N.S. Vol. XXI.

THE TRANSACTIONS

AND

Journal of Proceedings

OF THE

DUMFRIESSHIRE AND GALLOWAY

Natural History and Antiquarian Society

FOUNDED NOVEMBER, 1862

SESSION 1908-1909

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SESSION 1908-9.

EDITORIAL NOTES.

The contributors of the papers are alone responsible for the statements and views expressed therein, and publication is not to be held as involving the concurrence of the Society or the Editor.

The Editor desires to acknowledge his indebtedness to the "Dumfries and Galloway Standard," "Dumfries and Galloway Courier and Herald," and "Kirkcudbrightshire Advertiser," for reports of several meetings and discussions.

He also wishes to thank Mr G. W. Shirley, Librarian, Ewart Public Library, Dumfries, for the Index at the end of this volume, which will be found of considerable assistance for reference.

All communications regarding copies of the "Transactions" or annual subscriptions should be sent to the Treasurer, Mr M. H. M'Kerrow, 43 Buccleuch Street, Dumfries, and not to the Secretary.

Exchanges should be addressed to the Librarian of the Society, Ewart Public Library, Dumfries.

Proceedings and Transactions

of the

Dumfriesshire and Galloway

Natural History and Antiquarian Society.

SESSION 1908-1909.

23rd October, 1908.

ANNUAL MEETING.

Chairman—Mr G. F. Scott-Elliot, P.; Dr J. W. Martin, V.P., during delivery of Presidential Address.

The Secretary and Treasurer submitted their annual reports, which were approved of. An abstract of the accounts appears in this issue. The annual report of the Photographic Section was submitted by Mr W. A. Mackinnell, the Section Secretary, and approved of.

On the motion of the Treasurer (Mr M'Kerrow) it was agreed:—

That the limitation to three Honorary Vice-Presidents, as fixed by the rules, be deleted, leaving it to the members at the Annual Meeting to appoint more or less as desired.

On the nomination of the Council the Office-bearers were appointed for the session. (See p. 3, Vol. xx., N.S.)

Presidential Address. By Professor Scott-Elliot.

The Scottish Flora.

One of the many trying burdens of a modern botanist is due to the unmitigated industry of German scientific men. Unfortunately

our own scientific leaders do not trouble to translate and make accessible for us even a minute portion of the valuable foreign work annually produced. So that it is a very difficult matter to give at all a complete account of the best foreign opinion on the history of the flora of Europe.

When the glaciers and ice sheets of the fourth and greatest Ice Age finally abandoned Northern Europe, the country was soon inhabited by what is known as the Dryas Flora. It was a dwarf, starved, spotted sort of vegetation, consisting for the most part of miserable little willows and tiny birches. Some of them are still with us; but others have departed for the frozen north, and are no longer Scotch citizens. After an interval of time, longer or shorter, according to the locality and exposure, well-grown thickets and woods of our common birch with alder, hazel, and other plants, dispossessed those scrubby little Arctic alpines. Willows, populus tremula, and juniper came with the birch forest. It was still a cold climate, with an average July temperature of 9 deg. C., and in August 7 deg. or 8 deg. C. Then came the Scotch pine, which formed regular forests, and brought many other plants along with it. This reigned as the dominant vegetation in Scotland for thousands of years. The June temperature was 9 deg. C.; July, 12 deg. C.; and August, 10 deg. C. But after a long interval oak forest dispossessed the pines, and was accompanied by many more of our common woodland flowers. The temperatures were as follows:—June, 14 deg. C.; July, 16 deg. C.; and August, 14-15 deg. C.

The Continental evidence seems quite clear as to these successive invasions, at least for Norway, Sweden, Denmark, Schleswig-Holstein, North Germany, and Russia. Moreover, if one were to start, preferably by aeroplane, from Dumfries and travel to the Arctic regions, one would pass over, in succession, all those vegetations—oak, conifer, birch, and Arctic alpine flora. Then again, in ascending, say, the Alps, something very similar occurs. There is a lower deciduous forest, a Highland conifer forest. Above this is sometimes a zone of birches, and near the snow line are many of those very Arctic alpines which form the Dryas flora. So that the present facts of distribution supplement very clearly the above series of vegetation forms. Everything is just as it should be.

But the facts are not quite so simple as one would like them to be. Gunnar Anderson has shown, for instance, that the hazel once occupied a much larger area in Scandinavia than it does to-day. It has lost one-third of the country in which it used to grow. So he concludes that the present-day mean annual temperature is about 2-4 deg. C. less than in those days. This is explained by the theory of a warm, dry, and genial inter-glacial period following on the fourth or greatest of Ice Ages. This slight lapse in the behaviour of the average annual temperature in no way confuses the general succession of Arctic alpine plants, birch wood, Scotch pine forest, and oak wood, which is an eminently natural order of colonisation.

The number of plants, the co-operation between them as well as the fertility of the soil produced by each of them, is distinctly greater in each step of the series. Birch and conifers have winter stores of oil, not starch, and in consequence are better able to resist cold than the oak (Meg. 216). Oaks will displace Scotch pine if the ground is sufficiently fertile (Dengler 46), and a pine forest will kill out a birch wood if the soil is sufficiently fertile.

But the colonisation of Scotland by plants was a very difficult affair. I think we may be sure that they had an absolutely clear field before them. In the days when two thousand feet of ice flowed over Dumfries, it is hard to believe that any glacial relics were flourishing even upon Ben Nevis.

The climate after the fourth or Great Ice Age had waned away would be for years, or possibly centuries, atrocious; it would vary unpleasantly. Days of blinding snowstorms would be succeeded by weeks of cold grey fog. Then perhaps a week or two of scorching sunshine and severe drought; and this, again, would be followed by pitiless rain continuing for months together. Nor was the soil inviting. The choice lay between smooth polished rock-faces, glacial boulder clay, which, as all gardeners and farmers know, is of all soils the most heart-breaking, bare stone shingle and barren sand. The first vegetation consisted almost certainly of mere stains of blue or green or red algae aided by bacteria, and of lichen crusts such as we can still find on particularly exposed and intractable rock; that is to say, brown scytonemas, black

stigonemas, grey lecidas, and the like. Now, when such a moss stigonemas, grey hecideas, and the like. Now, when such a moss and lichen growth has worked over bare clay or rock-face the surface is by no means unaltered. Lichen and moss rhizoids corrode the rock. Minute animals take refuge in the mosses. Dead material accumulates under the moss, producing a tiny film of mossy, lichenic and animal matter upon which bacteria flourish. This condition affords an opportunity for flowering plants, and so the Arctic alpine flora would begin to colonise the moss and lichen carpets. Nothing in this flora is usually over six inches high, and so it was well suited to the raging hurricanes and blizzards of the time. It is an interesting fact that a very similar flora can be found in Scotland to-day. Professor Smith calls it the vaccinium summit flora, and describes it in Yorkshire and in Forfar and Fife (Smith, Forfar and Fife). I found it also in Renfrewshire, on the isolated rocky or stony summits projecting above the peat mosses of the Renfrewshire hills (Robber Craigs, Misty Law, East Girt Hill, Hill of Stake, Boxland, and High Corby Knowes) (Scott-Elliot, "Trap Flora of Renfrewshire"). These lie between 1500 and 1700 feet, where one could not expect Arctic alpines. But they are exposed to the worst severities of the Renfrewshire climate. In general habit it corresponds with the Arctic alpine flora. It is especially an open vegetation. Such flowering plants as occur are dotted about between moss and lichen carpets or stones still stained by algae or lichen crusts. The dominant plant is vaccinium (blaeberry), and there are three grasses (aira flexuosa, festuca ovina, and sweet vernal). In Forfar Smith gives a list of the constituents, in which one notes besides vaccinium three of the Dryas flora (loiseleuria, empetrum, and salix herbacea). Fustuca ovina and carex also occur. These were at altitudes of between 2750 feet and 3500 feet.

The point which I wish to make clear is that in both Forfar and Renfrewshire the colonisation of the highest and most exposed summits has not got beyond the Arctic alpine stage. These summits remain in this Dryas flora condition physiologically, and some of the plants are identical.

But when we try to trace the history beyond the Dryas flora, when we look for a birch zone, a Scotch pine forest, and an oak

wood our difficulties begin. The botanical survey of this country owes its initiation and its ground plan to the late Dr Robert Smith, whose untimely death was a very heavy blow to British science. He himself surveyed Edinburghshire and North Perthshire. His brother, W. G. Smith, carried out the survey of Forfar and Fife, and in collaboration with Rankin that of Yorkshire; whilst Dr Lewis has surveyed the Eden, Wear, and Tyne valleys, and Moss has studied part of the Pennines.

The present height to which the birch, pine, and oak ascend is given by all these authors, and may be roughly placed as follows:—

The upper limit of the oak lies between	750 ft.	and 1250 ft.
That of the Scotch pine ,,	1250 ft.	and 2400 ft.
That of birch ,,	1250 ft.	and 2750 ft.

So that one may say that, so far as this information goes, it seems that the birch came first, then the Scotch pine, and finally the oak. At the same time the records are not conclusive in showing that a birch vegetation is a necessary preliminary to the Scotch pine forest.

But of course, as we all know, our southern uplands and most of the Highlands are not covered by forest of any sort. Enormous areas of Scotland consist of desolate whaup-haunted moorlands or black peat haggs of the most forbidding character. In the botanical survey maps we find below the Arctic alpine flora, or the summit flora which corresponds to it in lower hills, four different associations, which cover almost the whole country from those high levels until well down in what used to be pine forest or oak wood. These are grass heath, heather moor, cottongrass swamp and sphagnum moor.

These four associations are mixed and intricately confused one with another. The sphagnum is a peatmoss or flow of the wettest and worst description. The grass heath is dry, and with very little peat. The heather moor is drier than the cottongrass, which is not so wet or quagmirish as the peatmoss. The grass heath, on the other hand, is a coarse, grassy pasture, most usually of nardus, sheep's fescue, molinia or aira flexuosa. The peat is very shallow or absent, and there is very little or usually no sphagnum at all. Mosses of sorts can generally be found on close examination about the roots of the grasses; but they are

entirely subject to and overshadowed by them. The origin of all these forms can be detected by a close examination of the dryas flora or vaccinium summit flora which occurs on the hilltops. This consists of a thin moss carpet, with scattered plants of vaccinium or grass or sedges. If the moss gets ahead and grows rapidly a wholly wet sphagnum moss will form. If the sedges, which live under half-wet, half-dry conditions, can keep up with the moss growth, a cottongrass moor develops. But if the vaccinium and other plants can keep well ahead of the mosses through insufficient moisture, however caused, then a heather moor results. On the other hand, grass heath will form if no peat to speak of is produced. This happens on very steep slopes if the soil is at all genial or friable, and also on limestone rock, where the water is easily conducted away. If you drain a cottongrass swamp, it becomes a heather moor; if you burn off the heather, a grass heath will take its place. So it is not difficult to see why the grass heath, heather moor, cottongrass bog, and sphagnum moss have covered the soil.

But how about the birches and Scotch firs? Anyone who has visited Lochar Moss or Kirkconnel Moss will bear me out in the fact that both birches and Scots pine will naturally grow and spread by self-sown seedlings over the drier—that is heather moor—parts of these mosses. They do not spread over the upland moors and grass heaths because these are regularly burned, and also because sheep will at once eat up any young trees. Birch is one of the shrubs which grows abundantly in the steep-sided linns and corries which occur abundantly in the Moffat district, and reaches at least 2200 feet in that district. Moreover, we are now in a position to say, owing to the splendid work of Clement Reid and Dr Lewis, that a birch forest and again a Scotch pine forest did once flourish even on those desolate, whaup-haunted moorlands of Dumfriesshire and Galloway, where to-day not a shrub higher than three feet is able to exist. Dr Lewis has investigated our own Galloway mosses, and as his researches are already classical, we ought to be familiar with them.

The first interesting and remarkable fact which is clearly brought out by his researches is that our Merrick (Kells) moss was once a forest of well-grown Scotch pine, with trunks eighteen inches and two feet in diameter. A similar forest occurs every-

where except in the Outer Hebrides. It is usually of Scotch pine, but sometimes of common birch.

The second point is that there is an extraordinary variety of floras found in peat mosses, which may be summarised as follows: Lowest deposits, Arctic or dryasflora, 1st Arctic; next (2) forest (birch), lower forest; (3) peatbog plants, lower peatbog; (4) Arctic plants, second Arctic; (5) peatbog, upper peatbog; (6) forest (pine), upper forest; (7) recent peat. So that we have here in a general way just the very succession Arctic alpine, birch, and Scotch pine found on the continent. There is no doubt, I think, that Lowland Scotland was a great oak scrub in early historic times. The occurrence of the second Arctic bed may be compared with the observed facts in Sweden as to the restriction in area of the hazel. Whilst the birch occupied Scotland the ice age in a less severe development returned; when it passed away colonisation was renewed and the Scotch fir developed. In some places, however, it is not Scotch fir, but birch, that we find in this layer. I think one must at once admit that there can be but little doubt of the facts.

Was the destruction of the upper forest of Scotch pine entirely due to another change of climate, which is the explanation held at present by Professor J. Geikie and Dr Lewis himself? But it is too late for me to enter into the intricate history of the later stages of the glacial epoch in Scotland. The question is not debated in quite so glacial a manner as seems appropriate, and all that I am myself clear about is that I want more evidence.

But there are two points of great practical importance which I wish to insist upon. First, we are not doing our duty by our own district. This valley is full of peat mosses, and at all levels, and I have always heard of oak trees in them. Yet Dr Lewis has not found any oak at all. Moreover, we have no botanical map of Dumfriesshire or Galloway; and this is very wrong indeed. I want your help to make one, and to examine those bogs.

The other point is even more urgent, and of the most serious character. Here are 30,000 acres of waste land in Lochar Moss alone. Our roads are full of decent, respectable unemployed, as well as of useless loafers. Glasgow is said to have 70,000 men out of work. Now there is no doubt whatever that Scotch

pines do grow and reach a decent height in both Lochar and Kirkconnel Moss. All that is required is to drain the moss and plant the trees. Many parts of it, in my own opinion, only require draining to be capable of bearing crops—not merely pine, but useful crops.

Is it not possible to set the unemployed to this undoubtedly useful and paying work?

There are difficulties in the way of such a scheme; but I do not believe that any unprejudiced person can have the slightest doubt as to the financial soundness of planting Scotch pine on either of those mosses. They grow there now.

6th November, 1908.

Chairman—Mr R. SERVICE, Hon. V.P.

THE BRITISH SKUAS, WITH SPECIAL REFERENCE TO THEIR LOCAL OCCURRENCES. By Mr R. SERVICE.

(Summary.)

The skuas formed a very homogenous and very interesting group of predatory gulls. There were seven known species of these skuas scattered throughout the globe. They were divided into two genera, the first of which was megalestris, which comprised four species, all of which, with the exception of the great skua, belonged to the far Antarctic seas. The other genus, stercorarius, comprised three species, all of which were British, while the individual members of these genera were scattered all over the northern hemisphere. They were all predatory or robber gulls, and differed from the ordinary gulls in that the beak was strongly hooked, the nostrils were in a different position, and the tail was cuniate shaped, instead of square across at the prominent part as with other gulls. In addition, they had strong claws, and their feet were very much coarser than those of the ordinary species. The skuas were birds of strong flight, able to twist and turn with ease, and in view of the fact that almost the whole of their lives was taken up in robbing the gulls and terns, these qualities were most essential. The lecturer produced specimens

of the tern and the kittywake, which, he said, were the birds most commonly victimised. The skuas watched for them coming home from the feeding grounds, and when they were loaded with fish a number of the skuas approached, and by a strong dash and twist or two so frightened the gulls that they immediately dropped what they had procured, and it was seized and swallowed by the skuas long before it reached the water. There were four species of skua in Great Britain. At the head of the family there was the great skua, which breeds in Foula, one of the Shetland Islands. It was protected by law, as well as by the owners of the island, and no squire in the south was half so anxious to protect his pheasants as were the proprietors of Foula to protect their skuas. These birds were in a unique position, and once lost would never be present again. There was no record of the great skua ever having come to our own particular area in the south of Scotland. Sir William Jardine, in his "Naturalist's Library," published about 1842, stated that he had seen it occasionally on the Solway; but there was no fully authenticated account of it having been seen before or since that occasion. Another species, the pamatorhine skua, was only an occasional autumn and winter visitor to this area, and there were exceedingly few records of its having been captured in this part of the country. In the old records of the Natural History and Antiquarian Society the late Mr Hastings stated that he had two specimens, one of which was shot at the Old Quay at Glencaple about 1863; and Mr Hastings had stated that with the exception of another which was got about the same time at Kirkmahoe, not one had occurred in the neighbourhood for thirty years previously. From that time to this the records had been very few indeed. One of the birds which belonged to Mr Hastings was, the lecturer believed, now in Kirkcudbright Museum, labelled No. 288. Mr Robert Gray, the historian of the birds of the West of Scotland, stated he had known the occurrence of this bird in Wigtownshire, Kirkcudbrightshire, and also in Dumfriesshire, but there was no doubt that the Dumfriesshire specimens to which he referred were those mentioned by Mr Hastings. A specimen (which was produced for inspection) was received by the lecturer on 29th October, 1902, and along with it a letter from a fisherman at Glencaple, stating that it had been

shot coming up with the tide while feeding on a dead seagull. The bird was a young male of one year, not having reached the second stage of plumage. He was not aware that this species had been seen since, but two were got in 1892 between Gretna and Annan, and they were now in the Carlisle Museum in Tullie House. The lecturer next produced a specimen of the Buffon's skua, a bird which was much rarer in Great Britain than the last-mentioned species. Mr Bell, of Castle O'er, in a very well remembered address to this society told how in 1867 he shot a couple of Buffon's skua at the head of the water Kirtle, one of which was taken to Edinburgh by the late Dr James A. Smith and thoroughly authenticated by the Royal Physical Society. The finest bird the lecturer had ever handled was one shot at Torthorwald in 1881, subsequently in the possession of Mr Hastings. The tail, which was eight or nine inches long, was in the fullest plumage, and the whole of the under part of the body and throat, breast, and neck were a brilliant crocus yellow, an indescribable colour. It was shot on the 12th June, which he thought was either the earliest or the latest date of the year on record for its appearance in this country, as at that time these birds were at the breeding-ground in Siberia and Russia in Europe. In the later part of October, 1891, there was quite a visitation of them to this country. They numbered scores, even hundreds, and included more than had ever visited Great Britain during the previous half-century. Specimens were shot at Priestside and Lochanhead on the 21st of that month; two males were obtained near Dumfries on the 17th and sent to Carlisle; and one was seen at Carsethorn. The last of the four British species was the Richardson skua. The lecturer produced a specimen which had not been referred to publicly till this occasion. It was found on the morning of 9th September last lying dead on the water edge opposite Kingholm Mills. It had apparently been shot, as pellets were found inside the skin in various parts of its body. This bird was in its first year's plumage and not more than three or four months from the hatching. The Richardson skua was the smallest of the four British skuas, and considerable interest was attached to the fact that the name was of local origin. It was named after Sir John Richardson, the Arctic explorer, and author of one of the finest works on the fauna

of any given district ever published. He was a son of Provost Richardson, Dumfries, and a very eminent son of the Queen of the South.

In reply to a question, Mr Service said he thought that, upon the whole, the robbing of the gulls by the skuas was an acquired habit. It was rather strange that even when the food of the skuas was very plentiful they always preferred to pursue the terns and gulls for the fish they had caught for themselves. In the North Sea, sixty miles from the Norfolk coast, the fishers were accompanied by great multitudes of gannets, gulls, and divers, but the skuas never sought their own food. The skuas made their nests in low country on an open and generally wet moor, or in high country on a broad, dry patch of heathery waste, but never on rocks. In Foula they nested at an elevation of about 1800 feet, and as they were exposed to all the cold winds and often soaked in mist, their nests must be rather uncomfortable.

St. Conal: The Patron Saint of Kirkconnell. By Mr W. M'Millan.

There is much difficulty in determining the identity of this Saint, for the name Conal (being a form of the Celtic Comgall) appears to have been quite common among the early Christian saints of our land. One of St. Columba's companions bore this name, as did also the contemporary King of Dalriada. It is not easy, therefore, to discover among the many Comgals, Convalls, Congels, and Connels who was the individual who preached in Upper Nithsdale. In King's "Kalendar of the Scottish Saints" the 18th of May is given as the Festival of Saint Convallus, first Archdeacon of Glasgow, disciple to Saint Mungo under King Eugenius IV. A.D. 612. As this saint is regarded by the Roman Catholic Church as the patron saint of Upper Nithsdale, a few particulars regarding him may be given. According to Cardinal Moran's Irish Saints in Great Britain, St. Connel or Conval was the son of an Irish chieftain who, leaving his fatherland, sailed to the banks of the Clyde and enrolled himself among the clergy of St. Mungo. He proved himself a devoted missioner, and soon became one of the most illustrious of St. Mungo's followers. In many mediæval records he is styled Archdeacon of Glasgow, and

is honoured as the second apostle of that great city. His religious work lay south of the Clyde, although for a little he appears to have been engaged in Dalriada. Several churches were erected under his invocation, including one at Eastwood, which existed down to a comparatively late period. He is venerated as the Patron of Inchennan, where his relics were preserved up to (at least) the time of Boece. "He was also," says Cardinal Moran, "venerated at Cumnock and Ochiltree."

Whether this is the same person as our patron saint is doubtful. Nithsdale appears to be far too "out-of-the-way" a place for the residence of the Archdeacon of Glasgow. Besides this Saint Connal is said to have died at Inchennan in 612 A.D., and his grave is still pointed out there. Now, the St. Conal of Upper Nithsdale is said to be buried in Kirkconnel. Mr Robertson in his "History of Cumnock" devotes a chapter to St. Conal, and makes out that the patron of Cumnock and the patron of Inchennan were two different persons. We have therefore to fall back on tradition regarding the saint of Upper Nithsdale. In one particular his history agrees with that of his Inchennan namesake, viz., that he came from Ireland. An old tale is still told how this saint, standing one day by the side of the sea in his native land, wished that he could go over to Scotland to do his Master's work. "Instantly," says the tradition, "the stone on which he was standing slipped into the sea, and in a short time he found himself wafted, on his strange support, over to the Scottish shore." On arriving there he made his way to Upper Nithsdale, where he taught until his death. This tale, doubtless, is one of those which arose in the dark ages which preceded the Reformation, though it is possible that under its strange appearance there is a grain of truth.

I recently, however, received another account of St. Conal's coming to Upper Nithsdale, one which I think is much more likely to be correct than the other. This legend was supplied to my informant by a priest of the Roman Catholic Church who had access to many old Scottish MSS. which were taken from our land at the time of the Reformation and stored in the colleges on the Continent. By this it is said that when St. Mungo was forced to leave Glasgow by the King of the Picts, Morken, he fled by way of Nithsdale. When he reached this part his

enemies pressed very hard upon him, and he was compelled to leave the low country and fly to the hills. Here he met a shepherd who took him to his humble home and placed food before him, and here the saint remained in hiding until he was able to proceed on his journey. He went to Wales, and there he remained until a new king succeeded Morken. This was King Roderick, who at once decided to recall St. Mungo. When the saint returned Roderick went to meet him at Hoddom, and conducted him with great ceremony to his home at Glasgow. When St. Mungo returned he did not forget his old friend and benefactor, the shepherd, but sought him out and asked him what he could do for him. The shepherd replied that he lacked nothing. His flock supplied him with food and clothing, and beyond these his wants were very few. The saint recognised this and so offered to take the shepherd's little boy and educate him for the ministry. The shepherd consented, and so the little lad was taken to Glasgow, educated there for the ministry, and then sent back to Nithsdale to preach the Gospel to his own people. This boy was St. Conal. Of course this is only legend, but we know as matters of fact that St. Mungo was forced to leave Glasgow by Morken, and that his journey would in all probability take him through Nithsdale. We also know that St. Mungo was in the habit of training young men for the ministry of the Church. So it is quite possible that this story may have a foundation in fact. It may be that the tradition regarding his coming from Ireland has arisen through confusing him with the Saint of Inchennan. On the other hand, it is rather strange that the romantic story which forms the second tradition should be utterly unknown in this district.

St. Connel, to fall back on local tradition again, is said to have founded the three churches of Sanquhar, Kirkconnel, and Kirkbride, and also to have preached up in what is now Cumnock parish. He laboured among the heathen with much acceptance, and tradition still tells how he went about barefooted. When he found that his end was near he requested that he might be buried on a spot on Glenwherry Hill from which the three churches he had founded could be seen all at once. His grave is beside a little stream known as the "Willow Burn." The place is one where the stillness is only broken by the cry of the moor fowl or

the bleat of the sheep, and seems an ideal resting place for a saint. The grave was formerly covered by a large stone which was broken up by a party of fencers over forty years ago. From one of the party I received the following particulars regarding this stone. It was about eight feet long, four feet broad, and fully fifteen inches thick. It lay pointing east and west, and at the east end there was a hollow "hewn oot," as my informant told me, "juist like a hand basin." Now it is possible that this hollow may have been the socket of a Celtic cross or other stone of mark. Rev. John Robertson, minister of Kirkconnel, writing in 1792, records the tradition that "St. Connel who built Kirkbride and Kirkconnel" was buried on Glenwherry Hill. His successor, Mr Richardson, writing in 1834, states that he could never discover the slightest vestige of the saint's grave. That the stone was then to be seen is, however, proved by the fact that Dr Simpson, the Historian of Sanquhar (who was ordained in 1820) knew of it and wrote regarding it in one of his best-known works, "Martyrland." Mr Donaldson, who became parish minister of Kirkconnel in 1834, satisfied himself as to the truth of the tradition, and after the stone which covered the grave was broken he took an energetic interest in protecting the saint's grave. He succeeded in getting a Celtic cross erected over the grave bearing the simple inscription, "St. Conal, 612 to 652." From this spot the three churches can be seen at once, and one who spent part of his youth there informed me that from no other spot on the hill could the three churches be seen at one time.

In Upper Nithsdale there are two places which still bear the name of Conal. One of these is Connel Burn, in the parish of New Cumnock, on the banks of which stands the rising village of Connel Park. The other is Connelbush, in the parish of Sanquhar. This latter place has borne the Saint's name for over two hundred and fifty years. There is also a "Kirkconnel" in Tynron parish. On the banks of the Crawick there is a large crag known as Gannel Craig, which is in my opinion simply a corruption of the name Conal. It has been conjectured that Gannel is derived from the Norse word Genyell, a recompense, but this seems a very far-fetched derivation. What seems to make the connection between the Saint and the place firmer is

that the little hamlet (long since swept away) sat at the foot of the crag Carco Kill. Now Kill always denotes the cell or church of some Celtic Saint, e.g., Kilmarnock, Kilmartin, Kilmacolm. The name of the burn which runs past the crag is the Kill Burn. In later times a religious house or monastery stood there. It may have been dedicated to St. Conal. This would account for the name. In front of the Orchard House, not far from Gannel Craig, sits a rock basin, which is considered by some to have been an early Christian font. It may have been so, but it appears much more likely from its size and general appearance to have been the socket of a Celtic cross. The same may be said of the stone font which has now found a resting-place within Kirkconnel Parish Church. On the side of this latter Celtic tracery can still be observed.

Smyson, who wrote his large "History of Galloway" in 1684, has left us a very interesting though short account of our Saint. He says:—"Beginning at the head of the river (the Nith) the first parish is that of Kirkconnel, so denominated from Sanctus Convallus, who lived in a cell by the vestiges of its foundation, yet perceptible hard by the fountain he did usually drink of called 'fons convalli,' or St. Conall's well at the foot of the hill where Kirkconnel Church is situate."

I have carefully searched the whole of the foot of the hill for the vestiges of the Saint's cell, but in vain. Probably when the craze for building stone walls and dykes began these foundations would be razed for that purpose. The well, however, still continues to send forth its pure waters as of old. Mr Sharp, the present tenant of the Vennel, lately placed a small stone basin in the well, and so has made the place take on something of what its ancient appearance must have been. This spring bubbles forth at the foot of the hill opposite the old church.

The site of St. Conal's first church would probably be at what is now termed the "Auld Kirkyaird," at the mouth of the romantic Glen Aymer. Sanquhar Church would probably be placed where its successor is standing to-day. Dr Simpson conjectures that the church at the west end of Sanquhar (on the site occupied by the present Parish Church) took its rise in Celtic times. It stands in the neighbourhood of the ancient Celtic fortification on Broomfield, and it may be that here was the first

nucleus of the ancient and royal burgh. Kirkbride stands between the glens of Enterkin and the Lime Cleugh, and from its site a fine view of the whole strath is to be obtained. These churches would likely, like the rest of the churches of that age, be composed of wood and wattle. Thus has the old Saint been remembered by man. He was one of that great multitude which no man can number, who, "unknown to man but known to God," laboured among the heathen of Scotland. He was a pioneer of civilisation, and his work once begun has never ceased. Of him we can say as another has said of St. Columba—

He ploughed Thy bare fields,
And he drank of Thy well;
He blessed his disciples
In kirk and in cell;
His gospel of love,
His example of toil,
Enrolled him the first
Christian son of Thy soil.

The following extract from "Origine's Parochiales Scotiae" may prove interesting:—While Ninian and his followers were preaching the Gospel among the wild Galwegian others of less name along with them and following them were spreading Christianity in every glen where a congregation could be gathered. This is not a matter for speculation. It is proved beyond question by historians like Bede and biographers like Adamnan. If a notable conversion was effected, if the preacher had or believed he had some direct encouragement from Heaven, a chapel was the fitting memorial of the event. Wherever a hopeful congregation was gathered a place of worship was required. When a saintly pastor died his grateful flock dedicated a church to his memory. It was built small and rude of such materials as were most readily to be had. The name of the founder, the name of the apostle of the village attached to his church, to a fountain hallowed by his using it in baptism, often furnishes the most interesting and unsuspected corroboration of much of the church tradition and legends, which, though allied with the fables of a simple age, do not merit the utter contempt they have met with.

Bulblets or Bulbils on Stems of Lilies. By Mr S. Arnott.

The various methods by which plants can be increased would form a deeply interesting subject for all who are devoted to botanical studies, and are even well worth some consideration by all who are in the least interested in plants and their ways. It is, however, too extensive a subject to be treated within the limits available for this evening, and in the following notes I am confining myself to a method of increase which is especially present in the case of lilies, favourite flowers in almost all ages. This is by means of bulblets or bulbils produced on the stem of the plant.

In the case of two species of lilium these bulblets are produced naturally, and they are fairly well known to cultivators of flowers from their appearance on the stems of the common tiger lily, lilium tigrinum, and its varieties. These are, when fully developed, miniature bulbs, showing all the characters of the parent bulb, and, if they remain long enough on the stem, even emitting small roots. In general these bulblets fall naturally to the ground in autumn, and, if the conditions are favourable, root there, and are gradually covered by fallen leaves and other accumulations. In gardens, however, they have not the same opportunities of becoming covered, and hence few of these bulblets reach the stage of growing to a flowering size. As I have said, these bulblets generally fall to the ground, but at times, depending upon the nature of the season, they remain attached to the stem until the latter falls prostrate, when these bulblets have a chance of rooting into the soil. The best known species which is increased in this way is, as has been said, lilium tigrinum, but an allied lily, called lilium bulbiferum, adopts the same method for propagation. One lily, however, called lilium neilgherrense, a native of the Neilgherries, has taken a further step in advance, so as to ensure its increase. This it does by producing underground stems, like stolons. At intervals along these young bulbs or bulblets are produced, these emitting roots, and thus helping to sustain themselves without abstracting too much nutriment from the parent bulb. It is not so generally known that practically all lilies (I do not refer to any commonly known as "lilies," but which do not belong to the genus lilium) will produce stem bulbils or bulblets if the stems are layered in leaf-soil or some

other light compost, kept moist. It has also been found that the production of these is fostered by removing the flowers before they open, thus driving the strength into the production of the little bulbs we desire. It has also been discovered that lilies which will not in the ordinary course produce these bulbils on the stems which are without layering will do so to some extent if the flower buds are removed. I believe that the Madonna lily, lilium candidum, is a good example of this, although I have not tested this particular lilium myself in this way. The cause of the production of these bulbils is simple, when we recognise that these little bulblets are merely modified buds, which are dormant at the base of almost all leaves, and which only require some special conditions to develop themselves. In the case of some plants these are more readily developed than in others, these being modified to suit the conditions of the time.

20th November, 1908.

Chairman—Dr J. MAXWELL ROSS, V.P.

THE CAPTURE OF THE COVENANTING TOWN OF DUMFRIES BY MONTROSE, THE KING'S LIEUTENANT-GENERAL, IN THE YEAR 1644, AND HIS EJECTION THEREFROM. By Mr JAMES BARBOUR, F.S.A.Scot.

I purpose in the following paper to submit a short account of an episode of the time of the Covenant and the seventeenth century civil wars, connected with the town of Dumfries, of which history takes meagre note. The event will, I think, be considered of sufficient importance here, where it took place, to merit a more expanded record. I refer to the capture of Dumfries in the year 1644, by a person no less famous than the Earl, afterwards Marquis of Montrose; and his ejection thereafter from the town. The troubles emerging on these operations, which illustrate in a remarkable way the peculiar relationship between ecclesiastical and civil proceedings prevailing at this unsettled period, will also come under notice. I will first outline the

career of Montrose with a view to understanding the succession of circumstances leading up to and following upon this affair.

Beginning his short, eventful career as a Covenanter, Montrose zealously urged the lieges to the subscription of the National Covenant. With the sword he opposed the forces of the Royalists, and by skilful tactics succeeded in defeating them in every encounter. The ground, however, was taken up by others, and Montrose, young, ambitious, conscious of ability, and aspiring to renown such as only the Sovereign could satisfy, broke with the Covenant, and threw himself with all his native ardour on the side of the King. He urged the King to strike a blow in Scotland, offered his services to reduce the country to obedience, and after much delay, on 1st February, 1644, obtained the commission which he ardently desired—to be Lieutenant-General for his Majesty in Scotland.

Shortly thereafter, collecting troops in England, and trusting to augmentation on the other side of the Border, he thought to rush Scotland, the old border town of Dumfries, the centre of the Covenanting interest in the south, being the first object of attack. An accession of troops from the counties of Cumberland and Westmoreland joined him at the Border; and Lord Herries, who with his retainers also joined his company, having intelligence of the movements transpiring, gave information that the enemy were gathering to man Dumfries, and advised that with a view to intercepting them Montrose should hasten the march. This advice being followed, the Royalist forces arrived at their destination while the town was yet defenceless, and after some parley it was surrendered without a blow being struck; whereupon, with sound of trumpet and banners displayed, the royal standard was raised aloft.

