

burghs is seventy, and, as was to be expected, while some since their formation have enormously increased in population and wealth, others have so declined or made so little progress that they now rank only as villages. In 1881 there were ten royal burghs which had less than 1000 inhabitants each and four which had less than 500 each, Earlsferry (Fife) having only 286. Under the Public Health Act of 1867, amended in 1879, the erection of urban and rural sanitary districts was provided for. The corporation of the burghs is formed of the provost (or lord provost), bailies, and councillors. Bailie courts are held in the burghs for the trial of minor offences. The civil parish or parish *quoad omnia*, originally the ecclesiastical parish or area subject to one cure of souls, is a division of the county for registration of births, deaths, and marriages and for poor law administration. The boundaries are determined by the boundaries of the estates which appear to lie in the parish, but may be altered by consent of proprietors holding the major value of the property in it. For all sanitary purposes the areas of burghs are removed from those of the parishes, and

certain civil parishes may be classed as burghal, landward, and mixed. Under Graham's Act (7 and 8 Vict. c. 44) a parish *quoad sacra* may be erected on the application of persons who have built and endowed a church. For administrative purposes the oldest parish organization is that of the heritors or landowners, who are required to provide and maintain a church, churchyard, manse, and church glebe, and, before the passing of the Education Act in 1872, had to maintain the parochial school. In 1879 the power was granted them of assessment for poor relief, but in 1800 the kirk-session was united with them for these purposes. This organization still exists in those parishes, now very few in number, which have not adopted the Poor Law Amendment Act of 1845; this Act provides for the constitution of a parochial board composed of nominees of the kirk-session and a proportion of persons elected by the ratepayers. Under the Education Act of 1872 the county is divided into school-board districts, whose area corresponds with the civil, or the *quoad sacra*, or landward, or burghal parish (see p. 534 above). (T. F. H.)

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SCOTLAND, CHURCH OF. In the article PRESBYTERIANISM the history of the Church of Scotland was brought down to the middle of the 18th century, and the story of the secessions of 1733 and 1751 was there told. We take up here the church's history at the beginning of the "Moderate" rule. Her annals during the next three-quarters of a century are singularly uneventful. In close alliance with the state, she increases in power and dignity, and becomes the home of letters and philosophy. But there is no great movement of a theological nature, no striking religious development to lend her popular interest.

The strength of the church as well as her tendency to moderation arose in great part out of the political circumstances of the early part of the 18th century. Presbytery, being loyal to the house of Hanover, while Episcopacy was Jacobite, enjoyed the royal favour and was treated as a firm ally of the Government. The Patronage Act of 1712 threw the filling up of parishes into the hands of those well-affected to the Government, and the example of the mode of patronage practised in England may have tended to promote a disregard of the religious feelings of the people. The effect on the clergy was to encourage them to seek the friendship of the landed gentry and to regard the higher rather than the lower orders of society as their natural allies, so that they were at the same time led to liberal ways of thinking and rendered largely independent of their congregations.

It is remarked by Dr Hill Burton, and Carlyle repeats the remark, that "Scots dissent never was a protest against the principles of the church, but always tended to preserve the old principles of the church, whence the Establishment—by the progress of enlightenment as some said, by deterioration according to others—was lapsing." The secessions carried off the more fervent elements; yet enough of the old leaven always remained to exert a powerful influence. Thus, while the church as a whole was more peaceful, more courtly, more inclined to the friendship of the world than at any former time, it contained two well-marked parties, in one of which these characteristics of the religion of the 18th century were more marked than in the other. The Moderate party, which maintained its ascendancy till the beginning of the 19th century, and impressed its character on the church, sought to make the working of the church in its different parts as systematic and regular as possible, to make the assembly supreme and enforce respect for its decisions by presbyteries, and to render the judicial procedure of the church as exact and formal as that of the civil courts. The popular party, regarding the church less from the side of the Government, had less sympathy with the progressive movements of the age, and desired greater strictness in discipline. The main subject of dispute arose at first from the exercise of patronage. Presbyteries in various parts of the country were still disposed to disregard the presentations of lay patrons, and to settle the men desired by the people; but legal decisions

Period of Moderate ascendancy.

