotherapy.



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Kittymuir Health Spa

In 1877 a company was formed to investigate and establish a ‘hydropathic’ health resort on the banks of the Avon near Birkenshaw. Much desired by those who could afford the luxury, such institutions were popular but considered exorbitant to the majority of people.

Resting in picturesque romantic surroundings overlooking the Avon Valley, this location was reckoned to be well suited to the requirements of such establishments. With excellent roads and easy access throughout the Middle and Upper Wards of Lanarkshire, the scheme was seen as a welcome addition to the recreational and medicinal needs of the population. The company also hoped to incorporate, on the opposite bank, a mineral spa, utilising [St.Patrick’s Well](#) (Kittymuir Well) which was famed for its considerable curative properties.

The word ‘Hydropathic’ itself is a method of treating disease by the use of large quantities of water, both externally and internally.

Formerly known locally as the ‘Hawthorn den of Lanarkshire’ the company envisaged a wire bridge connecting the well with the hydropathic establishment.

It was believed this ‘Holy’ Well assisted in the healing of cutaneous (skin) diseases, scrofula (tuberculosis of the lymphatic glands) and scurvy; a disease caused by a lack of vitamin C resulting in weakness and bleeding beneath the skin. This ancient well was probably used in Celtic times, possibly before the introduction of Christianity when the supernatural powers of nature were worshiped and part of daily life itself. With the magical appearance of a bubbling spring flowing from the centre of the earth, it is no wonder these people believed in such healing properties. The well was still in use in 1836, but the earliest record of its existence dates to 1790, when the Rev. Morehead stated in his statistical account that *“the well, would probably, be more resorted to, if some attention were paid to it, and if there were better accommodations near it”*.

Resting on a natural shelf, with gentle gradients, Stonehouse parish possesses an abundant supply of water for such a facility. Indeed, the village itself was well serviced in this respect, with wells throughout the village centre numbering nearly 70 in 1859. Equally fortunate, the parish is well protected from flooding and rivers breaking their banks; resting 400-700 feet above sea level. However, primitive sanitation in the use of water from the well, pump or spigot did not ensure a clean, disease free water supply, where it wasn’t always possible to boil water.

Disease in the water supply caused outbreaks of diphtheria in 1876 and 1884, in part due to a lack of knowledge, as recovery from such contagious diseases was not aided by children sleeping together, eating the same food, or drinking from the same vessels. In response to health concerns, the councils restricted access to authority maintained wells and spigots, such as those at Wellbrae, Townend and Loch park, where the water level was only four feet below ground level. A catchment tank was formerly sited at



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Townhead Street, maintained by the district council. However, this became redundant around 1904, when cast iron or lead piping was gradually introduced to all dwellings in the village, some of which still remain today.

In 1950, [Fourth District Council](#) supplied our water from reservoirs at Camps and Glengavel through a filter works in Glassford. The sewage from Lawrie Street and Green Street was run through pipes directly into the Avon and can still be evidenced today. Our water is now procured from Daer and Camps reservoirs.

In 1994, I incorrectly located St.Patrick's well nearer to Cloxy Mill where a farmer had utilised a natural spring to fill an old ceramic bath tub to allow his cattle to drink fresh water. After four unsuccessful attempts to find the well, I located an ordnance survey map from 1859 which accurately pinpointed the location of the well beneath an overhanging cliff face, directly down from Glenavon House. The former path which led to the site has almost disappeared and landslides have made the descent extremely hazardous. Accessing the well should not be made alone. The easiest route being via the Avon from Cloxy Mill, if you don't mind getting wet.

Resting immediately below the overhang of a cliff, the well is not at first definable. Water from the strata above is seen seeping through the rock into a circular collection of stones, some two metres across, approximately five metres from the edge of the Avon. The well is much broken down and I fear will be lost in the not too distant future. A strong smell is present at its source, but whether this is sulphur or something I had stood on, I couldn't tell. The inaccessibility of the well would make any attempts to preserve it questionable. The fact that the well is still identifiable is incredible in itself. It may be that the seclusion and remoteness of the Avon gorge could conserve its existence for generations to come.

What became of the Health Spa is unclear, as I can find no other reference than that of the 1877 article in the [Hamilton Advertiser](#). I am sure, however, that if this venture had gone ahead, the location of such a scheme would have been an ideal setting for spiritual rejuvenation and the healthy well being of those fortunate enough to resort to this most scenic and ancient of places.





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Local Government in the modern sense was administered by the Sheriff Courts and the Church of Scotland, with the principal [landowners](#), ('heritors') of the parish until 1845. Prior to the establishment of any distinctive form of Local Government, Justices of the Peace and 'quarter sessions' (originating from England in the reign of Edward III) administered local affairs.

With wide ranging administrative and judicial powers, quarter sessions were the main predecessors of county councils. Established from 1587 by James VI, quarter sessions should have met in each county in March, May, August and October, but in reality these meetings were irregular. Without the powers of their English counterparts, their authority was continually hindered by wealthy heritors and prominent dignitaries of the day. From around 1756 the main functions of the quarter sessions, apart from licensing was in the provision of poor relief and highways.

In 1667 a committee of prominent landowners in each county was established, known as the Commissioners of Supply. Initially appointed by the Privy Council, the commissioners were regarded as an independent voice in county matters. By the 18th century the commissioners were also responsible for the maintenance of roads, which were later taken over by the turnpike roads and statute labour trusts. A statute of 1724 also enabled commissioners to impose a tax to apprehend and prosecute criminals. This eventually led to the formation of county police forces.

Disruption of the Church in 1843 resulted in the administration of the poor relief by the parish churches becoming unworkable. The statutory provision to the poor dates to the 15th and 16th centuries, whereby local parishes were made responsible for its own poor. By the end of the 18th century the main source of funding for the poor (outwith burghs) was primarily through church collections. Thus in 1845 Parochial Boards were established, comprising of members of the kirk session and owners of property of a rateable value of £20. Parochial Boards were responsible for the local affairs of the village, including, the levy rate for poor relief, provision of burial grounds, registration of births, deaths and marriages, vaccinations and public libraries. Until its dissolution, the Parochial Board of Stonehouse was chaired by Major General Lockhart (Vice Chair, Robert Naismith).

The Local Government Act of 1894 abolished Parochial Boards and established Parish Councils. Parish Councils took over the responsibilities of Poor Law Boards and some additional powers including acquiring buildings and land for public offices and recreational use, the administration of rights of way and the maintenance of churchyards (previously the responsibility of heritors). The Parish Council minutes of 1895-1916 state the average number of 'paupers' numbered around 45 annually, each having to apply for poor relief. A contract dating to 1864 provided for the erection and maintenance of a poorhouse in Boghall Street. This was dispensed with by the end of the century; the Parish Council stating it had a tendency to attract 'vagrants'. Several residents provided rooms for the poor with a Combination Poorhouse in Hamilton assisting with accommodation. A clock valued at 30/- by Larkhall watchmakers Lang, was formerly located in this dwelling, sold to a Mr James Kilpatrick for 10/- in 1896.



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In 1929 Parish Councils were abolished and their functions were transferred to the County Councils, as were the responsibilities of Commissioners of Supply, District Committees and Education Authorities.

The County Council came into existence in 1890 under the provisions of the Local Government (Scotland) Act, 1889, encompassing the powers of Commissioners of Supply, County Road Trusts and some administrative powers of Justices of the Peace. The members of the County Council were elected by the landward ratepayers. The Council were responsible for the collection of land tax, highways and administering of public health laws.

The 1889 statute also ensured each county, unless it had fewer than six parishes, was divided into districts, with corresponding district committees. Composed of county councillors, together with representatives of parochial boards and burghs, their responsibilities were restricted to roads and public health. In Lanarkshire three wards were established; Upper, Middle and Lower, with each ward (district) having its own district headquarters; Lanark, Hamilton and Glasgow respectively. The County Council's headquarters at that time were situated in Hamilton. The Parish Councils transferred their responsibilities of allotments, parks, right of way and parish trusts to district councils.

Under the provisions of the Local Government (Scotland) Act, 1929, County Councils were reconstituted with representatives of burghs included within the County members. County Councils became responsible for [education](#), registration of births, deaths and marriages, some areas of [Public Health](#) relating to infectious diseases, planning in terms of the Town Planning (Scotland) Act, 1925, and classified roads, etc. The number of districts in the County was increased from three to nine, each district having its own district council responsible for certain functions. Stonehouse became part of Fourth District, which included, Avondale, Dalsersf, Glassford and Hamilton. In 1936 Stonehouse lost out to Larkhall in a narrow vote of seven to six to establish the central office of Forth District in the village, though sub-meetings were often held in Stonehouse to deal with local affairs. The County Council later reduced in number to eight district councils, there being fifty three electoral divisions in the landward part of the County. Lanarkshire House in Glasgow became the headquarters of the County Council until the County Buildings, Hamilton, was opened in 1964.

In terms of the Local Government (Scotland) Act, 1973, County Councils, Town Councils and District Councils ceased to exist in May 1975. Lanarkshire County Council was replaced by Strathclyde Regional and District Councils, of which Stonehouse came under the authority of Hamilton District Council.

In 1999 Local Government reorganisation resulted in the loss of the Regional and District Councils and the establishment of South Lanarkshire Council. Changes in the new authority boundaries also saw Stonehouse divided into two wards, with the North-East of the village called Larkhall South. These changes also resulted in residents on the opposite side of several streets being represented by different councillors.

Nationally, Stonehouse has been a politically active community throughout the past two centuries, represented by various parties and an ever changing boundary. In researching past representatives of the village, identifying such, has been both time consuming and



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difficult due to constant boundary changes and seeking references. However I have been able to compile a fairly accurate account of our political representation, from the early years of an independent Scottish Parliament, to Westminster, and more recently, the return of a devolved Scottish Parliament in 1999.

The first Scottish Parliament was in the reign of Queen Margaret in 1290. However the earliest representative of the county I can locate dates to 1357. Until 1707 members of parliament were appointed directly by town councils. Thereafter, all burghs (except Edinburgh) were combined for parliamentary purposes into groups with members chosen by a single commissioner from each burgh. Burghs were introduced into Scotland by David I and by 1400 over 70 had been created, the majority by the crown, with a third by Royal Charter. Royal burghs were more heavily taxed, though enjoyed considerably more commercial privileges, especially with regards to foreign trade. By 1707 there were 66 Royal burghs, which ceased to be created due to the Union. Lanark was crowned a Royal Burgh between 1153 and 1159. Burghs of barony continued to be created until the 1820's and were reformed in 1833. Prior to the Union, Parliament was represented by Dukes, Marquesses, Earls, Viscounts, Lords and Commissioners of Royal Burghs.

Around the middle of the 18th century the [population](#) of the county had increased to such an extent that the county was subdivided into three wards, in place of the two medieval divisions. These divisions were the Upper, Middle and Lower wards, of which Stonehouse belonged to the Middle Ward, comprising of Blantyre, Bothwell, Cambusnethan, Dalserf, Dalziel East Kilbride, Glassford, Hamilton, New Monkland, Old Monkland and Shotts.

From the Union of 1707, until 1868, Lanarkshire as a county had only one representative in Parliament. In 1868 the county was split into North and South Lanarkshire, each with one member. In the twenty years following, the population of Scotland through industrialisation increased by 50% and the county as a result was aligned into six divisions, of which Stonehouse was attached to South Lanark. These boundary changes were to last until 1918. With ever increasing industrialisation, Lanarkshire was again partitioned in 1918, into seven electoral divisions, comprising of burghs, civil parishes and districts of the county. Lanark Division encompassed the whole Upper Ward county district, including the burghs of Lanark and Biggar, together with the parishes of Avondale, East Kilbride, Glassford and Stonehouse.

After the 'radical risings of 1820', Stonehouse saw the emergence of several political parties in the community. It was said that the Parish Church bell was rung to proclaim a 'Blue' (Tory) victory, whilst the Free Church bell would ring in celebration of a 'Red' (Liberal-radical) victory. The Stonehouse Liberal Party was formed in 1875 and was prominent in campaigning for local and national issues of the day. The Liberals were also actively supported in South Lanarkshire by the Irish Nationalists who had strong support in the Irish communities of which Stonehouse had a notable contingent in the Boghall Street area.

It is unclear when the Conservative Party first emerged in Stonehouse, but they were equally active in the community around the same time as the Liberals were present. Some may still remember an incident which took place in the Public Institute, when Conservative candidate for the General Election of 1950, Sir Alec Douglas-Hume enraged Labour supporters during his speech, when he and his supporters were forced to leave the building via a side door.



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Labour emerged at the turn of the century and first contested the local seat in 1918. The local party was established around this time, as part of the South Lanark Branch. A Stonehouse branch of the British Socialist Party was also present during this period, as was an 'Anti-Socialist' group, established by James Hamilton in 1910, in an attempt to counter the rising strength of Socialism nationally. The Communist Party established a branch in Stonehouse around 1943, of which, Tom Brown (Vicars Road) was a founder member of the Communist Party of Britain. The local branch was to disappear around 1954. The Stonehouse Scottish Nationalist Party was formed in 1950, and along with the Labour Party, are the only active political organisations in the village today.

In 1973 the Scotland Act established Community Councils throughout Scotland, to represent and campaign for the views and concerns of residents in local affairs. Stonehouse Community Council was established in 1977, and has played an active role in campaigning for local needs and services, such as the A71 bypass, increased facilities and preservation of jobs.

Nominated and elected by the people, the organisation is non-political, with no delegated powers. The Community Council has thrived as a voice of the village under the able chairmanship of several residents, including, John Haston (interim chair), Charlie Stevenson, John Morgan, Andrew Wilson, Andrew Clark and George Smith. Membership of the organisation is on a voluntary basis, with the sole purpose of benefiting the future of Stonehouse and its inhabitants.

List of Parish Council Representatives

2nd April 1894 Election of Parish Councillors for Stonehouse (first meeting of council April 1895)

William Millar (Chair - Baker, Trongate), Major General Lockhart CB, James Hamilton (Hamilton farm), John Frood (1894-1898, Chair 1898 - Blacksmith, 4 Queen Street), Thomas Gray (Labourer, 12 Cam'nethan Street), William Gilmour (1894-1905 - Shoemaker, King Street), Gavin Hutchison (Hill Road), William Loudon (Butcher, 82 King Street), William Letham (Crofthead farm) (In 1896 General Lockhart was disqualified and Archibald Hamilton elected to replace him. William Letham was replaced by George W. Barr)

1898 Election of Parish Councillors for Stonehouse

George W. Barr, Alex Borland (1899-1922, Chair until 1920), John Craig (1898-1925), George Hamilton, John Frood, William Gilmour, Thomas Gray, Walter Millar (1898-1908), Alex Murphy

Parish Councillors representing Stonehouse during early 1900's

John Davidson, Gilbert C. Dyer (1899), John Thomson, Alexander McIntosh J.P. (1916-1930, Representative to the Middle Ward District Committee 1929), Mungo Shearer (1930), Robert Millar (1905-1917), Daniel Sym (1900-1922), G. Lawrie (1901-1920), William Scott (1916-1919), James C. Plenderleith (1923-1930), David Smith (1923-1930), Thomas Wilson J. P. (1904-1929, Chair from 1920), Alexander Anderson J.P. (1908-1916, Served as Clerk to Parish Council for 49 years), Robert J. Naismith (1914-1917), Mr A. F. Thomson (1911-1912), James Frood (1905), James Hamilton (1905-1922), William Wilson (1919-1930), John Walker (1928-1930), Matthew Surgeon (1923-1930), James Whyte (1923-1927), Thomas Dando (1919-1923)



District, Regional and County Representatives

| | | | | |
|----------------------|------------------------|------------------------|----------|--|
| | Major General Lockhart | County Councillor | ? | 1890-1892 (inc. Glassford & Chapelton) |
| EDUCATION | William Sym | County Councillor | Liberal | 1897- (Served for 30 years. JP) |
| | Robert Millar | Councillor | ? | Served in 1912 |
| HEALTH | William Gracie | District Councillor | ? | Served in 1934+ |
| | Thomas Wilson | County Councillor | Labour ? | Served 1930-45 (Parish Councillor for 20 years) |
| POLITICS | David Smith | District Councillor | ? | Served 1936-44? |
| | Nathaniel T.P.W. Mains | County Councillor | ? | Served in 1945 |
| FAIRS | Robert L.Brodie | County Councillor | Labour | Served 1946-1958 |
| | William Melvin | District Councillor | Labour | Served in 50's to 1958 |
| MUSIC | John McEwan | Forth Dist. Councillor | Labour | 1958-67 |
| | Thomas Barr | Forth Dist. Councillor | Labour | 1958-67 (JP) |
| RECREATION | Gordon Stewart | County Councillor | Labour | 1970-73 |
| | Moyra Burns | County Councillor | Indep. | 1967-70 & 1973-76 (Stonehouse & Sandford Division) |
| HAMILTON PARK | Fred McDermid | Forth Dist. Councillor | Indep. | 1967-1970 |
| | Helen Chalmers | District Councillor | Labour | 1970-73 |
| WAR YEARS | Mary (Ann) Gilmour | District Councillor | Indep. | 1973-76 (Stonehouse & Sandford Div.) |
| | Richard (Dick) Gibb | District Councillor | Labour | 1976-2000 (JP) |
| | Robert (Bob) Wilson | Regional Councillor | Labour | 1974-1992 |
| | John (Jackie) Burns | Regional Councillor | Labour | 1992-1996 |
| | John (Jackie) Burns | Authority Councillor | Labour | 1999- Present |
| | John R. Young | Authority Councillor | SNP | 2001-2002 |
| | John McInnes | Authority Councillor | Labour | 2003- Present |

CSBP Commissioner for Small Barons to Parliament

CCE Commissioner to Convention of Estates

CS Commissioner of Supply

JP Justice of Peace



Representatives of Stonehouse in Parliament

| | | | | | |
|---------------|-----------------------------------|---------------------------------|----------------------------|-------------|-----------------------------|
| EDUCATION | Andrew Adamson | Commissioner to General Council | 1357 | Lanark | |
| HEALTH | Andrew Pomfret | Commissioner to General Council | 1357 | Lanark | |
| | Malcolm Clerkson | Commissioner to General Council | 1444 | Lanark | |
| POLITICS | Patoun Lockhart | Commissioner to General Council | 1444 | Lanark | |
| | William Bertram | Commissioner to Parliament | 1468 | Lanark | |
| FAIRS | Sir Stephen Lockhart of Cleghorn | Commissioner to Parliament | 1485, 91, 92, 93 | Lanark | |
| | Thomas Broilton | Commissioner to Parliament | 1540-1541 | Lanark | |
| MUSIC | William Pender | Commissioner to Parliament | 1544 | Lanark | |
| | William Bannatyne | Commissioner to Parliament | 1545 | Lanark | |
| RECREATION | Roland Muir | Commissioner to Parliament | 1579 | Lanark | |
| | William Wilkie of Provanside | Commissioner to Parliament | 1581, 1593 | Lanark | |
| HAMILTON PARK | David Brunton | Commissioner to Parliament | 1585 | Lanark | |
| | Robert Livingston | Commissioner to Parliament | 1587 | Lanark | |
| WAR YEARS | Sir John Lindsay of Dunrod | Com. Small Barons to Parliament | 1593 | Lanarkshire | CSBP to CCE 1596 |
| | Sir Jas. Hamilton of Crawfordjohn | Commissioner to Parliament | 1600 | Lanarkshire | C. to Small Barons 1593 |
| | Sir James Lockhart of Lee (4) | Commissioner to Parliament | 1607 | Lanarkshire | |
| | Sir William Baillie Lamington (1) | Commissioner to Parliament | 1612 | Lanarkshire | |
| | Robert Lockhart | Commissioner to Parliament | 1612 | Lanarkshire | |
| | Sir John Hamilton of Lettrick | Commissioner to Parliament | 1612, 1617, 1621 | Lanarkshire | CSBP 1605 CCE 1617,1625 |
| | James Gray | Commissioner to Parliament | 1617 | Lanark | |
| | Gavin Blair of Braxfield | Commissioner to Parliament | 1617, 1621 | Lanark | |
| | Sir James Maxwell of Calderwood | Commissioner to Parliament | 1617, 1621 | Lanarkshire | CSBP 1593,94 CCE 1596,09,17 |
| | Sir Robert Hamilton of Goslington | Com. to Convention of Estates | 1625 | Lanarkshire | |
| | Gideon Jack | Commissioner to Parliament | 1628-33, 39, 44-47, 48-49 | Lanarkshire | CCE 1630, 1643-44 |
| | Sir James Lockhart of Lee | Commissioner to Parliament | 1628-33, 45-8, 61-3, 69-70 | Lanark. | (son of 4) CCE 1630,65,67 |
| | Sir Walter Stewart of Minto | Commissioner to Parliament | 1639-1641 | Lanarkshire | |
| | Sir William Baillie Lamington (2) | Commissioner to Parliament | 1639-41,45-47,48 | Lanarkshire | (son of 1) |
| | James Winram of Wiston | Commissioner to Parliament | 1640 | Lanarkshire | Colonel |
| | James Lindsay of Belstanes | Com. to Convention of Estates | 1643-1644 | Lanarkshire | |
| | William Hamilton of Dalsenf | Commissioner to Parliament | 1644-1645 | Lanarkshire | |
| | Alexander Tenent | Commissioner to Parliament | 1649 | Lanark | CCE 1644 |
| | John Dickson of Busbie | Commissioner to Parliament | 1649 | Lanarkshire | |



| | | | | | |
|----------------------|------------------------------------|-------------------------------|--------------------|-------------|--|
| | John Hamilton | Commissioner to Parliament | 1649 | Lanarkshire | |
| | Sir John Chiesly of Cresswell | Commissioner to Parliament | 1649-1650 | Lanarkshire | |
| | Sir Daniel Carmichael of Mauldslie | Commissioner to Parliament | 1649-50, 89-90 | Lanarkshire | |
| EDUCATION | Sir James Hope of Hopetoun | Commissioner to Parliament | 1650 | Lanarkshire | |
| | Patrick Bisset | Commissioner to Parliament | 1661-63, 69-72 | Lanark | |
| HEALTH | Gavin Hamilton of Raploch (3) | Com. to Convention of Estates | 1665, 1667 | Lanarkshire | |
| | Gavin Hamilton of Raploch | Commissioner to Parliament | 1667 | Lanarkshire | (son of 3) CCE 1665 CS JP |
| POLITICS | Sir John Harper of Cambusnethan | Commissioner to Parliament | 1669-1674 | Lanarkshire | |
| | Sir William Lockhart of Lee | Commissioner to Parliament | 1672 | Lanarkshire | |
| FAIRS | Thomas Stoddart | Com. to Convention of Estates | 1678 | Lanark | |
| | William Wilkie of Provanside | Commissioner to Parliament | 1681 | Lanark | |
| MUSIC | Cromwell Lockhart of Lee | Commissioner to Parliament | 1681, 1685-86 | Lanarkshire | CCE 1678 CS |
| | Sir George Lockhart of Carnwath | Commissioner to Parliament | 1681, 1685-86 | Lanarkshire | |
| RECREATION | James Weir | Commissioner to Parliament | 1685-1686 | Lanark | |
| | Thomas Hamilton | Commissioner to Parliament | 1689-1702 | Lanark | CCE 1689 |
| HAMILTON PARK | Sir William Baillie Lamington | Commissioner to Parliament | 1689-1701, 1703-07 | Lanark. | (son of 2) Voted against Union |
| | James Hamilton of Aitkenhead | Commissioner to Parliament | 1690-1701, 1703-07 | Lanarkshire | Voted against Union |
| WAR YEARS | Sir William Denholm | Commissioner to Parliament | 1690-1702 | Lanarkshire | |
| | Sir John Lockhart of Castlehill | Commissioner to Parliament | 1693 | Lanarkshire | |
| | Richard Lockhart of Lee | Commissioner to Parliament | 1695 | Lanarkshire | |
| | Sir William Stewart of Castlemilk | Commissioner to Parliament | 1696-1702 | Lanarkshire | CS |
| | George Jerviswood | Commissioner to Parliament | 1703-1707 | Lanarkshire | |
| | William Carmichael of Skirling | Commissioner to Parliament | 1703-1707 | Lanark | Voted in favour of Union |
| | Sir John Sinclair of Stevenson | Commissioner to Parliament | 1703-1707 | Lanarkshire | Against Union CS 1690, 96, 04 |
| | Lord Archibald Hamilton | Member of Parliament | 1708-1710 | Lanarkshire | (App.Lord of the Admiralty in 1729) |
| | Sir James Hamilton | Member of Parliament (Tory) | 1710-1715 | Lanarkshire | (Supporter of Pretender) |
| | James Lockhart of Lee | Member of Parliament (Whig) | 1715-1718 | Lanarkshire | (No. of voters 1715-1754 about 70) |
| | Lord Archibald Hamilton | Member of Parliament | 1718-1729+ | Lanarkshire | |
| | Lord William Hamilton | Member of Parliament | 1734-35 | Lanarkshire | (Said to be supporter of Pretender) |
| | Sir James Hamilton | Member of Parliament | 1735-1750 | Lanarkshire | |
| | Patrick Stuart | Member of Parliament (Whig) | 1750-1754 | Lanarkshire | (A retired Army Officer) |
| | James Vere | Member of Parliament | 1754-1760 | Lanarkshire | (parents belonged to Covenanting family) |
| | Daniel Campbell | Member of Parliament | 1760-1768 | Lanarkshire | |
| | John Lockhart Ross | Member of Parliament | 1768-1774 | Lanarkshire | (Joined navy in 1778) |



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| Andrew Stuart | Member of Parliament | | 1774-1784 Lanarkshire (Claimed to be brother of Pretender) |
| Sir James Denham Steuart | Member of Parliament | | 1784-1802 Lanarkshire |
| Lord Archibald Hamilton | Member of Parliament | | 1802-1828 Lanarkshire (Colonel in Lanark Militia) |
| John Maxwell | Member of Parliament | Whig (Liberal) | 1832-1837 Lanarkshire |
| Alexander M. Lockhart | Member of Parliament | Conservative | 1837-1841 Lanarkshire (won by one vote over Liberal) |
| William Lockhart | Member of Parliament | Conservative | 1841-1857 Lanarkshire |
| A. Cochrane | Member of Parliament | Conservative | 1857 Lanarkshire |
| Sir Edward T. Colebrooke | Member of Parliament | Liberal | 1857-1868 Lanarkshire (County divided into 2 in 1867) |
| J.G.C. Hamilton | Member of Parliament | Liberal | 1868-1874 South Lanark Division |
| Sir W.J. Anstruther | Member of Parliament | Conservative | 1874-1880 South Lanark Division |
| J.G.C. Hamilton | Member of Parliament | Liberal | 1880-1886 South Lanark Division (Lanark. -6 members) |
| James H.C. Hozier | Member of Parliament | Conservative | 1886-1906 South Lanark Division |
| Sir Walter Menzies | Member of Parliament | Liberal | 1906-1913 South Lanark Division |
| William Watson | Member of Parliament | Conservative | 1913-1918 Bye election due to death of above |
| W.E. Elliot | Member of Parliament | Coalition | 1918-1923 Lanark |
| Tom S. Dickson | Member of Parliament | Labour | 1923-1924 |
| S. Mitchell | Member of Parliament | Conservative | 1924-1929 |
| Tom S. Dickson | Member of Parliament | Labour | 1929-1931 |
| Lord Dunglass | Member of Parliament | Conservative | 1931-1939 |
| T. Steele | Member of Parliament | Labour | 1945-1950 |
| Lord Dunglass | Member of Parliament | Conservative | 1950-1951 |
| P.F. Maitland | Member of Parliament | Conservative | 1951-1959 Stood as Independent Conservative 1955-59 |
| Judith Hart | Member of Parliament | Labour | 1959-1987 |
| Jimmy Hood | Member of Parliament | Labour | 1987- Present |
| Karen Gillon | Member of Scottish Parlia. | Labour | 1999- Present |



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Leaseholders and Citizens Improvement Association

The 'Leaseholders and Citizens Improvement Association' was initiated by Mr Thomas Sorbie of 55 Lockhart Street. The organisation became established when Mr Sorbie brought to the attention of Mr Nathaniel Mains (Secretary of the local Labour Party), a situation in connection with the Hamilton Memorial Church Congregation and the Ministers Manse in Vicars Road relating to the lease. This issue was also said to affect a good number of households within the coming 30 years. An Association was thus formed in 1911 with a view to having the Land Laws amended.

The minute books (1944-1955) of this Association are to be found in the archives of the Mitchell Library in Glasgow (cash book also available). Meetings were held in the Miners Institute, New Street with a membership of 211 residents in 1944. The committee of 1944 consisted; Mr Robert Brodie (President), Mr Samuel Hutchison (Vice President), Mr Nat Mains (Secretary) and Mr Archibald Macfie (Treasurer).

With strong ties to the Labour party the committee campaigned to improve and raise issue with many local concerns including; the condition of buildings, sanitation, rubbish dumping, roads, the local library, mail services, street lighting, overcrowding and transport issues. In many respects this organisation resembles the present Community Council of today.

During the years available (minute books) the committee primarily campaigned to improve leaseholders rights. Many householders were bound by ancient 999 year leases, which favoured the side of the heritors. Whilst the landlords (land superiors) were guaranteed their share in rent, the tenants who often built and improved properties on the landowners ground had no security in law if the landlord chose to foreclose the lease. The Association fought a long and ultimately successful campaign through the national press and Westminster. It would appear from the minute books that the Association, primarily through Mr Robert Brodie, were at the forefront of this national campaign, meeting with local members of Parliament and the Secretary of State for Scotland on several occasions, both in Westminster and at the subsequent Public Inquiry in Edinburgh. Representation was made to the Town and Country Planning (Scotland) Bill in 1947 with regards to this matter.

Among other aspects of the outdated leases, the Association sought to bring householder leases in line with those of farms. This meant that at the end of the natural lease the tenant instead of the paying a reversion fee, should be able to take the superior to a tribunal to determine compensation for improvements made to the leased property. In what was a very passionate issue, many leaseholders were threatened with eviction, though government action prevented so until the matter could be addressed through new legislation.

In the Kings speech of 1950 he intimated the government intended to introduce leaseholders legislation to address concerns North of the border (a separate campaign was fought in England). In 1952 it was stated that there were 107 properties in Stonehouse affected by the original leaseholder agreements (999 year leases). This included a clause stating no Roman Catholic chapels should be built on the land belonging to the superiors within the parish of Stonehouse. However, on contacting the Arch Diocese in Motherwell in the year 2000 he intimated that they had no knowledge of such a clause. In 1954 the Long Leases (Scotland) Act was passed.



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Fairs

A charter of 1667 and a subsequent Barony charter in 1692 provided Stonehouse the right to hold three annual fairs (May, July and November) on the 'free ground' (common ground) known as 'Grozet Knowe' (Grossyettknowe) This land lies on the left of Spital Road, on the incline from the railway bridge at Burncrooke road-end, up to entry at the Neuk. The little knoll opposite the Neuk being Grossyettknowe; three elderly Scots pines on the horizon mark the spot. The origins of this place name are uncertain but in trying to unravel its meaning it is probably easier to break the word up and decipher each section separately. A 'knowe' is quite simply a hilltop. The word 'yett' in Scots is a word to described 'a natural pass between hills' (a gateway). Alternatively, Grossyett may have been a corruption of the Scots word 'Grosset' meaning 'an agricultural fair'.

Markets in the early days formed a substantial part of the village income; from the buying and selling of cattle and the toll charges received from traders from outwith the parish. Market days were also the time to pay half yearly accounts between farmers and tradesmen, as well as servants changing hands. These markets were known as the feeing days. With improvements in transport, fair days' in rural Lanarkshire were popular, attracting day visitors from the surrounding villages and Glasgow. Growers and craftsmen brought their produce to be sold and anyone caught selling or buying outside the markets was fined. Parents and children always dressed in their best clothes and the inhabitants houses and doorsteps were painted in honour of 'fair day'.

[Rev. Hugh Dewar's Statistical Account](#) of Stonehouse of 1836 containing interesting information of the people attending fairs of the past:

"In a moral and religious point of view, the inhabitants of the village of Stonehouse (which contains a population of nearly 1600 souls) are, with a few exceptions, an industrious, sober, and religious people, nowise addicted to the many vices of the inhabitants of villages of a similar population throughout the kingdom, - such as excessive drinking, swearing, and fighting. Quarrelling and fighting are seldom or never heard of; and though there are three well attended fairs held in the village yearly, yet many pass over without the slightest appearance of a quarrel."

During the 19th century there were three fairs; on 28th May, the last Wednesday in July and 28th November (Martinmas). These days were generally local holidays but by the end of the century were changed to Saturdays. Martinmas was named after St. Martin, the 4th century Bishop of Tours and tutor of Ninian. The May festival is still run today on the third Saturday of the month, and appears to have grown in popularity over recent years. A popular event during the 19th century was ploughing matches between local farmers, with as many as 32 taking part; as was the case in 1878.

Before the establishment of the Agricultural Society in 1858, the parishes of Stonehouse and Dalsersf held combined shows, generally at the Grossyettknowe. Today the Agricultural Show is primarily a show of livestock from farms across Scotland. The May and November fairs of the past were mainly for the buying and selling of cattle. The July fair, once the largest in the country, was a cattle



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market but was principally a wool market. These fairs could often last for several days and were also popular with the children of the village. In the latter end of the 19th century, 'Pinder Ord's Circus' came to the village, with performing dogs, hens, elephants, horses and trapeze artists. The circus was always attended by large audiences. Unfortunately, many of these fairs attracted pickpockets and vagrants:

Hamilton Advertiser May 1897

PICKPOCKETS

These light fingered gentry were in evidence at the show on Wednesday, and three of them were caught.

During the first world war trotting was popular at the shows, as was the hobby horse which came with the fairground rides. The 'bearded lady' was one of the more peculiar attractions at that time. The circus entertainers Bostock & Wombell's menagerie included camels, dancing bears and even gorillas.

Today Grossyettknowe is a common place to find amateur archaeologists with metal detectors. Reminders of these great fairs can still be unearthed, giving a better insight as to what took place at these events.

The first Gala day on record was on Saturday 19th June 1948. The chairman of the Gala and the County Council of that time was [Robert Brodie](#) who served from 1948-52. The Gala Queen during this period was called the 'Queen of the Roses'. The first Queen was Anne Elliot and her Champion was James Aitken. The venue of the crowning ceremony was the [bandstand](#) in the public park. The Queen and Court visited [Stonehouse Hospital](#) after the crowning ceremony, a tradition still upheld. On Gala day, inscribed commemorative medals were presented to the Queen and Court. Food rationing was still in force so application to the food office was essential to produce supplies for the large gathering of people attending the event. Stonehouse Merchants' Association presented the committee with a cheque for £50 (reckoned at the time to be a magnificent sum) to set in motion an annual Gala Day as the initial one was deemed a great success.

Gala Days from 1949-1952 followed more or less the same format, lapsing between 1953 to 1958. In 1959 a meeting was called to revive the event, to be held in May, changing the name of the 'Queen of the Roses', to the 'May Queen', and the 'Boy Attendant' to 'Herald'. Mr [Jack McEwan](#) was chairman from 1959-1964. The May Queen originates from an ancient Celtic festival. A horse drawn open Landau was hired from the Co-op to transport the May Queen to the park. The Stonehouse Silver Band and Larkhall Silver Band were regulars at the Gala days. The Stonehouse Pipe Band had only a few members during this time. The Tilework Park in Union Street was used for the Crowning Ceremony but there were problems with the park being waterlogged. On one occasion Guy Hamilton's field off Udston Mill Road had to be used in an emergency.

Before 1963 the boys had worn Elizabethan costumes, but by 1964 they had converted to kilts. The Gala Day then lapsed from 1965-1974. From 1974 -1992 the Gala Day was held in the public park before returning once again to the Tilework Park. This festival has been thriving over the past few years, and is one of very few gala days in Lanarkshire. Having been chaired by [Fred McDermid](#) for ten years, the festival committee under the auspices of the community council is now chaired by Karen Kennedy.



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Music

Stonehouse Pipe Band

The pipe band was formed on 11th October 1899 under Pipe Major Hector McInnes, accompanied by his two sons on drums and Peter Summers as his Drum-Major.. They formed the foundations of the band. It grew steadily, practising originally in Townhead School. It was a competing band and had their most notable success in 1909 when it set a world record winning the Argyle and Lauder Shields at the Cowal Games. This was undoubtedly their most successful period, winning many trophies including; county champions between 1902-1905, three Lauder shields and one Argyle third between 1910-1912 and after the Great War a Lauder second and Graham Moffat Cup in 1919.

The band was self supporting and relied on fund raising events and members contributions to pay for instruments, uniforms and sheet music. In 1935 they appealed for financial support from the community to buy a new set of uniforms. Throughout the next year, various fund raising events took place and they obtained their new uniforms in June 1936. Originally the band wore the Macgregor tartan but later changed to the Hamilton dress tartan in the 1930's, donated by Mrs Janet Millar of [Tinto View](#) (Mrs Millar was a sister of [Alexander Hamilton](#) of Kidderminster who gifted the public park to the village).

The band began to decline around 1939-40. Fierce competition from other bands with financial backing put increasing pressure on the Stonehouse band and they found it difficult to compete. Industrial depression, financial problems and differences of opinion began to cause friction within the band. They broke up several times throughout the years but always reformed again. They finally disbanded around the late 1940's, though the Junior band was still playing into the mid-70's.

Stonehouse Silver Band

Stonehouse Silver Band was founded around 1901-1902. This band was also self-supporting and relied on subscriptions and fund raising events to raise money to buy music, instruments and uniforms. The early years of the band were spent giving local concerts and fund raising events. Throughout the war years they gave concerts for wounded soldiers in hospital and regularly played at the [Palace Picture House](#) and the Rex. Also a competing band, they were very successful from 1919 and through the 1920's. In 1919 they won the Scottish Championships and their trombone player James Chalmers was the British Empire Champion Trombonist. They had the reputation of being one of the best bands in Scotland throughout the 1920's.

Bob Chalmers led the band during this period. Some may also remember him as a regular correspondent in the Advertiser during the 1920's under the pseudonym of 'Couplaw'. In the thirties the band began to decline, probably due to the industrial depression, financial problems and a general lack of interest. In 1936 a meeting was called which resulted in the bands demise.



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Stonehouse Male Voice Choir

Towards the end of 1935, in the work yard of George Wilson in Green Street, a few of the employees would gather together at lunchtime to sing. They enjoyed this so much that they decided to form a choir. A meeting was held in the Public Hall on 10th January 1936 and Stonehouse Male Voice Choir was formally established with 26 members, all of them local men. The conductor, Robert K. Chalmers (d1957), was one of the original group of men who sang in the yard.

Originally, the choir practised in Townhead School on Monday evenings. However, after some time the education authority informed the choir that if they wished to continue to use the school, they would have to be under the auspices of the Education Department. This would mean that the Education Department would be involved in the management of the choir and would decide which engagements they would undertake. The choir wished to remain an independent body and so moved from the school to the Congregational Church and later to Paterson Church where they still practise today.

In the early days, performances were mostly local with their first annual concert performance in January 1937. Throughout the years the choir has gone from strength to strength. A slight setback was suffered in the 1970's when the number of members fell dramatically. This was probably due to the development of other forms of entertainment and a general lack of interest. However the choir survived this period and now has fifty to sixty members who come from all over Lanarkshire. Performances take them all over Scotland and they have an extensive repertoire. In 1990 they became members of the Scottish Massed Male Voice Choir and appeared on television in a performance from the Glasgow Royal Concert Hall, accompanied by Strathclyde Police Pipe Band and the Scottish CWS Band. The choir is more successful now than ever, and popularity is increasing steadily by year.

A' the Airts Burns Club

A popular organisation in the village, A' the Airts Burns Club is among the best and oldest in Scotland today. With regular meetings every month in the Public Institute, the club endeavour to keep alive the memory of Robert Burns the narrative poet, through his song and verse. Records of the club date back to at least 1859, when meetings were held either in the Black Bull Hotel or the Buckshead Inn. At one time called the 'Jolly Beggars' the Burns Club was renamed 'A' the Airts' in the early 70's. The club has thrived with an array of talent including singers, recitals, mouth organs, guitars, squeeze boxes, whistles and bodhrans. The club is represented by all ages from eight to eighty promoting the friendship, spirit and character of the village. The Burns Club also play their part in supporting the Scottish whisky industry.

Stonehouse Folk Club

Formed in 1997, the Folk Club has been successful in bringing many of the country's best musicians to entertain audiences from across Lanarkshire and beyond. In a village steeped in musical history the club has provided residents the opportunity to come along and experience both traditional and contemporary folk music. The club moved from the Thistle Inn to the Cross Keys Inn, Queen Street in 2000, where the club continues to thrive and attract new audiences.



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Recreational Activities

Youth Organisations

In general the Victorian working-class child had far less time for play than his twentieth century counterpart. Until 1863, young children could be employed up to twelve hours per day in factories. Even after the 1872 Education Act, many children continued to work part time, leaving little time for leisure. For the children of the more affluent families there would be long hours in the nursery playing with handmade toys. There were few of the prepackaged entertainments of today, with more scope for imagination and improvisation in children's play whatever their class.

As a child I was fortunate enough to have an eventful and adventurous life, mixed with happy recollections of my early school years at Townhead. Class breaks were spent playing games, such as Statues, Under Arm Tig, British Bull Dog, What's the Time Mr Wolf and my personal favourite Dead Man's Fall; a game whereby participants had the opportunity to choose death by various weapons and make a spectacular plunge from a great height to their death. This game was the scene of many an Oscar winning performance, the most stupendous being death by hand grenade. Fortunately none of my wounds were fatal, though I did suffer the odd case of concussion.

There have been many youth organisations in Stonehouse, supporting a wide range of activities, including the Boys' Brigade, the Girls' Brigade, the Girl Guides and the 1st Stonehouse Scout Troop. A Scout Troop numbering 30 boys was first established in 1913 under scout master Andrew Paton (Larkhall) and re-established after the war in 1928. The Boys' Brigade was established in April 1894 by [Rev. James Wyper Wilson](#) and their first captain was James Curr. In the 1950's there was a small company of the Army Cadet Force in the village of approximately 26 boys, which formed part of the 4th Lanarkshire Battalion.

Today there are many youth organisations outwith the church run youth organisations including; TABS Drama Group, Karate Classes, Youth Club, Dance School, Rugby Club and several football teams.

Adult Organisations

In Stonehouse, as in so many villages throughout Scotland, social life and entertainments were organised almost entirely by voluntary organisations. Our rural location and limited recreational facilities within the village accounted for many and varied social activities. Leisure time for villagers was enjoyed by participating in minor sports such as bowling, curling, nine pins or fishing.



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Curling

Curling was the great winter pastime in old Stonehouse, played by young and old, with a strong inter-parochial rivalry with neighbouring villages. The Millholm dam palyed host to the westward parish bonspiels, such as Strathaven, Sandford, Glassford, Chapelton, etc. The dam no longer exists on the Avon, except by name, and was situated just above the Horse Pool, previously supplying water power to the mill at Millholm. The Blackwood Loch was the favourite venue when playing parishes such as Blackwood, Lesmahagow, etc, and it was here that Mr Jeffries was busy playing a bonspiel when word was brought to him of the burning of the Black Bull Hotel (10th March 1855).

The Swinehill Loch was another meeting place of the curlers, when playing Swinehill, Larkhall, Dalsersf, etc. It was situated almost at the junction of the Edinburgh-Ayr and Glasgow-Carlisle roads. The more commonly known curling venue of Tileworks 'Loch', does not seem to have been used at all until a much later period than the above locations. Freezing conditions could last for several weeks, allowing the formation of a league with regular fixtures, against neighbouring parishes. The system was formerly to play with eight persons on each side, one stone each, but then changed to four on each side with two stones each. In 1896 the president of the club was Archibald Shearer.

Another loch that saw many a fast and furious curling match, was that of the old quarry hole at Overwood. After the Franco-Prussian war a period of depression set in, and this combined, of course, with the natural difficulties encountered, had the quarry workers idle in the height of winter for sometimes as long as ten weeks. During these spells the farmers round about were in the habit of organising a kind of gala day, when all the unemployed workers met on the ice and played out a tournament for prizes, usually bags of potatoes, or cheeses, or other farm produce gifted by the farmers.

The origin on the game in Stonehouse, like the early origin of the game itself, is obscured by antiquity, and there do not seem to be any records relating to the formation of the first Stonehouse Curling Club. A club was formed in connection with the Royal Caledonian Curling Club of Scotland. In 1820, however, we find Stonehouse playing Lesmahagow at Cander Moss; six rinks participated and were beaten by Lesmahagow by 30 points (score 187 to 157).

In the old weaving days there was always a supply of curling stones on hand, as the weavers used them for the purpose of weighting their webs when not engaged on the ice. This may in part account for the greater popularity of curling during this period. The passing of this fine old Scottish game in Stonehouse is to be much lamented. The Curling Clubhouse was said to be "staggering on its last legs, and will soon be a point of historical interest" in 1932; the game having only a handful of participants at that time.

While curling was a popular winter pursuit, quoits and kyles were summer pastimes. Kyles derives from the french word 'quilles', and was a favourite sport of James IV. In Stonehouse it was especially popular with the weavers; quoits more commonly associated with the miners. In his book 'Hame' George Wilson, quotes his grandfather George 'Wheelie' saying "*We had a hawthorn hedge bordering our garden with Kirk Street, and , in the old, popular game of kyles played among men folk, this stretch with head and run*



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from Greenside corner, made the best rink in the village centre". The objective of the game was to attain a predetermined number of shots which was generally forty-one for competition matches, and thirty-one for local friendlies. The winner was usually the best of five or seven sets. The pitch had to be a surfaced, well trodden, common or roadway with at least thirty yards in at least two directions from the 'head' or centre where the kyles were set. Manse Road was a popular venue for these events.

The kyles were made of hardwood, fifteen inches in length and three inches in diameter. A set comprised of nine kyles, eight alike, the master kyle was named the 'pape' or 'head' and controlled the others. The nine kyles were set on their feet, in a three kyle square formation, with the 'head' in the centre. Shots were played by rolling or throwing a wooden ball of football proportions. The spacing of the kyles such that the ball could be thrown through the head without disturbing the set. The art lay in making the correct fall to suit the player's score, which advanced one with each falling kyle. Opponents started from a marking in the vicinity of the head. The toss-winner took the ball, and gripping it with both hands, had the option of throwing at his discretion at any length, in any direction, away from the head, and where it rested was the starting mark. This point thereafter was called 'the flittin'. From the 'flittin' each opponent, in turn, threw or rolled the ball towards the head, only one ball was used, the first objective being to reach the head, or as near as possible to it, and the resting place marked. The head was only occasionally disturbed by the first throw. From there the kyles were registered and replaced, and the player allowed his second throw from a three yards distance. Each player had two throws only, then returned to the 'flittin' to recommence.

George Wilson states that the rules varied from area to area but the above rules were generally accepted among the inter-parish challenge matches. With the increasing popularity of bowling, kyles soon gave way to the changing leisure pursuits of inhabitants. Tarmac and pavements were also responsible for the downfall of kyles. Stonehouse Bowling Club was formed in 1857. The original green was situated at Lochpark in Green Street (to the left of Masonic building) before moving to its present location in Vicars Road.

Quoiting was another favourite pastime in the parish played by many but now played mainly by children. The aim was to throw a 10lb band of steel with consistent accuracy on to a clay-embedded steel pin twenty one or eighteen yards distant, in a 'sixty one' shot game, of four hours duration. This sport was still popular in the 1920's. There still exists a pitch at Birkenshaw, which is used regularly by a Quoiting Club in Larkhall.

Other recreational pursuits included cricket, played at Newfield as far back as 1858; and lawn tennis, introduced in the 1880's. A 'new' cricket club was formed in 1883, called 'The Royal Cricket Club'. Local man Tom Watson (b.1898, d.1974) played cricket for Scotland between 1928-1931. Tennis was played at Holm on a lawn belonging to a Mr Shearer. The first patron of the club was Mrs Dr. Jackson of Hill Cottage. A cycling club was established in the 19th century, sending representatives to the World Championships in 1897.

According to Robert Naismith, a highly respected heritor of the parish stated that annual horse racing events were held at Millholm; an area said to be well suited for such a sport. It was a local tradition to race for a 'silver bell', such was the case at Lanark. Naismith also states that there was a race course at one time from Woodlands out through the 'half-acre' and through the village.



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Football

In 1887, there was a team under the name of the Royal Football Club playing at Newfield. Pre first world war there were football teams called Violet and Albion, the latter never reformed after the great war. Violet however did reform, changing their name to Stonehouse United until their demise around 1924.

Stonehouse Violet entered the realms of Scottish Junior Football in 1924. Before joining the Central League, the 'Violet' played in the Lanarkshire Junior League. Taking up residence at the old Station Park they won their first honours in 1935/36, winning the Hozier Cup and the Central Cup in 1936.

On moving to Loch Park in 1938 (where they resided until 1956), they won the Hozier Cup, the Central Cup and the Lanarkshire League in their first season. These efforts were achieved greatly through the efforts of two local men; Logie Armstrong, the clubs first president and Steve Bunch the clubs match secretary from 1926 to 1956.

Though never attaining the heights of local rivals Larkhall Thistle (twice winners of the Junior Cup and once runners up), the Violet never the less enjoyed great success in the late 30's, 40's and 50's. This success drew the attention of many senior clubs and in the 1948/49 season the following players signed with senior clubs: Donald Gaw (Dunfermline), Dick McCue (Kilmarnock), Bobby Jarvie (Airdrie), Bobby Lambie (Cardiff City), Donald McKenzie (Rangers) and Tiny Nelson (Queen of the South).