An express dated from Dumfries, the 17th April, 1644, informed the Court of the success of his Majesty's arms, and the Royalists were accordingly exultant. But the joy was short-lived, for the army of the Covenant two days later reached Dumfries, Lord Callander being chief in command, and Montrose, having failed to secure the support expected from the Royalist Scottish nobility, was compelled to beat a hasty retreat to England. This to the Earl was a bitter fate. He gave instructions to Lord Ogilvie to narrate to the King the circumstances of the

affair. He, Lord Ogilvie, "was to make his Majesty acquainted from us of the whole track and passages of his service touching Scotland, and our endeavours in it; to inform his Majesty of all the particulars that stumbled his service, as of the carriage of Hartfell, Annandale, Morton, Roxburgh, and Traquair, who refused his Majesty's commission and debauched our officers, doing all that in them lay to discountenance the service and all who were engaged in it." Hartfell, he averred, was a traitor who had endeavoured to entice him into his house.* This abortive attempt to coerce Scotland by force of arms failed in doing the King service or his General honour; his Majesty, however, on 16th May considerately conferred on Montrose the distinction of a Marquisate, by way of solatium to his wounded pride.† In present circumstances levies could not be found on either side of the Border to further prosecute the campaign in the south, and it was not until the Marquis of Antrim landed some Irish forces in the Western Highlands, led by the notorious Colkitto, that Montrose was able to make any further movement towards the accomplishment of his purpose. On 18th August, fearing to traverse the guarded Lowlands openly, the Marquis, assuming the name of Anderson, and disguised as a groom, attended by two companions, made all the haste he could to reach the north, took command of the Irish, and collecting a considerable body of clansmen, raised the royal standard in Athol. To the great achievements accomplished here, under difficulties and discouragements of no common order, the fame which Montrose acquired is due. He had gained the title of "The Great Marquis."

Complete and final defeat, however, overtook him at Philiphaugh on 13th September, 1645, when General David Leslie, in command of seasoned squadrons, the victors of Marston Moor, made an attack upon him.

But it was not all glory that the great Marquis acquired. Turning aside to seek revenge on his rival, the Marquis of Argyle, he invaded his country, and not content with overcoming armed forces, he laid waste the lands and despoiled the poor. "The

* Napier's Memories of Montrose.
† Burke's Peerage.

ravages committed by Montrose on that devoted land," says Sir Walter Scott, "although too consistent with the genius of the country and time, have been repeatedly and justly quoted as a blot on his action and character." Partly on this account the name of Montrose has been held in disfavour by the mass of the people of Scotland for generations, almost to our own time. A single dry, business-like sentence contained in the records of the Presbytery of Dumfries is expressive of the facts. In the first minute extant, of date 5th April, 1647, occur the words referred to:—"Ordains the brethren to have the contribution for the distressed people of Argyle in readiness next day."

Passing to the details of the capture of Dumfries, I have before me a news-sheet contemporary with the event. It is headed:—"Mercurius Aulicus (the Court Messenger), Communicating the Intelligence and affairs of the Court to the rest of the Kingdome. The eighteenth Weeke, ending May 4, 1644."

It contains the express to the Court, before alluded to, narrates the day-to-day march of Montrose between Penrith and Dumfries, and takes note of the arrival of the troops, the negotiations for surrender, and the terms agreed on. It proceeds:—

"Sunday, April 28.

"The first news of this week was from Scotland, (and which is more) 'tis good news; for this day we were certified by an Express dated from Dumfries, April 17, that the Lords Montrose, Crawford, Aboyne, etc., took the town for his Majesty with all its ordnance, arms, and ammunition." The description of the march of the troops follows:—"Their Lordships came to Penrith on the tenth of this month, and so soon as it was known Sir Philip Musgrave and divers of the gentry attended their lordships. On Thursday they were forced to stay at Penrith till their carriages came up. On Friday they went to Carlisle, leaving their troops at Penrith. On Saturday the 13th they appointed their rendezvous within five miles of Carlisle; and having ordered their men, that night they marched to a place called Rookley, within three miles of Carlisle. On Sunday three regiments of foot and six troops of horse were sent in by the committees of Cumberland and Westmoreland to increase the army. That night they quartered in Scotland at Redchurch [Redkirk] in

Grettinham [Gretna] parish; but their Lordships with their troops marched to the towne of Annan. On Monday my Lord Herries Maxwell gave intelligence, that the remnant in Scotland were gathering them together to man Dumfries, therefore desired the Lord Montrose to send some forces to stop the rebels from going into the town; and accordingly the Lord Montrose did send three troops of horse and two of dragoons under the command of the Lord Aboyne, the Lord Ogilvie, and Col. Ennis, being met by the Lord Herries with his troops. They faced the town about two of the clock, and presently the rebels desired a parley, and in the end they concluded to yield up the town, yet the treaty was not concluded until the L. Montrose came. They left some of their horse and foot, and their baggage at Annan, making all the haste they could, and in the afternoon joined with other forces (the enemy not having accepted the conditions offered) began to move towards them; but when they saw them advance, the town sent out Sir John Charteris, and the Laird of Lag, with the Mayor of Dumfries, to declare the acceptance of the Lord Aboyne's propositions. No sooner had their dragoons possessed themselves of the town, but news came presently that a regiment of foot was coming to aid the townsmen from Galloway, but next morning that regiment ran home again."

"They took in Dumfries 4 pieces of cannon, 7 barrels of powder, 60 muskets, 80 pikes, 25 case of pistols, and three times as many being afterwards found out, and delivered upon these articles:—

1. That they should deliver up the town of Dumfries to the Lord Montrose, etc.
2. That they should give in all their arms and ammunition.
3. That they should demean themselves as loyal subjects, and in particular, that they should not bear arms against him, nor assist the rebels of England against His Majesty."

"Thus," it is added, "the town of Dumfries (as full of loyalty with them as Banbury or Colchester with us) is at last reduced."

"The Lord Montrose," it is said, "deals very courteously with the people, which gains him both love and friends (to the shame of that slander whereby the people were made to believe that he spared neither women nor children)."

The contents of the news-sheet, so far as they relate to the capture of Dumfries, are here presented entire. It is the key to the situation. The narrative appears to be exact, and it supplies some interesting details which lend variation of colour to the latest historian's picture. According to Dr Andrew Lang, "Montrose with a very ragged regiment and broken down horses now crossed the Border, and had reached Annan Water when his English levies deserted him (April 13)."* On the 13th, if our authority is correct, they had not reached Annan, and no hint or place is to be found in it for such a circumstance taking place. Moreover it will appear that it was the English levies who took the town. Dr Lang's authority is Wishart, Montrose's chaplain, of whom Sir Walter Scott remarks that he had always been regarded as a partial historian and a very questionable authority.

The name of the Provost concerned in the surrender of the town is a point not without interest. It is not mentioned in the news-sheet. Dr Lang, in continuation of the above statement respecting the desertion at Annan Water, proceeds:—"Nevertheless Montrose pushed on to Dumfries, where the Provost, Sir James Maxwell, received him well; for this crime he was executed by the Covenanters." This amazing averment, put forward with assurance, is made on the authority of Spalding, a royalist chronicler in Aberdeen. Mr M'Dowall and Sir Herbert Maxwell also accept of the name of Sir James Maxwell, a zealous royalist, as the Provost, and allow that his election to the office proves that a reaction had taken place against the Covenant. On the other hand, in a list of Provosts appended to M'Dowall's history, collected chiefly from the Town Council records, the name of John Corsane stands opposite the year 1644; and that Corsane held the office at this time and was the person concerned in the surrender of the town is a fact which will be established beyond any doubt as we proceed.

More than one person of the name of James Maxwell was concerned in this affair, the most prominent being James Maxwell of Breconside, second son of the Earl of Nithsdale, of whom and the negotiators of the surrender further notice will be taken later.

Regarding the character of Montrose, we learn that, while yet a Covenanter, he was represented by the royalists as inhuman,

* History of Scotland, III., 114.

sparing neither women nor children. It shows how little reliance is to be placed on the estimate of one party concerning the character of an opponent.

Relative to the defenceless state of Dumfries, it appears that in 1641 the town was garrisoned by a regiment under the command of Colonel Cochran, but towards the end of the year—16th September—it was withdrawn to Edinburgh, and the Earl of Annandale, Lords Johnstone and Kirkcudbright, with the lairds of Lag and Amisfield, were "enacted in the books of Parliament to save the country scathless of the garrison of Carlisle." This they seemingly failed to do.

The Scottish Parliament, sitting in Edinburgh, had intelligence of the movements of Montrose, and his entry on Scottish ground in war array on Sunday night, the 14th April, and on Monday, the 15th, took prompt action to repress the invasion. "Forsameikle," their record say, "as the estates have thought fitting that for securing the peace of the Borders from invasion from England, that the Lord Sinclair's regiment march forthwith thither; these are therefore to require the Lord Sinclair and other officers of that regiment to march presently with their regiment towards Dumfries, the nearest way as he shall think fitting. Herein he fail not to give speedy obedience, As he shall be answerable."

The committee of war of the shire and town of Stirling were required to furnish three score of horse for carrying the ammunition and baggage of the Lord Sinclair's regiment, and "be in readiness the morn, the 16th of this month, at seven hours in the morning."

The committee of Lanark and Hamilton each were ordered to provide forty horse for carrying the baggage of Colonel Campbell's regiment, quartered in their bounds, "to be at Carnwath on Tuesday in the morning, where he is to have his rendezvous, and to march from that towards Dumfries."

The General of Artillery and his deputies were instructed to deliver to Colonel Campbell three field pieces with 80 ball proportionable, with powder, match, and other materials, and to provide him two gunners for the use of his regiment going to Dumfries.

Harry Drummond, rootmaster, was instructed to march with

all expedition with his troop from Perth to Dumfries, and to be there on Thursday next, the 18th instant, to attend Colonel Campbell's regiment.

The committee of war of Lanark and Ayr were required to provide baggage horse for the use of Colonel Campbell's regiment going to Dumfries, according to the information to be given by the said Colonel.

Muskets, swords, pikes, and other arms were also made forthcoming for the expedition.

With such reinforcements the Covenanting army swept down upon Dumfries, and before it Montrose and his troops, without show of fight, precipitately fled. Thus the old town was regained to the Covenant.

The military operations connected with the recapture of Dumfries being successfully brought to a close, such phrases as "invasion," "rebellion," "treason," were in use to describe the proceedings of Montrose, but it is pleasing to find that his supporters were not, in the punishments meted out to them by the Scottish Parliament, treated with the severity such phrases would suggest.

The following persons of the name of Maxwell and others were implicated in this affair, which was termed "The Rebellion of the South," viz.: John Maxwell of Holm; George Maxwell, brother to John Maxwell of Mylntoun; John Maxwell, tutor of Carnsalloch; John Hairstens, John Maxwell of Cowhill; Alexander Maxwell of Conheath; John Maxwell of Castlemilk; James Gordon of "Kirkilbreke;" John Maxwell of Kirkconnell; John Lindsay of Wauchope; James Maxwell of Carswada; James Maxwell of Breconside; John Carlil of Locharthur; William Maxwell of Hills; James Maxwell of Breconside (yr. ?); — Maxwell of Gribton; Robert Maxwell of Portrack; James Hairstens, brother to the said John Hairstens; and Robert Maxwell of Carnsalloch. All these persons were in custody. Most of them were imprisoned at Dumfries for about three weeks, when they were carried to Edinburgh and incarcerated in the Castle or the Tolbooth for enquiry or trial.

The following persons who had not, like those above named, given themselves up to the authorities, were cited to compeir before the Committee of Estates for the South, but failing,

letters of intercommuning were passed against them, declaring them "enemies of religion, crown, and country," viz.: John Maxwell, elder of Mylntoun; John Glendinning of Parton; John Herries of Mabie; John Sturgeon of Cowcourse; William Anderson, in Preston; John Maxwell of Drumcoltran; John and Robert Herries of Crochmore; Robert Maxwell, of Dalbeattie; John Herries of Little Milnton; William Maxwell, son of Steilston; James Denholm, in Glencairn; James Maxwell, son natural of Portrack; John Miller, in Cavens; Richard Herries, in Auchenfranco; John Welsh, in Foreside-of-Hill; Robert and John Maxwell, sons of Portrack; John M'Briar of Netherwood: James Hairstens, burgess of Dumfries; and Robert Rainie of Dalswinton.

These lists, taken from the Acts of Parliament, seem to embrace practically all the persons resident in the district of Dumfries who were implicated with Montrose in his invasion of the south of Scotland.

The Estates of Parliament, in proceeding to the trial of the delinquents, appointed a committee of process to enquire and report. In regard to the persons of the name of Maxwell contained in the preceding list, several were permitted to go home to their dwellings on finding caution for their good behaviour in time coming. The others were freed from prison and allowed liberty in Edinburgh and two miles around meantime. Their cases were then severally enquired into, and fines of no great amount, with caution for good behaviour in time coming, satisfied the ends of justice, and their fines being paid they were set free.

James Maxwell, second son of the Earl of Nithsdale, was proprietor of the lands of Breconside, in the parish of Kirkgunzeon, and others, a steadfast, suffering royalist and anti-Covenanter, who in 1640 was deprived of his rents for the use of the public by the War Committee of Galloway. He was in the company of his brother, Lord Herries, at the taking of the town of Dumfries, and the following is the finding of the Estates in his case:—

"8th February, 1645.—The Estates of Parliament now convened in the second session of the first triennial Parliament, be virtue of the last act of the last Parliament halden be his Majesty and three estates in Anno 1641. Having heard and considered

the report of the Committee for the process concerning the desire of James Maxwell of Breconside, his supplication given in to the Committee, craving to be dismissed and put to liberty from his constraint and confinement, Together with the opinion of the foresaid Committee thereanent, viz.: That the said James Maxwell of Breconside might be put to liberty, he finding caution for his good behaviour in time coming, Seeing he has paid the sum of Two thousand merks of fine and had produced the discharge which was before the Committee. The Estates of Parliament approves of the said commission of the said Committee, And ordains the said James Maxwell of Breconside to be put to liberty, He finding sufficient caution for his good behaviour and good carriage in time coming, under the pain of five thousand merks Scots," etc.

Passing to notice other delinquents:—On 2d July, 1644, the Estates appointed a committee for trying the Earl of Hartfell, the laird of Amisfield, and the Provost of Dumfries. The laird of Lag, grandfather of the terrible laird, who took part in the surrender of Dumfries, was not put on trial. He was one of two representatives in Parliament for the county of Dumfries, and had been and continued to be so for many years. Taking these in their order, the Earl of Hartfell was not a partisan. He specially desired, like many others, to act in such a way as to secure the continued possession of his estates. At the time when Montrose denounced him as a traitor he was acting for the Scottish Parliament as officer or colonel for the Stewartry of Annandale, and had just been advised to have a special care in preserving the peace within the Stewartry. Not having been sufficiently alert in the performance of this duty, he was, following on the invasion, incarcerated in Edinburgh Castle. After remaining some time in prison he, on 21st July, petitioned Parliament that he might be liberated from prison meantime until his trial should come on. He was ordained to be enlarged out of the Castle, but to remain confined within the town of Edinburgh and two miles around. Next year, 17th January, he craved two or three days' liberty to visit a friend outside the bounds of his confinement, who was dying and with whom he had some particulars to communicate. The liberty asked for was granted on security not to go beyond his friend's house and to return to his confinement. Later he

craved for a speedy trial, and on 3rd March, 1645, the Committee of Process produced in Parliament their report in writing, bearing the Earl of Hartfell's declaration and their own opinion, as follows, viz.:—"James Earl of Hartfell did declair that whereas he had been misconstrued and doubted of his affection to the public and the good cause, yet he had not done anything which he conceaved might have either bred or intertained such jealousies, and to testify his real affection to both and to the effect these jealousies might be removed he did voluntarily make offer of one thousand pounds sterling to be paid to the use of the public, etc." The offer, after debate, was accepted, the Earl to find caution of one hundred thousand pounds Scots "for his good behaviour in time coming, and that he shall not do, nor be accessory to the doing of, anything to the prejudice of the Estates of this kingdom and peace thereof," etc. James Earl of Home, James Earl of Annandale, Sir William Bailie of Lamington, and Sir Robert Grierson of Lag were his cautioners.

Such security proved ineffectual, for at the astounding success of Montrose, victorious in six consecutive engagements, Hartfell, prompt to be on the winning side, joined him at Philiphaugh. It was a mistake. Montrose there suffered total defeat. The Earl was now in an extremely dangerous posture—a prisoner in the Castle of St. Andrews. He was put on trial and submitted a defence, but was commanded to plead guilty and leave himself to the mercy of Parliament. His cautioners were also called on to pay the one hundred thousand pounds Scots, for which through his joining Montrose they had become liable. Hartfell pleaded guilty accordingly, and having paid the sum of one hundred thousand merks, the difference was remitted, all charges were withdrawn, and he was set free. This is an instance of the difficulties to be encountered in these times by persons who had no convictions.

Here we make note that another Dumfriesshire nobleman, the Earl of Annandale, who like Hartfell refused the King's commission at the taking of Dumfries, had the misfortune to join Montrose at Philiphaugh. He supplicated the Estates of Parliament for freedom, representing that out of weakness and surprised by a party he was unhappily misled, which occasioned him great sorrow and grief; he had, however, obtained General David

Leslie's word of honour assuring him of absolute immunity, had satisfied the Church, and now supplicated their lordships to give him the benefit of General Leslie's word of honour, and he would make it appear (by the blessing of God) that nothing would be more dear to him as the advancement of the Covenant." Parliament, having received General Leslie's affirmation of remission in favour of Annandale, thereupon declared "the said James Earl of Annandale, supplicant, Free and Liberate of all fyne for the cause above-mentioned," and in regard to a sum of one thousand pounds sterling, which the Earl had advanced, it was declared to be a public debt, for which a bond was to be given and yearly interest paid.

Returning, we come to the case of Amisfield. He was first enlarged to the town of Edinburgh and two miles around, and afterwards to six miles. Eventually an Act was passed in his favour, the substance of which follows:—

"The Estates of Parliament now convened, etc., Having heard and considered the report of the Committee appointed for the process concerning the carriage of Sir John Charteris of Amisfield, knt., in the late rebellion in the south, with the Desire of his supplication given in to that Committee, craving in respect of his long imprisonment and restraint, that the Committee would call for depositions and papers against him and put him to some point thereanent. Together with the opinion of the foresaid Committee hereanent, Which is that the said John Charteris should be Dismist and put to liberty, he finding caution for his good behaviour in time coming under the pain of Twenty thousand merks Scots." This report was approved of by the Estates, and James Earl of Annandale, James Lord Johnstone, Sir Robert Grierson of Lag, and Alexander Jardine of Applegarth became cautioners for him. He also supported Montrose at Philiphaugh, and experienced the clemency of the Estates of Parliament.

The following is the substance of an Act in favour of Mr John Corsane for his enlargement and caution:—

"The Estates of Parliament presently convened by virtue of the last Act of the last Parliament holden be his Majesty and three estates in Anno 1641; considering that upon the supplication given to them by Mr John Corsane, provost of Dumfries, incarcerate within the Tolbooth of Edinburgh, they have ordained

him to be enlarged forth of the said Tolbooth, and to be confined within the town of Edinburgh and two miles about the same, he finding caution for his good behaviour, keeping the bounds of his confinement, and to compeir before the Committee of Estates to answer for anything can be laid to his charge, under the pain of five thousand merks Scots by and attour his fine," etc. This was on the 29th July, 1644. On 21st February, 1645, the designated "Mr John Corsane, Provost of Dumfries," was again before Parliament, when his case was remitted to the Committee of Process. The final judgment does not appear, but other circumstances prove that he, like others, was set at liberty. In the foregoing instances the delinquents were subjected to preliminary confinement and fines, but no more serious punishment was meted to any of them, and on payment of their fines they were dismissed and set at liberty.

One person was, however, judged deserving of the death penalty for his carriage in the southern invasion at Dumfries. It was charged against him "that he concurred with the Earl of Montrose and his associates and complices in the said invasion, and did countenance and fortify and supply him therein, in so far as upon Sunday, the fourteenth of April last, he went with certain noblemen and others to Bankend, stayed there all night, and on Monday, the fifteenth, at ten or eleven hours of the clock, when the Lords of Aboyne and Ogilvie, associates to the Earl of Montrose in the foresaid rebellion, did actually invade the country and enter the same with the English forces and came up to the Bankend, the said person and others joined and went along with them to the hill above Dumfries, and stayed while the town was assaulted by the English forces and surrendered to them." He is also accused of using pistols and whingers in inducing the King's lieges to join the rebellious army. With the assistance of English troopers, he made several honest men deliver to him their arms; he imprisoned the lieges at his own hand, and administered oaths without authority, etc.

The said person was found guilty, and "the sentence was pronouncit and given furth for doome be the mouth of Johne Myline, dempstar of Parliament, the said accused being personally present sitting upone his knees in presence of the Parliament in the place appointed for delinquents."

Thus far we have followed the proceedings of the civil authority, and now the Church's action calls for remark. The Church claimed and exercised spiritual independence (of which we have heard a good deal of late), both in legislation and administration. The delinquents whose names we have seen contained in the Acts of Parliament occur also in the records of the Presbytery of Dumfries. They were not before the Presbytery with a view to further punishment, but to make confession of their faults, repent, and receive the Church's absolution. There is a noticeable difference in the terms used in the discipline following on the battle of Philiphaugh and that relating to the capture and recapture of Dumfries. In the first, reference is made to the shedding of blood; in the second, no such expression is used, showing, I think, that Dumfries was taken and re-taken without bloodshed. The case of Sir John Charteris of Amisfield illustrates the form used following on the engagement at Philiphaugh. He appeared before the General Assembly, and was remitted to the Presbytery to "satisfy."

"27th April, 1647.—The brethren reported that Sir John Charteris of Amisfield, Knight, had compeired before the Assembly last holden, and had acknowledged his heinous offence in violating, and in the breach of the great oath of God, taken by him in the National Covenant and Mutual League and Covenant; and in his joining in the late rebellion, and his being accessory to the shedding of the blood of the people of God, which his confession, being made in all humility before the Assembly, so far as men could discern, as his autograph ordained to be received will testify, and the foresaid Assembly had ordained him to satisfy for his scandalous offence in the Church of Dumfries, in a seat in front of the pulpit, and that there 'genibus flexis' he should make the former declaration; and sike-like in his own parish kirk of Tinwald, and that at Tinwald the minister, Mr Humphry Hood, receive him according to the fore-mentioned order and ordnance."

The procedure following on the taking of Dumfries is illustrated in the case of James Maxwell of Breconside:—

"Apud Dumfries, 25 January, 1648.—Compeired James Maxwell of Breconside, brother to my Lord Herries, and acknowledged that at James Grahame's invasion and taking of Dumfries

he was present and accessory. The brethren remitted him to satisfy at Kirkgunzeon, as the rest of the gentlemen guilty of the lesser degree of malignancy, viz., to acknowledge his offence before the pulpit and give 20 merks to the poor."

Mr John Corsane, designated in the Acts of Parliament Provost of Dumfries, was a man of influence, by profession an advocate, the proprietor of Meikleknox and Barndannoch and of a large part of the town of Dumfries. In 1640 he was appointed by Colonel Home to be receiver of the contributions to the public use for the War Committee of Galloway, represented at different times both Dumfriesshire and Kirkcudbrightshire in Parliament, and held a number of offices connected with the Government, and remained a consistent Covenanter. Unfortunately, he with others was responsible for the defenceless state of the town, and for its surrender to Montrose. In addition to being tried in Edinburgh, he had to pass through a tedious process before the Presbytery of Dumfries for the purpose of clearing himself from a scandal. From the Kirk-session records we learn that on 19th July, 1646, he was sworn an elder of the kirk, and it must have been later when a revival of the fama about his action in the surrender of the town to Montrose arose. The Presbytery, in whose jurisdiction cases of slander at that time lay, required to deal with it. The trial embraced a written process, a proof, inquiry, and much debate, Corsane being all the time debarred from church privileges and doubtless also the eldership. Of the earlier stages there is no record. The first minute extant of date 5th April, 1647, contains the judgment of the court:—"Compeired Mr John Corsane, whose process having long depended before the Presbytery, after much agitation and enquiry about his guiltiness in the delivery of the town of Dumfries to the enemy at James Graham's invasion thereof; But no matter of concernment being proved against him, the Presbytery ordains Mr James Hamilton to intimate this to the people, and the said Mr John to make his own declaration from his seat" [in St. Michael's Church].

On 27th April following Mr James Hamilton reported to the Presbytery that Mr John Corsane had made his declaration as he was enjoined. It was not, however, until 1649 that he was readmitted to the Covenant and church privileges. A Kirk-session minute reads:—"Thursday, June 21, 1649.—Anent the

humble desire of Mr John Corsane, late Provost, to be admitted and received into the Covenant, the members of the Session never heretofore being acquainted with the nature of his suit, have found it expedient that he be turned to the Presbytery, as the most fitting and competent judges for clearing his carriage." The reason for this course was that Mr James Hamilton having by this time been translated to Edinburgh, Mr Henderson, formerly of Dalry, who was unacquainted with Corsane's case, was now minister of Dumfries. The final deliverance of the Presbytery follows:—

"Apud Dumfries, 26 June, 1649.—Compeired Mr John Corsane, late Provost of Dumfries, who being suspended by Hugh Henderson, his minister, from receiving the Mutual League and Covenant, because the said Mr Hugh (being a stranger to his process anent the giving over of Dumfries at James Grahame's invasion) could not receive him thereto without the brethren's information anent that process. Whereupon they, informing the said Mr Hugh of his innocence of malignancy (so far as they could be informed by witnesses), declared the said Mr John to be absolved therefra, and enjoined the said Mr Hugh to receive him to the Covenant and to the communion with the first occasion."

These details brought together present a curious piece of history. Here we have Montrose, in virtue of a commission from the King, invading Scotland and seizing the town of Dumfries. The Estates of Parliament, convened by virtue of the last Act of the last Parliament holden by his Majesty and the Three Estates, in Anno 1641, organised an army, which swooped down upon Dumfries and put the forces of the King to flight across the Border, whence they came. A few of the Dumfriesshire men who had joined Montrose fled with him to England, but the greater number gave themselves up to Parliament, and were, as we have seen, treated with clemency. The town was taken and re-taken without bloodshed, and only one person suffered capitally in connection with all that took place.

The Earl of Montrose does not appear here to advantage. With the exception of the Maxwell clan, led by their hereditary and steadfast royalist chiefs, he had no following or supporters in the district, notwithstanding that there were no Covenanting forces present to over-awe the people. He misjudged Scotland and much overrated his own power and influence.

Conservative in its methods and procedure, Parliament assumed to act in the name of the King and the Three Estates. It retained the emblems of the power and pomp of the monarchy, ordained "that noblemen sit in their robes, and that a cloth of state be there, and the crown, sword, and sceptre be likewise present, as in former Parliaments." Old ceremonies also continued in use, an instance of which connects with our subject. After the recovery of Dumfries Montrose was formally degraded, and then the Lyon King at Arms, with his brethren the heralds, appeared on the floor of the House, and after sound of trumpet in the face of Parliament, "did rive and rend the coat of arms of James, sometime Earl of Montrose." The Church was likewise devoted to the monarchial form of government.

In this paper I have tried to shed light on this singular episode, a turning point in the life of Montrose and in Scotland's history. I am aware that the events of this period are regarded from different standpoints, and have therefore confined myself to linking together the facts as I find them contained in contemporary sources, chiefly the Acts of Parliament, the records of the Presbytery of Dumfries, and the "Court Messenger" of 4th May, 1644.

THE CUP MARKINGS AT STONE CIRCLE ON HILLS FARM, LOCHRUTTON. By Mr JOHN M. CORRIE.

During a recent visit to the stone circle on Hills Farm, Lochrutton, I found, on making an examination of the various stones, that two of them bear artificial cup markings. I was aware that cup markings had already been recorded as occurring on the stone on the east side of the circle, and that special notice had been taken of these markings on account of their unusually small dimensions. The markings on the second stone, which lies on the N.W. portion of the circle, do not, however, appear to have been recorded in the Transactions of this society. Mr Brown, in his notice of the circle (*vide* Trans. 1887-88, pp. 33-34) makes no mention of them. In a paper on "The Stone Circles of the Stewartry of Kirkcudbright" read before the Society of Antiquaries on May 13th, 1895, by Mr Frederick R. Coles, however, I find the following reference:—

"A further interest attaches to this circle from the fact of two

of its stones bearing what I believe are genuine artificial cup-marks. These are found on the east stone (a flattish 'whin,' much smoother than the majority), and are three in number, in a perfectly straight line 10 inches long, the direction being east and west. These cup marks are the smallest known to me in the district—scarcely more than half-an-inch wide."

It will be observed that Mr Coles refers to two stones but only describes the markings on one of them—the one which has already been described by Mr Brown.

The second stone to which attention is directed, as bearing additional cup marks, lies on the N.W. portion of the circle. It shows one well-defined marking on the inner side and almost on a level with the ground, and two markings of a doubtful character on the outer side of the stone.

A rubbing of the well-defined marking is submitted, from which it will be observed to be more in keeping with the general size and character of similar markings in this and other districts.

It seems strange that markings occurring in such close association to each other should not have received greater attention, especially as this second marking is the most perfect example of any to be found on the stones comprising the circle. Why this variation in detail? The character of the rock may possibly account for the smallness of the first recorded markings, yet it is by no means improbable that they may have been designed for some specific purpose.

4th December, 1908.

Chairman—Professor Scott-Elliot.

Pond Life. By Mr E. J. Hill.

In this lecture Mr Hill gave an interesting account of the inhabitants of the lakes, ponds, ditches, illustrated with lantern slides.

18th December, 1908.

Chairman—Mr M. H. M'KERROW.

THE ORIGIN OF THE NAME OF KIRKPATRICK-DURHAM. By Rev. W. A. STARK, F.S.A.Scot.

The name of the parish, of which I have had the honour to be parish minister now for more than thirty years, has possessed for me a fascination, and its origin has seemed worthy of careful inquiry. At various times, as opportunities permitted, I have tried to penetrate the mists of antiquity and discover the origin and history of the name.

Some may ask, What's in a name? Why trouble about the origin of the name of the parish? If it is sufficient to distinguish the place from other places, what does it matter where the name came from? The truth is that the most interesting facts about a place are sometimes wrapped up in the name of it. If you do not call a place by its right name you are confusing history. If you change the name of a place, unless you do so very carefully, you may be giving future antiquaries a world of trouble, perhaps to very little purpose. Rather than say scoffingly, What's in a name? we should say with Lowell—

> "There is more force in names
> Than most men dream of."

At one time—probably in the 18th century—the parish appears to have been popularly called Kilpatrick-on-the-Moor: but as the moorland has mostly disappeared before the shovel of the drainer, so that old name has also passed out of mind. It is known now almost invariably as Kirkpatrick-Durham.

Taking then the name of the parish as one sees it written or hears it spoken of at the present day, the first part of it offers no special difficulty or point of immediate interest. Kirkpatrick is the Kirk of Patrick, or Kilpatrick, as it is sometimes spelled or pronounced, is the Cell of Patrick—Kella Patrikii. There are many foundations in honour of St. Patrick. Besides Kirkpatrick-Durham, there are Kirkpatrick-Fleming, Kirkpatrick-Juxta, Kirkpatrick-Irongray, and Old and New Kilpatrick on the Clyde. There was also a chapel called Kirkpatrick in the parish of

Closeburn, the site of which (I understand*) can still be traced; and there were others.

Our inquiry, however, will concern the latter part of the name—that is to say, the word Durham. Why was Durham added to Kirkpatrick as an eponym to distinguish it from other parishes called Kirkpatrick? Was there any ecclesiastical connection between this place and the Cathedral City on the Wear? Many a time I have been asked such questions. The questions have not always been easy to answer, though one could have little hesitation in saying that there is no traceable connection with the City or Cathedral in the North of England.

Many explanations of the eponym Durham have been given. Two of them I shall mention, but only to set them aside. M'Kerlie, whose "Lands and their Owners in Galloway" is generally interesting as to its information, but most whimsical as to its attempts at explanations of the derivation of words, tells us that Durham is derived from two Gaelic words which, he says, mean deep water. The two words which he gives, viz., *dur domhain*, do not pronounce very like Durham. Dur-do'an does not sound like Dur-ham. The one could never be mistaken for the other. But, in any case, the Water of Urr at any point where it forms the boundary of this parish is not deep, and there is no reason to suppose, considering its rapid fall, that it ever was so. It is a rather swift-flowing hill stream, turbid in a time of special flood, but most of the year quite shallow; and many a summer day so dry that you can cross it on foot anywhere. M'Kerlie's explanation does not seem at all probable.

Chalmers, whose opinion on most subjects of antiquity is valuable, derives Durham from the Gaelic word Dur—water and the Saxon word Ham—village, and he takes this hybrid word to mean "the village on the water." But, not to insist that two words put together like water-village would hardly mean "the village on the water," the Village of Kirkpatrick-Durham is not on the water. It is nearly three miles distant. So far as is known, there never was a village of any consequence on this water where it borders the parish. Besides, a hybrid etymology is not to be accepted if any other probable one can be discovered.

* See "Closeburn," by R. M. F. Watson, p. 37.

Therefore, the explanations offered by M'Kerlie and Chalmers must be rejected.

We fall back on the hint given us by the Rev. Andrew Symson, who was minister of Kirkinner, in Wigtownshire, for more than twenty years prior to the Revolution, and whose "Description of Galloway" was drawn up about 1684. I think that what Symson says is founded upon fact, and leads us to the true explanation. I shall quote Symson's words exactly. He says—"This parish, to distinguish it from the other Kirkpatricks, is also called Kirkpatrick-Durham. The lands in this parish, belonging to M'Naight of Kilquonadie, pertained of old to the name of Durham." So far Symson. His explanation of the eponym, therefore, was that it was derived from the name of a certain family who, at a previous date, had been proprietors of Kilquhanity, and I may mention that at one time Kilquhanity was the most considerable property in the parish. Symson's explanation, I may add, is similar to that which is given in the New Statistical Account in the case of Kirkpatrick-Fleming, which is said to have been so called because of a family of influence whose name was Fleming.

Now, a statement made so directly by Symson deserves to be received with a considerable measure of respect. He was a careful inquirer: he seems to have consulted local sources of information when compiling his "Description of Galloway;" and he stated without reservation, as a result of his inquiries and as a matter of fact, that the lands of Kilquhanity, belonging in his own time to a family called M'Naight, had "pertained of old to the name of Durham."

To Symson's statement M'Kerlie has raised several objections. He says that he could find no trace of any family of the name of Durham as proprietors of Kilquhanity: and that the name Durham was unknown in the Stewartry at any early date; and that as far back as 1488 the proprietors of Kilquhanity were M'Naughts or M'Naights. Partly under the heading Kirkpatrick-Durham and partly under the heading Kilquhanity, M'Kerlie says:—"The surname of Durham was unknown in Galloway until last century [i.e., the eighteenth century]. . . . It is not probable that one of the names gave the adjunct to this parish without being traceable. . . . The first of the name of

Durham is understood to have been in the north of England, where the city and county so called are, and to have obtained a grant of the lands of Grange, in Forfarshire, from King Robert the Bruce in 1322, which were afterwards known as Grange-Durham. We trace none of the name in Galloway, and our opinion is that Symson was wrong." So far M'Kerlie's objections. Let us now hear what can be said on the other side. It seems to me that Symson was substantially right, and that M'Kerlie had failed to discover the truth that was at the foundation of Symson's statement.