had shown that if they acted in this way their nominee, while legally minister of the parish, could not claim the stipend. To the risk of such sacrifices the church, led by the Moderate party, refused to expose herself. By the new policy inaugurated by Dr Robertson, which led to the second secession, the assembly compelled presbyteries to give effect to presentations, and in a long series of disputed settlements the "call," though still held essential to a settlement, was less and less regarded, until it was declared that it was not necessary, and that the church courts were bound to induct any qualified presentee. The substitution of the word "concurrence" for "call" about 1764 indicates the subsidiary and ornamental light in which the assent of the parishioners was now to be regarded. The church could have given more weight to the wishes of the people; she professed to regard patronage as a grievance, and the annual instructions of the assembly to the commission (the committee representing the assembly till its next meeting) enjoined that body to take advantage of any opportunity which might arise for getting rid of the grievance of patronage, an injunction which was not discontinued till 1784. It is not likely that any change in the law could have been obtained at this period, and disregard of the law might have led to an exhausting struggle with the state, as was actually the case at a later period. Still it was in the power of the church to give more weight than she did to the feelings of the people; and her working of the patronage system drove large numbers from the Establishment. A melancholy catalogue of forced settlements marks the annals of the church from 1749 to 1780, and wherever an unpopular presentee was settled the people quietly left the Establishment and erected a meeting-house. In 1763 there was a great debate in the assembly on the progress of schism, in which the popular party laid the whole blame at the door of the Moderates, while the Moderates rejoined that patronage and Moderatism had made the church the dignified and powerful institution she had come to be. In 1764 the number of meeting-houses was 120, and in 1773 it had risen to 190. Nor was a conciliatory attitude taken up towards the seceders. The ministers of the Relief desired to remain connected with the Establishment, but were not suffered to do so. Those ministers who resigned their parishes to accept calls to Relief congregations, in places where forced settlements had taken place, and who might have been and claimed to be recognized as still ministers of the church, were deposed and forbidden to look for any ministerial communion with the clergy of the Establishment. Such was the policy of the Moderate ascendancy, or of Principal Robertson's administration, on this vital subject. It had the merit of success in so far as it completely established itself in the church. The presbyteries ceased to disregard presentations, and lay patronage came to be regarded as part of the order of things. But the growth of dissent steadily continued and excited alarm from time to time; and it may be questioned whether the peace of the church was not purchased at too high a price. The Moderate period is justly regarded as in some respects the most brilliant in the history of the church. Her clergy included many distinguished Scotsmen, of whom an account is given under their respective names. See REID (Thomas), CAMPBELL (George), FERGUSON (Adam), HOME (John), BLAIR (Hugh), ROBERTSON (William), and ERSKINE (John). The labours of these men were not mainly in theology; in religion the age was one not of advance but of rest; they gained for the church a great and widespread respect and influence.

Another salient feature of the Moderate policy was the consolidation of discipline. It is frequently asserted that discipline was lax at this period and that ministers of scandalous lives were allowed to continue in their charges. It cannot, however, be shown that the leaders of the church

at this time sought to procure the miscarriage of justice in dealing with such cases. That some offenders were acquitted on technical grounds is true; it was insisted that in dealing with the character and status of their members the church courts should proceed in as formal and punctilious a manner as civil tribunals and should recognize the same laws of evidence, in fact, that the same securities should exist in the church as in the state for individual rights and liberties.

The religious state of the Highlands, to which at the period of the Union the Reformation had only very partially penetrated, occupied the attention of the church during the whole of the 18th century. In 1725 the gift called the "royal bounty" was first granted,—a subsidy amounting at first to £1000 per annum, increased in George IV.'s reign to £2000, and continued to the present day; its original object was to assist the reclamation of the Highlands from Roman Catholicism by means of catechists and teachers. The Society for Propagating Christian Knowledge, incorporated in 1709, with a view partly to the wants of the Highlands, worked in concert with the Church of Scotland, setting up schools in remote and destitute localities, while the church promoted various schemes for the dissemination of the Scriptures in Gaelic and the encouragement of Gaelic students. In consequence of these efforts Roman Catholicism now lingers only in a few islands and glens on the west coast. In these labours as well as in other directions the church was sadly hampered by poverty. The need of an increase in the number of parishes was urgently felt, and, though chapels began to be built about 1796, they were provided only in wealthy places by local voluntary liberality; for the supply of the necessities of poor outlying districts no one as yet looked to any agency but the state. In every part of the country many of the ministers were miserably poor; there were many stipends, even of important parishes, not exceeding £40 a year; and it was not till after many debates in the assembly and appeals to the Government that an Act was obtained in 1810 which made up the poorer livings to £150 a year by a grant from the public exchequer. The churches and manse were frequently of the most miserable description, if not falling to decay.

With the close of the 18th century a great change passed over the spirit of the church. The new activity which sprang up everywhere after the French Revolution produced in Scotland a revival of Evangelicalism which has not yet spent its force. Moderatism had cultivated the ministers too fast for the people, and the church had become to a large extent more of a dignified ruler than a spiritual mother. About this time the brothers Robert and James Haldane devoted themselves to the work of promoting Evangelical Christianity, James making missionary journeys throughout Scotland and founding Sunday schools; and in 1798 the eccentric preacher Rowland Hill visited Scotland at their request. In the journals of these evangelists dark pictures are drawn of the religious state of the country, though their censorious tone detracts greatly from their value; but there is no doubt that the efforts of the Haldanes brought about or coincided with a quickening of the religious spirit of Scotland. The assembly of 1799 passed an Act forbidding the admission to the pulpits of laymen or of ministers of other churches, and issued a manifesto on Sunday schools. These Acts helped greatly to discredit the Moderate party, of whose spirit they were the outcome; and that party further injured their standing in the country by attacking Leslie, afterwards Sir John Leslie, on frivolous grounds,—a phrase he had used about Hume's view of causation—when he applied for the chair of mathematics in Edinburgh. In this dispute, which made a great sensation in the country, the popular party successfully defended Leslie, and thus obtained the sympathy of

The Haldanes.