Undoubtedly Stonehouse's most famous footballer is local man, Tom Forsyth who played for Stonehouse Thistle as a young man. Nowadays Tom is more famed for his bowling feats and abilities as a flower grower. Tom was signed for Stonehouse Thistle in the mid 1960's by the match secretary Jack Bunch. In 1967 Tom signed for Motherwell who were attracted by his strong defensive skills. At Motherwell Tom soon established himself and built up a strong reputation. Jock Wallace signed him for Glasgow Rangers in 1972, making his debut against his former club. Possibly the highlight of his career came in 1973, when he scored in the Scottish Cup final against Glasgow Celtic, as Rangers went on to win 3-2. Capped 22 times for Scotland, he made his debut against Denmark in 1971 and was a member of the famous Scotland squad which reached the World Cup Finals in Argentina in 1978.

“BATTLE OF THE FLOWERS”

Up until the now Stonehouse Violet's greatest moment came in the season 1977-78, when they reached the Scottish Junior Cup Final, a remarkable achievement for one of the junior games smallest clubs.

The road to Hampden started with a 5-1 home win against Frazerburgh Juniors in the second round, having received a bye in the first round. Their passage to the final was long and tough, with only two more home ties at the Tilework Park. The results were as follows: Blantyre Vics 2-1 (Away), Broxburn Athletic 4-2 (Away); which was perhaps their most memorable win. Kilsyth Rangers 2-1 at Pollock's Newlandsfield Park after two draws. A quarter final victory over East Kilbride Thistle 2-1 (Home), led to a semi-final appearance against Renfrew Juniors at Love Street, the home of St. Mirren. The game was practically a home tie for Renfrew, yet



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against all the odds the Violet defeated the more experienced Renfrew, with a 3-2 winning margin. Amazingly Stonehouse were now in the final of Junior football's premier tournament. Their opponents were to be Bonnyrigg Rose, supported by 007, Sean Connery, a one time player of the 'Rose'.

On a fine Summers day, in May 1978, the "Battle of the Flowers" commenced. The 'Violet' and the 'Rose' fought out a close encounter at Scotland's famous Hampden Park. A crowd of around 7,000 viewed the final from the terraces, leaving the two small, former mining communities almost deserted. The two sides had much in common as both were initially massive outsiders to reach the final, never mind winning the tournament. Sadly the Violet's finest hour (and a half!) ended in defeat. Robbed some would say by an atrocious refereeing decision, the Violet were beaten 1-0 by a dubious penalty. The Violet had only narrowly failed to lift Junior footballs most coveted trophy, returning to Stonehouse with their runners-up medals. However they were victorious in the hearts of the local community, in a year which remains as their most glorious season.

Holm Farm Golf Course

Stonehouse Golf Club on the lands of 'Holm' Farm was inaugurated in 1910. Opened officially in 1912, Robert Rule was the first president of the club, with David Stirling as the clubs first captain. At the AGM of the golf club in January 1914 local teacher Alexander McIntosh was elected president replacing retiring president Mr Sym. The other office bearers elected were William Mackenzie, vice president, John Millar, captain, Mr Macfie, treasurer and George Brown, secretary. It was agreed at the meeting that a leading lady golfer should participate in an exhibition match to officially open the seasons play in May of that year.

Holm farm was a nine hole course and its steep banks provided quite an obstacle for many. At the official opening of the green that year, the greenkeeper, Mr Biggar, stated the greens were in splendid order. Local ladies, Miss Sievwright, Miss Craig and Miss Jessie Millar all took part in the medal contests.

The following year Daniel Sym presented the prizes at the opening ceremony, at which a mixed fourballs competition took place. Entry fees for the days play were donated to the 'Serbian Flag Day' fund.

With William Mackenzie presiding at the AGM of January 1917, it was unanimously agreed to suspend play for the coming year. It was also agreed that members should pay a small levy to meet administration expenses and repairs to the club house. Members were also instructed to remove their clubs from the club lockers. Part of the course was said to have been cultivated during the Great War but sadly the course did not return to play.

Most locals know of the golf course which existed at the Holm Farm during the first world war but what many may not know is that our first golf course was at West Town farm, as far back as 1896. When the course closed is uncertain but I expect this was open for no more that a few years. The following is an extract from the Hamilton Advertiser reporting on the opening.



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June 1896

The formation of a golf club in Stonehouse is now an accomplished fact, and considering the class of membership that have joined or signified their intention to do so, it is evident that the club has come to stay. A suitable course has been found near West Town Farm. Several holes have already been got, and others are in formation. Good play has been got, and in course of time we may be proud of the position Stonehouse Golf Club will hold in golfing circles.

Stonehouse and District Beekeepers Association

A popular pastime in the village during the late 19th and early twentieth century was beekeeping. On 4th December 1944 the Stonehouse and District Beekeepers Association was formed. The office bearers and committee were appointed as follows: President, Mr Joseph Brown; Vice President, Mr William Melvin; Secretary, Mr John Johnstone; Treasurer, Mr Robert Craig; Committee: Alexander Watson, Thomas Watt (Jnr), James Dobson, John Dick, and Thomas Johnston. Affiliated to the 'Scottish Beekeepers Association', the membership fee was 4/ per member, to be paid at the A.G.M. in January of each year. Each member would give a donation of 2/6 to establish a fund to meet expenses which the association may incur.

Meeting in the Dramatic Club Hall in King Street the club grew from strength to strength, competing against neighbouring clubs and exhibiting their produce. In 1951 the secretary of the Beekeeper Association was the ex-Station Master James Rattray. The clubs most notable success came in the years 1956 and 1957 when a team consisting of Messers Millar, Thomson, Rattray and Johnston won the McClymont Cup.

Beekeeping in Stonehouse was on the decline during the late 60's, with poor harvest years and many of their older members dying. The organisation was finally wound up on 20th June 1973 with only five members in the association. It was decided that the remaining members should join up with Blackwood and District Association, as it was the only association remaining in this area.

From an extract of the Hamilton Advertiser it is clear to see the obvious attraction to beekeeping.

October 1968 (by Hugh Burns)

"In the early hours of the morning, the hives were loaded onto the horse and cart for the long haul to the heather moors. Various stops were made on the way to refresh both man and horse. The arrival at the heather, with the resultant release of the bees, was a tricky job calling for an alertness of mind and body which had not been impaired by strong refreshment! In the ensuing battle the bees usually emerged as victors with the beekeepers in full retreat!"

Then began the trek home with all the temptations of the roadside inns to attract the travellers. By this time the responsibility of getting the party home safely by the late evening, lay with the horses rather than the drivers."

The Cinema

Directly across from the old parish church in New Street stands the village's first picture house, built around December 1914, and now a commercial business. Known as 'The Palace', the cinema was designed by Victor Wilson, seating 600. The cinema was under the management of Harry Kimm, who organised not only the film shows but also a variety of entertainment such as Harman, the dancing musician and the local Silverband. Serials such as 'Perils of Pauline' and films including, 'Red Circle', 'The Black Box' and 'The Master Key' were said to have been among the first shown there. In October 1915, a 12 year old boy from Stonehouse was charged with breaking and entry. The judge in condemning the boy's action, blamed the picture house, which the boy was said to frequent, stating; "*He saw how it was done*". The Palace was sold at auction for £1060 in March 1918.

It wasn't until January 1937 that the 'Rex' was opened in Argyle Street by the owner, John Edward Sheeran. The picture house was furnished with a chandelier and mahogany panel fittings, including a staircase, from the German ship 'Homerich'. The newspaper extract below gives a report on the opening of the cinema.

January 23rd 1937

NEW CINEMA'S FIRST NIGHT

Full homage was done to what can be genuinely termed Lanarkshire's King of picture houses, appropriately named 'The Rex', when it was opened on Thursday night, and a crowded house appreciated and admired this splendidly fitted up structure. Roomily seated to accommodate 750 persons, what was once the concert hall of the "Homerich", has been transformed into one of the finest cinemas for its size in and no doubt out of the county, and Mr Sheeran may indeed feel proud of the achievement. Film fans will find nothing left to be desired regarding sound equipment and the F.I. (Film Industry) outfit has to be heard to be appreciated. No doubt many will avail themselves at an early opportunity to go, to hear and see what has been a long felt want in the village, and which now having become such a splendid reality deserves every encouragement.

Launched as 'Columbus' on December 17th 1913, in Danzig, construction was held up during the first world war and was not completed until 1920. After the Second World War the town of Danzig was renamed Gdansk when it was reclaimed by Poland. The 'Homerich' is said to have been built for the Kaiser in the expectation of him winning the first world war. Ceded to Britain in 1919, she was sold to the White Star Line and renamed the 'Homerich'. Weighing 34,351 tons she was refitted and completed by 1922 by Harland and Wolff. Her maiden voyage was on February 24th 1922, sailing from Southampton to New York as a cruise ship. The 'Homerich' had the distinction of being the largest twin screw ship in the world at the time of her launch. Unfortunately she was too slow at 18 knots for Atlantic crossings and was refitted to improve her speed with her coal burners converted to oil. In 1924 it was decided that her third class passenger capacity was too large and deemed unprofitable. She was still too slow at 19.5 knots and the new liner the 'Oceanic' was announced as her replacement in 1928. In 1930 her passenger and crew capacity was 523 first, 841 second, 314 third class and 625 crew. In 1932 came her final Atlantic voyage, thereafter she cruised in the Mediterranean out of British ports, and in the winter operated West Indian cruises. In 1934 the 'Homerich' became part of the merger between Cunard and White Star. In 1935 she was withdrawn from service and laid up off Ryde, Isle of Wight. Sold for scrap in February 1936 for £74,000

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she was broken up by Thomas W. Ward at Inverkeithing where her interior furnishings were dismantled and transported by 14 wagons to Stonehouse Railway Station.

John Sheeran was a showman by trade, originally dealing in slot machines before it was outlawed. He invested his savings in the Rex picture house, which cost £1400 to refurbish. The evolution of television, put an end to this era and the picture house was redeveloped, returning to dealing in slot machines and amusements when the trade was legalised once more.

The picture house proved very popular especially during the war years. The first picture shown was 'It happened one night' starring Clark Gable and Claudette Colbert. At this time the seating prices were 6^D for the front stalls, 9^D for the back, 1/3^D for the front balcony and 1/- for the rear balcony. During the [war years](#) the Rex was also used for war fund cabaret performances. Sir Harry Lauder was the chairman of this committee and was a 'regular' in entertaining audiences and wounded soldiers. Mr Sheeran was a founder member of the committee, raising over £1700 for local soldiers. He died in June 1967 at the age of 73. Many celebrities graced the Rex including Will Fyffe CBE on Sunday 21st February 1943. The Rex was the only stage on which Harry Lauder and Will Fyffe appeared together on the same bill.

Recently a cruise ship called the 'Homerick' was built, and now sails from Dover round the Arctic to Scandinavia. The Rex today is used as a store for the family business, but inside it still retains many of the features and character that made it one of the most attractive picture houses in the country.

Probably the first film to be screened in Stonehouse was 'Quo Vadis' in the Public Hall, as an educational feature. The first recording of 'moving pictures' in Stonehouse appears to be in April 1898, taken from the Hamilton Advertiser:

CINEMATOGRAPH ENTERTAINMENT

A large audience turned out on Tuesday night to witness a cinematograph exhibition in the Public Hall. A large number of views were thrown on the screen, but whether it was owing to defective films or the machine itself, a kineoptoscope. the living photographs were very indistinct, and failed to give satisfaction. Perhaps the most interesting pictures were some photographs taken by the x-rays, notably the skull of a living soldier, showing the position of bullets. The exhibition was under the management of Mr Wm. Grant, of Talgarth, South Wales, and the illuminant used was the Ethoro lime-light.

From 1896 to 1902 George Gray (The Cross) made a fine collection of glass slides depicting many scenes and characters of that time. In February 1898 there was a viewing of these slides in the Public Hall, advertised as a 'Magic Lantern Exhibition'. The glass slides have been in many hands through the years but now the Heritage Group has secured them for preservation and exhibition purposes. Unfortunately, many of the 250 slides are either broken or damaged and apparently many have emigrated with the Gray family to America. John Melvin (Angle Street) was also a keen photographer in this era but alas few of his pictures survive in the village. John Melvin also emigrated with many of his slides going with him. Others are said to have been broken up and buried in the back garden of the late George Wilson's house in Green Street.



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Alexander Hamilton Memorial Park

The question of a public park in Stonehouse was first raised by the Coronation Committee in 1911. The Parish Council was requested to investigate the possibility of providing this recreational facility and approached Sir Robert Sinclair Lockhart who stated he “could not see his way to support such a project”. The Parish Council then directed its efforts to an open area in New Street owned by Mr John Hamilton but alas with no success.

The village’s public park was made possible due to the kind generosity of a former native of Stonehouse, Alexander Hamilton. Born and brought up in Stonehouse, he later made his fortune as head of the Victoria Carpet Company in Kidderminster and later making khaki uniforms for the troops in the Great War. It was his wish that he could leave something for the village that he visited annually and loved so dearly. Thus the council were left the task of finding a suitable site. After much discussion and argument a ten acre site was purchased for £500 from the land of Holm farm. Many people thought a flatter area would be more appropriate and others even thought Mr Hamilton would have been better spending his money on a factory for Stonehouse.

On 30th May 1925 Alexander Hamilton fulfilled his dream and presented the park, bandstand and fountain to his native town. He died four years later. The park does not however take its name from the benefactor but from his grandfather and namesake Alexander Hamilton.

The bandstand was bought by Fourth District Council from Glasgow District Council in 1924, later turned into a tea room in 1965 before returning to its original state in the mid 80’s. There once stood a bandstand on the banks of the Avon near the viaduct, but there is no evidence of it today.

In 1933 the famous chute was installed, said to be the longest in Scotland, if not Europe, at the time. It was opened by Councillor Thomas Wilson, but sadly was dismantled in August 1967 because it was considered too dangerous. [Councillor Wilson](#) was at the park again to open the tennis courts, putting green and pavilion in the early 30’s. When Sir Harry Lauder visited the park in August 1942, he said, *“It’s a bonnie park; yin o’ the nicest I’ve ever been in, an’ something Stonehouse folk should be rale proud o’”*. Despite the recent neglect of the park it still overlooks one of the most spectacular views of the Avon valley.

Stonehouse Bandstand

On May 3rd 1911 the Scottish Exhibition of Natural History, Art and Industry was opened in Kelvingrove Park, Glasgow, by the Duke and Duchess of Connaught. In the construction of the 62 acre site a bandstand was built near the site of the present bandstand, built after the exhibition in the 1920’s.



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Stonehouse bandstand now commands a magnificent panoramic view of the Avon Valley from the Alexander Hamilton Memorial Park in Stonehouse, purchased by Fourth District Council from Glasgow District Council in 1924. The exhibition itself attracted nearly 9,400,000 visitors from around the world, with an admission price of a shilling or 16d if you were under 16 years of age. At a cost of £143,000 to finance, one of the aims according to the official catalogue “*was to keep alive, in the breasts of all who reverently look upon them, the love of their native land - the ancient kingdom of Scotland - and will sustain affection for those who have made their nations history*”.

The 1911 exhibition was established during an era of industrial depression. There was a slump in the ship building industry and unrest in the docks, mines, railways and factories throughout Scotland, culminating in strikes in 1911 and 1912. The Glasgow exhibition heightened the resurgence in nationalism when devolution was the issue of the day and when the Scottish vote of 1910 had been largely responsible for confirming the Liberals to power. Scottish Liberals in Westminster were committed to devolution, when nearly a third of the cabinet were Scots, and when independence was not unthinkable. Political nationalism had the knock on effect of reviving awareness in our cultural history, hence the great attraction for the millions of visitors who attended the exhibition in the six months it was open.

Located predominately in Kelvingrove Park, the Stewart Memorial Fountain (still present) was the focal point of the various exhibitions within the park, including; industry, history, fine arts, machinery and music. Some of the larger exhibits included were a highland village, a garden club, an aerial railway, a mile long mountain slide and an African village. Among the Scottish collection of historical significance were, a complete set of the charters of Scottish Kings, the letters of Sir William Wallace, the sword of King Robert the Bruce, the brooch of Lorne dragged from Bruce on the battlefield in 1306, relics of Bonnie Prince Charlie and Queen Mary, and literature by Robert Burns and Sir Walter Scott. Music and entertainment were organised on a scale never seen before. An amphitheatre and bandstand were designed to be handed over to the corporation after the closure of the exhibition in November 1911. The amphitheatre was constructed to facilitate an audience of 10,000, while the bandstand enthralled the public with an array of talented bands.

It was also the intention of the event that “*the exhibition should be so designed as to create a greater public interest in Scottish History and Literature; should celebrate distinguished Scotsmen; and should represent a realistic picture of Scottish Burghal life in bygone times*”. The exhibition was acclaimed world wide as a major success for Scotland and the city of Glasgow.

When the Alexander Hamilton Memorial Park was opened on 25th May 1925, the newly purchased bandstand was the centrepiece of this popular Lanarkshire tourist attraction, entertaining audiences with bands from all over Scotland, including Stonehouse’s own Pipe Band (World Champions 1909) and Silver band (Scottish Champions 1919). The bandstand was temporarily altered to incorporate a tea room but was later reinstated to its original state due to attacks of vandalism, and has more recently entertained residents and visitors with bands from far and wide. The park itself was probably better known for the longest chute in Scotland, opened in 1933 by Councillor Thomas Wilson and later dismantled in 1967 for safety reasons. Sadly this park is only a shell of its former glory but the bandstand still stands majestically as a silent memory of its illustrious and historical past.



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The War Years

When the first world war began in 1914 the people of Stonehouse rallied together in supporting the armed services overseas and those in need at home. Stonehouse, like so many villages, was to suffer great losses of men who gave their lives in the defence of freedom.

In the Summer of 1994, the old jail house was being redeveloped. While dismantling the building, the original enlistment register were found of those who enlisted during the first world war including the regiments of which the men served. This information linked with research from old copies of the Hamilton Advertiser provide an accurate and sometimes disturbing insight into the incidents and casualties experienced during both world wars.

The following is an extract from the [Hamilton Advertiser](#) at the end of the first world war.

November 1918

VICTORY CELEBRATIONS

On receipt of the news that the Armistice had been signed, steps were immediately taken to celebrate the great event. Flags and bunting were displayed in great profusion, work was stopped, schools were closed, the church bells clanged merrily and the streets were filled with excited joyous crowds. An impromptu pipe band was formed of soldiers and civilians who paraded the streets followed by cheering crowds. In the evening a huge bonfire was lit at the Cross and the silver band played a patriotic programme. On the following days, a high victory demonstration was organised by the Discharged Soldiers and Sailors Federation. The procession paraded the principal streets accompanied by the silver and pipe bands and terminated at the Cross where an enthusiastic meeting was held under the chairmanship of Mr A. McIntosh, F.E.I.S.. Speeches extolling the great achievements of the Army and Navy were delivered by Mr A. Anderson M.A. and Mr A. Haddow, M.A.

During the war years organisations were formed to aid the war effort. Never before the first world war, had Stonehouse experienced such unity and commitment in war time. A War Relief Fund was established by local churches and organisations working together in raising money, food and clothing for local soldiers. [Local miners](#) donated 2d per pound from their wages for as long as the war lasted. The hospital also played a major part in the war effort acting as a recuperation hospital for hundreds of wounded servicemen. In fact this is where my late mother-in-law May Mair met her husband Pat Murray during the second world war when he was convalescing.

Concert parties were a regular occurrence in the hospital during the wars, as was the case at the Public Hall and the Bowling Club. The [Rex Cinema](#) formed a committee during World War II, contributing a great deal of money to the war effort.

Food rationing took place in the village during the end of the first world war around June 1918. This of course was common during the 1940's. The Womens Voluntary Service was responsible for organising food and aiding domestic problems. During the evacuation



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of the cities during the second world war the W.V.S. along with the Red Cross and hospital staff, assisted the mass reception of [evacuees](#) to the village.

Unlike the war before, German bombers were a constant threat and so the ARP was formed, organised by Dr. Murray. John Johnston was the local warden who made sure that there was a total blackout whenever the threat was present. He was aided by Special Constables Willie Millar and Jack McKinnon, working 12 hour shifts, policing the village. Although no bombs are recorded to have fallen on the village, it has been noted that a farmer near Goslington saw bombs dropped close; presumably to lessen the load of the German aircraft en route home, after bombing the Clyde. These craters are still said to be in evidence.

In 1941 an Army Cadet Force was established, with the objective of training youths for military service after school. The Local Defence Volunteers were also formed to prevent the threat of invasion should it occur. The L.D.V. later became known as the Home Guard. During the war Canadians were billeted at [Stonehouse Hospital](#) for some time, and Americans are said to have been stationed at Cot Castle.

Alec Torrance

One of many men of notability in the village, during the second world war was Flight Lieutenant Alec Torrance, of Meadowside Cottage, Lockhart Street. Alec joined the R.A.F.V.R. (Royal Air Force Voluntary Reserve) in 1939, previously employed as a compositor with the Hamilton Advertiser. Alec learned to fly a range of fighter aircraft and was part of the famous 137 Squadron flying the 'Whirlwind' bombers on sorties, attacking enemy positions, supply routes and shipping.

In 1941 he sustained burn injuries overseas but was able to resume active service only a few months later, after recuperating in Gibraltar. Based primarily in England during the Battle of Britain, in the later years of the war he was posted to Burma and Thailand as part of a 'Mosquito' bomber crew, attacking Japanese positions.

Some people in the village may remember Alec for his daring sloop under Stonehouse Viaduct, in his 'Whirlwind' during the war years. Unfortunately, Alec was spotted and his number taken and reported to the authorities where he found himself in trouble with his superiors for his misadventure.

After the war, Alec continued to work in aviation. In 1959 he was Senior Flight Officer with S.A.S. at Prestwick. In 1971 he helped to co-ordinate and plan the route for the famous aviator Sheila Scott, on her journey round the world, via the North Pole. This venture was part of a NASA research project.

Many men from the village took part in the first and second world wars, and many were highly decorated. In 1959 Major John Brown, previously of 60 Camnethan Street, was awarded an MBE for his service during and after the war in Malaya and the Mediterranean with the 'Green Berets' and 3rd Commando Brigade.



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Archiebald Mathies

On February 13th 1987 the United States Airforce training school in Upwood, Cambridgeshire was renamed the Mathies NCO Academy in honour of one of only a handful of NCO's to have been awarded the Congressional Medal of Honour, U.S.A's highest military award.

Mathies was born in Stonehouse on June 3rd 1918, but moved to Pennsylvania with his parents to start a new life in America. His Congressional Medal of Honour; one of only 17 to be awarded to personnel of the 8th Air Force during World War II, was posthumous. Archie died struggling to land a B-17 in a field South of Stilton (near Cambridge) on February 20th 1944. He was buried with full honours at the US cemetery at Madinglay, West of Cambridge. His body was later exhumed in 1947 and returned home to Pennsylvania.

The citation of Staff Sergeant Archibald Mathies reads:

The aircraft in which Sgt. Mathies was serving as engineer and ball turret gunner was attacked by a squadron of enemy fighters with the result that the pilot was killed outright, the co-pilot wounded and rendered unconscious, the radio operator wounded and the aeroplane severely damaged. Nevertheless, Sgt. Mathies and other members of the crew managed to right the aeroplane and fly it back to their home station. Mathies and the navigator aboard volunteered to attempt to land the aeroplane. Other members of the crew were ordered to jump, leaving Mathies and the navigator aboard. After observing the distressed aircraft from another plane, Mathies commanding officer decided the damaged plane could not be landed by an inexperienced crew and ordered them to abandon it and parachute to safety.

Demonstrating unsurpassed courage and heroism, Sgt. Mathies and the navigator replied that the pilot was still alive but could not be moved and that they would not desert him. They were then told to attempt a landing. After two unsuccessful efforts the aeroplane crashed into an open field in a third attempt to land. Sgt. Mathies, the navigator and the wounded pilot were killed.

'Archie' Mathies had only joined the 351st, 33 days earlier and was on only his second mission. The B-17 was one of over 400 B-17's on mission 226 despatched to Leipzig, targeting a Messerschmitt factory and other locations, when they were hit by a 109 over Germany. Mathies had only a couple of hours flying experience but was prepared to make the ultimate sacrifice to save the wounded pilot.

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The Capture of Rudolf Hess

Many will still remember the capture of Adolf Hitler's deputy, Rudolf Hess, but how many know it was a gentleman from Stonehouse who arrested Hess near Eaglesham in 1941.

The late Jack McKenzie of Lockhart Street was the man responsible for his capture during the early years of the second world war. During his service in the Post Office, he joined the Territorial Army as a member of the Royal Signals and was then called up for military service at the outbreak of war.

Posted initially to Stirling Castle and thence to Eaglesham House, it was here Jack played his most notable contribution to the war effort, when Corporal of the Guard, Jack McKenzie and his guards took Rudolf Hess to a nearby farm house owned by a Mr MacLean. Jack's Signals Unit was also responsible for tracking the plane from the North of England, as they were responsible for alerting the Anti-aircraft defences South of Glasgow. Despite this, Jack's Signals Unit got no recognition for the capture of Hess, as it was felt the events could not be publicly revealed because their regiment only had a couple of rifles, supplemented by pickaxe handles for defence. The local Homeguard got the accolade as they were equipped with rifles.





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As is the case for any rural village in Scotland, a community is built on its peoples spirit, resourcefulness and character. This Stonehouse possesses in abundance, ensuring today, an active, thriving community, working together in the furtherance of recreational, charitable and traditional events, such as the [Gala Day](#) and the Agricultural Show.

This has been achieved through consultation, commitment and respect for one another, in working for the benefit of all. This community spirit can be evidenced throughout the years, in the local press cuttings and the statistical accounts of the parish. These date back to 1710, when Stonehouse was fortunate to have proprietors who were willing to work in unison with the people, improving farming methods, village facilities and services throughout the parish.

The inhabitants of Stonehouse have shown great skill and ability to adapt to the social and industrial changes in Scotland through the centuries. A multi-talented, able and willing people, they were very much self sufficient until the end of the 19th century. A community in the purest sense of the word, they were reliant on one anothers abilities and success. The inhabitants took a greater interest in the affairs of the village, through its civic organisations, such as the Cooperatives, the Mutual Improvement Association, School Board, Gas Light Company and the [Parish Council](#).

In areas such as the sanitation and the introduction of gas lit streets, Stonehouse was ahead of many other neighbouring villages at the time. Our central location availability of plentiful resources, such as coal, lime, sandstone, water and good farming land, ensured Stonehouse possessed all the natural resources and strategic needs for a successful community.

This chapter highlights the diversity in employment and the changes through the industrial revolution, as well as looking at the families history records that have assisted in building a better picture of the people who have ensured Stonehouses' progress.

Census Records and Statistical Accounts

Both of these resources have been invaluable in researching the varied and sometimes unusual trades associated with employment in the old parish of Stonehouse, formerly including Sandford.

Although there are several more census years available through the services of the Heritage Group, I concentrated my investigations on the census years 1841, 1881 and 1891.



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The 1696 parish census by [Rev. Archibald Foyer](#) does not provide information on the employment of residents, at a time when most of the population were recorded as living outwith the village, on the outlying farm steadings. The 1696 census only provides the names of farms, but not the names of the streets in the village, which contained only 272 inhabitants (street names were only formalised in the mid 19th century). However, it is possible to establish family groups. Some parochial records did not record individuals because they were seceders. Rev. William Taylor was father to nine children, seven of which were probably born in Stonehouse, yet none are recorded as such, on the parochial registrar.

In compiling the data from the original source material, deciphering the names can be extremely difficult due to the legibility of the authors scribe and his understanding of how to spell the family names resident in the household. The individuals who recorded the census (often the parish minister prior to 1801) would record the residents name as they sounded, e.g. Campbell as Campbol or Paterson as Patirson etc. It is, therefore, important to keep this in mind when trying to translate the information. It is also the case that the 'Enumerators' (census recorders) were only able to record the information as intimated by those present in the dwelling. The inhabitants were often illiterate and unable to check what had been written on their behalf.

In Scotland, census records have been taken every ten years since 1801, but it is only since 1841, that genealogists and historical researchers have been able to attain facts from the census other than the names of residents inhabiting their particular town. As detailed in the examples taken from the 1841 census, the enumerator compiled, information on the street or farm, name of occupier, occupation, age and birth place of every individual. However, in contrast to later census, the status and relationship of the individuals were not recorded. This makes the identification of family groups more difficult in attempting to trace family ancestors.

In recording the age of residents in 1841, it must be remembered that these figures are not always accurate. Individuals under 15 years of age were recorded correctly, but most other residents were grouped in multiples of five years after being rounded down. For example, John Brown a lime worker from Sandford, may in fact be 39, but is recorded as 35 years of age. Only by referring to the registrar of births can the individuals details be accurately confirmed. The 1841 census was also inaccurate in identifying residents place of birth. This was recorded either as 'Y' for born in the parish, 'N' for not born in the parish, 'I' for born in Ireland, 'E' for born in England or 'F' for born abroad.

The census enumerators were reliant on the occupiers being in on the day of the recording, otherwise they would not be recorded as being resident in Stonehouse. Thus, natives of Stonehouse, such as, those serving in military service or travelling merchants would not have been recorded. Equally so, residents from other parishes, such as lodgers and travelling salesmen were recorded in our census records.

All census materials are available from the Heritage Group and provide excellent reference material on the varying trades throughout the parish. Other useful resources include the old valuation rolls and the statistical accounts of the parish.



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The [statistical accounts](#) were usually undertaken by the parish minister and provided a valuable insight into the history of the parish, as well as providing detailed information on the events and characters affecting the parish at the time. Unfortunately the census of recent years have not been as informative or researched as 'passionately' as formerly undertaken, such as those by Rev. Hugh Dewar (1836), Rev. Morehead (1790) or Rev. Pollock (1950).

Excluding [farming](#), which had always been the predominant occupation, the census shows clear trends in employment, from weaving through the 18th and 19th century to nearly a third of men being employed in mining in 1950. [Rev. Pollock](#) (1950) intimated a sixth of men were employed by British [Rail](#), only 15 years before its demise in 1965. The closure of the rail service was a devastating blow to the employment opportunities in the community and throughout Lanarkshire. Another prominent employer in the 1950's was the fruit growing holdings throughout the village. Primarily producing tomatoes and strawberries, 30 of the tenant holdings were under the ownership of the Board of Agriculture, while the other 15 were privately owned.

Today Stonehouse is predominantly a commuter village, in a society increasingly mobile in pursuing employment opportunities. Our roads are dominated by the car, to which we have become ever more dependant due to poor public transport services. Business parks are a common development of the late 20th century and many of our council facilities and domestic requirements are either centralised in the larger towns, or in so called 'greenbelt' retail parks. The small independent trader is fast becoming a rarity, as can be evidenced by the decreasing number of shops in the village.

As we enter a new age of technology and science, we have, and shall learn to adapt to the demands of the consumer and industrial development. The challenge ahead is daunting but together as a community we can strive to build on the years of commitment and personal sacrifice our ancestors and local dignitaries strove for, in taking Stonehouse into a new era of science and opportunity.

Heritage Group Family History Database

Anyone who is interested in tracing their family tree will appreciate how time consuming the process of searching old census records and documentation can be. Therefore the idea of having a computer database containing all this information providing easy to use search methods, is of considerable benefit.

Stonehouse Heritage Group started the process of creating a Family History Database in 1991 when it was decided to document the 1891 census for Stonehouse. The traditional method and only way census data could be accessed was via an address. If you did not have an address then you could spend hours searching through census material. The data capture of the 1891 census took approximately eight months to complete and transcribe on to the Family History Database, with search routines taking a few weeks to write and test. These routines consisted of searching the 1891 census using surname, address, full name, a combination of surname and address etc. Therefore anyone wishing to search the census data only requires as little information as the surname of an individual they wish to trace and still have a successful search. The main advantages of storing and searching census data in this way is that the traditional tedious rule of needing to know the address before initiating a Search was removed and that the data could be accessed in a number of different ways.

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This project proved a great success during the Heritage Groups first exhibition in 1992 with over 500 searches being initiated during the week. This encouraged the Heritage Group expand the Stonehouse Family History Database to encompass other family history information. This was done for the groups second exhibition where another two censuses were added; 1841 and 1881. Since then all census years after 1841 have been recorded.

Other information including the old school records for Townhead Public School (1880-1890) and the old parochial records for Stonehouse (1696) have also been added to the Family History Database.

School Records

It is hoped that all school records for Stonehouse will eventually be recorded on database. The information that is currently available is that of the school register for [Townhead Public School](#) (1880-1890). The information contained in the school registers is very informative and provides many gateways into other family historical sources. The information recorded against each pupil or scholar is as follows :

- Registration number
- Date of admission/readmission
- Name of child (in full)
- Name of parent or guardian
- Address
- Whether exempt from religious instruction
- Exact date of child's birth
- Last school child attended
- Highest standard achieved
- Date of examination in standards
- Date of leaving
- Reason for leaving

The registration number was just a sequential number given to each child when he/she started school.

The date of admission or readmission was simply the date the child started school or restarted. Children could be taken out of school and readmitted until the age of 18.

The next three sections of information, name of child, name of parent or guardian and the address are all self-explanatory. It is envisaged that the majority of searches will be on the child/scholar name.

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Whether the child was exempt from Religious Education means as it says. The child could if requested by the parents opt out of religious education classes.

The exact date of child's birth is once again self-explanatory. This is a very important piece of information because it gives the exact data of birth from which is the key to accessing the child's birth certificate. The birth certificate contains the place and date of the parents marriage, therefore you can start to build your family tree.

Records show previous schools attended before joining their present school. This may provide information on where the family resided before moving to Stonehouse by giving the name and location of the school.

The highest standard presented and date of examination in standards provides details on the academic qualifications gained by each child. The six standards that a child could sit started at standard one and finished at standard six. The highest standard presented gives the highest qualification attained by each child and the date of examination in standards gives the year in which each exam was sat.

The final two pieces of information, date of leaving and reason for leaving area as they state, the exact date in which the child left school and his reason for doing so. In the majority of cases the child left school to work.





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Weaving has evolved in Scotland ever since the first communities were established with Stonehouse prospering during the weaving boom of the 18th and 19th Century.

During the period 1790-1850 Scottish hand weaving experienced great swings in the variety of fabric worked with linen the dominant material prior to 1790, moving to the production of cotton until the mid 19th century. The innovations of Hargreaves, Cartwright, Crompton and Kay revolutionised the weaving industry around 1770, reaching its peak with the invention of the Jacquard handloom at the latter end of the 19th century. The Jacquard handloom enabled weavers to produce fine intricate patterns.

During the demise of the weaving industry, the Stonehouse weavers were able to adapt better than most, establishing a reputation in the craft of silk hand weaving, employing 531 inhabitants in 1861. Working closely with Strathaven, the Stonehouse weavers produced silk scarves, handkerchiefs and assorted exports for the Indian, as well as the home market. The demand for silk material declined after the first world war. With power loom weaving increasing, the hand loom weavers could not compete with the prices of cotton, woollen and linen materials due to the materials being bought in larger quantities.

Hand loom weaving was a family business, the trade being handed down from father to son. There was also a great dependency on women in the weaving process, undertaking such tasks as pin winding, tambouring and embroidery.

Stonehouse weavers obtained their materials from agents in the village, as well as from Strathaven and Larkhall returning the finished cloth after several weeks. These agents included Thomas Frew of Queen Street, Strathaven, Caldwell and Young of King Street and Robert Miller of Camnethan Street.

Until 1820-1830 handloom weaving was the highest paid employment of the ordinary working classes but as pay became poor and work scarce towards the end of the 19th century, the weavers turned to agriculture and the [mines](#) to supplement their income.

August 1892

The Stonehouse Silk Industry

“Unfortunately for the Stonehouse silk industry, it has been found impossible to start a co-operative manufacturing company here. Many hands are out of work, and it is feared that more will be thrown idle. The outlook for the weavers is at present very dark, and if time does not heal matters our handloom weaving will be destined to become a thing of the past.”

In the second half of the 19th century there were still weavers working in Hamilton, Larkhall, Stonehouse and Strathaven. The last two weavers from Lanarkshire, as far as we can tell, were Robert and James Hamilton of Camnethan Street. James died at the age of



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84 in 1959 and completed his last 'wab' in 1939. The silk loom belonging to the Hamilton Brothers now rests in the Royal Scottish Museum, Edinburgh. In [Rev. Robert Pollock's statistical account](#) of 1950 he states that there were still working looms in the village but that they were principally museum pieces. The annual medical report of Stonehouse Hospital in 1903 states there were still 35 weaving shops in working order in the village.

When weaving was at its peak in the early 1800's, the weavers were prosperous enough to own their own property. Streets of privately owned cottages were built, such as those in Hill Road and Camnethan Street. The houses were generally, though not always, one storey terraced houses with the front door opening to the street. This door led to a stone-flagged entry which gave access to the weaving shop on one side and to the living quarters of one or two rooms to the other. A ladder from the entry to the loft gave storage and extra sleeping space. A washhouse was usually added at the rear of the building. The weaving shop would hold from one to six looms which were worked by the weaver and his family. The first of these houses cost approximately £45-£60, with the repayments being only a little more than the cost of rent. The introduction of building societies around 1830 led to progressive new building developments and with the establishment of two friendly societies in the mid 19th century a sickness relief fund was set up for weavers. Many of these cottages have now been restored, retaining their character and fine sandstone appearance.

Originally all these cottages were thatched. During the hot summers, the thatched roofs were prone to fires, which could often spread to adjoining cottages. In 1857 the nearest fire service was in Hamilton. In the event of a fire, the people would be alerted by a bell in the old jail house. Fires were quite common in the eighteenth and nineteenth centuries, so the people were extremely organised forming chains of buckets from the nearest well. In 1857 the Black Bull was burned to the ground despite the valiant efforts of the crowd. To prevent birds nesting, a fine mesh was laid over the thatch. The last thatched cottage in the village was around the mid-nineteen sixties.

Religion & Politics

The Scottish hand loom weavers were devoutly religious. Not all Scottish weaving families adhered to the [Established Church](#). The influx of trade from Ireland ensured a sizeable proportion were Roman Catholic. Boghall Street in particular was known for its Irish immigrants at this time. [Religion](#) was practised at home as well as at church and often children were taught to read through reading the Bible. This was particularly the case with the weaving community, probably the most educated of all tradesmen. Politically the weavers were traditionally radical, none more so than in the 1820 insurrection to which Strathaven namely 'Perly Wilson' was famed. Ever since the beginnings of the weaving communities the weavers have been a strong force politically. They were often able to influence laws, and in 1473 were able to forbid importation of cloth from England to boost the industry in Scotland.



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Spinning

The oldest implement for spinning was the spindle, a very slow process. It is believed the spindle was invented in India about 2000 years ago. The spindle was developed and incorporated on a wheel for unwinding raw silk from cocoons provided by the Chinese. This method was improved in India and reached Britain by the 14th century. The European version was initially used for wool produce and is became known as the wool wheel.

By the end of the 18th century, the use of spinning wheels was common, particularly the muckle wheel and the more sophisticated ‘saxon’ wheel which is more familiar today. The purpose of the spinning wheel was to twist the fibres being spun and wind the resulting yarn on to bobbins. The process used in spinning has remained unchanged in 2000-3000 years, through experimentation with the natural materials available to man. With the introduction of the wool wheel, twisting and winding still remained time consuming separate operations, but with the development of the bobbin and flyer, twisting and winding were combined in one operation. During the 18th century, linen became one of the most important industry in Scotland.

Woollen thread spun at home, would be sold or used for knitting or embroidery. In addition to spinning for their own needs, women could earn a little money spinning for a weaver and the wider market.

Tambouring

Weaving was a predominantly a male occupation though many women and girls worked spinning or “tambouring”; a type of embroidery. This involved stretching cloth over a circular frame (like a drum or tambourine) and then embroidering the cloth with flowers or whatever design was required. The women worked in their own homes with work provided by an agent. They might have to work between 12 to 15 hours per day in order to make 5 to 10 shillings per week.

Samplers

Many working class girls did not go to school prior to 1850, working as soon as they were able. Young girls in ordinary working families did samplers in order to practise their needlework with the object of getting a job (such as embroidering flowers on tablecloths). Girls in wealthier families also made needlework samplers, but only as a pastime.

A common example of a sampler would include the letters of the alphabet and might also contain the names of the family in boxes (father, mother and sister, etc.) and various objects depicted in needlework. Although there was much writing on the sampler, the girl might not necessarily have been able to read or write. Often girls who made samplers were just following a pattern made up for them by someone else. Usually the ages of ‘sampler’ sewers ranged from 5 to 13 years. Examples of samplers can be found at the John Hastie Museum, Strathaven and Airdrie Weavers Cottage Museum.



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Living Room (The 'But')

The whole family had to live in one room combining, living room, kitchen and bedroom. The average family size in those days was about six to eight people, but it was not uncommon for a dozen or more to live in one room. Many living rooms had a 'set-in' or 'hole in the wall' bed, but it was very common to have two of them side by side. At least four people would commonly sleep in these 'set-in' beds, i.e., one bed; mother, father and three or four children might sleep together or with two beds - one bed might have the mother and father in it, while the other bed might contain six children. If the family was so big all could not be accommodated in the 'set-in' beds, then the surplus would sleep on straw mattresses in the loft.

Cooking

There was no gas until 1844, when the Gas Company was established to provide street lighting; neither was there electricity until around 1932-34. All cooking was done over the coal fire (coal was plentiful and cheap in Stonehouse). In Airdrie, some fireplaces may have been more 'high-tech' for the period, due to the abundance of forges and steel works nearby. In rural areas more basic fireplaces were in use.

The sort of foods consumed included porridge, vegetables, soup, oat cakes, bannocks (thick oat cakes), potatoes, buttermilk, salted herring and ling. Meat, when obtained was generally used in making soup. There were no fridges to keep perishables like meat fresh. This had to be salted or smoked to be preserved. Bread was uncommon in Scotland in this period; wheat was not grown because of the climate - hence there was little flour to make bread. Oats being the main crop in the country; oatcakes took the place of bread in Scotland. There was a great dependence on potatoes, especially during the 19th Century, among the poorer classes. Oatmeal, however, remained more important in the diet than bread or potatoes despite the cheapness of bread or the difficulties in preparing oatmeal.

Milk, particularly in the form of buttermilk, was also popular, whereas tea, sugar, butter, salt and meat were considered luxuries. Many Stonehouse weavers used the open space at the back of their cottages to grow vegetables to supplement their diet. The weavers may have had a few chickens (both in the garden and in the house) and there may have been a few eggs lying around to fry.

Water

In the early part of the 19th Century there was no running water supply in the cottage, (no taps, flushing toilets, baths, sinks, etc). All water supplies had to be collected from the nearest well. Going to the well for water was often a very social event, with groups of women collecting round the well to have a chat, while awaiting their turn.

Wells were common throughout the village and can be located on early ordnance survey maps. At the latter end of the 19th Century communal taps were installed in the streets. To the best of my knowledge the first water pipes were installed in King Street, in 1894 by the County Council. It wasn't until around 1904 that water taps were installed into common housing.



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Soap was available if there was a candle factory nearby or if people cared to make it themselves. Home-made soap was made by boiling animal fat for hours on end until a scum formed on top. This scum was then scrapped off and became soap as it cooled down. Washing clothes was a hard slow process, generally done every five or six weeks. Most people might have had only a couple of suits of working clothes, wearing the same clothes for two weeks. They would also have a good set of clothes for “Sunday best”.

Lighting

Candles were made from tallow; made from animal fat; a very smelly and unpleasant process. In 1836 a small establishment manufactured cotton into lamp and candle wicks. Prior to 1860 anyone talking about an [oil](#) lamp usually was referring to a cruzie lamp. Fish oil, whale oil or oil made from animal fat was put in the top tray, along with a wick at the spout (the oil seeped up the wick). The lower tray caught any drips from the top tray as the wick was burning.

In addition to the smells of cooking, dampness, unwashed bodies and toilet waste, many houses might also have the reek of burning fish oil vapour. People too poor to have candles or cruzie lamps would collect rushes from streams. Once dried out they were placed in wooden holders and burned for light.

A gas company was established in 1844, through investment from shareholders. The company was based at the foot of Union Street, where it supplied gas to the Street Lighting Company. Although poorly lit, the street lighting was of great need in the long dark winter nights. Through improvements and further investment, the Street Lighting Company was able to install 27 gas lamps by 1888. This company later came under the control of the [Parish Council](#) in September 1897.

At night a lamp lighter or ‘leerie’, walked along the streets lighting lamps with a long pole with a flickering flame on one end. The children were fascinated by this and the lamp lighters often found he had a crowd following him. In 1899 Robert Bruce was appointed lamp lighter to the village. The production of gas proved profitable for the coal mines, for in 1883 the gas company consumed 229 tons of coal. In 1884 street lamps were supplied with gas free of charge. Gas still lit the streets until around 1950 with the exception of a few lights in the newly developed ‘electric’ scheme.



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Since the beginning of time the earth has consistently undergone change by earthquakes, floods, ice ages and droughts. Whatever the change, the earth records it. These records are there to read, if you know what to look for.

If you want to know about the distant past, simply take a walk down by the banks of the Avon. Here you will find an abundance of geological evidence on the natural history of Stonehouse, including; sandstone, limestone, ironstone, shale, slate, coal, even fossils. These materials were important providing employment such as the sandstone quarries, ironstone mines, oil shale works, lime works and coal collieries.

Many fossils can be found along the Avon and Cander; primarily plant stems, leaves and shells. These dated from between 600 million and 800 million years old, some providing proof that Stonehouse once lay beneath water. In the late 19th century, James Thomson (geologist from Glasgow), discovered a piece of carboniferous shale containing several bones of the head and teeth of 'Diplodus Gibbosus', an ancestor of the present day Stingray.

The first [railway](#) lines in the village were laid to transport coal from the mines. The coal mines was the largest employer in Stonehouse after the decline of the weaving industry with over 200 working at Canderrigg colliery at its peak. This pit, like Broomfield, was situated just outside Stonehouse, and their remains can still be seen today. In the 1950's this pit was owned by John Mclean, closing in September 1958.

In 1842 the Government passed an Act preventing women and children working in the mines. Prior to this many children, even women, would have worked in mines throughout the parish.

Records show that the numbers of miners in the parish increased from 44 in 1861 to 139 in 1871. During the late 19th century there was a pit known as the 'Garibaldi Pit' near to the Spion Kop Colliery, immortalised in the line of an old poem dating to 1879.

*Are ye aye working ower at Garibaldi yet?
That's a place no' likely ever I'll forget
For I began tae work as soon as I was fit
And I started first at Garibaldi Pit.*

Despite extensive deep mining, the village has suffered no ill effects of undermining or land disfigurement, unlike opencast mining which destroys the environment and wildlife, not to mention associated health problems. According to local newspapers many fatalities and injuries to workers occurred in the collieries and indeed at Overwood sandstone quarry. Poor lighting, ventilation, coal



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dust and safety measures resulted in many miners dying at an early age. Explosions were common place and rescues proved just as dangerous. In the late 19th century around 800 miners were killed annually in Scotland. However innovations by Watt, Davy, Faraday and Stephenson helped to improve working conditions.

In 1913 Scottish coal production peaked at 42 million tons with a workforce of 148,000, thirty times greater than in 1750. When world war one took place, coal mining lost a quarter of its export trade, which it was never to regain. The fact that other energy sources were emerging, such as, hydro power, gas and petroleum, did nothing to aid the future of the coal industry. In an industry trying to cut costs, the obvious choice was to cut wages and manpower, leading to conflict in the labour force. The general strike of 1926 was followed by a prolonged coal strike expressing the feelings in the country at the time. Mining was never to recover from this period and many people emigrated in the hope of a new and prosperous life in countries such as the United States, Canada, Australia and New Zealand.

In 1924 the Miners' Welfare Institute was built for local miners, incorporating five snooker tables, a library and a reading room. With the loss of the mines in the late fifties the Institute was sold to the [District Council](#) in 1956 for public use.

In 1947, the coal industry was nationalised by the Labour government. In that year there were 190 pits of various sizes. By 1987 there were only five working pits in Scotland producing 3.4 million tons of coal and a further 2.5 million tons from opencast coal.

The earliest record of mining in the parish is in the 1790 Statistical Account when it was noted that mining was taking place near Castlehill owned by Mr Lockhart. In 1792 there were six mines in the parish of Stonehouse

Canderrigg Colliery 1936-1939

The information below was supplied by the assistant cashier of Canderrigg, Jimmy Leggate, and gives a detailed report on the job remit of each employee and a breakdown of his wages. During this period, just before the war, the owner of the colliery was James Nimmo and Co. Ltd.

MANAGER

Responsible for all aspects of work at the pit, both underground and on the surface.

UNDER MANAGER

Assistant manager responsible for compiling register showing number of 'shifts' worked during the week by underground workers and amount of coal produced by each miner.

OVERSMAN

Responsible for the supervision of all sections of the pit, especially safe working conditions.



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FIREMAN

In charge of all men in this section, Authorised in 'shot fires' and handling of explosive materials.

MINER

The real coal miner at the coal face. Assisted by 'drawer' who pulled loaded hutches for movement to coal bottom.

'ONCOST' WORKER

As the name suggests, not regarded as truly productive. Employed in various ways to assist the efficient running of the pit. e.g. laying of rails and repairs etc.

BRUSHERS

Regarded (themselves) as the 'elite' of underground workers. Responsible for cleaning all dirt and stone from the coal face to allow the coal to be 'stripped'. Also cleaned 'left coal' which had not been won by the miner.

MACHINEMAN

There were two machinememen on each coal cutting machine at Canderrigg. These machines were either Anderson Boyes & Co. Ltd. or Mavor & Coulson Ltd., all 10 inch or 12 inch machines. Some sections were about 18 inches high.

HOLE BORER

Bored holes in coal face to allow blowing down of coal. Before the advent of machine boring equipment a hatchet hand borer was used, requiring great strength.

HAULAGE WORKERS

One man was in charge of a small group, responsible for maintenance and repairs of the haulage system, which conveyed coal from the pit bottom, before being 'caged' to the surface. This group was adept at rope splicing, which was a tricky operation.