It is unnecessary to lay any stress upon the fact that early in the eighteenth century there actually was one Henry Durham, who, in 1726, had sasine of what is now known as Durhamhill, and also of a property in the parish called Holehouse. This Henry Durham may or may not have been an incomer. Of course it is possible he may have belonged to the old stock. More probably he did not. We need, however, say no more about him.

The chief argument has to do with the proprietorship of Kilquhanity: and it is admitted—there can be no doubt of it—that there were M'Naughts of Kilquhanity as far back as 1488, and from that time on for about two hundred years, but there is room for many things to have happened before 1488. It is quite possible, and in view of Symson's statement it is probable that there were proprietors of Kilquhanity before 1488 who gave their name to the parish, and who afterwards became extinct, not, however, without leaving some trace of themselves. We must therefore look before 1488 for the family which gave its eponym to the parish.

I have now to present an argument which, so far as I know, is entirely new (except that I gave a very brief sketch of it last winter when reading a paper on a different subject before the Society of Antiquaries of Scotland), and my intention is to show that Symson had been rightly informed as to the existence of a family, not called exactly Durham, as he said, but called Durand or Duraund, D-u-r-a-n-d or D-u-r-a-u-n-d (the name is spelled both ways), and that the name of this family was added as an adjunct to the name of the parish, and that Durand or Duraund became corrupted or changed into Durham. By the time when

Symson compiled his "Description of Galloway" Durand had become changed to Durham, and has so continued ever since.

My argument is as follows:—

In the library of the University of Edinburgh one may obtain the Calendar of the Laing Charters, edited by the Rev. John Anderson. There under date 15th May, 1359, we find the well-known confirmation by David II. of the Foundation Charter of Sweetheart or Newabbey, which was dated 1273—*Quarto Nonas Aprilis Anno ab Incarnatione Domini MCC septingentesimo tertio.* In 1359, presumably confirming the spelling of 1273, the parish is called in this charter Kirkpatrick-Dorand. "Dervorgilla, daughter of the late Alan of Galloway, in her widowhood, grants and confirms to God and the Church of St. Mary of Sweetheart, and the monks there of the Cistercian order of the Convent of Dundrennan for the Abbey to be built, etc., etc., . . . her whole lands of Louqrindelow and of Kirkpatrick-Dorand." Thus in 1273 the parish was known as Kirkpatrick-Dorand.

Again in the Calendar of Documents relating to Scotland, edited by Joseph Bain, Vol. 2, No. 1702, tempore Edward Ist, 18th October, 1305, we find mention of a Charter to the Abbot and Convent of Dundraynan of free warren in their demesne lands of Gairstang, Newlathe . . . Aghencarne . . . Barlok, the Isle of Estholm . . . Kirkpatrick-Durand and Aghenkippe, in the County of Dumfries." By that charter it is proved that before M'Kerlie's date of 1488, as much as 183 years before, the parish was known as Kirkpatrick-Durand.

M'Kerlie's objection that the adjunct Durham cannot have originated in a family of the name, because he could find no trace of a name Durham before 1488, loses its force when we discover that there is trace of a name, not certainly exactly the same but very similar 183 years before.

[In case anyone should surmise that, because Kirkpatrick-Durand is stated in the Charter to be "in the County of Dumfries" therefore it cannot be the same place as Kirkpatrick-Durham, we may observe in passing that many of the other properties mentioned in the same charter, and stated to be in the County of Dumfries, were undoubtedly in the district now known as the Stewartry of Kirkcudbright. Thus Newlathe is Newlaw,

in the parish of Rerrick, Barlok is Barlocco, in the same parish, the Isle of Estholm is the Isle of Heston opposite Balcary Point, Aghenkippe is, I suppose, Kipp, in the parish of Colvend, and Aghencarne is Auchencairn. In the same way a Charter* belonging to the House of Kenmure, dated 8th April, 1358, records a grant "by Robert Stewart of Scotland and Earl of Stratherne to William de Gordon, lord of Stitchell, of the New Forest of Glenkens, within the Sheriffdom of Dumfries." It was not† till 1372, when Archibald Douglas received in perpetual fee all the crown lands of Galloway between the Nith and the Cree that the Stewartry of Kirkcudbright became finally and judicially defined as separate from the County and Sheriffdom of Dumfries.]

I now return to Bain's Calendar of Documents relating to Scotland. The Charter No. 1702 already quoted mentioned lands within Kirkpatrick-Durand belonging to the Abbey of Dundrennan. The one I am now about to quote mentions lands in the same parish belonging to Newabbey or Sweetheart. This one is No. 1703 and is of the same date, viz., 18th October, 1305—"Charter to the Abbot and Convent of Sweetheart in Galloway of free warren in all their demesne lands of Conquidelon and Kirkpatrick-Duraund in the County of Dumfries." If it were necessary to show that the same place is meant it would be easy to prove that a considerable part of the parish (*e.g.*, the lands of Barncailzie and Crofts) were held of Dundrennan, while other parts (such as Macartney) were held of Sweetheart. We see also the eponym of the parish in a slightly different form, D-u-r-a-u-n-d this time instead of D-u-r-a-n-d, showing that in neither case was it an error of transcription—a mistake of a copyist, but that the form of it in 1305 was different from what it is now.

From those three authorities of 1273 and 1305 we may take it as an established fact that the name of the parish at that time was Kirkpatrick-Dorand, Durand, or Duraund.

The next question that falls to be answered is, was there any family of this name, Durand, in the parish from whom we might

* Mackenzie's Hist. of Galloway, I. 291.
† Sir Herbert Maxwell's Dumfries, p. 117.

suppose it to have obtained its distinctive appellation? There was certainly such a family in the neighbourhood. I cannot say that the connection between the family and the parish has yet been established, though I have little doubt that it existed, and that some day it will be traced. But certainly there was a family of some importance in the district called Durand or Duraund. In the 13th century there was a Durand son of Cristinus, and a Michael son of Durand, both of whom had to do with Mabie, in the parish of Troqueer. There was also a Walter, son of Michael, son of Durand, who seems to have taken his grandfather's name as a surname and called himself Walter Durand.

Let me now give some notices of these Durands, in order to shew that they were people of consequence. These notices are also found in Bain's Calendar of Documents relating to Scotland. Under date 3rd September, 1296, Bain mentions a writ to the Sheriff of Dumfries (which, as we saw, included Eastern Galloway) to restore their lands to Thomas de Kirkconnel, Walter de Twynham, and Walter Durand. Again, under date 24th May, 1297, there is mention of the royal commands of Edward I., sent, among many others, to Walter Duraunt and John Duraunt. In 1305 Dumfries Castle was taken by some Galloway men led by Gilbert, son of the Lord Dovenald, and among those Galloway men were Walter Duraunt and John Duraunt. In 1334, tempore Edward III., the King commanded his receiver at Carlisle to deliver twelve quarters of wheat from his stores to his lieges, John de Rerrick and Walter Duraunt.

These notices are interesting because they prove the existence of a family known as Durand who were in Galloway and were proprietors of land at the very time when a Galloway parish was called Kirkpatrick-Durand, and they show the same variation in spelling the family name as is observed in the name of the parish, viz., D-u-r-a-n-d and D-u-r-a-u-n-d.

These Durands did not come to Galloway in the train of Edward I. They were in Galloway before the date of his invasion of Scotland. I am informed by an esteemed correspondent that "Durand parson of Magoff" (which is supposed to denote Minnigaff) "witnesses a Charter in the Holyrood Book soon after 1200." In 1273 Michael son of Durand witnessed the famous Foundation Charter of Sweetheart along with notable

men like the Abbots of Dundrennan and Glenluce, and John of Carlisle and Bartram of Cardoness. The Durands were also proprietors in Cumberland. I find in Riddell's Collections in the Antiquarian Library of Edinburgh the very same names mentioned in connection with the Register of the Abbey of Holmcultram, viz., Durandus filius Christini . . . Bridoch relicta Durandi filii Christini, and Michael filius Durandi." But though they did not come into Galloway with Edward I. they would seem to have espoused the cause of the English King. Possibly we may infer that they suffered for doing so, from the fact that in 1334 Edward III. was sending Walter Duraunt supplies of corn. That they had taken the unpopular and eventually unsuccessful side may account for their gradual disappearance from the annals of the district. The results of the War of Independence would not be to their liking: the Galloway people might not take kindly to them: and the new over-lords had many followers to reward.

The family of Durand is traceable in the district as late as 1457 and 1477, when we find mention of a John Durant of Terraughty. In the Register of the Great Seal of Scotland, edited by Sir James Balfour Paul, we read that the King James II. in 1457 confirmed to John Durant the lands of Traachty, i.e., Terraughty, in the dominium of Galloway and Sheriffship of Kirkcudbright. Again in 1477 King James III. confirmed the charter of John Durant of Traachty, i.e., Terraughty, by which, in return for the payment of a certain sum of money he had transferred to George Herries, son and heir apparent of Robert Herries of Kirkpatrick Irongray and his heirs, the lands of Terraughty, within the dominium of Galloway and Sheriffship of Kirkcudbright.

It is therefore sufficiently obvious that members of the family of Durant were landowners in the Stewartry, but I have not yet been able to locate them in the parish to which I believe they affixed their name.

The statement of Symson was that the lands in the parish belonging in his time to the name of M'Naight had pertained formerly to the name of Durham. If you alter Durham to Durand you have probably the historical fact.

In more ways than one we might explain how Durand was gradually changed to Durham. Probably the most natural ex-

planation is that families bearing the name of Durham settled in the district. Durham was not an uncommon name in Scotland in the 17th century. James Durham, for instance, was a well-known minister in Glasgow about 1650, and so, by a process of assimilation from the unknown to the known—a process which goes on every day in colloquial speech, Durand the forgotten became Durham the known.

Chronologically the change may be arranged as follows, though it is only a rough and general way of putting it:—

1273. Dorand.
1300. Duraunt.
1305. Durand and Duraund.
1341. Durant.
1587. Durane.
1590. Durame.
1595. Durham.

THE KELPIE. By R. J. ARNOTT, M.A.

"Do you think," said the old Irish retainer to the new-comers, "that the Banshee would wail for the likes of ye!"

Similarly, not of everyone, especially to-day, can it be said, as of Brian in "The Lady of the Lake"—

> "Where with black cliffs the torrents toil,
> He watched the wheeling eddies boil,
> Till, from their foam, his dazzled eyes
> Beheld the river-demon rise."

What wonder that in Scotland the vivid imagination of the Celt and the more sombre fancy of the Lowlander alike should have pictured in the Kelpie a spirit dwelling in the waters, and having dominion over river and stream, and loch and pool and ford, and that that spirit should be of evil disposition? At times, indeed, it is with a peaceful murmur the waters fill the air, and there is a merry ripple and a sparkle as of laughter on the sun-kissed surface. But oftener in this grey land of ours the depths are dark and gloomy, and the swollen currents swirl onward with an angry rush or sullen roar. It is sometimes not easy to believe that these mysterious, uncanny sounds can have any but a supernatural source. And what less strange than that

the hapless wanderer who has met his fate in some lonely pool, or the swimmer whose strength has failed him when crossing some deep loch, should be regarded as the victim of the exacting demon having watch and ward over those particular waters; or that the fiendishness of the latter's nature should be judged by the number of lives claimed by the river or stream where he has his habitation?

In one of the stanzas of his "Address to the Deil," Burns both indicates the Kelpie's traditional character and hints at the popular idea in his day of where the ultimate responsibility for his actions rested:—

> "When thowes dissolve the snawy hoord,
> An' float the jinglin' icy-boord,
> Then Water-Kelpies haunt the foord,
> By your direction,
> An' 'nighted Trav'llers are allur'd
> To their destruction."

The necessity was generally recognised of keeping in the Kelpie's good graces. On the Scottish mainland an offering was always made beforehand to the guardian spirit of the well whose healing or other properties were being invoked. And in Shetland care used to be taken every year to conciliate the Kelpie by leaving a small basketful of corn on the table on which the hand-mill stood; otherwise the wheel of the water-mill might be suddenly held fast and operations brought abruptly to a stand-still, or in the middle of the night the whole steading might be mysteriously set in commotion.

"Now, be guid, or da Noggle" (the Kelpie) "will tak' dee awa'" was until within quite recent years the caution with which mothers in the outlying Shetland island of Foula put their children to bed. So prevalent and over-powering, indeed, was the dread entertained for the Kelpie, that in the Solway itself it is said to have been directly responsible for a disaster. "It is not twenty years," says a note to the lines just quoted from the "Address to the Deil," in an edition apparently published about the middle of last century:—"It is not twenty years since the piercing shrieks and supplications for help of a passage-boat's company, which had been landed on a sand-bank, at low water, in the Solway Firth, instead of on the Cumberland coast, and

who found, as the moon rose and the haze dispersed, that they were in mid-channel, with a strong tide setting fast in upon them, were mistaken by the people, both on the Scottish and English shores, for the wailing of Kelpies! The consequence was that the unhappy people (whose boat had drifted from them before their fatal error was discovered) were all drowned; though nothing had been easier, but for the rooted superstition of their neighbours ashore, than to have effectually succoured them." Can any member of the society, I wonder, confirm this account of the incident? As a calamity it might almost be said to be eclipsed only by what Sir Walter Scott mentions in his note to the passage quoted above from "The Lady of the Lake," as one of the Kelpie's most memorable exploits, viz., the destruction, on the banks of Loch Vennacher, of a funeral procession with all its attendants.

A little stream again, we are told in a "Heart of Mid-Lothian" note, had been swollen into a torrent by the rains. "The hour's come, but not the man," was what the as yet unsatisfied water-spirit was heard complaining. With that came galloping up in hot haste a man on horseback, who attempted to cross the water. "No remonstrance from the bystanders was of power to stop him: he plunged into the stream, and perished." A story resembling it is told in connection with the parish of Castleton, with the variation that the bystanders prevented the "predestined individual" by force from entering the river, and shut him up in the church, where he was next morning found suffocated, with his face lying immersed in the baptismal font.

The terror with which the demon was regarded was all the greater because he so seldom gave any warning to those who invaded his haunts. The workmen engaged in erecting the church of Old Deer, and who had started to build it on the Bissau Hill, might count themselves fortunate; and it was probably well for them that they took the hint, when they found their work impeded by supernatural obstacles, and heard the river-spirit say:—

> "It is not here, it is not here,
> That ye shall build the Kirk of Deer;
> But on Taptillery, where many a corpse shall lie."

The Gaelic name for the Kelpie—*Each-uisge* (water-horse)

—indicates the form in which he is oftenest presented by tradition. In the North of Scotland and the Orkney and Shetland archipelagoes he is also spoken of as the Nicker (a name which directly gives a connection with German, Scandinavian, and Icelandic folklore), the Neugle, Niggle, or Noggle, or the Shoepultie (in some parts of Shetland). The coat of this mysterious steed is generally described as black, or very dark and shaggy, though in one instance at least he is spoken of as a brindled horse with fine glossy skin. Shetland legends also picture him as sleek, with an erect mane and a tail "like the rim o' a muckle wheel;" while in Orkney his traditional colour is snow-white. On the mainland, again, he is said to have inverted hoofs.

To attempt to ride the water-horse was a dangerous procedure, and was but rarely attended with success and safety. This idea gave rise to at least one proverbial saying. "Yea, he (or she) is been ridin' da Neugle," Shetlanders would remark on hearing that someone had experienced a piece of phenomenal good fortune. The only persons, indeed, reputed to have been able to mount this uncanny steed, in ordinary circumstances, without fear of the consequences, were the "Norway Finns," those mysterious folk whose miraculous feats, many centuries before the northern isles came to be ranked as the outposts of Scotland, have been handed down by tradition. Any ordinary man, however, who succeeded in bridling the water-horse—the making of the sign of the Cross was regarded as a valuable aid towards this end—could make him do practically what he liked. But the utmost caution had to be exercised in handling the Kelpie. If he were roughly treated, or an attempt made to detain him longer than was necessary for the completion of the task in which he was engaged, the savagery in his nature would reassert itself, and he would turn angrily upon his temporary master, and attack him so fiercely that the consequences were generally fatal. Says one rhyme:—

"Quha with a bit my mow can fit
May gar me be his slave;
To him I'll wirk baith morn an' mirk,
Quhile he has wark to do;

Gin tent he tak' I do nae shak'
His bridle frae my mow."

At Maugie, in Aberdeenshire, a Kelpie was set to cart the stones for the building of a water-mill; and when the last load had been carried he vanished with the words—

"Sair back an' sair banes,
Cairtit a' Mill o' Maugie's stanes."

Many are the tales that are told of encounters with the Kelpie in the twilight, or when the mists are sweeping down from the mountains; of narrow escapes from this wildly galloping animal that suddenly appears before the solitary traveller, or as suddenly dashes upon him with shrill neighings and hideous screams; and of the terrible fate of those who, having crossed his path or come under his displeasure, have been trampled to death, or carried off to his watery lair. Only one or two typical legends can be here given.

One such is that of Loch Chrois, the Loch of Sorrow. Two young lovers had wandered to the head of the loch, and sat there heedless of the passage of the hours and the waning light. Eventually, however, they realised that it was time to set out for home. Catching sight at the moment of a horse grazing by the side of the loch, and thinking it belonged to the clachan whence they had come, the lad succeeded in capturing it. No sooner, however, were both on its back than the animal set off at break-neck speed towards the loch. In vain the lovers sought to slip off: some invisible power seemed to hold them on. And with a wild neighing that drowned their cries of terror, the Water-horse dashed into the loch, whence mysterious vapours began to rise, and disappeared beneath the waters with his prey.

Legends almost identical, varying only in detail and local colour, have been handed down with relation to Loch Pytoulish, near Rothiemurchus, and a spot near Ardochy, on the Garry, called Eilean-na-Cloinne—The Island of the Children. They tell how a band of boys, returning in the early evening from an afternoon in the woods, came upon a pretty pony grazing near the Kelpie's Pool. On their approach it drew back towards the water, and it was some time before they were able to surround it. Then of a sudden, while they were fondling it, off it dashed to

the river, dragging to their doom all the boys but one, who, finding one of the fingers of his left hand glued, as it were, fast to the animal, succeeded in getting out his knife and cutting himself free just in the nick of time.

The following tale from one of the North-Eastern counties introduces us to a fresh aspect of the Kelpie. A Highlander had left his horses grazing by the side of a lonely loch while he rode off to the Sacrament. When he returned he found them all huddled together, and in their midst a grey horse that did not belong to him. On approaching to have a better look at it, he was startled to find himself confronted by an old man with long grey hair and a long grey beard. Instantly the horse he was riding shied, and starting off at a fierce gallop, carried him beyond all possibility of danger, refusing to be pulled up until home was reached.

Many instances could be given of the Kelpie's appearance at times in human form as well as that of a horse. Here is the Rev. Dr Jamieson's fearsome description of one that haunted the South Esk, near Inverquharity Castle, in Forfarshire, when not in equine guise:—

"He rushes bare, and seggs (sedges) for hair,
Quhare ramper-eels entwin'd;
Of filthy gar (weeds) his e'e-brees war,
With esks (newts) and horse-gells (horse-leeches) lin'd.
And for his e'en, with dowie sheen
Twa huge horse-mussels glared;
Frae his wide mow a torrent flew,
An' soupt his reedy beard.

Twa slanky (slimy) stanes seemit his spule-banes;
His briskit braid, a whin;
Ilk rib sae bare, a skelvy skair (layer of rock);
Ilk airm a monstrous fin.
He frae the wame a fish became,
With shells a' coverit owre;
And for his tail, the grislie whale
Could never match its power."

As might be imagined, it was in this direction the myth began to show signs of deterioration. As has already been hinted, with reference to the lines from the "Address to the Deil," the Kelpie, as time went on, became more and more closely identified with the Evil One.

David Deans, you may remember, used to tell "with great awe" of the attempted rescue of the "tall black man" who, in the act of crossing a ford to join the congregation of Covenanters, "lost ground, and was carried down apparently by the force of the stream." "But" (to continue the recital of Peter Walker's version of the incident) "famous John Semple, of Carsphairn, saw the whaup in the rape 'Quit the rope!' he cried to us (for I that was but a callant had a haud o' the rape mysell), 'it is the Great Enemy! He will burn, but not drown; his design is to disturb the good wark, by raising wonder and confusion in your minds; to put off from your spirits all that ye hae heard and felt.' Sae we let go the rape, and he went adown the water screeching and bullering like a Bull of Bashan, as he's ca'd in Scripture."

In "The Fair Maid of Perth," too—"Did not the Devil appear in the midst of the Tay, dressed in a scapular, gambolling like a pellach amongst the waves, the morning when our stately bridge was swept away?" A Kelpie living in a "red heugh" near Montrose is even said to have wandered about with cloven feet, horns, and pointed tail complete, and on one old woman quoting Scripture to him, he promptly disappeared.

A sacred name or word, indeed, generally proved an effective weapon against the Kelpie. Lachlan Buachaille, the cow-herd, for example, only saved himself by this expedient from a terrible death. Lachlan had persistently declared his disbelief in the existence of the Each-uisge, as he had never seen him with his own eyes. One stormy night, as he sat alone in his bothy, he heard a gentle knocking at the door, and found it was a little, bent, old woman seeking shelter from the wind and rain Lachlan brought her in and gave her a chair beside the fire; but she refused to accept anything to eat or drink. She always, she said, had plenty of fish, but she gave a grim assent to the suggestion that perhaps she liked flesh better. Nor would she have the covering Lachlan pressed on her instead of her drenched cloak—she needed none of his coats or blankets, for water would never hurt her. Soon Lachlan became drowsy, and as once or twice he awoke with a start the figure of the old woman, sitting by the fire and lit up by the flicker of the dying flames, seemed to grow larger and larger. On his making a remark to this effect she rejoined that she was probably "expanding to the warmth."

Then at last she started up erect, and as she gave a horrible laugh, that became first a wild shriek and then a wilder neigh, a fearsome change passed over her. "The dark-grey locks that had peeped from under her red hood now waved a snaky mane. On the forehead of the monster was a star-like mark of bright scarlet, quivering like burning fire; the nostrils breathed, as it were, flame, whilst the eyes flashed on poor Lachlan like lightning." Then Lachlan found himself snatched up and borne swiftly towards the dark waters of Loch Dorch. And assuredly he would have been engulfed in its depths had not the drops of spray from a waterfall, in passing, brought him to his senses. As he remembered and pronounced aloud "the Name of Names that was engraved on the breast-plate of the High Priest of Israel," the monster dropped him with a shudder and a shriek, and disappeared in the loch. When daylight came Lachlan was found bruised and insensible at its very edge. Never again did he cast doubt on the existence of the Each-uisge; nor would he return to the hut where he had had so terrifying an experience.

Yet another, though rarer, form assumed by the Kelpie in order to entrap his intended victims was that of a black boat, sometimes lying temptingly by the side of the loch or river, with oars ready in the rowlocks, at others drifting gently past within reach of the shore, with set sails idly flapping. This disguise was sometimes resorted to by the Each-uisge of Loch Chrois, of whose fiendishness an instance has already been given. One old woman was wont to relate an adventure she had one summer night. She had lost her way in the mist, and when she found herself at the edge of the loch she did not realise her whereabouts. Thinking it was another sheet of water, she was in the act of stepping into a boat which was drawn up close to the shore, with the object of rowing across, when she caught sight of a boulder she recognised. With a prayer on her lips she hastily drew back, and hurried off full of thankfulness for what she realised was a narrow escape from the clutches of the demon.

The death of the Kelpie could not be encompassed without some supernatural aid. The Each-uisge of Loch Dorch was killed by being shot with a crooked sixpence—silver being "the blessed metal from a cup of which the Saviour drank his last draught on earth"—reinforced by the utterance of the phrase, "The Cross be betwixt me and thee!"

The last Kelpie in Lewis came to his end somewhat differently. Let me conclude by telling briefly how it was. So troublesome did he become on the moor between Loch Roag and Loch Langabhat—in the form of a quadruped killing or carrying off the cattle, and, in that of a man, annoying the women in charge of them—that the tenant tacksman decided to enlist the services of a famous bowman of the name of Macleod, who had some time before killed one Each-uisage in Skye and another in the parish of Lochs, in Lewis. When Macleod arrived at Glen Langabhat he saw the Kelpie coming up from the loch towards him. An arrow fired into his side made no impression. A second caused him to stagger, but he came on with his eyes flashing fire and his gaping jaws flecked with foam. Then Macleod took out the Baobhag, the Fury of the Quiver, and drawing his bow at close quarters, sent the shaft in at the monster's mouth and through his heart, so that he at once fell dead.

Whether all the Kelpies of Scotland have by now shared the same fate I cannot tell. But the traveller of to-day has surely good reason to be grateful that, in his journeying through Highland glen or over Lowland moor, he is no longer haunted by the dread of seeing looming up before him in the misty twilight the shaggy form of the Water-horse, or of hearing, above the moaning of the forest or the roar of the waterfall, the weird and hideous shrieking of the Kelpie in pursuit of his prey.

THE SCALACRONICA. By Dr E. J. CHINNOCK.

PART I.

The Scalacronica, or Ladder of Time, is divided into five parts. It begins with an allegorical prologue. Part I., which relates the fabulous history of Britain, is based upon Walter of Exeter's *Brut*, i.e., on Geoffrey of Monmouth. Part II. reaches to Egbert's accession and is based upon Beda. Part III., extending to William the Conqueror, is based upon Higden's *Polychronicon*, and Part IV. professes to be founded upon "John, the Vicar of Tilmouth, which is entitled the Golden History." The MS. of the Scalacronica is in the library of Corpus Christi College, Cambridge. The title Scalacronica, and the allegory in the prologue, with its series of ladders, point to the scaling

ladder in the Grey Arms. The whole work has never been printed, but Joseph Stevenson edited the latter part from 1066 to 1362 A.D. and the Prologue for the Maitland Club in 1836.

Sir Thomas Gray, the author of this work, was the son of Sir Thomas Gray of Heaton, Norhamshire, Northumberland. His mother seems to have been Agnes de Beyle. The son Thomas was ordained seisin of his father's lands, 10th April, 1345; so it may be conjectured that the father died in 1344. The younger Sir Thomas thus became lord of Heaton Manor and Warden of Norham Castle. On the 10th July, 1338, he had been ordered to accompany William de Mountagow, Earl of Salisbury, abroad; and in 1344 the Wardenship of the manor of Middlemast Middleton was granted to "Thomas de Grey le Fitz" for his service beyond the sea. He fought at Neville's Cross, October, 1346, and was summoned to the Westminster Council of January, 1347. When the Scotch truce was over he was ordered to see to the defence of the Marches (30th October, 1353). He was taken prisoner in a sally from Norham Castle in August, 1355, and with his son Thomas, whom he had knighted just before the engagement, was carried off to Edinburgh. Here he says that he "became curious and pensive," and began "to treat and translate into shorter sentence the Chronicles of Great Britain* and the deeds of the English." Before 25th November, 1356, he had written to Edward III. begging help towards paying his ransom; but he had been released before 16th August, 1357, for at that date he was appointed guardian to one of King David's hostages. He probably accompanied the Black Prince to France in August, 1359. He was made Warden of the East Marches in the 41st year of Edward III. (1367); and he is said to have died in 1369. He was the ancestor of Earl Grey and Sir Edward Grey. (See Stevenson's preface to his edition of the Norman French text, and the article "Sir Thomas Gray" in the Dictionary of National Biography, by T. A. Archer.)

Extracts from Sir Thomas Gray's Scalacronica (Ladder of Time) relating to Scotland.

There was a very brave and prudent knight in the country,

* I think this will be found to be the earliest use of the term "Great Britain," about 250 years before the Union of the Crowns.

named Siward, whom this King Edward made Earl of Northumberland. This Siward killed in battle Makacta (Macbeth), King of Scotland, who had raised a rebellion against King Edward. After this Makacta, Malcolm Largehead, who had been made King of Cumberland, became King of the Scots. At another time Siward sent his son to wage war in Scotland, where he died of dysentery. When the father heard of it, he said:—"Ha! could not my son die another death? He is worth nothing." Being indignant at this, he determined to have his revenge. So he marched into Scotland with an army, where the same malady attacked him so cruelly that it was clear he was about to die. "Alas!" said he, "I have been in so many battles. Why did I not depart from the world in one of them? I must now die like an ox. Put my hauberk on me; cover me with my helmet; give me my dagger; gird my sword on me; entrust me with my spear; and then I will die as a brave knight." These orders were carried out, and then he died. At this time Edward, the son of Edmond Ironside, came from Hungary; but he died soon after, and was buried at St. Paul's, in London. He was the father of Edgar the Atheling and of Margaret, who afterwards became Queen of Scotland. She was the wife of Malcolm Largehead, who begot Edward and David of her. The elder son, Edward, was killed with his father in battle. David afterwards reigned wisely over Scotland in the time of William of Malmesbury. Malcolm also had two daughters by Margaret—Maude, whom Henry, the King of England, son of William the Conqueror, married; the other Mary, whom Eustace, Count of Boulogne, took to wife. The chronicles of Scotland relate that this Margaret was driven by a storm at sea into the Forth in Scotland, as she was on her way to England. She was taken thence to King Malcolm, who, as he wished to marry, took her to wife. The chronicles also state that Malcolm claimed the right to Scotland, though he was a bastard son of the King. He had two better brothers, with whom he was brought up in England. At that time, on account of the youth of the heirs to the Crown, each of the Lords of Scotland ruled his own part of the country like a king. They were then called, not Earls, but Thanes. One of them who thought himself the greatest master, the Thane of Murref, commanded all the other Thanes to be ready to convey

building-stone and wood for the construction of a castle, which he wished to fortify. All of them came to execute his order. But the Thane of Murref, who aimed at becoming their sovereign, saw that the Thane of Fyffe's waggon was not there. He demanded to know whose waggon was wanting. They told him it was the Thane of Fyffe's. "Look!" said he, "fetch him and make his own neck fit to bear what his oxen ought to draw." The Thane of Fyffe, being indignant at this command, went off into Cumberland, where the rightful Lords were being maintained. He did not find that they were as yet endued with the wish, courage, or power to make their claim at once. Their bastard brother, Malcolm, who was already grown up, asked the Thane if he were willing to go and help him to become King. He assented and went with him. By his aid Malcolm became King, and destroyed all who opposed him. He granted to this Earl Macduff, who had thus aided him, the franchise of the Clan Macduff, a privilege exempting from the common law. No descendant of his line was to bear punishment for any offence, provided that he paid a small sum of money as a fine. Malcolm, who married Margaret, changed the title of Thane into that of Earl.

The same chronicles state that Malcolm put his brothers into prison in the Castle of Jedworth, because they would not recognise his right to the Throne. One of them he beheaded, and the other he blinded. The one who was blinded begot a daughter of a laundry woman, who would not allow him to have any food until he married her. The aforesaid King Malcolm gave this daughter to one of the sons of the Count of Comynge in France, who was dwelling with him, and who asked the King for the said maiden. One day as the King was riding at Roul, near Jedworth, the said maiden, who was in company with other peasants, cried to the King: "Good uncle, do me justice; for I am thy brother's daughter!" "See!" said he, "come forward." The handsome young man saw her, and at the request of his aforesaid brother, the King gave her to the Count of Comynge, with the land on which he was riding. Thus the Comyns became Scots.

Marksweyn and Cospatric, with many other great men of Northumberland, fearing the Conqueror's severity, when many fled from the country, went off to Scotland, with Edgar, son of

Edward, son of Edmond Ironside, and his mother Agatha, with her two daughters, Margaret and Christiane, in a ship from the Humber. Margaret was married to King Malcolm of Scotland. King William the Conqueror gave Northumberland to Robert Comyn, who entered the Bishopric of Durham, took the city by force, and allowed his men to commit what ravine they pleased. The Northumbrians, who preferred to have another Lord, attacked him in Durham and killed him and his men in the Bishop's palace, where he had been honourably received.

King Malcolm of Scotland entered England through Cumberland, and devastated Cleveland and the Bishopric of Durham, where his men burnt the church of Wearmouth and other churches and destroyed everything that was in them. Edgar, son of Edward, son of Edmond Ironside, arrived with his men in the same port of the Wear while Malcolm was there, who received them with honour and granted them his peace and a reception into his land. At the same time Cospatrik, Earl of Northumberland, with an army entered Cumberland, which at that time was under the lordship of King Malcolm, took entire possession of it, and carried off great booty into Northumberland. Wherefore King Malcolm commanded his men not to spare any of the English; and from that time forward they spared neither women nor children, nor even the little suckling. After taking such a revenge, he marched back into Scotland. He led with him into Scotland so many captive prisoners that there was hardly a house in the country which had not either an English man or woman in servitude. In the thirteenth year of his reign William the Conqueror marched with a great army by land and sea into Scotland, where he caused great destruction, until Malcolm the King made peace with him at Abernethy and did him homage.

Malcolm, the King of Scotland, began to wage war again, and devastated Northumberland. In the following year William the Conqueror sent his son Robert into Scotland, where he caused great destruction, and on his return founded Newcastle-upon-Tyne.

In the month of May, 1088, Malcolm, the King of Scotland, laid Northumberland waste; on account of which King William Rufus, with his brother Robert, Duke of Normandy, marched with a large army into Scotland, where there was great cold, and

a famine arose in their army. Malcolm, who had Edgar the Atheling with him, came with an army into Lownays, where Robert, Duke of Normandy, recalled Edgar to himself; and by his aid the two Kings were reconciled, on condition that Malcolm should obey William as he had before obeyed his father, and that he should hold the possessions in England which he had held, paying 12 marks of gold annually. And Edgar also was reconciled with the King. The chronicles of Scotland relate that it was revealed to this King Malcolm that one of the great lords of his realm, with the assent of the other great men, was plotting to destroy him with poison. He summoned the man who was accused and many of the other great men to go a hunting with him. When they were come King Malcolm assigned them their watches, retaining with himself only the one who had been accused. When they were separated from all the men in the wood, the King said to him :—"Traitor, confess now your felony like a knight, for in your heart you meant at another time to be my murderer; but as your plot is known, I am prepared to defend myself." The man fell at the King's feet, and gave such pledges to assure his good behaviour as the King required. On his departure from Scotland King William the Red rebuilt the Castle of Carlisle, which the Danes had destroyed 200 years then past. At that time the new Church of Durham was begun. King Malcolm of Scotland, the Bishop William Garleff, and the Prior Turgot laid the first stone thereof.

At this time King Malcolm of Scotland and his son Edward were killed at Alnwick by treachery, as it is asserted. The Constable of the Castle, pretending to surrender it, came armed on horseback, with the keys hanging from the point of his lance, and, making a pretence of handing them over to King Malcolm, he struck him to the heart dead. Some of his men killed the King's son. In this affray all who had come to lay Northumberland waste were routed. Many of the men were drowned in the Alne on St. Brice's Day (13th November) by a sudden flood caused by the rain. Malcolm was buried at Tynemouth. Queen Margaret, his wife, died of grief the third day after she had received the news in the Castle of Edinburgh, where she was being besieged by her Lord's brother Donald, who wished to have her for wife as soon as he heard of his brother's death. Before she

died she commanded that her body should be carried boldly to Dunfermelyn, and that they should have no fear of the enemy. According to her directions they carried her through the gate of the Castle towards the west, and were not perceived on account of a very thick mist which came over. Queen Margaret's mother Agatha and her sister Christiane became nuns at Newcastle-upon-Tyne.

This King Malcolm came to King William Rufus at Gloucester in order to obtain peace. Upon the march a dispute broke out between their subjects. On this account King William refused to come to terms unless Malcolm would consent to be judged in his court only. As he would not agree to this the war began again, in which he was killed. The Scots made Malcolm's brother Donald their king, and drove out the English, who had been with Malcolm. Malcolm's son Duncan, who was with King William, asked him for aid and swore allegiance to him. He then went into Scotland with a large army of English and Normans, who nearly all perished there, and he himself escaped with difficulty. But nevertheless the Scots afterwards received him as their king, on condition that he would not bring any English or Normans in again. But in the following year they killed him and chose Donald again to be their king. King William sent Edgar, the son of Edward, the son of Edmond Ironside, into Scotland, with a large army to place his nephew Edgar, the son of Malcolm, in the realm which his uncle Donald had seized.

In the time of William Rufus, the King of Norway, who was the son of Holain the Great, was killed with an arrow, after he had conquered the isles of Orkney and was preparing to subdue others. He was buried at sea. The chronicles of Scotland assert that the isles of Scotland ought rightly to be possessed by the King of Norway as they belong to his realm.

In the year after King Henry Beauclerc was crowned he married the beautiful maid Maude, daughter of Margaret, the Queen of Scotland; and Archbishop Anslem married them. This marriage of Henry and Maude was the remedy for, and, as the chronicles assert, the removal of the predestined evil, which the two holy men foretold to St. Edward, during his exile in Normandy. They said that there would not be a remedy for the adversities

which would befall the people of England on account of their sins and the treason of the great prelates and others, until the green tree which was cut from the trunk and removed the space of three acres, returned to its trunk without any help, recovered moisture, rejoined it at the root, and bore fruit. Then a remedy for these evils was to be expected. The chronicles suppose that the tree was cut down and severed from the root by the space of three acres, when the realm was dissevered from the right royal line by the space of the reigns of three kings, to whom it did not belong, that is to say, after St. Edward—Harold, William the Conqueror, and his son William Rufus; until Henry the First, of his free will brought back the tree which had been cut from the trunk when he married Maude, daughter of St. Margaret, of the right root and of the royal seed, which bore fruit.

King Henry assembled before him all the great Lords of England and made them take the oath of fealty to his daughter, the Empress Maude. William, Archbishop of Canterbury, was the first to take the oath; then David, King of Scotland, to whom he had given the Earldom of Huntingdon; and afterwards all the Earls and Barons of the land swore fealty to the Empress and her heirs.

After the death of Edgar, King of Scotland, his brother Alexander reigned. King Stephen in the first year of his reign gathered a large army and marched towards Scotland to wage war with King David. But David came to meet the King in peace and goodwill and made an agreement with him. But he did not do him homage, because he had done it to the Empress. However, his son did him homage. King Stephen gave to David King of Scotland the castles of Cardoil (Carlisle) and Newcastle at their first agreement, when they made peace. David had seized these in the time of this war. The town of Huntingdon and the Earldom which were the gift of King Henry were confirmed to him. King Stephen marched with an army to Scotland, because David the King was inclined to keep the oath which he had taken to his cousin the Empress, and had commanded his men to help her. They acted with great cruelty to King Stephen's adherents, killed even the small sucklings, beheaded priests, and put their heads upon the heads of the crucifixes. Therefore King Stephen laid waste the March of

Scotland, and then returned to England, because Robert Earl of Gloucester and other great men had risen against him. At this time David, King of Scotland, entered England with a large army. But the Earl of Aumarell with the Northmen defeated him near Allerton, through the preaching of Thurstan, Archbishop of York, who reminded them of the powers of their ancestors, and exhorted them to fight for their country. It is said that the Scots were routed there on account of the noise made by pots under ground. After this King Stephen entered Scotland the same year and laid the country waste, until they were again reconciled. In order to feel sure of King David's fidelity King Stephen made David's son Henry, Earl of Northumberland, who also married the Countess, the widow of William Earl of Warenne and came into England with the King as a knight. Soon after Henry, the son of the Empress, went to King David and was made a knight by him at Carlisle. Henry Earl of Northumberland, son of David, died soon after this, and in the following year David died. Malcolm, the son of Henry, Earl of Northumberland, reigned after him in Scotland.

In the fourth year of the reign of Henry, the son of the Empress, the King of Scotland, surrendered to him whatever he held of his domain, that is to say, the city of Carlisle, the Castle of Bamborough, Newcastle-upon-Tyne, and the town of Lancaster. Huntingdon alone was confirmed to him. Malcolm King of Scotland, son of Henry, Earl of Northumberland, did homage to Henry, son of the Empress, at Chester, in the same way as his grandfather David had done (to Henry I.). At the same time King Henry built the Castle of Werk. When Henry crossed the sea to put down the rebellion which his son Geoffrey had excited, Malcolm crossed with him, and at the siege of Toulouse he received knighthood from King Henry's hands. When Malcolm returned home six of his Earls of Scotland tried to attack him in the city of St. John (Perth), because he was so firm an adherent of the English. But they failed in their attempt. This Malcolm waged war three times with a large army against the Gallowegians, and at last compelled them to submit to his dominion. Malcolm gave his sister Margaret in marriage to Conan, Count of Little Britain and Lord of Richemound, whose daughter Geoffrey the son of Henry II. had married. Malcolm gave his other sister

in marriage to Adam, Earl of Warenne, and this was the reason that afterwards his heir, Florens, claimed the succession to the Crown of Scotland after the death of Alexander. Therefore John de Balliol gave him a large sum of money to resign his claim of right. In the time of this King Malcolm the bishops of Scotland were dissevered from the rule and metropolitanship of the Archbishop of York, and none of them ever after obeyed him save the Bishop of Galloway alone.

While Henry II. was in Normandy engaged in war with France and his own sons, William, King of Scotland, entered England with a great many soldiers from Flanders, and having captured the Castles of Appleby and Burgh, besieged Carlisle. The citizens told him that they would surrender the city on a certain day, unless they were relieved by a battle. King William removed thence to the Castle of Prodhow and captured it; and then he went and besieged Alnwick. The Barons of the County of York, who were indignant that the Scots should have made such a rebellion, mustered at Newcastle, the leaders being Robert de Stoteville, Randulf de Granville, Bernard de Balliol, from whom Bernard Castle derives its name, William de Vescy, with a few other men of regard. They started off to encounter William, who felt himself secure against all the English, on account of the King's absence. Therefore he had sent away his men to ravage the country. The Englishmen fell upon him at the dawn of day, which happened to be misty; and they took him prisoner. They cut down and routed the others, who, on returning, thought that they were some of their own men. This fight took place July 14th, in the year of grace 1178. The said Lords returned to Newcastle the same night, and took King William to London to King Henry, who had come back from Normandy. He soon returned thither, and took King William with him, and put him in prison at Rouen, where he also put the Earl of Leicester and others whom he had arrested for their ill-behaviour. Some of the Bishops and Lords of Scotland, and especially the Bishops of St. Andrews and Dunkeldin, crossed the sea into Normandy to treat for their King's deliverance. They made an agreement with Henry, who went back to England soon after, where at York King William was set free for a ransom of £40,000. Here he did homage to King Henry, and the

Bishops and Earls of Scotland surrendered to him the sovereign lordship over Scotland by their letters. This was confirmed by Pope Gregory's Bull. The others, who were not indefatigable for the deliverance of their King and were not there, did not agree to this. Wherefore he took with him into Scotland many of the younger sons of the Lords of England, who bore him goodwill; and to them he gave the lands of those who were rebellious against him. They were those of the Balliols, Bruyses, Soulis, Mowbrays, Saynclers, Hayes, Giffards, Ramesays, Laundels, Biseys, Berkleys, Valenges, Boyses, Mountgomeries, Vaus, Colebyles, Frysers, Grames, Gourlays, and several others. On his return to Scotland King William founded the Abbey of Abirbrothocke in honour of St. Thomas of Canterbury. William gave to Henry several of the great Lords of Scotland, Earls and Barons, as hostages; also the Castles of Edynburgh, Roxburgh, and Berewik. Henry then entrusted the Castle of Edinburgh to the said William, and gave him his cousin Ermengarde to wife. This Queen founded the Abbey of Balmorinagh. William came to the Parliament at Northampton, and then went with the King to Normandy. Richard, the son of Henry, the son of the Empress, was crowned at Westminster by Baldwin, Archbishop of Canterbury, on the 30th August, in the year of the Incarnation, 1190. King William of Scotland was present and did homage to King Richard. He sold to King William the Castles of Berewik and Roxburghe, which had been handed to his father as sureties, as well as the banks of the water of Twede. After Richard's return from the Crusade he was crowned over again at Winchester, where William, King of Scotland, was present. At the same time William's brother David, Earl of Huntingdon, took to wife the daughter of Hugh, Earl of Chester. King John met King William of Scotland at Lincoln, where after a long negotiation the said William did him homage in the sight of the people, and swore to be faithful and loyal upon the cross of Hubert, Archbishop of Canterbury, in the presence of Roger Bigod, Earl of Norfolk. King John marched with an army to Berewik, and determined to build a castle again on the other side of the Twede; but William made peace with him after beginning a rebellion. For this he gave hostages.

After his father's death Alexander, the son of King William,

did great injury to King John, from whom he had received the order of knighthood. He resieged the Castle of Mitford and then that of Norham, received homage from many great Lords of Northumberland and the County of York, and they handed over to him territory belonging to John, who for this laid waste their lands. When John had returned the Castle of Morpeth was thrown down and all Lownes and the March of Scotland devastated with fire. King Alexander besieged Carlisle and took it with the Castle; whence he marched with a large army as far as Dover to meet Louis, the son of the King of France, in accordance with a treaty previously made. They did not meet then; but they did afterwards elsewhere. For Louis went to him, and Alexander, like the others, did him homage (as King of England). Therefore his lands incurred the sentence of the (Pope's) Interdict, as those of the others did, who rebelled against King John. It was pronounced upon him by Gawlo, the Pope's Legate, who supported John, because he was his vassal. In the year of our Lord, 1221, Alexander, King of Scotland, married Joan, daughter of King John of England, at York. The same year Margaret, daughter of King William of Scotland, was given in marriage to Sire Hubert de Burgh, with the common assent of both the realms. In the year of our Lord, 1228, Joan, the wife of King Alexander, died. On Whitsunday the said Alexander took another wife at Roxburgh, who came from over the sea, descended from the Coucys. Her name was Mary; and by her he begat a son, who was also named Alexander. This Alexander married Margaret, the first daughter of King Henry III., at Newcastle-upon-Tyne. Henry had come thither with a large army to wage war with Alexander, the father. But he came to Henry at Newcastle with a safe conduct; and there they made peace and formed an alliance by the marriage of their children, who at that time were not more than four years of age. Alexander, the father, died soon after, as he was going to the Isle of Kerrara, near Oban. He was brought to Melrose and buried there. His son Alexander was crowned, in the manner of his country, at the age of eight years. He begot by his wife Margaret, daughter of King Henry of England, two sons, Alexander and David, who both died before their father. He also had by the said Margaret a daughter, also named Margaret, who after-

wards became Queen of Norway. This Queen of Norway had by her Lord only one daughter, whose name was also Margaret, of whom mention will be made again hereafter. John, son of David of Scotland, begotten of the sister of Randulf, Earl of Chester, married the daughter of Llewellyn, Prince of Wales; thus putting an end to the war between the said Prince and the said Earl Randulf. This Earl, after returning from the Holy Land, died without an heir of his body. The Earldom of Chester went to his nephew, John of Scotland, which John, son of David Earl of Huntingdon and Gernyagh, died without an heir of his body. Wherefore the Earldom of Chester came into the King's hand; but he presented the household only to the sisters of the said John, because such a royalty ought not to be divided among women. The issue of these sisters is mentioned hereafter.

In the year of grace 1274 Edward, the son of Henry, and his wife Eleanor, were crowned and anointed at Westminster by Friar Robert of Kilwardby, Archbishop of Canterbury, on the Assumption of our Lady (18 August). King Alexander of Scotland and the Duke of Britany were there, and both their wives, who were sisters of the said Edward, were there, as was also the Queen-mother. They with all the other Earls of England were clothed in garments of gold and silk, with great troops of knights, who, at their dismounting allowed their horses to go, to be taken by any one who wished, in honour of the coronation. Alexander, King of Scotland did him homage at this time, and returned to his own country, where soon after his wife Margaret, Edward's sister, died. They had two sons, Edward and David, and a daughter Margaret, who was then Queen of Norway. The two sons died at the age of 20 years, in their father's life-time. King Alexander took to wife the daughter of the Count of Flanders, after the death of King Edward's sister. But of her he had no issue.

King Alexander was going one night on horseback to his wife aforesaid. He fell from his palfrey near Kinghorn, and broke his neck to the great disadvantage of the two realms. His sons were dead, and he had no issue, except the daughter of his daughter, Margaret Queen of Norway. The Lords of Scotland, the Bishops, Earls, and Barons, and the Commons foresaw a struggle of long continuance from dispute for the realm. They sent to King Edward in Gascony, requesting him to arrange that his

eldest son, Edward of Carnarvon, should take to wife Margaret, the daughter of Margaret, Queen of Norway, the daughter of the said Alexander, who had broken his neck. This they did in order to secure peace. To this the Councils of the two realms agreed in such wise that Edward of Carnarvon should dwell in Scotland during his father's life-time, and that after his death he should always dwell one year in the one realm and the next year in the other realm, and that he should leave his officers and ministers of the one realm at the entry of the marches of the other, so that all his Council might be of that nation in whose realm he should be dwelling at the time. The King, on coming home, gave his assent to this, and sent to the Court of Rome for a Dispensation, and envoys to Norway to fetch the said Margaret. One of the envoys was a clergyman of Scotland, Master Weland, who perished with the maid in returning to Scotland upon the coast of Buchan. While King Edward was at Ghent, honourable envoys came to him from the Commons of Scotland and from the Bishops, Earls, and Barons, who certified that Margaret, the daughter of the Queen of Norway, who was the daughter of their King Alexander, had perished on the sea, in coming to Scotland; and they prayed him of his seignory to be willing to intervene, for the quiet of the country, to see that they had for their King him who had the right to be so. For they said they were afraid on the one hand of a great dispute between divers lords, the most powerful in the realm, who claimed the succession; and on the other, of divers riots, which had commenced in the country; for each lord made himself, as it were, king in his own part of the country. The King replied to them by letter that he was coming into his realm and would march to the Border and there deliberate on their request. And it is well known that according to the chronicles of Scotland there never had been such a difficulty as to who should be their King of the right line. The line was not expected to fail, considering that there had been three kings in succession, each one the son of the preceding.

I do you to wit that there was no war between the two realms for 80 years, before that which was commenced by John of Balliol. Because there was no issue of the two Kings Alexander, it was agreed to return to the issue of David Earl of Huntingdon, the brother of William, King of Scotland and son of

King David. This David had a son John, who died without issue, and three daughters. The first was Margaret, who married Alayn, Lord of Galloway; the second was Isabella, who married Peris de Bruys; the third Ada was the wife of John de Hastings. Of Margaret, the first daughter, there was no issue, except a daughter named Devorgul, who was married to John de Balliol. Of Isabella, the second daughter of Earl David of Huntingdon, wife of Peris de Bruys, was born Robert de Bruys the eldest. Of Ada, the third daughter of the said Earl David, wife of John de Hastings, was born John de Hastings. Hereupon there arose a great dispute as to who should be king, each one declaring that his own claim was the best. Therefore, with general assent, the Bishops, Earls, and Barons, with the Commons, sent to King Edward of England in the manner aforesaid. About this time the bridge of Berwick over the water of Tweed fell from a great flood of water, because the arches were too low. This bridge lasted only nine years after it was constructed. When King Edward, the first of that name after the Conquest, had performed what he had to do in Flanders in the manner aforesaid, he returned to England. Then he set out to the March of Scotland, where he issued a summons for a Parliament at Norham. All the great men of Scotland came to it, begging him as their sovereign lord to hold an enquiry as to who of right should be their king. He declined to interfere, unless they surrendered to him, as their sovereign, all the fortresses of Scotland. This was done, and he put his ministers and officers into them. This sovereignty all the great men of Scotland recognised by overt declaration; and all of those who claimed a right to the realm of Scotland put themselves entirely under his arbitration. To this they all put their seals in affirmation of the thing spoken. The Parliament at Norham was held after Easter in the year of grace 1291. The matter was deferred until the feast of St. John (24th June), in the same year; and whoever claimed the right to Scotland was to come to Berwick on the said day, and they would receive a rightful judgment. King Edward marched to the south, where in the meantime he sent round to the Universities of Christendom by honourable envoys to learn the opinions and decisions on this matter of all the men skilled in the civil and canon law. The King returned on the day which had been named All the great men of the two

realms were assembled there by summons. Many came to claim the right to the realm of Scotland for divers reasons, to wit, Florens Earl of Holland, John de Balliol, Robert de Bruys, John de Hastings, John de Cumyn, Patrick Earl of Marche, John de Vescy, Nicholas de Soulis, William de Ros, and Patrick Golightly. All these laid claim before King Edward in divers challenges by petition. Therefore the King ordered that 20 persons of England of the most importance and the 20 most important and prudent persons of Scotland by general election should try their challenges. These were elected, tried, and sworn, and had the time until St. Michael's Day (29th September) next ensuing to study the case. King Edward returned to England, but came back to Berwick by St. Michael's day, when, in the church of the Trinity, the right of succession to the realm of Scotland was decided to be solely in the issue of the three daughters of Earl David of Huntingdon, who was King William's brother. The others were non-suited. But there was a great difficulty in regard to the issue of the two elder daughters of the said Earl David, that is, to wit, between John de Balliol, who was the son of the daughter of Margaret, the eldest daughter of the said Earl and the eldest Robert de Bruys, who was the son of Isabel, the second daughter of the said David, Earl of Huntingdon. Between these there was a great plea. The claim of John de Hastings, the issue of the youngest daughter, failed entirely. Gilbert de Clare, Earl of Gloucester, stoutly maintained the claim of Robert de Bruys, because the latter had married his daughter. The Earl de Warenne and Antony, Bishop of Durham, took the side of John de Balliol. His pleaders and advocates said for Robert de Bruys that he was the nearest heir male, because he was the son of Isabele, the daughter of Earl David, one degree nearer the said Earl than John de Balliol, who was the son of Devorgula, the daughter of Margaret, who was the said Earl's daughter and the wife of Alayn of Galloway. Wherefore as the nearest heir he demanded the royal right. The supporters of John de Balliol said that since his mother could not reign, he demanded the right in succession to his ancestors lineally, as rightful heir descendant, according as the law decides, to which they had agreed and were obliged and bound. So it was decided by the 40 persons of both realms upon their oath that the right

belonged to John de Balliol, as the issue of the eldest daughter of Earl David of Huntingdon. In accordance with the delivery of this verdict, King Edward awarded the right to the realm to John de Balliol; and in the presence of the said King all the great men of Scotland recognised the said John de Balliol with oath and homage, except the claimant, the eldest Robert de Bruys, who in the presence of King Edward declined to do him homage. He surrendered the land which he held in Scotland, the Vale of Anand, to his son the second Robert, who was the son of the daughter of the Earl of Gloucester. This Robert was no more willing to acknowledge John de Balliol than his father was. So he said to his son, the third Robert, who was the son of the daughter of the Earl of Carrick, and his heir, and was afterwards King of Scotland: "Take thou our land in Scotland, if thou likest, for we will never become his men." This third Robert, who at that time was a young page of the chamber to King Edward, did homage to John de Balliol. This John was crowned at Scone, in the manner of the country, on St. Andrew's day (30 Nov.), the year of grace 1292. He had three sisters—Margaret, the Lady of Gillisland; the second was Lady of Counsy; the third was the wife of John Comyn, the father of him who was killed by Robert de Bruys at Dumfries. The said John de Balliol had only one son, whose name was Edward. At the next Christmas after his coronation John came to Newcastle-upon-Tyne and did royal homage to King Edward the First after the Conquest, for the realm of Scotland; and he was put in possession of all the fiefs of Scotland that were in the King of England's hands. Soon after this an appeal of a gentleman of Scotland to the Court of the King of England was commenced, because, as it seemed to him, he could not obtain justice in the court of the King of Scotland from one of his neighbours. Wherefore King John of Scotland was summoned by a writ of the King of England to grant justice to the said man. The Council of Scotland was sore troubled by this. At the same time a war broke out between the King of England and the King of France, which was begun by the men of Bayonne and the Cinq Ports against the mariners of St. Mahu and the ships of Normandy. Wherefore the Council of Scotland ordained that four Bishops, four Earls, and four Barons should rule the land of Scotland. By their advice it was decided

to rebel against the King of England. So they sent John de Soulis and other envoys to the King of France to make an alliance with him against the King of England. The King of England not being at all sure of the Scots sent the Bishop Antony of Durham to treat with them. At this negotiation at Jedburgh in the melee of combat in the small tournament one of the Bishop of Durham's cousins, whose surname was Buscy, was killed. The Bishop of Durham on behalf of the King of England demanded of the Scots four castles, Berwick, Roxburgh, Edinburgh, and Stryvelin (Stirling), to be held as pledges, in order that he might be able to feel sure of them during the war with France. Upon this he presented the King's writ summoning their King to appear personally in Lent at the Parliament of the King of England at Newcastle-upon-Tyne. To this place at the said time the King of Scotland did not come, nor did anyone come for him. Thereupon King Edward started for Scotland with a large army, and kept the feast of Easter at Wark. Robert de Ros, who was Lord of the Castle, had deserted the service of the King of England within the third day of the King's coming and had left the castle empty. Then he went to Senewar (Sanquhar), a small castle which he had in Scotland, all for a lady, whom he loved, Christiane de Moubray, who afterwards would not deign to have him. At this time seven Earls of Scotland, Buchan, Menteith, Strathearn, Lennox, Ross, Athol and Mar, with John Comyn and several other barons, entered England with an army. They spared nothing, burned the suburb of Carlisle and besieged the castle. On hearing this, King Edward marched to Berwick. The day after his arrival, as the King was sitting in his tent at dinner, the sailors of one of his victualling ships disembarked by mistake beyond the town in the land of Scotland. At this time the town was not walled, but surrounded by a fosse. The commons of the town ran to the ship, set it on fire, and cut down the men. The King hastened to his army. The young men seized their arms, put spurs to their horses, and climbed fiercely over the fosse, all on horseback. Where the men of the town had made a path along the fosse the men on horseback entered in haste whoever could get there soonest. There they slew a great number of the commons of Fyffe and Forithérik, who were the garrison of the town. The same night King Edward captured the

town, castle and all, and there made his abode. While he was there a Minor Friar, warden of the Friars of Roxburgh, came to him from King John, bringing a letter from him, in which he renounced his homage. This had been published by the King and Commons of Scotland. This letter King Edward received and had it legally registered. At the same time the aforesaid Earls of Scotland re-entered England and burned the Priory of Hexham and did great injury to the country.

The Earl of March, Patrick with the black beard, who alone of all the lords of Scotland remained in obedience to the King of England and was with him at the capture of Berwick, came to him to announce that his wife had found her relations, the enemies of England, in his Castle of Dunbar, who had imprisoned the King's ministers and were holding the castle against him. He prayed the King's aid and proposed to go the same night. The King entrusted to him the Earls of Warenne and Warwick with great supplies by sea and land, and before sunrise he began to besiege the Castle of Dunbar. The Lords of Scotland, who were assembled, heard of the siege, and marched to the place. In the morning they arrived at Spont, between which place and Dunbar they fought with the said English besiegers and were defeated. This was the first battle of that war. In the castle were captured the Earls of Menteith, Athole and Ross, and seven Barons, John Comyn the younger, William de St. Clere, Richard Syward the elder, John de Inchmartine, Alexander de Murray, Edmond Comyn of Kilbride, with 29 knights, and 80 esquires. They were sent to prison in various parts of England. The King of Scotland then sent to the King for peace, put himself into his grace, and surrendered to him with his son Edward, whom he offered as a hostage for his good behaviour. Both of them were taken and sent to London, being forbidden to pass beyond 20 leagues around the city. King Edward took all the castles of Scotland and rode through the land until he came to Stokforth, and he invested his ministers. On his return he ordered that the stone, upon which the Kings of Scotland were wont to be seated at the beginning of their reign, should be carried from the Abbey of Scone. He ordered it to be conveyed to London to be the seat of the priest at the high altar at Westminster. The King summoned his Parliament to meet at Berwick, where he received

homage from all the great men of Scotland, to which he had their seals pendent, in perpetual commemoration. Thence he returned to England, where, at the Abbey of Westminster, he entrusted the wardenship of Scotland to the Earl of Warenne and gave him a seal for the government thereof, and said to him, joking: "Good business makes one free oneself of dirt." He also appointed Hugh de Cressingham his chamberlain for Scotland and William de Ormesby his justiciary; and commanded that all men above 15 years of age in Scotland should pay them homage, and that their names should be enrolled, the clerks taking a penny from each one; whereby they became rich men. The King also ordered that all the Lords of Scotland should remain beyond Trent as long as his war with France lasted. In this year of grace 1297 he took for each sack of English and Scotch wool a half mark sterling, whereas before they paid only fourpence. Wherefore it was called "the bad toll." The King set out for Gascony.

At this time in the month of May William Walays was chosen by the Commons of Scotland to be their chieftain to wage war with the English. As a beginning he killed William de Hasilrig at Lanark, who was Sheriff of Clydesdale for the King of England. The said William Walays marched upon the said Sheriff and surprised him. Here Thomas de Gray, who was in the company of the said Sheriff, was left stript for dead, as if killed in the struggle when the English defended themselves. The said Thomas lay all night stript between two burning houses, which the Scots had set on fire, the heat from which saved his life. At the dawn of day he was recognised and carried off by William de Loundy, who had him tended. The next year William Walays laid the whole of Northumberland waste. The Earl of Warenne, who had charge of Scotland for the King of England, was in the south. He set out for Scotland, where he was defeated by William Walays, who was in battle array near the bridge of Stryvelin. He allowed as many of the English as he pleased to pass over the said bridge, and at the right moment he ran upon them, and caused the bridge to be broken down. There many of the English were killed, including Hugh de Cressingham, the King's treasurer. It was said that the Scots had him skinned, and in their revenge made straps of his skin. The Earl of Warenne retreated to Berwick. William Walays, to whom the Scots gathered immediately after

this defeat, followed the Earl with a large army and found him in battle array at Hotoun Moor. When he saw that the English were prepared for a battle with him he did not come near Berwick, but retreated and encamped in the park of Duns. At the approach of William Walays, the Earl of Warenne departed from Berwick and left the town empty. He went to the King's son, the Prince of Wales, for the King was in Gascony. On receiving this news the King set out for England. The Bishop of Glasgow and William, the Lord of Douglas, came to excuse themselves on the arrival of the Earl of Warenne, saying that they were not consenting to the rebellion of William Walays, though they were serving with him before. Therefore the Earl of Warenne put them in prison, the Bishop in the Castle of Roxburgh and William de Douglas in the Castle of Berwick, where he died of chagrin. When William Walays had ascertained the departure of the Earl of Warenne, he sent Henry de Haliburton, knight, to seize Berwick, and ordered others with a great array to besiege Robert de Hastings in the Castle of Roxburgh. Roger Fitz-Roger, who at that time was Lord of Warkworth, with John Fitz-marmaduke and other Barons of the counties of Northumberland and Carlisle, assembled rapidly and set out for Roxburgh. They rushed upon the Scots secretly, and before they perceived the English were upon them, the latter killed the engineers as they were holding the clikes of the engines in hand, to try to shoot into the Castle. Therefore they were put to rout and many of them were killed. When Henry de Haliburton and the others who were at Berwick heard of this defeat they departed at once and left the said town void. The English lords recovered the town of Berwick and held it until the arrival of the King, who, returning from Gascony, went to Scotland with a great array. He entered it by Roxburgh, marched to Temple Liston and Linlithgow, and thence to Stryvelin. There he met William Walays, who had collected all the power of Scotland and prepared to fight the King. They fought near Falkirk on the day of the Magdalene (22nd July), in the year of grace 1298, and the Scots were defeated. Wherefore it was said a long time after that William Walays had brought them to the ring, dance if they wished. Walter the Friar, the Steward of Scotland, who fought among the Commons on foot, was killed, with more than 10,000 of the Commons. William

Walays, who was on horseback, fled with the other lords of Scotland who were there. Antony de Bek, the Bishop of Durham, was with King Edward, and had such a crowd of retainers that in his brigade were 32 banners, with the three Earls of Warwick, Oxford, and Angus. At this time the city of St. Andrews was destroyed. The King having reinstated his officials in Scotland, returned to England, where he visited the holy places in pilgrimage and thanked God for his victory, as was customary after such affairs. In the following year, the year of grace 1299, legates came from the Court of Rome, on the day of the translation of St. Thomas (7 July), to King Edward at Canterbury, praying and exhorting the King to leave John de Balliol, formerly King of Scotland, in the guard of the Holy Father, since he had appealed to his favour. The King granted the request on condition that he would not enter Scotland. This was promised, and the said John was set free, and betook himself to the land of Balliol, his heritage in Picardy, where he remained all the rest of his life. In the following year a letter came from Pope Boniface, by the procurement and information of those of Scotland, with all the evidence they could devise, purporting that the land of Scotland was a possession of the Court of Rome and that it had been invaded to the disinheritance of the Roman legates. He begged and warned the King to remove his hand from it. The King summoned a general Parliament to meet at Lincoln, where it was declared that by all laws, imperial, civil, canon, and regal, and by the custom of the law of Britain in all times since that of Brute, the sovereignty over Scotland belonged to the royalty of England. This was announced to the Pope. King Edward had marched into Scotland and besieged and taken the Castle of Carlaverock. After this siege William Walays was captured by John de Mentethe near Glasgow and taken to the King, who had him drawn and hanged in London. The King enclosed the town of Berwick with a wall of stone and then returned to England, leaving John de Segrave to be Warden of Scotland. The Scots began to rebel again against King Edward and established John de Comyn as their Warden and the leader of their rebellion. At this time great conflicts occurred on the Marches, chiefly in Tevydale, on account of the Castle of Roxburgh, between the Scots, Ingram de Umfraville, and Robert de Kethe, and the English Warden of the said

castle, Robert de Hastings. John de Segrave, the Warden of Scotland on behalf of King Edward marched with an army into Scotland, with many great men of the English Marches and with Patrick, Earl of March, who was an adherent of the English King. He came to Rosslyn and encamped in the manor with his army around him. But his advanced guard was encamped in a village some distance off. John Comyn, with his adherents, marched upon the said John de Segrave in the night and defeated him. His advanced guard, which was incamped in a place far from him, heard nothing of his defeat, and thinking to do their duty came in the morning to the place, where in the evening they had left their leader. They were found and defeated by the force of Scots, and Ralph the cofferer was killed there. On receiving this news King Edward started for Scotland the same year, and at his first entry encamped at Dryburgh. Hugh de Audley, with 60 men at arms, could not easily encamp near the King, so they went to Melrose, and encamped in the Abbey. John Comyn, the Warden of Scotland, had entered the forest of Ettrick, with a great company of men at arms. He perceived the encampment of the said Hugh in the manor of Melrose, marched upon it and broke in the watch. The said English within the Abbey immediately arranged themselves, and mounting their horses made those within the court open the gates. The Scots entered on horseback, knocked the English who were there to the ground, and took or killed them all. Thomas Gray, knight, after he was thrown over, defended the houses outside the gate, holding it in hope of rescue, until the house began to be burnt over his head. He was captured with the others. King Edward advanced and kept the feast of Christmas at Linlithgu. He then rode through the whole land of Scotland and went to Dunfermelyn. When John Comyn perceived that he could no longer hold out against the King of England's force he submitted to the King's grace, upon condition that he and all his adherents should recover their rightful possessions and should again become his liegemen. Upon this the new instruments were publicly notified. John de Soulis would not agree to these conditions, but left Scotland and went to France, where he died.

William Olifart, a young knight bachelor of Scotland, fortified the Castle of Stryvelin and did not deign to agree with

John Comyn's conditions, but he claimed to hold it of the Lion. King Edward, who had the allegiance of all the men of Scotland and possession of their estates, presented himself before the Castle of Stryvelin and besieged it, assailing it with divers engines. He took it by force after a siege of 19 weeks. At this siege Thomas de Gray, knight, was struck on the head below the eyes by a bolt from a cross-bow. He was laid upon the ground as dead under the barriers of the castle. He had rescued his master, Henry de Beaumont, who had been taken at the said barriers by an ambuscade, and was being carried within the barriers when the said Thomas rescued him from the danger. The said Thomas was being carried off, the soldiers being drawn up to celebrate his funeral, but at this point he began to stir and look at them. He afterwards recovered. The King sent William Olyfart, the warden of the castle, to prison in London, and at the conclusion of the siege he gave the knights in his army a joust before their departure. He placed his officers all over Scotland, and then marched into England, leaving Eymer de Valoyns, Earl of Pembroke, to be Warden of Scotland. The said Eymer fortified a peel at Selkirk and placed a large garrison in it.

Robert de Bruys, Earl of Carrick, who had strengthened himself with men of blood and trust, and had confident hope in the success of his claim of right to the succession to the realm of Scotland, in the year of grace 1306, January 29th, sent his two brothers, Thomas and Neil, from Loghmaben to John Comyn at Dalswentoun, begging him to meet him in Dromfres at the Minor Friars, so that they might be able to hold a conference. He made an arrangement with his two aforesaid brothers that they should kill the said John Comyn on the journey. They were received by John Comyn in such a friendly manner that they could not assent to do him any injury; but they agreed that their brother himself might do his best. John Comyn, thinking no ill, presented himself with the two brothers of Robert de Bruys at Dromfres to speak with him. He came to the Friars, where he found the said Robert, who came to meet him and led him to the High Altar. The two brothers of the said Robert said to him privately:—"Sir, he gave us so handsome a reception and such great gifts, and by his open countenance he was so sure of us

that we can do him harm in no way." "See," said he, "the result will be well. Leave me to arrange." He took the said John Comyn, and they appeared at the Altar. "Sir," said Robert de Bruys, "this land of Scotland is placed entirely in servitude to the English through the remissness of the leader, who allows his right and the freedom of the realm to be lost. Choose one of two courses. Either take my heritage and help me to become king, or pledge me yours, if I help you to become king, since you are of his blood who has lost the throne. I hoped to leave it in succession to my ancestors who claimed the right to possess it; but they were defeated by yours. Now is the time in the old age of the English King." "Verily," said John Comyn, "I will never be false to my English Lord, for I am bound to him by oath and homage. It is a thing that would make me commit treason." "No!" said Robert de Bruys, "I had other hope in you, by promise of you and yours. You have betrayed me to the King in your letters. Wherefore if you live I cannot accomplish my wish. You shall have your reward." He struck him with his knife, and others cut him down in the church before the altar. His uncle, a knight, struck the said Robert de Bruys with his sword upon the breast, but as he was in armour it did not pierce him. The uncle was also killed there. The said Robert had himself crowned King of Scotland at Scone on the Feast of the Annunciation of our Lady (25th of March), by the Countess of Buchan, on account of the absence of the Earl, her son, who always lived in England at the manor of Vitvick, near Leicester. To him belonged the duty of crowning the kings of Scotland hereditarily, in the absence of the Earl of Fife, who at that time was in England in the King's ward. The said Countess was taken by the English in the same year and conducted to Berwick. By the order of King Edward she was put into the cage made of spars in a tower of the Castle of Berwick, the sides of which were latticed, so that all might be able to observe her carefully.