The above were the main operators, although various others were employed as non producers. Their duties were as important as the others in ensuring an efficient production operation.

The wages and deductions are of great interest, as today's generation would probably find it unbelievable that a man could work in such poor conditions for pay that today would be considered a pittance. These wages were based on a six day week. The salaries of staff such as the Manager, Undermanager and Oversmen were all processed by head office.

Welfare was the contribution for the upkeep of the Miners' Institute in the various villages in the area, such as in New Street. *Ambulance* was a contribution for operating of ambulances which were unfortunately required quite often at the colliery.



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A miner at the coal face was paid $1/10 \frac{3}{4}$ for every ton of coal dug and hauled to the surface. He could earn more than the minimum if the coal was 'big'. Brushers were paid $3/0 \frac{1}{4}$ for left coal which day shift miners had not cleared. The brusher worked for a contractor, who was contracted with management to 'brush' a section, at a cost per fathom. This was calculated each week, and the men, sometimes as many as 15 to 20 were each paid the rate as previously shown. The contractor then retained what was left of the total which could be a rare sum in these days.

As well as being paid, employees were allowed concessionary coal which amounted to three tons of coal per year at concessionary prices i.e. 12/10 per ton and 2/6 cartage or 3/6 bagged. "Water money" was also paid to the miners if they were working in a wet section of the pit. This amounted to 6d per day if required to work in oil skins.

Working in the office, Jimmy Leggate was responsible for one of the most important 'employees' at the colliery - the 'Canary'; fed with seed and water every day.

William Pearson

Born in Armadale, West Lothian in 1896, William Pearson started working as a miner at the age of 14, only six years after the death of his father in a mining accident. When he was 15 his family moved to Coalburn, where he worked in Auchenberg Colliery, where at the age of 19 he was elected to the Coalburn Miners District Committee. Only four years later he was the colliery delegate to the Lanarkshire Miners Council. William then married and moved to Kirk Street, Stonehouse where he was elected to the Check Weighman's post at Canderigg Colliery (Broomfield). Whilst living in Stonehouse he soon progressed through the ranks of the union becoming a member of the Scottish Miners Executive and President of the Lanarkshire Miners County Union. He later served as interim President of the NUSMW until Abe Moffat was elected, before taking up the position of Secretary/Treasurer for the union.

A man of great character and respect, he represented the Scottish miners on the General Council of the STUC from the 1940's, of which he was to become President in 1950. William Pearson was an outspoken opponent of the 'Atom Bomb' and the American bases in Britain. He was also greatly responsible for supporting and ensuring Devolution for Scotland was kept on the political agenda, before Eric Clark of the Labour Party had the Devolution Bill passed at Labour Conference. He later moved to Edinburgh after the second world war.

Whilst not a Stonehousaian in the true sense of the word, his achievements are worthy of inclusion for the part Stonehouse played in his life and of the many men and women he influenced during his work and political activities.

Another prominent Union official who today resides in our village is Andrew Clark who through the 1950's was Secretary of the Scottish Miners' Youth Committee. In 1953 Andrew was present at the miners gala day in Edinburgh, where he was a speaker to an audience of over 100,000 people. Always an active member of the community Andrew like William Pearson is a well respected resident who has influenced many others during his long and distinguished career.



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Until recently, the only evidence that an oil shale works existed in Stonehouse was that of an old postcard produced around 1905. This identified its location on the opposite bank of the [Avon](#), near an area known locally as the Ritches.

Walking the Avon from the meetings, I have always been intrigued by the paraffin container near Millers Brig, which lies on the bed of the river. I thus resolved to investigate the oil shale works and found no record or references within the [statistical accounts](#) or local publications. Searching further afield I uncovered various extracts and references, which shed some light on this industrial site.

The Scottish interest in oil shales and olefiant cannel coals dates back to at least the 17th century, but it was not until the middle of the 19th century, that we saw any great developments in distilling mineral oils from oil shales.

Scotsman James 'Paraffin' Young opened the first oil well in the world in Derbyshire. When the well dried up he returned to Scotland and bought up a great deal of land in the Bathgate area which contained oil shale with the intention of extracting the oil within.

Oil shale is a type of coal of which James Young was able to pioneer a method of extracting the oil to produce lubricant oils, illuminating oils, candles and paraffin. When it was realised that coal bings and ironstone spoil heaps were found to contain discarded oil shale, the waste produced by the mining operations were reworked for their oil content. Oil shale is mined by methods similar to those applied to coal extraction, with modifications due to the greater thickness of the shale seams. When the shale is mined and taken to the surface, it is taken along a narrow gauge railway to a retorting plant. The shale is then broken up after being passed between heavy rollers with teeth which grind it into smaller pieces. It is then fed into retorts, then heated to form vapours, which after cooling form crude oil. This process itself created a great deal of waste material, of which many of the resultant bings can be seen today. Spent shale represents 80% of the shale brought from the mine. This waste provides excellent material for the making of building bricks.

Some small oil works were subsidiaries of collieries producing oil as a sideline to their main mining operations. Some of the oil works were only equipped to distil crude oil, which was then sold to refineries. At its height in the late 1850's and early 1860's, there were about 120 oil works in Scotland, employing nearly 40,000 men.

The collapse of the Scottish oil production was caused by several factors. The sheer numbers of works opening in the early 1860's led to over production, causing prices to fall as the oil stocks came on the market, resulting in many bankruptcies. Between 1864 and 1870 alone, 30 companies disappeared with very few venturing into this market after 1870. By this time there were only 65 companies remaining in operation. In 1866 a 50 per cent fall in the price of crude oil and the revived competition from the United States escalated the downfall of the Scottish works. The discovery of oil wells in the United States further hastened the demise of the



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oil shale industry. Minor booms in 1883 and 1911 briefly revived a few works but the industry was never to recover its former glory days. The last oil production works closed in 1962.

Locally there were several companies producing oil, though the Stonehouse works is not mentioned in the Scottish Companies listed, within a survey carried out of oil producers. Other local oil producers included works at Birkenshaw, owned by Allen Craig & Sons producing crude oil. This company opened in 1866 and was later abandoned or resold in 1871. In the parish of Dalsersf two companies existed. Firstly at Milburn Oil Works, owned by Smith Bros & Murling, which extracted crude oil mainly from the dross of the main seam of common coal. This company opened during a minor boom in 1884. Secondly, at Sevinhill, where a company was present during the years 1865-1870.

A geological survey of minerals in the Hamilton District stated, "*The musselband (coal) is also well exposed in the Avon water, where the shales associated with it were mined on a small scale for their oil content*". This extract refers to an area between the viaduct and the meetings, adjacent to [Double Dykes](#) on the opposite bank of the river. The site of the Stonehouse oil shale works can be accessed via a track half way up the Millheugh Brae before the sharp turn, following the banks of the Avon. There exists little evidence of this former works other than a small spoil heap.

The Stonehouse oil works was owned by McNaughton & Aitken between 1868 and 1873, though the company was said to be not working in 1873 according to a report on the rateable value of the works. The report states that in the years 1870 -1871 the rateable value of the company was £100 and between 1872-1873 it was valued at £50. Although the rateable value only provides information on the years 1870-73, the Stonehouse Oil Company was in operation as early as September 1868, when an article stated, "*The employers, and the wives in the employment of James McNaughton Esq. were treated to a holiday excursion on Friday, 18th to see the Channel Fleet, at Greenock. This well timed generosity on the part of Mr McNaughton will be long remembered by those who enjoyed a day of mingled pleasure and instruction*". The company must have been in a fairly stable position in 1870, for Mr McNaughton favoured his employees with a further outing to Edinburgh in this year.

It would appear that this venture was short lived, as reflected throughout the country. Fortunately, the oil works was in operation during the compiling of the 1871 census which records nine men employed from Stonehouse, though others may have been employed from elsewhere. The census information reads as follows:

1871 Census

| | | | |
|----------------|-----------------|----|------------------------------|
| 4 Union Street | William Stewart | 51 | Superintendent of Shale Work |
| 4 Union Street | John Stewart | 22 | Shale Miner |
| 56 New street | John Brown | 36 | Shale Miner |
| 35 New Street | William Lindsay | 29 | Shale Miner |
| 36 New Street | James Hutchison | 36 | Shale Miner |



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| | | | |
|---------------------|-----------------|----|-------------|
| 3 Union Street | Andrew Cummings | 31 | Shale Miner |
| 12 Union Street | James Brown | 33 | Shale Miner |
| 25 Camnethan Street | Andrew Brown | 34 | Shale Miner |

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William Stewart is recorded as being the oil work manager the year previous. His son Robert was a regular visitor to the oil works, where he would bring his fathers breakfast to him in the morning. On one such visit, Robert, while bathing in a nearby pool in the Avon, drowned when he got out of his depth in August of 1870.

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Another accident in relation to the oil works was that of carter, Thomas Gray, who in September 1871, had to have a leg amputated, when in the process of transferring some barrels of oil to the railway wagon, a barrel fell upon his knee and broke it.

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As mentioned in the previous chapter, this venture illustrates the willingness and character of the people to adapt and learn new skills in an ever changing economy. Much remains to be discovered of our industrial past but the evidence is there to be found throughout the parish if you take the time to find it.

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Give me oil in my lamp keep me burning

Give me oil in my lamp I pray

Give me oil in my lamp keep me burning

Keep me burning till the break of day





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Various limestones can be sought in the carboniferous belt of the Midland Valley, stretching from Ayrshire, through Lanarkshire and Stirlingshire, to the Lothians and Fife.

The geological features of limestone can provide important information of the period from which it was formed, for most are comprised in origin, of organic remains, such as shell and coral. However, through metamorphism and recrystallization of the original mineral constituents, differing qualities of limestone evolve. Most limestone seams are thin and were in general reached by mining. For economic purposes the value of limestone depends greatly upon the total quantity of calcium carbonate contained within the stone.

In Scotland limestone has been quarried and mined for many industries such as agriculture, building, paper making, stone dusting in coal mines and iron and steel manufacturers. In agriculture, the addition of lime to cultivated earth is essential to ensure the satisfactory growth of crops, as the calcium it contains is a valuable plant nutrient. Where the soil is deficient in lime, this can be addressed by adding some form of calcium carbonate, such as, Marl (ground limestone), burnt lime or slaked (wet) lime. Unfortunately, Marl was not cost effective, as large quantities were needed to obtain the desired effect with the soil. However, burnt or slaked lime has twice the strength, and breaks down to a finer, more applicable substance when added to the soil.

In the building industry lime is used for mortar and plaster and was produced locally where demand existed. Stonehouse was very much self sufficient in this respect, with the sandstone quarry at Overwood supplying not only local demand but providing sandstone for many fine buildings in Glasgow, such as, the St. Andrew Halls in Barclay Street (Mitchell Library), the Stock Exchange in Buchanan Street and Charles Rennie Macintosh's Herald Building, which has recently been converted into the 'Light house'; Scotland's Centre for architecture, design and the city.

Mixing shale with the correct amount of lime will combine to form the chemical composition of cement. Lime is also an ingredient in the paper making industry, however, the quality of the lime content is not of great importance.

In some parts of Scotland limestones are used as road stones. Whilst limestones are neither known for their hardness and toughness; characteristic of many igneous stones, they have an advantage in other respects, as they bind more readily with tar and on water bound roads, where the limestone dust has considerable cementing value.

During Scotland's former [coal mining](#) industry, vast amounts of ground limestone (Marl) were used in the coal mines for diluting, or covering up fine coal dust, which was dangerous and capable of causing coal dust explosions.

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Around 1850 there were nearly 50 working limestone mines operating in Lanarkshire, by 1950 however there were none in production. The demise of the lime mining industry was not the lack of limestone, but the exhaustion of readily available supplies, coupled with the increasing cost of production when mining replaced quarrying. The development of the railway and road transport also became more convenient and cost effective in obtaining supplies from further afield, thus local lime burning became redundant.

The Stonehouse seam forms an outcrop of the Carboniferous limestone series from North-West Glasgow, South-Eastward through East Kilbride to Lesmahagow, and thereon to Auchenheth, Crossford and Carluke.

Within the parish there exist several visible remains of former limestone mining works. The main limestone seam can be seen on the Avon river, 300 metres South of Waukmill, and half a mile further East along the Fairy Burn next to the Fairy Burn Bridge, on the Stonehouse to Sandford road.

There existed another mine on the North bank of the Avon between Glassford bridge and Cot castle (Bankhead lime works), as well as quarries along the opposite bank. The thickness of the limestone here is four to five feet at the mine, but boring holes in the area have recorded seams of up to ten feet. Further down the river, about 400 metres North-East of Avonholm House the main limestone seam appears again, forming an islet in the river.

The oldest records of lime mining in the parish date to the statistical accounts of 1790 when the [Rev. James Morehead](#) stated “*The parish abounds in lime, which has been much used of late, for the purposes of farming. It is generally sold in shells, at L.2: 10 to the kiln, and to the tenants of the proprietors, at L. 15. A kiln contains 100 bolls of flaked lime*”.

The limestone mine at [Cot castle](#) dates back to at least 1816, as does a limestone mine to the East of the Yards farm near Couplaw. In [1836 Rev. Hugh Dewar](#) recorded a statistical account for Stonehouse, where he stated that “*there is an abundance of lime of the highest quality*”. This was extracted locally and burned using a small seam of coal, mined solely for the purpose of lime burning. The statistical account of this year also record that there were 14 lime burners employed for this task. The census records of Stonehouse states the following men were employed in lime extraction:

1841 Census

| | | | |
|--------------|----------------|------|-------------------|
| Crumhauch | Thomas Mair | (35) | Lime merchant |
| New Street | David Dick | (30) | Lime manufacturer |
| Angle Street | James Hamilton | (15) | Lime miner |
| King Street | George Porteus | (20) | Lime miner |
| Sandbed | John Brown | (35) | Limestone miner |



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1851 Census

| | | | |
|-----------------|----------------|------|-----------------|
| Townhead Street | John Brown | (35) | Lime miner |
| Sandford | Hugh Donaldson | (33) | Limestone miner |

1861 Census

| | | | |
|----------|--------------|------|-----------------|
| Sandford | Robert Craig | (48) | Limestone miner |
|----------|--------------|------|-----------------|

When the limestone mines ceased production is unclear, but the 1861 statistical account of Stonehouse indicate coal was still being mined principally for the limeworks, though, as shown above, only one miner is recorded as employed from the parish. Possibly the majority of employees were located in Glassford, or, this was an indication of the demise of the limeworks. An [account of Stonehouse in 1904](#), state the limekilns were not in use and the 1881 census show no one was employed from the parish in the production of lime.

Today the remains of two lime kilns can still be viewed on the banks of the Avon, running under the A71, both of which have been infilled for the safety of visitors. These are described as, “*a pair of single-draw lime kilns set into a bank, with elliptically arched draw holes and projecting buttresses*”. The kilns can be accessed either by Cot castle or by following the river from the Glassford bridge. The kilns are worth a visit if you are interested in local history and the industrial development of our village’s past.





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In 1851, 30% of the male employed [population](#) worked directly in agriculture with more men and women, engaged in farming than in textiles and mining put together. By 1901 however, the population of male workers employed in farming had dropped by half to 14%. There was a corresponding decline in rural population, as both men and women were lured to the towns where many new jobs were created through industrialisation. The drudgery of the field and the dairy came to be regarded as ‘unwomanly’. The drift to the towns reduced the number of farm-hands in the labour market; in consequence farmers were compelled to increase wages and provide better conditions.

Improvements in agricultural methods, changes in crop rotation and extensive drainage helped the farming industry to develop. Our farming land is predominantly clay based but was greatly enriched with the opening of the Glasgow rail link, when the contents of the Glasgow ‘middens’ were transported to the fields to be scattered and ploughed into the soil. In 1881, at 40 Camnethan Street, there resided a gentleman by the name of William ‘Soddon’, who had the appropriate occupation of field drainer.

The introduction of an Agricultural policy in the 18th century led to longer leases to tenants, encouraging agricultural improvements to holdings. Whilst Stonehouse had become more than self sufficient, selling meal to Glasgow and Paisley; there were poor harvests between 1770-80 with the wheat crop failing in 1790. Cattle too had suffered due to lack of root crops. As a result local landlords assisted by subsidising foreign grain and dairy feed imports. Corn and grass were commonly grown throughout the parish in the early 18th century, as were potatoes, lint and flax; which slowly disappeared towards the end of the century. Turnips however were not grown until the following century.

The 19th century brought change in ‘enclosures’, with stone dykes and hedges enclosing fields. It was said that there were no enclosers in the parish at all in the late 17th century. Advances in technology, crop rotations and extensive drainage works improved harvests and brought stability to the farming industry. Oats, potatoes, turnip, beans and barley were cultivated. Hay was sold in large quantities while wheat was not produced as extensive as before. Cheese was produced in quantity until the mid 19th century, but with improvements to the [railway network](#), milk was easier to transport and cheese was produced elsewhere.

In 1895 corn and hay were cut by horse drawn machines, later to be replaced by threshing machines, such as that owned by Mr. Riddell of Lockhart Street. Travelling from farm to farm to thresh the corn, these machines were large and steam driven with a top speed of only 3mph. By law, a man carrying a red flag had to walk in front of the machine to warn people and horses of its approach and noise. After threshing the grain was taken to Cander Mill to be ground, coarsely or finely, according to the farmers requirements.

There are approximately 50 farms in the parish now, nearly all the land is arable of which all the farms are dairy concerns.

The Military

The 9th Lanarkshire Rifle Volunteers (Stonehouse Detachment)

When writing of the war years in 'Wha's like us?', I briefly mentioned the local volunteer battalion, to which Stonehouse was associated. Since then I have further researched the background of this battalion and what became of it.

Apart from a dozen or so extracts from the [Hamilton Advertiser](#) between 1888 and 1893, I could find no other evidence of the 9th L.R.V., until, by chance one Summers afternoon in 1998, I found myself looking at memorabilia of the said battalion in the Kelvingrove Museum, Glasgow.

The formation of a volunteer force was the result of the growing threat of a French invasion in the mid 19th century. Thus in May 1859 the government gave authorisation to raise a volunteer force. The intention of such was to establish a force comprised of rural or small town companies, serving as auxiliaries to the regimental army and militia. The majority of men were of the Infantry Corps but there were also units of artillery, light horse, mounted rifles and engineers.

The only call to active service abroad for the volunteer force was during the Boer War (1898-1902), when 96 members of the battalion served in South Africa.

The battalion originates from the 8th Lanarkshire Rifle Volunteers, which were formed on December 9th 1860, composed of the 37th (Lesmahagow), 55th (Lanark), 94th (Douglas) and the 73rd (Carluke) Corps; of which Stonehouse had a detachment. The 73rd (Carluke) Corps were accepted into the services on March 12th 1860. The uniform of the 73rd was Elcho grey tunics and knickerbockers, with scarlet piping and scarlet and black Austrian knots, small grey shakos with a blackcock's tail on the left side, scarlet piping, bugle and crown badge, yellow leather leggings and brown belts.

In March 1861 the battalion became the 3rd Administrative Battalion Lanarkshire Rifle Volunteers, with headquarters at Lanark. Locally the battalion was also known as the "Upper Ward Battalion". In 1862 the battalion adopted a scarlet tunic with blue facings and white Austrian knot, blue trousers with red piping, blue shakos with red piping and black ball-tuft and brown belts.

In 1863 the 62nd (Biggar) Corps were revived and added to the battalion, as was the 107th (Leadhills) Corps in 1872, bringing the number of companies in the battalion to six. In 1880 the battalion was consolidated as the 37th Lanarkshire Rifle Volunteers briefly before it was renumbered as the 9th Lanarkshire Rifle Volunteers in June of the same year. The companies were identified by affixing a letter; Carluke (late 73rd) became 'D' Company. In the same year blue helmets replaced the shakos, white belts replaced brown, the tunic was replaced by a red serge frock with blue collar, red cuffs and white Austrian knot.

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The 9th L.R.V. joined the Highland Light Infantry as a volunteer battalion in 1881, serving as the 4th H.L.I., though they did not give up their rifle volunteer corps title. In 1883 the rifle volunteers adopted the scarlet doublet with yellow facings and Mackenzie tartan trews of the H.L.I., with black leggings. In this year the 9th L.R.V. was said to number 607 in the battalion. The helmet was retained until 1904, when it was replaced by the diced shakos of the H.L.I. for officers and a glengarry for other ranks. In 1908 the 9th L.R.V. became the 8th Battalion Highland Light Infantry. In 1916 the 8th H.L.I. had insufficient numbers for service overseas as a battalion and thus were disbanded with the men being inter posted between the Cameronians (Scottish Rifles) and the Royal Scots, in which many men of Stonehouse served during the [first world war](#).

The first record of the Stonehouse detachment of 'D' Company (Carluke) dates to July 1888, though it is not clear when Stonehouse first became associated with the said company. The article stated that the Stonehouse detachment under Private George Gray, won first prizes for the cleanest and best kept tent during an encampment training exercise. Private Gray is said to have been carried shoulder high, round the tent by some old sergeants of the company for his efforts.

In 1883 the company rifle range was at Badshaw Muir (900 yards). However, from June 1889 many rifle competitions were evident at the Holm range on the Avon, at distances of 200, 500 and 600 yards. The Officers' Challenge Shield was one such competition. Held monthly, usually consisting of seven rounds at each distance, several Stonehouse men made their mark, so to speak, as able exponents throughout the country. Locally Sergeant William Millar, Lance Corporal T. Summers, Corporal Morrison, Corporal Inglis, Private James Harvie, Sergeant A. Hamilton, Private John Brown and Private John Gillies proved to be among the most competitive marksmen.

In 1890 the Stonehouse detachment mustered at the Town Hall for the Volunteers Church Parade. From here they marched to the United Presbyterian Church to hear a sermon by [Rev. Henry Angus Paterson](#), who was later to become a strong opposer of the Boer War in which the 9th L.R.V. fought. The men were later marched back to the Town Hall before being dismissed. The following year the parade marched to the Established Church, where [Rev. J. Wyper Wilson](#) conducted the service. The company was said to number 47 men, under the command of Lieutenant Smith.

In April 1892 'D' (Carluke) Company was reformed as 'G' Company 9th L.R.V. It was stated that Lieutenant J.B. Paterson was in command of the company, replacing Lieutenant Smith who was removed to Glasgow. Lieutenant Paterson was promoted to the rank of Captain only five months later. In April 1894, drill instructor, Sergeant Dick of 'G' Company commanded the Boys' Brigade when it was established by Rev. Wyper Wilson.

The following officers gained the distinction of commanding the battalion:

| | |
|-----------|--|
| 1860 | Major James T. Brown |
| 1862 | Major Hugh Mossman |
| 1872 | Major James Stevenson Hamilton |
| 1875 | Lieutenant Colonel J. Stevenson Hamilton |
| 1905-1908 | Lieutenant Colonel W. Bertram |



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Two Stonehouse men are said to have been attached to a much early battalion of the Rifle Volunteers under the command of Captain Vere; John Mutter (Farmer) of Walston and William Wilson (Shoemaker) of Stonehouse village.

The last record of the 9th L.R.V. in association with Stonehouse dates to July 1898, when an article from the Hamilton Advertiser stated that five pipers and four drummers of the 9th L.R.V. pipe band, Carluke, led a parade from the U.P. Church to St. Laurence Farm for a Sabbath School trip.

It would appear that 'G' Company disbanded in 1908 when the Stonehouse detachment became incorporated into the 8th H.L.I. Battalion of which several Stonehouse servicemen were styled of the 'Stonehouse Section'. An extract from the Hamilton Advertiser suggests they were stationed at Dunoon but it is more likely they were stationed at the Clyde Garrison based at Fort Matilda at Greenock. Men recorded as serving in the 8th Highland Light Infantry included; Private Edward Clark (Townhead Street), Private W. S. Thompson (King Street), Corporal James Welsh and Private Fredrick Cross (Queen Street) who was killed in action in December 1914 during the first world war. It was said Private Cross bore the distinction of being the first man of the 8th H.L.I. to fire a shot at a German.

A complete record of all our men who served during the first world war is available from the Heritage Group, providing details of the individuals concerned including, their address, rank, name of regiment(s), regiment number, date of enlistment, marital status, dates of wounds, deaths and imprisonments and military awards. This information was compiled by researching newspaper extracts, enlistment records, war memorials and personal recollections of family and friends. An interesting point of note here, was the existence of an earlier memorial to the fallen of the first world war on the banks of the Avon near the former bandstand here.

This fascinating area of Stonehouse's history reveals a village united in defending our freedom and rights and united in supporting one another's great losses in human lives whilst fighting for such principles. Much more information on the 9th L.R.V. remains to be uncovered, but what we can evidence is the comradeship, discipline and pride in our local volunteers and regulars representing our village and country.





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The Railway

The first railway into Stonehouse was the Lesmahagow Branch of the Caledonian Railway which left at Dalsersf Junction. The Lesmahagow Branch was constructed from the Wishaw and Coltness Railway at Motherwell to Bankend near Coalburn, to tap into the rich coalfields along its route; opening to mineral traffic on 1st December 1856. The Stonehouse Branch was opened in two stages, Dalsersf Junction to Canderside on 1st September 1862 and Canderside to Cotcastle on 1st September 1864; with a station in Stonehouse. This later section required the building of a large masonry viaduct over the deep valley of the Cander Water. The line at this stage carried only goods and mineral traffic serving the many pits and works, with the terminus at Cotcastle serving the local agricultural community.

The Lesmahagow and Stonehouse Branches were then opened to passenger traffic, with trains running to Ferniegair from the 1st December 1866 and through to Motherwell and Glasgow Buchanan Street from 1st April 1868. Horse buses provided a connection from Ferniegair to Hamilton West Station for Glasgow South Side, running until 2nd October 1876, when the direct line from Ferniegair to Hamilton was opened. The Lanarkshire trains were then transferred to the South Side, which they used until 1879 when they were accommodated in the new Glasgow Central Station.

The station at Stonehouse was located between Lawrie Street and Vicars Road on the edge of the village. These early lines enjoyed great success. The only other railway in the area was the Hamilton and Strathaven railway opened in 1863, running via Quarter to a terminus at Flemington on the outskirts of Strathaven. However, the need for expansion became apparent and the Caledonian Railway applied to Parliament for authority to proceed. The Act was granted in 1896 and was known as the mid Lanarkshire Extension Lines Act. This allowed the Caledonian Railway to make extensions. These were the Merryton Junction on the Lesmahagow Branch to Stonehouse; Stonehouse to Coalburn; Cotcastle to Strathaven and the Strathaven to Glasgow and South Western Railway line coming from Darvel.

The line from Merryton Junction to Stonehouse required two large viaducts to be built over the valley of the river Avon. Larkhall viaduct is a six span steel truss bridge built on the straight, on a rising gradient of 1 in 80 towards Stonehouse, 530 feet long and 170 feet high. The spans were carried on masonry piers of locally quarried stone, whose foundations sat on a bed of solid rock 60 feet below ground level. The viaduct contained 1399 tons of steel and was reputed to be the highest in Scotland. It was also subject to a speed limit of 15 miles per hour to trains passing over it. [Stonehouse Viaduct](#) was of similar construction built in 1904. This was an eight span steel truss bridge built level on a curve 158 feet above the river and contained 2273 tons of steel. Both viaducts were built by Arrol and Company of Glasgow, incorporating expansion joints on the tops of the piers to allow for the creep of the steel during hot weather. Though the viaducts were built wide enough for double tracks, only single track was ever laid on them. These new single track lines were operated by the electric token block system between the crossing places. Over the years they were the scene of many suicides.



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To cope with increased social and commercial demand, Stonehouse station was greatly enlarged and opened in its new form on 1st July 1905. At the same time as the new lines opening, the station had changed from a small platform on a branch line, to a busy junction. It now had two main platforms, a loop platform and a bay platform. The latter was used to provide a Strathaven connection. If the train was proceeding to Coalburn, the connecting train used the bay platform. Two signal boxes controlled traffic to the Stonehouse East and West Junctions with the station platforms between the boxes. A water column for locomotive purposes stood on the main platform. There was also a large goods yard with a stone-built goods shed, with a crane on the village side of the station and housing for key staff on the site.

A link line from the Strathaven line to the Coalburn line, allowing direct running between the two, bypassing Stonehouse Station, was constructed at this time but was never connected for some reason. A steady traffic built up with the farmers carting their milk to the station every morning. Livestock, butter, eggs and all manner of produce were also carried. In return they collected coal, fertilisers and other requirements. The local merchants and tradesmen used the station to receive and forward goods.

A healthy passenger traffic built up with Sunday school trips in Summer from the industrial parts of Lanarkshire to Stonehouse park. Local schools and churches used the trains for their away days. In the 1930's there were direct evening excursions to Troon, Prestwick and Ayr costing 1/3d return. Passengers would find accommodation in the evening and return from their excursion the following day. There was also a steady year round traffic with passengers travelling to and from work and people using the trains for social purposes in the evenings. In the days before the universal use of motor vehicles goods went by train and everybody travelled by train. There were also coal trains passing through at all hours from the many collieries in the area and empty wagon trains returning to the pits. As the coal companies owned the wagons they had to go back to the owning colliery, as they alone were allowed to use them. The station became, in time, the heart of the community, and the Station Master became an important member of it. James Wyper served as Station Master before the turn of the century, retiring in 1901, after 40 years service. He was replaced by David Smith and later James Rattray.

On 1st January 1923 the Caledonian Railway became part of the London Midland and Scottish Railway. By the early thirties the motor bus and the motor lorry were making serious inroads into the traffic dealt with at the station. The milk traffic was lost when the Milk Marketing Board undertook to uplift direct from the farms by lorry. The passenger traffic suffered from bus competition. The company began to run diesel rail buses on some of the lighter loaded services with limited success. In 1935 the Stonehouse East Junction Box was closed when the service was withdrawn from the Dalserf Junction / Stonehouse section and the branch cut back to Canderside to serve the collieries in that area. In the early thirties a lady was in charge of this signal box and on its closure the Stonehouse West signal box was renamed simply 'Stonehouse'. The section from Strathaven to Darvel was next to close in 1939, but the track was left in position and was used to store wagons awaiting repair. During the war at one point there was a solid line of wagons from Strathaven to Darvel. This section was lifted after the war finished. The masonry viaduct on the Dalserf Section was no longer used and was blown up by the Canadian Army in 1942 as a training exercise.

**WEAVING**

The railways of Britain were taken over by the Government in 1948 becoming British Railways. Passenger services ended on the Lesmahagow Branch in 1951. On 4th October 1965 under the Beeching Plan, the Merryton Junction to Stonehouse; Stonehouse Strathaven; Stonehouse Coalburn lines all lost their passenger services. These lines lingered on for a few more years for mineral traffic but were closed when the pits they served were worked out.

COAL MINING

Although the rails were lifted, the bridges in the Stonehouse area were left intact, as there was a proposal that Stonehouse would become a new town and the railway would be required again. However this fell through and the Stonehouse Viaduct was blown up for scrap in 1984 yielding 2273 tons of high quality steel scrap.

OIL SHALE MINING**LIME MINING**

The motor vehicle has won a final ironic victory as the old village has now been bypassed by a new road which has followed part of the line of the old railway.

AGRICULTURE**THE MILITARY****THE RAILWAY****VARIOUS TRADES**



WEAVING

COAL MINING

OIL SHALE MINING

LIME MINING

AGRICULTURE

THE MILITARY

THE RAILWAY

VARIOUS TRADES

Various Trades

In the 19th century Stonehouse was far from being just a weaving community. The village was self supporting with many occupational trades such as blacksmiths, millers, lime-burners, masons, carpenters, carters, joiners, grocers, drapers, publicans, shoemakers and tailors.

As a result of transport improvements many were able to sell their goods elsewhere by the ever improving road network and the introduction of the railway. Communications were also improved by the establishment of the first Post Office in 1836 aided by daily coaches to Glasgow and the coast. In 1899, John Thomson (Cannethan Street), was reported as replacing the retiring William Stevenson as postmaster.

It was around 1830 that the turnpike system was introduced whereby traders outwith the village had to pay a toll to sell their produce at fairs and agricultural shows. The [turnpike system](#) was abolished around 1880. The fairs and the new [rail network](#) also attracted tourism. The Black Bull Hotel and the Royal Hotel in Trongate were popular, both holiday makers and overnight visitors. Both toll houses still stand today, the first being at Meadowside Cottage (East Bar Toll) in Lockhart Street and the other Tinto View on Strathaven Road. Under the Town Improvement Association, the first telephone office and exchange was installed at the Post Office in July 1914.

In 1836 there was a small firm manufacturing candle wicks from cotton. This company was still trading in 1950 producing fire lighters. At this time a third of the workforce were miners working at [Canderrigg Colliery](#) and Broomfield. By the end of the 50's many of the mining families moved to other coal fields, seeking work in Fife and Ayrshire.

Another large employer from the mid-eighteenth century to the Great War was Overwood quarry. This site was formerly accessed by a small wooden bridge. Manned almost totally by local men, the quarry supplied sandstone which was used in the construction of Glasgow tenements and many important buildings including the Glasgow Herald offices (Buchanan Street), Mitchell Library (St.Andrew's Halls, Barclay Street), Sanitary Chambers (Montrose Street), Clydesdale Bank (St.Vincent Place) and the Stock Exchange in Buchanan Street. A light railway was built to connect Overwood at Cander mains Gully to the main line for transport to Glasgow on a daily basis. This line was also used to transport coal from the neighbouring mines such as Spion Kop Colliery. Apparently, the bridge crossing the Cander was badly engineered and by the end of world war one was dismantled for scrap. In 1893 Messrs. Baird and Stevenson of Glasgow held the lease for the quarry. It was during this period that Overwood was at its peak, continually employing local men to keep step with demand. The site is now being used as a landfill site for waste produce. Unfortunately the facing of the sandstone from the quarry tended to scale with rot setting in due to the poor quality of the sandstone. This ultimately led to the quarry's closure. It is notable from 19th century Hamilton Advertisers extracts that there were a great number of accidents and fatalities attributed to the quarry; to which Dr. Rae was a regular visitor.



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COAL MINING

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The tileworks was also a thriving business at this time. Situated at the bottom of Union Street, little is known of this company other than its popular owner of the time, John Borland. Directly across from the gasworks lay one of many clay holes, later filled in with refuse. There was also a clay hole for making the tiles on the site of the football pitch where [Stonehouse Violet](#) now play. A second brick and tileworks at Greenburn in the 1850's was owned by Dr. Mitchell, a popular employer, who would annually pay for excursions for his staff to places such as Rothesay.

After the second world war the parish rapidly became a fruit growing district with around 45 holdings growing tomatoes and strawberries. Unfortunately, competition from countries such as South Africa put an end to this industry, though a few greenhouses still produce tomatoes for the home market.

George Wilson (Stonehouse) Ltd. during the 50's employed over 1000 men in the building trade, many of whom came from outwith the parish. Today the main employer is [Stonehouse Hospital](#), however in recent years George Whitelaw's Buses have gained an increasing reputation as one of Lanarkshires foremost bus companies and continue to grow and diversify.



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The Avon is one of the most endearing and beautiful of all the rivers in Scotland, an inspiration to many a painter's palette and poet's imagination. The river Avon flows through the parish from its source in Ayrshire through the parishes of Strathaven, Glassford, Stonehouse, Dalsarf and thence into the Clyde a mile East of Hamilton.

The Avon is reckoned to be one of the best trouting streams in Scotland. Salmon used to be plentiful until around 1816 when the mill-dam at Millheugh was raised to procure a more consistent water supply for the mills, thus the salmon were unable to leap the dam.

The Linthaugh bridge which spans the Avon was built in the late 18th century to replace a bridge swept away in floods of 1771. The County and [local landowners](#) paid for the new bridge. This and many other [bridges](#) were built by Irish immigrants during an era of road building and communication improvements.

From Hamilton to Stonehouse an almost uninterrupted range of rocks overhangs the river Avon on both sides, the summits of which are covered with natural wood of ash, birch, oak, elm and many more. The bed of the river in places is congested with large areas of rock which have fallen from the strata, often obstructing the natural flow of the water's passage.

[Old shale mines](#) can be found on the banks of the Avon near the Ritchies. These mines were said to have been worked by monks (possibly from Lesmahagow) and later used to extract oil from shale at the oil works nearby. These caves can still be accessed, but it is not advisable as they are low roofed, dark and a labyrinth of tunnels lie within. These mines were said to have been worked, to extract coal, during the general strike of 1926. It is said there exists a tunnel travelling under the Avon to the North bank, and that a large cave with luminous stalactites hang down from above. This cave is said to be accessed through one of the said shale mines.

The Avon has many tributaries which in themselves have a natural beauty and interest. The largest of these is the Kype Water which flows through the hamlet of [Sandford](#). In its course to the Avon it forms a cascade of some 50ft at St.Helen's old mill, better known as the Spectacle E'e falls. The origins of the name are uncertain but the following extract from 'The Larkhall & Stonehouse Gazette' is the popular and romantic version of how the mill came by its name. This theory, however, is questionable, as photographic evidence from a later date, clearly shows the mill in good working order.

It is said that long, long ago the miller of Spectacle E'e was prosperous and content. But he was also stubborn and haughty. And as he became a miller in so romantic a spot, he had a lovely daughter who was the apple of his eye. She also delighted the eye of a youth in the hamlet up the stream, but the miller would have none of him. And the youth plotted revenge. One day, towards noon, the people working the fields saw smoke and flames leap up through the trees at the waterside. The mill was on fire! When the flames died down, only the wall remained, but it is not known whether the miller perished or that the youth and



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the maid were afterwards wed. But the tale was told that, in the night, the spurned suitor had climbed the thatched roof of the mill and fixed by their legs, a pair of spectacles so that, when the sun beat fiercest on the thatch, the lens caught the rays and concentrated them to a burning pin-point on the dry and warm straw. When the flame burst he was far from the mill and so had an alibi. That's how the mill got its name "Spectacle E'e".

Equally enthralling is the Cander Water, a stream rising from the Parish of Lesmahagow, some six miles to the 'meetings' of the waters (Avon) at the 'Fairies Rock', where it is said fairies would come out after dark and dance the night through. Access to the Cander is extremely difficult from the Avon. It can however be accessed from [Double Dykes](#) by descending down the Cander gorge, though it is not advised for the faint hearted. The easiest route when reaching the Cander water is direct through the water. This stretch of water is not deep but there are many blockages of fallen debris which make passage more difficult. The feeling of seclusion and silence in this gorge is breathtaking, as is the wild garlic, abundant in late Spring.

Spanning the Cander you will find Woodlands bridge built in 1827 by Thomas Telford around the time of the Edinburgh to Ayr turnpike road becoming established. Situated up river on the Cander is the remains of Cander grain mill. Formerly powered by water driven machinery, the mill was converted to electricity in 1957. Still in evidence today is the wheel which drove the drive shaft to the Cander mains grain mill above. A hydraulic ram is also situated here formerly used to pump drinking water from a well to Cander mains. The pumping action of the hydraulic ram and the sound that it made became referred to as the 'devils hammer'. If the Cander water is followed towards its source you will encounter the site of the former sandstone quarry at Overwood, thence on to Gill bridge where a mill formerly stood. Unfortunately a fire reduced the mill to ruins in 1879.

There are no lochs in the parish but there was at one time at Goslington, a large area of marsh which supported many water fowl including wild geese and ducks. The Avon in its natural setting is a haven for many birds such as tawny owls, mallards, dippers, buzzards, cormorants and the occasional kingfisher, one of which was spotted near the Linthaugh bridge in recent years. Wildlife is abundant if you know where to look. Deer, mink, badgers and even the otters have returned to the seclusion of these waters. In its often tropical appearance the Avon gorge also supports many rare plant species such as Herb Paris and the Lesser Wintergreen. Robert Naismith, a keen botanist, was eager for children to explore and learn from the many interesting and educational elements found within their environment.

"To train the youth to know the wild flowers of the district in which they reside would be an interesting, instructive, and beneficial method of imparting additional zest into their holiday rambles, and would leave sunny memories in their minds for all future time".

[Robert Naismith 1885](#)

Researching through old maps of the district, it appears that in 1768 the river Avon, at the Horsepool had a diversion cutting directly across the land. This may have been a man made diversion, in connection with the mill situated at the Horsepool.



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The Great Outdoors

With our ever changing environment, through atmospheric deterioration and the constant expansion into our so called ‘greenbelt’ protected areas, we face a perpetual fight to preserve and maintain our natural surroundings. Through the advancement of learning and awareness, we, and future generations, must help safeguard and educate those in power, to recognise the need to halt the erosion of our countryside, and the decline of our more rare flora and wildlife alike.

As a community we are under the constant threat of opencast mining, which is advancing towards our village at an alarming rate. Having previously investigated and objected to an application near Watstone farm in the past, I have grave concerns regarding not only the effects upon the welfare of the community, but equally upon the environment.

We, in Stonehouse, are fortunate to have the best of both worlds on our door step; the comforts of the city, and the freedom of the countryside. The parish of Stonehouse possesses more rights of way than any other ward, in the former Hamilton District. These right of ways have not been created at random, but have transpired because people have found a particular route more convenient for their journey to work, church, school or other destination. The right of the public to use such routes for reasonable purposes, has been acknowledged in the past by landowners, where the routes exist.

In the old Stonehouse parish, as in other parishes throughout the country, the network of routes reflect the economic and social history of the area. For instance, over half the rights of way in the former Hamilton District have access to some industrial usage, primarily to coal pits (Dovesdale - Broomfield Pit), quarries (Watstone - Overwood sandstone quarry), limekilns, oil works and mills (Sandford- Spectacle E’e Mill). Some routes provided general access, such as drove roads, and railway stations; while some routes follow the lines of ancient roads ([Tanhill - Roman Road](#)) and village lanes. In addition to these, a few routes led to churches, schools and allotments. All rights of way have their origin in the public need for a route from one place to another, whether for employment, religious or recreational purposes.

These old rights of way were once travelled on foot, or horseback and in later days, wheels. Many now lie beneath tarmac, but others remain in their ancient state, as mere tracks through the heather, not always visible without direction. Many of the country routes were drove roads, by which cattle and sheep were driven to market, and indeed in some instances still are today. “Kirk” and “Coffin” roads were also common; the former being a route to church, and the latter to the graveyard.

In order to preserve these ancient routes, it is up to the residents, and those walkers seeking the escapism of the city, to ensure the right of ways are used regularly, to preserve what have been handed down, and sometimes fought for by our forefathers. In doing so, the utmost respect and care must be given to those who make a living from the land. In my many adventures into our countryside, I have experienced an awakening of adventure and relaxation, from the quiet, timeless seclusion of the Cander gorge, to the excitement and expectation of finding one of our many historical sites, hidden away in our parish.

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Influenced greatly by local walkers, such as Hugh Burns and the late T.E. Harkness Graham's 'Tributaries of the Avon', I took a keen interest in our countryside and the treasures within. Through local knowledge, research and exploration I have endeavoured to record and share my experiences with others through local walking guides, such as a Right of Ways booklet and 'A dauner roon the Cauner'. In doing so I have compiled and recorded the flora, birds and creatures I have witnessed on my rambles.

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The late Ralph McLeod similarly undertook a more detailed survey in 1966, which recorded the names, whereabouts, significance and Latin term of the birds and plant life he encountered. This excellent project indicates the demise of some species and development of others in comparison to local studies of recent, some of which I expect are due in part to agricultural changes and the expansion of housing into the greenbelt. For instance, Ralph recorded sightings of skylarks, tree creepers, red shanks, song thrushes and blackcaps which were common locally in 1966, but which have now either disappeared locally, or, are exceptionally rare. In particular, the sighting of Corncrakes in the area of the Tilework park, are a prime example of how agricultural developments have reduced such nationally, leaving Corncrakes confined to a few isolated areas of the country. On the other hand, rarities in 1966 such as the magpie, lapwing and sparrowhawk are now common place throughout the old parish.

RIGHT OF WAYS

Avondale Site of Special Scientific Interest

INTRODUCTION

In March 1994, 1373 SSSI (Sites of Special Scientific Interest) were established, of which Avondale is one of fourteen to be classed as priority habitats. The Avondale SSSI being one of the foremost in the country, covers the area of the Avon and Cander Water gorge and is considered an outstanding example of semi-natural deciduous gorge woodland.

This area contains many rare and interesting flora including; wood fescue (*festuca altissima*), broadleaved helleborine (*epipactis helleborine*), hairy St.John's wort (*hypericum hisutum*), alternate leaved golden saxifrage (*chrysosplenium alternifolium*), two parasitic plants, bird's nest orchid (*neottia nidus-avis*) and toothwort (*lathraea squamaria*), fragrant orchid (*gymnadenia conopsea*), greater butterfly orchid (*platanthera chlorantha*), and yellow rattle (*rhinanthus minor*).

In 1995, the Scottish Office Department of Environment produced a report on how to apply the Habitats Directive, which protects under European Law "Special Areas of Conservation" (SAC). European law adopted the Habitats Directive on the conservation of natural habitats and of wild fauna and flora in 1992. The list of proposed designated areas were submitted in 1995, to which areas will hopefully be designated in the near future.

The Avondale SSSI is covered by the Clyde Valley Woods SAC. *"These sites are recognised as good examples of habitats regarded as rare, endangered or vulnerable on a European scale. Clyde Valley Woods are an example of a mixed woodland on alkaline soils associated with rocky slopes and is the only example in Scotland of this type of habitat recognised by this new designation. This type of habitat has been given the status of "priority" habitat and there are only 14 priority habitat types in Scotland"*. Although not yet designated, these sites are to be treated as such until each site is officially listed.

The Nature Conservancy Council state the SAC from a conservation standpoint, constitutes probably the most important single woodland complex therein, and its biological quality is exceptional. This is greatly due to the areas limited management during the past century. The Avon and Cander gorge is considered an irreplaceable area of primary woodland of particular scientific interest as it contains a number of plants and animals with limited powers of colonisation.

These sites are constantly under threat from the expansion of housing and opencast mining. It is my view that these exceptional sites of natural beauty should be protected and maintained for their natural heritage values and preserved for the educational and recreational awareness of our environment. The completion of the Avon walkway may facilitate people the opportunity to access such sites of interest more readily.

If you love the freedom of the countryside and feel inclined to investigate our right of ways, then experience the many wonders of our local habitat and enjoy exploring the parish and encourage in others, a sense of curiosity and awareness of our environment.

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Preservation Projects

Of all the most satisfying achievements, in establishing the Heritage Group, the most rewarding and important have been the restoration and recording of our historic sites.

Time, weather and vandalism have taken their toll on many of our monuments, while others have been destroyed, or dismantled to rebuild other structures. These sites are valuable historical evidence of our long and eventful history as a community and provide us with the opportunity to understand and learn of our development in rural Lanarkshire. Other sites such as [Double Dykes](#) remain to be properly investigated to establish their significance in the wider context of Scottish history.

In today's society there would appear to be a greater awareness of environmental issues and our cultural background. However, this does not always mean there is any greater respect of such. Over the past twenty years we have experienced several incidents of vandalism to our most well known monuments, such as the bandstand, the memorial fountain and the graveyard. Many of the gravestones in the old kirk yard have been damaged beyond repair, preventing their recording and causing great distress to the families concerned. The location of the [old kirk yard](#) and indeed the [Alexander Hamilton Memorial Park](#) make policing these sites extremely difficult to monitor. It would appear the primary solution would be to educate and instill pride in our heritage from an early age, encouraging children to respect and learn of their villages landmarks. To this end I have been invited to Newfield Primary since 1994 to give presentations on our heritage as part of the childrens village study project.

St. Anthony's Holy well

The first preservation project I became involved in was that of [St. Anthony's Holy well](#), within the private grounds of Spital House. On a personal visit to the site, the former owners informed me the well had dried up in the late 1970's. It was suspected this had been the result of boring during the survey undertaken for the proposed Stonehouse New Town.

Of early pagan origin, the well had also suffered considerable damage through vandalism and neglect, which the then owners were not able to restore or maintain, due to their elderly years. The well was said to have once been under the ownership of a convent of nuns, though I can find no written evidence to support this. The only clue that may support this theory is the remains of two, small, broken pieces of sculpture. The first being a gothic style sandstone piece of architecture and the second being the foot of a religious figure, presumably St. Anthony, both of which I was informed were both incorporated into the Holy well, when the elderly couple moved to the property.

Extremely overgrown, the Heritage Group financed and restored the well, preserving its existence for the next decade at least.



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Old Kirk Yard and St.Ninian's Bell Tower

Stonehouse was witness to the national plague of unwarranted and shameful vandalism of graveyards, when around 100-200 headstones were pushed over in the [old kirk yard](#), including the [Covenanters](#) memorial stone of James Thomson. With the financial assistance of the Heritage Group and the services of 'Headstart' of the former Hamilton District Council, a project was initiated to restore the graveyard and clean many of the decaying stones. Headstart supplied the knowledge and manpower needed in raising the stones manually due to the soft ground and lack of access for machinery.

The project proved to be a success, though some stones have suffered at the hands of the vandals since. As a result of the abuse and deterioration, I initiated a project in 1999 to record all the stones for future research and interest.

In 1994 I reported the poor condition and potential safety threat of the deteriorating St.Ninian's bell tower to the council. With the assistance of [Councillor Dick Gibb](#) and Hamilton District Council Planning Department, finances amounting to £13,000 were identified from the council budget, to stabilise the 'B' listed bell tower and its decaying stonework. The work was carried out in 1996 using traditional materials, of sandstone and lime based mortar to complement the original structure. Last restored in 1734, the remains of the old kirk are probably the most recognised historic site in the parish.

Memorial Fountain

Not so old, but none the less important, the fountain became the target of vandalism in the late 1970's, until it was recently restored in 1998. Through perseverance and communication with Hamilton District Council and the newly formed South Lanarkshire Council, the fountain regained its stature as one of only two original features in the [public park](#). Unfortunately the park is still a far cry from its former glory as one of Lanarkshires foremost tourist attractions.





Public Right of Ways

INTRODUCTION

The most publicised and successful of all the Heritage Group projects has been the restoration, maintenance and monitoring of our seventeen public right of ways in our surrounding countryside.