When King Edward heard of the rebellion which Robert de Bruys and his adherents had made, he sent thither Eymer de Valoyns, Earl of Pembroke, with other Barons of England, and several of Scotland who were connected by consanguinity with John Comyn. These all got ready to meet Robert de Bruys.

The Earl of Pembroke arrived at the city of St. John (Perth), and tarried there a little. Robert de Bruys had collected against the English all the forces of his adherents in Scotland and of the wild men who were light in movement. He arrived before the city of St. John with two large arrays and offered battle to the said Earl and the English, remaining before the city from morning till after high noon. The Earl kept himself quite quiet until their departure, when, by the advice of the Lords of Scotland, who were well-wishers to John Comyn and adherents of the English, being with them in the said city, the Lords of Mowbray, Abernethin, Brighen, and Gordon, with several others, went out in two arrays. Their Scottish enemies had departed and had sent foragers from their quarters to Methven. They rallied as well as they could, and all went on horseback to fight with the English sortie. But the Scots were defeated. Here Robert de Bruys was captured, but he was allowed to escape by John de Haliburton, when he discovered who he was. He had not on a coat of armour, but a white shirt. Thomas Randolph, nephew of Robert de Bruys, and afterwards Earl of Moray, was captured at this same battle of Methven; but at the prayer of Adam de Gordon he was set free and lived in England until he was afterwards retaken by the Scots. Many of his men being killed or captured at this battle of Methven, Robert de Bruys was pursued into Cantyre by the English. They besieged the castle in the country thinking that Robert was in it. When they captured it they did not find him; but they found his wife there, who was the daughter of the Earl of Ulster. His brother Neil was also found there. Soon after the Earl of Athole, who had escaped from the castle, was captured. The said Neil was hanged and drawn at Berwick, after judgment, with Alain Durward and several others. Robert's wife was sent into England under guard. The Earl of Athole was sent to London, because he was the King of England's cousin, being the son of his aunt Maude of Dover; and because he was of the King's blood, he was hanged upon a gallows 30 feet higher than the others.

In the same year the King made his son Edward, Prince of Wales, a Knight at Westminster, with a great number of other noble young men of his realm, and sent him into Scotland with

a large army, with all these new knights. Thomas, Earl of Lancaster, and Humphrey de Bohun, Earl of Hereford, passed through the mountains of Scotland and besieged the Castle of Kildromy in Mar and took it. In this castle Christopher de Setoun was found, with his wife, who was a sister of Robert de Bruys. As an English deserter he was sent to Dunfres, and there hanged and beheaded, because he had formerly slain a knight there, who had been placed there by the King of England to be sheriff of the country. The Bishops of Glasgow and St. Andrews and the Abbot of Scone were taken at the same season and sent into England under guard. In the year of grace 1306 King Edward arrived at Dunfermelyn, and his son Edward, Prince of Wales, had returned from beyond the mountains and was dwelling with a large army at the town of St. John (Perth). In the meantime Robert de Bruys had returned from the Isles and had collected an army in the defiles of Athole. He sent messengers to ask the King's son to treat with him. The Prince agreed that he might come to treat. Se he came to the bridge of St. John's town, and began to treat, trying to find out whether he could procure a pardon. On the morrow this parley was reported to the King at Dunfermelyn. He was greatly enraged when he heard of the parleying, and asked:—"Who was so bold as to hold parley with our traitors without our knowledge?" and he refused to hear it spoken of. The King and his son then set out for the Marches of England, and Eymer de Valoyns remained as the King's Lieutenant in Scotland. Robert de Bruys then recommenced his great design. He sent his two brothers, Thomas and Alexander, to Niddisdale and the vale of Anand to draw together the levies of the people. There they were surprised and captured by the English. They were taken to Carlisle by the King's order, and there they were hanged and beheaded. Robert de Bruys collected his adherents in Carrick. Eymer de Valoins, hearing of this set out against him. At Loundoun Robert encountered Eymer de Valoins and defeated him, chasing him to the Castle of Aire. And within the third day Robert de Bruys defeated Ralph de Monhermer, who was called Earl of Gloucester, because the King's daughter Joan had taken him for her husband from love. He pursued him to the Castle of Aire, and there besieged him until he was rescued by the army of

England. They brought the said Robert de Bruys to such distress that he had to go over the mountains on foot, and from isle to isle, and some times to such low fortune that he had no one with him. The chronicles of his deeds assert that he came all alone to a ferry between two isles, and when he was in the boat with two boatmen, they asked him for news, and whether he had heard anything said as to what had become of Robert de Bruys? "Nothing," said he. "Surely," said they, "we should like to have him now, for he would die by our hands." "Why?" said he. "Because he murdered our Lord, John Comyn." They landed him at the place agreed upon, and he said—"See, here is the man you want. If it were not that you have done me the courtesy to put me across this narrow passage you could have accomplished your wish." He went his way, being pursued with such ill fortune. King Edward meanwhile remained a long time ill at Lanercost. Thence he removed for a change of air, and in order to meet his army, which he had summoned for the purpose of re-entering Scotland. He came to Burgh on the Sands, and there died in the month of July in the year of grace 1307. He was carried from there and buried at Westminster beside his ancestors, after he had reigned 34 years 7 months and 11 days, and in the year of his age 68 and 20 days.

(To be Continued in Next Volume.)

8th January, 1909.

Chairman—Dr J. MAXWELL ROSS.

It was agreed to record in the minutes the regret of the members at the death of Thomas M'Kie, LL.D., for many years a member of the society and one who took much interest in its work.

THE RECENT FIRE IN THE TOWN HALL OF DUMFRIES AND A PREVIOUS FIRE, WHICH CONCERNED THE TOWN. By Mr JAMES BARBOUR, S.F.A.Scot.

The work falling to the antiquarian section of this society chiefly concerns the past, but it seems no way inconsistent with

its objects to take note of such passing events as are likely to afford interest in the future, and of this description I regard the fire which recently occurred at the Town Hall of Dumfries, and of which I take leave to submit the following note:—

The building has been put to several uses from time to time, and structurally remodelled more or less and adapted to each several purpose. Originally it was erected for a tabernacle or church by Robert and James Haldane, who continued to conduct religious services there for about eight or ten years. Built in 1802, on ground acquired from Robert Threshie, writer, and his spouse, its first extent evidently embraced only the part now forming the hall. It was a plain quadrangular edifice, so placed that the sides did not extend at right angles with the street, and the front was as much as three and a half feet further back at the west side than it was at the east side. The structure, as regards the sides and back at least, presents plain workmanship, the walls being built of rubble masonry, with no indication of architectural blending. Of the facade which fronted towards the street, nothing remains by which to judge of its character, but the titles conditioned that it should be built of ashlar.

Some time after its erection, in 1813, the Tabernacle was purchased by the Rev. Dr Babbington, of the Episcopal Chapel, for the sum of £1050, but before the titles were prepared the purchase was transferred to the county of Dumfries on condition of Dr Babbington being paid £50 in addition to the price due Messrs Haldane. Some further expenditure was found to be needful before proceeding to convert the premises for county purposes. Dr Babbington received, as had been promised, £100, in consideration of the loss of the pulpit of the Tabernacle. Mrs M'Murdo, owner of the property on the west, was paid a like sum of £100 for leave granted to the County to bring the front of the building forward 15 feet, or 17½ feet at one side and 14 feet at the other, so as to allow the new front to be built parallel with the street; this payment also conferred a right to the use of the common passage on the west of the hall for access to the back premises. And a small triangular piece of ground at the back was purchased from Clerk Maxwell in order to allow of an addition to the building being made there.

Mr Gillespie, architect, Edinburgh, who had usually been

employed by the county, was desired to examine the premises and prepare plans and report, and after considerable adjustments had been made on the plans, a contract was entered into for the execution of the works with a Dumfries firm of tradesmen, Messrs M'Gowan, M'Cubbin & Geddes, and the architect appointed Mr James Thomson, Edinburgh, clerk of works. Some important alterations were made during the progress of the contract. The works embraced in the contract consisted chiefly in building the addition at the back, much in its present form; adding the front room, with the existing facade; and adapting the interior of the hall. One of the after improvements referred to an alteration of the roof, the apex of which rose high above the front, was cut off, and the truncated form was finished with a platform so as not to be observable from the street. The change cost £187. The canopy and ornamental parts of the bench, also additional to the contract, were the work of Mr Steel, Edinburgh, and the charge amounted to £64 9s 6d. The total expenditure by the county for the purchase and conversion of the premises amounted to about £4000.

The symmetrical Buccleuch Street facade was designed, as we have seen, by Mr Gillespie, architect, Edinburgh. It is not devoid of refinement and good taste. The fault it exhibits is lack in force and dignity.

Dr Babbington, it is presumed, in disposing of the tabernacle, had in view to proceed with the Episcopal Chapel erected at the corner of Buccleuch Street and Castle Street, assisted with the sums he had received in connection with the transfer.

Both the chapel and the county buildings have yielded to the progress of fifty years. New county buildings have been erected on the opposite side of Buccleuch Street, and on their completion in 1867 the old court-house, converted from the tabernacle, was purchased by the town for the sum of £1120, and converted with an after expenditure of about £500 for the purposes of a Town Hall.

On the morning of Monday, the 20th November last, a fire broke out in the Town Hall, at a point over the heating furnace, and within a short time the whole interior was destroyed, together with a number of valuable effects which cannot be replaced, such as the portraits of King William and Queen Mary,

"of glorious memory," after Sir Godfrey Kneller, presented by Lord John Johnstone, in token of his conversion from Jacobitism; a portrait of Charles, Duke of Queensberry and Dover, styled "The Good Duke;" and two landscape paintings, presented by the late Lord Young, one by Thomson of Duddingston and the other by Noel Paton. The old oak table is much injured, and of the Provost's chair only the upper part of the back remains uninjured. This is quaintly carved, and it is hoped that it will be preserved and be applied to form part of a new chair, similar in design to the one destroyed.

Fortunately, the "Siller Gun" was rescued; and the town's papers, many of them of historical value, remain intact and uninjured.

The building has served the purpose of a Town Hall more than forty years, and again a stage has been reached when a pause is requisite to inquire the way.

I pass to recall a long-forgotten incident that occurred more than a hundred and fifty years ago, which seriously endangered the charters of the town. I give the story from memory with the assistance of a few notes taken from the Council minutes several years ago.

At that time shops in High Street were not as they are now, fronted with plate-glass. The windows were small bow-shaped lights, filled with numerous squares of glass, and ill-adapted to their purpose of admitting light, and especially for the display of the merchants' wares within. Usually, on this account, on market and fair days articles were exhibited on the footpath, outside the shop door.

On 15th September, 1742, being the Saturday of the Rood Fair, Provost Bell, when walking down the High Street, detected a gipsy woman abstract a pair of stockings from one of the parcels of goods placed outside the door of a shop and conceal them under her cloak. Putting his hand on the gipsy's shoulder, he promptly took her down to the Council Chamber, and there and then sent her to prison—a proceeding which Robert Edgar, of Elsieshields, writer, in his MS. notes of Dumfries, declares was illegal; and probably so it was. But as one of themselves put it: "The bailies of Dumfries, considering the powers they possessed and the powers they took, had powers enough."

The Council Chamber and Town Clerk's rooms were contained in the Tolbooth—the booth where tolls or taxes were taken—first and second floor areas on the east side of High Street and south side of the narrow street called Union Street. It was approached by a rainbow stair in the latter street, which still exists. After the Council removed to the Midsteeple Chambers the Tolbooth became "the Rainbow Hotel." It is now occupied as printing works, and is still possessed by the town. A hole beneath the rainbow stair served as a lock-up until the advent of the Saat-box, in the basement of the Steeple, with its cobbled floor, brown painted door with a round hole six inches in diameter, crossed horizontally and vertically with iron bars, for securing such light and ventilation as were deemed needful.

The Pledge House or Prison, a building of three storeys, stood on the opposite side of Union Street. The middle storey contained "the Thieves' Hole," and the cells there were arched over with brickwork; but the upper storey cells were not strengthened or made secure against fire in this manner.

It was in a room or cell of the upper floor where the gipsy woman was incarcerated. Three men prisoners were confined in the building at the same time, one for theft and the other two for debt, and the latter seem to have had the run of the place. The woman asked the jailor for a little piece of candle to light her to bed, which he gave her, and having seen to his prisoners he, not residing on the premises, locked up the prison and went home to his own house. As the evening advanced the two men who had the freedom of the place became sensible of a smell of burning, and on proceeding to trace it they were led to the door of the gipsy's cell. It was found to be locked, no answer came to their call, and through the chink of the door it was seen that the bed was on fire. The men then set about to raise an alarm, but it was between ten and eleven o'clock at night before help came. The jailor was brought in haste, but already the element, excellent in the capacity of a servant but otherwise terrible, had gained the mastery. Great clouds of smoke gave way to fierce tongues of fire, the burning roof timbers overleaped the walls and fell on the streets below, and the whole upper storey was ablaze beyond the power of man to subdue or control. It was the tragic fate of the gipsy woman to perish in the flames.

Alarm arose for the safety of the adjacent buildings, particularly the tolbooth separated from the burning prison only by a narrow street. It contained the charter chest, and in regard to the chest and town's papers it was deemed necessary to have them removed. By the Provost's orders the chest was carried to Bailie Dickson's shop, where it was deposited for safety, and the other papers were hurriedly thrown into blankets and carried to the same place. It is to be feared that through haste and want of due care some of the papers may have been lost, but there is a check on the contents of the charter chest, proving that the principal papers were safely guarded.

Earlier this same year, 1742, April 26, William Maitland examined the town's papers for the purpose of writing a history of Scotland, and it is mentioned in the minute that the earliest then extant was the charter of Robert III., of date 28th April, 1395. This charter is still in the charter chest.

The Town Council held an enquiry regarding this fire, and the evidence taken is carefully entered in the minute book. That of one of the men in jail for debt is full and explicit. I do not remember the man's name, but he hailed from Dalgonar, in the parish of Dunscore; a fortnight later, being still in prison, he was sent for by the Council to come to the Council chamber, when he was made a freeman of the burgh.

The upper storey was rebuilt and arched with brickwork, but the prison had been inherently weak from the first, and prisoners frequently made their escape. An instance may be given illustrative of a traffic peculiar to the time. "8th August, 1700.—John Corsane, of Millhole, put a person in jail for debt. The debtor broke prison and got away without leaving anything to meet the debt, except two graves in St. Michael's Churchyard, which he could not conveniently carry with him. Corsane applied to the Kirk-session and got the graves transferred to his name, not necessarily for his own use; they were marketable, and helped to reduce the debt." Such traffic was not uncommon, and instances are noted of families disposing for a consideration of the graves of their parents.

This old jail was taken down in 1808, when one of the Sharpes of Hoddom, probably the eccentric Charles Kirkpatrick, carried off two stones built into the front wall, which had been

taken from an earlier structure. One exhibited a shield bearing the arms of the Browns, and at one side the town's motto, "A'Loreburne;" the other bore certain initials and signs, the meaning of which have not been explained, and below these the word "Baillies." The stones are now affixed to the wall of a summer-house at Knockhill.

To admirers of Scott and his story of Jeannie Deans the following, from M'Diarmid's "Picture of Dumfries" (1832), referring to this jail, may be of interest:—"A female still alive, who knew both sisters intimately, stated lately, in the presence of her master, Mr Scott, optician, that the individual who wronged Effie, and afterwards became her husband, frequently visited Dumfries in the evenings, and conversed and condoled with her through the grating."

The Weather of 1908. By Rev. Wm. Andson.

Barometer—The highest reading of the barometer occurred in the month of February, and was 30.689 inches on the 6th of that month. The lowest reading was on the 10th of December, and was as low as 28.665 in., giving an annual range of more than two inches, viz., 2.024 in. The mean barometrical pressure for the year, reduced to 32 degs. of temperature and sea-level, was 29.946 in., which is decidedly above average. It has rarely been so high as this in the last twenty-one years, although I notice that in 1887—a peculiarly fine and warm year —it was 29.964 in. In accordance with this fact, the weather of the past year was on the whole exceedingly favourable. The cyclones were neither so numerous nor so tempestuous as usual, and the temperature, especially in the summer and autumn months, was propitious in a degree seldom experienced in our climate. The fine weather continued till well on in December, and it was only in the last week of that month that we were visited by a severe snowstorm, which caused much blocking of roads and railways, and was accompanied by a very low temperature, which, however, did not last long, but speedily gave way to a strong and rapid thaw. In the early part of the year there was a good deal of cold and squally weather, with some snow both in January and February. In the end of the latter month

the snow was seven inches deep on the ground. March and April were also boisterous and ungenial, and on the 24th and 25th of the latter month there was an exceedingly low temperature, when the thermometer in the screen fell to 21.5 degs., and in the grass to 15 degs. But with May came a welcome change to real summer weather, which continued until well on to the end of the year.

As regards temperature, I find that the highest record was on the 2nd July, when it was 91 degs. in the shade, four feet above the grass. This occurred only once before in my experience—on the 20th of July, 1901—and is very rare in Scotland. The lowest temperature of the year was 15 degs. on the 5th of January, being 17 degs. below the freezing point. But it may be noticed that on the same night the thermometer in the grass fell to 11 degs. The range of temperature for the year was thus very great, amounting to no less than 76 degs., but to 80 degs. if reckoned from the exposed thermometer. The most of the months had mean temperatures in excess of the average. Thus February had 42.1 degs., as compared with a mean of 38.3 degs.; May had 54 degs., as compared with 51.5 degs.; June had 58.1 degs., as compared with 57.7 degs.; September had 55 degs., as compared with 54.7 degs.; October had 53.6 degs., as compared with 47.6 degs.; November, 44.3 degs., as compared with 43 degs.; and December had 39.5 degs., as compared with 38.7 degs. The excesses were chiefly in February, May, October, and November, and amount in the aggregate to 14.6 degs., while the deficiencies were in January, March, and April, and amount to 7.8 degs., showing an excess of almost 7 degs. Hence the annual temperature comes out above average. My calculation is that the mean annual temperature of Dumfries for the past 21 years was 47.7 degs., but in 1908 it was 48.8 degs., almost 49 degs., a value which it seldom reaches in this district. It has been as low as 46 degs., and once at least it was 49 degs., but the real average is 47.7 degs. The coldest months were January, March, and April. There was a good deal of frost in the first week of January and in the last week of April, and in the latter period particularly, on the 24th and 25th of the month, there was an abnormal fall of temperature to 24.5 degs. and 21.5 degs., 10 to 12 degs.

below the freezing point, which is very unusual so late in the season; and it may be noted that on the same nights the minimum on the grass fell to 17 degs. and 15 degs. On the whole the spring months were exceedingly ungenial. March was boisterous as usual, and somewhat colder than February, and April was noted as, on the whole, one of the most unspring-like months for many years. But in contrast with this, May was an ideal spring month, and by its genial showers and its more than average sunniness and warmth did much to compensate for the defects of its predecessors, and ushered in a summer worthy of the name. And everyone must remember how warm and genial not only the summer, but the autumn, months were (especially October and November), and that it was not till late in December that really winter conditions set in with their trying experience of frost and snow.

The rainfall of the year was somewhat under average. The mean amount is about 37 inches. In 1908 it was a little short of this, viz., 36.88 in. The wettest month was March, with a record of 4.58 in., and 21 days on which it fell; but January had also an excess of 1 inch above the mean, and May had an increase above the average, with 23 days on which it fell. The total number of days on which rain or snow fell during the year was 223, which is about average. The driest month was April, with 1.75 in., and October had little more with 1.88 in., as compared with a mean of 3.45 in. The heaviest single day rainfall was 0.97 in. in March, and the nearest approach to this was 0.94 in. in May, and the same amount again in August. There was no day in which the amount exceeded an inch; but the days specified in May and August were very little short of it. There were dry periods in February from the 3rd to the 13th, when only 0.33 in. fell; in April, from the 9th to the 24th, with only 0.03 in.; and in June, from the 9th to the 30th, with a record of only 0.11 in.

Hygrometer—The annual mean of the 9 a.m. and 9 p.m. dry bulb thermometer was 48.6 degs., which is very nearly the same as the mean temperature of the year as it should be, and the annual mean of the wet bulb readings was 45.5 degs. The mean temperature of the dew-point, as calculated from these

data, is 41.6 degs., and the relative humidity (saturation being equal to 100) 79.

Thunderstorms during the year were infrequent. I have noted only five—one on the 15th of May, another on the 2nd of June, a third on the 27th August, a fourth on the 10th September, and a fifth on 22nd November.

The records of wind direction given in the table vary very little from what is usual. The wind which prevailed during the greatest number of days—as it never fails to do—was the south-west, which had 74½ days. The next was the south-east, with 61½ days. The east and the north-west had each 51½ days. The east had 46, and the west 39. The north had 18½, and the south 15½; while on 8 it was calm or variable.

I have received reports of the rainfall from several stations in the neighbourhood in addition to Dumfries, which I give as under:—

	Amount for year.	No. of days on which it fell.
Dumfries	36.88 in.	222
Lochrutton Waterworks	47.47 in.	253
Arbigland	44.59 in.	197
St. Mary's Isle	45.67 in.	185
Lochmaben	40.13 in.	215
Castle-Douglas	46.57 in.	190
Drumlanrig	44.04 in.	241

Elevation above sea level at Lochrutton, 272 feet; at Castle-Douglas, 200 feet. The average rainfall at Lochmaben for 16 years is 39.95 in.

At Lochrutton there were four days on which the rainfall exceeded an inch. They occurred in March, June, August, and September, and the heaviest was 1.41 in. on 2nd June. At Arbigland there was one, on 14th June; and at St. Mary's Isle there were six, in March, June, August, September, November, and December, one in each of these months, and the heaviest was 1.64 on 24th March. At Drumlanrig the wettiest months were March and September, the former with the amount of 6.24 in., the latter with 6.27 in.

Report of Meteorological Observations taken at Dumfries during the year 1908.

Lat., 55° 4′ N. : Long., 3° 36′ W. ; Elevation above sea level, 60 feet ; Distance from the sea, 9 miles.
Rain Guage, 70 feet ; Diameter of Rain Guage, 5 inches ; Height of Rim above Ground, 10 inches.

1908.	BAROMETER.				S.-R. THERMOMETER. In Shade, 4 feet above grass.							RAINFALL.			HYGROMETER.			
Months.	Highest in Month.	Lowest in Month.	Monthly Range.	Mean for Month at 32° and Sea Level.	Highest in Month.	Lowest in Month.	Monthly Range.	Mean Maximum.	Mean Minimum.	Mean Temper. of Month.	Minimum on grass.	Heaviest in Month.	Amount for Month.	Days on which it fell.	Mean Dry Bulb.	Mean Wet Bulb.	Dew Point.	Relative Humidity.
	In.	In.	In	In.	Deg.	Deg.	Deg.	Deg.	Deg.	Deg.	Deg.	In.	In.		Deg.	Deg.	Deg.	
Jan.	30·497	29·060	1·437	30 051	52·5	15·	37·5	43·	33·	37·5	28·9	0·72	4·11	18	39·5	37·6	34·5	85
Feb.	30·689	28·871	1·818	29·978	53·	28·5	24·5	47·7	36·5	42·1	24·5	0·58	2·99	20	43·	40·1	36·2	79
Mar.	30·235	28 838	1·487	29·778	56·	26·	30·	45·7	34·2	40·	28·9	0·97	4·58	21	39·4	37·4	34·9	84
April	30·561	29·350	1·211	29·982	66·	21·5	44·5	51·6	35·6	43·5	30·2	0·41	1·75	13	44·	40 2	35·8	72
May	30·355	29·228	1·327	29·913	79·	39·	40·	60·4	42·3	54·	39·9	0·41	3·39	23	53·5	50·	46·5	77
June	30·513	29·339	1·174	30·035	84·	39·	45·	67·8	48·3	58·1	42·4	0 94	2·48	12	59·1	53·5	49·7	68
July	30·471	29·211	1·260	29·982	91·	41·	50·	67·3	51·3	59·6	45·7	0·60	3·02	19	53 6	49·4	46·2	73
Aug.	30 421	29·193	1·228	29·923	80·	40·	40·	66·7	49·5	58·1	43·1	0·94	3·91	15	56·4	52·7	49·6	76
Sept.	30·167	29·079	1·088	29·857	70·	35·	35·	61·7	48·2	55·	42·9	0·72	3·38	22	54·7	52·2	49·7	82
Oct.	30·541	29·747	0·794	30·096	77·	28·	49·	60·2	47·	53·6	42·	0·56	1·88	15	52·8	50·9	49·	86
Nov.	30·400	29·017	1·383	29·963	58·	24·	34·	50·	38·7	44 3	36·6	0·29	2·27	19	45·7	43·	39·9	81
Dec.	30·400	28·665	1·735	29·797	52·	23·	29·	44·5	34·5	39·5	39·3	0·68	3·21	25	40·	38·8	37·2	89
Year..	30·689	28·665	2·024	29·946	91·	15·	76·	55·6	41·5	48·8	33·2	0·97	36·88	222	44·7	41·9	37·8	79

WIND—								Var.
N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	8 Days.
18½	46	51½	61½	15¼	74½	39½	51½	

Weather and Other Natural History Notes. By Mr J. Rutherford.

In January it was stated that rain fell on 16 days, and snow on 2 days; the lowest temperature in the shade being 14 degrees on the 3rd, 4th, and 5th, and the maximum 51 degrees on three different occasions. The wind was recorded from every point of the compass. 3.22 ins. of rain fell in February, and on the 28th there were 6 ins. of snow on the ground. The barometer ranged from 30.7 to 29.1. In March the rainfall was 1.66 ins. above the mean of the last 15 years. There was a good deal of cold E. and N.E. wind in April. Swallows and sand-martins appeared on the 30th, as compared with the 26th in 1907. The primrose and pear were also some days later in bloming than in 1907, while the cuckoo was heard a week earlier, and the sowing of oats began five days later. May had 23 days rain. The mean temperature, however, was high, and there was a fair amount of sunshine, the last week being exceedingly warm for May. In June the highest temperature was 83 degrees, and the lowest 40 degrees. On most of the days it was almost impossible to tell its direction, and altogether it was an ideal month. On 14th July there was a heavy thunderstorm, when over half an inch of rain fell within an hour. The thermometer on the 2nd registered fully 90 degrees in the shade, and fine warm weather continued nearly the whole of the month. During the nights of 30th June and the 1st and 2nd July light continued during the night to such an extent that the smallest print could be read. The first three weeks in August were nice and warm, and the last ten days were wet and showery. There was thunder on the 27th and 29th. On one or two nights in August and several in September the temperature on the grass was higher than in the screen, four feet above the ground, which in Mr Rutherford's expeience was rather unusual. Close, warm, muggy weather with little sunshine continued from the 22nd of August till the end of September, which proved disastrous for the harvest. When there was no rain there was no drying. Only about half the average amount of rain fell in October, and the temperature was perhaps the warmest for that month on record. Rain in November was also much below

the average, and there was a continued stillness in the atmosphere up till the 26th of December, on which date winter set in suddenly and severely. Considered as a whole, Mr Rutherford felt justified in using the appellation "ideal" to the year 1908. The total rainfall for the year was 40.03 inches, being 1.55 inches above the average of the last 15 years.

The Weather of 1908 in Relation to Health. By Dr J. Maxwell Ross.

(Summary of Remarks.)

Taken as a whole, 1908 showed very favourable mortality statistics. In the county of Dumfries, taken along with the six burghs which lay into the county, the number of deaths, after deducting and adding transfers, amounted to 827, being a death rate of 14.84 per thousand of population. This was considerably lower than the average of the past ten years, which was over 16 per thousand. The record for the year was therefore very good indeed. In the third quarter of the year, that in which the mortality was heaviest, the number of deaths was 53 below the average, and although this was due to a great many different factors, the influence of the weather was most important. In the past year fevers had been very few and the death rate in this respect very moderate. They had something like six persons out of every ten thousand who died from infectious diseases. There had been a very low death rate from scarlet fever, typhoid fever, diphtheria, and measles, while whooping-cough stood rather high on the list. It was at its maximum in February, and afterwards in January, while there were no deaths from it in three months, May, July, and September. Then they could congratulate themselves that the death rate from consumption was lower. It stood at 14 per ten thousand for the district, compared with an average of 19 in the previous decade. It was at its maximum in October. Pneumonia was at its maximum in April and lowest in September, when the rates were respectively eleven and eight per ten thousand. This showed that rainy weather was not necessarily unhealthy. Influenza was not very prevalent during the year, but occurred chiefly in six months, February, March, April,

June, October, and December. The death rate from it was highest in March and April. The other respiratory diseases were at their maximum in February, when 22 persons out of every ten thousand died from this disease. The next highest number occurred in March. Circulatory diseases were at their worst in January and April, and lowest in September.

22nd January, 1909.

Chairman—Professor SCOTT-ELLIOT, President.

On the motion of the President, it was agreed that the Society express its gratification at the gift by an anonymous donor of £1200 for the restoration of the Midsteeple, Dumfries.

[NOTE.—It has since been intimated that the donor was Mr James H. M'Gowan of Ellangowan, and that the donation was increased to £1500 to cover the total expense of the restoration. —ED.]

THE ADMIRABLE CRICHTON: A TRANSLATION OF A LATIN ORATION DELIVERED BY HIM BEFORE THE SENATE OF GENOA IN JULY, 1579, AND A BRIEF ACCOUNT OF HIS LIFE. By DOUGLAS CRICHTON, F.S.A.Scot.

On the Calends—the First—of July, in the year 1579, James (the Admirable) Crichton delivered before the Senate of Genoa a Latin oration, a translation of which I shall read to you. The occasion was the election of magistrates of the senatorial order, and the speech was given by the authority of the Duke and the decree of the Senate of Genoa. The oration, which will be spoken to-night for the first time in English, is fittingly dedicated to the Prince John Baptist Gentili, Duke and Most Wise Ruler of the Republic of Genoa, by whose sweetest courtesy Crichton had been received with unprecedented graciousness and hospitality on his first forlorn arrival, as a shipwrecked man carried by fortune to the shores of Genoa. There are records other than this which go to prove that Crichton arrived in Genoa in a

destitute condition, and we can well understand that his fame must have preceded him when we learn from the oration that he had received financial assistance and hospitality from the leading men of the Republic. In fact, he had been welcomed with almost incredible kindness, which, as he expresses it, he would not exchange for the statues of Demetrius and the triumphs of Consuls.

In the dedication Crichton adumbrates his hope and resolution to do something in the future of a nature more elaborate and more worthy of the merits of a Prince whom he declares to have been the happiest of those known to history for his singular combination of virtue and good fortune. He places himself under the protection of the Prince against the attacks and unbridled speeches of the perverse and idle men whose business it is to be savagely hypercritical towards the productions of other people. This, no doubt, is a reference to the enemies Crichton had encountered during those periods in which he proclaimed his daring challenges.

The first sentences of the oration express Crichton's despair of being able to do justice to so illustrious a theme and so glorious an occasion, but, whatever his incompetence, his feeling of obligation forbids him to retire. Therefore he overcomes all hesitation and misgiving by a sense of gratitude and duty. The inspirations of such a position were sufficient to furnish eloquence to the least skilled of orators, although, as he suggests, the possibilities of doing justice to it were beyond the accomplishment of the greatest lords and masters of speech known to the annals of the world. Piously premising that there is nothing more pleasing to God as the Supreme Power than a free republic purely and properly administered, Crichton illustrates his meaning from the example of Greeks, Romans, and others who had proceeded on this principle, tracing the introduction of their several codes of law to the instructions of heaven itself. He regards Genoa as particularly favoured in the circumstance that its Princes, who are not born to rank and office, but are elected by the votes of the citizens, are free from the temptations of vice and luxury to which so many hereditary monarchs have succumbed, to their own disgrace and degradation and to the desolation and misery of their subjects. The

citizens of such states as Genoa had the satisfaction of contemplating their own immunity from the perils and disasters of their less fortunate neighbours, who were the victims of error and the warfare of chaotic elements. Here there is, probably, a reference to the famous passage of Lucretius, to which Francis Bacon has given an abiding vogue and immortality.

Leaving generalities, Crichton proceeds to particularise the then Duke and Prince as the most gracious and most prudent in the conduct of affairs who had ever lived. The orator emphasises such a declaration of the Prince's unique glory by a reference to the reforms which—adopting them from the practice of the State of Siena—he instituted in the electoral proceedings for the creation or promotion of magistrates. Indeed, had not the prince upon a recent occasion rescued and restored to security "his own Genoa" from the destructive effects of sedition and civil revolt?

Crichton then celebrates the glory of the group of magistrates who had been instrumental in the recuperation of the Republic. With a manifest allusion to a New Testament parable, he likens the grief of the citizens at the retirement of these magistrates to the delirous affliction of a young girl at the loss of a gold ring, and her rapid recovery to more than exultation when she has found it. It is to the latter state of mind that the Republic returns with the election of a batch of magistrates whose accession to office is the theme of the well-nigh inordinate admiration of his discourse. So glorious and so effective a succession finds an analogy in Virgil's fable of the Golden Tree, which at once puts forth a precious branch whenever any spoiler has rudely plucked what had seemed to be an irreplacable treasure. Crichton proceeds to deprecate any imitation of the generous but evil and mischievous precedent set by the Athenians of obliterating the memory of former troubles and turbulence, and of exaggerating the forgiveness of past offences in any unruly section of the people into forgetfulness. Instead of permitting such a principle to guide them, the Genoese are warned to take precautions for the future from the past in the knowledge that, whether for good or evil, whatever has once occurred may under similar conditions occur again.

Finally, the orator reveals a glorious vision of the expansion

of the Republic of Genoa to the measure of that of the Roman Empire, and he concludes by passionately exhorting his hearers to unanimity, to mutual faith and co-operation, and to an unbounded trust in the Almighty.