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In consultation with the Local Authority and the Scottish Right of Way Society, the Heritage Group have undertaken to periodically survey all of the right of ways to identify hazards and obstructions to walkers.

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In general most landowners have been supportive of the Heritage Group, assisting through consultation on the erection of sign posting and allowing unrestricted access to foot paths. However, there has occasionally been conflict, in particular with the destruction of the right of way at Dovesdale.

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Since I produced a right of way booklet in 1993, the Heritage Group have organised regular guided walks throughout the parish and beyond, providing welcome recreational access to enjoy and explore our magnificent environment.

Whatever the future holds for our historic sites, it is equally important that we endeavour, as a community to record the relevant information for future research and learning. By investigating and writing of our past, it has often been frustrating in accessing subjects, or sites known locally which have long since disappeared. I hope that in compiling my research others will take enough interest to further my work and provide residents and their descendants with a greater understanding and knowledge of our cultural heritage.

Watstone Farm to Dovesdale Farm (S/1)

On the left just past Watstone farm buildings is the entrance to this 580 yard right of way. It consists of a farm track, 16ft wide, narrowing to 4ft towards the end, where it becomes a grassy path leading to a ford over the Cander Water. Care must be taken crossing the ford if the river is in spate. The path ends alongside Dovesdale farm. Points of interest on this right of way include Watstone farm, Dovesdale farm, the banks of the Cander Water and excellent views over the surrounding countryside.

This right of way dates to around 1864; part of a Road connecting Stonehouse to the Glasgow/Carlisle Road crossing the Cander Water by the ford.





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Watstone Farm to Grossyett Knowe (S/2)

As with S/1 this 1200 yards right of way begins at Watstone farm buildings and carries straight on but instead of turning to the left (for S/1) turn towards the disused railway line and over a bridge. This stretch has hedge rows with open pasture beyond. At this point the right of way swings sharp right along a grassy mound exiting on Spittal Road. There are excellent views across the open countryside, over Cander Water and Overwood quarry. Rabbits, hares and weasels are among the wildlife to be seen in this area.

This right of way appears on the 1864 Ordnance Survey map as a road linking West and East Watstone with the Spittal Road. Right of the disused railway, there was a road to the left which went to Overwood farm crossing the Cander Water, by a ford alongside the quarry, to the farm and on to Carlisle Road just beyond the exit from S/1. This was before the railway was built.

Overwood Quarry worked from 1870 to around 1910 supplying stone in quantity for tenement buildings in Glasgow, intermediate towns and districts. A wooden footbridge crossed the burn, the workers way lay either by Union Street or Boghall Street. A light railway, built to connect the workings with Candermill Road, contained a spidery iron viaduct when crossing the Overwood/Candermains gully, which appears to have been badly engineered. The light engine made one crossing only carrying a terror stricken driver, the viaduct remained mobile, as improvisation of hand-trolley or 'boggy' served for transportation across the gap. Towards the end of the first world war the structure was dismantled and the metal sent to Fullwood Mossend for scrap conversion.

Overwood unfortunately produced a serviceable but not high quality sandstone, which the hewer found extremely difficult to work. It is described as having no 'reed' and many a builder was said to by-pass jobs on which it had scheduled. It did not weather and wear evenly, the face tending to scale and rot set in. This ultimately led to the quarry's closure, and while accessible from the Mill Road for many years afterwards, became a forgotten area, more so when the adjacent farmer barred approach by grazing a bull in the field.

Bogside Farm to Dykehead Farm (S/3 via Brankston House)

This right of way begins at Bogside Road 280 yards from Bogside farm. The path starts as a farm track 8ft wide narrowing at Brankston cottage to a 3ft grassy track. Watstone burn is then crossed by a footbridge where a grass path leads up to lower Dykehead farm. Continue through the courtyard down to Dykehead Road, a distance of approximately half a mile. There are good views of the surrounding countryside, and a very pleasant wooded area around Brankston House.

There has been some name changes between 1864 and 1898 when Brankston House and Brankston Cottage were known as Dykehead and Dykehead cottage. The Right of Way was a Farm track and road combination with links through to Townhill farm (see S/7) and Couplaw farm (see S/6) crossing the Roman Road in two places.



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High Lanrigg to Bogside Farm (S/4)

This right of way is a farm track throughout its half a mile length, going between High Lanrigg and Bogside farms. It is bordered by grass verges and hedges with open pasture land beyond. There are some interesting views of surrounding farms and to the South-West Brankston House is in a nice woodland setting close to Dykehead farm.

This farm road, linking High Lanrigg and Bogside, goes back beyond 1964. The latter part of this right of way incorporates part of S/3 and could make an alternative finishing point - Dykehead Road.

High Lanrigg to Low Lanrigg (S/5)

This footpath, 1 mile long, begins like S/4 on the Bogside Road close to High Lanrigg farm; being a grassy track linking the two farms. It crosses open pasture land and a gully with Watstone burn at the bottom of the field. A farm road passing Low Lanrigg leads to Burncrooks and Spittal Road for Stonehouse.

Near Burncrooks entrance, where the road crosses Watstone Burn, the old bridge which carried the road over the burn can be seen in the field with no road near it. The road from Low Lanrigg to Burncrooks went to the left then crossed the burn at right angles to its flow to avoid an awkward approach across the burn. Later bridge builders took a bridge across the burn at this awkward spot and straightened the road out to Spittal Road.

The farm names on this right of way give a clue to the shape and size of their fields. Lanrigg is a corruption of Long Ridge indicating that the old ridge and furrow system of farming being used when the farms first came into use. The fields were of a size that when using a horse and plough a good long ridge could be formed thence the names.

Along this right of way the farmer has utilised a dry-stone dyke for bottoming to enable the track to carry the heavier modern farm implements. This right of way also predates 1864.

Couplaw Farm to Bogside Farm (S/6)

This half mile long right of way starts at Bogside farm; the first hundred yards of which can be excessively muddy in wet weather. The path then changes to a grass track, about 15ft wide. Throughout its entire length it is bounded by trees and shrubs, barbed fencing and except for exceptionally dry periods of weather tends to be marshy under foot. This is probably due to the fact that in the middle of the last century this was a road linking Bogside, Couplaw and Tanhill Farms. Over the years it has become overgrown and the old road below the present vegetation does not drain sufficiently to provide good walking conditions.

About a half mile from the start, the road turns left through heath and marshland to cross the Roman road and onto Bogside farm. The last 80 yards before Bogside farm is completely blocked with saplings and shrubs.



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There are excellent views to be had at various points along this right of way, most notably the section overlooking Loch wood to the East. There is also a great variety of wild life - fox, badger, deer, a good variety of butterflies and moths and numerous species of fungi. People using this right of way would have to be properly equipped, particularly footwear and reasonably fit.

Couplaw Farm to Tanhill Farm (S/7)

As with S/6 this right of way starts at Couplaw farm where the first 100 yards can be extremely muddy during inclement weather. Gradually the pathway changes to grass, bounded by trees, hedges, some sections of stone wall and barbed fencing. Where S/6 turns off to the left, this right of way carries straight on and crosses the Roman road and out of old Hamilton District into old Clydesdale District and thence on to Tanhill Farm.

As with S/6 this right of way can be particularly wet, even in the best of weather. This is due to the fact that this right of way was once a road between Couplaw farm and Tanhill,. The route has become overgrown and what drainage there was on the old road has become ineffective. The Roman road in evidence today is in most parts through woodland and open heath near Chapel farm.

Interesting features include the Roman road, views across Loch wood and the ruined farm house at Castlehill. Wildlife includes fox, deer, badger, a good variety of moths and butterflies and numerous species of fungi.

Chapel Farm to Crumhaugh Farm (S/9)

Starting at Udston Road opposite the entrance to Chapel farm, this right of way is approximately 1 mile in length. To begin the route is heavily tree-lined and remains so for most of it's length. The track, being mainly earth covered stones, can be muddy during inclement weather. The track varies from 10 to 15ft wide. It passes the rear entrances to Greenburn and East Hazeldean farms onto open pasture land past a small wood. Here the path crosses an open field towards a stile ending in a farm track.

Over a century ago this is shown on maps as a road starting at end of track at Chapel farm with plantations alongside the road, either side of the entrance to Greenburn farm. There are some excellent views across the surrounding countryside particularly to the North-East and to Stonehouse.

East Hazeldean to Lonsdale (S/10)

This right of way starts just off S/9 at the Hazeldean entrance. The path is tarmac at the start but changes to hard packed earth bounded by fencing, hedges and some trees. 1100 yards long, the path varies between 8 and 12ft wide and affords good views over the surrounding countryside. It ends at a bend on Udston Mill Road near Lonsdale. This right of way can be linked with S/9 (Chapel to Crumhaugh) and S/11 (Hazeldean to Tweedieside).

This right of way was at one time used as a drove road to market.



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AVONDALE SSSI

PRESERVATION

RIGHT OF WAYS

Tweedieside to Hazeldean (S/11)

Opposite the entrance to Tweedieside farm, off the Sandford Road, is the start of this right of way. It is an old overgrown road incorporated into fields near Hosenette farm. Along this section are the remains of an old stone wall with Beech and Hawthorn growing out of it. At Hosenette farm the path changes to tarmac, at High House to red ash and at Hazeldean to a farm track. The right of way varies in width from 3ft grass track to a 20ft road surface.

Points of interest along the 1 $\frac{1}{3}$ miles of this right of way include dry-stone dyking, several farms, a ruined house with enclosed wall to the left between Hosenette and High House. Many clear uninterrupted views across the surrounding countryside.

The right of way ends on the road between Crumhaugh and St. Lawrence's Chapel (Chapel farm).

There is a good variety of birds to be seen along this Right of Way including, Grouse, Wagtails and Sparrow Hawks. Deer have also been reported in the area.

The 1864 Ordnance Survey map shows this right of way with a slight change going past Hazeldean which is named as 'Burn' on this map and a later map of 1898.

Spectacle E'e Falls (S/12)

The start of this right of way is reached through Sandford village, down Waterside Street, alongside the Kype Water. Just past Tweediemill there is a notice at the start of the right of way, near a small gate on the wall. This gate leads to a grass track alongside a garden, across the corner of a field, to a small footbridge over a gully. From here a fenced path leads past a bench with an excellent viewing point over the Kype Water. Steps are then taken down to the ruins of a mill house and a viewing platform is found below Spectacle E'e falls.

The path continues to follow the course of the Kype Water to its junction with the river Avon and ends at a single beam footbridge across the Avon.

Points of interest along the 1015 yards of this right of way include, Sandford village, Smithy Cottage Tweediemill House, Spectacle E'e falls, Netherside farm and views up and down the river Avon at the junction with Kype Water.

The name Spectacle E'e may have been derived from the Latin word "Spectacali" meaning "a Spectacle". However there is a strong local tradition that the name is associated with a thatch fire at the Mill said to have been caused by the lenses of a pair of spectacles. Placed in the thatch and the glass caught the sun's rays, setting the thatch on fire. Apparently the Miller had forbidden his daughter to meet a local youth who in revenge set fire to the Mill.



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Overhall and Tweedie Mill (S/13)

A half mile from Sandford Primary School on the Sandford Road, a gate leading to a track is the start of this right of way. The first half of this half mile right of way is an overgrown grass track with a small mixed wood on the right and a dry-stone dyke to the left. At the end of this wooded section, the path takes a sharp left onto red ash, past a stone dyke to the entrance of Wallmill farm on the right and thence over a small stream past Overhall and Tweediemill to Sandford village. It passes the start of S/12 Spectacle E'e falls.

The right of way at various points has interesting views across the surrounding country and Strathaven.

The ordnance survey map of 1911 County of Lanark, shows this as a road from the Mill to Overhall, round to Sandford and Stonehouse Road.

Bridgeholm Farm to Knowetop Farm (S/14)

On Strathaven Road near Glassford bridge this right of way begins alongside the Avon river past Bridgeholm farm. The track is tarmac surfaced from Strathaven Road to the farm but changes to grass past the farm up an incline to the disused railway line. The track has to deviate to the left at the base of the embankment to pass under the railway and regains it's original line along the other side of the embankment. From here it follows the line of the fencing across fields to exit on the Sandford Road below Knowetop farm. The track varies along it's 1150 yards length between 3 and 9ft.

There are good views of the surrounding countryside and the many farms in the area.

The track as a farm road goes back beyond the middle of the last century, before the railway was built, linking Bridgeholm and Knowetop. The 1898 Ordnance Survey map shows it without the deviation to get under the railway. The Stonehouse branch of the railway finished at Cot castle.

Old Stonehouse Road to Glassford Bridge (S/15)

This right of way starts on Sandford Road at Crumhaugh bungalow. The farm track with a slightly rocky surface has a small stream along the left hand side with hedges on the right. The track is 626 yards long and 12ft wide, passing under a disused railway track before carrying on down to Strathaven Road near Glassford bridge. The exit occurs at a bend on the road and caution is necessary here as there is no pavement for pedestrians. Glassford bridge spans a fast section of the river Avon where fishing is available with a permit, obtained locally. The track gives excellent views over the surrounding farmland and the banks of the Avon. Among the wildlife to be seen are Fox, Kestrel, Heron, and Kingfishers. The right of way dates before 1864 and the railway.



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RIGHT OF WAYS

West Mains Farm to Horsepool (S/16)

Beyond West Mains farm on the Udstonmill Road, this right of way lies on a farm track winding it's way past a wooded gully and stream, to a grass track at the river Avon. Three quarters of a mile long, the path varies in width from 15ft at the top, past hedgerows, to 3ft on the grassy stretch. Good views of Stonehouse viaduct and the Avon river are the main attractions of this right of way.

The 1864 ordnance survey map shows the start of the right of way as part of Manse Road with a path forking left down the burnside to Mill Holm field ending at Horsepool.

Mr. George F. Wilson in his privately published memories "Hame" writes of this area:

"A full half mile further down in the valley opposite West Mains we accepted the river as our own, this, our boundary bathing spot at Keirs, with the horse-pool deepest and only for the seasoned swimmer next in sequence, and a few hundred yards nearer home. The 'pool' road descended valley wards from the intersection below 'Glen Mark as it still does, but then was in constant use by young and old, it's Sunday Walk following Allan's cart track along the edge of the extensive cultivated Milnholm Field to the HorsePool, then a narrow field track round the short bend, continuing a service purpose along the almost parallel return course of the river until the narrowing end allowed cross access to the drinking-trough and return road ascent. The reverse direction up-river at the horsepool gave entrance to Allan's braes and our boundary pool. From the high vantage point of old St.Ninian's, further down Avons coursing, the expansive cultivated river enclosed field, enveloped by low encasing braes in upward unfoldings from the river banks, presents a picturesque view of encircled river and field"

Holm Farm to Glassford Road (S/17)

This right of way starts past the entrance to Holm farm. The track is composed of hard packed earth which changes into open pasture land. It is in a reasonable condition. The track starts at a width of 15ft but once into the field it narrows to a few feet. It is hedged and fenced, also a small electric fence, although through the field there is open pasture to the left.

From the top of the track excellent views of the [Alexander Hamilton Memorial Park](#), railway viaduct and surrounding countryside can be seen.

This right of way ends at a field gate leading onto Glassford Road.

On the 1864 and 1898 ordnance survey maps this 905 metres right of way follows exactly it's present day course and is, as it always has been, an access route onto the Glassford Road.

The Covenanters

COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

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KIRK NEW STREET

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During the reign of James VI the church was becoming increasingly under the influence and control of the sovereign. When he ascended the English throne he tried to introduce a system of governing the church by bishops. This caused a great mistrust of the government which continued under the reign of Charles I who condemned private prayer meetings and conventicles in Scotland. A deep discontent festered in the hearts of Scotsmen, true to the religious teachings of the Scottish church. They refused to be pressurised by the government and rebelled.

A large gathering of prominent clergy and Scotsmen assembled in Edinburgh to vindicate the cause of liberty and religion. All classes were represented, and in the Spring of 1638 at Greyfriars they subscribed in supporting the National Covenant, with almost the entire nation following in demonstrating on behalf of civil rights and religious freedom. This document circulated throughout every parish and was subscribed to with enthusiasm. A few years afterwards the differences were settled between the Scottish Parliament and the English Commissioners and Charles I paid the penalty for this and other injustices, with the loss of his head.

During the protectorate of Cromwell the country enjoyed a great deal of spiritual freedom, legitimising Protestantism. This freedom was short lived when Charles II came to the throne to restore religious discontent to Scotland. He strove to bring the Church under his control and was more oppressive than his predecessors. Hundreds of followers of the Covenant were sent to the gallows as Scotland was subjected to his tyranny, as were many ministers. All those who refused to submit to the will of Charles were either imprisoned or evicted from their parishes. Nearly four hundred ministers did not and thus began the bloody inquisition of Scotland. Ten thousand troops were let loose upon the country to execute and kill, without mercy, every armed Covenanter.

‘Bloody’ Graham of Claverhouse led the onslaught, but suffered defeat at the Battle of Drumclog in 1679. It is thought that Graham of Clavers (Bonnie Dundee) may have used Patrickholm House as his headquarters during the persecution of the Covenanters locally, for its occupants the Hamiltons of Raploch, were at that time fiercely opposed to the Covenanters. The proprietor of Patrickholm, William Hamilton, was extremely unpopular for his severity towards the Covenanters. Surprisingly, his two sisters were both married to prominent Covenanters. It must be remembered, however, that not everyone supported the Covenanters and their cause, especially in the Highlands. Although many regarded Graham of Clavers’ as a villain, during the struggle for religious freedom, he was the toast of many during the early years of the Jacobite risings. He was killed at Killiecrankie in 1689 despite winning the battle.

John Morton was the only Covenanter lost on the field of battle at Drumclog. Five others died afterwards from their wounds, including James Thomson from Stonehouse. Gravestones mark the spots in the different churchyards where their remains rest. In June 1880, on the 201st anniversary of the Battle of Drumclog, around 2000 people gathered for a service in St. Ninian’s churchyard, to commemorate the event.



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On an old map of the parish, crossed swords are found at Sodom Hill indicating a battle site. The battle may have been a skirmish between the Covenanters and 'Clavers'. The only other record found of this battle taking place is from Robert K. Chalmers song 'In praise of the Avon', in the lines:

*Sodom Hill and Drumclog Field
Where weavers fought and wadna yield;
Where Scotland's richts were firmly seal'd
Beside the winding Avon*

It was the Battle of Bothwell Bridge only three weeks later, that sealed the fate of the Covenanters. Persecuted and hunted for their faith their monuments stand as a silent reminder of their oppression.

James Thomson

James Thomson was a farmer from Tanhill on the West side of Lesmahagow Parish, bordering Stonehouse Parish from which his family is said to have departed around 1780; having been tenants there for near 350 years. Little is known of this martyr, except that he died from wounds inflicted at the Battle of Drumclog in 1679. He was later interred in St.Ninian's churchyard where his tomb reads:

*Here lays or near this Ja Thomson
Who was shot in a Rencounter at
Drumclog, June 1st 1679
By Bloody Graham of Clavers House
for his adherence to the
Word of God and Scotland's
Covenanted Work of Reformation - Rev xii 11*

On the other side:

*This hero brave who doth lye here
In truth's defence did he appear,
And to Christ's cause he firmly stood
Until he seal'd it with his blood.
With Sword in hand upon the field
He lost his life, yet did not yield.
His days did End in Great Renown,
And he obtained the Martyrs Crown.*



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The original headstone was erected in 1734 some years after his death, probably because to erect such a stone at the time, would in itself been seen as treasonous. His descendants renewed his headstone with a tablestone in 1832. Both monuments are still to be seen today. In 1955 the original stone was repaired due to damage caused by the elements of nature. James Thomson's wife along with his only son John, who was also a farmer, were captured and imprisoned at Blackness Castle, four miles from South Queensferry. Their fate is unknown.

The family of the martyr was in earlier times located in a place called Cunningair or Collingair in the parish of Stonehouse, opposite Dovesdale. It was from here that James Thomson's family was to travel to the lands at Tanhill. His descendants have been numerous, many of them have been ruling elders in the Church of Scotland. Many inhabitants of the village today can trace their origins from this family line. His gravestone in St.Ninian's churchyard stands as a solitary reminder of part of the village's historical past, a man who stood for a valiant cause in which so many sacrificed their lives.

Margaret Law

Margaret Law was the maiden name for the wife of John Nisbet of Hardhill. She came from the parish of Loudon near Drumclog, and was to prove herself a true heroine of the Covenant defending her husband's beliefs to the last.

John Nisbet and his wife lived quietly and happily together until the year 1661. It was then that John Nisbet made his stance clear after the burning of the Covenant. After its renewal in 1666, John Nisbet was threatened with his life, and thus was forced to keep himself armed and vigilant at all times. At the Battle of Pentland he received seventeen wounds, was stripped naked and left for dead on the field, but was able to gather enough strength to make his escape. He took a year to recover from his wounds before playing his part in the triumphant victory at Drumclog. This success was short lived, for on the morning of June 21st 1679 the Covenanters were to be defeated at the Battle of Bothwell Bridge.

John Nisbet led a troop of Covenanters on that day but despite the bravery of these men the day was disastrous and they found themselves being hounded and hunted to their deaths. A reward of 3000 merks was offered for the capture of Nisbet with punishment dealt out to those who sought to protect and shelter him.

Constantly on the run and suffering great hardships Margaret Law was resilient throughout, keeping the family together, whilst comforting and encouraging her husband during his support to the cause of free their religious beliefs. It was during this time in hiding Margaret brought her family to Stonehouse near to the lands of Hazeldean. She is said to have dwelt in a cot house, where due to starvation, ill health and persecution she died at the beginning of December 1683. John Nisbet returned from hiding to find both his wife and daughter dead from ill health. Grief stricken he carried his daughter all the way to Stonehouse churchyard and buried her beside her mother. The minister at the time, possibly John Oliphant, refused to allow the burial of his family in the cemetery, but after being threatened by a mob in support of John Nisbet the minister was forced to let the burial go ahead.



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John Nisbet was later captured while at a prayer meeting in Fenwick, taken to Edinburgh, tried, condemned, and executed at the Grassmarket on December 4th 1685.

James Hamilton of Kittiemuir

One of the earliest defenders of the Covenant was James Hamilton of Kittiemuir. He was captured at the Battle of Pentland, with those inscribed on the Hamilton churchyard monument. Along with ten others, they were executed on the same platform in Edinburgh, on December 7th 1666. Their heads and right arms were struck off, and displayed throughout the country as a warning to those of similar sympathies. James Hamilton's head now rest in Cadzow Street graveyard in Hamilton along with Gavin Hamilton, John Parker and Christopher Strang. James Hamilton is said to have been a prominent yeoman (a gentleman serving in a Royal or noble household); for public records state he was said to have been mounted and armed with a sword and pistols. He, along with Gavin Hamilton of Mauldsie Mains (possibly his brother), who suffered with him, were members of Maclellan of Bascope's troops, and appear to have joined the rebels when the Covenant was sworn. In J.H. Thomson's, "The Martyr Graves of Scotland" James Hamilton is said to have been a tenant at Killiemuir, but this is inaccurate, probably caused by the researcher not noting the t's being crossed thus "Killie" instead of "Kittie". This theory can be backed up by Robert Naismith's book 'Stonehouse Historical and Traditional' and parochial records.

John Boyd

John Boyd lived in the parish of Stonehouse and died at Craighbank in the parish of Dalserf, February 2nd 1718. John Boyd seems to have been well versed in the scriptures and well able to defend the beliefs of the Covenant. Due to his convictions, he, along with his family, were forced to flee their home to Ireland, where he was to bury six of his children and his wife before returning with his only son. He suffered great hardship during the persecution of the Covenanters but was able to elude capture until his death in Dalserf. In researching the 1696 parochial record Boyds are to be found at Burnfoot but it is not possible to ascertain if this is a direct line or not.

James Robertson of Hazeldean

James Robertson was a travelling merchant who is said to have lived in the area of Hazeldean. Details of his life are scarce but what is clear is his strong adherence to his faith and the principles of the Covenant. He was well educated and possessed considerable literary talents. In 1680 he is reported to have affixed a paper in defence of the Covenant to the door of the old parish kirk, so well written and with such passion and conviction, that he was soon to make many enemies.

In Kilmarnock, October 1682, he went to see a prisoner of his acquaintance, John Finlay, when without provocation, he was seized and held captive for ten or twelve days. While in prison he was interrogated, mistreated, then taken to Edinburgh and further examined by the Committee of Public Affairs. Despite his strong religious beliefs and well versed testimony he could not say enough to save himself from the charge of treason. He was executed, along with William Cochrane and John Finlay, from Kilmarnock, on December 15th 1682 in the GrassMarket, Edinburgh. When he attempted to speak upon the scaffold the drums beat, and drowned his words; and when he complained, the town major beat him.



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Others to have been persecuted

After the Battle of Bothwell Bridge the Covenanters were persecuted and hounded to their deaths. Many who supported the government became informers and were rewarded for their information. Sympathisers and friends of the Covenanters suffered at the hands of the government troops. Some were imprisoned and others evicted from their homes, many to perish in the cold winters of the countryside. Robert Findlay, from this parish, along with a number of others from the villages of Glassford and Avondale, were murdered in cold blood on the road near Hamilton by the King's soldiers after the Battle of Bothwell Bridge. They were on their way to hear a sermon in the camp when they were murdered. The following is a list of persons cited in the Parish of Stonehouse in May of 1683, as being Covenanters or connected with them:

James Stobo in Kittiemuir (Several Stobo(we)'s were present at Kittiemuir in the 1696 parochial records); John Hamilton in Milneholm; John Gillies; Thomas Weir in Crumhaugh (in 1696 this family can be traced to Laigh Crumhaugh); John Hamilton in Brigholm (family still present here in 1696); James Reid in Tweedie-mylne; James Wilson in Sandford; Archibald Fleming; James Miller, Boig; (this family can be traced to the area until 1841); Hans Miller in Dykehead (present in 1696 records); Thomas and James Scott in Hisledane (several Scot(t)'s can be traced within 1696 records); Thomas Miller in Stainhous; Thomas Hamilton; John Hamilton in Lenloch; James Hamilton; James Kinnock (beddell the Clerk to the session waiting); James Mutter in Stanehouse and Gavin Wood of Corslett (family can be traced to 1696 records).

In the fugitive roll for 1679 two names appear as belonging to Stonehouse: Alexander Hamilton of Langrigg (Alexanders family can be traced to both the 1696 and 1841 census), and Thomas Doicks in the village of Stonehouse.

On 26th June 1679, William Richardson of Stonehouse and others were charged with treason for joining the rebels the previous year. They appear to have been held in the Tolbooth, Edinburgh, but no record has been found of Richardson's execution.

On December 19th 1683, John Douglas of Stonehouse, along with others, was held prisoner in Edinburgh. The name of John Walker of Stonehouse appears in a fugitive list on May 5th 1684.

On 26th July 1685, John Hamilton of Millholm, was imprisoned in Dunottar Castle, but after taking an oath of allegiance, was liberated under a bond of 5000 merks (family is still present here in 1696).

In the month of January 1686, a party of soldiers searching the country for Covenanters, came to Stonehouse and carried away eight men and two women prisoners for allegedly listening to an outlawed minister.



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Ecclesiastical Account of Parish

Although Stonehouse's ecclesiastical history can be traced to around the 9th century, the sessional records can only be recorded to the days of [Rev. Archibald Foyer](#) around 1696. Documentation prior to this period may have been lost during the covenanting conflicts, or the early days of the Jacobite uprisings. What remains, provides valuable and enlightening information on the discipline, organisation and educational influence of the church in Stonehouse.

The records depict the strict authority of the church by ensuring parishioners compliance with the teachings and principles of such. The ecclesiastical leaders of the day held considerable influence in civil disputes, whereby the church was able to exact punishments, or fines, on persons for minor offences, or acts against the church. Although there are no records of such punishment being carried out by the parish church in Stonehouse, in some parishes an iron collar was affixed near the door of the kirk to reprimand parishioners, not complying with fines imposed.

Drinking was frowned upon and closely monitored by the congregation. This led to the establishment of local organisations such as the Total Abstinence Society (1858), which publicly rebuked those who dabbled in the demon drink. In more serious crimes, such as incest, the perpetrator had to stand at the Kirk door, bare footed and legged, from the ringing of the second bell to the last, at every church in the presbytery.

Prior to 1752 the minister and his session were predominantly responsible for providing education within the parish. An Act of Parliament in this year ensured that the parish kirk provided a building, until such times as a [school house](#) could be found. This provision also ensured healthy numbers of congregations, that would be the envy of every minister today. Early extracts indicate several schoolmasters appointed by the church including; John Watson (1697), Alexander Cochrane of Avondale (1698), Richard Steil (1701), William Walker (1702), Gavin Hamilton of Vicars (1707), Walter Weir (1718) and Thomas Clark (1722). A school house was procured in 1708, provided by Thomas Cure.

Other indications of the authority of the church include a document in September 1696 stating, "*the session unanimously appoint that no persons within the congregation be married out of the church unless a fourteen pence levy be given to the poor*". Complying with such principles and in particular the day of the Sabbath was to be strictly adhered to in every respect. In November of the same year a complaint was made with regards to, "*servants wandering up and down among their friends on the Lord's day, to the dishonour of God and offence of people*", further intimating "*that both masters and servants be warned against such an evil publicly, with certification of censure to be inflicted upon the disobedient*".



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The power and influence of the church was all too apparent in January 1698, when the parish records stated, *“John Fleming and Robert Wilson being called, acknowledged their playing cards, for which they professed their sorrow. The session rebuked them both. Both of them promised amendment, and Robert Wilson engaged himself to burn the cards when they went home”*.

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The church, however, not only provided for the educational and spiritual needs of the parish, but in times of hardship; charity and understanding. In June 1697, *“Thomas Robertson, the kirk treasurer, declared that he had got a sentence against some who had not paid their fines for their fornication, but the session, in regard of their extreme poverty, delayed to exact anything for the time”*. This reflected the generous nature of local dignitaries of the period, for in [1790 Rev. Morehead](#) stated, *“The produce of the year 1782 fell short of what was necessary, for the consumption of the parish. The deficiency was made up, by some of the more wealthy inhabitants, who purchased foreign grain, and sold it without profit”*. He further observed, *“none of the parishioners are allowed to beg, though we are troubled much with beggars from other parishes”*.

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Prior to the turn of the 20th century, it was uncommon not to be a member of a kirk. In [1836 Rev. Hugh Dewar](#) wrote, *“The due observance of the Sabbath is likewise a characteristic mark of the inhabitants of Stonehouse. The hallowing of the Sabbath day is here most scrupulously attended to, by all ranks of persons, both in town and parish; except in going to and from church, you will hardly see a person on the street. All public houses are shut on the Sabbath, unless to the traveller for refreshment”*. In Robert Naismith’s publication of ‘Memoir of Rev. James Hamilton’ (1896), Rev. Hamilton around the end of the 18th century is said to have stated, *“In my youth the Sabbath was observed with great respect. Family worship was generally observed. In the whole parish of Stonehouse, containing about 300 families, only three were without the daily worship of God”*. He further stated *“The use of ardent spirits was almost unknown. There were not above three tipplers in the whole parish of Stonehouse; and in the five parishes of Stonehouse, Lesmahagow, Avondale, Glassford and Dalserf, there was only one drunkard amongst the farmers”*.

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In Scotland today, only 12% of the [population](#) are members of a church, a figure that has halved over the past 50 years and is still declining. In 1891, over 33% of the population of Stonehouse attended a church regularly on the Sabbath. Stonehouse still retains three churches and the chapel hall in Wellbrae, serving the community. These churches still play an integral part in the rural life and affairs of the village, promoting community participation and the welfare of the people of Stonehouse. In writing ‘Wha’s like us?’ I provided a brief history of the churches origins and the influence of Ninian in the parish. The following timelines of the local churches, past and present, provide an easy to understand account of the ministry of the church and important events in the history of the various congregations.

Paterson United Free Church Timeline

COVENANTERS

1783 *Application made to Associate (Burgher) Presbytery of Glasgow for pulpit supply*

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c1790 *Meeting House erected at Chapelton for worshippers from Stonehouse congregation*

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1795 *Dissenters Church founded in Stonehouse.*

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1796 *Meeting House 'carried' from Chapelton to 'Newtown' (Lawrie Street) site of present church. Newtown Meeting House served congregation until 1820 as the Associate Congregation of Burgher Seceders.*

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1798 *Rev. William Taylor (b.1768, 1st m. Mary McKeown, 2nd m. Mary Armstrong, d. 1837)
1st minister of Associate Session congregation, from Falkirk, he resigned in 1817, emigrating to Canada and thence to Waddington, New York in 1819.*

CONGREGATIONAL

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1815 *First Manse built (Hill Manse)*

KIRK NEW STREET

1820 *Congregation became United Secession Church after union of Burgher and Anti-Burgher Churches*

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1820 *Rev. William Fraser (d. 1835)
2nd minister, from Dunning, he resigned in 1828, later emigrating to Canada*

1831 *Rev. Matthew McGavin (d. 1874)
3rd minister, from Dundee, he accepted call to Airdrie in 1841, later emigrating to Australia*

1842 *Rev. Henry Angus Paterson (b. 1818, d. 1901)
4th minister, from Aberdeenshire. Opposed to Boer War, his grandniece was wife of ex-president Steyn of the Orange Free State.*

1843 *Roof of church raised four and a half feet to accommodate head room at back of gallery.*

1847 *The United Secession Church and Relief Church united to form the United Presbyterian Church. The local kirk became known as the United Presbyterian Church.*

1859 *Ordnance Survey map of 1859 shows detail of garden layout behind church building.*



COVENANTERS

1860 *Church enlarged again to provide more seating*

1865 *Choral Union established in Subscription School Hall. With 40 members, Mr Thomson, precentor of the United Presbyterian Church was conductor.*

ECCLES. ACCOUNT

1878 *Memorial stone laid for new church, for growing congregation. The previous church was demolished, leaving only a small circular part of the original structure, which is still evident today.*

PATERSON U.F.C.

1879 *New church completed and opened on April 29th, originally designed to incorporate spire.*

HAMILTON MEM. F.C.

1883 *YMCA established*

PARISH CHURCH

1891 *Jubilee of Rev. Henry Angus Paterson*

CONGREGATIONAL

1895 *Centenary of United Presbyterian Church in Stonehouse*

OLD KIRK YARD

1900 *Union of the United Presbyterian Church and the Free Church of Scotland. As there were two churches of the same denomination in Stonehouse, the United Presbyterian Church was renamed 'Paterson United Free Church of Scotland'*

KIRK NEW STREET

1901 *Rev. A. B. Macdonald
5th minister, from Cumnock, he accepted call to Perth in 1914*

PATRICK HAMILTON

1902 *New Manse built on Strathaven Road*

1915 *Rev. James Christian Brown
6th minister, from Coatbridge, he accepted call to Glasgow in 1921*

1921 *Rev. Andrew Martin
7th minister, from Stranraer, left congregation in 1929. Served with Royal Scots Fusiliers with the Egyptian Expeditionary Force.*

1929 *Union of United Free Church of Scotland and Established Church. Congregation refused to participate and continued as 'Paterson United Free Church of Scotland (continuing)', five years later dropping the word 'continuing'.*

1930 *Rev. Thomas Frederick Crow
8th minister, from Yorkshire, he became the Moderator of the United Free Church of Scotland, retiring in 1952*



COVENANTERS

1953 Rev. David Wilson Roy

9th minister, from Glasgow, the second minister of Paterson Church to become Moderator of the United Free Church of Scotland. He left the congregation in 1964 to become minister in Edinburgh.

ECCLES. ACCOUNT

1961 *New hall built and dedicated on 4th November*

PATERSON U.F.C.

1965 Rev. Archibald Amos Small

10th minister, from Edinburgh, the third minister of Paterson Church to become Moderator of the General Assembly of the United Free Church of Scotland in 1977. Retired in September 1979.

HAMILTON MEM. F.C.

1977 *Church seriously damaged by fire and restored by congregation the following year*

PARISH CHURCH

1981 Rev. John A. M. McFie

11th minister, born Rothesay, Rev. McFie served in Shetland and Lochend U.F. Church in Campbeltown before receiving call from Paterson Church, retired in 1999. Rev. McFie was the 4th minister of the church to serve as Moderator of the General Assembly of the United Free Church of Scotland.

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON





Hamilton Memorial Free Church Timeline

COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON

1843 *Address made in Stonehouse by Rev. Buchan and Rev. Robert Paterson resulting in a proportion of the audience forming themselves into 'The Stonehouse Free Presbyterian Church Association' in preparation for Disruption Day*

1843 *'Disruption Day' A day when 474 ministers walked out on the General Assembly in protest against certain principles of the established church*

1843 *Building fund established and site identified for a church. At a cost of £480 this church was to serve the congregation for 30 years before making way for a new church at the corner of Green Street*

1843 Rev. W.K. Hamilton (d. 1887)
1st minister, retired to London c1877

1853 *Following the Disruption of 1843, the Free Church opened its own school in Hill Road.*

1874 *New church built and opened on September 26th, sitting 620, at a cost of £4000. A seated gallery extended around three sides of the church.*

1878 Rev. James Laing (b. 1827 in Aberdeen, d. 1893)
2nd minister, came from Lesmahagow Parish

1880 *Baptismal font gifted to the church*

1884 *Church sustained storm damage during hurricane*

1894 Rev. James Deas
3rd minister, accepted call from Kirkcaldy Union Church in 1919. During his ministry the church became known as the Hamilton Memorial United Free Church

1919 Rev. George R. Robertson
4th minister, from Tranent, accepted call from Lochlee Road Church, Dundee in 1930



1929 *Union of Churches*

1931 Rev. James McDonald
5th minister, accepted call to Neilston South Church in 1934

1931 *Hamilton Memorial Church Woman's Guild formed*

1935 Rev. David Doig
6th minister, accepted call to High Street Church, Dumbarton in 1940

1936 *Free Church School (Hill Road) burned down in fire on this year*

1940 Rev. R. Gourlay Black
7th minister, accepted call to St.Rollox Church, Glasgow in 1946. Rev. Black conducted many united services with St.Ninian's until the Union of Hamilton Memorial Church and St.Ninian's Church

1954 *Hamilton Memorial Church demolished*

COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON





COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON

Parish (Established) Church Timeline

9th century *Old kirk dedicated to Ninian*

1116 *Bishopric of Glasgow founded, whereby Stonehouse continued under the diocese of Glasgow*

1267 *'Sir Roger, the rector'
Earliest recorded association with the church in Stonehouse.*

1298 *Hugh de Burgo
In September, 1298, Edward I made appointments to certain churches in Scotland. 'The King to John de Langeton his Chancellor. Commands... Similar in favour of Hugh de Burgo clerk, to the vacant church of Stonehouse in the diocese of Glasgow'*

1319 *Unnamed Cleric
King Edward II presented persons to several churches in Scotland, and among these was 'Stanhous', in the diocese of Glasgow*

1368 *Archibald, Earl of Douglas erected Bothwell Church into a Collegiate Church and mortified the teinds of Stonehouse (Hessildene and Kittymuir) for the upkeep of the three prebendaries in his Collegiate Church. Thereafter, Stonehouse Church would sink to the level of a vicarage, served by vicars supplied from Bothwell, few of the names of which have been preserved. The lands for these vicars lay between the village and the Avon.*

1557 *Mathew Sandilands
Matthew Sandilands was 'notar and curate Stanehouse' in 1557 and earlier. In October of that year he took part in a marriage ceremony of a peculiar nature (when a marriage pall or 'cair claith' was used) whereby Claud Hamilton, son of John and Elizabeth Hamilton was legitimated.*

1560 *William Taylor (prebendary) and Robert Hamilton (prebendary)
William Taylor (Tailzifer) held the prebend of Stonehouse in 1560 producing £30 13s. 4d., which he paid a subsitute £16 to officiate for him in the Collegiate Church of Bothwell. Robert Hamilton held the prebend of Hezildeane, and the rectory of Torrance.*

1560 *Year of the Reformation. Scotland was divided into five districts over which were placed superintendents to look after the spiritual interests of the people. John Willock was appointed to Glasgow and the West district. A number of parishes were combined and*

placed under the charge of a minister; and under him a class of probationer styled readers, one being appointed to each parish to read common prayer and scriptures until such times as a suitable minister could be found.

COVENANTERS

1560 William Hamilton
First reader in the parish

ECCLES. ACCOUNT

1561 *Vicarage given up by the provost of Bothwell*

PATERSON U.F.C.

1565 Sir Thomas Wilson
Sir Thomas Wilson was Vicar of Stonehouse in 1565 and 'with consent of the provost and prebendaries of the Collegiate. Church of Bothwell, who were patrons of the said vicarage', he rented out the vicarage lands to John Hamilton of Brumhill.

HAMILTON MEM. F.C.

PARISH CHURCH

1565 Thomas Neilsoun
In February 1565-6 he was styled perpetual vicar. 'The King and Queen confirm D. Thome Neilsoun as perpetual vicar of the parish church of Stanehouse with consent of John Hamilton prepositus (provost) of the Church of Bothwell'.

CONGREGATIONAL

OLD KIRK YARD

1571 John Rankine
Reader

KIRK NEW STREET

PATRICK HAMILTON

1574 Alexander Hamilton
Translated to Strathaven in 1576 as first ordained protestant minister, later taking up ministry of Glassford in 1580

1579 Andrew Hamilton
Reader previously officiating in Dalserf and later returning to Dalserf

1585 Rev. Robert Darroch
First ordained protestant minister in Stonehouse Parish, later translated to Kilbride in 1586

1586 Rev. Archibald Normand (b. 1563 d. 1644)
Translated to Strathaven around 1589. In 1587 Sir James Hamilton of Crawfordjohn had to ask pardon for striking Rev. Normand.

1591 Rev. Andrew Law (d. c1639)
Translated to Glassford in 1593, he was possibly related to Margaret Law (buried Stonehouse Graveyard 1678) the wife of John Nisbet (Covenanter)

1593 Rev. Luke Stirling



COVENANTERS

1595 Rev. Alexander Thomson (m. Anna Duncan, d. c1641)
Ministered until c1630 holding prebendary of Hezildene, within the collegiate of Bothwell Church

ECCLES. ACCOUNT

1625 Rev. James Johnston (m. Helen Hamilton, d. c1659)
Assistant to Rev. Thomson in 1625, translating to Monkland in 1626 before returning in 1630

PATERSON U.F.C.

1652 Rev. Thomas Charteris (b. c1626, m. Anna Hamilton, d. 1656)
Translated to Kilbride in 1654

HAMILTON MEM. F.C.

1656 Rev. John Oliphant (1st m. Jean Campbell, d. 1698)
Deprived of living by Acts of Glasgow 1662, when more than 400 Church of Scotland ministers were cast out of their charges for conscience sake

PARISH CHURCH

1685 Rev. Angus Macintosh

CONGREGATIONAL

OLD KIRK YARD

1687 Rev. John Oliphant (2nd m. Jean Hamilton in 1694)
Translated to Carluke in 1691 and later to Carstairs in 1693

KIRK NEW STREET

1696 Rev. Archibald Foyer (b. c1668, m. Agnes Goodlet (b. 1668, d. 1734) d. 1710)
Buried in old kirk cemetery

PATRICK HAMILTON

1713 Rev. John Scott (b. 1683, m. Ann Sommerville (d. 1774), d. 1759)
Buried in old kirk cemetery

1734 Restoration work carried out on Old Kirk

1756 Robert Watson appointed "beddal, grave-maker and kirk-officer"

1760 Rev. James Muir(ore)head (b. 1732, d. 1800)
First minister in the new kirk, he wrote statistical account of village in 1790

1761 Manse built at Glebe replacing older building, later upgraded in 1781, 1806, 1816 and 1905.

1772 New Kirk built in New Street accommodating 600 people, at a cost of £450. An article from the Hamilton Advertiser in 1895 suggests the building was erected sometime between 1760-1771. The bell was removed from the belfry in 1929 and held by Mr



MacLeod until 1943 when it was removed to Dundee. The old church subsequently became a hosiery factory, S. A. headquarters and meal mill.

COVENANTERS

1790 *Statistical Account states there are around 140 dissenters in total, of which 4 families are Cameronians, 5 families-Antiburghers, 21 families-Presbytery or Relief and 5 families are Burghers*

ECCLES. ACCOUNT

PATERSON U.F.C.

1801 Rev. William Stark (b. 1772)
Formerly minister in Airdrie, later translated to Dirleton in 1805

HAMILTON MEM. F.C.

PARISH CHURCH

1806 Rev. Daniel Wilkie (b. 1781, d. 1838)
Originator of the first Stonehouse Auxiliary Bible Society in 1813. Translated to Yester in 1821, thence to New Greyfriars in 1829 where he was later laid to rest.

CONGREGATIONAL

1822 Rev. Hugh Dewar (from Fenwick, b. 1794, m. Jessie Henderson 1822, d. 1861)
Buried in old kirk cemetery

OLD KIRK YARD

KIRK NEW STREET

1836 *Statistical Account by Rev. Hugh Dewar states 360 families attend the established church and around 120 families are dissenters or seceders*

PATRICK HAMILTON

1861 Rev. James Dunn (from Doune, b. 1821, d. 1887)
Buried in old kirk cemetery

1866 *Stonehouse Auxiliary Bible Society formed*

1887 Rev. James Wyper Wilson (d.1925)
Last minister of the Old Parish Church in New Street

1893 *Girls' Brigade formed*

1894 *Stonehouse Boys' Brigade formed. The Boys' Brigade was founded by William Alexander from Thurso in 1883, making the Stonehouse company among the oldest in the country.*

1896 *Memorial stone laid for new church in Vicars Road by Major-General Lockhart*

1897 *Parish Church officially opened*



COVENANTERS

1922 *Installation of pipe organ, donated by the congregation in memory of those who gave their lives in the Great War*

1926 Rev. Thomas McCaughan
Resigned in 1935 due to ill health

ECCLES. ACCOUNT

1929 *Union of the Churches. The kirk session agreed in recognition of the event to rename the Parish Church as St.Ninian's Parish Church of Scotland, Stonehouse. Church bell was removed from Old Parish Church in New Street.*

PATERSON U.F.C.

1934 *Installation of electric lights completed*

HAMILTON MEM. F.C.

1935 Rev. Hugh R. Munro
Received call from Bo'ness as an assistant to Rev. McCaughan before becoming his successor. He received a call from another church in 1943.

PARISH CHURCH

CONGREGATIONAL

1944 Rev. George K. Wood
Received call from New Galloway. Accepted call from another church in 1946 to facilitate the union of St.Ninian's and Hamilton Memorial Church.

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON

1946 *Union of Hamilton Memorial Church and St. Ninian's Parish Church. United charge renamed Stonehouse Church of Scotland. United Guild of Stonehouse Church of Scotland formed.*

1947 Rev. Robert C. Pollock
Served as Army Chaplain during war. Accepted call to St.Andrew's, Falkirk in 1951

1951 Rev. W.A.J. Gardiner
Served as Interim Moderator until new minister appointed

1952 Rev. William R.F. McGhie (d. 1968)
Served as Army Chaplain during war. Accepted call for missionary work in Jamaica in 1957. Undertook research project of tracing the history of the church in Stonehouse from 1560 to 1956.

1954 *Boys' Brigade re-established after lapse of nearly half a century*

1955 *New hall opened incorporating stained glass windows from Hamilton Memorial Church*



1956 Rev. W.A.J. Gardiner
Served as Interim Moderator until new minister appointed

1956 *Parish Church Woman's Guild formed*

1957 Rev. Alexander Gemmell (d.1984)
Appointed Clerk to the Presbytery of Hamilton in 1980

1958 *'Mens' Club' formed, meeting in Adult Education Centre in Green Street*

1959 *Young Woman's Fellowship formed*

1960 *400th anniversary of Reformation*

1961 *Opening ceremony of new church gates*

1962 *AGM of congregation agreed renaming of church as St.Ninian's Parish Church*

1970 *New small hall opened, dedicated to Rev. Alexander Gemmell. The armorial bearings of Hamilton of Raploch, who resided at Patrickholm incorporated into the vestibule, gifted by Mrs Euphemia Hamilton of Crofthead farm. (formerly embedded above the entrance door to Patrickholm House)*

1971 *Twelve hundredth anniversary of dedication of the Parish to St. Ninian*

1981 Rev. C. Raymond Vincent
Retired in 1992 to New Galloway

1992 Rev. Tom Nelson

1996 *Centenary Year in which three services were screened by Scottish Television*

2002 Rev. Tom Nelson receives call to Netherlee Church, Glasgow

2003 Rev. Paul George Reid Grant

COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON



Congregational Church Timeline

COVENANTERS

1860 *Camnethan Street Evangelical Union meeting house established at 8 Camnethan Street. A Mr Massie (Superintendent) c.1866 and Richard Goodwillie were preachers of the congregation. The congregation ceased to meet around 1884.*

ECCLES. ACCOUNT

PATERSON U.F.C.

1893 *Hamilton Memorial Free Church congregation aggrieved with procedure in election of minister and separate from Free Church.*

HAMILTON MEM. F.C.

1894 *Congregation meet in Public Hall until opening of church.*

PARISH CHURCH

1894 Rev. Peter Smith (b. 1852, d. 1934)
Born Knockando, 1st minister of congregation, accepted call from Elder Park Church, Govan 1906

CONGREGATIONAL

1894 *Application to the Congregational Union of Scotland formerly constituted. 142 members withdrew from the Free Church, with a further 81 new members joining the congregation after the first six months.*

OLD KIRK YARD

KIRK NEW STREET

1896 *New Church opened on 21st June costing £1800 seating 450 members*

PATRICK HAMILTON

1904 *Congregation purchase Westlea, Vicars Road as a Manse for £900. The congregation previously leased Newfield House for the minister.*

1906 Rev. James Wallace (b. c1869, d. 1953)
Born Motherwell, Rev. Wallace was responsible for drafting the constitution of the church.

1917 Rev. Walter Gerrard (b. 1879, d. 1946)
Born Edinburgh, previously minister of Congregational Church in Dunfermline.

1922 Rev. Robert McKinlay (d. 1933)
President of Congregation Union of Scotland 1930-1931.

1927 *Branch of Girls' Auxiliary formed, later dissolving in 1933.*

1933 Rev. David Clews McArthur M.B.E.
Born Bonhill. Served as Chaplain in the forces as a Captain in Burma, for which he received a MBE



COVENANTERS

1935 *Compton pipe-organ installed replacing old double manual harmonium installed in 1901.*

1941 Rev. James Gilbert Ritchie Strachan (b. c1905, d. 1985)
(Acting) Born Fraserburgh

ECCLES. ACCOUNT

1944 Rev. James Kinmond Smith (b. 1900, d. c1971)
Born Leith, he accepted call to Cambuslang Congregational Church.

PATERSON U.F.C.

1948 Rev. George Renton Brown (b. 1911, d. 1951)
Born Galashields

HAMILTON MEM. F.C.

1952 Rev. Robert Macready Lawson (b. 1905, d. 1973)
Born Glasgow. Served as Chaplain in the forces. Congregation at all time high of 285 members.

PARISH CHURCH

1962 Rev. Clifford Harry Macquire

CONGREGATIONAL

1965 Rev. Derek Haley (b. 1934)
Born Bradford

OLD KIRK YARD

1968 Rev. Alexander Friend (b. 1925)
Born Airdrie

KIRK NEW STREET

1972 Rev. Kathleen M. Callander (b. 1948, d. 1984)
(Student Assistant) Born Aberdeen

PATRICK HAMILTON

1972 Rev. William Robert Nelson Gray O.B.E. (b. 1923, d. 1999)
(Associate) Born Edinburgh. Executive producer of religious programmes for Scottish Television. President of Congregational Union of Scotland 1966-67. Rev. Gray served until 1985 with Rev. Bissett and Fred McDermid.

1975 Rev. Thomas Hall Bissett (b. 1901, d. 1992)
(Associate) Served congregation until 1894.

Fredrick McDermid (b. 1924)
(Associate) Pastorate (Lay) of Lanark Congregational Church. Chair of the Congregational Union of Scotland 1962-65 and president 1973-74. Served at Stonehouse during the 1970's and 80's.



1986 Rev. Derek Graham Corner (b. 1948)
Born Galashiels

1992 Margaret Anderson (b. 1944)
(Student) Born Glasgow. Margaret Anderson served until 1995.

1998 Rev. Kathryn Smith Anderson
Born United States of America

1999 Congregational Union of Scotland voted to unite with United Reformed Church

2002 Rev. Kathryn Smith Anderson retired

COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON





The Old Kirkyard

COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

CONGREGATIONAL

OLD KIRK YARD

KIRK NEW STREET

PATRICK HAMILTON

Located on the crest of the Avon valley, the kirkyard is exposed to ever changing environmental conditions in Scotland. The graveyard possesses a great variety of monuments, some of historical significance, some of great sorrow and others of amusement and intrigue. Together they provide a greater insight and understanding of the people who inhabited the village in the past.

The [earliest recorded burials](#) are those of the Bronze Age (c4000-1200^{BC}). These stone mounds, or cairns, contained earthen pots (beakers), in which the cremated ashes of the dead were placed. In some instances the deceased was only buried beneath the surface of the burial mound. Several such sites are to be found in the parish of Stonehouse, such as Cairncockle. These cairns are well documented in local publications.

Early Christian missionaries, such as Ninian, travelled around Scotland building churches and preaching the word of God. Some of these churches were established on pagan sites of religious importance, such as [standing stones](#). This practice was common in causing as little disruption to the pagan way of life, while phasing out the old forms of pagan worship. Many Christian festivals and annual celebrations of today, relate to events of the pagan calendar. December 25th originates from the Roman Winter festival of Saturnalia and April 1st is the Spring festival of Lud, pagan god of humour.

One method of discovering an ancient site of historical, or religious importance, is that of plotting ley-lines. These are imaginary lines discovered around 1920, whereby two or more lines crossing in a cemetery, indicate a good probability that the site was of historical antiquity long before the present site was used as such.

In many kirk yards throughout Scotland, standing stones and other prehistoric finds have been found. Around 1937 a prehistoric burial cist was said to have been discovered within the walls of the old kirk, though I can find no other references of the find in our National museums. However, its presence if correct, would suggest that the old kirkyard may have been a prehistoric site of religious significance, long before the present church was established. That being the case, it would not be unthinkable to presume that other such burials exist here undiscovered. The word 'cist' is an old Scots word for chest, or coffin. The earliest recorded burial around a church is thought to date to at least 752^{AD} at Whithorn, Wigtownshire, where it is said an area of about 30 feet around the kirk was secured for the purpose of burials.

Prior to the Reformation of 1560, burials within churches and kirkyards were mainly confined to the local lairds, his immediate family, ministers and the well to do. Parishioners, with the consent of the landowner had the right to be buried in the church or kirkyard. The poor of the parish were buried outwith the kirkyard and without a burial stone, while outsiders had to obtain the consent of the heritors to do so. Following the Reformation the General Assembly of the Church of Scotland in 1588 made it illegal for burials within church buildings.



COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

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OLD KIRK YARD

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PATRICK HAMILTON

Parishes were established around the Middle Ages, created on an ecclesiastical basis around the church. The parishioners were responsible for paying a tax, which was collected by the clergy and provided for the maintenance of the church buildings and the priest. Known as a 'tithe', or 'teind', this was sometimes paid in livestock or manual labour. This usually represented a tenth of a parishioners income. The laird, under the feudal system of land tenure was responsible for providing a church for his tenants to worship. It later became common practice among the lairds to gift these churches to the Abbey's and Cathedral's of the diocese. By the time of the Reformation 85% of the churches had been gifted by local landlords.

In 1368 Archibald, Earl of Douglas erected Bothwell Church and united the 'teinds' of Stonehouse, Hessildene and Kittymuir for the upkeep of the three prebendaries in his Collegiate Church. Thereafter, the kirk in Stonehouse was reduced to the level of a vicarage, served by vicars supplied from Bothwell. The lands for these vicars lay between the village and the Avon, and was known locally as 'Viccars land', thus the present 'Vicars Road'.

After the establishment of the reformed religion in 1560, Scotland was divided into five districts, over which superintendents were allotted to look after the spiritual interests of the people. A number of parishes were combined and placed under the charge of a minister and under him a class of probationer styled readers. One was appointed to each parish to read common prayer and scriptures, until such times as a suitable minister could be found. The first reader in the parish of Stonehouse was William Hamilton in 1560. Only a year later the vicarage of Stonehouse was given up by the provost of Bothwell.

The coming of the Reformation saw the destruction of many religious buildings prior to 1560, of which only a few survive today. It also brought about changes in the practices and customs of burials throughout Scotland. The local lairds had the first choice of the burial plots, whilst the parishioners in order of their descendance from the laird chose their plots respectively. The parishioners began to mark these burial sites with simple headstones, which over the years led to more elaborate stone carvings. This in turn led to a boom in business for local stonemasons, of which there were many in Stonehouse.

To prevent any conflict over ownership of the family plots, cemetery plans were created, with each plot numbered and measured in relation to adjacent features within the kirkyard. Most plots were numbered on an East-West axis, with the headstones at the West of the plot facing east. This practice was common place; the reason being that it is believed the Lord's second coming will be from the East as the sun rises and thus welcoming his arrival.

No pre-Reformation memorials are visibly present in Stonehouse kirkyard today, the oldest stone being that of James Hamilton in 1651, not Andrew Hamilton of 1663, as stated in 'Damn few an' they're a' deid'. Both individuals are mentioned on the same 'cope' stone (130).

The term 'cemetery' means a place of burial for all denominations. At present the local authorities are responsible for the ground maintenance of cemeteries throughout Scotland, though they are not liable for the condition of the monuments, or family lairs. The



COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

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headstones are the responsibility of the family descendants, even if they have emigrated and despite the historical significance of some headstones. However, some councils such as the former Hamilton District Council were supportive of projects to preserve and restore graveyards. Local authority planning departments have the legal authority to build on cemeteries, removing the contents of such, except those of historical importance, provided it advertises its intentions to do so locally and there are no objections from the families of the interred.

The kirk and boundary walls

The word 'Kirk' is a corruption of 'Kil', a type of subterranean vault or 'cell' where early missionaries were said to meditate and preach. The origins of the Stonehouse kirk are said to date to the 9th century but the first reference I can find dates to 1267, when Sir Roger, 'the rector' is recorded in association with the church of Stonehouse.

Restored in 1734, the kirk fell into disrepair during the latter half of that century, around the time of the construction of the new church, in New Street in 1772. The fallen remains may have been used to assist in the building of the new church, or used in the construction of the nearby Manse and surrounding walls. Built in 1761 the Manse was later upgraded in 1781, 1806, 1816 and 1905. The use of gravestones and ruins to build other structures was not uncommon. Previous restoration work can be clearly identified in what remains of the kirk. Recent preservation work in 1993 is more visibly apparent in the belfry. Ornate decoration can be seen in the pillar sections supporting the top piece of the bell tower and the overhanging edge of the remains.

Many parish churches, such as the old kirk, possessed a belfry where you will often find a groove worn in the stone bell tower. This was caused when the bell ringer pulled the rope against the gable end of the church. The bells themselves were rung as a warning of attack, mourning, call to service, or occasionally as a means of timekeeping. The old kirk belfry is typical of other 17th century churches in Scotland, though the former adjoining walls of the belfry tower may have been considerably older, possibly 16th century. As Stonehouse kirk predates Glassford kirk, built in 1633, this theory is most likely. An inner structure is visible on the East facing wall of the belfry ruins. Whether or not this was internal roof supports, incorporated into the church, or part of an older, previous church, is uncertain.

A quote from a newspaper in the 1860's, as contained in 'Damn few an' they're a' deid', describes the inside of the church in some detail. The building before its demise was said to have been a long narrow structure with an open roof, with no ceiling or seats. The pulpit was located against the south wall, midway along the building, with the bell tolled from within. The article refers to parishioners "finding their own stools, like Jenny Geddes". Jenny Geddes was a member of the congregation at St. Gile's Church, Edinburgh, where she was said to have thrown her stool at a minister who had been preaching under the authority of Scottish Bishops.

Classified as a 'B' listed monument, with the graveyard in 1971, the remains of the old kirk stand today as the oldest historic building in our parish. Further references are given in the 'Time line' of the church, as described in 'Damn few an' they're a' died'. Across the



COVENANTERS

ECCLES. ACCOUNT

PATERSON U.F.C.

HAMILTON MEM. F.C.

PARISH CHURCH

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KIRK NEW STREET

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valley, three standing stones in the parish of Glassford can be seen from the cemeteries northwest corner. I believe that several thousand years ago such stones existed under the site of Stonehouse old kirkyard.

The surrounding West, North and East walls would appear to have been built separately from the South wall adjoining the manse. In my opinion they would appear to be more recent than the manse wall and urgently in need of repointing and repair after several attacks of vandalism. Whether or not the walls were constructed from the ruins of the kirk, I am uncertain, but the wall surrounding the manse is most certainly constructed of materials from a previous structure, possibly the old kirk, or an earlier manse. The manse wall bounding the kirkyard is a combination of red sandstone and ironstone and would appear to be older than the other walls and the watchhouse. On studying the manse walls, they too have been repaired on several occasions. The entrance gate pillars of the manse and kirkyard are almost identical in design, though the pillars of the kirkyard do not retain the top stones of the manse pillars.

Stones of historical importance and local interest

Covenanter burials are numerous throughout South West Scotland and Stonehouse is no exception in this respect. Our village lies in the heart of [Covenanting country](#) and many of her sons, and indeed daughters, were to die in the cause of religious freedom. The exploits of those who fought and were persecuted are well documented in 'Wha's like us?', of which, several are said to be interred in the old kirk yard.

The sole surviving monument is that of [James Thomson](#) of Tanhill, who was to die from his wounds, inflicted at the Battle of Drumclog in 1679. The stone was only erected in 1734, for to commemorate such a martyr in this period would have been dangerous in itself. The original headstone is still in fairly good condition and was renewed by his descendents in 1832, in the form of a table stone. The original memorial is also known locally as the 'Bloodstone'. This extract from 'Wha's like us?' tells the eerie tale of how the headstone was to come by its unusual name;

"Told to me many years ago, I neither believed the story, nor found evidence of its existence, until of late. As a child I had been told of a gravestone in the old cemetery with a hole in it, whereby inserting ones finger in this hole, it was said to come out covered in blood! I dispelled this as a myth until out walking one Summers day in the cemetery. To my amazement and by sheer coincidence, I found the said hole in a headstone, more commonly known as the Covenanters' stone. The hole is located on top of the headstone, directly below the mouth of a carved skull. When I found the headstone I immediately remembered the tale told to me as a boy and hesitantly stuck my finger into the hole. Pulling out my finger, it was indeed red, not with blood but with red ochre dust. This is due to a vein of red ochre running through the sandstone within the headstone. When raining, however, the red ochre could give the impression of 'blood' to the younger and more imaginative mind."

Another supporter of the Covenant to be buried in the kirk grounds was [Margaret Law](#) of Loudon, wife of prominent covenanter John Nisbet of Hardhill. After suffering great hardship whilst in hiding near Hazeldean, (possibly with John Robertson), Margaret Law and her daughter died of starvation in 1683. John Nisbet carried her lifeless body to the kirk to be buried, where the minister at the time (possibly Rev. John Oliphant), refused to allow the burial of his wife and daughter in the cemetery. However, after being threatened



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by a local mob, the minister was forced to let the burial go ahead. There is no memorial present within the kirkyard but her faith and adherence to her husband and religious beliefs, will long be remembered in the Covenanting history of our parish.

Although not buried in the cemetery, [John Robertson](#) of Hazeldean had a connection with the kirk in so much as he was reported to have affixed a paper, in defence of the Covenant, to the door of the old parish kirk in 1680. A staunch supporter of the Covenant, he was to meet his death at the Grassmarket in Edinburgh, where he was hanged along with his friend John Findlay.

In June 1880, [Rev. Laing](#) of the Free Church officiated at a gathering of 2000 inhabitants of the village in the old kirkyard to celebrate the 201st anniversary of the Battle of Drumclog. Open air services were not uncommon until the turn of the 20th century. Rev. Laing is also recorded as preaching to a congregation of 1500 at the Watstone Burn in 1878. Similar services were regular occurrences on the banks of the Avon.

Several Ministers were buried in the old kirkyard including; the [Rev. John Scott](#) , [Rev. Henry Angus Paterson](#), Rev. John Gray, Rev. James Scott Naismith and [Rev. Archibald Foyer](#) (c1668 -1734). It was during Rev. Scott's ministry that the Old Kirk was restored in 1734. The funeral procession of Rev. Paterson is detailed in several Lanarkshire publications. A popular figure in the community, the funeral was attended by the majority of the inhabitants of Stonehouse in a slow procession from the United Presbyterian Church, Lawrie Street to the auld kirk cemetery.

The oldest surviving memorial to a local minister is that of Rev. John Scott who died in 1759. His headstone is in fairly good condition considering its age. Having served through the Jacobite Rebellions of 1715 and the '45, he would appear from his epitaph to have been held in high esteem by his congregation.

The majority of the headstones present today are of the 19th century but there are many fine monuments from the 18th century and several from the 17th century, including years; 1694, 1651, 1699 and 1676. The headstone of Alexander Smith appropriately depicts the trade symbols of a 'blacksmith'. There may be other headstones present of the 17th century but unfortunately weather erosion has defaced many of the older inscriptions.

Local poet John Walker died in 1882 and was buried in the old kirk cemetery. Robert Naismith wrote of him with great admiration in his book 'Stonehouse Historical and Traditional' in 1885. He informs us John Walker was a tailor, photographer and repairer of clocks and watches. A man of many talents, he published a volume of his poems and prose in 1867. Several other members of his family are interred in the lair including one of his daughters with the unusual name 'Tirzah' (Biblical name deriving from Greek 'pleasant').

An unusual inscription is that of "JOHN ANN CROW", daughter of John Crow and Christian Craig. Possibly pronounced Jo'ann she was presumably named after her father.



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Manse Road Cemetery

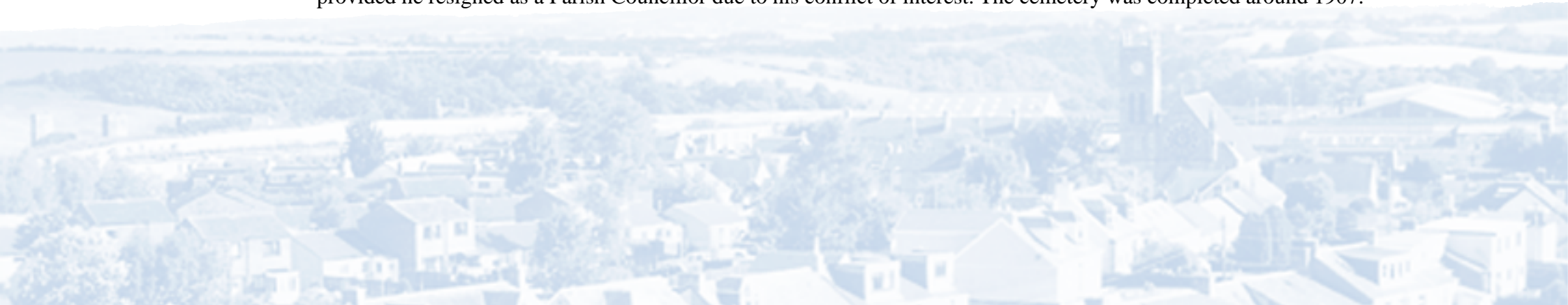
In 1902 the old kirk cemetery was said to be in such a condition of disrepair that the [Heritors](#) asked the local [Parish Council](#) to close the cemetery. The Parish Council thus instructed that a survey be carried out to investigate the extent of the problem and identify whether or not the cemetery required to be extended or a new site established to cope with future demand.

The survey was carried out in early 1903 revealing a total of 533 lairs, consisting of around 1600 breadths of which most were of three breadths (8ft allowed for 3 breadths). A few lairs were of four and five breadths. It was further stated that there had been no burials in the cemetery since 1882.

In consultation with the Heritors, a request was made to the Sheriff Substitute in Hamilton to have the cemetery closed after inspection, under the Burial Grounds (Scotland) Act 1855. This was with the exception of spouses of the previously interred; all heritors and householders on the 1901/02 valuation role, including their families, provided there was appropriate room in the respective lairs.

The Parish Council then sought to purchase the grounds next to the Manse to extend the existing cemetery. However on seeking Rev. Wyper Wilson's views on the matter, he informed the Parish Council that he had to refuse such a request as the legal distance between a house and a cemetery was 100 yards. He suggested that the Parish Council may wish to remove the Manse to another location and thus extend the cemetery to within the confines of the Manse walls. This being a costly option, the Council hastened to look elsewhere.

Some discussion and disagreement then ensued between the Parish Council and the Heritors regarding the proposed location of a new cemetery. Sites considered included land at Udston and Newfield farm. However, after extensive investigations, sample borers were taken at a site adjoining East Mains farm and an area of land was bought at the price of £375 per acre. Tenders were then sought for the works to be carried out to which Robert Bruce was the successful applicant as the main contractor undertaking the foundations and drainage at a cost of £229. Blacksmith, James Froom was also successful in being awarded the 'smith works' (quote £38), provided he resigned as a Parish Councillor due to his conflict of interest. The cemetery was completed around 1907.





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Reconstruction of Old Kirk

Little is known of the old kirk ruins. Last restored in 1734, it probably fell into disrepair during the latter half of that century, as the new church, in New Street was opened in 1772. The fallen remains may have been used to assist in the building of the new church, or, used in the construction of the nearby Manse and surrounding walls, built in 1761.

The ruins were classified as a 'B' listed monument, along with the graveyard in 1971. The belfry is typical of other 17th century churches, such as, Craig of Auchindoir Church in Grampian and Cambusnethan Church, over the Clyde river. The former adjoining walls of the belfry tower may have been considerably older. An inner structure is visible on the east facing wall of the belfry ruins. Whether this was internal roof supports, incorporated into the church here, or, part of an older, previous church, is uncertain. A more detailed study by an architectural historian may reveal more.

In the 1860's annual gatherings were established between ex-natives of the village, resident in Glasgow and the inhabitants of Stonehouse. At one such event, in the Merchants Hall, Glasgow, a Mr Thomas Muter gave a description of the old kirk during his speech, in which he states, "*The old church was built by the Roman Catholics, and was dedicated to St.Ninian. The ground occupied by the old church can be traced to this day. I have unquestionable authority for saying it was a long narrow building with an open roof, no ceiling and no seats, so that worshippers had up to its last days, to find their own stools, like Jenny Gedder. The pulpit stood against the south wall, mid way along the house; and the bell was tolled by a rope passing through the roof and coming down inside*". Using this information and photographic evidence of similar constructions, I illustrated a reconstruction of how the kirk may have looked when in use. I believe the structure was approximately 15m in length.

In the not too distant future, we may see the demolition of the [old Parish Church](#) in New Street, paving the way for another housing development. Fortunately, we have a number of pictorial references of the building before the turn of the century, with a detailed description of its interior. This will at least enable us to recreate and provide residents with a fairly accurate picture of the building in its heyday. In other buildings, such as the old kirk, or former castles, we are not so fortunate, but utilising what knowledge we do have of these sites in comparison with contemporary structures, it may be possible to illustrate a fair representation of these historic sites.





St.Ninian's Old Parish Church (New Street)

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In 1894 the poor condition of the Parish Church resulted in a survey being requested to investigate whether the church could be adapted to accommodate a congregation of 900. John Wilson (112 Bath Street, Glasgow) was commissioned to survey the church and report his findings.

Prior to his investigation concerns had already been expressed regards the suitability and safety of the church. Having served the congregation as the Parish Church for over a century, it was clearly apparent that the building would not sustain the needs of the congregation.

The following extract is the report submitted by John Wilson to the management committee for their consideration and provides a valuable resource, enlightening the reader as to the interior of the former church.

The condition of the Parish Church, Stonehouse

Plan: The Church is a plain rectangular building of the old square box type, with no architectural pretensions, and is situated near the centre of the town, with streets on all four sites. It is entered from two ends, and at each entrance stairs lead up to the galleries. The pulpit is placed in the centre of one of the long sides, and a very deep gallery surrounds the Church on the other three sides.

Seating: The seating is of a very primitive and uncomfortable form, with upright backs and narrow seat boards, and is much too narrowly spaced throughout. The front seat of the gallery of the only one with reasonable space, being 3 ft 11 in. wide, a few are 3 ft 5 in. wide, but the other average from 3 ft 4 in. to 3 ft 2 in. from back to back. The minimum space allowed in modern churches is 3 ft 8 in. from back to back. It is difficult to accurately compute the number of sittings, as they do not appear to have been planned with any regard to a fixed seating place. Taken upon the basis of 20 inches to each sitter, I reckon the number of sittings at 604 in all, inclusive of Choir; or at 18 inches per sitting, the number would be about 716. If the Church was seated in accordance with modern requirements, at the minimum space of 36 inches by 20 inches to each sitter, the number of sittings would be under 550.

Vestry, etc.: There is no ministry accommodation of any kind attached to the Church, neither Hall, Session House, nor Vestry. Rooms on the other side of the road are used as Vestry and Session House, from which the Minister has to cross the street in going to and returning from the Pulpit.

Heating and Ventilation: Two iron stoves have been at one time in use for heating the Church, but they are worn out and disused, and the fire pipes for them, which are carried through the wall to the outside of the Church, have partly disappeared. There are no appliances or arrangement of any kind for ventilating the building, and the damp and unhealthy atmosphere was very apparent on the day of my visit.



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Structure: Structurally I consider the building to be in a very dilapidated, if not dangerous condition. The walls have been erected and repaired in several places and are also off plumb at ends and back. Upon examination of galleries I find that at each end there are plain stairs of movement, the gallery joists having been drawn about $1\frac{1}{2}$ inches from their rests on the walls, and the linings also separated from the walls. The gallery facing pulpit has also moved from the wall, though to a lesser degree. On lifting a portion of the floor the ends of some of the beams and joists were found to be rotten, to what extent this prevails could not be ascertained without further opening up of the gallery floor. From what I saw, however, I consider that the galleries would be very dangerous with a crowded congregation.

Stairs: The stairs from the gallery on each side I consider to be highly dangerous in their construction having long and narrow straight flights of steps, with insufficient egress at the foot, and would, in event of any panic or rush, were veritable death-traps.

Roof: The roof has been from the first of light and insufficient construction. The main couples, of which there are only three completely framed, are too light in scantiling and of improper form for the span they have to cover, though they appear to be still in good condition and of fairly sound and good material. The end couples are not fully framed, and have sunk considerably, cracking the ceiling underneath. The rafters and ceiling joists seem to have been composed of indifferent material and are of varied and random sizes, and in many places are badly rotted away, and at the eastern end and the roof has sunk considerably. There is also leakage in several places, but this would I think, be capable of repair.

General: As a result of my examinations, I am clearly of opinion that the building is quite unsuitable for the requirements of a Parish Church in almost every respect. Apart from the uncomfortable nature of the pews, the space is too small, and to reseat the Church, even at the minimum seating allowance, would still further reduce the accommodation. There is also the need of Hall, Vestry, Session House, as well as the essentials of Heating and Ventilation, all required to properly carry on the work of the Church. Unfortunately the situation of the building surrounded by streets, and with no available spare ground, precludes the idea of extension or enlargement and even if this were not so the condition of the structure would make rebuilding the only alternative.

The question of cost of enlargement to seat 900 persons which has been put, I have not gone into, as I have already pointed out that there is no place for extension. The only possible way of enlargement to that size would be by two tiers of galleries, which would mean practically a new building, and even for that plan the site is too limited. On the whole, I am unable to advise any scheme of alteration or rebuilding as either advisable or practicable, and am of opinion that the requirements can only be met by the erection of a new Church upon another site. I am, gentlemen, your obedient servant, John Wilson.”

After a great deal of debate and disagreement over the future of the Parish Church, it was decided to establish a fund to raise the necessary finance to construct a new Parish Church and identify land for its erection. Much has already been written within previous publications on the history of this church, but only through the uncovering of this survey have I been able to reconstruct the interior of this historical piece of architecture.



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St.Ninian's Pewter

Pewter was once common place but now turns up in many antique shops, with the finest specimens fetching large sums. Most Scottish pewter, however, has emigrated. Scottish pewter was generally of better than average quality in the workmanship and metal, but comparatively scarce. Dented, worn or leaky pieces were valuable as scrap and were melted down to make new as the country did not have plentiful supplies of tin, one of the main ingredients in pewter.

The most famous and highly prized Scottish pewter items are tappit hens; vessels of elegant design. Most tappit hens hold one Scottish pint, which was the equivalent of three Imperial pints. The earliest known to have survived dates from about 1669 but most date from between 1750 and 1850. Scottish pewter plates may be unrecognised, masquerading as English because they lack the marks that should distinguish them. Many Congregations used pewter communion cups, wine flagons, bread plates and offering plates with the name of the church sometimes engraved on them. Church pewter has survived in greater quantity than household pewter due to its limited and careful use.

Pewter tarnishes with time and with exposure to air becomes scaly. Its surface may become blemished with pock marks and small bubbling eruptions which can never be cured. Newly made and highly polished pewter looks like silver, especially at a distance with indoor light. This was one reason why people bought it. Sometimes the makers helped along the deception by putting on their products marks which looked like the hallmarks on silver ware.

Pewter declined as better materials were devised. Iron with a coating of tin, called white iron, was a strong competitor from about 1725. A better imitation of silver was invented in the 1740's - Sheffield plate, which is copper between two thin sheets of silver. Tea ousted beer as the people's everyday drink from the beginning of the nineteenth century onwards; and tea does not taste right in pewter. Pottery and porcelain became comparatively cheap in the second half of the 18th century and hit the pewter traders badly.

Within an old chest at St.Ninian's Church were found two pewter communion plates, three pewter flagons and several hundred communion coins. The largest flagon was made by partners Robert Graham and James Wardrope from Glasgow around the year 1790 only seven years after the end of the American wars of Independence. Both Robert and James were obviously in favour of American freedom as their makers mark shows a sailing ship with the words "SUCCESS TO THE UNITED STATES OF AMERICA" inscribed around the ship. Another of the pewter flagons was made by J.Wylie of Glasgow around the year 1840. Both these vessels are prized 'tappit hens'. The third flagon is highly ornamented with the makers mark PA & S inscribed, but nothing is known of its origins.

The two pewter plates are some eighteen inches in diameter, one of which has the words 'STAN HOWSE KERK', with Stonehouse inscribed clearly in two separate words. Further round the rim IM is inscribed above the letters AD. Initially it was believed that this represented a date (999^{AD}) but after the plates were analysed by Kelvingrove Museum it was thought that this marking was either a makers mark or a ministers initials. Pewter was not in use in Scotland as early as our first assumptions, though the Romans were known to use pewter earlier than this but to a far greater standard of material and quality of craftsmanship. I initially disregarded the



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idea that the mark was a minister's initials as there were no ministers with the initials IM as far back as 1560. After researching the pewter flagons, which I was able to date fairly accurately, I found no mention of the makers mark in connection with the plates. What I did find however was that a 'J' shown on a makers mark in the 18th century and earlier was shown as an 'I'. Just as Indiana Jones tried to cross the stone tablet causeway in 'The Last Crusade' trying to step on the tablets to spell Jehovah, I was faced with the same problem. Like him, I tried to spell it as it sounded with a 'J', but to no avail. With the new information I again traced previous ministers to find 'James Muirhead' who was ordained on "25th Sept. Anno Domini 1760". This date not only coincided with the flagons, but also with the communion coins dating to 1767, all of which were found in the chest. [James Muirhead](#) ministered in the old kirk and may have been the first minister in the parish church built in New Street in 1771-2. The plates are almost certainly communion plates but through time have decayed considerably. Unfortunately pewter is difficult to preserve and nearly impossible to repair; such is the condition of the Stonehouse plates.

Communion Tokens

Churches in Scotland used to issue worthy and godly folk with tokens to allow them to take communion. These communion tokens are inexpensive to collect and give an insight into long-dead customs.

Tokens are small discs, up to one and a half inches across and generally made of lead, though some were made of brass, tin, copper, iron and even leather. They are square, oblong, round, triangular, or in various other shapes. Each coin had to be unmistakably designed or imprinted for a particular parish or congregation to prevent imposters from getting to the communion table. Tokens thus, had the initial letters of the parish, or its full name, or the minister's initials or a picture of the church inscribed.

Communion was usually held once a year, but in some places only once in seven or nine years during the end of the seventeenth century until about 1750. The people and the churches wanted to be sure they were ready for the sacrament. Tokens got worn out or lost, or if they had the minister's name, became obsolete when a minister moved. They were treated with almost superstitious reverence because of their connection with the sacrament. Old tokens were occasionally buried beneath the pulpit; or melted to make new.

The makers were local blacksmiths, plumbers or pewterers. Punches or dyes were used to imprint the design; or molten metal was poured into stone moulds; or a copper coin was hammered out and the metal was crudely engraved by hand. Sadly, this tradition died out towards the end of the Victorian period when printed cards came into use.

Stonehouse was no exception in producing communion tokens. The earliest recorded token is from the year 1736 when John Scott was the parish minister. The next coin is very similar in design from the year 1767 when James Muirhead ministered until 1780. The coins of 1824 and 1835 date to a time when the coins were slowly going out of circulation. From 1821 to 1829 David Wilkie was ministering in Stonehouse as was Hugh Dewar from 1820 until 1860. The United Secession Church which is inscribed on the 1835 communion coin, later joined the Church of Scotland in 1956.



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Patrick Hamilton was the first preacher and martyr of the Scottish Reformation. Born around 1503, he was the son of Sir Patrick Hamilton of Kinavel and Stonehouse, and nephew of the Earl of Arran. His mother, Catherine Stewart, was closely related to the Royal family, being a daughter of the Duke of Albany and grand daughter of James II. As well as all his Royal connections Patrick Hamilton could claim some of the most prominent and distinguished of his countrymen as his friends and relatives.

Of his early life little is known, other than he became through family influence an Abbot of Ferne, in Rossshire; probably with a view to providing him with the necessary funds to gain an education on the Continent. In 1520 he took a degree of MA at the University of Paris. He later moved on to the University of Louvaine where he was greatly admired for his intellect, liberalism and character.

On returning to Scotland in 1523 he entered St.Andrew's University and was considered a man of great talent in learning. Entering the priesthood before the canonical age of 25, he refused to conform to many of the laws and regulations of the Church. Confiding in friends and cathedral canons, Patrick Hamilton was critical of the church and hypocrisy practised in many of its facets.

An event, however, occurred at this stage of his life which changed his relations to his ecclesiastical superiors, and made it desirable to seek asylum elsewhere. In a Parliament held at Edinburgh, in 1525, an Act was passed, under the influence of the bishops and clergy, declaring the opinions of Luther and his disciples heretical, and forbidding strangers to introduce Lutheran books into the kingdom, under pain of forfeiting their property and exposing their persons to imprisonment.

Hamilton was not a man to conceal his new convictions. Under the ever watchful eye of the church in St.Andrews he began sowing the seeds of reform. Soon the rumour of his heretical opinions reached the ears of Archbishop Beaton in 1527, who found that he was "*infamed with heresy, repugnant to the faith*". Having been summoned to answer this accusation, the young reformer resolved to leave Scotland for a season with three companions to Wittenberg in Germany.

While in Germany he met Tyndale (translator of the English Bible) who, with his friend and companion John Firth set about translating the Old Testament. Here, they worked together shaping their reformist views, destined for martyrdom in the knowledge that they were preparing themselves for trial and suffering on their return home.

After a passing of six months in Germany, Patrick Hamilton returned to Scotland, to resolve, at whatever risk, to make known to his fellow countrymen his beliefs and convictions. On arrival many were impressed with his knowledge and teaching. It was around this time that he was to be married, but to whom it is unknown.



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He found it impossible to conceal his evangelistic labours from his enemies, and soon they became known to Archbishop Beaton. Beaton sent him a message of apparently friendly character, proposing a conference at St. Andrew's to discuss matters of the church as it would appear to be in need of reform. Though suspecting the snare which had been laid for him, he felt that it was his duty to comply with the request, knowing imprisonment awaited him. The most his family could persuade him to do for his safety was to arrange that he should not go alone, ensuring a party of friends and kinsmen accompany him.

Arriving in St. Andrew's around January 1528, a conference took place, with Beaton. Hamilton both in public and in confidence began professing his reformist views. His liberalism in his speeches, however, made it easy to procure sufficient evidence to secure his condemnation. Hamilton however had many influential friends, and so it was in Beaton's interest not to provoke them, but to allow Hamilton to condemn himself by his own words.

When danger became imminent Hamilton refused to escape and an attempt was made by his friends to release him. Foreseeing the trouble that lay ahead, Sir James Hamilton, his brother, and the laird of Airdrie collected a strong force but were only prevented by a long continued storm from reaching St. Andrews in time. Alarmed by this and fearing a rescue attempt, Beaton issued an order for his immediate apprehension. Drawing a cordon around the house where Hamilton lodged, the captain of the castle demanded admission; whereupon, he surrendered. Hamilton was imprisoned and charged with certain articles, regarding which he had been previously interrogated by the Primate and his Council. Hamilton, instead of disowning his previously stated convictions, defended and established them from Scripture. Hamilton proceeded with his defence concealing nothing and speaking the truth as he saw it but in so doing was accused of denying the institutions of the Church and the authority of the Pope.

Without further delay Hamilton was condemned as an obstinate heretic, deprived of all ecclesiastical dignities and offices and delivered over to the secular power for punishment. On the afternoon of the same day; for their business was such as required haste, he was hurried to the place of execution in front of the Old College, where a fire had been already prepared.

Taking off his cloak and giving it to a servant, Hamilton said, *"This stuff will not help me in the fire, yet will do thee some good. I have no more to leave thee but the example of my death, which I pray thee to keep in mind; for albeit the same be bitter and painful in man's judgement, yet it is the entrance to ever lasting life, which none can inherit who deny Christ before this wicked generation."* Having thus spoken he commended his spirit into the hands of God and being bound to the stake was burned to death.

On visiting the site of his execution at St. Andrew's, the initials PH are inscribed on the pavement where he was burned at the stake. It is also said, of which I have witnessed; the image of a mans head of the exterior wall overlooking the location of Patrick Hamilton's death. It is said that he suffered considerable pain during his execution due to the wood being wet and taking a considerable length of time to burn. Some belief the image above captures his suffering moments in death. Thus died this noble martyr, on the last day of February, 1528, in the twenty fourth year of his age. The flames in which he expired were in the course of one generation to enlighten all Scotland.



SANDFORD

SPITAL DOVECOT

STONEHOUSE (ENG)

JAMES HAMILTON

ROBERT NAISMITH

WATERLOO STORY

NEW TOWN

POPULATION

SUPERNATURAL

NEWSPAPERS

REFERENCES

Sandford Village

The following extract comes from a correspondent reporting on his visit to Sandford in 1936:

“If one could picture another ‘45’ in Scotland with the village of Sandford espousing the modern Jacobite uprising - which Heaven forbid! - this small clachan on the Kype would hold the key position. Why? Look at that direction post at the foot of the village where many motorists in the travelling days of summer dismount to discover their bearings. What village in the county commands so many highways leading north, south, east and west? If Sandford, instead of being pictured in rebellion, were to be imagined exacting toll at the cross roads, as in the bad old days, she would get rich quick, and with her wealth would go all that unsophisticated rurality which is one of her characteristics of those who live and move and have their being within this little cumulation of clean homesteads on Kype-side.

An imaginary campaign

No fewer than five roads fork off at Sandford, and on a stout iron sign-post the various directions are plainly named. That way to Carlisle and South, with all England beyond to plunder! Yon road to Kirkmuirhill and Lanark, where the burghers would be an easy prey to the country-bred Sandfordians! Or this way to Stonehouse, whose capitulation would be a foregone conclusion! Along that fork to Muirkirk, which would be taught to respect the prowess of the men of Kype Water!

Humiliation

Finally, there is the road to Chapelton and Strathaven. Chapelton would be excused, but Strathaven could expect no quarter! There is more than a “gingerbread crumb” to pick with the “Stra’ven Cronies.” At the hands of the larger community, Sandford suffers repeated humiliation. How frequently postal communications reach the Kypeside community bearing the legend, “Sandford, by Strathaven.” Sandford by Strathaven! What ignorance! How degrading to be known only by proximity to one’s neighbour! Is there any other Sandford in Scotland? Not that we know of. True, there’s almost a baker’s dozen of them in England - but what’s England anyway? Caledonia stern and wild knows only one Sandford, and she sits securely where the stream which gives Hamilton its morning bath and quenches its thirst, splashes over a broken and rocky bed, and casts itself over a perpendicular cliff to produce the much visited “Spectacle E’e” falls.

Wha’s like us?

Well, but getting down to it, let us say without hesitation, that there are few cleaner villages in the county than Sandford. There has been no sparring of whitewash, which gives colour as well as a preservative to the cottage walls. There are three rows of dwellings, each branching off in a different direction from the others. This gives the village an appearance of roominess and expansiveness. The houses seem all well built and in good order”.



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The Dominie's domain

A recent addition to the local architecture was a new home for the school master, and the Education Committee acted wisely in their choice both of site and plan. In our village peregrinations we have not come across a more pleasantly situated home for the head teacher than this one flatted bungalow at Sandford beside the school. The dominie was from home when we arrived, and Mrs Headmaster caught us inspecting admiring the exterior of the new schoolhouse. "You can see the inside too," she said, with an inviting smile, and we were charmed with its comfort, its convenience, and the delectable prospect of the country scenery from the parlour windows. When those features of the home were revealed to us, we could understand the quiet joy and barely suppressed enthusiasm manifested by the good lady in finding, with her husband and her family, such a conveniently built and beautiful home after residence in one of the large industrial areas of the country.

A pivotal point in the social life of Sandford is the annual gala day, when the village from head to toe gives itself to mirth, music, dance and play. Fair Monday is the day - marked red in the local calendar - set apart for this annual festival. Sandfordians the world over return, if not in flesh, at least in the spirit, to their native village on that day. Many natives within convenient distance find the homing instinct on Fair Monday irresistible, and thither they betake themselves to join in the happy reunion, and to renew old but not forgotten associations.

The call of Summer

Sandford is an ideal little summer resort where, in the quietness of its surroundings and the purity and salubrity of its country air, the visitor may find renewal for body, mind and spirit. And in this respect the village is not unknown. Of late years it has increasingly attracted resident visitors, and on the gala day when the season is at its height these temporary dwellers by the Kype take a prominent share in the arranging of the programme for the day. The village is now more accessible and less isolated than it used to be. Prior to the inauguration of the present limited bus services, which links it up with Strathaven, Sandford could only be reached by employing "Shank's naigie" for a few miles if one could not afford a private conveyance.

Lighter in Winter

The village life as a whole was given a new centre when a few years ago, largely by their own efforts, the people built what is known as Waterside Hall, where carpet bowls, concerts and meetings of all kinds help to weld the community more closely together, and to enliven the winter months. The W.R.I. Movement has pleasantly invaded the women's sphere, and brought its ameliorative, helpful and strengthening influence into the home life of the community.



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Spital Dovecot

From the 16th century doocots, or dovebots as they are more commonly known, provided a valuable source of fresh nutrition to many fortunate landowners. Pigeon supplemented their diet in the latter months, when lamb was unavailable and food scarce. The younger pigeons, 'peezers', were the main ingredients in pies and stews. Pigeon eggs were also eaten. The birds themselves, fed on the surrounding vegetation, much to the annoyance of local farmers, as doocots could often house up to 2000 birds.

The doocots were mainly the privilege of landownership, as the construction of such were controlled by land regulations in Scots law, often in relation to the acreage of the land held by the landowner. The oldest surviving doocots in Scotland date to the 16th century. There were principally two types of doocots; the Beehive and the Lectern. Beehives were the earlier of the doocots, resembling as the name suggests beehives. Most were made of stone, with a small doorway at the base of the structure, and a circular vent at the apex to allow the pigeons to fly in and out. Beehives, like Lecterns, had several 'rat courses' projecting around the circumference of the building to deter rodents. The stone nesting boxes within, numbered some 300-500. Lecterns were the most common of the doocots, found only in Scotland and Southern France. These date to the early 17th century, and were generally rectangular in construction, with a monopitch slated roof. They came in either single or two roomed structures, with several flight holes in an upper wall to allow the birds access. Some of the larger lecterns housed up to 2000 boxes.

Today the ruins of a doocot (probably a lectern), can still be found 50 metres from the Stonehouse to [Lesmahagow railway line](#), near Westtown farm. The doocot dates to at least 1816, when it was listed as a 'pigeon cot' on William Forrest's, map of Lanarkshire. The doocot would appear to have been the property of Spittal House, as a path is shown on the map leading from the house to the doocot. In 1862 the site was listed as Dovecot, but it is unclear when it fell into disuse. All that remains today are the ruins of a structure approximately 5m square by 1m high with walls about 1m thick.

Another area of Stonehouse where there may have stood a doocot, is Dovesdale, not a mile from the doocot at Spittal House. Again, the former Dovesdale House dates back at least two centuries (Bovensdale 1821, John Ainslie). As the names suggests, Dovesdale House may have retained a doocot. Some prominent houses and farms of the period, had flight holes incorporated into the construction of the building, for the occupants own consumption. A newspaper article from 1866 stated that a Doocot was present, adjacent to West Mains Mansion.

In times of superstition and more popular natural remedies, pigeons were believed to retain medicinal powers. What was more unusual however was the belief that 'doo dung' rubbed into the feet, claimed to cure the sufferer of fever. The 'doo dung' was also used as a fertiliser into the 19th century. In 1625, Charles I issued an order that doocots should have stone floors, as the doo dung was a rich source of potassium nitrate, an ingredient of gunpowder. Pigeons are still eaten as a delicacy, though the breeding of such is confined to 'homing pigeons' for racing. The term 'doocote' or 'pigeon hole' is still in use, as a distribution system for mail in the work place, but now a distant memory of its origins.



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Stonehouse, Gloucester

To the best of my knowledge there are at least four, possibly six villages by the name of Stonehouse, throughout Britain. When Stonehouse in Gloucester is mentioned locally, the conversation will probably be in relation to misdirected mail. I was the witness of such, in 1996, when my first book after being printed was sent to Stonehouse, Gloucester, the day before it was due to be launched.

Stonehouse, Gloucester is a small town in the Severn Vale, 9 miles South of Gloucester, 30 miles North of Bristol and 4 miles West of Stroud, just off the M5 motorway. Like our own village, Stonehouse, Gloucester has a long and eventful history dating back to the Norman period. The origin of the name Stonehouse (Gloucester), appears to date to William the Conquerors Domesday Book of 1086, in which it states, 'Stanhus' was a place where the Manor House was built of stone, as opposed to the usual wattle and daub.

Historically, in the industrial sense, we both possessed prominent textile industries, with our southerly neighbour having a strong heritage in cotton mills. Agriculturally, we have little in common, as Stonehouse, Gloucester retains only a few farms, whilst we have a large farming community of over 50 farms. This is reflected in the considerably larger acreage of the two parishes.

In 1986 the two communities were brought together, when outbreaks of meningitis plagued the counties of Lanarkshire and Gloucester. As a result [Stonehouse Community Council](#) and Stonehouse Parish Council (Gloucester) established regular correspondence in sympathising and supporting one another during the health scare.

Some 340 miles from our own village, Stonehouse, Gloucester bears many similarities to Stonehouse, Lanarkshire. Geographically both Stonehouse's are situated in similar landscape, both adjacent to motorways, with rivers flowing through the parish. The river Avon and the river Frome adjoin the more prominent rivers of the Clyde and the Severn. Both Stonehouse's have acknowledged areas of outstanding natural beauty and geological interest. Equally significant are the great number of public footpaths throughout the countryside in both locations.

With populations not dissimilar, our villages are predominantly commuter based with large ongoing residential developments. However, in seeking employment, transport to such outlying towns varies considerably between the two villages. Stonehouse, Gloucester enjoys several regular bus services and a railway station with access to Gloucester and London, whilst here we have a limited bus service to Hamilton and Strathaven and the London Midland and Scottish Railway line closed in 1965. This line formerly went through Stonehouse, Gloucester and was closed here in the same year.

Despite its relatively small population, Stonehouse, Gloucester, is fortunate in possessing excellent recreational facilities and public amenities. The town of only 7000 inhabitants retain a community centre, recreational walking grounds, 20 acre playing fields, including cricket pitches, a basketball court, a skateboard ramp, football pitches, a youth centre and several children's play areas



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throughout the village. Other services include seven churches, a citizens advice bureau, seven schools, two tourist information offices, a hospital and a 'manned' police station.

Our villages are very much 'communities' in the purest sense of the word, with many long established voluntary organisations working for the benefit of all.

The two Stonehouses' and the fall downfall of Edward II

An interesting link between Stonehouse (Lanarkshire) and Stonehouse (Gloucester) occurred between 1296 and 1328, during a period known in Scotland as the Wars for Independence.

The direct line from the first proprietor of the Scottish Stonehouse was Sir William Douglas, a friend and companion of Sir William Wallace. Douglas's son, known in history as "The Good Sir James" Douglas, was the right hand of King Robert the Bruce and was instrumental in hastening the return South of Edward II of England after the Battle of Bannockburn in 1314. Thirteen years later, Edward II visited Berkley Castle, Gloucester, and met an untimely end at the hands of four people, one of whom was John Maltravers, the proprietor of Stonehouse, Gloucester.

Walter Fitzgilbert (ancestor of the Dukes of Hamilton) who fought with Bruce at Bannockburn was granted the barony of Cadzow in 1315. Before the Treaty of Union in 1707 the Duke of Hamilton (leader of the country party) was a strong believer in an independent Scotland and had expectations himself of one day becoming King when Queen Anne was unable to provide an heir to the throne.



James Hamilton; Scotland's forgotten hero

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The founder of this family was a descendant from the Raploch branch of the Hamilton family. James Hamilton was the eldest son of James Hamilton of Raploch and was to be the first of the branch of the Stonehouse Hamiltons. When he later married Margaret, daughter and sole heiress of Alexander Mowat of Stonehouse, he acquired a considerable portion of the barony of Stonehouse by his wife.

During the reign of Henry VIII of England, Henry tried to reduce Scotland to a mere dependency of England by sending the Earl of Hertford, with Admiral Viscount Lisle, up the Firth of Forth with a fleet of 200 ships, besides smaller craft, and an army of 20,000 men to crush the Scots in 1544. When the news of this formidable force reached the ears of the Scottish nobles they were terror stricken and fled for their own safety. Hertford disembarked his troops and artillery, occupying for four days. It was only when the English army was on its way to Leith, that the Earl of Arran, Huntly and Argyle raised a few troops, and an attempt was made to prevent their passage further. Unfortunately, they were repulsed and made haste their retreat to Linlithgow. The English entered Leith without further opposition and the town was given to the army to plunder.

The inhabitants of Edinburgh attempted to resist the invading foe barricading the gates, as Hertford was coming with the intent to burn and destroy. He stated that the one and only condition on which he would withdraw his army was if they would deliver up their young Queen (Mary of Scotland). Henry VIII wished to gain supremacy of Scotland by arranging a marriage between Mary and his son Edward, but this was not the wish of the Scots.

The demand of Hertford's was sternly refused. The citizens prepared to resist and were deserted by their Provost. Notwithstanding this, the inhabitants made a desperate resistance, keeping Hertford at bay until the heavy artillery was brought from Leith. As night came, further resistance was hopeless, and the citizens carried off as much as they could abandoning their city. When Hertford returned next day he found an Edinburgh deserted except for the garrison held by Captain James Hamilton, Laird of Stonehouse; a gentleman of great military skill and renown and one of Scotland's staunchest patriots.