The style of the oration is diffuse, intricate, and difficult. Here and there the discovery of the meaning involves the test of tentative interpretations before it can be differenced from others which are possible. Such a style might have been cultivated as if by way of challenge, provocation or defiance of the kind of opponent Crichton denounces to the Prince in his dedication. It is to be remembered, of course, that Crichton was a professional athlete and champion in nearly all the then existing spheres of intellectual exercise. In one or two places in the oration he indicates passion, and the discourse is not one altogether continuous effort of sustained hyperbole and hypercompliment. There are, however, occasional subtlety and insight in the terms of his praise and denunciation. For instance, having cursed the pretentions and deceptions of false and unworthy law-givers, he falls back on the terrors of the rhetorical figure known as aposiopesis for his ineffable estimate of "that buffoon Mahomed"—the prophet of a system then particularly obnoxious to Genoa, to Italy, and to Christendom. As a politician Crichton is a professor of the utmost catholicity. As a democrat he regards the citizens of Genoa as co-ordinately illustrious and glorious—or whatever other synonym of splendour the adjective may be—with the orders of senators, patricians and magistrates, whilst the Prince is the unique controller of the Republic. But all these are subservient to God as the Supreme Author and Lord of the Universe, and His worship and service are to be the prominent rule of life in the State, and are, moreover, to be the means of safeguarding its perpetuation and prosperity from generation to generation. Such reverence for the Divine order is interesting as an illustration of that filial piety and familiar tenderness of which Crichton gives other indications in his life and domestic experience. Yet, along with this principle of the rights of the people all round, this distinguished lover of liberty seems to have favoured the formula that no State could enjoy absolute freedom unless it had achieved it at the expense of the subjugation and subjection of other States.

Perhaps it might be desirable to ask you, while listening to the oration, to dissociate from your minds the Genoa, the Italian city of to-day. In Crichton's time, and indeed, for seven hundred years commencing with the eleventh century, Genoa held a high position as the capital of a prosperous and enterprising commercial republic, and the ambition of its rulers was carried to the extent of founding colonies on the Levant and on the shores of the Black Sea. Even at the present time, Genoa, as the metropolis of a province of the same name, is a city of considerable importance.

Crichton was barely nineteen years of age when he appeared before the Senate of Genoa, and yet the oration affords evidence of a maturity of judgment and a degree of knowledge which would surely bespeak the experienced man of the world, the student of prosaic every-day affairs, and the classical scholar—a rare combination in one and the same person. It is demonstratively clear, too, that he understood the Italian character, with its love of poetic flattery, given and taken. In this respect the oration brings to us the atmosphere of the age, breathing, as it does, sweet-scented, highly-flavoured adulation for the mere commonplaces of life. In expressing unbounded admiration of the rulers of Genoa in exaggerated terms of praise, Crichton was only following the correct example of the age and properly observing the amenities of the occasion. All the same, one can almost imagine the orator's tongue making a violent endeavour to force its way through his cheek when his panegyrical utterances reached Olympian heights of superlative blandiloquence.

The title-page of the little pamphlet containing the dedication and oration bears the following:—

Oratio Jacobi
Critonii Scoti Pro
Moderatorum Reipub. electio—
ne Coram Senatu habita
Calen. Julij.
Genvae cum licentia Superiorum
MDLXXVIIII.

Oration of James Crichton, of Scotland (literally *Scotus*, a Scot), delivered at the election of the Rulers of the Republic of Genoa before the Senate on the Calends of July.

Genoa—By permission of the Authorities.
MDLXXVIIII.

The Dedication.

To the Most Serene Prince John Baptist Gentili, Duke and Most Wise Ruler of the Republic of Genoa, James Crichton, of Scotland, wishes the highest prosperity.

Of the oration which, on the Calends of July, Most Serene Prince, by your authority and by a decree of the Most Illustrious Senate, I delivered from the Tribune at the recent election of Magistrates of the Senatorial order, graciously accept the dedication to your most famous and most worthy name. For it may be permitted that to you, the best of princes, who have achieved the highest seat of power and majesty in this Republic, at once by the splendour of your race and your own worthiness, and by that sweetest courtesy of manner for which you are amongst all men conspicuous, I should dare to offer these small fruits of my inconsiderable talents. Deign so to regard me that a tolerant consideration of my constitutional foolishness, and the regal benignity of your nature, with which you are accustomed to embrace all men of letters to a degree greater than the divine Cæsars or Alexander the Great, should not be refused to my present temerity. And, indeed, by Hercules, I would not have dared to make such an attempt unless my feelings had been lively and loyal towards you, and I had reflected that you would estimate the significance of this small present not by its slightness but by its eager and ingenuous goodwill! First that I might manifest some little gratitude for the boundless kindness with which you have treated me from the day when I approached you as a suppliant, and, also, in respect of the oration, that as I could not completely vindicate its expressions against perverse and idle men who are accustomed with the utmost licence of speech to attack the productions of others, you are able to protect and defend me with the most inviolable stronghold of your authority. For when, after such violent storms of labour with which in past days I was harassed, not without extreme detriment to my studies and my youth, a certain small space of time may be granted, I may be able to revert to the enjoyment of the pure pleasure of philosophy. I hope, indeed, in dependence on the Divine mercy, to dedicate to your most famous name, lucubrations of somewhat greater weight, which to no mortal, nor to any Prince, would I

deliver more heartily than to you, who seem to me to be the most happy of all with whose virtue good fortune has been conjoined, as they say that in ancient times Lysander of Lacedæmon declared concerning Cyrus, King of Persia, when he looked upon the splendour of his body arrayed in purple and adorned with gems and gold. Farewell.

Given at Genoa on the Ides of July in the year 1579.

THE ORATION.

If, by the authority of this most famous assembly, most Serene Prince and most illustrious Fathers, either your dignity or the consideration of my own honour and the magnitude of your benefits towards me, might have permitted me to retire, I might, on account of my youth and the feebleness of my endowments, and my extremely limited faculty of speech, have reasonably declined to encounter the difficulty of the duty devolving upon me to-day. The fact, however, that I might be extremely distressed by the bitterest sorrow on account of this insignificence of my mental powers, which does not permit me to fulfil your expectation, partly the fear of displeasing you, and partly a sense of my duty that I should not seem ungrateful for the singular favour of the Most Serene Prince and Most Illustrious Senate, have impelled me, hesitating, to persevere in my accepted purpose.

For it is not possible that I should pass over in silence that incredible and unheard-of kindness, that most shining love of virtue and most tender devotion to strangers, and that supreme sweetness of manner with which I was received on these shores as a shipwrecked man carried thither by fortune together with that most obliging man Hieronymus Mariglanus, and with which the Most Serene Prince and most renowned Order of the Senate, as well as the patricians and whole body of the citizens of Genoa, have admitted me to their hearts. And whereas, on account of the straits and miseries into which I fell a short time before, my adverse experiences of a life of tears and full of sorrow overcame me, you, then, as if there were in me some slight virtue or modicum of talent on account of which, although weighed down by such grief and miseries it lay concealed, you wished to befriend me, accorded me an honour which I would not change for the

statues of Demetrius or the Triumphs of Consuls. For what more responsible or honourable function could be assigned to a stranger and a wanderer, to a Scottish man born in far-off Britain, on his first arrival at your threshold, than the privilege of speaking of the affairs of your Republic from this most illustrious Tribune? Such a reflection, when it has received from me the respectful consideration which is its due, strongly urges me, with a tempered and sedate over-ruling of my conflicting emotions and the casting aside of all anxiety, that I should brace up my mind for the execution of this task, lest, in the rejoicing, so great and so reasonable, of the nobles and people of Genoa, and in this place most glorious for acting and most sumptuously equipped for speech, and amidst such great distinction conferred upon me by the highest princes and the most illustrious citizens, I alone should fail in dutifulness to you all, and, as if I were some enemy, should lessen by my timidity the joy and dignity of such an occasion. Wherefore, in order that you on your part may confirm your commission to me, favour me for a little while with your thoughtful attention. Who is the orator so foolish or of so little skill—if, indeed, he has acquired ever so slight degree of knowledge and of eloquence—who in so great a crowd of affairs, and in such unanimous anticipation of his hearers, would not even fluently say many things concerning the condition of this most excellently administered Republic and in praise of its distiguished magistracy? And, on the other hand, what orator so eminent or so accomplished in the faculty of speech either lives now or has ever lived who could in a discourse worthy of the occasion, or even in one falling very far short of it, attain to the height of such exalted praises as the subject and the cause demand? Not even if I were to tell of Pericles or Hortensius, or again of Demosthenes or Theophrastus and others who in such matters so superlatively excelled, was one of them ever found who achieved the flower of discourses with so much felicity of genius that he would be able to express in words the delight which on such a day as this arises on account of the prosperity of the Republic and the boundless glory of the senators who have been called to its government, and the brilliant deeds of those who have vacated in their favour this most magnificent position. Which two subjects, by God's help, and with a continuance of the

same attention with which you have already favoured me, I will set forth in a few words which may be not unfruitful in pleasure or utility.

The State, which is the name applied to a group of citizens honourably associated together, in which the consultations and assemblies of men are comprised, is most pleasing to God as the Supreme Power, and there can be nothing amongst men more agreeable to Him than a free republic administered by good laws and institutions, where, altogether remote from corruption, the principle of the divine worship, of virtue, and of merit is maintained. It was on this principle that the republics of the Cretans and the Lacedæmonians, and likewise those of the Athenians and the Romans, flourished to the utmost, and spread the limits of their rule and sovereignty far and wide through the distant regions of the world. And, indeed, anyone who wished to form a perfect and absolutely unfettered State has modelled it on such institutions. Some legislators have accepted from Adrasteia or from Pallas the form for the government of a State which they have transmitted; as Zoroaster, the laws which he professed to have learned from Hormuzd, gave to the Bactrians; as Charondas promulgated amongst the Scythians the laws which Saturn revealed to him; as Egeria was the author of the constitutions of Numa Pompilius; Mercurius Trismigistus proposed to the Egyptians the laws which he professed had been declared to him by Mercury himself. But what shall I say about that buffoon, Mahomed, who promulgated amongst the Arabs the impious and detestable doctrines in which he affirmed he had been instructed by Gabriel? But the Republic of Genoa is settled and regulated by the most inviolable ordinances, founded in accordance with the most scrupulous laws, and protected by magistrates and upright men placed in authority for the guardianship of the State and the splendour of the Republic; and presenting the appearance of a heavenly Republic, and adorned with the most excellent citizens, and bearing a semblance in no wise derived from human inventions or the futile fictions of the Greeks, but from God himself, Who is the Legislator, the Prince, and the Immortal Author of All Things, to Whom endless thanks are to be offered by you, most excellent citizens of Genoa, amongst whom the authority of the laws flourishes so greatly that men are not governed by

them, but they by men. For what can be found more beautiful in a State, or what more splendid, than that all, as in heaven itself, should observe one and the same rule of life—so that neither ambition, nor power, nor pride of race, nor the corruption of riches, can suffice to profane or to invade the Republic? What if the laws of this State, as of those other States, had been the fabrication of human dreams? Surely it would not have resulted in the tranquillity which it enjoys, but in such tumults, wars, seditions, and conspiracies of the citizens as occur in other regions, in which the princes seem to distinguish themselves from private men, not by wisdom and consideration, alas! but by luxury and effeminacy. In this State, however, where princes are not born but are elected by the votes of the citizens, the Prince, by the very manner in which he has been preferred to the guardianship of the Republic, has been adjudged by public suffrage to be eminently worthy. Neither is it possible in his case for that to happen which for the most part is accustomed to overthrow and corrupt the minds of rulers—not sordidness, I say, not the despotic and most cruel rule by tyrants which was for a long time so hateful to the Roman people—Tarquin, to wit, who brutally and insolently trampled on the liberty of that Republic, as Dionysius, surnamed the Tyrant, did on that of the Sicilians, and very many others, such as Apollodorus and Alexander, who by force of arms oppressed great cities and States, and by abominable and impious customs depraved the minds of the citizens—such a plague as this, I say, has not even approached your splendidly-adorned Republic. But, again, most illustrious citizens, peacefully carrying on your affairs under the most benignant of rulers, and, as it were, the witnesses of the calamities of your neighbours and the judges of perils external to yourselves, whilst enjoying a settled life, observe its vicissitudes according to the privilege of those persons who from the lower benches or some more lofty position behold the combats, the sweatings, and even the blood of the gladiators, without the slightest apprehension for their own safety. What other principle can there be unless that arising from the sanctity of the laws and from the solicitude and diligence of wise rulers, on which the administration of a perfect State is seen to depend?

But if I were to linger on all your laws or on the most

illustrious deeds of the Princes who have discharged the highest functions in this Republic, I should never, by Hercules, arrive at the end of my discourse; but at least I may set before you the example of one Prince—that of your Duke truly most excellent, who now holds the foremost places in this State, than whom no one more gracious, no one more prudent in the conduct of affairs has ever lived. Moreover, have I not experienced the surpassing kindliness towards me of this most gentle Prince? But if, by chance, I should appear to flatter or to praise his good fortune, I will say a few words concerning a single law which has been proclaimed with regard to the election of governors. All those to whom the highest powers in the control of the States of antiquity were in the habit of being entrusted, and to whom the supreme powers, the magistracies, the dignities, and the fasces, by a certain common sense and acclamation of the people were delivered, were selected from the most excellent and most eminent men, and those most admirably fitted for the conduct of the affairs of the Republic, as is evident from the election of the consuls and dictators in the Roman Republic and from the excellent custom of the Cretans and the Athenians, who were acccustomed to consult the oracles of the Pythian Apollo, in order that those whom they elevated to the highest honours in the Republic should justly and righteously preside over them, and should enact useful measures in conformity with the laws: of whom it might be truly said that the magistrates were the laws speaking and the laws were the magistrates silent, by which these people owe an allegiance to a King not otherwise than to themselves. But also a custom worthy of all praise has been adopted in the State of Siena, according to which, from that splendid race of men, representatives are chosen for the government of the Republic who are qualified by their life, their morals and their prudence, and who are conspicuous above all others for their fortitude of mind; and from these, so to say, rulers-designate, a selection is concluded by the drawing of lots in the public assemblies.

Now, who is Apollo? I call him Apollo who is the stay of this Republic, from whom a law so sacred received its sanction. By the authority of what deity was the law promulgated? Assuredly not by that of the assembly of Apollo, or of Pallas, or

of Adrasteia, but of that supreme and true God, Who ever presides over the defence, the preservation, and the expansion of this State, and is a present help in all times of stress and peril, as you may remember with me, most distinguished citizens, not without tears and the utmost detriment, when all things were in danger of being thrown into confusion in your most intimate affairs, and of breaking out into the fiercest hatreds and dissensions; and, as the laws could avail nothing in an exhausted Republic, the judicial system would be overthrown and old-established custom would perish, should that most gracious man in the transaction of affairs at any time be found wanting from his own Genoa—the Republic, which, wounded by conspiracies and shattered by the waves of passion, he restored to port after it had encountered all but shipwreck. The same man, I say, has brought you this most sacred ordinance concerning the preferment of magistrates, the important uses of which observe, citizens, and carefully consider; for the men who are by common consent the best and the most adapted for government having been elected in this manner, after having been requisitioned by you, there is in fact and from the casting of the lots, the cessation of any questions of prerogative which might spring up amongst candidates from the division of the votes. Finally, since, as the Philosophers maintain, the law becomes a kind of prophecy, and those judge most justly who submit their opinion to the Divine will, they seem to be promoted to the Divine approbation on whom the lot has fallen. Deprived of this assistance a State totters and falls to the ground, whilst, if guarded by it, it remains fast on the best and surest foundations; and, indeed, if it has appeared in any way to defend, to save, or protect this Republic, it was, by Hercules, in the last degree, a great example of the Divine mercy when it raised in the public assemblies those citizens to the highest rank of the senatorial dignity and honour, by whose administration the government of every Republic is kept together, who so care for the welfare of the citizens that whatever they do they direct towards that end, with a total disregard of their own interests; and, lest there should be any manifestation of impatience on the part of the Republic, at the end of two years the senators retire from the magistracy. Alas! for me from whom the so great tranquillity in

which I lately dwelt with the utmost delight should be so quickly taken away; as if, now and again, a moment—a mere breathing time—is conceded to me, I am immediately left desolate, in lamentation and sorrow, as if by the death of my parents. For who are they who sustain the care of my liberty and safety? Truly, those who strive to give stability to the laws and certainly to justice, who praise illustrious men, who extol the good and punish the wicked, and who also exhort my children to what is honourable and restrain them from what is base with so much devotion as those whom I am compelled by the most lively order of affection to mention, to wit, the most illustrious D[omini Tobias Palavicinus, Francisus Tagliacarnis, Vincentius Zoaglius. Stephanus Francus, and Baptista Turrius, upon whose boundless kindness to me, whenever I reflect, I find myself severed, not without the most profound grief and sighing, from their official guardianship of me. Do Thou, then, Immortal and Best Upholder of the Republic of Genoa, Who has never at any time refused assistance to the afflicted, aid me with Thy present help, for Thou knowest how, according to my deserts, I am beset on all sides with fear, grief, and suspicion!

Oh! Republic too much reduced to sorrow and prostration! For if you had recognised into whose hands you have fallen, and who they are whom you praise deservedly but can never praise sufficiently, you would not have thus begun to be terrified and alarmed! For you have by this time already apprehended how much delight you are about to derive from this mourning and wretchedness. It is, forsooth, the same as when a girl who has lost a gold ring, in whose bezel is set a priceless stone, is observed to fret, to storm, and to rave, to examine the same place several times over, to turn over the whole of the furniture, to feel in her bosom, and to reject every thing one after the other; and when at length she has found it again on the table, or in some other place, she snatches it up with incredible delight and at one moment clasps and at another fondly kisses the ring, manifesting a greater delight in its recovery than if she had never lost it. So I acknowledge that when these most noble citizens retired from the Senate, the State itself thereby lost a ring, and seems to have borne the heavy loss in a manner worthy of itself; for never did the Republic of Rome see either Fabii, or Opimii,

or Ciceros, or Scaevolas of greater virtue or piety than was witnessed in those very distinguished men by whose departure from the Senate the State has been weakened or most grievously stricken; and by whose righteous deeds an unlimited reward of honour and splendour has been firmly established, and, together with their most illustrious predecessors—a collection of whose immortal actions for the benefit of this Republic is deservedly set forth with the highest approbation—shall live again for ever. But, as the poet says concerning the Golden Tree, by which the most difficult question imparts its significance to penetrating virtue, that if one bough is broken off, another springs up in the same place; it follows in like manner that, on the retirement of the most excellent magistrates from the official toga, an equal number of most admirable men come forward, whom the State itself with acclamation welcomes and embraces. Mark, therefore, and consider well in your minds, most illustrious citizens, and you will not fail to see that the most splendid leaders, Stephanus Cygalla, Octavianus de Auria, Stephanus Pinellus, Franciscus Zoaglius, and Alexander Imperialis, are able worthily—whether we have regard to their magnanimity, their moderation, their prudence or their pride of race, and again to their surpassing dignity—to add not only to the sovereignty of this city or Republic, but of the world at large. For on their virtue, fidelity, and wisdom the State relies, good men rejoice, pernicious citizens are seized with terror, the princes are gladdened, and, in short, the entire multitude of the people are exultant. But I fear to dwell longer on their praises, which are truly endless. For their merits are better known to you than to me; for under your own eyes they have with incredible virtue and constancy of mind, whilst maintaining undimmed the lustre of their origin, exerted themselves to the utmost in public and private affairs; and they have created a great reputation by the most important benefits conferred on this Republic and their unbounded affection for their native land; so that from such trophies and distinguished memorials a certain subtle rumour has arisen which reaches me as often as I contemplate their magnificence. It is much the same as commonly happens to people who from a distance perceive with their ears the sounds of pipes

and harps, but cannot form a judgment as to the number of instruments engaged in the concert.

I do not exactly know on what understanding I should venture to discourse in your presence who have witnessed these virtues for yourselves. But do you, most illustrious Fathers, whose duty it is to perpetually keep guard with them in senatorial watchfulness for the safety of the Republic, carefully reflect whether those would be able to govern amiss whose predecessors with wonderful wisdom exercised the chief authority in the Republic, and, even at a time when it was feeble and about to perish from civil dissensions, restored its fortunes, so that their praises surpassed the praises of all their forerunners. Regard them, therefore, with the utmost affection, devotion, and love; for neither Rome under the divine Augustus, nor Judæa under the wisest of Kings, flourished more happily in peace and good laws than the Republic as it exists under your guardianship and theirs. If you devote the whole maxim of your life to the service of God (Whose administration should be first in the State), you will hand down the principle that justice is to be ever observed, and a treaty of the most inviolable peace amongst the citizens to be maintained. Would to Heaven that He would respond to the longing desire of the citizens and to my assurance! For from justice, the chief of all virtues, than which there is nothing more essential to human society or more in conformity with natural law, other good things come to us which adorn the State; for which it is before all things becoming that any persons who wish to take counsel, and to render the existence of those over whom they have authority quiet and happy, should withdraw themselves from any suspicion of profit of what kind soever, and should establish confidence that they fear to disturb or to overthrow for any personal advantage the basis of liberty, the foundation of equity, the intellect, the conscience, and the policy of the State. Of this principle Camillus the Consul took heed when he sorely pressed by siege on the State of the Falisci; to this principle adhered Tiberius Gracchus and Caius Claudius, whilst Cneius Pompeius and many others, whether Tribunes of the people or fulfilling any other offices in the Roman magistracy, practised it with the highest commendation. The Sigambri and the Dolopes respected it; and although they not seldom

neglected it, the Thracians and the Arabs yet commend it; and if there be any other peoples more savage than these, it is fair to conclude that they at least professed to love it even although they did not follow it. How much more, then, do those who by the most equitable laws govern this most splendidly equipped Republic, not only love but reverence it, and most religiously cultivate its practice! But again I fear lest I should overstep the bounds of that moderation which in discourse, as in all the affairs of life, it is decent to respect. For it is not, they say, the prerogative of a young man of so slight rank, so to disparage authority and reputation, as to venture to exhort to the administration of justice the persons who have that object constantly in view. Now, no one of sound mind shall ever upbraid me with this; for I know full well how you yourselves, most august fathers, have loved and respected justice. But what is there to forbid my exhortations, my prayers and deprecations? Moreover, if the functions of a herald and orator—which I sufficiently feel to be foreign to the feeble power of my gifts of nature—has been assigned to me by you, Most Serene Prince and Illustrious Fathers, permit me freely to discuss those things which you yourselves have enjoined; and let not the audacity of abandoned persons dare to deprive me of the mandate you have committed to me.

But I would, if I did not seem to be importunate, August Citizens, commend to your remembrance a few things which with your permission it is impossible to pass over. If you wish to safeguard your most splendid sovereignty and your own liberty —if you desire to take counsel for the Republic, for your wives, your children, and your hearths—let the love or the recollection of these concern you, and think that the foundations of the best and most sacred peace are already overthrown when you deem, as did the Athenians, that all memory of your dissensions is to be buried in eternal oblivion. For at the period during which the State was bitterly infested with civil hatreds and animosities, it fell little short of being followed by the destruction of wealth and of the liberal arts, the most grievous death of the citizens, and, finally, by the ruin, the fall, the reduction to ashes, of the State itself. Oh, miserable condition of the State to be administered! Oh, most wretched plague in a Republic where a

devoted interest in public affairs is full of rivalries, and indifference to them, of vituperations, when the citizens, although members of the same body, have no share in a mutual joy or a mutual sorrow, but amongst whom their ordinary conversation is full of hatreds, and there exists a pernicious flattery, the countenance of all smiling and friendly, the mind of most dejected and enraged! If, I say, such passions torment your breasts, then at once and for ever in the name of the Eternal God, cast out, expel, reject, and banish this poisonous humour, this utter madness of rage. For I trust that good citizens have, not as citizens only, but also as Christians, long since abandoned this attitude of mind. But if any traces of the old dregs or of wickedness remain; if neither shame, modesty, or the defence of your fortunes, and the care of your wives and children, and the solicitude for your own life, suffice to efface the memory of a crime so dreadful—for, just so long dangers hang over you as this villainy survives in your mind—consider the past disaster and calamity to the Republic—I am, indeed, impeded by an overwhelming grief of mind!—and, in any case, may the fear lest this most splendidly constituted Republic should again be shaken, keep in check the words and operations of those agitators. For, indeed, it is possible, remembering the beginnings of the City of Rome, to hope that a city so cradled, and, so to say, started in life as this, should at some future time occupy a leading position in the whole world. For those small gatherings of men which we call states originate in the humblest circumstances, and become greater from one day to another. Truly, the essential condition of a well-founded state is that it should be perfect mistress of its own affairs, and afterwards of those of others. Such a state must be first of all concerned with the safeguarding of its own liberty, before depriving foreign states of theirs. This law flourishes in your Republic, for whose safety and present tranquillity, for the advancement of the most illustrious citizens of the senatorial order to its guardianship, offer up your thanks to the Eternal God; and join with me in imploring His supreme Divinity that the magistrates themselves, undaunted in their duties, and diligent in the administration of justice, may be able to withstand the fickleness of the multitude and the recklessness of abandoned men, and that the citizens may

be compacted together not in a feigned but in a genuine alliance.

[There the Oration ends.]

The Admirable Crichton's Career.

And now I will attempt a brief account of his career. James Crichton was born on the 19th of August, 1560, at Eliock, Dumfriesshire. His father, Robert Crichton, without doubt descended from the Lords Crichton of Sanquhar, was a Lord of Session, and from 1562 until his death in June, 1582, Lord Advocate of Scotland. The Admirable Crichton's mother was Elizabeth Stewart, and through her he was clearly descended from the Duke of Albany (first cousin of James I.), whose residence was Doune Castle (near Stirling), where the young King James VI. frequently stayed during the summer months. It is of some historical interest to mention that Crichton's maternal grandfather, Sir James Stewart, erstwhile Constable of Doune Castle, was murdered by William Edmonstone of Duntreith in the High Street of Dunblane in the year 1547.

It will be seen that Crichton was related to some of the noblest, most wealthy, and most powerful families in Scotland, and yet we know that he travelled about Italy in a poverty-stricken condition. What was the reason? To the student of his history the reason is not far to seek.

Crichton entered St. Salvator's College, St. Andrews University, when he was nine years old, three years later became a Bachelor of Arts, and a couple of years later still, at the age of fourteen, took his Artium Magister degree. One of his masters was the celebrated George Buchanan. There is a special significance attaching to Crichton's membership of St. Salvator's in relation to subsequent matters connected with his religious faith, concerning which he seems to have fully made up his mind before he left Scotland, and to that mental attitude he afterwards adhered with a firmness, a courage, and a determination which—whether or not one disagree with his choice—were wholly admirable in face of the sacrifices he made for it. For some considerable time after Scotland, along with most of its academic institutions, had accepted the Reformed Faith, St. Salvator's College remained true to the old regime. This may have had some influence upon Crichton's religious convictions,

although, perhaps, it would not be quite correct to say that the traditions of his alma mater were entirely responsible for his being attracted to the Church of Rome. That was the Church of his ancestors, and it was scarcely likely that a youth of his bright disposition could have much sympathy with the unpicturesque Reformed Religion which his father, like so many more, seems to have espoused out of personal interest and for worldly gain.

Crichton was one of several youths chosen to assist by their companionship in the education of King James VI., the latter being nine years of age at the time that Crichton was fifteen. A spirited, high-minded youth like Crichton could not fail to be disgusted at the picture that was presented to him every day at the Court at Stirling. Queen Mary, mother of the King, was the prisoner of Elizabeth, who, with a strange lack of feminine delicacy, not to say veracity, had declared to the Scottish Council that she was the "nearest princess in the world to his Highness (the King) both by blood and habitation." The Royal child was a stranger to his mother on grounds of hostile creeds, and he was being taught that the nearest royal relative he had was the gaoler of the woman who had borne him! The very thought of it must have been revolting to a youth with Crichton's sense of justice and decency. His length of service at the court could be measured not by years but by months, so far as we at this time have any means of judging. He must have been between sixteen and seventeen when he was compelled to leave the paternal roof in consequence of, among other differences of opinion, a disagreement on the subject of religion. Aldus Manutius refers to the family feuds raised against the youthful scholar, who appears to have had many quarrels with his father. The Lord Advocate, we learn, practically ordered his son to quit the kingdom and leave the King; and "he had been long absent from his native land and home on account of his zeal for the Catholic faith." Crichton must have supplied this information to Aldus, but yet in his father's will there is no indication of an estrangement. This will is dated 18th of June, 1582, and Robert Crichton appoints as his sole executrix Isobel Borthwick, who was his third wife and the step-mother of the Admirable Crichton.

Failing her, he nominates his sons, Master James and Robert Crichton, his executors. Another reference in the will to the Admirable Crichton, after an expression of the desire that certain of the testator's friends should look after his wife, says "ay and quhill my sone returne out of Italie, and thane ordains him to honour and mentene hir, as he will answer to God and haif my blessing." Master James Crichton is also nominated the "tutor testamentar" of Agnes Crichton, Robert Crichton's daughter "gotten betwix me and Agnes Mowbray, my second spous."

Some of the writers, who have left useful testimony concerning Crichton, say that after leaving Scotland he went to France, where he disputed at the College of Navarre. Thomas Dempster, in his "Historia Ecclesiastica Gentis Scotorum," says that as Crichton was of a lively temper he entered foreign service, but, soon tiring of this, he withdrew to Italy, the asylum of learning and humanity. Another authority is responsible for the statement that Crichton served two years in the French army and rose to a command, but I find it very difficult to reconcile this statement with an estimate of the period which we can reasonably believe must have intervened between his leaving Scotland and his appearance in 1579 at Genoa, when he delivered the oration I have just read to you.

From Genoa Crichton found his way to Venice, and of his public appearances in that city of wonders there are several well-authenticated records. Thus we have the handbill printed in Venice in 1580 by the Brothers Domenico and Gio Battista Guerra, which ranks next in importance to the statements of Aldus Manutius. It is as follows:

"The Scotsman, whose name is James Crichton, is a youth who, on the 19th of August last, completed his twentieth year. He has a birth-mark beneath his right eye; is master of ten languages, Latin and Italian in perfection, and Greek, so as to compose epigrams in that tongue; Hebrew, Chaldaic, Spanish, French, Flemish, English, and Scots, and he also understands the German. He is most skilled in philosophy, theology, mathematics, and astrology, and holds all the calculations hitherto made in this last to be false. He has frequently maintained philosophical and theological disputes with able men, to the astonishment of all who have heard him. He possesses a

most thorough knowledge of the Cabala. His memory is so astonishing that he knows not what it is to forget: and, whenever he has once heard an oration, he is ready to recite it again word for word as it was delivered. Latin verses, whatever the subject or the measure proposed to him, he produces extempore; and, equally extemporaneously, he will repeat them backward, beginning from the last word in the verse. His orations are unpremediated and beautiful. He is also able to discourse upon political questions with much solidity. In his person he is extremely beautiful; his address that of a finished gentleman, even to a wonder; and his manner, in conversation, the most gracious that can be imagined. A soldier at all points, he has for two years sustained an honourable command in the wars of France. He has attained to great excellence in the accomplishments of leaping and dancing, and to a remarkable skill in the use of every sort of arms, of which he has already given proof. He is a remarkable horseman and breaker of horses, and an admirable jouster (or tilter at the ring). His extraction is noble; indeed, by the mother's side, regal, for he is allied to the Royal family of the Stuarts. Upon the great question of the procession of the Holy Ghost he has held disputations with the Greeks, which were received with the highest applause, and in these conferences has exhibited an incalculable mass of authorities, both from the Greek and Latin fathers and also from the decisions of the different councils. The same exuberance is shown when he discourses upon subjects of philosophy or theology, in which he has all Aristotle and the commentators at his fingers' ends. Saint Thomas and Duns Scotus, with their different disciples, the Thomists and Scotists, he has all by heart, and is ready to dispute, "in utramque partem," which talent he has already exhibited with the most distinguished success, and indeed such is his facility upon these subjects that he has never disputed unless upon matters which were proposed to him by others. The Duke and his consort were pleased to hear him, and upon doing so testified the utmost amazement. He also received a present from the hands of his Serene Highness. In a word, he is a prodigy of prodigies; insomuch so that the possession of such various and astonishing talents, united in a body so gracefully formed, and of so sanguine and amiable a temperament, has given rise to

many strange and chimerical conjectures. He has at present retired from town to a villa to extend two thousand conclusions, embracing questions in all the different faculties, which he means, within the space of two months, to sustain and defend in Venice, in the Church of St. John and St. Paul, having found it impossible to give attention to his studies and to comply with the wishes of those persons who would eagerly listen to him through the whole day."

The single printed leaf which contained the original Italian was discovered by a collector in a second Aldine folio edition of the Cortegiane of Castiglione, and an account of the circumstances under which it was discovered appeared in the "Scots Magazine" for July, 1818.

Another Venetian testimony to Crichton's remarkable accomplishments is furnished by a decree of the Council of Ten at a meeting on the 19th of August, 1580, that day, curiously enough, being the twentieth anniversary of Crichton's birth. A few months ago I had a photograph taken in Venice from the archives there of the written record in the minutes book containing this resolution, and I have failed to discover in the works of Tytler, and others who have written about Crichton, any reference to it. The original Italian begins thus:—"Adi detto in Zonta: Capitato in questa citta un giovani Scocese, nominato Giacomo Critonio," and a rough translation may be given in the following words:—"This day in Zonta: There arrived in this city a young Scotsman, named James Crichton (from what we understand of his condition), of noble birth, and from what one has seen clearly in different trials and experiences arranged by doctors and men of science, and particularly from a Latin oration delivered extempore this morning in our College, of a very rare and singular quality; so that he, not exceeding, or little exceeding, the age of twenty years, created wonder and astonishment in everyone—an extraordinary thing and almost supernatural; and therefore this Council is induced to make a gift to this wonderful man, he being in poverty by some accident and ill-luck having happened to him. It is therefore resolved that the funds of the Council be drawn upon to the extent of a hundred golden scudi to be given to the above-named Crichton, a Scottish gentleman."

There are some figures at the foot of the resolution which

indicate that the voting was—22 for the motion, 2 against, and 4 neutral.

TESTIMONIES AS TO CRICHTON'S WONDERFUL POWERS.

Felice Astolfi, in his "Officina Historica" (Venice, 1605), under the heading of "Memorosi Moderni," writes thus:—"The Scotsman is well known to all (he was called James Crichton), who like a marvellous prodigy was admired in our times for his stupendous memory; he being a person who, though a youth of twenty-two years, penetrated the most recondite sciences, expounded obscure meanings and the most difficult sentences of philosophers and theologians, so that to all who beheld his first down [early growth of beard] it seemed impossible that he could have read so much, to say nothing of committing it to memory."

Still a further testimony as to Crichton's wonderful memory occurs in the "Epitaphiorum Dialogi Septem" of Doctor Bartholomæus Burchelatus, dated Venice, 1583. "Oh, happy memory, which I most truly admire, since, as I hear, you retain those things which it has happened that you may at any time or place have read; nor do I wonder at its being impossible to remember everything, which Divine gift the famous James Crichton of Scotland, whom we have met more than once at Venice and Treviso (as others at other places have met him), now possesses, if anyone ever did; who, as is well known, professes, among other things, that he is never embarrassed by forgetfulness, or even the slightest hesitation, as to any things, words, letters, works and volumes, however numerous, that he has seen or read."