The enemy overwhelmed the city and there laid siege to the castle; but, under their heavy artillery, Hamilton displayed such heroic skill and valour in defence of the garrison that the English found it impossible to capture the fortress. They constructed batteries and availed themselves of all the engineering skill at their command, but dauntless, Hamilton kept up an incessant and harassing fire. This was directed with precision at some of the principal officers of the besiegers, compelling them to end the siege. The English, in baffled rage and disappointment, set about the destruction of the defenceless city. Edinburgh was said to have burned for three days while the retreating English army proceeded slowly along the coast destroying all that stood in their path.



Robert Naismith

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Robert Naismith, draper, banker and historian, was born in Stonehouse on 31st August 1832, the eldest child of James Naismith (born 28.8.1796, Glassford) and Margaret Scott (married 4.11.1831). His forebears came from Jackton near East Kilbride. He married Bethia Browning Paterson at East Kilbride on 17th August 1864, residing at Crossview at the corner of King Street.

He took an active part in the affairs of Stonehouse but will be remembered most, perhaps, for his “Stonehouse: Historical and Traditional” published in 1885 in which he propounded for the first time his theory on the origins of the name of Stonehouse. He also traced the proprietors of the Barony from the earliest period down to the time of his writing. As a historian he was responsible for several publications including:

| | | |
|--|---------|---------------------------------------|
| <i>The story of Christianity in Scotland</i> | | |
| <i>The story of our English Bible</i> | pre1865 | |
| <i>The story of the Kirk</i> | 1865 | (copy in National Library, Edinburgh) |
| <i>Stonehouse: Historical and Traditional</i> | 1885 | |
| <i>Robert and James Haldane: Two worthy workers of bygone days</i> | 1893 | |
| <i>Rev. James Hamilton D.D.: A Memoir</i> | 1896 | (copy in Hamilton Library) |
| <i>The merchant martyr of Stonehouse (booklet)</i> | 1871 | |

His interest in local and religious history were researched and documented, throwing some light on the characteristic features of a bygone age. He was an extremely active member of the community, being involved in many local organisations and county committees. In April 1878, the Heritable Investment Bank (Ltd.) opened under his management. He also stood at least twice for election as our representative in Lanark County but was narrowly defeated on both occasions.

Throughout the latter half of the 19th century Robert Naismith lectured to various organisations, on his extensive knowledge of the church, the village and its history. He also built the house of Westlea, Vicars Road, where he died at 4.00pm, on Thursday 3rd March 1898. A memorial monument to his life, and that of his wife Bethia, can be found in the old kirk cemetery.

His son Robert Johnstone Naismith, also a draper at Crossview, Stonehouse was Chairman of the School Board when the new infant department at Townhead School was opened in 1912 and his son Robert Naismith, born at Crossview, became a famous radio scientist. He was a pioneer and inventor of automatic equipment for ionospheric measurements and a member of Sir Robert Watson-Watt’s team in radar research before and during the war. He was also the author of a number of scientific publications. His death in 1973 marked the end of this branch of the Naismith.



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Battle of Waterloo

Family history records the saga of two boys, members of the Murdoch family, late of 32 Hill Road.

One morning in the Spring of 1815 James Murdoch entered the weaving shop which he shared with his two sons. “Where is Willie?” he asked of his younger son James. “He has gone to Larkhall to enlist in the army” was the reply. “Well go down and bring him back James” his father instructed, “tell him we have too much work on hand as it is”. Meeting up with his brother on the old Stonehouse to Larkhall road the younger boy delivered the message as advised. “Come on you coward” said Willie. The will of the older boy prevailed and both lads joined up as volunteers in the local infantry regiment, 26th Foot (Cameronians).

On the fatal day, Sunday 18th June 1815, both lads were mortally wounded at the Battle of Waterloo. On the fly leaf of a bible they wrote their names with the only medium available to them - blood. The bible was duly returned to the family by a survivor, as a melancholy relic of the two volunteers who had died for their country. Sunday 18th June 1815 and the irreparable loss to the Murdoch family was long to be remembered in Stonehouse.

Another military related incident, was that of Mrs William Alston who records her father telling her that, as a young boy of ten, witnessed from a tree on Kittymuir farm in 1745 Bonnie Prince Charlie’s Jacobite army marching along Carlisle Road. This can be supported by a recording of the Jacobite army making a temporary stop in Larkhall.

It is a misconception that all Jacobites were Highlanders, George Lockhart of Carnwath (descendant of the Lockharts of Castlehill) was adherent to the Jacobite cause in Lowland Scotland. It is also untrue that all Jacobites were Catholic, for they also comprised of Episcopalians and Presbyterians.





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Stonehouse New Town

On August 1973 Stonehouse was designated to be the next 'New Town', projected to receive a population from Glasgow in excess of 35,000, with the likelihood of an increase up to 70,000. This project would include, 25 primaries, 6 secondary schools and the reintroduction of the railway line to Stonehouse.

The purpose of new towns was to accommodate the population living in sub-standard and overcrowded conditions in the cities. Despite the decrease in Scotland's population the number of households have been ever increasing. It was believed by Government, that until the social and environmental conditions improved in the urban areas, the population would continue to leave the cities, thus the need for new towns, such as East Kilbride, Cumbernauld and Livingston.

With this in mind for Stonehouse, the East Kilbride and Stonehouse Development Corporation was formed to create a plan to develop Stonehouse. However, when the newly formed Strathclyde Regional Council was formed it reviewed the plan and decided that the scheme was no longer needed. It was their view that Glasgow should retain its population with industry directed elsewhere. Thus in 1977, an Act of Parliament dedesignated Stonehouse as a New Town. However only the first phase of the project was carried out with the building of the Murray Drive Estate.

When consultation began with the community on the New Town proposal they met with mixed feelings, though 80% did vote in favour of the New Town, through a referendum at the time. The 'carrot' of industry, better leisure and shopping facilities was a welcome and attractive proposition, but at what cost? Stonehouse had always been a small, thriving close knit community, with many hard working organisations, working together in providing the village with many recreational pursuits and community support groups. One of the villages attractions to potential new residents ('incomers'!) is the community spirit and character. The New Town, in my opinion, would have threatened this 'community spirit'.

Many households and farms would have been compulsory purchased to build roads and housing developments. If we think our village is suffering from traffic congestion now, what would the effects on our 'conservation area' and natural environment have been if a [population](#) of 70, 000 were to have descended on our village. And what of our Gala Day, [Agricultural Fair](#) and Christmas Festival, would they have still been here? I doubt it. Do we really want another 'roundabout city' like East Kilbride? The village is constantly under threat of suburban development in what is an area of outstanding natural beauty. The tranquil winding river Avon is freedom on our doorstep, an education and haven for our children to learn from, and explore.

Stonehouse has the potential to expand and prosper within, developing our industry and residential capacity without having to expand into our greenbelt. With the first phase of the bypass complete the village must now look forward to redevelop the village centre and Conservation area, in creating an attractive location for potential residents and small businesses to locate themselves. Above all we



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must endeavour to preserve our village's community spirit and character, and provide future generations with a sound economic base and healthy environment to live in.

In 1996 Stonehouse's main employer was the hospital providing work for 548 staff, with around 150 living in the village. Unemployment is generally in line with most other villages of a similar size. Unfortunately, apprenticeships are almost a thing of the past with many children opting to go to College or University for further education.

In an era of large discount stores, supermarkets and purpose built shopping centres, many small rural traders are suffering from this new era in 'out of town' shopping facilities. Many shops have come and gone in Stonehouse over the years, of which the late Harry McFarlane could name every last one! One of my favourites, and I expect for many others would be 'Graces' (Hamilton) in the Trongate. Trading in household goods and bric-a-brac, the shop is a treasure trove of this, that and the other. As a child my memories of shops are confined to just one; 'Susie's Sweetie Shop' (Susan Sorbie). It was situated at the now demolished tenement, across from the Co-operative in King Street. This shop is my only memory of pre-decimalisation, spending my 'thrupenny bit' on lucky bags, liquorice, sherbet dips and parma violets. This shop was not only a great loss to myself, but to hundreds of other children who kept our local dentist in great demand.

There have been many environmental, economic and structural changes to our village over recent years. Primarily a commuter village, housing developments at Murray Drive, West Mains, East Mains, Naismith Court, Muirhead, Crow Road, Weavers Court, Bramble Bank, and Boghall etc., have provided housing for an ever increasing population. Unfortunately, leisure facilities are few in comparison to other towns nearby. Parks proposed for Patrickholm and West Mains were never completed, and we have seen over the past 30 years a gradual decay in the condition of our once majestic [Public Park](#). In days of old the park was the holiday and day trippers' destination for travellers from all over Lanarkshire. This popular tourist attraction of the past has sadly been allowed to lose its attractive and colourful appearance. Due to vandalism we have lost the bandstand tearoom, the public toilets, the boating pond and seating throughout the park. This plague of vandalism has also resulted in severe damage to the [fountain](#) commemorating the opening of the park in May 1925 by Alexander Hamilton. This monument however has since been restored after a campaign led primarily by the Heritage Group.

Despite this, we have seen some advances in the last few years by way of a new all play facility and new investment to improve the overall appearance of the park. The park with all its problems, still commands one of the most scenic views of the Avon Valley.

Probably the most common recreational pursuit is 'television', transmitting to 99% of the population. Whether this form of communication media is good or bad is open to debate, but what is certain, is that, linked with the video, TV has revolutionised home entertainment to the point of being an addiction. In an era of vast technological advances, computers have become an integral part of everyday life, with continuing demands to obtain the latest technology putting greater financial constraints on society. We appear to be in an every increasing capitalist society where power, possession and wealth have taken precedence over happiness,



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health and contentment. Fortunately Stonehouse has a thriving social calendar, and a host of clubs and societies providing a wide range of support and leisure pursuits in providing alternative activities and opportunities.

Stonehouse is also fortunate to have a well attended and organised [Community Council](#), which deals with many topical issues, and represents the village with its grievances and recommendations. Like so many voluntary organisations it is a thankless task, where members of the community give up their personal time to fight for the rights of the residents of Stonehouse in providing a better environment for us all to live and work in.

Stonehouse like everywhere else suffers from ever increasing crime, in particular drugs related crimes, youth disorder, vandalism and violence. Stonehouse has been easy prey in some respects, due to its rural setting, with no manned police facility in the village. Crime has always been present as far back as records show, but what is alarming is the nature of the crimes taking place today, previously rarely heard of. Social behaviour, even in the past 10-15 years has changed, regarding alcohol in particular. Children will always venture to experience what they are told not to do, and always have, but moral attitudes and respect for the law has changed.

One characteristic of Stonehouse which still prevails, is that of the unfortunate label given to new residents, referred too as 'incomers'. This long established custom probably dates to the Victorian period when the village was very much self contained with large families marrying within the community. Many then and now feel they have to be several generations resident in the village before becoming a fully pledged member of the community. It would appear today however that the 'incomers' now out number the locals due to an expanding community both in terms of size and mobility in the work force. It is also my opinion that of the organisations present today most are being advanced and organised by residents who have recently become established in the community. There is no doubt Stonehouse future lies in its inhabitants and both 'incomer' and 'local' have their role to play in advancing our economic, recreational and moral endeavours.





Population Statistics

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1696 872 (272 in village, 19 in the village of Sandford)

SPITAL DOVECOT

1755 823

1790 1060 (593 in village)

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1801 1259

1811 1655

JAMES HAMILTON

1821 2038

1831 2359 (412 houses)

ROBERT NAISMITH

1841 2471 (1794 in village - 116 from Sandford area)

1851 2781

WATERLOO STORY

1861 3267 (2585 in village with 520 houses)

1871 3177 (2623 in village)

NEW TOWN

1881 3172 (2615 in village - 91 in the village of Sandford)

1891 3398 (2868 in village with 596 houses - 115 in the village of Sandford)

POPULATION

1901 3665

1911 3688

SUPERNATURAL

1921 4202

1931 3703 (Drop, primarily due to emigration and miners seeking work)

NEWSPAPERS

1951 4306

1981 5171

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1991 5033

1999 5291 (Voluntary Survey)





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The Supernatural

Witchcraft was common place in Scotland between the 16th and 18th centuries, the practise of which was a criminal offence in Scotland until 1736. Between 1479 and 1722, 17,000 people, mostly women, were tortured and put to death. The estates of those convicted went to the Crown, and so witch hunting was a profitable business for those prosecuting. The last recorded burning of a suspected witch in Scotland was Janet Horne in 1727.

The legend of the Stonehouse witches is well known in the village. Neighbouring parishes were constantly attributing accidents and strange occurrences with local women. Traders and visitors when passing through the village would carry branches of Rowan tree, as a charm to protect them from the evil powers of the witches. At fairs many of those in competition with local opponents would carry potions of Rowan tree to keep the spirits at bay. Some say that the witches are unable to leave the parish, for it was known that witches are unable to cross running water. In the 1850's a gentleman writing in the [Hamilton Advertiser](#) stated that many local people in the village, had in the past, planted Rowan trees in their gardens to ward off the powers of evil.

One elderly man was said to take advantage of other villages superstitions of Stonehouse folk. This happened when one day when he was making his way to Millholm dam where a [curling](#) match was being played. Watching them from a distance, the players were put off by his presence believing he had sinister connections with the witches. He played upon their suspicions and from a small box released what appeared to the curlers to be small white creatures running about. They were most probably white mice.

In the days when a bell tolled in the old jail, the bell ringer (known only by the initials J.C.) claimed that when he climbed the stairs to ring the bell at night, witches would grip his legs and pull.

Today witchcraft is still common place, practiced without the persecution of the 18th century. Nowadays we are more likely to be critical or dismissive of strange occurrences of the supernatural. Despite this there have been several 'strange occurrences' and superstitions that are present today. The most commonly known 'ghost story' is that of the eerie sounds of trains in the area of Whinriggs, on the West Mains estate. Although the line closed in the late 1960's, many people, unknown to one another, have said they have heard the sound of a train passing in the night. Probably the best recording of this was by a woman from Whinriggs, who said her two year old son, cried out in the middle of the night claiming that a train was coming through his bedroom wall. His mother initially dismissed this as a nightmare, however several years later the boy still claimed to hear and see the train. It wasn't until recently the woman found out that the railway line goes virtually past her house. It is rare for there to be apparitions of trains, as most ghostly appearances are in the form of living beings. It may be that the number of deaths on the line, may have caused this strange phenomenon to occur. There have been many accidents involving the shunting of trains. In August 1882 a woman released from an asylum committed suicide by laying her head on the line, placing a handkerchief over her face and waited the 5pm from Glasgow, which duly arrived on schedule and proceeded to sever her head from her lifeless body.

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An area where there have been a number of ghost stories is the river Avon. Fishermen's tales are famous all over, but the sheer number of unusual sightings cannot be disregarded in every case as imaginary. The river has been the scene of many deaths, either by drowning in its perilous pools, or mining on its banks. During the 18th century there were tidal floods, sweeping away bridges in their path. In recent years, a local fisherman who had been fishing on the Avon, claimed he noticed a man in old working clothes, watching him from the opposite bank of the river. At first the fisherman thought nothing of it, until the man began walking towards him. The unusual thing about this was, that he was said to have been walking on top of the water, then as he approached, simply disappeared.

Another case of disappearing ghosts was on Manse Road near the old kirk yard. In this case a woman was travelling into the village one morning when she noticed a horse with a woman riding side-saddle across the road. The woman on the horse was dressed in Victorian clothing and the horse's legs were cut short as if it were walking through water on the road. Again the apparition disappeared without trace. Why this ghostly figure should appear is uncertain, but the horses legs being shorter, may be explained by the constantly changing levels in the ground. In the North of England for instance, Roman legions have been seen in similar circumstances, walking through moors, with their legs cut off, due possibly to agricultural land improvements and the level of the land altering with the ever changing environment.

Even today there are reports of unexplained apparitions, 'poltergeists' and eerie tales of terror. The story of the '[bloodstone](#)' is one such tale, which on hearing for the first is simply regarded as yet another 'old wives tale' but in reality is based on a true occurrence, which can still be evidenced for all to experience today.



Hamilton Advertiser Extracts

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SPITAL DOVECOT

STONEHOUSE (ENG)

JAMES HAMILTON

ROBERT NAISMITH

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First published in 1856, the Hamilton Advertiser has provided a comprehensive and informative news service to the communities throughout Lanarkshire, including Stonehouse.

The local reporters have provided a valuable source of historical research material on the social development, recreational pursuits and local organisations of the day. Stonehouse has been well represented by several local newspapers over the years, but only the Hamilton Advertiser has endured the test of time and ensured a balanced, fair and interesting account of village affairs.

In 1856, John Scott was the first Hamilton Advertisers agent for Stonehouse. Early articles were provided by residents, often under pseudonyms, providing information relating to the character of the inhabitants and giving general descriptions of the village. These correspondents were well versed and descriptive in their content and described a socially caring and recreationally active community, working in unison with one another for the benefit of all. The articles have also shown the rise and decline of changing industries, the development of education and influence of the church upon residents.

The following chapter reflects the issues, views, events and activities of residents and organisations within the village, from the Hamilton Advertisers origins, to the end of the 19th century.

Despite the passage of time, some extracts indicate that many of the issues that affect Stonehouse today, also relate to local problems over a century past, such as alcohol abuse, vandalism of the graveyard and poverty. However, the newspaper articles of yester years, and present, also confirm the comradeship, charitable nature and rural identity of the people of Stonehouse.

September 1856

“We had occasion lately to take a stroll through the Parish of Stonehouse, and were more than astonished at the vast improvements which have of late taken place in that district, especially in agriculture; and to that, principally, we wish to refer. The staple trade of the village is weaving. The inhabitants, generally, are an intelligent and industrious class of people - many of them “wee lairds”. Chapels and schools are in abundance. And, we believe, that Strathaven and Stonehouse have supplied fewer men to the army, in proportion to their numbers, than any other town in Scotland. Thus much can be said of them, whatever inference our readers may feel disposed to draw.

Then, again, the field which in many places, but a few years ago, exhibited only water lochs, peat bogs, and desolate, barren, uncultivated wilderness, are now waving luxuriously with rich heavy corn, sending gladness into the heart of the industrious husbandman. With very rapid speed has all this been accomplished, and mainly owing to the kind and generous conduct of the



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proprietor, Jas. S. Lockhart, Esq. of [Castlehill](#), who has distinguished himself as a kind and liberal gentleman, by affording every facility to his tenants for promoting improvement. He no sooner came to the possession of the estate, than he procured for them the advantages of the Drainage Act, and at the same time by granting new leases, some years previous to the expiration of the old ones, allowed them to proceed with their old improvements, thus saving the necessity of reducing their farms and preparing for a public contest for the new lease.

It may be said that much of this improvement is attributable to the enterprising spirit of the farmers. This is so far true, but it is also true, that without the co-operation of the proprietor, things would remain as they were. And we think that too high an encomium cannot be passed upon such gentlemen as Mr Lockhart, for the interest manifested in the welfare of those around them. The inhabitants of Stonehouse are not blind to the good things done in their midst, and so far as the good will and kindly feeling of a community are any recompense for generous conduct, we are convinced Mr Lockhart has all of these in no small degree. We may, in a future number advert to the moral aspect of affairs in Stonehouse, but in the meantime we would only say to all other proprietors similarly situated - "Go and do likewise". The satisfaction we derive from the very consciousness of doing good is great. And surrounded as we are with every opportunity of doing something to better our fellows, in whatever sphere, it is a pity to see selfishness excluding this principle to the extent which it does, when we know that the giver and receiver are alike enriched."

January 1857

DESTRUCTIVE FIRE

Fire bell gave alarm, as despatch was sent to Hamilton for fire engine to extinguish fire at Black Bull Inn.

January 1857

Presentation to Robert King from Allan Barr for "faithful, zealous and unremitting labours in connection with the Total Abstinence Society".

January 1857

Presentation in Subscription School to James Malcolm, teacher, by Robert Naismith for his work in the community.

STONEHOUSE WITCHES

"The 'Lover of Home' is much mistaken about Stonehouse. The long Derval looking street, that he describes, is not the only street. It contains many streets, wide and capacious, conducing, thereby, to the health of its inhabitants. Indeed, Stonehouse is a very salubrious place; fevers and other contagious diseases seldom prevail to any extent. Your correspondent has given an elaborate dissertation on witches, and how got rid of lang syne, but the Stonehouse folk are quite aware that [witches](#) never had a being, but in the imagination of the green and the credulous. Unless, indeed, in the sense of "Lanarkshire witches", that is, the pretty girls of Lanarkshire. Stonehouse has fair supply of bewitching witches".



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February 1857

Letter to editor providing description of Stonehouse. “The people of Stonehouse have been reared from their infancy amid endless stories of witches, fairies, ghosts, and all that wonderful race of beings. The mind is carried back to those primitive times, when these gentle creatures roamed at will amid the briars and hazels which clothe the lofty braes that bound the Avon, or at even’tide mingled in the mazes of the dance, on the smooth grassy verdures of its holms. But such strange spectacles are never witnessed now, either to frighten the timid of heart, or delight the curious and adventurous spirit. Our fathers, in their wisdom, thought such neighbours, at the best, not very canny, so they resolved on their extirpation. After many a grave consult, they fell upon the right plan at last. Rowan trees were planted in every yard, that is, as much as lay at the back of every house, and, listen now, ye who are of sceptical mind, what is most remarkable, no witches have ever since been seen in the neighbourhood. We can vouch for the accuracy of this fact. As the rowan trees grew up and spread forth their branches, these mysterious beings came here no more; but we cannot tell whether the virtue lay in the wood of the tree or in the foliage, in the milk white blossoms, that in the summer days recall to our minds the idea of some wintry festoons of snow, or in the ripe ruddy fruit, so tempting to the school boy. No doubt, the Stonehouse rowan trees and witches have been, for a long time, a standing joke in the adjoining parishes. But, would those who laugh so loudly have acted differently in the same circumstances? They may feel happy that they did not need to plant rowan trees. But, we expect soon to see these things all perfectly cleared up - especially, would we like to know why such a place came to be so highly distinguished by the name - Stone House. A Lover of Home”

March 1857

Musical soiree for the Total Abstinence Society. [Subscription school](#) filled to overflowing as over 300 individuals are entertained by various musical artists including the Stonehouse Juvenile Flute Band.

April 1857

Sir Edward Colebrooke addressed electors in the Free Church.

August 1857

PLEASURE EXCURSION

“On Friday the 14th, Dr. Mitchell favoured his workers at Glenburn Tile Work, with a pleasure trip to Rothesay. After a delightful sail during which all parties were gratified by the magnificent scenery on either side of the Clyde, they reached their destination. The day was spent in roaming along the coast, in bathing and boating. They returned on Saturday, and none of them having dipped too deep in ‘Bacchus’ bowl, the jaunt proved a pleasant and profitable one. It may be observed this is the third time they have thus been similarly favoured through the kindness of Dr. Mitchell. It is a pity that more do not follow his example, for sure we are, that nothing has a better tendency to gain the good will, and render pleasant and comfortable the relation of the employer and employed. In a pecuniary point of view, it is no loss. Servants have it in them all the time the power, to be either gainers or losers to their employers. And when kindness is shown on part of the master, that servant is cold and selfish, indeed, who does not strain every nerve to further his master’s interests in return. On all the above occasions, Dr. Mitchell, with laudable praise worthiness, paid the expenses of the trips.”



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March 1858

General account of the villages geography. The writer states that the 'holm' was once seen as a magnificent natural setting for a reservoir to supply Glasgow with water.

February 1858

TOTAL ABSTINENCE SOCIETY

“On Sabbath evening last, a very large audience was assembled in the Free Church here, to hear the Rev. Andrew Scott, of Bonkle, deliver a lecture under the auspices of the above society. The rev. gentleman caused a marked attention over the whole audience, from the very eloquent manner in which he extounded the subject, which was founded on these words, “Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise”. It would be impossible in a short space to give an outline of his many striking illustrations. In speaking of the moderate drinkers, he compared them to Jonah in a ship, tossed on a raging sea; and strong drink will continue to rage in society until the moderate drinkers, like Jonah, be thrown overboard. Mr Scott delivered an address on the same subject, and in the same church, about two years ago, which was the means of doing much good. Since that time, many have given up the use of intoxicating drinks, and become members of the society. We fondly hope that this last lecture may also have the same happy results. If ministers in general were as zealous in the cause of temperance as our worthy friend Mr Scott, might we not see those, “waste places of the land become fruitful fields, and many a one saved from ruin, and made useful members of society. It is true, that total abstinence from intoxicating drinks may not cure the depravity of the human heart, but, in order to get at the root of an evil, may it not be first necessary to cut off some of the offensive branches.”

- Andrew Brown was charged with desertion of his family under the Poor Law. The sheriff fined him £5 or failing payment 30 days imprisonment.

February 1858

PUFF! PUFF!

Sir, - It strikes me very forcibly in reading the communication from Strathaven in the columns of your newspaper, That if our Strathaven friends have the talent they know it; if any cleverness - they know it; They puff themselves in a manner truly astonishing in this enlightened age. Verily, who is like us? We've cash we've had dons o' ministers, and still have them - we've gingerbread far-famed we've calves, stots, and bulls, equal to none - we've lawyers, weavers, and dominies, a host of young students promising to outstrip their predecessors. All this, and not a word of the castle, the fine romantic scenery around, and the contemplated railway! Again, I say, who is like us? Sandy Bluff

We can take from this that there was a great competitiveness between Strathaven and Stonehouse, as there was with Carnwath in later articles. Each village in turn trying to outdo the other, but may it just be that people then were more proud of their village than they are today?



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July 1858

- Indication of revival in weaving trade and expectation of mineral fields to be opened up in the parish.

July 1858

Floricultural and Horticultural Society exhibition in the Subscription School.

September 1858

Letter acknowledging the naming of streets and numbering of houses as well as raising issues such as the lack of street lighting, a proper sewage system and a new town clock. The proposition of a new town clock suggests that a clock was formerly present, within the village prior to the clock presently viewed on the Paterson Church.

- Eighteen players contested a pair of prize bowls at the [Bowling Club](#). Mr James Ingram defeated Mr Weir (Strathaven) by three shots. The article indicates that the Bowling Club is only in existence for its second season.

September 1858

Robert Jeffrey (innkeeper) committed to prison for fraud and perjury.

December 1858

CURLING

“On the 23d ult., a match came off between four young curlers of the [Stonehouse Curling Club](#) headed by Gavin Muter, and a crack old rink, skipped by Mr James Ingram, merchant. It being the first game in which the young ring had played together it was little expected by their opponents or by others that they should win, but after a keen contest of nearly four hours, the game stood thus - Mr Muter 31 shots ; Mr Ingram 14 shots. The ice was in capital order, and the play of the visitors was pronounced by onlookers, who were competent judges, to be first-rate.”

July 1859

ARTICLE ON FAIRIES BY A LOCAL WEAVER

“In days gone by when the superstitious was more readily believed than in these sober matter-of-fact days in which our lot has been cast, it was no unusual thing for workmen of various crafts, tailors, shoemakers, weavers etc, to leave a piece of work unfinished at night, and the next morning to find, by the kind aid of brownies, fairies, or some other of the elfin tribe, that the whole was completed in a style which far surpassed anything that could be done by the hand of man. Such a circumstance is now of rare occurrence, and if the affair which is the subject of the following particulars is to be attributed to the influence of any of these inhabitants of fairyland, it only goes to prove that now-a-days the brownies are a degenerate race, and perform their work in a very clumsy manner indeed.”



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February 1859

CENTENARY OF BURNS

“Stonehouse was not behind neighbouring towns in doing honour to the memory of Scotland’s Immortal Bard. No fewer than six public convivial parties were held in different parts of the town in which persons of all ranks met together, admiration of the great poet’s genius, being the only password for admittance. Of the above description, one party dined in Mr Jeffrey’s Hotel, over which Mr Alex Russell, mineralist, presided, supported right and left by Corporal P. Leiper, late of the Royal Artillery, and Mr Peter Syme of Newfield: Mr Wm. Gilmour officiating as croupier, supported right and left by Mr J. Fleming and Mr S. Jack. Mr Jeffrey, in his usual manner supplied an excellent substantial dinner, in which the haggis, with its honest sonsie face was not omitted, and a two-year old kibbock made upon the farm of Mossgiel. During the evening many excellent speeches were delivered; among others that of Mr J. Fleming, upon the genius and poetry of Burns, called forth rapturous applause from the speaker’s just appreciation of the poet’s power and eloquent exposition of his worth, as a man, a patriot and a poet. The evening was spent in the greatest harmony, proving that Scotchmen of all ranks can meet and mingle together, leaving pleasing associations, not soon to be forgotten. After drinking the health of Forbes McKenzie, a little before 11 o’clock the meeting broke up.”

Over 200 years since the death of Scotland’s immortal bard, Robert Burns, [A’ the Airs Burns Club](#) in Stonehouse keeps the tradition going in celebrating the life and works of Burns. Today they meet monthly in the Stonehouse Institute, and in growing numbers keep alive Burn’s songs and verse as well as other traditional Scottish music.

August 1859

Hay stacks belonging to Mr Pettigrew (carter) caught fire after children were seen playing with ‘lucifer’ matches in the area.

September 1859

Parochial Board meeting in Parish Church - James Mitchell, presiding.

February 1860

STRONG DRINK

A correspondent sends the following - Sir, - By seeing the article headed “The Church and the sellers of strong drink”, in your last, I take courage from it to prove in some measure its truth. I attend the prayer meetings in the Free Church here sometimes. One night I heard a request read out for prayer, from a man who had experienced the evils of strong drink. “That the publicans might see the necessity of giving up their soul-destroying hell-filling trade” - (such were the words). Every church here has members connected with the trade, and the most of the ministers give encouragement to it by being non-abstainers. Now, nothing has been done yet by the churches to withdraw their support from, or discountenance the trade; and so long as that is the case, such prayers, to my thinking, are but a solemn mockery to the Most Highest God. By giving the above a place in your columns, you will much further the cause of truth, yours, & C., A lover of Consistency



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February 1860

CURLING MATCHES

Two friendly encounters resulted in the following results in favour of the Stonehouse rink - Stonehouse 119 Glassford 110 and Stonehouse 129 Avondale 126. In a district medal competition Stonehouse defeated East Kilbride by 128 shots to 116, beating a team, which at the time, was said to be among the best in the country.

August 1860

Bowling Club Championship between John Hamilton (farmer from Millburn) and James Thomson (Grocer). The former won by 21 shots to 16. The appointed arbiters were thanked by the bowling club for mediating in disputed cases, and a Mr Muter was given a special commendation for the “assiduity, intelligence, impartiality, candour and tact displayed as an arbiter”.

October 1860

LARGE TURNIPS

We have been shown a white turnip, grown on the farm of Mr Allan Allison, Gozzelton, Stonehouse, weighing with shaw, 21 lb. and measuring 3 feet in circumference. In the same field there are many others equally large.

November 1860

Sudden deaths of Gavin Miller (weaver, Argyle Street) caused by an accident in his weaving shop and Christopher Breaton (mineral borer, Camnethan Street) of old age. Both deaths were attended by Dr. Rae.

June 1861

Dinner in honour of Mr James Hutchison (school master) who was leaving the parish to a new post in Kirkoswald. A tribute of gratitude went to Mrs Meikle (proprietor of the Black Bull Inn) for an excellent dinner attended by over 50 gentlemen.

June 1861

Disputed legal case by Alex Rae regarding the use of the east-bar toll to which he was prosecuted the year previous for illegally procuring a toll ticket.

August 1861

NINE-PINS (KYLES)

Stonehouse defeated Strathaven by 59 shots to 37.



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September 1861

NINE-PINS (KYLES)

On Saturday last a game at [Nine-Pins](#) was played at Glassford betwixt Stonehouse and Glassford, when, after a few hours 'keen contest, victory was declared in favour of Stonehouse'

| Stonehouse | | Glassford | |
|-------------------|----|---------------|----|
| William Shearer | 6 | Robert Frame | 10 |
| James Brown | 9 | John Park | 7 |
| James Barr | 7 | Henry Muir | 9 |
| George Ballantyne | 9 | David Frew | 7 |
| Alexander Sorbie | 12 | William Frame | 1 |

Majority for Stonehouse, six

September 1861

Supper and presentation of clothes to employees of the bus service between Stonehouse and Hamilton run by Mr Walker of Hamilton.

November 1861

HYPOCHONDRIACISM

The effects which this unhappy disease produces on the mental system are in many cases exceedingly ridiculous. A short time since an individual was pointed out to us who, at certain seasons of the year, imagines himself, by some singular metamorphosis, transformed into a teapot - the left arm, curved inwards below the armpit being the handle, while the other extended, forms the spout! But a more amusing instance was related to us the other day of a man who constantly labours under the impression that he is a barley-pile, and at sight of a hen becomes terrified, and immediately takes to his heels!

November 1861

Fire in the drapers shop of Mr Arthur Renwick, King Street causing £70 of damage to goods.

February 1862

NEGRO SLAVERY

"On Monday evening the inhabitants of Stonehouse had an opportunity of hearing a most interesting lecture on "Negro slavery" delivered by Mr Josiah Hughes, a fugitive slave from the city of Baltimore in the United States of America. Mr Hughes, who is a negro, was born in slavery, and continued to live for upwards of 40 years under its cruel bondage but within the last 4 years contrived to make his escape to Canada and then to Britain, the land of the free and the stay of the wretched. The chair was ably filled by the worthy Free Church minister of the place, the Rev. W. K. Hamilton to whom a hearty vote of thanks was given, by Mr Hughes, at the close of the meeting."



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May 1862

WHITSUNDAY FAIR

“The [annual market](#), principally for the sale of cattle was held on Saturday last. There were fewer lots than in former years, but fair prices were realised for the cattle disposed of. As the market seem to become “small by degrees and beautiful less” we fear it is doomed to distinction”

BREAKDOWN OF OMNIBUS

“On Friday night, last week the ‘bus from Hamilton to Stonehouse, with its complement of passengers, broke down when within a short distance of the village tarvern Larkhall. One of the wheels went all to pieces, but it was fortunate the ‘bus was so near to stopping, otherwise the consequences might have been serious, no person was injured. The Lesmahagow coach was immediately sent for from Canderside Toll which conveyed the passengers thus far, and they had near 2 miles of a walk to the village”.

February 1863

Mitchell Curr killed in construction accident on the Caledonian [Railway](#) to Cot Castle, when a stone stuck his head from above in the building of the Cander Bridge. Dr Rae attended the incident to no avail.

June 1864

“The permanent rails now being laid all the way from the Lesmahagow Branch to Cot Castle, it was with no small pleasure that a number of its inhabitants noticed the iron horse coming snorting along during the week. Already bright dreams of abundance of labour are floating in the minds of some of the more sanguine, while others with longing eyes and gloomy foreboding are turning their attention to some foreign land, where ‘honest poverty’ will soon be changed to ‘honest ease and honour’.”

July 1864

CAMNETHAN STREET

“Thanks to its energetic and industrious inhabitants, to the road trustees, to the neighbouring farmers, and to others. Cam’ nethan Street, concerning which poets have sung and scribes written, can at last boast of a substantially formed cart road by pine deals and a gutter. We congratulate its spirited inhabitants on this happy turn of events, and if they themselves are required to put a hand to the wheel, we feel certain that they, who may be said to have their motto “excelsior”, will never once think regretting what they have done, and the wealthy proprietor may now drive through it without being ashamed on account of the workmanship”.

December 1864

Presentation dinner in the Black Bull Inn in honour of James McNaughton of Southfield on the construction of the Stonehouse Branch of the Railway.



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January 1865

SAD

“Last week, Mr James Smith, stonemason, his wife, Janet Craig, and their infant son, were all cut down by the hand of death. But a few weeks ago, Mr Smith, and his partner in life, were in the prime of life and bloom of health. Such is life”.

February 1865

Two ‘Shoemaker’ Curling rinks from Stonehouse defeated rinks from Wishaw at Skellyton Loch by 17 shots.

February 1865

CHILD MURDER

The inhabitants of Stonehouse were shocked at the news of a new born baby boy by the name of Small, found dead at the bottom of a well, at the east end of the village. The body was removed by the boys father and Sergeant Roderick Munro of the County Constabulary. The boy was found to have been strangled with gingham cloth before being dropped into the well. After investigation, a 17 year old girl from Fernagair, by the name of Margaret Walker was apprehended after being identified as the child's mother. Employed as a pirn winder, in Stonehouse, she was found to have recently delivered the baby and murdered it immediately. Margaret Walker was taken to prison to await sentence.

September 1865

ACCIDENT

“On Wednesday last, a man named Gavin Muirhead, residing at Glenburn, met with an accident which deprived him of three toes on his left foot. He was employed as a labourer at the Greenburn Tileworks, and had been wheeling clay with a hand barrow into the mill. On emptying the barrow into the milibox. He was in the act of trampling the clay down, with his foot, when one of the knives came into contact with it and the result was as above stated. No blame was attached to anyone.”.

November 1865

Supper of the Quoiting Club, said not to have been defeated in 30 years of competing with neighbouring parishes. In the winter months the members resorted to Curling as their winter past-time. Quoits was still played in the village in 1945. In 1929 when William Plenderleith was the president of the club.

February 1866

THE FIRST IRON PLOUGH

“Sir, though residing at some distance, I felt considerable interest in the soiree and concert got up by the natives of Stonehouse in Glasgow. I was delighted to learn from the daily papers that the first meeting passed off with eclat. In the opening address by the chairman, I find it stated that the first iron plough comes from Stonehouse. Hoping this can be established on incontrovertible grounds, I will take it as a great favour, if you, or any of your numerous readers, versant with the history of the plough, can inform



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me of the first iron plough, and the date of the invention; and whether it was only partially or entirely made of iron". A native of Stonehouse.

July 1867

A FISH

"On Wednesday last, Robert Semple a boy of eleven years of age, son of William Semple, miner, captured a trout in the Avon, of the following measurements; 28 inches long, 13 inches round and 6lb in weight. Where are you now Carnwath?" This article was in response to the rivalry and boasting of the two villages of which the title of my last book was based.

September 1867

Intimation that the Post Office will be opened as a savings bank.

September 1867

NATURAL CURIOSITY

"There is at present to be seen in the Black Bull Inn (Mr Meikles) a very remarkable sample of the cabbage species. It consists of a large, finely formed, and solid globe, and surrounding the principal are another seventeen equally fine and regularly formed. Mr Meikle will allow it to be for a few days for inspection of the curious and those interested in the cultivation of esculents. We are not aware whether Carnwath is famed for the cultivation of Cabbages".

April 1868

THE IRISH CHURCH

"Sir, seventy eight people in every hundred in Ireland, are voluntaries, and pay every shilling that is raised for their religion. This they do side by side, with an overgrown and pompous Establishment. Will nobody in Stonehouse draw up a petition praying Parliament to rid Ireland of the Established Church? If neighbouring parishes are busily engaged praying and working for the opposite side, surely, the parish of Stonehouse ought also to move. I am, yours, & C. A. Gladstone. The writer of this article is most likely a relative of the British Statesman, William E. Gladstone (d. 1898) whose great-grandmother came from Stonehouse (The Tofts Farm).

November 1868

Parliamentary election for [Southern Division of Lanarkshire](#) resulted in victory for Liberal candidate, Major Hamilton who defeated Conservative Sir Norman Macdonald Lockhart by 1328 votes to 1107 votes. The residents of Stonehouse voted 81 in favour for the Liberals and 54 for the Conservative. A brass band led the celebrations of a Liberal victory through the village.

February 1869

YOUNG MENS' CHRISTIAN ASSOCIATION (YMCA)

"This organisation met and heard Mr W.S. Muir give an admirable essay: Subject, "Are the planets inhabited, or not?" Mr Thomas



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Tudhope, presiding. Mr Muir traced in various explorations into the bowels of the earth and most hidden corners of the globe. He then referred to the atmosphere, what is it? Where does it come from? Then to the question, is the moon inhabited &c. Much useful information was communicated and great interest was taken in the lecture. Those absent missed a treat. A very large and attentive audience accorded a hearty vote of thanks”.

May 1869

SUDDEN DEATH

“On the forenoon of the Sabbath last, Mr Thomas Smith (64), Lockhart Street, was found in the outskirts of Stonehouse in a state of complete insensibility. Many years ago he had a suspected fracture of the skull; and of late he had complained very often of headaches, especially on Sabbath mornings. With a view to alleviate his distress he had occasionally gone for a short walk and on this occasion, which proved to be his last, he had to be carried home.”

November 1869

A LIBRARY

“Sir, Can any of your readers inform me how I can get the people of Stonehouse to believe that, if they are but willing, they can at present get a public library set in operation in Stonehouse for a mere nothing. The people of this place have all along, like myself, sat in darkness for the want of books; and now if I can now get them to lay their heads together we may soon all be ahead of our fellow countrymen, for we have only to apply to the Government in order to have a branch of the best library in the world.” A Stonehousonian.

July 1870

Annual sports races at Sodomhill. Foot racing appears to have been a popular past-time, of which James Buckley was a noted competitor of local standing. Betting on such races, as in most sports of the day was common.

August 1870

THE EFFECTS OF UNJUST COMPASSES

“On Wednesday a party consisting of three gentlemen, left Stonehouse for Logan Water, intending, after having inspected their stock of bees, to return in the evening. They, however, failed to do so, and the next morning a few men who started on a voyage of discovery, failed to obtain any news of their whereabouts, a second party set off for Logan; but during their absence our worthy travellers landed in Stonehouse, after a night’s wandering amongst the misty moors.

September 1870

HEALTH

“Fever of different sorts is and has been prevalent here for some time. Many cases of scarlatina have occurred, a numbers of which have proved fatal.



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October 1870

FATAL ACCIDENT

“A boy named John Carrol, aged ten years, residing in Stonehouse, while working along with his father at the Swinhill Colliery, was killed by a ton of stones falling from the roof. Dr. Rae attended.”

January 1871

STONEHOUSE CURLING CLUB

The curling club joined the Royal Caledonian Curling Club in 1847. Since then they have contested 14 medals provided by the RCCC and Lanarkshire Curling Club. Of these, the Stonehouse Club won no less than 11, “a position perhaps not held by any other club of the same size in Scotland”. Curling was also played at the Blackwood Pond with neighbouring parishes.

July 1871

Stonehouse Bowling Club gifted Silver Cup by J.G.C. Hamilton MP.

August 1871

A postal telegraph office was opened in the village.

September 1871

“Mary McLachan an employee of Mr Wallace’s Brick and Tile works, was killed while doing her job feeding the clay into the clay mill. While so engaged, her clothes got entangled with the pinion-wheel of the rollers, and she was dragged between it and another pinion-wheel on the shaft, which takes its “boggie” with the clay from the clay hole to the mill. Both her feet and legs were torn off to within a few inches below the knees, and completely mangled.” She died some six hours later from her injuries.

March 1872

STRIKE OF LABORERS

“The laborers in Overwood quarry have struck in consequence of not getting 20s per week for 57 hours. Hitherto they have been getting 20s for 60 hours. We understand that lately the proprietor, Mr Stevenson, gave the quarriers an advance of 2s 6d per week unasked.”

- A petition was submitted from the inhabitants of Stonehouse in favour of certain alterations in the Scottish Education Bill, presented by Major Hamilton.

May 1873

WEAVING

“Many descriptions of weaving work are exceedingly dull, and many men and youths have betaken themselves to outdoor work, of which there is an abundance at more remunerative rates.”



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*May 1873***MURDER**

William Archibald, a miner from Lockhart Street was murdered with a pickaxe by his wife. It is thought that the deceased had been drinking with his companions and that when he returned home an argument ensued. After investigation and autopsy, his wife was charged with his murder, after a pickaxe was found under her bed with blood on the tip. Mr Archibald for some unknown reason had his name changed from Wilson before coming to Stonehouse to work at Swinhill Colliery. He was said to be of a “quarrelsome disposition”, and a witness stated brawls were a frequent occurrence at their residence.

August 1873

“A kyle match between Stonehouse and Glasgow at Hamilton Barrack Square, resulted in a draw of 48 games each. Stonehouse, which has headed the poll for the last 14 years was defeated in two games last year, and, being a tie this season, is still the challenging party. Apart from Glasgow, Stonehouse has defeated all the neighbouring parishes going back some years.

September 1873

Two cows belonging to Mr Robert Hamilton of Hamilton Farm died as a consequence of an overdose of clover. One was found dead and the other expired while efforts were being made to restore it by means of bleeding.

September 1873

A rail collision near Fernigair, resulted in seven inhabitants of Stonehouse being injured.

*March 1874***HOUSEBREAKING**

“The warehouse of Mr Gavin Muter, agent, was broken into on Wednesday night or Thursday morning, and 22 pieces of silk handkerchiefs (seven in each piece), and a piece of dress grenadine were stolen. The desk had been ransacked for money, but some coppers and stamps were all the burglars were able to secure. It is thought that the thieves had entered from a back window, and that they lit the gas, for it was found to be burning in the morning.”

*July 1874***SUDDEN DEATH**

“On Tuesday morning, a widow, named Mrs Ballantyne, was found dead in bed. It is supposed that the death had been caused by an overdose of laudanum.”

- A public meeting was chaired by General Lockhart in [Cam'nethan Street School](#) to consider the present state of the churchyard and take steps to improve its appearance.



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August 1874

[Greenside School](#) opened by Miss Mary Wilson for the infants under seven, to supply a lack of educational learning for children of that age in the village.

December 1874

CLOTHING SOCIETY

“Mrs Lockhart of Cam’nethan House, has very considerably started a clothing society to help the deserving poor during the severe winter. A committee of ladies has been formed, and the good work will go on at once.

May 1875

SOMETHING FOR CARNWATH

“A Stonehouse miner got a large addition to his general stock last week, a retriever bitch giving birth to no less than 13 pups, all alive.

August 1875

Four men from Larkhall were charged and sent to prison for throwing a Stonehouse miner by the name of Stuart, over the Cander bridge. He is said to have survived with a broken collar bone.

October 1875

QUOITING MATCH

“On Saturday last, Murphy of Stonehouse, and Robertson of Larkhall, met on the quoting ground here, to play their third match of this season, and, after a keen contest, Murphy was declared the winner by seven shots. Of the three matches, Murphy has been the victor in two. The games were the usual ones of 6l shots up, and the stake £5 a-side, each game.” A quoting ground was situated behind the Royal Hotel in Argyle Street.

November 1875

Tonic Sol-Fa Association AGM. Coalmaster, John Gray presided over the meeting, to which the committee was re-elected and the membership numbered about forty.

December 1875

Fire at a stable, attached to a house in New Street, belonging to William Pettigrew (Carter).

January 1876

A meeting of the Stonehouse Gas Light Company shareholders was held to agree reducing the price of gas by 1s 8d per 1000 cubic feet.. The Gas company was dissolved in early 1929.



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January 1876

Complimentary Supper in recognition of Alexander Smith of Birkenshaw and Skellyton Colliery at the Royal Hotel, on his moving to Stevenson.

February 1876

“Instantaneous death of the wife of Gavin Brown, Lockhart Street. Disease of the heart is thought to have been the cause”.

March 1876

ELECTION OF SCHOOL BOARD MEMBERS

Mr W. Borland presided. Rev. J. Dunn, Rev. W.K. Hamilton, Rev. H.A. Paterson, Mr Thomas Whyte of Tweedie, and Mr Robert Naismith were all nominated for re-election. Five new candidates were nominated including, General Lockhart, Dr. Rae, Mr Thomas Barrowman (coalmaster), Mr John Gray and Mrs Rae.

March 1876

THE NUMBER OF LICENSED HOUSES

“Sir, In your issue of last week, in the report of the temperance committee of Hamilton Presbytery, I observed the returns, from Stonehouse, of the number of licensed houses were incorrect. There are ten licensed houses here, which gives 1 to every 380 of the population. - An Observer. Today there are seven licensed houses (Cross Keys, Black Bull, Bucks Head, Thistle Inn, Stonehouse Violet Social Club, Bowling Club and the Masonic Hall) with a population of 5033 (1991 Census), which equates to 1 to every 720 persons approximately.”

April 1876

MEETING OF SCHOOL BOARD

Rev. H.A. Paterson thanked everyone for their loyal support during his past three years as chairman before making a full report on Camnethan Street School and the [Free Church School](#).

May 1876

Intimation noting a reduction in wages at neighbouring pits.

May 1876

First Annual General Meeting of [Stonehouse Royal Cricket Club](#) in the Royal Hotel. John Gray (Coalmaster) elected first president; James Donaldson, Vice President and club captain; Alex Dewar, Sub-captain; Gavin Brown, secretary; James Somerville, treasurer.



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June 1876

Acknowledgement of thanks from Stonehouse Cricket Club to Sir W.G. Anstruther MP and Major Hamilton of Dalzell for donations of £1 each to club funds.

- **Annual General Meeting of Public Library** - Robert Naismith was elected chairman, J. Brown, treasurer, Alexander Mackintosh, secretary and R. Hamilton, librarian. It was reported that 142 readers had enrolled with books read, numbering 1838. The committee agreed to look for suitable premises for a new library, with a view to building a connecting reading room.

July 1876

Presentation to Mr Alexander Scrimingour (late clerk to Messers Millar & Roger Coke and Coal Company, Swinhill) in the Cross Keys (Mrs Reid, owner).

July 1876

DEATH OF PETER GRAY (BELLMAN AND TOWN CRIER)

- Report on the annual bowling contest between Stonehouse and Larkhall. Stonehouse defeated Larkhall 97 shots to 90.

July 1876

Annual quiting handicap match attracting 29 competitors, resulting in Daniel McCulloch winning the competition.

August 1876

Stonehouse kirk sabbath school excursion to Camnethan House. 200 participants marched to the railway station, headed by Stonehouse Flute Band, before being met by General Lockhart who entertained the party.

August 1876

Royal Cricket Club played Larkhall in Stonehouse. Stonehouse first innings 41, second innings 25; Larkhall first innings 28, second innings 50.

- Dispute at School Board Meeting (Rev. James Dunn presiding in absence of chairman). A debate took place when the old parochial teacher had fixed the school holidays without consulting the board. After much discussion the teacher agreed in future to consult with the school board first.

- [United Presbyterian Church](#) children made haste to Blackwood House on their annual excursion, running the risk of a downpour en-route. As expected the rain arrived and the party took shelter at Tanhill. "Mr and Mrs Meikle had not ten minutes previous intimation of their arrival, they manifested such activity and kindness that it seemed that they could not have been better prepared, although they had been advertised of it days before. A shout of gladness rose up from the little ones when they saw how snug and cosy they were to be; and by the time they had finished their first repast, a lofty swing had been erected for the boys and another for the girls, and a large shed swept for dancing. In these and other amusements, quickly extemporized, the teachers as well as the scholars were soon so busily engaged that they heeded not, for they felt not the rain that continued to descend for hours, and were



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congratulating themselves on the happy day they had spent, despite their ducking at the start.” The party continued after the rain had abated to Blackwood House, before returning to the village.

August 1876

Mr R. L. Alston Esq. of Newfield provided transport and refreshment for servants and friends on a trip to Loudon Hill.

SPITAL DOVECOT

August 1876

A young man by the name of McDermid was severely injured at Overwood quarry when a large quantity of earth fell on him while boring was taking place. The man was attended to by Dr. Rae, surgeon to the quarry.

- An exhibition took place in the E.U. Church celebrating a model of the ancient city of Jerusalem by a Mr Dumbreck.

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September 1876

Annual sabbath school walk of the Free Church. 200 plus turned out to be entertained by Mr and Mrs Hamilton of Bogside Farm.

WATERLOO STORY

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September 1876

Annual bowling match between Stonehouse and Strathaven resulted in Stonehouse being declared victors by 87 shots to 83 shots. Stonehouse’s team consisted of R. Millar, G. Lawrie, W. Miller and R. Thomson.

POPULATION

November 1876

Advertisement encouraging men of all denominations to “embrace the opportunity now afforded them” in attending the meetings of the Young Men’s Christian Association in the Greenside Public School, previously held in the vestry of the Free Church.

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January 1877

A statistical account of Stonehouse during the past year registered 123 births, 70 deaths and 29 marriages. The average for the past five years has been 134 births, 86 deaths and 28 marriages.

- The second annual concert of the Tonic Sol-Fa Association took place in the Parish Church. The proceeds of the event were distributed to the poor.

January 1877

SCHOOL BOARD MEETING

“On Monday evening - Rev. James Dunn presiding - peremptory attendance at school was enforced on defaulting children. It was resolved to intimate to the pupil-teachers that on no account were they to be allowed to chastise the children under their care. The Board agreed to request the teacher in Camnethan Street School to afford facilities for instruction in Latin, Greek and mathematics, as specified in the Time Table. The treasurer, along with the Chairman, were empowered to procure the funds necessary to discharge all accounts due against the Board. Messrs Rae and Naismith were appointed to inspect the schedules prior to the forthcoming examination”

- A presentation at Greenside School was made by [Rev. H.A. Paterson](#), on behalf of the Young Men's Christian Association, to Robert Naismith. An inscribed writing desk was presented in recognition of his presidency of the organisation over the past four years.

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January 1877

HELP FOR THE POOR

“The Kirk Session of Stonehouse per Rev. James Dunn, distributed this year fifty tons of coals to the deserving poor of the parish. To defray this expense, the congregation made a liberal collection to which were added three guineas from Robert Alston Esq. of Newfield; two pounds from His Grace the Duke of Hamilton; five pounds from General Lockhart, C.B., Camnethan House. A number of the farmers connected with the church kindly delivered them free of charge - a very great boon.”

April 1877

Information in relation to Stonehouse Angling Clubs first competition of the season at Abington. John Brown was successful in winning the event.

April 1877

Licensing applications for Stonehouse showed there were 3 Inns and Hotels, 5 Public Houses and three grocers in the village. The only application to be refused was that of James Miller, a grocer from Dalsarf.

May 1877

Government inspection of Greenside School and Camnethan Street.

June 1887

Article by local ‘abstainer’ on the efforts to deter residents and travellers to desist from drinking and prevent local hotels from selling drink unlawfully on a Sunday.

July 1877

Stonehouse Cricket Club defeated Lesmahagow by 48 runs to 22 runs and the Stonehouse National Quoiting handicap resulted in a Mr Robert Cullen of Motherwell winning the contest with a prize of £4.

August 1877

Meeting of the Parochial Board reselected General Lockhart as chairman, with a committee of ten and appointed both General Lockhart and Robert Naismith as representatives to the Hamilton Combination Poorhouse.



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August 1877

A short article notes that the weaving trade is brisk, especially with silk fabrics, further stating that demand for silk weavers is in excess of supply, with a fair remuneration for work undertaken.

August 1877

Four days of torrential rain caused widespread flooding resulting in severe damage to crops and in particular the potato crop.

- Bowling match between Stonehouse and Darvel resulted in the former winning by 106 shots to 88. The Stonehouse rink was skipped by W. Miller, accompanied by R. Millar, Stewart and Lawrie.

September 1877

EXTRAORDINARY OCCURRENCE

“About midnight on Saturday, the inmates of the houses near Castle Terrace, on the turnpike road, occupied by John Steele, van driver, were alarmed with the report of firearms. It appears that a party of Orangemen were being conveyed from Strathaven to Stonehouse, and took this unusual mode of amusing themselves. A bullet fired from a pistol or revolver, struck a bedroom window in Steele’s house, penetrated through the window and curtains, and into the ceiling of the room. Fortunately, no one was sleeping in the room at the time. The police are making inquiries into the occurrence.”

- A presentation was made at the Royal Hotel to honour the services of Mr. A. Brown (late head engineer of Overwood quarry) by the Royal Cricket Club by president John Gray (coalmaster). As appreciation of his connection with the club, a silver mounted cricket bat was presented to Mr Brown.

October 1877

First seasonal meeting of the Clothing Society, presided by Mrs Lockhart. This society was established to organise support for the poor of the village.

November 1877

A presentation was made by friends, farmer and gentlemen in the Black Bull Hotel to Mr Hamilton of Hamilton Farm in recognition of his veterinary services to the community.

- Collection made by local churches in aid of Blantyre mining disaster fund in which 207 miners lost their lives.

December 1877

A report on the state of the handloom [silk weaving](#) trade raises concern at the slackness in trading and notes recent acquisitions of several Jacquard looms numbering as never before.

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*December 1877***MARTINMAS FAIR**

“Wednesday was our usual [Martinmas fair](#), once it was a large and important cattle market, but like all country fairs it has become “small by degrees and beautifully less”, till it is now principally a day for the squaring up of half yearly accounts and the transaction of farm business.”

- Eighth annual festival of the Prince Consort Lodge of the Independent Order of the Good Templars, held in the United Presbyterian Church.

December 1877

AGM of [Agricultural Society](#) elected General Lockhart of Castlehill as president; George Meikle of Tanhill, vice-president; and William Wallace secretary and treasurer.

*December 1877***U.P. CHURCH**

“A large and influential meeting of the congregation was held on Monday night, when the committee submitted a plan of a new church to hold 530, with a hall capable of accommodating 130, together with a vestry and a ministers’ room, etc. The architects, Messrs Thomson, Stellie & Thomson, Edinburgh, gave the probable estimated cost at £2416. With the exception of a few alterations in minor details, which may raise the cost to £2500, the plan was unanimously adopted, and a building committee appointed to carry out the instructions of the congregation. After careful deliberation it has been decided to take down the old church and build the new one on the present site.”

*January 1878***NEW YEAR**

“A large number of marriages made the observance of Hogmanay rather livelier than usual. At midnight there was an assemblage at the Cross, and for some time there was a good deal of singing and shouting in the streets. During the day all was quiet and orderly.”

- **Death of Mr T. Hamilton (Publisher)** - Born in 1783, at Langridge, Mr Hamilton learned the book selling trade in Edinburgh and moved to London at the age of 24 to join Adam & Co. Publishers. After making his fortune, Mr Hamilton funded, almost entirely the construction of the Free Church School and schoolmasters house, of which his nephew Rev. W.K. Hamilton was the pastor. Mr Hamiltons mother came from an Avondale family, and was said to have suffered in person and property from the incursions of the rebels (Jacobites) in 1745. He died at the ripe old age of 95.

*February 1878***CURLING**

“The lovers of Scotia’s roaring game have had a few games during the present frost. On Saturday, a party played a bonspiel on Swinhill Pond, and on Tuesday another party had another match, and on Wednesday the medal was contested for by the two rinks; so



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that the final tie for the medal lies between Udster rink and Mr Gavin Laurie's. As the day was very fine, a number of players threw off their coats and laid them on a hedge near at hand, but in the afternoon two or three coats were missing. Some tramps had been in the neighbourhood, and it is supposed they had picked them up."

February 1878

Annual ploughing match took place at Corslet Farm, possessed by William Hamilton of North Kittymuir. A large number of spectators turned out to view the competition provided by the fifteen ploughs taking part.

March 1878

Notification of a 5% reduction in miners and other workmens wages at Swinhill colliery, Dalserf.

- **Sudden Death** - "A respectable old man, between 60 and 70 years of age, named Robert Brown, suddenly dropped down while employed at his usual work at Overwood quarry on Thursday forenoon. Medical aid was procured, but life was found to be extinct, and his death, which is supposed to have been caused by heart disease, must have been almost instantaneous".

- Committee decision regarding accepted contracts for the building of the new United Presbyterian Church. Gavin Loudon & Co. from Stonehouse were the successful building contractor.

March 1878

A report on the current state of the brick and tile industry indicates that business is encouraging and a great number of "hills" have been cleared out. At the turn of the century John Borland owned the Tileworks in Union Street, which was said at the time to give off the only factory smoke in the village. A light bogey track carried the necessary materials across Union Street, where field drains and tiles were baked, then matured on open lattice shelving, built in proximity to the kilns. At its most productive seven men were employed. Despite the reputation of the quality of product produced, the business did not survive another generation and fell into disrepair. Other tileworks were present at Dykehead, Glenburn and near Low Kittymuir.

April 1878

NEW BANK

"A branch of the Heritable Investment Bank (Limited) has been opened here under the management of [Mr Robert Naismith](#). From the first-class character of the company of directors, the excellent rates of interest, and the ample security to depositors, this must unquestionably prove a valuable boon to all who have money to invest in this and the surrounding districts."

April 1878

Indication that Overwood Quarry was in decline due to the slackness in building trade. Workmen were sent home to await news of upturn in trade.

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April 1878

First competition of the Angling Club's season at Abington. Matthew Stewart won first prize of the society's medal and A. Millar won a silver mounted fishing rod for the four heaviest fish.

SPITAL DOVECOT

April 1878

Report on the weaving trade notes that the handloom weavers are now principally employed in making silk shawls and handkerchiefs for the home and foreign market. A slight reduction in wages is also reported.

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May 1878

Notification that Mr Lamond of the Scottish Temperance League is to address a meeting of inhabitants of the village.

ROBERT NAISMITH

June 1878

A keenly contested challenge match at Kyles between A. Park, Glassford and G. Ballantyne, Stonehouse resulted in the former winning the overall contest by 15 to 11. Mr Park won £5 for his efforts.

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June 1878

SUDDEN DEATH

"Mrs James Cooper, upwards of 60 years of age, died almost instantaneously on Monday morning. She had been at church on Sabbath and retired to rest in her usual health, although she had been complaining slightly for a short time back. About four o'clock on Monday morning she awoke with a great feeling of oppression in the region of the heart, and rose, but immediately thereafter, when in the act of lying down, spoke to her husband of the oppression at the heart, and seemingly fainted. Her husband instantly got up and roused the family, who attended at her bedside at once, and Dr. Rae was sent for, but death seems to have been instantaneous, as she never uttered another word". Born in Hamilton, Dr. Rae died in 1928, aged 92 years.

- **Laying of U.P. Church Memorial Stone** - Memorial stone laid in the new U.P. Church by Rev. David Croom, Moderator of the Synod of the United Presbyterian Church. Article provides information pertaining to the origins of the original church. Church records state that on the communion roll there are 301 members; in the session, 9 elders; in the Sabbath School, 18 teachers and 114 scholars; 35 in the bible class.

July 1878

VACANCY AT FREE CHURCH

A meeting of the Free Presbytery of Hamilton was held in Stonehouse with moderator Rev McLachlan. Over 200 names were appended to call Rev. James Laing to the vacancy.

- **The Churchyard** - A meeting was held in Cam'nethan Street Public School for the purpose of taking steps to improve the condition of the [churchyard](#). A committee chaired by Rev. H. A. Paterson was appointed to investigate with the heritors what action could be taken.

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November 1878

HANDSOME DONATION

”The want of a public clock in Stonehouse having been much felt, the U.P. congregation, in building their new church, resolved to supply the want, and applied for aid to a gentleman born in Stonehouse, but now settled in London, who in the handsomest manner offered to make a present of a clock, estimated to cost £132, if the congregation would undertake to keep all the four dials lighted during the dark hours of the night. This they have undertaken to do, and the long-standing want will, therefore, be soon applied. This is not the only benefaction which Stonehouse owes to this same generous son, of whom, on other accounts as well, it has just cause to be proud. Years ago, he gave a very large subscription to found a public library, which has proved a mighty boon to the whole community, and especially to the younger portion of it. His name we would gladly publish, but that he would not allow”.

December 1878

ORNITHOLOGICAL SOCIETY

The second annual show of the Ornithological Society was held in Cam’ nethan Street School. There were over 300 entries of poultry, pigeons, canaries, cats and rabbits.

January 1879

RABBITS AND HARES

“In the districts of the Middle and Upper Wards the long continued frost and snow have told the terrible effects on rabbits and hares, and wild animals in general. Many are dying of starvation, and great numbers are to be found roaming around at night in search of food far from their accustomed haunts. Upwards of a score of hares were observed lately on one side of a hedge, and the same number on the other side, in the dusk of evening, waiting to ravage a farmers garden, where anything in the shape of vegetables would be eagerly devoured”.

- **Ice Accident** -“A dangerous ice accident occurred on Friday night week to a farmer and his wife. They were proceeding to attend to the coffining of a child of a relative in a neighbouring parish, and to shorten the distance crossed the Avon, which was frozen over. Suddenly the ice gave way, and they were both plunged in deep water to the armpits, where they remained for a short time. The husband managed to extricate himself, and spreading his plaid on the ice, secured a footing, whereby he was enabled to recover his wife. They returned home, some considerable distance, in the keen frosty air and it is feared that the wife may be injuriously affected by the immersion”.

February 1879

PIT ACCIDENT

“On Tuesday afternoon a miner named Thomas Brown, was employed in No.2 Pit, Woodside, taking down a block of coal by blasting, when suddenly the block, weighing some 30cwt, fell and crushed him to the ground. Fortunately, it caught him in the haunches, otherwise it might have proved fatal. He was extricated and taken to his home in Stonehouse, though suffering from internal injuries, it is considered he will recover”.

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WEAVING TRADE

“Since the New Year the handloom weaving has been slack. The silk fabrics are neither so plentiful nor so well paid as they formerly were. Some sorts are in little or no demand, and there seems to be nothing new to take their place. Heddled work is extremely difficult to obtain, and consequently many hands are idle in this department. A silk manufacturing firm are sending a large portion of their pirns ready wound, and this is throwing the pirn winders out of employment”.

March 1879

DISCOVERY OF A SEAM OF COAL

“The Birkenshaw Coal Company have been fortunate in finding a seam of coal unexpectedly. They have been engaged in sinking a shaft for some time back and they have already passed through the Virtuewell and Upper Kiltongue coals, but now unexpectedly, though very fortunately, they have discovered the lower Kiltongue coal. They will proceed in sinking till they reach the lower seams of coal, which are considerably deeper. When once this enterprising company have completed their works, it is anticipated that they will prove a great benefit to the district”.

March 1879

SCHOOL BOARD

“This board met on Tuesday evening in the Board room -Rev. James Dunn presiding. The committee appointed to confer with Mr Wotherspoon in reference to the registers of his school reported that they had met with him. He was asked if he had received the letter of the Board regarding the classification in standards. Mr Wotherspoon replied he had, but never thought of acting on so stupid an order. A list of several scholars, both in standard 1 and standard 2, was laid before him, and he was asked what explanation he had to give for presenting them in these standards, when by age and regularity of attendance they might have been expected to be farther advanced. He answered, “I classified my scholars according to my skill, and present them according to their ability.” The committee pointed out the large number of attendances they had made, and the fact that their former classmates in Greenside School were in a higher standard now in the Hill School. His answer was “All trees don’t grow with equal rapidity, and all scholars don’t make equal progress”. Being asked if he taught the pupil teachers an hour daily, he replied “I do”. It was asked at what time? He said “Don’t think to catch me. I give an hour’s teaching every day.”

April 1879

DEATH OF JAMES HAMILTON OF BOGSIDE

On 19th February one of Stonehouse’s most eminent gentlemen of his time, died at the age of 72. Mr Hamilton was connected with one of Stonehouses oldest families, cousin of Dr. James Hamilton, London and of the Rev.W.K.Hamilton. He was also the nephew of the renowned London bookseller, Thomas Hamilton. James Hamilton was said to be a great agriculturalist, Christian, Justice of Peace and long serving office bearer of the Free Church. An active member in the community and past chairman of the Parochial Board, his initiatives in agricultural improvements were said to be second to none in the district.



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April 1879

FREE CHURCH SCHOOL

At a meeting of the office bearers and congregation of the Free Church it was agreed that the cost of running the school in Hill Road over the past 28 years had been so costly, that they could not continue to maintain the premises. The meeting agreed to sell the building as an educational establishment and appeal to the General Assembly, in the event that they would be unable to sell the premises.

May 1879

FIRE AT GILL

Report of fire in the mill at Gill which left the building in ruin.

May 1879

FREE CHURCH SCHOOL

“The Government Inspector’s report on this school is as follows: - This school, though somewhat insufficiently staffed, has passed a very good examination. The grammar and arithmetic of the fourth standard were, however, weak. Those presented in specific subjects did well. Average attendance for year, 183; grant, £171 3s 8d; amount per child in average attendance, £1 8s 8d”.

- The Parochial Board met, chaired by General Lockhart to discuss the financial state of the board and consider a communication from the board of Supervision which stated the ratios of paupers in the parish was 1 in 44 compared to 1 in 31 in the county. The Sanitary Board raised concerns regarding the Loch Well which was ordered to be actioned before the next meeting.

September 1879

SALE OF VALUABLE HORSE

A horse by the name of “Jolly” was sold by John Letham, Eastmains to a Mr Wyllie in Perthshire for a considerable price. The horse in question was said to have won eleven first prizes that year.

October 1879

OPEN AIR SERVICE

Rev. Laing led an audience of 1500 in worship at a spot near the Watstone Burn to acknowledge the ‘disruption’ of the Church of Scotland 36 years previous.

October 1879

CLOTHING SOCIETY

The committee of the Stonehouse Clothing Society met, presided by Mrs Lockhart of Cam’nethan House to discuss the finances of the society and to allocate the distribution of clothing, tea and sugar to the poor.



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• **Mining Dispute** - “A dispute has arisen between the miners in the Gas Company of Draffin district and the masters, in reference to the propriety of the men joining the Miners’ Union. The result has been that a large number of the men have been dismissed, and consequently have had to leave the master’s houses and find work elsewhere. Hitherto this has been the steadiest description of mining employment to be found in the neighbourhood, and this rude interruption is deeply regretted”.

January 1880

SERIOUS CHARGE AGAINST MASTER SHOEMAKER

“On Saturday, a master shoemaker, from Stonehouse, named Wm. Allan, was tried before Sheriff Birnie for theft or reset for the theft of the contents of two children’s banks, belonging to the children of Mr Stevenson, postmaster, Stonehouse, and amounting to about £3. The evidence whet to show that a servant girl, named Jane Wardrop, who had previously been with Mr Stevenson, stole the banks, her story being that it was at prisoner’s instigation, and she afterwards gave him the contents to buy food and liqueur and go a drive. After a lengthy trial and able defence by Mr Miller, writer, the Sheriff said the evidence was very suspicious, but keeping in view prisoner’s previous good character, his position as a master shoemaker, and that the evidence was so slim, he found the charge not proven”.

January 1880

An annual ploughing match took place at Holm Farm in the field belonging to Mr James Shearer. With a good turnout of ploughs, Mr Gavin Laurie of Tweedieside won the senior event and Henry Irvine won the junior class, with Mr John Allison of Goslington winning the best turned out plough of members of the society.

March 1880

Mr Robert Naismith delivered a lecture in the Free Church on “[Scotland’s Hero Captain](#), the Laird of Stonehouse” as part of a series of lectures, to which the sum of £14 was achieved and devoted to improving the lighting.

• Mr Hamilton of Dalzell (Liberal) addressed electors and non-electors in Free Church seeking support for his candidature in forthcoming election again Conservative government. Stonehouse at this time was at the centre of Liberalism in Lanarkshire.

April 1880

The Parochial Board met in the Parish Church, with General Lockhart presiding to consider applications for the poorhouse test, as recommended by the Board of Supervision.

SOCIAL MEETING

“The session (1879-1880) of the Young Men’s Christian and Mutual Improvement Association was brought to a close on the evening of Friday last, by a social meeting. In addition to the young men and their lady friends, the Revs, Messers Laing and Paterson were present, and for a time presided. After tea, singing and other amusements were kept up with great spirit for several hours. The treasurer’s report for the session showed a surplus of over £12, to be devoted to the lighting of part of the village.”

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THE ELECTION DISTURBANCE

“It is matter of sincere regret to every right thinking person here that during the election disturbance that took place last Friday one of the gentlemen who was jostled and pushed and assailed with improper language was a native and heritor of the parish, Dr Mitchell of Dykehead, who has taken a kindly interest in the town and his father; the late Dr Mitchell, was a well-known benefactor. He has been long resident at Barnard Castle, England, and coming in the same train with some faggot voters, he was subjected to this disgraceful treatment on the supposition that he was a faggot voter.”

April 1880

DEATH OF AN AGED INHABITANT

“One of the oldest and most respected inhabitant of the parish has just been removed from our midst, by death, in the person of Mrs William Alston, relict of the late Bailie Alston, who for many years occupied an influential position in the district, and whom she survived over 33 years. She was the youngest daughter of William Lawrie of Tofts, and she was the last survivor of his large family, and in her passed away a link from the past, for her father was a boy of about ten years of age in 1745, and could tell of having climbed a tree at his father’s farm of Kittymuir to see the Highlanders marching along the Carlisle Road. Her ancestors, for many generations, were respectable farmers in this parish, and several of their descendants still occupy prominent positions as such to this day. She was endowed with a very retentive memory, and could relate minutely the events occurring in the parish from early youth. Her mental facilities remained clear to the last, and being a great reader, her mind was stored with the best thoughts of our favourite divines; but her special delight was her bible, which she used to say was the fountainhead of all comfort and delight. Some eight years ago she removed from the village to Newfield, the property of her youngest son, and there she continued to enjoy frequent intercourse with her surviving children and grand children, until last Sabbath, when after a short illness from bronchitis, and in the presence of some of those she loved, she peacefully passed into her rest, in the 89th year of her life. Of her large family only two survive her, viz., the eldest, Mr John Alston, of Greenock, and Mr R. L. Alston of Newfield and Tofts, who resides in Hamilton”.

May 1880

[Mr Robert Naismith](#) presented a silver baptismal font to the Free Church with the motto “Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven”.

May 1880

Mr John Gillies, a quarryman was crushed and killed at Overwood by a fall of earth.

- Mr John Walker, an octogenarian, and native of Stonehouse for the past half century provided entertainment in the Camnethan Street School with other performers. The program consisted of some of Mr Walkers own poetical verse, including “Cander Mill”.

June 1880

Annual General Meeting of subscribers to Public Library in Hill School. A report was made by the Chair Rev. Laing intimating that there were 60 members who had taken out 2360 books over the year. Mr Robert Naismith was elected chair for the coming year. A Mr Hamilton was the librarian.



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June 1880

A meeting of the Parochial Board met and intimated that the pauper roll although increasing over the winter was much the same as the previous year, 55 with 31 dependants.

- Shareholders of the Stonehouse Gas Light Company held their Annual General Meeting to discuss the state of the works and the statistics in relation to coal consumption and cost to the customer.
- On the 201st anniversary of the [Battle of Drumclog](#) around 2000 persons were present at the old graveyard at a religious service to commemorate those who had sacrificed their lives for the religious freedom of their country.

July 1880

School Board met to discuss three options for a new school, namely Hill Road, Townhead Toll or Boghall Street. After consideration and debate Boghall Street won the day. Townhead Street was considered too far a journey for children to be travelling to school.

September 1880

PAROCIAL BOARD

“A meeting of the Board was held on Monday. In the absence of General Lockhart, Mr R. Naismith occupied the chair. A letter from the Board of Supervision was read calling for immediate attention to the state of Loch Well, washing house and green adjoining, with a certificate from Dr Lindsay, Lochan Bank, condemnatory of their condition as inimical to the public health. A petition of upwards of 29 persons had likewise been transmitted to the Board of Supervision on the subject. It was unanimously agreed to appoint a practical person to inspect and report in order to take such steps as will prevent any nuisance arising in that locality in time to come. Mr Watson, burgh surveyor, Hamilton, was accordingly appointed.”

November 1880

Installation of the New Town clock in the UP Church at a cost of £132, which was kindly donated by a former resident of Stonehouse living in London. The congregation raised £135, which was invested in the Clyde Trust for the clock's future maintenance and lighting needs.

November 1880

MARTINMAS FAIR DAY

“Wednesday was the [Martinmas Fair Day](#), but the crowds of cattle that used to assemble in the market-place, headed by the well known cattle dealers, are now conspicuous by their absence. Numbers of servants were changing their places, and the day is now principally observed for their settlement of half yearly accounts amongst farmers and tradesmen and the payment of rents.”

December 1880

Co-operative Society established in village with premises in Queen Street. Some 70 years later the Cooperative assimilated with Larkhall when the venture failed. The present Cooperative in King Street has served the village since 1905. The foundation stone can be seen above the shop window.



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- **Meeting of the Mutual Improvement Association** - Rev. H.A. Paterson delivered a speech on the subject of 'impossibilities'. Among the topics of discussion were the penny postal system, the opening of the Suez canal, laying of the Atlantic cable, invention of the steam engine, telegraph and telephone.
- Siting of new school in Boghall Street abandoned. After further debate and a vote by the school board, an open site at Townhead Street was agreed for the construction of a new school.

February 1881

Intimation that Mr Scott of Hill Academy is prepared to provide private tuition in Latin, French, German, Greek and Mathematics. Concern was also expressed by the author of the article at the number of schools in the village with respects to the number of children in the parish and the drop in population according to the recent census.

March 1881

THE WEAVING TRADE

“The hand-loom [silk weaving](#) trade has been in a declining condition for some time back. Almost all classes of work have been subjected to a reduction of from 25 to 50 per cent on the price of weaving. Notwithstanding this heavy reduction, the work is not nearly so plentiful as it was, and considerable delay is experienced by weavers for want of weft after they have got webs in loom. All kinds of plain heddle work are very scarce and low paid.”

- **Our Board** - Sir - Me thinks the actings of Stonehouse School Board clearly indicate that it has been pre-eminently cumbered and perplexed about trifles, but notably prominent for nothing save pain and bitterness. Spilt into factions, it has proved itself a veritable hot-bed of jealousy, wrangling and distrust. The letters “on School Board Affairs”, recently appearing in your columns, palpably reveal a state of temper substantially hostile, the writers seeking to have their pound of flesh, and that weighed scrupulously. It is sincerely to be hoped that this fierce blast of passion will cease to rage, that the troubled waters will subside, that peace and true nobility will characterise the different sections of the community, and ensure that Stonehouse School Board will notably set the example of genuine goodness by an earnest, undeviating, and conscientious discharge of its trust. Why court notoriety through discord and faction? A Country Observer”.

April 1881

BOWLING CLUB

The AGM was held in the Bowl House with President Alexander McIntosh presiding. Robert Thomson was elected president for the forthcoming year.

May 1881

NEIGHBOURLY FEELING

“A Small Debt action between James Thomson, weaving agent, and James Curr, mason, both residing in Stonehouse came finally before the Sheriff yesterday It appeared that pursuer and defender has maliciously pulled down the wall on the 3rd January last, and



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he asked for 17s, the cost of restoring it. The defender answered that the wall was his own, and that the frost had done it. After a short proof, the Sheriff intimated his intention of visiting the site, which he recently did, and a result of that visit was that the wall was speedily re-erected, both pursuer and defender maintaining. Yesterday the Sheriff intimated that in his opinion the defender was entirely wrong, and might congratulate himself that he had not been the defender on an ordinary action. He found him liable in 28s 8d of expenses, for which he discerned accordingly Agents for pursuer - Mr David Miller. For defender -Mr Andrew W Lyon.”. It would appear from this article that time changes little, as a similar difference of opinion was of concern on the East Mains Estate regarding the erection of a fence by the council.

June 1881

A GUIDANCE

“Sir, - I wish to call attention to the slaughterhouse in Union Street which has long been felt as a formidable nuisance to the inhabitants of that street especially. The sanitary law requires that all nuisances be removed to a respectful distance from human habitation and here we have one of the worst sort a few feet from the main street and a short distance from wells from which people are getting water. Within the last few weeks there has been a considerable number of calves killed in this slaughterhouse, the entrails of which have been deposited in this “dogs larder”. Now, with the heat of summer upon us the air must be contaminated all around. Surely it is not too much to ask that this nuisance be removed to such a distance as will be in unison with sanitary law and good health.”

September 1881

DEATH OF MR JOHN WALKER

“On Monday last the grave closed over the remains of Mr John Walker. Though in a humble rank of life, deceased was possessed of good abilities, which he applied in various directions. For a long time he pursued the trade of a tailor. He also applied himself to photography, in which art he acquired a considerable degree of proficiency. For many years he repaired watches, clocks and jewellery. Some years ago he published a volume containing a variety of pieces of prose and verse. He contributed poetical effusions occasionally to the newspapers, and also had a few pieces printed and circulated in separate form. Some of his verse had considerable merit, but he modestly characterized as being only “descriptive rhyme”.” Examples of his work are contained in Robert Naismiths book of 1885.

September 1881

DARING FREAK

A quarry labourer named Hardy laid a wager with a chimney sweep on Saturday evening that he would ascend the two storey house of Mr Hamilton, Hamilton Farm, without a ladder and walk along the ledge of the roof. Although under the influence of liquor, he climbed up the water pipe, and after reaching the roof performed several gymnastic feats on the ridge of such a daring character that the people who had assembled at The Cross were terrified to look at him. He descended unhurt.



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September 1881

STREET LAMPS

“In pursuance of the intimation made in Hamilton Advertiser last Saturday by the Secretary of the Mutual Improvement Association according to their instructions, a meeting of the association was held in the Free Church on Wednesday evening, when the committee were authorised to proceed without delay in taking all the necessary steps for laying out the money raised by the society for the erection of street lamps in the village. Thereafter it was resolved to revert to the former designation, namely, “The Stonehouse Young Men’s Christian Association”

October 1881

Report by resident on the capture of vandals who were caught in the act of causing considerable damage to the public washing house in Green Street during the winter.

December 1881

Long outstanding boundary dispute between General Lockhart and Robert Thomson and six other feuars was finally resolved at court in favour of General Lockhart concerning the ownership of land in Green Street.

December 1881

Directors of the Stonehouse Gas Light Company met to turn on a new gasometer at an opening ceremony chaired by Mr Craig.

January 1882

THE GAS

“I do not know what kind of gas you have in Hamilton, but Stonehouse gas is famed for being bad, and this last month there has been no improvement, but the reverse. I had a call from our energetic manager, and he says the illuminating power is 28 candles, and the gas is as good as Glasgow gas, and in his wanderings through the town there have been only two or three complaints about the bad gas. But I could not believe it, as I heard some half a dozen complaints within an hour after he left me. Two gentlemen say they must have the gas right above them before they can see to read. I am no judge, but I thought it was near 14 candles, but I will leave it to your Stonehouse readers to judge. I am, yours, &c.”

January 1882

SCHOOL BOARD

“The School Board of this parish met at Greenside on the morning of the 9th inst., and re-opened it as the Infant School, when Mrs Lockhart of Castlehill gave out the prizes to the children for diligence and good attendance. The Board afterwards opened Townhead School, when the children were addressed by General Lockhart, chairman of the Board, on their duties to their parents and teachers, and stated, that seeing the fine new school that had been provided them, with a large playground, they would take good care and keep everything in good order. The other members of the board also addressed a few words to the children, thereafter Mrs Lockhart gave



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out the prizes. The Townhead School is situated at the head of the village, is a very handsome building, well finished in every respect, both as to accommodation and appliances. It consists of one large and two small rooms, with rooms for male and female teachers, lavatories, large playground, and offices, the cost of which is expected not to exceed £1900, being the amount of the loan from the Public Works' Loan Commissioners.”

January 1882

SUDDEN DEATH

“Mr John Macfie, agent of the Union Bank here, who had been from home on Wednesday, returned with the late train in the evening, which arrives here about half-part seven, apparently in his usual health. A little after nine o'clock he was sitting in his chair, and the tea table prepared for him, when, without the slightest warning his chin was observed to quiver, and falling from his chair he almost immediately expired. Dr Rae, his medical attendant, was at once called in, but medical aid was to be of no avail, as life was extinct. Death was supposed to have been the result of heart disease, with which he is said to have been afflicted. Deceased was upwards of 30 years of age, and leaves a widow and three children.”

March 1882

Annual General Meeting of Angling Club met in Buckshead Inn and appointed Adam Sorbie as president, Andrew Hamilton, secretary and Matthew Stewart as Treasurer for the forthcoming year.

March 1882

DESTRUCTION OF TOMBSTONES

“On Wednesdays it was discovered that some person had maliciously entered the graveyard and thrown down a tombstone erected sometime ago by Mr George Cuthbertson, Green Street. The coping was broken off and damaged, and the top ornament had been taken away. As no trace of it can be found, the case has been given into the hands of the police for investigation. It is supposed the depredators must have done the mischief between Tuesday night and Wednesday morning.”

Unfortunately this kind of vandalism is still evident today. This extract highlights the fact that it is not just ‘a sign of the times’ in today's society. In 1942 three boys, two of which twelve years of age were charged with malicious damage of tombstones in the old [kirk cemetery](#). Vandalism has been present for centuries, but through today's improved communications we are ever more aware of this social disease. By making the community more aware of their historical background they might learn to appreciate and protect their environment.

- A celebratory dinner and entertainment took place in the Hill School of gentlemen in Greenside Street. This gathering was to congratulate one another on the resolution of a recent court case regarding a disputed boundary in Green Street and past troubles, including the Caledonian Railway Companies attempt in 1865 to obtain land in this same area and a more recent dispute with General Lockhart of Castlehill. “All seemed highly pleased with their triumph of right over might”.



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July 1882

Death of Andrew Miller, Land measurer at the age of 80 years old. Andrew Miller was the last of the Disruption elders of the Hamilton Memorial Church under Rev. Laing.

August 1882

OBITUARY NOTICE

“From our village has passed away a man who has seen more days, and has seen more in the eye of the community than any other of the male inhabitants. No person in the place beyond the years of infancy needed to be told his name as he passed. Everybody, young and old, was familiar with the form, the gait, the voice, the name of John Small as he walked about on common days, and everyone watched his movements on the Sabbath day, and if any Sabbath for more than half a century, he was not seen in church, numerous were the inquiries as to the cause of his absence. But not ten times, perhaps, in all that long period did he give occasion for these inquiries, and, whoever wearied of the service, he never wished it were over. Fifty-seven years ago he was appointed beadle of the United Secession, now the United Presbyterian Church, an office he retained to his dying day, and the duties of which he discharged in such a manner as to give entire satisfaction to the congregation and win the confidence of the three ministers under whom he served, all of whom had a high respect for him, as had also the ministers round and round who were accustomed to assist them on sacramental and other occasions. Of course he has seen the membership of the congregation all but entirely renewed since he entered on office, and he has left in it only one member of greater age than himself. She has entered her 90th year; he had all but completed his 87th year. His partner, with whom he has lived three score and ten years, survives him, and so do ten of his eleven children; and these ten have so branched out that before his decease he had welcomed into the world no fewer than 139 grand and great grandchildren, of whom 111 are still alive, and 28 gone. A very large company met on Wednesday to carry him to the grave, and every mark of respect was paid him by the congregation he had served so long and so faithfully.”

August 1882

MELANCHOLY CASE OF SUICIDE

“As the 5pm train from Glasgow on Wednesday afternoon was proceeding to Stonehouse Station, when nearly opposite Shawsburn School house the body of a woman was seen lying on the line, her neck upon the rail and her head covered with a shawl. The result was that the wheels passed over her neck severing the head from the body. It appears that deceased was named Morrison, between thirty and forty years of age, about six weeks ago had been released from an asylum where she had been confined for sometime. The body was removed to her home at Ayr Road.”

This incident is one of the more gruesome deaths connected with the railway in Stonehouse. The suicide rate was high in Stonehouse especially within the farming community. The railway was the scene of many accidents over the years, but it was also the enjoyment and pleasure of many day trippers, on their travels through the village to the coast.



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January 1883

Death of Thomas Blakeley of Boghall Street who was killed instantaneously by a rock fall at Overwood Quarry.

February 1883

Annual ploughing match took place at the Holm farm of James Shearar.

March 1883

Death of Mr James Thomson of Dykehead Farm. An elder of the Free Church Mr Thomson was a direct descendant of James Thomson the Covenanter who died of his wounds at the Battle of Drumclog in 1679.

April 1883

A FREAK OF NATURE

This week there was seen a singular freak of nature in the shape of a monster calf belonging to Mr John Muir, King Street, Stonehouse. It seems to be perfectly developed, with two comely formed distinct heads and necks that join the breast. The forelegs, from the joint, are in the shape of the hind legs. When killed it was also found to have two stomachs. This is considered one of the most singular cases of the kind known in this district.

April 1883

CRICKET CLUB

“A new cricket club has been formed in Stonehouse, designated the “Royal” and, as will be seen from our advertising columns, their first match comes off on their ground at Newfield on Saturday first.”

May 1883

CATTLE SHOW

“The Agricultural Society’s show takes place on Wednesday first, and, as on former years it will attract attention with its open classes for cattle, collie dogs, trotting matches and foot races. There is a valuable silver watch given by General Lockhart, which is looked forward to with much interest, as there are many competitors for it. All that is needed is a fine day for the occasion.”

June 1883

Meeting held in [Hill Road School](#) to discuss the formation of a Mutual Improvement Association. It was agreed the membership should include both ladies and gentlemen. Major-General Lockhart C.B. was elected Honorary president, and Robert Naismith appointed president.

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*August 1883***PUBLIC MEETING**

“On Tuesday evening, all the inhabitants of Stonehouse were invited to a meeting by the town-crier, to be held on the public bleaching green, at seven o’clock. At the appointed hour, a considerable multitude of men, women, boys and girls assembled on the green. After some delay Mr Barr was called to the chair. Thereafter, the meeting was addressed by Mr Hutchieson, Mr Barclay, Mr Loudon, and others. It turned out in the course of the speaking that the meeting was to be regarded as an indignation meeting against the policeman for his rough useage of a man last Sabbath at the Cross, about eleven o’clock at night. The speeches were very mild. The meeting manifested no angry feeling. A few admissions were made as to the ease with which drink could be obtained on the Sabbath day in Stonehouse both by bona-fide travellers, and also by people residing in the village. This state of matters is greatly to be deplored; nay, it is a shame. It is not one now and again that is to be seen drunk on our streets on the Sabbath day, but they are to be seen in companies. The Sabbath-keeping inhabitants of Stonehouse would take it very kind if these bona-fide travellers, who are seen creeping into the village from all quarters, manifestly hunting for drink, would stay at home from this time forth till the hotel licenses are withdrawn by Act of Parliament. Our present licensing authorities could easily do away with these temptations, and so prevent these poor weaklings being drawn thither by the smell of drink, and by the knowledge of a door open by law, where it might be had. But they seem no disposed to have respect for the sanctity of the Sabbath so far as its desecration through drink is concerned. Let us labour and hope that a change for the better will ere long take place. Meantime, let such men as he who got his head bruised last Sabbath night stay at home, and no danger of the police breaking any man’s head at his own fire-end.”

October 1883

Sheik Selim Hishmeh, an Arab Chief, Stanley’s guide and first discoverer of Dr. David Livingston in Africa, narrated his adventures to the United Presbyterian Church Y.M.C.A. (16th Oct. Yours Truly, Sheik Selim Hishmek. Guide of Stanley & first discoverer of Livingstone. Native Palestine)

*October 1883***BOWLING CLUB**

Closing game of the season between the President (Mr Hamilton) and the vice -president resulted in the latter winning by ten shots. The club had a very successful season winning all its matches with neighbouring clubs. The annual supper took place in the Black Bull Hotel. “With toast, song and sentiment, a happy and harmonious evening was spent”.

*February 1884***FIRE**

“On Monday night a fire occurred in a weaving-shop belonging to Mr Wm. McLellan, employed picking the web behind the harnessing when the gas accidentally caught a thread and instantly the whole harnessing was in a blaze, melting the leads, and destroying the half of the silk web in the loom, which was a valuable one being a 26 hundred. The property was not insured.”



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*August 1884***DEATH OF A TRAMP**

“On Sunday evening, a man was heard moaning in a field, near Sandford, and John Mack went up to him and found the man at the front of a hayrick unconscious. Information was sent to the inspector of the poor, who, along with the sergeant of the police and Dr. Rae, attended to the man, and had him removed to a house in Sandford. He lingered on till 7 o’clock on Monday night, when he expired. His name is unknown. He was buried on Tuesday in Stonehouse churchyard. He was a man about 75 years of age, with grey hair and whiskers, shaved on upper lip, and about 5 feet ten inches high, fresh complexion, and blue eyes. Dressed in black corduroy trousers, black cloth vest, and dark grey tweed shooting coat; grey checked woollen shirt, swandown drawers, scarf with fringe, imitation sealskin cap with peak, and blucher boots well worn.”

*September 1884***HORTICULTURAL**

“The second annual exhibition of the Horticultural Society is being held today. The number of entries is 514, which is 130 more than was handed in last year. The vegetables are understood to be especially good, no fewer than 255 having been entered for exhibition. The pansy table is expected to present such a display as has not been seen in Stonehouse before. Altogether the exhibition will far surpass last years which gave much pleasure to the public.”

October 1884

Adam Bell, railway porter, met with a serious accident when engaged in the shunting of wagons at Stonehouse railway station. It appears he fell on the rails and a wagon passed over his legs, breaking them both between the ankle and knee. He was removed to Glasgow Infirmary on the next train from Stonehouse.

*May 1885***DOG POISONING**

Several valuable dogs have been poisoned in this district, and the police are making a thorough investigation into the matter, and it is hoped that some clue will be found to the depredators. Mr Gage, gamekeeper, has lost a valuable dog; Mr Hamilton of Bogside has got a fine dog poisoned; Mr Allan, Coplaw, and Mr Laurie, Tanhill, have both lost good dogs; and John Torrance, Deadwaters, has lost a very valuable prize dog, showing that the poisonous substance has been spread over a considerable area.

*June 1885***GAS LIGHT COMPANY**

The annual meeting of Stonehouse Gas Light Company was held on Thursday - Mr W Craig presiding. A dividend of 5% was unanimously agreed to, and it was resolved to discontinue the free lighting of the public lamps, leaving it in the hands of the directors. The price of gas was fixed as formerly at 3s per thousand feet. The following new directors were appointed:- Messrs W Craig, R Naismith, R Wilson and H D Burns.

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*July 1885***SHOPKEEPERS' HOLIDAY**

The annual merchants' holiday was held at Stonehouse on Thursday. The principal shops and places of business were closed, and great numbers left the town to enjoy themselves - by rail, waggonette, brakes, and otherwise.

*March 1886***THE BIRDS**

Sir, - I am greatly astonished to find in our country village of Stonehouse the great cruelty of bird-catching carried on to such an extent. No wonder the larks are becoming fewer and fewer every year. It is not difficult to ascertain what is the reason of this, and I have no doubt that a little exertion on the part of the police authorities of Stonehouse might soon put a stop to this cruel practice. Sympathy.

*April 1886***BIRTHPLACE OF PATRICK HAMILTON, THE REFORMER**

In your report regarding a site for a new place of worship at Bridgend, near Linlithgow, to be called the "[Patrick Hamilton Memorial Church](#)", it is stated that the great Reformer was born in the vicinity of the new village of Bridgend. If your correspondent would read "Precursors of Knox" by Professor Lorimer, he would find that the only place in Scotland that can lay claim to be the birthplace of the first preacher and martyr of the Scottish Reformation is Stonehouse in Lanarkshire, where the Reformer's father had an estate and mansion. As it would take up too much of your valuable space to adduce the whole of the information bearing on the subject by the learned Professor, I would merely refer to the footnote on page 5 and to note B in the appendix, where the matter is conclusively settled - I am &c Author of "Stonehouse, Historical and Traditional" - in Scotsman.

September 1886

Ordination of Rev. John Gray, of Stonehouse in the United Presbyterian Presbytery of Greenock. The service took place in Rothesay. Due to ill health he resigned his position before being inducted at Cathcart, Glasgow in 1889.

*October 1886***HEAVY RAINS**

An extraordinary heavy fall of rain occurred in Stonehouse district on Tuesday morning, rendering the roads in some quarters nearly impassable. Outdoor labourers have been thrown idle. The crop has suffered materially, as the most of it still in stook. The streams in the neighbourhood are in full flood, rolling from bank to brae.

December 1886

Meeting in the Royal Hotel to establish a Ploughing Society in the parish and organise forthcoming competitions. A Mr Peter Wilson was secretary of the said society.



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February 1887

A TOWN HALL

“Some weeks ago, a public meeting of the inhabitants was called together to consider the propriety of erecting a Town Hall. General Lockhart presided, and Rev. Dunn stated that Mr Gray of London, a native of Stonehouse, having been here on a visit, offered the sum of five hundred pounds towards a Town Hall and library, on the condition that another four hundred would be subscribed. Rev. Dunn had written to another gentleman, also a native, and residing in England, who had offered the sum of two hundred and fifty pounds. General Lockhart promised to give twenty pounds, and Mr James Hamilton, Glasgow, another twenty. Having heard Rev. Dunn’s very encouraging report, the meeting unanimously agreed to do their utmost to make the hall an accomplished fact.” A committee was appointed to pursue the building of a Town Hall and raise funds from the inhabitants. Work was completed around the beginning of 1889 and became a regular venue for meetings and social gatherings. A Mr James Rankin of Ardnakaig is said to have paid off the £200 debt on the buildings completion, already having donated £100 to its construction.

February 1887

ADDRESS BY MR T.C. HEDDERWICK

“On Thursday night Mr T.C. Hedderwick, Bigger Park, delivered a political address in Cam’nethan Street Public School. Mr W. Gilmour, shoemaker, presided, and was supported by Rev. H.A. Paterson, Mr Miles, Mr James Brown, Mr A. Shearar, Mr W. Sorbie, Mr John Hamilton, D. Cuthbertson, and Mr John Brown. At the close of the address a resolution was proposed and carried expressing continued and unabated confidence in Mr Gladstone’s leadership of the Liberal Party, and that he may be spared to crown his labours by granting Home Rule to Ireland and to Scotland.”

April 1887

The farms of Hamilton, Bogside and Crumhaugh were all affected by an outbreak of Pleuro-pneumonia, resulting in the slaughter of many cattle, as order by the inspector from Glasgow.

May 1887

SPECIAL LICENCES

“Sir, For some years past it has been the practice of either our local J.P.’s or those in the district to grant midnight licences on the fair night. Last year our streets were in a perfect uproar during the whole night with people the worse of drink, fighting and blasphemous talk, enough to disgrace any civilised community. It is earnestly hoped that our local J. P.’s will refuse to give their signatures for a midnight licence this year, and if our local J.P.’s do refuse them, we hope that those outside the parish will not grant them.”

May 1887

The Annual General Meeting of the [Royal Football Club](#) met to appoint office bearers for the coming year. Mr Alexander McIntosh was elected captain. Mr Thomas Wilson of New Street was elected financial and match secretary. The opening match of the forthcoming season was to be played against the Royal Albert 2nd eleven.



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*July 1887***THE FREAKS OF A ROBIN**

“During the past week a report has been prevalent in the village that a robin in the neighbouring woods had been surprising several persons by its strange conduct. Anxious to prove the truth of this statement, along with a few friends, I proceeded to the locality frequented by the bird, and seating myself on the ground, awaited the result with interest. I had not been in this position long until the robin, with cheery chirping, alighted on an adjoining bush, and looking carefully around, perched upon my shoulder, then proceeding to display similar familiarities with my friends. To divert its attention, I scooped out some earth at my foot, and exposed to the robin’s view some small insects suited to its taste. The bird instantly availed itself of the kindness shown, and swallowed the insects with great satisfaction. It continued to hop about until we rose to leave.”

*August 1887***CAT SUCKLING RABBITS**

Another interesting feature of animal life has, during the present week, displayed itself in Stonehouse. A youth who had a litter of young rabbits eight days ago, curious to ascertain how one of the young ones would be treated by a cat, placed it under the care of that domestic pet, and watched the development of events with interest. The cat has proved more than worthy of the trust committed to its charge, and ministers the young rabbits wants with the attention of a mother. As rabbits, like birds, are the prey of cats, it is peculiar that the latter does not succumb to its natural instincts.