It is Aldus Manutius, however, to whom we are most indebted for an account of Crichton's life and character, and this account is to be found in his dedication to Crichton of his edition of the "Paradoxa Ciceronis." It is addressed in Latin to the most noble youth, James Crichton, a Scot, whose qualities, we are informed, are so lofty and wonderful that his grandeur takes away the glory from the most illustrious and wisest men of the past. "It has fallen to the lot of no one, excepting yourself, from the beginning of the human race, to engage, while yet a stripling, in the occupations of war, to continue them with zeal and fondness, and connect them, like another Brutus, with literature and philosophy. You have," continues Aldus, address-

ing his protégée, "attained before your twenty-first year the knowledge of ten languages, of many dialects, of all sciences; and you have coupled the studies of swordsmanship, of leaping, of riding, and of all gymnastic exercises with such alertness of disposition, such humanity, mildness, and easiness of temper that nothing could be more amiable or admirable." The sentence ends in the Latin in "ut nihil te admirabilius, nihil etiam amabilius reperiri possit," and this is some indication that the appellation of "admirable" was applied to Crichton during his lifetime and not merely after his death, as some writers have asserted.

During his residence in Italy Crichton fell into a bad state of health, and on his recovery he proceeded to Padua, where, on March 14, 1581, he met at the house of Jacobus Aloysius Cornelius many of the erudite men of the city, and disputed with the most celebrated professors for six hours upon various learned topics. Another day was appointed for a disputation at the Palace of the Bishop of Padua, but this was abandoned, and Crichton returned to Venice, where he fixed up his "programma," or challenge, which was to the effect that he offered to disprove the almost innumerable fallacies of Aristotle and of all the Latin philosophers, and also the dreams of the professors of learning, and he would further reply to their charges. He also agreed to permit freedom of discussion in all branches of learning concerning those things which are usually openly taught or are accessible only to the wisest men; and he would reply, either by logical and ordinary arguments, or by the secret method of astronomy, or the forms of mathematics, or in poetic or other forms, according to the decision of those taking part in the debate. The disputation took place in the Church of St. John and St. Paul, and we learn from Aldus that Crichton sustained this contest without fatigue for three days, and such great applause arose that nothing more magnificent had ever been heard by men.

In his poem, "Jacobi Critonii in appulsu ad celeberrimam urbem Venetam Carmen ad Aldum Manutium," published in Venice in 1580, Crichton lauds Aldus in somewhat extravagant language. Indeed, the reciprocity of panegyrics which passed

between the two might seem to find a parallel in the famous lines:—

"When, ladling briskly from alternate tubs,
Stubbs buttered Freeman, Freeman buttered Stubbs."

But we know that both Crichton and Aldus were men of extraordinary attainments, and their praise of each other may have been purely the praise of the devoted friend and admirer. Aldus, the grandson of the famous founder of the Aldine Press, and himself a scholar and critic of no mean calibre, was well qualified to form an opinion as to the genuineness or otherwise of Crichton's claims and achievements.

Another contemporary and admirer of Crichton was Sperone Speroni, the great Greek and Latin scholar, who was considered the most learned and acute logician and critic of his age in Italy. During the period of Crichton's stay in Mantua—to which reference will now be made—Speroni, then 82 years of age, addressed to the young Scotsman a lengthy and most commendatory epistle. This is printed among other letters from the same pen in the fifth volume of the "Opere di M. Sperone Speroni," published in Venice in 1740.

I have so far refrained from making any mention of Sir Thomas Urquhart, the eccentric Knight of Cromarty, who, in his "Jewel," has left a most fantastically-written story of a portion of Crichton's life. It has been stated by historians that the Admirable Crichton owes his fame entirely to the celebrated translator of the work of Rabelais; and, indeed, one well-known critic, twelve months ago, caused some of us a little surprise by publishing his opinion that the Admirable Crichton was purely the invention of Sir Thomas Urquhart. So far from this being the case, I am prepared to reject every word that Sir Thomas wrote upon the subject, and to proceed on other and more direct evidence—for there is plenty of it. Urquhart's burlesque style of literary craftmanship has done more harm than good to Crichton's name and fame.

And now I have arrived at the last sad stage of the life's journey of a man who seems not to have been permitted his fair share of human happiness. In February, 1582, Crichton entered the service of the Duke of Mantua (William Gonzaga), but it was not—as has been so frequently and erroneously

stated—as tutor to the Duke's son, Prince Vincenzo Gouzaga. In an exceedingly able contribution to the pages of the "Archivio Storico Italiano," Giovanni Battista Intra states that when Crichton arrived in Mantua his youth, his beauty, and his wit created a profound impression. Crichton was first invited to draft a scheme of fortifications; he presented his scheme, and it gave extreme satisfaction to the Duke, who became not only Crichton's patron but his friend. But Crichton's popularity at the Court of Mantua aroused, it seems, a feeling of the bitterest jealousy in the mind of Prince Vincenzo, who, by the way, was in the habit of associating himself with young men of low repute. On the evening of the 3rd of July, 1582, which had been a very hot day, Crichton left the ducal palace, accompanied by a servant, for the purpose of enjoying a little fresh air. Whilst turning out of the Piazza Purgo towards the Via San Silvestro he met the Prince, along with a dissolute youth named Ippolito Lanzone. It being night and all three wrapped in their cloaks, they were said not to have recognised each other. The Prince, unwilling to make way for Crichton, gave him a hard blow which sent him to the ground. Crichton, who was not accustomed to tolerate such effrontery, drew his dagger, and, encountering Lanzone, inflicted a serious wound. Vincenzo, hearing blows being struck, took part in the struggle in defence of his friend, and, sheltered by his buckler, attacked Crichton and wounded him mortally. In a few hours both Crichton and Lanzone were dead, and there was no one left to tell the truth about the incident, except the Prince.

We must, of course, accept history as we find it, although we might not be prepared to give child-like credence to every partisan statement. It is not certain that the killing of Crichton by the Prince of Mantua can be regarded in the light of murder: we have only Vincenzo's word for what happened. Furthermore, if we are to place any reliance on some of the letters which the great Italian poet, Torquato Tasso, wrote, in which he referred in encomiastic terms to Vincenzo, the committing of a dastardly murder would have been far from the Prince's intentions or thoughts.

5th February, 1909.

Chairman—Professor SCOTT-ELLIOT, President.

OBJECTS OF INTEREST ON THE SEA SHORE. By Mr WILSON H. ARMISTEAD.

There was (said Mr Armistead) a very real fascination about the sea shore which appealed strongly to an island people, and in a vague and general way this was felt by thousands who during a short season of the year flocked to the sea side. But for the naturalist this fascination was by no means vague. For him the land which lay between high and low water mark was full of definite interest. There he was in touch with another world—a world of which the sea grudgingly showed only a narrow strip; but that strip was so rich in wonders that the dry land seemed poor in comparison. Nowhere were there so many different forms of life to be met with in such a limited area as on the shore. The mystery of the sea was enhanced by this peep into the wonders of its treasure-house. When they had noted some of the more striking creatures which lived on the foreshore, they lifted their eyes and gazed at the wide expanse of heaving water, and marvelled what mysteries it might contain. Many of the creatures found living on the foreshore had, so far as their knowledge of them was concerned, only a middle existence. Their origin was a mystery, and at the appointed time they passed away, and we knew them no more. Close down by low-water mark, wherever the shore was rocky, the conger eel might be found. This fish was very common in the Solway, and though the largest specimens were not often to be seen, excepting when during high spring tides the sea ebbed further than usual, the smaller ones might be found any time by turning over the large stones. This creature was one of those of whose existence we only knew the middle part. It arrived in the shallow water when very young from mysterious depths, and remained till it was well grown. Then it disappeared again, and we knew no more. Congers grew to a great size, and he had seen one caught in the estuary of the Urr which weighed 64 lbs. The male fish never grew to anything like the size of the female. In Lancashire and the Midlands of England many people were extremely fond of

them; and there was no reason why they should not be good food. They were not by any means the scavengers which our fresh water eels were. They liked to kill their food, but failing this, it must at least be fresh. They lived principally on fish. In the Solway they got herrings, mackerel, mullet, flounders, salmon smolts, and various kinds of fry. He had taken between forty and fifty fish from the stomach of a 6-lb. conger. They were most voracious feeders. The most remarkable thing about the conger was the strength of its tail, by means of which it was able to firmly grip any rock, stone, or other object, while with the rest of its body it was free to feed, fight, or defend itself. Men had been gripped by a conger, had an arm or leg drawn as far as it would go into the brute's home under the rock, and been held there till the rising tide had put an end to their misery. Men had been killed by infuriated congers which had been hauled into boats, and after they had done their work, usually throttling owing to the line becoming entangled round the fisherman's neck, they left the boat with its ghastly evidence of their visit.

The large stones near low-water mark were well worth attention, for under them a number of creatures hid. With a little practice one was soon able to spot the likely stones. These were usually resting on smaller stones or tilted against a rock where the wash of the sea made a small pool underneath. When turned over there was usually a general scuttling away of crabs, but if there should be a conger coiled up he invariably had the place to himself. Few living creatures cared to rest within sight of his wicked eyes. Of crabs there were many kinds and colours. Green crabs predominated, but there were brown, black, and red crabs. Perhaps the first thing which struck one, after having witnessed their surprising agility, was the clever way in which they could scuttle into a corner and look like a stone. Unless you had your eye on one before he folded his legs and subsided into a crevice, you would probably never notice him at all. Even the red crabs managed to become unnoticeable, except to a practised eye. In half-an-hour one might gather a bucketful of edible crabs with bodies as large as the palm of one's hand in certain places. For some time after casting the shell the crab was absolutely helpless. It was, therefore, necessary that the casting of the shell

should be done in as safe a place as possible, and from observations made on the Colvend shore, he was inclined to think they burrowed. When clad in their armour crabs were ruthless robbers and pirates. No living thing which they could tackle was safe, and they would as soon make a meal of a small member of their own family as not. Crabs were great scavengers, and he was not sure they didn't rather like their food a little high. They were largely nocturnal in their habits. When sitting among the rocks waiting for duck at dusk he heard them coming out as it got dark, and they made such a crunching that one almost thought the rocks were crumbling away. He had distinctly felt the stone on which he had been sitting shaken by a crab underneath it; so they must be very strong. There was no doubt that the large rats one saw on the sea shore ate crabs. The only two occasions on which he had known rats to attack human beings in the open had been on the sea shore. A cornered rat would sometimes show fight, but a single field or farmyard rat never would, as long as it could run away. On both occasions the attack was provoked in precisely the same way. One occurred at Heston, and the other on Rough Isle. While waiting for a shot among the rocks a rat was noticed prowling round. A stone being handy, what more naturel than to throw it? The result was altogether unlooked for—the rat with very evident signs of rage charged straight at the thrower, who had to use his gun in self-defence. When unprovoked, the shore-frequenting rat was quite harmless, and he had often had them running about within a yard or two of him, and on more than one occasion, when lying prone among the rocks, they had run over his body. One of the most striking things to be found at the edge of the tide was the star fish. The mouth was in the centre of the underside of the body. The underside of the arms was covered with hundreds of transparent flexible tubes, which were the creature's feet. Star fishes were voracious creatures, and acted as scavengers. They fed on any meat or fish which they found, and also on shell fish of various kinds, being particularly fond of oysters and mussels. Sometimes there was a dreadful epidemic among star fish, and he had seen the rocks on the south side of Heston covered with thousands of them, making the shore look quite pink from a short distance away. Star fish were able to discard a limb

at will, and could soon replace it by another. Instances had been known where the discarded limb produced for itself four other limbs and a mouth and stomach, and became a complete star fish. When trawling in fine weather in summer it was not an uncommon thing to find the net full of jelly fish when it came to the surface, as these creatures were numerous in the Solway. Sometimes it was necessary to cut a hole or bale them out with a bucket before the net could be lifted on board. It was commonly thought that all jelly fish stung, but as a matter of fact most of them were quite harmless, one or two varieties only being dangerous. All jelly fish with a reddish tinge should be avoided, for these were the most poisonous. Though he had frequently been amongst jelly fish of various kinds, and had had occasion to handle large quantities in the dark when clearing a trawl net, he had never been stung, and he was inclined to think that it was possible some people were more susceptible to the poison than others, for many of the fishermen suffered considerably. When seen swimming in the sea jelly fish were very beautiful. Of all animals they were those which contained the least solid substance, their bodies containing scarcely anything but water, confined by a thin outer skin. Some species were phosphorescent. The shell fish to be found on the shore was most interesting. Those which most readily caught the eye were the whelks. Their shell was thick and strong, and Nature seemed to have been at some pains to ornament it not only in regard to its markings, but also its shape. So far as he could see, the strange but handsome shape of the shell was of no particular use. The care which Nature took to decorate her creatures with beauty in some form or other was very noticeable; and when it occurred, as it frequently did, amongst the lower forms of life, as well as the higher, one could only conclude that beauty was an important part in a scheme of existence of which we would gladly know more. The sombre hue of the periwinkle, with its eminently practical and utilitarian shell, had no very obvious beauty till one examined it with a strong magnifying glass, and then it became at once apparent. More wonderful and incomprehensible still was this hidden beauty, so tremendous in detail, so wonderfully exact, that one's admiration for the care which had produced it was mingled with the question, why? It was a question which confronted the

naturalist at every turn. Nature seemed to go out of her way to be beautiful, not for any appreciation from man, but her idea would seem to be beauty for beauty's sake.

19th February, 1909.

Chairman—Dr J. W. MARTIN.

THE STONES AT KIRKMADRINE. By Rev. G. PHILIP ROBERTSON.

Last century there were changes of, on, and around the stones. At the beginning there were three, but one is now lost. Two were subsequently used as gate-posts after a wall had been built round the churchyard. Twenty years ago the ruined church was restored as a memorial of a by-gone time, and at the western end an alcove built, where now these and other stones are placed, the spot and its contents being under the care of H.M. Board of Works.

The two stones are nearly of the same height, 7 feet, the more important being the slightly shorter of the two, but the more massive—it is 16 inches wide at the top and widens towards the base, while the greatest width of the other is 14 inches, the thickness of the two being respectively 4 inches and $2\frac{3}{4}$ inches.

There are other upright stones in the district uninscribed, one not a quarter of a mile off, said to mark the burial place of a chieftain, with his people lying around him. Some small stones have been got near, with marking of a non-Christian or pre-Christian character.

Whether these two stones under notice ever served any other purpose than Christian memorials or not there is nothing on them but Christian marks. What we shall call No. 1 has the longest inscription. Its most unique feature, however, is its Alpha and Omega, at the very top on the left side. So far as my knowledge goes it is the only instance of this early inscription in Scotland. Some are found in Wales, more in France, and such are found not rarely in Italy. This feature, with other considerations, helps to fix the date of erection about the second half of the fifth century A.D. From the rarity of this feature it is unfortunate

this part should be what has suffered most defacement in these recent years. The (O) omega has entirely disappeared, and also the T of the et (and). These are quite visible in the early casts taken of these stones. Formerly, AETO now AE.

The next noticeable feature is the circle with a Greek cross inside, nearly touching with its slightly broadened limbs the circumference, and having what stands for a Greek r depending from the top of the upper limb. The cross will stand for the Greek ch, and the cross with its r will thus be equal to the monogram for our Lord's name, Christus. This cross with its circle and monogram is on front and back of No. 1, and on the front of stone No. 2. Beneath it on No. 1 in the front is an inscription, on the back nothing. The inscription is in six lines of well cut letters, with contractions and ligatures indicative of the time of their execution. Line 1 shows the ligature of n and t, in iacent, so does line 5 in Viventius. In line 2 sci, Sancti. In line 4 it is doubtful which is the last letter—was there one after s, if so, what? t, or other. In line 6 the ligature for ET occurs. Authorities differ whether it is Mavorius or Maiorius, whether ligature of a is to a or to v, AV or AI.

The only words needing to be noted are præcipui, sacerdotes, id est. Præcipui in this connection is rare, but not unique, meaning excellent in character. Sacerdotes is an example of a word having different meanings at different times. About that age it seems to have been used more as a synonym for episcopus than for presbyter, though it can be applied to either, and includes both. It is general—men filling very holy offices, sometimes one, sometimes the other. Presbyterians need not fear to allow a sacerdos of that time to be an episcopus. The connotation of episcopus and presbyter must be learned otherwise, and sacerdos must cover both. My objection to the translation bishop is much the same as to the translation priest. Both are too special. What is wanted is a general term inclusive of both, which I cannot give, one reason being that I know not of any such official now combining both episcopal and presbyterian functions. The presbytery is the nearest such combination, but I fear that "excellent presbyterate" is too modern in conception, however faithful in idea, to be an acceptable translation of præcipui sacerdotes.

That blank after s in line 4 has raised many questions. It is said there never was another letter. IDES was original. Also, id est is called an unnatural construction, and its occurrence in epigraphy is questioned.

Now, from the photograph, and still more from actual touch of the stone's face, I am convinced there was a letter after s, and t is as likely as another, even the most likely. Id est was used in colloquial Latin, and I see no unlikelihood in its use in this connection. Id est is less unlikely than a Latinized form of a Celtic chief's name Id. I do not see how Id could give Ides, nor is Ide any more likely to give Ides. Id is known, Idus could be accepted, but not Ides.

There are 6 lines of inscription, but the half of the stone's front has not been utilised. The repetition of the circle on the stone No. 2, and the inscription on it being names seem to show that stones 1 and 2 are to be read together. It will be noticed also that the names are in couples in both, joined by (ET), and. There is ample room on No. 1 for all that is on No. 2, and so much vacant space left on both may be best explained by the supposition that both stones were to be set deep in the top of cairns—probably monumental.

The first name on stone 2 is hopelessly lost, all that remains being an s at the end. But the three Viventius, Mavorius, Florentius, have a place in the memory of Scotsmen far beyond Galloway.

There was a third stone. A local antiquary of two generations ago sketched all three, and the accuracy of his sketches of Nos. 1 and 2 have warranted capable judges in inferring from his sketch of the lost 3 what it was like. It has the circle and monogram of 1 and 2. Underneath is INITIUR, the R is for M, ET FINIS (Initium et Finis).

Let us now pass from description to consider what may have been the reason for such a memorial at first. Here we enter the realm of conjecture. Why was it erected? If 450-500 be the date it may mark the temporary overthrow of Christianity by heathenism consequent on the irruption on all sides by Pagans after the fall of Roman supremacy. Christian men may have seen their hopes failing, and wished to erect a memorial of their victories in the past; of their assurance of others to come. In

the onslaught these named here may have sealed their testimony with their blood, and a cairn been raised over their dead bodies with these stones set firm on the top to be a witness for immortality through the crucified on the very grave of the slain. In later days such a standard or banner as is carved on the stones would have proclaimed the men victorious heralds of the cross or victorious martyrs. May we not think that some such triumph was in the mind of these old believers? God had begun His work, it might be checked, but He would finish it. It would be by the Cross of Christ; and by a symbol more Christian than Constantine's labarum those erecting this memorial would have immortality proclaimed from the grave of a martyr as possible to every beholder, and their assurance Christianity would prevail here, for its beginning was of God, who cannot fail in His work. The vision may have been so inspiring that they expressed their emotions in song. Professor Sir John Rhys has been good enough to send me the inscription on No. 1 scanned as an accentual metre derived from the Latin elegiac. Id est, Sir John says, is necessary and also the unusual term, præcipui. I give it as under:—

Alpha et | omega | Christus Hic | jacent | sancti prae | cipui
Sacer | dotes id | est ‖ Viventius | et Mav or | ius

Plainly there was some reason for using three stones, as two would have afforded space enough. It has been suggested that here, owing to its connection with Whithorn and thus with Tours, we have a relic of the Arian controversy. The memorial is spread over three stones linked by the same symbol to declare that the crucified was one of three equally divine. Such a suggestion has been also scouted as without any basis or likelihood. Perhaps some one may be able to say if it is usual anywhere to find one inscription carried over three different parts when one or two at most would suffice. I have not had time or opportunity to consult Huebner or other authorities on the subject.

It is a fair subject of inquiry how such memorials happened to be set up there. It is well known that in the cases of conversion from heathenism the sites of Christian worship were often fixed where the Pagan sites had been observed. The rocky knoll

in the midst of what had been wood then all round Kirkmadrine was a likely spot for the Druid's counting it a holy place. One wonders if those stones have had exorcism practised on them, prescribed for being used when Pagan materials were turned to Christian use. I should think there had been worship in this spot before the Christian era, and that this knoll rivals in antiquity as a site of Christian worship if it does not surpass the hollow in which is situated St. Cuthbert's, Edinburgh.

RARE BIRDS OF RECENT OCCURRENCE. By Mr R. SERVICE, M.B.O.U.

At the outset Mr Service stated that on account of the rarity of cyclonic disturbances it was remarkable that so many rare birds had visited this country during the past winter. These disturbances kept the birds moving about, especially when they occurred towards the termination of the autumn migration. Owing to the Icelandic disturbance, at least two birds from the great north-eastern region of Russia and the Baltic had occurred, viz., the smew and the Brent goose. The former was one of our rarest visitors, occurring on an average only once in five years. He exhibited one of the five which had recently been seen at the margin of Lochrutton by Mr Vincent Balfour Browne, who had shot two of them right and left. Mr Murray of Parton had seen another specimen only on Monday, 15th February. The following was a record of the occurrences of the smew during the last sixty years: One, river Nith near Thornhill, 1864, Dr Grierson; one, river Annan near Dormont, 1860, Mr W. L. Carruthers; two, river Ken, Glenlee, 1870, Mr Gilbert Anderson; one, Dumfriesshire, Jardine collection, previous to 1860; one, Lochmaben, December, 1879, Mr William Hastings; one, Castle-Kennedy, March, 1855, Mr Robert Gray; one, Scots side of Solway, about 1880, Mr H. A. Macpherson; one, young female, Kirkconnell, Colonel R. M. Witham; two, Lochrutton, 5th January, 1909, Mr Vincent R. Balfour Browne; one, river Dee, Parton, Mr Rigby Murray.

The other rarity was the green sandpiper, a bird that in the speaker's youth was comparatively common in the district. For a considerable time, however, it practically disappeared. Its

first known occurrence after a long period of twenty-six years was on New-Year's Day two seasons ago, and now there was the specimen which he produced, and which had been shot three weeks previously on the banks of the Æ in Kirkmichael parish. This bird now occurred far less frequently than it formerly did. In Sir William Jardine's time he found it on the banks of the Annan and the Kirtle, and some other Annandale waters. It was an exception to the whole of the other sandpipers in that it had its nest and laid its eggs in a tree. It did not build one itself, but always took the advantage of an old or abandoned nest, generally that of the thrush, or it might be of the wood pigeon, or even in a carrion crow's nest. Mr Service proceeded to show and explain several specimens of wild geese. The first was the Brent goose, which was one of the smallest found in Britain. It was one of extreme infrequency on the west coast. Curiously enough, the barnacle goose, which was of the same genus, was infrequent on the east, and the two occupied very well-defined limits during their winter sojourn in this country. The barnacle goose was the characteristic goose of the Solway, and right up the coast to Cape Wrath it was found in great numbers. The very first goose that ever he shot was a Brent goose, and that was twenty-five years ago, below Southerness. It was a solitary bird, and none of the gunners with him had ever seen it before. Probably no more than twelve or twenty specimens of this goose had occurred during that lengthy interval on any part of the Solway or Galloway coast. The two varieties of the Brent goose were easily distinguishable, one being black-breasted, the other white-breasted. As the two forms never mixed, he felt a little lucky in getting both from their own particular district. During this season and last very curious changes had taken place in the distribution of geese locally; and this season they had been more than usually conspicuous among birds of this region. At one time the two lesser-sized forms of the grey goose had prevailed in this part of the country, but some ten years ago a very noticeable change had taken place. The grey lag goose and the white-fronted goose had got into the ascendant, and they now occupied all the green track along our shores, almost to the exclusion of the others. The grey geese in this country were four in number—

the grey lag, the white-fronted, the bean goose, and the pink-footed goose. The first two were distinguished by a white nail on the bill, while the second two always showed a black bill. This year there had been perhaps none of the bean geese or pink-footed geese in the district; while, on the other hand, the others were to be seen practically in thousands. They flew in large arrow-shaped flocks, and it was a pleasure to watch them. A distinguished soldier, Colonel Maxwell Witham of Kirkconnell, who had gone to South Africa at the time of the war, had said that when he left the prevalent goose was the bean goose—he never saw anything else; but when he came back in three or four years every one he saw was a grey lag. His (the speaker's) explanation of the change was that the fresh sweet grass which used to grow along the estuaries of the Nith and Annan, and which formed the feeding grounds of the bean goose, having been destroyed by frequent floods, was deserted by that species and appropriated by the grey lag and the white-fronted goose, which liked coarser feeding. These changes were of the very greatest importance to observers, and might be of considerable economic importance to the proprietors of the waterways and the land which adjoined, because hundreds of acres of what was once good pasturage had been utterly destroyed, and what was formerly pasturage for cattle and sheep was now occupied by flounders.

5th March, 1909.

Chairman —Provost LENNOX.

A FAMOUS MEDIÆVAL ORDER. By REV. W. L. STEPHEN.

The Rev. W. L. Stephen, B.D., Moffat, delivered an interesting and erudite historical address on the Order of Knights Templar. In this country, he mentioned, they left traces of their presence in the place-names, Templand, Templeton, and Spittal, although the last-named was also sometimes associated with the Knights Hospitaller. In Dumfriesshire there were traces of the Knights Templar at Durisdeer, two at

Lincluden, at Ingleston, Glencairn; two near Lochmaben, at Glen of Lag, Dalgarno, Carnsalloch, in Carruthers parish, and two beside Lockerbie, viz., Becton and Quaas.

Note on Raeburnfoot Camp, Eskdalemuir. By Mr James Barbour, F.S.A.Scot.

The ancient earthworks at Raeburnfoot, in the parish of Eskdalemuir, known as "Raeburnfoot Camp," were examined by the Dumfriesshire and Galloway Natural History and Antiquarian Society in the year 1897, and the report thereon is contained in the Society's Transactions of that year, page 17.

In reference to that examination and the report, I desire to submit the following note, and beg first to remind the Society that the conclusions arrived at assigned these remains of human art of a far distant time to the period of the occupation of the country by the Romans, who, it is thought, constructed the camp or fort, and afterwards occupied it for a longer or shorter space of time. The grounds on which this conclusion rests may be recapitulated in a few words. Raeburnfoot Camp shows a remarkable similarity to the Roman station of Birrens in regard to the site. It is placed like the latter in an angle between two rivers, the Esk and the Raeburn, and on the edge of a bluff. The plan is symmetrical, as Roman works usually are, and it is marked with the invariable rounded corners. Structurally the details conform to those exhibited in recognised Roman works. The ramparts are stratified and rest, at least partly, on stone footings, and some clay-concrete is exhibited. The types of pottery recovered also belong to the period assigned to the works. It is true, however, that more direct evidence, such as coins, inscribed stones, or stamped pottery, frequently found on Roman sites, was not discovered at Raeburnfoot.

I have now to put before the Society interesting and important evidence, confirmatory, I think, of the Roman origin of this camp. It has recently been brought to light, and curiously it comes from a place no less distant than the neighbourhood of Manchester. The story is as follows:—

In the year 1907 two gentlemen, Mr Samuel Andrew, of Oldham, and Major William Lees, of Haywood, purchased land

for the purposes of excavation at a place near Delph, West Riding, and thereupon proceeded to examine two forts crowning the eminence known as Castle Hill, 900 feet above sea-level; and the first interim report, prepared by Mr F. A. Bruton, M.A., of Manchester Grammar School, has been issued. The report is fully descriptive of the works overtaken and the results obtained, and it embraces numerous illustrations. Although the excavations had not reached completion the details already brought to light abundantly testify that the works and occupation are to be referred to the Romans. The ramparts are built of sods like the ramparts of the forts on the wall of Antonine. A small hypocaust, of which three feet in height of the lower part of the walls, twenty pilae, and a flight of five steps leading down to the praefurnum, remain, and of relics, which are not numerous, there are three Roman coins, one illegible, and two, first brasses of Tragin; a Vespacian was also found on the site at a former time. The pottery include a fragment of Samian ware, pieces of red, buff, white, and black ware, and some of the fragments show the maker's stamp. No inscribed stones have been discovered.

The importance of all this in relation to the Raeburnfoot Camp consists in the exact similarity of the plan with that of the forts at Castleshaw. One of the illustrations of Mr Bruton's report represents the plan of the Raeburnfoot Camp, and the following quotation explains the reasons for its introduction:— "The excavation of Castleshaw," the report says, "is of special interest because the class of earthworks of which it is an example has not hitherto been properly understood. At first sight the plan suggests two distinct forts, one inside the other. An earthwork of exactly similar plan may be seen at Raeburnfoot, in Dumfriesshire, but the excavations carried out there in 1897 did not yield very definite results. The resemblance is so striking that it has been thought worth while to reproduce the Raeburnfoot plan here."

I may add that the two plans are so exactly alike as to make it difficult to conceive that they could have been produced otherwise than by the same race of builders. If the one is Roman so is the other. The Romans were methodical. All the

stations excavated exhibit uniformity of the main lines of the plan, and now it is discovered that the same rule applies also to their less important works. It is a new fact.

The late Dr Brown, in his description of the parish of Eskdalemuir contained in the Statistical Account of 1841, claims Raeburnfoot Camp as the "Overbie" suggested by the Roman stations of Netherbie and Middlebie, but as these are important stations, while Raeburnfoot is a work of a different and less important kind, this seems unlikely. Overbie has still to be discovered. Looking in the direction indicated by Netherbie and Middlebie, and the relative distance, the large camp at Torwoodmuir, near Lockerbie, which Roy describes as a temporary camp, is a not unlikely place to find the lost station, and some examination of it might in any case yield important results. It may be of some significance that at all the places in the district the names of which have the termination "bie," there should be important remains of Roman works, as Netherbie, Middlebie, Canonbie, and Lockerbie.

Pre-Reformation Ministers of Sanquhar. By Mr W. M'Millan.

The first minister of the parish of Sanquhar of whom we have any record is Robert de Cotingham, who was appointed by Edward I. of England on 6th July, 1298. The record of his appointment is still preserved in the archives of the Privy Council, and is as follows:—

"Edwardus etc. dilecto clarico et fideli suo Johanni de Lagetone Cancelario suo velejus locum tenentibus salutem mandatum delectum clericum nostrum Robertum de Cotingham ad ecclesiam de Senewhare Glasguensis diocesis vacantem et ad nostram donacionem spectantem per litteras sub magno sigillo nostro in forma debita presentitis Datum sub privato sigillo nostro apud Brade vj die July anno regni nostre vicesimo sixto."

Edward was at this time engaged in the invasion of Scotland. He had summoned the Barons and other military tenants of England to assemble with their powers at York on the Feast of Pentecost. At the head of a large army he crossed the border and advanced through Berwickshire and thence to Edinburgh without

receiving any intelligence of Wallace and his forces, who, however, had carried off the cattle and provisions from that part of the country through which the English were proceeding. Though he had the management of a large army to keep him employed, Edward seems to have had time to attend to minor matters, and as we see at Brade he appointed Robert de Cotingham to the parish of Sanquhar.

Who this priest was it is impossible to say. The form of his name suggests a Norman origin, and it is possible that he may have been a scion of some noble house. Many of the priests of those days were drawn from the upper classes, and it is probable that the minister of Sanquhar was one of such. It seems possible that Cotingham is a corruption of Coldingham, a mistake which might easily be made, for in those days correct spelling was not a strong point with the scribes. If this is correct, then Robert would be an alumnus of the great priory of Coldingham. In 1298 this priory was under the jurisdiction of the Bishop of Durham, who appears to have been with King Edward on that expedition, which the King was making, and it is quite a likely conjecture that the Bishop would be wanting to secure a benefice for one of his own priests. It would be interesting to know how Sanquhar Church had become vacant just at this particular time. Two years before a clergyman resident in Sanquhar (though not the parish minister), Bartholomew de Eglishame, the chaplain and superintendent of the Hospital of Sanquhar, had sworn allegiance to King Edward at Berwick. At the same time the minister of the neighbouring parish of Kirkbride, Walter de Lilliscliff, did the same. Was the minister of Sanquhar a patriot who refused to bend the knee to the usurper? I think so. And when two years later Edward's power was supreme in Scotland we can well believe that the patriot priest would find it convenient to depart, if, indeed, he was not forced to do so. How long Robertus de Cotingham held the benefice we cannot tell. For almost two hundred years the history of the Church of Sanquhar is a blank.

In 1494 we find Ninian Crichton, a layman, described as "Parsone of Sanquhar." The patronage of the parish had by this time passed from the hands of the King into those of the Crichtons, who had established themselves in Upper Nithsdale.

The Rectory of Sanquhar was constituted a Prebend of Glasgow Cathedral about the middle of the 15th century, but the consent of the patron was given and his right to the patronage was continued. The benefice seems to have been generally conferred on some member of the family, on the principle doubtless of "keepin' oor ain fish guts for orr ain sea maws."

This Ninian Crichton was a brother of the first Lord Crichton, and acted as tutor to his children. How a layman could be a "parson" is a question which is not so easy to answer. Probably he was invested with the tithes belonging to the church, while some other priest would be employed to perform the "parson's" ecclesiastical duties. Thus one man did the work while another man drew the salary, a state of things which is not without parallel in our own time.

In 1513 we find the name of Ninian Crichton described as a notary public as a witness to a charter along with the name of the then Rector of Sanquhar.

In 1526 a gentleman with the same name appears as an auditor of exchequer; while in 1525 and in 1526 Ninian Crichton de Balleblock is named as Master of the King's wine cellar. That this gentleman had at least some connection with the parish is proved by the fact that in 1533 Ninian Crichton of Belliboch (observe the differences in the spelling of what is undoubtedly the same word) has the farms of Barntaggart (Auchentaggart) and Drumboy, both in Sanquhar, let to him. Whether he was the same person who in 1494 was parson in Sanquhar it is impossible now to tell. It is probable, however, that he was. It is, of course, possible that there were three or four Ninian Crichtons connected with the parish, and that the parson, the notary public, and the master of the wine cellar were three distinct persons. It does seem a little remarkable that one person should in the course of forty years hold such widely differing offices.

The conjecture that while Ninian Crichton was "Parson of Sanquhar" there was some priest performing the duties of the sacred offices receives a certain amount of confirmation from the fact that in 1508, on the death of "Thome Lokky," the "vicariam pensionarium perpetuam de Sanquhare" is declared vacant.

This Thome Lokky was probably the vicar in the parish, receiving the smaller tithes and the fees which were charged for

the ordinances of religion. This theory also receives some support from the fact that in the "Visitato Capituli Glasguensis" for 1501 Sanquhar is marked "non facit Residentiam." Lokky was succeeded by Cuthbert Baillie, who is the first who is described as Rector of Sanquhar. His name first appears in a deed regarding the affairs of Patrick Hume of Polworth, whose mother was a Crichton of Sanquhar. His name appears in various forms, Bailye, Balye, Balze.

Whether Baillie was much in Sanquhar is doubtful. I am afraid that he must also be written down as an absentee parson. He was, however, a great man in the affairs of Scotland, and for some time acted as Treasurer for the Kingdom.