*November 1887***SERIOUS ACCIDENT AT CANDERMILL BRIDGE**

“On Saturday last, while Mr Kennedy, grocer, Netherburn, and a boy were crossing Candermill Bridge in a gig, the horse shied, and, pressing on the sides of the bridge which are very low, jumped over, dragging machine and occupants with it, and fell with a crash into the Cander Water. Mr Kennedy leapt onto the bank of the river and escaped without injury; but the boy was imprisoned beneath the gig, which was lying bottom upwards in the middle of the water. The lad, who was rescued from the perilous position without delay, escaped with a thorough drenching and a few bruises. In the meantime, the horse, which was lying with its head towards the stream, ran a great risk of being drowned; but, by the timely and valuable assistance of Mr Baird of Canderside and Mr William Thomson of Candermill, that danger was averted. The horse received some severe bruises, but had no limbs broken, while the machine received comparatively slight damage. A goat also which was in the machine escaped without injury. It seems marvellous that an accident of such a serious nature has not been attended by disastrous consequences, and the occupants of the machine cannot be too thankful for their miraculous escape.”

*November 1887***STATION BROKEN INTO**

Sometime during Tuesday night the Station house at Stonehouse was broken into, and £20 stolen. The wildness of the night no doubt favoured the burglars, and as yet no clue has been found to their identification.”



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January 1888

Dr. Wright of Overtown succeeded the retiring Dr, Rae as medical practitioner for Stonehouse.

March 1888

DESTRUCTIVE FIRE

“An alarming fire occurred on Saturday night in the attic of the house belonging to Mr James Curr, mason, King Street. The house, being a thatched one, was speedily in flames. The next property, belonging to Mr James Thomson, weaver, caught fire, and in a very short time was completely gutted notwithstanding all the efforts made by the townspeople. A third property, Mr Thomson’s, also caught fire, but was partially dismantled in order to save the other adjoining properties. The Strathaven fire brigade was telegraphed for, and arrived just as the inhabitants had got the flames in a great measure subdued. The three properties are supposed to be insured.”

June 1888

A grand open air concert was held on the banks of the Avon Kittymuir braes, which were lined with crowds of between two and three thousand inhabitants from Stonehouse and the surrounding districts to hear a musical extravaganza of local bands and choirs performing to the enthusiastic audience. A choir of 150 was led by local conductor Andrew Gray and the Lesmahagow Brass band concluded the concert playing a selection of dance music to which local couples danced the night away under a large canopy erected for the occasion.

December 1888

STREET LAMPS

“Sir, It has been a long felt want in our village, the want of light in our streets during the dark winter nights. Thanks to a large and influential committee, who have taken the matter in hand, and canvassed the villagers, who have contributed liberally, the committee have now been able to get 27 lamps lighted, and thereby caused a great improvement in some of the dark streets and corners. The committee still require six more to complete the work. Should any gentleman be inclined to assist in this laudable undertaking any member of the committee will be glad to receive their contribution. Yours Pro Bono Publico.”

December 1888

“General Lockhart C.B. of Castlehill, collected the rents on Saturday last, and he, considering the times, allowed the whole of his tenantry a handsome reduction on the year’s rent. This was given by the General unasked for, and it is believed the arrears on the whole estate are of the most trifling character.”

February 1889

Roderick McKenzie, grocer and spirit dealer was sent to prison for ‘wilful fire-raising’. It is said he deliberately set fire to his property in King Street using broken sticks covered in tar, which were later discovered in the ruins.



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July 1889

PUBLIC PETITION

“In the House of Commons on Wednesday, [Mr Hozier](#) presented a petition from the Stonehouse Parochial Board in favour of certain amendments in the Local Government (Scotland) Bill.”

August 1890

IMPROVEMENT IN SILK WEAVING TRADE

“After long-continued quietness in the handloom [silk weaving](#) trade, there is some stir and appearance of briskness here. Work is more plentiful, workers are in demand, and an advance in prices has, in some cases, been given, varying from 12 and a half to 15 per cent.”

- **Volunteers Church Parade** - “The members of Stonehouse detachment of [D \(Carluke\) Company, 9th L.R.V](#), had their first church parade on Sunday last. Mustering in the Town Hall, under the command of Lieut. J.G. Smith, they were marched to the U.P. Church. The Rev. H.A. Paterson officiated, and delivered a very appropriate sermon, which was highly appreciated alike by volunteers and civilians. There was a large turnout, and the men presented a very smart appearance. They were afterwards marched back to the Town Hall and dismissed.”

August 1890

AN ANCIENT CUSTOM

“A novel scene occurred here on Sunday forenoon in connection with the proclamation of banns (an announcement in church whereby individuals had the right to object). The [Established Church](#) being shut at present in consequence of its undergoing repairs, the session clerk, according to law, proclaimed certain parties at the outside door of the church in presence of witnesses, and thereafter affixed the proclamation to the church door. This is an old Scottish custom, and of rare occurrence.”

January 1891

Annual General Meeting of the Workmen’s Funeral and Friendly Society in the Town Hall, presided by Mr James Brown. The secretary, Mr Archibald Hamilton intimated that income for the year was £31 17s 3d with expenditure of £10 6s. The balance was to be divided amongst the members, each receiving 10s 4d.

June 1891

CHURCH PARADE D (CARLUKE) COY. 9TH L.R.V (STONEHOUSE DETACHMENT)

The annual church parade in connection with the above detachment took place on Sunday last. Mustering in the Public Hall, under command of Lieuts. Smith & Paterson, they marched to the Established Church, there to listen to a most eloquent address from Rev. J. W. Wilson. There were 47 present of all ranks. Major Gray (captain of the Coy.) and Lieut. Hobart from Carluke were also present.



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August 1891

WATER SUPPLY

“The water question is engaging the attention of the Stonehouse people at present. Some time ago the well in Queen Street was considered unsatisfactory, and the sanitary authority having condemned the water, ordered a bore to be put down, in order to procure a better supply. After going down 70 feet, mostly through a clay bed, no increase of water has been got, and the operations have been suspended till the meeting of the County Council on Wednesday. It has been suggested that the strong spring of excellent water at the loch could be taken to the Cross, and therefore confer a great boon on the inhabitants.” The old Loch Well at loch park was temporarily reopened in 1942 by the local Invasion Committee as a precautionary measure. It is said to have been “a wood-cased contraption with the long handle which often went “aff the fang”. ” It was said that the boys drew the water for making slides resulting in many “beating a hasty retreat with an empty pail and sair rump”. The well was said to have stairs down to the well.

September 1891

FIVE SONS IN THE CONSTABULARY

“A Stonehouse family has dedicated five stalwart sons to the service of the Queen, all of them being in the constabulary in various parts of the kingdom. Each stands upwards of six feet in his stockings.”

- **Public Meeting** - At a meeting in the Public Hall, the Chairman announced great dissatisfaction that the parish of Stonehouse itself did not have a representative on the County Council, and that Stonehouse should be separated from Glassford and have a member itself. It was agreed to petition the Boundary Commission to resolve the matter. Today Stonehouse is represented by two councillors after recent changes proposed by South Lanarkshire Council and accepted by the Boundary Commission. This resulted in several streets including Camnethan Street and Townhead Street being split and represented by different councillors.

October 1891

EXPLOSIONS IN PITS

An accident of an alarming character occurred in the morning this week in Birkinshaw Pit. Four men descended the pit to begin their work, when an explosion took place, severely scorching three of them - father and two sons of the name Muir, the youngest being dangerously hurt about the head. The other man escaped with some injury to his hands. With great difficulty, the men were rescued from their perilous position after the explosion. They were conveyed to their home, in Boghall Street, in a close carriage. A second explosion occurred sometime afterwards while five men were employed in endeavouring to ventilate the pit immediately after the first explosion. As they were fortunately at the time in a portion of the workings where the fire did not reach, they were extracted by an opening effected for their release in a difficult part of the pit.

November 1891

Death of Headteacher, Mr R.S. Wotherspoon, aged 55 years. A teacher for over 30 years in Stonehouse, primarily Cam'nethan Street School he was a great loss to the community. He was also an elder and past session clerk of the Parish Church. Mr Anderson was appointed his successor.



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January 1892

“MODEL” BUILDING SOCIETY

“When it became known that the first ballot of this society was to be drawn early in February, much enthusiasm prevailed in the town. The Society has taken root very fast here, and it is to be hoped that it may be long in a flourishing condition and help the working man, as well as beautify the town, by the building of many nice cottages.”

March 1892

The circus came to town this month and the inhabitants were entertained by birds, lions, monkeys and an elephant, which was a favourite of the children.

May 1892

EARLY CLOSING

“On Monday the dealers of the town began to close their places of business at seven p.m. They will, however, remain open till eleven on Saturdays as usual. It is hoped that customers will make their purchases as early in the evening as possible, in order to enable this most useful class of people to enjoy a little relaxation from their labours.”

August 1892

THE STONEHOUSE SILK INDUSTRY

“Unfortunately for the Stonehouse silk industry, it has been found impossible to start a co-operative manufacturing company here. Many hands are out of work, and it is feared that more will be thrown idle. The outlook for the [weavers](#) is at present very dark, and if time does not heal matters our handloom weaving will be destined to become a thing of the past.”

August 1892

Official opening of the new [lawn tennis courts](#), by Mrs McLean. The first game was played between Mr James Thomson and Miss Naismith against Mr R. J. Naismith and Miss Sloan. Torrential rain stopped play. Mr James Thomson (secretary) is said to have been instrumental in the establishment of the club and the new courts.

October 1892

Intimation that Mr Robert Naismith (author of Stonehouse Historical and Traditional 1885) agreed to contest the seat for County Councillor for the combined parishes of Stonehouse and Glassford in December coming with Mr William Sym.

December 1892

THE POSTMAN

“Sir, As it is now drawing near Christmas and New Year, we hope that the people of Stonehouse will not forget the able and much respected letter-carrier, George Leggate. A few of the good folks have remembered George in the past with a “tip”, but the great

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majority, possibly for want of thought, have omitted that duty they ought to perform. George has been in the service for upwards of twenty years, and every person in the town will admit that a better man and one more attentive to duty could not be found. The busy time is about to commence, and it is customary in all towns to remember the hard wrought postman with a Christmas box or New Year gift. Shall Stonehouse folks allow themselves to be best by other and smaller towns - I am &c. - Christmas Box.”

December 1892

DARING HIGHWAY ROBBERY NEAR STONEHOUSE

“On Saturday afternoon, one of the most daring highway robberies ever attempted in the county was committed between Stonehouse and Larkhall. Mr Cunningham, agent of the Union Bank at Larkhall, attends the Stonehouse branch of the bank on Saturdays. There was an extra amount of business on Saturday last, as that was the half yearly rent-day of General Lockhart’s tenants and feuars. Business being over, Mr Cunningham, along with one of the clerks, drove homeward in an open conveyance in which were three bags one of which contained money to the extent of £3000 and others a ledger, cheques, &c. When at the part of the bridge which spans the Cander water, and at the place known as “The Cut”, he was attacked by three men who came out of the wood, masked and armed with revolvers. One of them seized the horses head and presented a revolver at Mr Cunningham, while the other jumped onto the conveyance, also presenting a revolver, and exclaimed “The gold, the gold, or you are dead in a moment”. A struggle ensued in the course of which Mr Cunningham stuck to the bag with the gold, and bore the mask from the man’s face, but he managed to escape, carrying off one of the bags containing the documents. The banker immediately drove back to Stonehouse, and informed the police of the affair, which, on being noised abroad created a great sensation. The daring attack was noticed at no great distance by a number of miners on their way from their day’s work, but they do not appear to have taken in the unusual situation, although, their evidence is likely to be of invaluable use in bringing the desperados to justice. Sub-Inspector Rodger being about on duty at Ferniegair, Constable James was the man to whom the report of the occurrence was conveyed. On driving to the scene, he found about a dozen miners standing on the road and they accompanied him into the wood in search of the robbers and their booty but failed to find any trace of them. Meanwhile, information got mooted abroad, pointing strongly to two miners, Thomas Summers (27), residing in Camnethan Street, and Alexander Brown (24), Hill Road, as being likely suspects in connection with the robbery. During the afternoon, they had been in the hostelry where Mr Cunningham stabled, and the landlord recalled that one of them had been out about the back of the yard three or four times obviously to pick up information as to the bankers time of leaving. They are further alleged to have been seen on the road leading to the scene of the robbery, and after all was over one of them is said to have been noticed stalking behind a tree in the Lockhart plantation on Hamilton Farm. This circumstantial evidence led to their apprehension by Sub-Inspector Rodger in the course of the evening.

Superintendent Dods arrived later from Hamilton, several constables from Larkhall having previously come on the scene, and a search took place, when there were found a mask similar to those used at fancy balls, an old breech loaded horse pistol which could not have been loaded, waterproof capes and slouched hats, said to be similar to those worn by the accused after their return from America a couple of years ago. In this connection, it is asserted that their leaving for America was coincident with the Stonehouse Station being broken into, but in view of several unfounded stories abroad concerning them, this is probably no more than



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coincidence. They came back to this country together, and though Brown afterwards went to Australia he returned to Stonehouse some four months ago. The two men were companions and their neighbours and the police unite in describing them as “bad characters”. At the same time, they do not hitherto appear to have had any very serious accusations brought home to them. On Monday, the two accused were taken before Sheriff Davidson at Hamilton, and after being judicially examined were committed to prison pending enquiry. Since then, the Procurator Fiscal has been engaged in examining witnesses with the view to reporting to Crown Counsel. A search party was organised on Wednesday, with the result that the missing bag was found at the mouth of the Cander Water where it joins the Avon. It was buried in two feet of earth, and was found by Robert Millar, Boghall Street, and Constable Cameron, Strathaven. It was taken to the Bank, and after being examined by the clerk, was handed over to the police. Nothing seems to have been taken out of it. Much excitement has been caused by the daring attempt, and the trial of the two suspected men awaited with much interest”.

This story makes interesting reading. You get the impression these men while in America fancied themselves as ‘outlaws’ and so in returning decided to re-enact their fantasy, complete with cowboy hats and rob the banks payroll being transported by coach. The closest modern day Stonehouse came to highway robbery was in the mid-seventies when the West Mains estate was nearing completion. One of Ginestri’s ice cream vans couped over near the entrance to the estate, shedding its load of sweets across the road, and before aid was on the scene children from nearby had escaped with most of the confectionery!

January 1893

OVERWOOD QUARRY

“It is currently rumoured here that a large number of men - about 200 it is surmised - are about to be engaged at the quarry of which Messrs Baird & Stevenson, Glasgow have a lease. If this rumour is correct, as we hope it is, it will prove a very great benefit to the village.”

March 1893

THE PROPOSED FEVER HOSPITAL

“The members of the Parochial Board met with a deputation of the School Board on Wednesday night and resolved to call a meeting of the inhabitants to consider the inadvisability of erecting the [fever hospital](#) for the first division of the Middle Ward on the lands of Toft.”

April 1893

BERRY, THE EX-HANGMAN

James Berry, the ex-hangman, gave one of his lectures on that gruesome subject in the Public Hall on Monday last to a small audience.



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There are no recorded hangings in Stonehouse, nor does James Berry show up on the census information we have. The only recorded punishment of crime in Stonehouse was between the years 1760-1790 when a 'delinquent' was punished by public whipping. Usually you can trace where the hangings took place by looking for 'Gallowhill' on a map.

April 1893

DISCOVERY OF COAL

"Boring operations have been going on for some time at Candermill. Coal has been got, and it is said to be about two and a half feet in thickness."

May 1893

THE CUCKOO

"The cuckoo was heard in the braes during the middle of last week. Can Carnwath match this?"

May 1893

THE COAL TRADE

"Messers Rankin & Co. broke ground on Monday for two new pits on the banks of the Cander Water. Coal is said to be plentiful in the district, and it only requires an energetic and perservering firm to put their shoulder to the wheel, and turn the village into an active centre of industry. The Swinhill Coal Co. resumed full work on Monday after numerous improvements which have been going on for some time."

June 1893

A MONSTER EGG

One day last week a minorca hen, belonging to Mr Andrew Loudon, sen., Camnethan Street, laid an egg such has never been seen nor heard of either here or in eccentric places as Carnwath or Uddingston. The dimensions of this overgrown egg are 9in. by 7in., and on being put in the scales by a local grocer the weight was found to be 5 ounces. If all hens were to lay eggs like this there is no doubt but that butcher meat would come down in price.

August 1893

Intimation of the publication of a new book by [Robert Naismith](#) entitled 'Robert and James Haldane; two worthy workers of bygone days'. Unfortunately I have been unable to locate a copy of this book.

September 1893

THE HONEY HARVEST

"The honey harvest, as well as the grain harvest, has now been secured for another year, and the beekeepers are jubilant over the extraordinary quantity and quality of the honey at their disposal."

October 1893

AVONDALE COAL COMPANY, LTD.

“The [Stonehouse Colliery](#), recently carried on by Messers Waugh, Ross & Waugh, has been acquired by the above company, and was restarted on Monday last, with the object of carrying on the business of mining, quarrying, brick making, the manufacture of fire clay goods, and trading in minerals. The capital of the company is £3500, divided into 350 shares of £10 each.” The article goes on to list all the subscribers and directors of the company.

January 1894

THE THREE PATERSONS

“It is an unusual circumstance that three ministers of the same name should hold service in the same town and on the same day. Yet this was accomplished here last Sunday. The [Rev. H.A. Paterson](#) conducted services in his own church, the Rev. T.M.B. Paterson of Hamilton officiated in the Free Church and the Rev. W.R. Paterson of Glasgow preached in the Public Hall.”

March 1894

L.O.G.T (LOYAL ORDER OF GOOD TEMPLARS)

“Mr Mackay, one of the most popular lecturers of the Scottish Temperance League, delivered a lecture in Greenside School on Thursday last under the auspices of the “Prince consort” Lodge. There was a good attendance and the lecture was much appreciated.” This society was established in 1870.

March 1894

THE WATER WORKS

“For some weeks the town has been kept in a furore of excitement by the laying of the pipes for the new water supply. That work has all but completed now, after which peace will again reign supreme.”

March 1894

THE WEAVING INDUSTRY

“A serious depression has settled down on the [weaving](#) industry. Work is scarce and prices are low.”

April 1894

BOYS' BRIGADE

“In common with other towns of any pretensions, a brigade was formed here on Tuesday under the command of Sergeant Dick, drill instructor G Company, 9th L.R.V. Sixty-eight boys have already been enrolled, and as the brigade is distinctly undenominational, it is hoped that there may be a large increase in the ranks. The honour of starting this new adventure is entirely due to the Rev. Mr Wilson, parish minister, who has the warmest interests of the children at heart, and will spare neither pains nor expense to establish it on a firm basis.” This article contradicts another source which stated James Curr was the first Boys' Brigade Captain.

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August 1894

A Parish Church excursion to Douglas numbered 380 persons, transported in 14 brakes supplied by Hugh Burns. After a journey of some three and a half hours, the company enjoyed a days races, rounders, football, swings, and skipping ropes before leaving for home.

January 1895

NEW YEAR

“Shortly after the stroke of twelve, a large crowd assembled at the Cross and sang “The sands of time are sinking”. A young man spoke a few words after which the Rev. Mr Smith, Congregational Church, pronounced the benediction and the gathering dispersed, many of them to engage in the old time custom of “first footing”.”

• **Traders Ball** - “Undoubtedly the ball of the season was that of the Traders’ Association in the Public Hall on Wednesday night. The hall was tastefully decorated for the occasion with evergreens and fairy lamps, and this, combined with the gay dresses and no end of merriment, made it a night long to remember.”

January 1895

A short historical account of weaving in Stonehouse indicates there were 131 weavers in a population numbering 596 inhabitants in the village in 1791, compared to between 700 to 800 in 1895.

February 1895

Further indication of the need for a new Parish Church is evident from a report stating that night services had to be cancelled due to Arctic conditions. The church was heated by gas, which was prone to the meter freezing in cold weather.

March 1895

TEMPERANCE SHIP

“The new temperance ship “Advance” was floated on the floor of [Greenside School](#) on Tuesday last. The vessel is well manned, and we shall soon hear of it storming and completely annihilating the fortress of King Alcohol in Stonehouse. The crew is mostly composed of those who could not conscientiously cooperate with the laws and rules of the late “Prince Consort” Lodge, L.O.G.T. and no slight is thrown on the new society by calling it “The Temperance Ship”, “Advance” as that is the name by which they evidently wish to be known.”

May 1895

NEW CONGREGATIONAL CHURCH

“It is expected that building operations in connection with the new [Congregational Church](#) will be commenced early in June. The managers met in the hall on Tuesday evening to consider the estimates submitted to them, and the following contracts were accepted: Mason - Messers Clarkson & Son (Lesmahagow), £701 7s 8¹/₂d; Joiner - Messrs. J & T Hamilton (Stonehouse), £503 14s 1¹/₂d;

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Slater - Mr Thomas Steele (Strathaven), £96 6s 9d; Plasterer - Mr John Taylor (Larkhall), \$62 19s 3d; Plumber - Mr William Hart (Stonehouse), £64 15s 4d; Painter - Mr Archibald Wiseman (Strathaven), £28; Glazier - Messers Millar & Co. (Glasgow), £23 14s 9d. Estimates have not yet been taken for heating, upholstery etc., but it is calculated that the total cost of the building will be about £1600. Mr J. B. Wilson, A.R.I.B.A., Bath Street, Glasgow, is architect.”

January 1896

THE HOSPITAL

“[Stonehouse Hospital](#) is now completed and ready for occupancy, and has been open for public inspection during all this week. Large numbers of people took advantage of the opportunity thus afforded them, and after a most careful examination they expressed their unanimous satisfaction with the building and all its modern requirements. Everything which can possibly minister to the comfort of the patients seem to have been provided for. The hospital contains about twenty beds. Those who have not yet seen should do so today, Saturday, between the hours of 11 and 8.”

February 1896

MUTUAL IMPROVEMENT ASSOCIATION

“The second debate of the session came off on Monday evening, in Camnethan Street School. A debate on “Socialism” is always sure to draw a large meeting, and the largest room in the school was crowded to its utmost capacity, over two hundred being present. The chair was occupied by the President Mr Alex. Andrew, who, after the preliminary business was transacted, called upon Mr James Froude to advocate the Collectivist side of the question. Mr James Paterson took up the Individualist aspect of Socialism. The debaters were supported by Messers Gavin Hutchison and John Thomson respectively. The other members who took part in the discussion were the Rev. J. H. Deas, Messers Robert Hamilton and Robert Mather. After the leaders had replied to criticism, the vote was taken, and resulted as follows:- Collectivism, 43; Individualism 15 - being a majority of 28 in favour of Mr Froude. Only about half the members recorded their vote.” Formed in 1855 under the presidency of Andrew Thomson the M.I.A. was still flourishing in 1945.

March 1896

WANTED, POLICE CELLS

“Sir - Considerable indignation has been expressed here from time to time at the want of police cells. It is all very well for those who would like to draw attention to our village as a health resort to point out that the inhabitants are so well behaved that there is no need for cells. But the want of cells is not conducive with peace. It is granted by all that rowdyism is the exception and not the rule : but what restraint is there on those who are on malicious mischief bent? and there are such in every community. Why should drunk men and women be allowed to stagger about our streets on Saturday evening, and well into Sunday morning, shocking the ears of people with obscene language? Why are “haltlin” fellows allowed to do very much as they please, whether it be destruction to property or annoyance to villagers? Simply because there are no police cells. Not a word of disparagement is said against Sub-inspector Rodger or Constable James. These respected guardians do what they can to put down any cases that come to their knowledge, but their power



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of controlling turbulent spirits is very much weakened by the want of cells. A night in the cells would have a most salutary effect on some of the tormentors. Misconduct is allowed here which would not be tolerated in Larkhall or Strathaven where there are cells. Some of our rowdy fellows have gone to Larkhall at times, evidently thinking they would get as much rein there as here. But there fun was of short duration. The cells confined them and allowed them time to consider why they left the place of “no cells”, to their heart’s content. When occasion arises for a court case to be made from here, the police have to hire a machine to convey the delinquents to Larkhall, then when the case comes up at court they have to be removed again. It is quite natural to suppose that only very bad cases will thus be dealt with and small cases must be allowed to pass. Surely this is a clumsy and unsatisfactory state of matters indeed. Do the authorities imagine that Stonehouse is some “Sleepy Hollow”, and not worthy of their attention? It is a pure farce to have cells in places like Blackwood and Crossford, while a parish of somewhere about four thousand inhabitants is neglected. Now that Chief-constable Captain Despard has got fairly into duties, we would humbly suggest to him that he might consider the advisability of supplying a long felt want, and institute in our midst an office, the name of which would in itself be a sufficient terror to evil doers - I am, etc., NO CELLS.” It is recorded that the earliest known location for a police office stood on the ground where 12/14 Lawrie Street now rests (abandoned 1791). John Miller (joiner) was said to ring the bell in the old jail house, to which there was a clock also mounted at the top of the outside stair. Both the bell and clock were later removed to the new church in New Street some time after its erection. A replacement jail at 12 Kirk Street wasn’t erected until around 1897.

March 1896

A meeting of the parish council was present in the Parish Chambers to discuss the building of a new Parish Chambers, as they were due to be removed from using the schools the following Whitsunday. With the agreement of General Lockhart an area known as Cawfauld Bleaching Green (Wellbrae) was identified and work authorised to start immediately. Mr James Curr, architect, was instructed to make the necessary arrangements. In the construction of the building the erection of a lamp outside the chairman’s door was requested and installed. The lamp incorporated a glass centre piece in the form of a buckle, and on it were miniatures of the various trades and industries of the parish. They were as follows; a miner’s pick, a shuttle, a boot, a plane, an open bible, a loaf, an anvil, a plough and a mason’s mallet. A Latin motto was also inscribed with a thistle below (“To Protect to Maintain”). The other side of the lamp included “[Stonehouse Parish Council](#)” and “William Miller J.P. Chairman”. At the turn of the century a Mr Alexander Anderson J. P. was the registrar of births, deaths and marriages here, as well as being clerk to the Parish Board. He died at his residence of Willowlea (Strathaven Road) in 1945, having served as registrar and clerk to the Parish Council for 49 years. His daughter Madge, worked with him in the office from about 1910-1922, and was said to have been the first lady assistant registrar appointed in Scotland. The building is today used as a Chapel Hall for the Roman Catholic community.

May 1896

FOXES

“We understand Mr Meiklem, gamekeeper to Captain MacNeil Hamilton, was lucky enough last Monday morning to shoot a fox. It seems these “poultry fanciers” are rather plentiful round Glenavon way, as the same gentleman has destroyed over a score of them during the last two or three year. Thank the gamekeeper and mind your hens, guidwives!” Mr Meiklem is said to have shot about thirty foxes over the previous two to three years in the Glenavon district.



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*May 1896***ALLEGED RIGHT OF WAY**

“Considerable dissatisfactions being expressed by the action of some person or persons in closing up a small opening which leads down by the side of Manse Burn. It is said by those who ought to know that this particular place is a right of way, and that therefore it ought not to be closed. The Parish Council would no doubt be only too glad to look into the matter if the grievance was placed before them in the proper manner.” This [right of way](#) refers to the pathway locally recognised as the back entrance of the park down through the woods to the Boggs at the Avon, which has of recent fallen into disrepair.

*June 1896***FIRE**

“On Monday afternoon, about five o’clock, the inhabitants were surprised by the ringing of the Established Church bell. Various conjectures were arrived at as to its ringing at that time. Some thought it might be a fire; others, a heritor’s meeting for which the bell is rung. The majority came to the conclusion it was a meeting and pursued their work. In the past a difference was made in the ringing for a meeting and as a fire alarm, and it would be well if the same distinctions were made again. On enquiring it transpired that fire had broken out on the roof of a house at 6 Boghall Street. How the fire originated is not known, but it is supposed that a spark from a neighbouring chimney must have fallen on the thatch which, owing to a long continued drought, was very dry. Fortunately, by the aid of a copious supply of water, it was kept from rising into a flame. If it had risen to a flame, the consequences might have been most disastrous as almost the whole of the street is composed of thatched buildings, and a fair wind was blowing. As it was, a considerable portion of the roof was destroyed and the interior much spoiled by water.”

*June 1896***GOLF COURSE**

“The formation of a golf club in Stonehouse is now an accomplished fact, and considering the class of membership have joined or signified their intention to do so, it is evident that the club has come to stay. A suitable course has been found near West Town Farm. Several holes have already been got, and others are in formation. Good play has been got, and in course of time we may be proud of the position [Stonehouse Golf Club](#) will hold in golfing circles.” This Golf Club was only to survive until the following year. In my childhood I found an implement for making golf holes buried at the bottom of my parents garden in Townhead Street. I believe this may have been used at the above course or at the Holm Farm course on the Avon.

*June 1896***HOUSEBREAKING**

“Our village has for many years been clear of the mean practice of house breaking, but the record was broken on Monday evening, when Newfield House, the residence of Rev. Mr Smith, was entered during the time the family were at the social meeting in connection with the opening of their new church. Some boys of the village, more no doubt from fun than from any designed purpose of burglary, had watched the house being closed up for the night, and thought they would have an examination of the contents. Once



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in, they appeared to be having a good time, and regaled their palates with various delicacies they had found there, and it is said they helped themselves to a little money in order to enjoy the treat a little further. One member of the family had seen them about the gate, and suspicion naturally fell upon them. One of the young ones, from terror, confessed all, and it is hoped that they have had a severe enough lesson, and that their parents may be saved the disgrace of exposure. It is, however, a warning to villagers to see that their doors and window are properly secured before they leave them, and in this respect many people are very lax, as a similar case of housebreaking has not occurred for many years.”

August 1896

A dinner party took place in the Black Bull Hotel for Mr William Burns, Mayor of Sunderland, native of Stonehouse. Mr Burns (brother of H. D. Burns, owner of Black Bull) is said to have left Stonehouse some 42 years previous to make his fortune in the North of England spending twenty years as a member of the Corporation of Sunderland.

September 1896

MOVEMENTS OF THE STONEHOUSE TEMPERANCE SHIP “ADVANCE”

“A council of war has been held by the officers and all aboard are stirring at this season of the year the enemy are ever on the alert, and have scornfully observed the preparations made for the Winter’s fighting. King Alcohol is in command of his own ship ‘Destruction,’ and his crew by his direct inspiration are most zealous for his welfare. The captain of the ‘Advance’ has given the signal, by the flag ship ‘Conscience,’ that ‘Heaven expects for every man that he will do his duty!’ and already the life boats have been manned by the ‘blue ribbons’. King Alcohol has run up his fairest ensign, which reads thus; ‘Our service is voluntary; you can come and go’ - and many are deceived thereby. Both ships have guns, but the ‘Destruction’ does not care to reply to the ‘shots’ of the ‘Advance’. All its killing work is done on board. It carries ‘sirens’ who sing their very best to lure the weary to their decks. The ‘Advance’ has a strong band on board, and with its other attractions continues to draw men upon it. May it long continue to train recruits, and may the ‘Band of Hope’ fulfil our hopes by forming a training-ship to ride gallantly!”

October 1896

THE PARISH CHURCH

“A crowd is expected to the laying of the memorial stone of the new [Parish Church](#) today at 2.30. Distinguished clergymen of the church are to speak on the occasion.”

November 1896

NEW BOWLING GREEN

“A movement is on with a view to getting a new bowling green. The present green is in a poor state of good play, and it has been found advisable to have a new one in a different part of the village. Negotiations are now in progress with General Lockhart regarding ground, and there is no doubt that an amicable arrangement will be come to.”



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December 1896

NEW RAILWAY

“We are informed, and what would seem the best authority, that the first sod of the new railway is to be cut on or about the 1st of June next, and that the work is to be pushed on rapidly.” In June 1898 the contract for the new [railway](#) was secured by Mr Doyle of Glasgow, at an estimated cost of £200,000.

March 1897

A RUNAWAY

“An exciting incident, fortunately unattended by loss of life, occurred on Wednesday evening. Mr Muir, butcher, had occasion to send a spring van to Burncrooks Farm in charge of his son and Mr Archibald Millar. On the homeward journey one of the shafts broke at “Nellies Brig”. This seems to have frightened the horse, which bolted and broke the other shaft, overturning the van and throwing out the occupants. The horse continued its mad career up Union Street, and made for its stable in King Street. The door, however, was closed, and it rushed on again. Its course was interrupted, and it tore furiously down Queen Street and back again into King Street, where it rushed into the warehouse of Messers Caldwell, Young & Co., the door of which was open. Here it was secured, where it was found to be badly lacerated in the front legs. Fortunately no one was hurt.”

May 1897

WOMAN’S SUFFRAGE BILL

“A circular letter signed by three ladies read, asking the Council (Parish) to petition in favour of the bill. The request was received with divisive laughter, Mr Gillmour saying it should be on the table, and Mr Froude asking that it should be put in the fire. Ultimately, it was agreed by the majority of two not to petition, the only members in its favour being Messers Thomas Gray and James Hamilton.” Some thirty years later, Georgina Melvin is said to have been the first female to vote from Stonehouse in 1927.

May 1897

PICKPOCKETS

“These light -fingered gentry were in evidence at the show on Wednesday, and three of them were caught.”

May 1897

THE WHEELBARROW CRAZE

Strathaven led the way in this silly notion, and Stonehouse has been infected. Mr Buckley was determined that the neighbouring village would not have all its own way, and he decided to beat its champion. This he succeeded in doing on Saturday afternoon, when he pushed or drew a wheelbarrow to Shawsburn and back - a distance of six miles in less time than the Strathaven man did five miles. He is now prepared to meet his Stra'ven friend or any other competitor, and he hopes the challenge may be accepted on an early date.



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June 1897

AN OTTER

“Last week, while Mr Robert Small, King Street, was fishing in the Avon, under Cot Castle, he observed a full sized otter. Other anglers have from time to time seen an otter in the same locality, and the wonder is being expressed as to whether there is just one of these animals or whether there is a family of otters.” In the past few years several otters have been sighted at several locations on the Avon, of which I have witnessed two, on separate occasions.”

September 1897

ORMONDE FAMILY

“This celebrated American company paid Stonehouse a visit this week, and occupied the Public Hall on Wednesday and Thursday. The entertainment was of a very high order, the marvellous skill of Miss Lottie Ormonde on the violin perfectly delighting the people, but the most interesting part of the programme was the clairvoyant revelations of Miss Stella Ormonde, the precision and accuracy of which were truly astonishing. Numerous tests were made, all of which she came out of successfully. Another feature of the entertainment was Dr. Ormonde’s trick, “The Escaped Convict”.”

November 1897

Archibald Shearar (cow feeder) was killed returning from auction in Wishaw when he jumped on to a moving train. Losing his foothold he became entangled under the train, dragging him 200 yards before stopping. Well known and respected within the community he died shortly after the accident.

February 1898

MAGIC LANTERN EXHIBITION

“We would draw the attention of all interested in our little village to the entertainment to be given on Thursday 10th inst. This will consist of a magic lantern panorama of nearly 200 views of different parts of the parish and village, weaving in some different branches, and 25 groups of the children who were at school during the Diamond Jubilee year.” Some of these glass slides are shown within this publication, taken by a Mr Gray between 1897 and 1905. Another Stonehouse photographer, Mr Melvin (Angle Street) produced a series of photographs in the form of a booklet, sold in partnership with the post office. Many more of his slides were apparently broken up and buried in the back garden of George Wilson’s former house in Green Street.

March 1898

DORCAS SOCIETY

“The last meeting of the present Winter season was held on Thursday, 3rd inst. under the presidency of Mrs Lockhart, Cam’nethan House. This charitable society has been the means of affording much needed help to a large number of poor people, in the way of supplying them with clothing, tea, sugar, and other necessaries; and being quite unsectarian, is deservedly worthy of support. Much of



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the success of the society is due to the active management of the kind and generous lady who acts as president and who is ably assisted by an energetic acting committee of ladies.”

March 1898

ATTEMPTED ROBBERY AT THE RAILWAY

“A daring attempt at robbery was made during Monday night on the ticket office of the railway station. The thieves had wrenched off a dozen boards of the back portion of the office, which is built of wood, and had thereby gained admission. Having forced open the money drawer, which fortunately was empty, they had evidently turned their attention to the safe, but were once more balked, as it resisted all their efforts to force it. An attempt had then been made to get the safe outside, but the thieves being scared made off without getting anything in the shape of booty, money or otherwise, leaving behind them their tools, consisting of a saw and two crowbars. The police are actively engaged in investigating the matter.”

April 1898

Death of Rev. Thomas Millar, a native of Stonehouse, minister of St. Paul’s Parish Church, Leith.

April 1898

CYCLE CLUB

“Our embryonic [Cycle Club](#) had its first run on Saturday last, and the Echoist (reporter) was glad to hear that no untoward mishap had befallen it. It has not yet transpired who carries the bugle, and, although the club as individuals can be relied upon to sound their own horns, yet they will be better to appoint one ex-officio.” In May of this year Mr Robert Bruce was elected president of the club.

May 1898

MALA-FIDE TRAVELLER

“At Hamilton J.P. Court on Monday, John Morrison, a mason employed at the new railway works, and residing in Townhead Street, Stonehouse, was convicted and fined 35s or 21 days imprisonment for obtaining liquor in the Royal Hotel, Stonehouse on Sunday. Morrison was found by Sergeant Rodger on Sunday afternoon in the hotel, where by representing that he was a traveller from Strathaven and that he resided there, he was supplied with the drink.”

June 1898

FOREST’S CIRCUS

“This well appointed circus visited the village on Tuesday. Two performances were given - that for children in the afternoon being fairly well attended, but the evening performance for adults was somewhat meagrely represented, the sixpenny seats only being well filled. Both performances were marked by a clever exhibition of well trained horses.”



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*June 1898***THE PROPERTY MARKET**

“Meadowside cottage (East Bar toll house), consisting of six apartments, kitchen and scullery, with washing house, stable, and garden, was exposed to sale in the Commercial Hotel, Hamilton, on Thursday, at the upset price of £150 and after keen competition was knocked down to Mr Burnside, Dennistoun, Glasgow at £245. L.S. Smellie & Sons acted as auctioneers.”

*July 1898***STONEHOUSE**

“Stonehouse is one of those beautiful country villages lying halfway between Edinburgh and Ayr, which as a health resort has few rivals. Three of the leading essentials that contribute to health are to be found here, vis., pure air, a bountiful supply of spring and gravitational water, and drainage almost of the most complete form. The scenery in and around only requires to be seen by those in search of such a place, in order that they might arrive at the same conclusion as the writer of this epistle as regards the beauty.”

*July 1898***BOWLING NEWS**

“Notwithstanding the disadvantage of having a green which is only mediocre, our local bowlers have come out well of the Hozier cup competition, being placed second highest on the list of prize winners. The result is all the more creditable in that they have not the ideal velvety turf on which to draw the jack, their green resembles as it does an amateur landscape painters canvas.”

*July 1898***BOSTOCK AND WOMBWELL'S MENAGERIE**

“This grand collection of wild animals visited Stonehouse on Friday, 8th inst., and was well patronised during the evening. The performances amongst the lions, tigers, bears, leopards and wolves created much interest and no little excitement.”

*July 1898***MERCHANTS' EXCURSION**

“On Wednesday, the shopkeepers and their friends had an excursion to Ayr. The party, numbering upwards of 500, were accommodated in thirteen railway carriages, drawn by one of Caledonian Railway Company's most powerful locomotives, and left the village shortly before eight o'clock in the morning. Arriving at Ayr, all the places of interest were visited, including Burns' monument, Brig o' Doon, and the birth place of our immortal national poet, the ploughman bard. The day being beautifully fine, the various drives in and around auld Ayr were greatly enjoyed, and a glorious day having been spent, the excursionists reached home at nine p.m. all highly delighted with the day's outing.”

August 1898

PINDER ORD'S CIRCUS

“This well known combination visited Stonehouse on Tuesday evening. The performance was somewhat unique. The feats of horsemanship were good, and the performing dogs, lions, elephant, and trapeze artists were well worth seeing. There was a large audience and their frequent applause testified to the excellence of the whole performance.”

September 1898

A meeting was held to discuss and establish a [Brass Band](#) in the village. A management committee was formed chaired by William Miller J.P. A code of laws for guidance and management of the band was drawn up, and one of the most important rules was that every member of the band should be pledged to total abstinence before being admitted. With a number of young men coming forward to join the band, fund raising was seen as a priority to purchase instruments for the band.

October 1898

TECHNICAL EDUCATION

“The County Council of Lanark have made arrangements for a week’s course of demonstrations in butter making, to be given in [Greenside Street Public School](#), commencing on Friday first. Miss Margaret Fraser, F.H.A.S., county instructress, will conduct the class, and it is to be hoped that farmers and others interested in butter making will give every encouragement by attending. County Councillor Sym will preside at the opening demonstration.”

October 1898

CINEMATOGRAPH AND GRAMOPHONE ENTERTAINMENT

“We would call attention to the grand entertainment which is to be given in the Public Hall on Thursday, 20th inst. The cinematograph and gramophone machines which will used on this occasion are of the newest type, and the proceeds, after paying expenses, go to the benefit of the brass band. We expect a crowded house for this unique entertainment.”

- At a meeting of the Parish Council the poor roll numbered 45, with 33 dependants, of which there are four in asylum, three in lunatic wards of poorhouse, four ordinary inmates of the poorhouse. 34 with 33 dependants received outdoor relief.

December 1898

COUNTY COUNCIL ELECTION

“[Mr William Sym](#) has been returned by the narrow majority of 17 over his opponent, Mr John Borland, the figures being Mr Sym 364; Mr Borland 347.”

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JAMES HAMILTON

ROBERT NAISMITH

WATERLOO STORY

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December 1898

ACCIDENT

“On Monday forenoon a man named Thomas Brown was severely injured by the falling of a large steam crane at the new railway works near Cotcastle, Stonehouse. It appears that Brown was engaged at the foundation of the new bridge, when, through some cause, the cutter pin of the crane came out, with the result that the whole crane collapsed, and the wire rope, swinging around, struck him violently on the left side, inflicting injuries about the thigh and back. He was removed to the hut, and attended by Dr. Fergus, Strathaven.”

February 1899

DEATH OF MR JOHN FROOD J.P.

The village mourned the death of respected Stonehouse citizen [John Frood](#) who until his death was an active member of the community. An elected member of the Parish Council since the inception of the Local Government Bill, he spent two years as representative of the council on the Middle Ward Committee of the County Council and was elected chair of the Parish Council at its first meeting. He was also a member of the School Board and a director of the Public Hall and Strathaven Model Building Society. Survived by his widow and nine children, his funeral was largely attended by residents.

March 1899

The half yearly meeting of the [Curling Club](#) took place in the Town Hall, chaired by vice-president John Craig. Mr James Hamilton (contractor) was unanimously elected president after the death of James Muir. Treasurer, James Naismith read out the financial statement which showed the club was in a flourishing condition, both numerically and financially. Secretary W. Thomson made a presentation of curling stone handles, a walking stick and pipe to the treasurer for his commitment to the club.

April 1899

PUBLIC MEETING

“A public meeting was held in the Public Hall on Tuesday night, for the purpose of protesting against the Sunday drink traffic in the village. [Rev. J. Hay Deas, B.D.](#), occupied the chair, and was supported on the platform by all the other ministers of the village and several gentlemen. The chairman in the in his opening remarks said that during the past winter the licensed houses had been closely watched by several men on whose word he could implicitly rely, and the result of their surveillance disclosed a state of matters which showed a gross corruption of the licensing laws, and he (the chairman) had no hesitation in saying that, from his own personal observation and that of others, the licensing laws were being shamefully abused in Stonehouse, especially on Sundays, when crowds of young men from other towns visited the village for no other purpose than to procure drink, thereby creating scenes of drunkenness and disorder on the streets which were painful to witness.” As a result of the meeting a petition was proposed to lodge a complaint with the License Court against the Royal Hotel which was agreed by those present.



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*April 1899***SALE OF PROPERTY**

“On Thursday, 20th inst., within the Black Bull Hotel, the one storey thatched property in New Street, consisting of shop occupied by John Allan, shoemaker, and four kitchens, was exposed for sale. The upset price was £120, and after keen competition the property was sold for £196, Mr Thomas Wilson, joiner, being the purchaser.”

The oldest recording of a shop in the village appears to date back to 1798. Called ‘Home Stores’ the ‘wee shop’ was owned by Nannie Miller, who kept her own cow and sold milk and candy. The shop was carried on by her descendants and was still evident in 1925.

April 1899

Rev. James Scott Naismith, son of Robert Naismith J.P., was ordained to the charge of Rickerton.

*June 1899***NEW POSTMASTER**

“Mr John Thomson, Camnethan Street, has been appointed postmaster for Stonehouse and district in room of Mr William Stevenson, resigned. Mr Minto, Edinburgh, has been acting as acting postmaster during the past six months. The change of the Post Office will be across the street.” Other ‘letter carriers’ of early note were George Leggate, ‘auld Nim’le, John Craig and Wullie Hutchison (picutue above).

The first telephone in Stonehouse was installed in the local Post Office in July 1914. A call office and exchange were sited here, providing subscribers with the opportunity to communicate with the wider world. The introduction of this service was due to the enterprising work of the Town Improvement Association.

- **Gas Company** -“The annual general meeting of the shareholders of [Stonehouse Gas-light Coy.](#) was held on Wednesday last in the Black Bull Hotel. There was a small attendance of shareholders. The business having been disposed of in a satisfactory manner, the chairman in the course of his remarks referred to the rise in the price of coal and lime, already notified to them from the parties they dealt with. He feared a further rise in price, and regretted to have to ask shareholders to consider the price of gas for the ensuing year. After, discussion, it was agreed to raise the price to 4s 7d per 100 cubic feet, seeing the coal had already risen in proportion.” Meeting closed, the directors and friends were entertained to a dinner by Mrs Burns.

*July 1899***SUCCESS OF LOCAL MARKSMAN**

“We are pleased to record the success of one of our local shots, Sergeant Sym, of the Glasgow Yeomanry, who, besides gaining other prizes, reached the final stage in the shooting for the Queen’s Prize at Bisley, and secured a prize of £8 in the competition.”



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*August 1899***ACCIDENT**

“An accident of a somewhat serious nature occurred on Wednesday night to a boy named Robert Craig, residing with his parents at Union Street, Stonehouse. It is alleged that the boy, along with others, had been amusing himself by pulling the hair from a horse’s tail, when the animal kicked Craig on the forehead, inflicting a deep gash. Dr McLean was summoned and dressed the wound.”

My father was the victim of a horses wrath many years past, when a horse unseated its rider and fled at great speed, down Vicars Road, heading towards the busy A71 on Townhead Street. Concerned for the safety of the horse and children making their way to the annual Boys’ Brigade display, he stood in the centre of the road and guided the horse to the side of the street preventing a serious accident. Unfortunately, he received a painful kick in the nether region of his groin. Doubled up in pain he had to apologise for not staying to watch the BB display and made his way home rather slowly.

August 1899

Three miners charged and convicted at Hamilton Court of killing a hen at Millburn Farm, Dalsersf by throwing stones at it. One of the miners was further charged with assaulting a servant from the farm in relation to the incident.

*August 1899***GORED BY A BULL**

On Saturday night last, between ten and eleven o’clock, while a number of navvies were returning to the huts, one of them being annoyed at the bellowing of a bull, went into the field with the intention, as he said, of fighting the bull. The enraged animal, rushed at the foolhardy man, and tossed him a distance of about ten yards. The man, whose name is Henry Bradley was rescued from the dangerous position and taken out to the road. Dr. Taylor having been summoned, found that the man had received a wound in the right groin about three inches long and one inch deep, caused by the bull’s horn. His injuries having been attended to, he was removed to Hamilton Poorhouse Hospital.

September 1899

Parish Council appointed Robert Bruce as lamp lighter for the coming year. The villages first lamplighter was John Cooper who after interview by the Parish Council was successful in obtaining the position after a 5-2 vote in his favour over William Wood. His wage was set at 30/- annually.

Another ‘Bruce’ of worthy note was that of council-man Johnnie Bruce (Roberts son). Renown as a jack-of-all trades, Johnnie undertook an extensive remit of duties. These included; caretaker of the Public Hall, lamplighter and extinguisher of all gas lighting in Stonehouse, property inspector, cemetery superintendant (picture page 250), drainage maintenance and gardener among others. Loved by young and old alike Johnnie Bruce was a true character and gentleman, and will long be remembered by those who knew him and others who recognise the qualities and talents he brought to the developemnt of Stonehouse.

Who's like us?
A HISTORY OF STONEHOUSE



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 Stonehouse Kirkyard

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Joyce J.R. Brown

Robert Naismith

William Blackwood

Margaret D. Young

S.N. Miller

Edwin Sprott Towill

John Howie

Rev. Dr. Wm. McNaughton

John R. Young

John R. Young

Robert Naismith

George Thomson

Hamilton District Council

H. J. Honeyman

Headmaster`

T.F. Harkness Graham

Betty Willsher

John Melvin

1702-1707

1986

1900

1960

1913

1921

1972

1994

1976

1928

1979

1871

1831

1992

1952

1978

1846

1993

1994

1993

1865

1960

1950

1931

1995

c1896



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Additional Interactive Guide

An additional INTERACTIVE guide is available by clicking on the file FAMILY HISTORY GUIDE.PDF. This additional research guide highlights three particular families with connections to Stonehouse; the Douglasses, the Lockhart's and the Hamilton's. Although this guide does not include all past proprietors, it does provide the reader with a detailed account of some of the more prominent families associated with the parish, as well as encouraging personal family history research.

Further Information

In producing this interactive CD I hope the reader will enjoy and attain a greater awareness of our history, as well as being encouraged to research the wealth of historical information relating to Stonehouse, as this CD is only a flavour of what lies out there.

Various publications can be obtained locally from the Public Library and Post Office. For further information on Ancestral History, War Records, Old Kirk Cemetery Inscriptions, Statistical Accounts for the years 1841, 1861 and 1891 (not included on CD), Newspaper Extracts, Music, Poetry and Photographic Materials please do not hesitate to contact myself at the address given below.

For Family History Research, Photographs, School Records, Cemetery Records, Slide Shows, Video and General History, further information is also available from Stonehouse Heritage Group, c/o Heritage Resource Centre, 4/5 The Cross, Stonehouse ML9.

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