In 1511 we find his name the only example of a common cleric appearing in the list of auditors of exchequer. The list contains such names as these:—Archbishop of St. Andrews, Chancellor of the Kingdom; Archbishop of Glasgow; Bishops of Aberdeen, Moray, Whithorn, Caithness; Abbots of Holyrood and Jedburgh, Prior and Archdeacon of St. Andrews, Dean of Glasgow, Earl of Argyle, Earl of Lennox, Lord Darnley.

In 1512 we find him again in similar company, but now he has risen a little in ecclesiastical station. He is "Cuthbertus Bailye Rector de Sanquhar, Canon Glasguensis." He has now become a member of the Chapter of Glasgow Cathedral. In 1515 he receives the money as "thesaurius" in absence of the comptroller, who was at that time in Northumberland on business for the King. He also rented some lands in Galloway from his royal master, the lands of Stewindale, Dalmark, Edarwanchlyn, at a rental of £20 for five years. How long he held those lands it is impossible to tell. They had passed into other hands before 1521; whether he died before then we cannot say. In the list of auditors of the Exchequer for 1526 his name is omitted. He ceased to be Rector of Sanquhar, however, by 1515 at the latest, for in that year William Crichton, Rector of Sanquhar, appears as a witness to a charter. This clergyman was in all probability a member of one of the Crichton families of the neighbourhood. One of this name is still commemorated by a stone tablet at Blackaddie, which was formerly the manse of Sanquhar. The stone was formerly in the kitchen there, but was removed to one of the farm offices about forty

years ago. Unfortunately the stone is now somewhat defaced, but the principal words can still be discerned. The inscription is as follows:—

wilelm crecht u
rector de sancher
filia; qo· wil
crechtoni de ard
+ mfm +

(William Crichton, Rector of Sanquhar, fourth (?) son of William Chrichton of Ardoch?)

Ardoch was formerly a "lairdship" held by the Crichtons, but it passed out of their hands in 1507.

It has been suggested that the recumbent effigy of the priest in Sanquhar Church is that of William Crichton, but that is simply conjecture.

It appears that William Crichton was also a Canon of Glasgow Cathedral. William's personal character does not appear to have been the best. Like many other priests of the time he forgot his vow of celibacy.

In 1536 we find that the King James V. granted "letters of legitimacy to M. Robert Creichtoun and Laurence Creichtoun, brothers, natural sons of William Creichtoun, once Rector of Sanquhare, and others of them." From this deed it appears since William is described as "quondam rector de Sanquhare" that in 1536 he was no longer Rector. Probably he had by that time gone the way of all the earth.

The next clergyman of whom we have any record is John M'Callane. In 1529 the King confirmed a gift of John Logan, Vicar of Cowen, to "Johni Makallane, capellame et ejus successoribus capellanis ad altare Sancti Sanguinis Jesu Christi in Ecclesia Parochiali S. Brigide de Sanquhare."

This gift consisted of lands and tenements in Dumfries and also "3 lie lieges terrarum infra territorium villi de Sanquhare." This charter is witnessed by two friars, probably of the Friars Minor of Dumfries and four presbyters, the latter including John M'Callane. Whether M'Callane was Rector of Sanquhar is doubtful. If he was, why is such not stated in the document? It is known that about this time there were more than one clergyman attached to Sanquhar Parish Church, and I am inclined to

think M'Callane was merely a subordinate, a chaplain ministering at one of the altars, for the document would seem to show that the old church could boast several altars. All we can say with certainty is that John M'Callane was a priest or presbyter who ministered in the parish. Whether he was the parish minister must remain doubtful.

The next priest whose name has come down to us is Sir John Young, who is described as Vicar. (The "Sir" does not mean that he was a knight, for priests who were Bachelors of Arts assumed this title.) His name has been preserved in an interesting document describing the appointment of clerk to Sanquhar Parish Church, 15th July, 1548. In that document, which is given in full in Wilson's "Folk Lore of Uppermost Nithsdale," there is much of historical value. In it we find proof of the antiquity of many old Sanquhar families, e.g., the Hairs, M'Kendricks, Bannatynes, and the Wilsons. Sir John was not alone, however, in the spiritual oversight of the parish. He was assisted by two chaplains, John Muir and John Menzies, whose names are also preserved in the document referred to. Possibly one of these two ministered at the "Altare Sacri Languins." As Sir John was only vicar it is possible that some other person, probably one of the Crichtons of the Castle, was again acting as "Parson" and drawing the stipend. The benefice seems to have been too good a one for the Patron to let it get entirely out of his own family. The last of the pre-Reformation ministers was another Crichton, Robert, who is described as Rector of Sanquhar, in 1558, but who must have been inducted before that, for, attached to a deed of 1556, is the name "Robertus de Creichtoun, a Sanquhar prebendarius." He was, I think, the son of William Crichton, who held the benefice about thirty years before. "Robert Creichtoun, Persoun of Sanquhair," appears from old records to have been "collectour for the King for Wigtoun, Kirkcudbryght, Drumfrees and Annanderdaill."

Robert appears, therefore, to have been a more important person than the average country parson of the time. He appears to have joined the Reformed Church at the Reformation as did his kinsman Lord Crichton. But his heart was still with the old faith rather than the new, and whatever may have been his faults

otherwise he was quite prepared to suffer for his beliefs. In 1563 Maister Robert Crychtone, Parsone of Sanchar, along with the Archbeshop of St Andrews, the Prior of Whithorn, and others, was charged for the crime after specified, viz. :—"For controvenyng of our Soverane Ladies Act and Proclamation charging all hir leigis that every ane of thaim suld contem thaimselffis in quietness keip peax and civile societe amangis thaimselffis and that nane of thaim tak upon hand privatlie or opinlie to mak ony alteration or innovation of the Stait of religione or attempt ony thing againis the forme quhilk hir Grace fand publicilie and universallie standing at hir arrywell within this realme. The said Mr Robert Chrychtone, Parson of Sanchair, became in our Soverane Ladies Will for the crime committed by him in the Paroche Kirk of Sanchar the tyme foersaid and thairfir in ward in the Burghe of Perthe." (Pitcairn's Criminal Trials.)

Whether Robert stayed long in Perth or whether he returned to take up his duties again in Sanquhar is unknown. It is remarkable, however, that not until fourteen years after the Reformation have we any record of a minister of the Reformed Church in Sanquhar. It would thus appear that Robert must have been minister during part of that time.

The Church of Sanquhar is said to have been the chief church of the Deanery of Nithsdale which is mentioned as a division of the Diocese of Glasgow as early as 1361. In the return for the Diocese made in 1483 the Rectory of Sanquhar was taxed at £10, being included in the capitulum Glasguencis. Among the Glasgow Diocesian Records there is a rather interesting note regarding the provision for the conducting of Divine service in the Cathedral. From this statura de cultu Divino in choro Glasguensi it appears that Sanquhair was expected to provide £3 annually to assist in defraying the expenses of the Cathedral worship as well as £8 10s for other purposes. It does seem a little strange that in spite of the large revenues which the Cathedral possessed the country parishes should have to subscribe towards its upkeep as well as their own. Perhaps those who drew the revenues of the Cathedral required too much for themselves to be able to spend what was needed for providing of the ordinances of religion to the Burghers of Glasgow.

In Bagemont's roll Sanquhar is taxed at £10. At the Reformation the patronage of the parish appears to have fallen into the hands of the King.

19th March, 1909.

Chairman—Mr JAMES BARBOUR, Hon. V.P.

It was unanimously agreed that the Society express their deep regret at the death of Rev. Wm. Andson, for many years a member and office-bearer of the Society, and it was agreed to ask Mr W. Dickie to draw up an obituary notice for insertion in the "Transactions."

THE LATE REV. W. ANDSON.

The Rev. William Andson died on the 17th of March, 1909, in his ninety-second year. His long life was one of constant and fruitful activity, and he was a conspicuous example of that quiet diligence, devoid of haste or bustle, by which the most solid work is frequently accomplished. This was characteristic of the discharge of the duties of the ministry. He was a pastor greatly beloved, and many young people who went from his church and parish carried to distant places an inspiration caught from his counsel and his personal example which greatly influenced their lives for good. Mr Andson was a native of Arbroath, and throughout life he retained a loyal affection for his birthplace. But it was in the south of Scotland that his life-work was accomplished. It was in March, 1843, that he first settled in this district, being appointed by the Presbytery of Dumfries to the charge of a preaching station at Southwick. Two months later the Disruption occurred, and Mr Andson, having warmly espoused the cause of the Non-Intrusionists in the battle which was waged for ten years in the ecclesiastical and civil courts, became a minister of the Free Church of Scotland, and was ordained to the oversight of the congregation in Kirkmahoe. There, under his leadership, a church, manse, and school were soon erected. After forty years of devoted labour, a severe

illness compelled him to relinquish the active duties of the ministry, and a colleague was appointed in 1884; but the pastoral tie with Kirkmahoe was only dissolved by death, having subsisted for sixty-five years. He also acted for half-a-century as clerk to the Free Church Presbytery of Dumfries, an appointment which evinced the confidence reposed in him by his clerical brethren, and for which he was well qualified by his intimate knowledge of ecclesiastical law and forms of procedure, and by his clear intellect. Mr Andson was a man of cultured mind and studious habits. He took a special interest in meteorology, and for a period of twenty-two years he took daily observations with the most painstaking care, which were published weekly in the press and communicated to the Scottish Meteorological Society and to this society. He also, at the request of the Scottish Meteorological Society, conducted and superintended an extended series of observations on river and estuary temperature, in the Nith and the Galloway Dee; and he was the local observer for the British Rainfall Association. Archæological studies appealed to him, and he contributed several papers in this department to our Transactions. In the proceedings of the Society he took a constant and helpful interest. He held for some years the office of Vice-President, and was until his death Joint Librarian and a member of the Council. His colleagues in the society and friends beyond it will long cherish the fragrant memory of his kindly presence and unvarying courtesy.

The Second Romantic Period of English Literature. By Mr Wm. Learmonth, F.E.I.S.

In the year 1740 there was published Warton's poem, "The Enthusiast, or The Lover of Nature," and I choose to see in it the starting point of the Romantic Revival, expressing as it does that love of solitude, and that yearning for the spirit of a bygone age which are especially associated with the genius of the Romantic School of Poetry.

One critic will not allow to any poetry before 1780 the name of romantic. A number choose 1765, the date of the publication of Percy's "Reliques," as the beginning of the period. And there are some—and Mr Theodore Watts Dunton is of the number

—who "find it impossible to refuse the name of father of the New Romantic School" to the marvellous boy, the sleepless soul that perished in his pride—Chatterton of the Rowley MSS.

I stand upon safer ground when I advance the year 1798 and the publication of the Lyrical Ballads as the definite turning point of the movement. The heavens were grey no longer; the sun of poetry was climbing rapidly towards its zenith. Not through Eastern windows only was the light coming in; westward too the land was bright. And I think the year 1832 closes this epoch better than any other. It was a dark year, this, for Scotland. The Eildons still dominate fair Melrose, but in 1832 the Wizard ceased to spell from them their lesson of lonely grandeur: the Tweed still raves over its bed of gravel, but for three-quarters of a century there has been no Laird for it to sing full of dark Border Romance. Scott died in 1832 (and Crabbe), and if you tell me that Wordsworth still lived, and Coleridge, and Lamb, and Southey, and Campbell, and De Quincey, I reply that the best work of these men was done. "It is no exaggeration to says," remarks Mr Arnold, "that within one single decade, between 1798 and 1808, almost all Wordsworth's first-rate work was produced." And he was born, note you, in 1770, and lived to 1850. In 1798 Keats was three years old, Shelley six, and Byron ten; in 1832 they had all been dead for eight years or more.

These two dates then, the year 1798 and the year 1832, are fairly definitive of the period. No other period in English Literature—not even the Elizabethan—can vie with it in mass and rapidity of production; hardly in splendour of literary achievement is it surpassed by even that glorious age.

It is customary to speak of the Romantic Revival as a reaction in favour of poetry as against prose, and to some extent this is correct. Hear the words of Pope: "I chose verse because I could express ideas (in it) more shortly than in prose itself." That is to say, Pope chose verse, not because he felt the need of verse—contrast Tennyson, "I do but sing because I must"—but because he found it a superior kind of prose. But the Romantic Revival was more than a protest against prose or even against the qualities of classical poetry. It was a great movement of the soul of man: the Spirit of Wonder in Poetry was

born again. It was a struggle against the prim traditions of the 18th century, when to be "correct" was to be great, and to be "elegant" was to be god-like. But it was more than this. It was the expression of the soul that the sanctions which had made and moulded society are not absolute and unchangeable, but relative and mundane, and ephemeral and subject to higher sanction, the sanctions of unseen powers that work beneath and behind the things which are seen and temporal. This is the true Romance, whereof it is written

> Time hath no tide but must abide
> The servant of thy Will;
> Tide hath no time, for to thy rhyme
> The ranging stars stand still.

Much of what passes for Literary Criticism thinks it has exhausted a poem when it has discussed the form and traversed the record of the subject-matter. There is a *tertium quid*, however, of which more anon. The average critic is content to confine himself to such details as diction, metre rhythm, and so forth. Now I do not wish here to raise the question whether there be a canon of Literary Criticism, or whether Moliere's housekeeper is, after all, the final court of appeal. That, as Kipling would say, is another story.

To resume: Form, the manner in which a poet handles metre, is the outward distinction between the Classic and the Romantic poem. In 1667 the old blind schoolmaster, John Milton, published a tedious poem on the Fall of Man. Thus Waller. This "tedious poem" was written in blank verse, characterised thus by an eminent critic:—"The most sonorous passages commence and terminate with interrupted lines, including in one organic structure, periods, parentheses, and paragraphs of fluent melody; the harmonies are wrought by subtle and most complex alliterative systems, by delicate changes in the length and volume of syllables, and by the choice of names magnificent for their mere gorgeousness of sound. In these structures there are many pauses which enable the ear and voice to rest themselves, but none is perfect, none satisfies the want created by the opening hemistick until the final and deliberate close is reached."

All through the 18th century was waged a fierce contro-

versy between blank verse and the heroic couplet—the decasyllabic rhyming couplet that is. Examples of this couplet are familiar to everyone.

This, as you see, practically makes a stanza of every two lines, there is as a rule a definite break at the end of each second line, neither sense nor grammatical structure being allowed to run over from one couplet into the next. Much as it has been girded against, this form is not without its qualities. It is eminently suited for epigram, for syllogism, for satire, and indeed for any verse that is unemotional and unimaginative—for any verse that is not poetry, shall we say? One school of critics explains the barrenness in poetry of the 18th century by its slavish adherence to the couplet. This school, while admitting degrees of badness in the couplet, lays down as its first position that all couplets are bad. Thus the poems of Hayly and Mason and Darwin are very bad: Pope's are only bad. Yet Pope brought the couplet to a high degree of mechanical perfection. To such a degree, indeed, that it has been said "Any versifier after him could turn out smooth and finished and melodious couplets with as much ease as a machine cuts wood into blocks of a given size."

Goldsmith, who wrote like an angel if he talked like poor Poll, made felicitous use of the couplet in his "Traveller" and "Deserted Village." In his dedication of the former poem he derides the mistaken efforts of the learned to improve it—the couplet that is.

"What criticisms," he says, "have we not heard of late in favour of blank verse and Pindaric Odes, Choruses, Anapaesls, and Iambics, alliterative verse and happy negligence?"

Yet Goldie could poke fun at the couplet. In his Essay, "The Proceedings of the Club of Authors," a poet who has to pay for the privilege of reading his own verses declaims "with all the emphasis of voice and action" a piece, The Red Lion (not Ringford, you know), which is an obvious travesty on the village inn.

The piece thus concludes:—

"With beer and milk arrears the frieze was scored,
And five cracked teacups dressed the chimney board.
A nightcap decked his brows instead of bay,
A cap by night—a stocking all the day."

There, gentlemen, cried the poet, there is a description for you.

"A cap by night—a stocking all the day."

There is sound and sense and truth and nature in the trifling compass of ten syllables.

I said a moment ago that the couplets of Hayly are very bad. Take a specimen:—

Her airy guard prepares the softest down
From Peace's wing to line the nuptial crown.

Here you have the image of a guardian angel holding Peace as firmly as an Irish housewife holds a goose, and plucking her steadily in order to line the nuptial crown with feathers. The nuptial crown was perhaps a kind of picture hat—or a sunbonnet.

The Romantic writer is at no pains to make a pause at the end of a line, or even the end of a couplet. He constantly makes use of the overflow (enjambment) from one line and one couplet to another, and he "counts accents rather than syllables." But not in metre only, but in diction, imagery, letter-music, suggestion, and these in forms that are novel and original does Romantic poetry differ from Classic. Simplicity and correctness of language, precision, order, restraint, moderation: these are the qualities aimed at by the Classic poet. "What is there lovely in poetry," says Landor, "unless there be moderation and composure?" The essence of Romance is mystery; it is the sense of something hidden, of imperfect revelation. It is the addition of strangeness to beauty, says Mr Pater, that constitutes the romantic character in art: it is the addition of curiosity to the desire for beauty that constitutes the Romantic temper. The aim of the Classic poet is to instruct, to edify, to elevate; the aim of the romantic poet is to affect, to again affect and yet again affect. Romance in poetry was a *strange* way of escape from the oppression of the common-place, a *strange* mode of deliverance from the monotony of routine. Romance carries the emotions beyond the world of sense and creates for us a new Heaven and a new Earth of poetry. Romance, according to Wordsworth and Coleridge, makes the natural appear supernatural. Suppose we invert the proposition and say, "Romance

makes the supernatural natural." It invests the mountain's bosky brow with the light that never was on sea or land. It offers whatever qualities are conspicuous in the youth of the world. It sings of old unhappy far-off things and battles long ago. It sails with the youthful Ulysses from Ithaca and Penelope: and when the delight of battle on the ringing plains of windy Troy is long past, and the aged king frets to oppose once more free heart and free forehead to the thunder and the sunshine, Romance is still with him as he voyages towards the sunset and the baths of the western stars.

> Is this the face that launched a thousand ships
> And built the topless towers of Ilium?
>
> There is Romance for you.
>
> Sweet Helen make me immortal with a kiss.
>
> There is Romance for you.
>
> Beyond all outer charting we sailed where none have sailed,
> And saw the land-lights burning on islands none have hailed.
> Our hair stood up for wonder, but when the night was done
> There danced the deep to windward, blue-empty 'neath the sun.
>
> There is Romance for you. Shall I go on?
>
> Strange consorts rode beside us, and brought us evil luck,
> The witch-fire climbed our channels, and flared on vane and truck;
> Till through the red tornado that lashed us nigh to blind
> We saw the Dutchman plunging, full canvas, head to wind.
>
> We've heard the midnight-headsman, that calls the black deep down,
> Ay! thrice we've heard the swimmer, the thing that may not drown.
> On frozen bunt and gasket, the sleet-cloud drave her hosts,
> When, manned by more than signed with us, we passed the Isle of Ghosts.
>
> And north amid the hummocks, a biscuit toss below,
> We met the silent shallop, that frighted whalers know.
> For, down a cruel ice-lane, that opened as he sped,
> We saw dead Henry Hudson steer North by West his dead.

Romance sings of a world in which arises Alph the sacred river, where are the gardens and forests of Kubla-Khan, and the deep romantic chasm holy and enchanted, and the dome of

pleasure, and the Abyssinian maid whose song is of Mount Abora. All these are strange, all are touched with the mystery of the Spiritual.

The knight of Romance has

> "His lance tipped o' the hammered flame,
> His shield is beat o' the moonlight cold,
> And his spurs are won in the middle world
> A thousand fathom beneath the mould.

And when the Classicist demurs, "But this is not the real world you sing of," the Romanticist replies, "Ah! yes, the real world! Now what *is* the real world. Don't you think that is a question for the metaphysicians?" Dear me! says the metaphysician in turn: Dear me! the real world! To be sure! The Real world! Now do you know this is very interesting. That is just what we metaphysicians have been trying to find out for the past few thousand years. But we are getting on: we confidently promise you a pronouncement by not later than, say, the Greek Kalends. The case is closed, my classic brother, says the Romantic poet: the case is closed—*Sanctus Petrus dixit*. From now to, well, say the Greek Kalends you may, if you care,

> "Sway about upon a rocking-horse, and think it Pegasus."

We shall continue to write poetry.

In the world of letters as in the world of life the problem of origins is puzzling. The problem of the origin of the Second Romantic Movement is no exception to the rule. The doctrine of the Hour and the Man carries you but a little way, if indeed at all. It is perhaps not quite unsound, and it is admittedly prudent, but that is the most one can say for it. One school of critics views it as an English version of a great European movement—a movement due to a curious and indefinable feeling of dissatisfaction, comparable perhaps to the feeling of unrest which, in the fourth and fifth centuries gave rise to what has become known as The Wandering of the Nations. As such, these critics contend, English Romanticism had its peculiar strength and its peculiar limitations, and they labour these points to establish the thesis. Gosse, on the other hand, is one of a school which maintains that the movements were parallel but not correlated. "The wind of revolt"—I quote Gosse—"passing

over European poetry struck Scandinavia and Germany first, then England, then Italy and France, but each in a manner which forced it to be independent of the rest." But the wind-swept area included more than the field of poetry. Blowing where it listed, the wind struck the field of social life, and Rousseau and the French Revolution were the outcome. It struck the field of History, and Professor Mallet published in 1755 an Introduction to the History of Denmark, which with a volume on the mythology of the Ancient Scandinavians, published a year later, at once exercised a potent influence on the thought of the day. This book, says Professor Macneill Dixon, marks the awakening of the modern historic sense, the birth of European interest in ancient and medieval history. It struck the field of fiction, and in 1764 Horace Walpole with his Castle of Otranto began the "reign of terror" in fiction which represented the features of the revival in an exaggerated and not seldom grotesque form. In 1794 Mrs Radcliffe published "The Mysteries of Udolpho," and in the year following Lewis published his "Monk." The exaggeration and grotesqueness of form is well described by Scott. Speaking of the imitators of Mrs Radcliffe and "Monk" Lewis, he says:—"We strolled through a variety of castle each of which was regularly called 'Il Castello;' met with as many Captains of Condottieri; heard various ejaculations of Sancta Maria and Diabolo—the person, I presume, not the game—read by a decaying lamp and in a tapestried chamber dozens of legends as stupid as the main history; examined such suites of deserted apartments as might fit up a reasonable barrack; and saw as many glimmering lights as would make a respectable illumination." Yet they had their place in the movement, these novels of terror. Looking back on them, viewing them in the perspective of a hundred years we can see that with the defects of the movement they had its qualities. If they did not create the literary taste for a love of the storied past—and I do not think they did—the number in which they left the press showed that the taste had come into existence; to use a hackneyed expression, they supplied a felt want, they gratified that "longing for a shudder" which is present in the poetry of the earlier years of the movement. The wind of revolt, then had passed through the dry woods of poetry, and had swept before it the withered leaves of

Aristotelian rules, monotony of versification and conventional diction. The Spring of Poetry was returning, and the branches were putting forth the new buds of Thomson and Gray, and Collins and Macpherson, and Percy and Chatterton, and Blake and Burns: anon Summer would be here with the splendid flower of Coleridge and Wordsworth and Shelley and Keats.

With the awakened love of the past came a feeling after the poetic forms of a bye-gone time. Gray and Collins in their Odes used a wide variety of stanza-form. And by the middle of the century the reappearance of the Spenserian Stanza as a popular form is to be looked on as an important indication of the change of literary taste. So popular indeed did these Spenserian imitations threaten to become that the great cham of literature became alarmed, and as the champion of Orthodoxy strode into the arena. In the "Rambler" of May 14, 1757, he writes: —"The imitation of Spenser by the influence of some men of learning and genius seems likely to gain upon the age. His style was in his own time allowed to be vicious. His stanza is at once difficult and unpleasing: tiresome to the ear by its monotony, and to the attention by its length. The style of Spenser might by long labour be justly copied; but life is surely given us for higher purposes than to gather what our ancestors have thrown away, and to learn what is of no value, but because it has been forgotten."

These words of Johnson show how serious an aspect matters poetical were assuming. *Rem ad triarios,* as the old Romans would have said. You remember what Addison had written sometime earlier:—

> Old Spenser next warmed with poetic rage,
> In ancient tales amused a barbarous age.
> But now the mystic tale that pleased of yore
> Can charm an understanding age no more.

Complacent Joseph must have been of Scottish strain, I think. He had no need to pray "Lord gi'e us a guid conceit of ourselves."

Beattie's "Minstrel" may be cited as one example of this harking back to Spenser. Beattie certainly had considerable command over the Spenserian metre, though his poetical achieve-

ment otherwise cannot be called great. Still, it is usual to attribute to the "Minstrel" a certain amount of influence over succeeding poets. Professor Saintsbury sums it up thus:—"It exactly reflected the vague and ill-instructed craving of the age—an infant crying in the night—for the dismissal of artificial poetry, and for a return to nature and at the same time to the romantic style." But greater than the "Minstrel" and of an earlier date even is The Castle of Indolence by James Thomson. The poem, as every schoolboy knows, is allegorical. The diction is professedly archaic: the long-drawn sleepy melody of the stanza, the music born of murmuring sound—its Æolian-harp music—could not fail to produce a most beneficent influence on the ears and mind of a generation made half deaf and half nervous by the sharp scratch and rasp of the couplet. The first of the two cantos into which the poem is divided contains the Speech of Indolence, the picture of the Castle, the mirror of Vanity, and the sketches of the guests. The second canto, which is of smaller poetic moment, deals with the feats of the Knights of Art and Industry. Let me read you a stanza or two:—

"The Castle" was published in 1746, two years before the poet's death. Exactly twenty years earlier had appeared "Winter," the best of his poems on the Seasons. Thomson's influence as a poet of nature powerfully affected Wordsworth. "The Seasons" was the first poetry known to the boy Tennyson, and gave him an impulse to that minute observation of nature so characteristic a note of the poetry of the late Laureate. Distinction of subject, individuality of verse, and vigour of imagination have combined to confer upon Thomson an enduring popularity.

Consider the period 1760 to 1765.

In 1760 Macpherson published his Fragments of Ancient Poetry: in 1762 his Fingal, and in 1763 his Temora. In 1764 Chatterton gave to the world the Rowley MSS., and in 1765 Bishop Percy published his Reliques of Ancient Poetry. The impetus given to the movement by the works just named was in its own day tremendous: and we shall hardly be guilty of hyperbole if we describe as incalculable the influence exercised upon literature by these writings for the next thirty years.

Ossian at once leaped into European fame. Not even Shakespeare held such a place in Continental letters as did Ossian

towards the close of the 18th century. Wishing to give the highest possible praise to a brilliant work published in 1804, Napoleon could find no more superlative epithet than *Vraiment Ossianique*. Gœthe admired this shadowy, unsubstantial Ossian. His influence upon Chateaubriand was very powerful. Learned critics contrasted the author of Fingal with the author of the Odyssey, and drew up a merit list which might have read—1st and gold medal, Ossian; honourable mention, Homer. The forgeries were pretentious, bombastic, unconvincing, but they came at the psychological moment. They offered to lead Europe out of the literary land of Egypt, away from the faultily faultless, icily regular dead perfection of the 18th century House of Literary Bondage.

These fragments of Ancient poetry came to us, says Gosse, tinged with moonlight and melancholy, exempt from all attention to the strained rules and laws of composition; they are dimly primitive and pathetically vague, full of all kinds of plaintive and lyrical suggestiveness. Let me read you a few lines by way of illustration:—

Ossian, p. 93 (Homer, 102, 103), 157, 163, 223.

I said a few minutes ago that Chatterton is hailed by some of our ablest critics as the Father of the Second Romantic Movement. Yet how young he was! From the day of his birth to the day when he was found in a London attic with a few bits of arsenic between his teeth covered a span of less than 18 years. We sometimes talk of the early death of Keats, of Shelley, of Byron, of Burns, and we speculate on the what-might-have-beens had these men lived to the green old age of a Wordsworth, or a Browning, or a Tennyson. But of Chatterton, perishing in the pride of his mid-teens, and leaving such a legacy of accomplished work and enduring influence it is idle to speculate: he is a literary puzzle, a problem in criticism for all time. I know nothing more striking in our literature than the manner in which he breaks away from the poetry of his age both in form and choice of subject. In him the high temper of romance lived intensely. We note in him a determination almost desperate to escape from the conventional present by appealing to the past—to the past of the brave days, for example, when Odin and Thor were yet gods, and the Danes were thundering on our coast. In his pages we are

dazzled by the glint of polished armour; we see gay knights and noble dames flitting through his stately castles; we hear the clash and clang of arms on the well-stricken field.

His ballads are simple and unaffected. The Balade of Charitie is characterised by Mr T. W. Dunton as the most purely artistic work, perhaps, of its time.

> The hapless pilgrim who, moaning did abide,
> Beneath a holm fast by a pathway side,
> Which did unto St. Godwin's convent lead,

is, of course, the descendant of the certain man who went down to Jericho seventeen hundred years before. Chatterton's influence on the movement worked primarily on Coleridge, and through Coleridge by poetic generation it passed to Shelley and Keats and Tennyson and O'Shaughnessy and Rossetti and Swinburne.

The resurrection of the Ballad was going on during nearly the whole of the first half of the 18th century. Thus about 1710 James Watson, the King's printer in Scotland, published his Choice Collection, a book beginning with Christ's Kirk on the Green. This gave the hint, I think, to Allan Ramsay, for his "Evergreen" and Tea Table Miscellany. In 1719 Tom D'Urfey published his Pills to purge Melancholy, and there was an anonymous collection of Old Ballads printed in 1723. Others might be mentioned, but enough has been said, perhaps, to show that the Ballad was in the air. The way was being paved for the good Bishop and his Reliques. The glamour that the Reliques threw over the lame boy is known to every student of Sir Walter. He has put it on record that he never read a book half so frequently or with half the enthusiasm. Their influence is writ large over much of his own literary production; they are directly responsible for the "Border Minstrelsy," which appeared in 1802—a book second only to the Reliques in its effect upon the form and matter of subsequent poetry.

I do not think Wordsworth overstated the case when he wrote of the Reliques:—"For our own country its poetry has been absolutely redeemed by it. I do not think that there is an able writer in verse of the present day who would not be proud to acknowledge his obligation to the Reliques: I know that it is so with my friends; and, for myself, I am happy in this occa-

sion to make a public avowal of my own." Now the significant fact so far as the Second Romantic Period is concerned is that ballads belong to the childhood of literature, and are thus the very antithesis of the fashionable classicism of the poetry of the 18th century.

Mention should be made in passing of the part played in the Romantic Revival by the writers who helped to liberalise criticism. In his Letters on Chivalry and Romance, published in 1762, Hurd recognised that there is a Romantic unity possible, and that unity quite distinct from the Aristotelian unity. Twelve years later began to appear the great History of English Poetry by Thomas Warton. This book shows an intimate acquaintance with our older literature, and a genuine love of it. His brother Joseph was also a heretic in matters poetical. Indeed it is hardly too much to call them heresiarchs: for by their united efforts they did much to beat out the cry of the orthodox, "There is no poet-god but Pope and Sam of Lichfield is his prophet." There were heroes before Agamemnon, and there were poets before Dryden: this is the message of the enlightened literary critics of the period such as Hurd and the Wartons.

To return to the poets.

In the later decades of the century, and while the day of the Lyrical Ballads is still not yet, I select four who rode Pegasus as his hoofs drummed up the dawn—Crabbe, Cowper, Blake, and Burns. Professor Saintsbury calls them "poets of the transition." I follow the learned Professor in making brief passing allusion to the strangeness of their poetical career.

Crabbe began well, but lapsed into a period of unexplained silence of nearly a quarter of a century, to burst out with greater power and skill than ever.

Who does not know Mrs Browning's

Oh poets, from a maniac's tongue was poured the deathless singing.

The life-tragedy of the gentle Cowper is known to you all. Blake was a poet and an artist, but he thought he was a prophet, and a great part of his literary life was taken up with his Prophetic books—dictated, he said, at the bidding of Spirits who visited him. Of Burns there needs not that I speak in this place. He died among you: he lies buried in your midst.

These four poets are different not only in degree, they are also different in kind. Crabbe is conventional, Cowper literary, Blake transcendental, Burns spontaneous and passionate. Yet they were one in their protest against rhetoric; one in their determination to be natural and sincere. Crabbe, it must be admitted, stuck to the couplet, stuck pretty constantly to the shut couplet. But, says Leslie Stephen, the force and fidelity of his descriptions of the scenery of his native place and of the characteristics of the rural population give abiding interest to his work.

From about the middle of the Elizabethan period poetical observation had ceased to be just. Justness had given place to extravagant conceits, and there had been endless copying and recopying of traditional conventionalities. To Cowper belongs the peculiar honour of leading poetry back to nature; from the formal garden to woodland scenery, as Southey so aptly puts it, Cowper brought back the eye to the object: brought the object to the eye. He is possessed by a joy in natural objects; he delights in natural description, and attempts a more vivid and a wider delineation of human character than the century had hitherto known. Linked with his joy in nature there is a sense of the brotherhood of man, the common Fatherhood of God.

I have already referred to Blake's muddling with the prophets. These writings of his I have not read. They are said to be tinctured with Swedenborgianism—whatever that may mean—and to be dominated by the perverse influence of Ossian. But his place as a lyrist is with the Immortals. I have but to mention his "Mad Song," his "Memory hither come," his "My silks and fine array." No such singing had been heard in England since Herrick: none like it in delicate aerial mystery was to be heard until poetic ears should be startled and charmed by the wizard-song of "The lovely lady Christabel."

If there is one date connected with literature which all Scotchmen know—should know at any rate—it is 1786—the date of the Kilmarnock Burns. Before that year Burns was unknown —a simple Ayrshire peasant. He died in 1796. And to-day? All Scottish verse from the time of Dunbar until to-day, I have somewhere read, presupposes Burns: it all expands towards him or dwindles from him. Burns' great gift to literature lay in his power of simple observation of common things and in his

tremendous force of passionate affection. As Professor Saintsbury puts it, "he dared to be passionate." For him there were no scholastic rules of composition: he laughed to scorn the demand of the century that intellect should hold the first place in poetical composition. He loved, and rhyme and song became the spontaneous language of his heart. If it be true that "he prayeth well who loveth well both man and bird and beast," it is no less true that to sing well one must love well. "The wounded hare has not perished without his memorial: a balm of mercy breathes on us from its dumb agonies because a poet was there." A mouse has her nest turned up by the plough, and the wee sleekit, cowrin, timorous beastie is made immortal by her self-appointed poet-laureate. Burns loved all things from God to foam-bells dancing down a stream, and "he dared to be passionate." Nature after all has a good deal to say in the making of a poet, and Burns knew this.

> The Muse, nae poet ever fand her
> Till by himself he loved to wander
> Adown some trolling burns meander.
> And no think lang;
> O sweet to stray and pensive ponder
> A heartfelt sang.

The songs of Burns, says Carlyle, do not affect to be set to music, but they actually and in themselves *are* music. The fire-eyed fury of "Scots wha hae"—it should be sung with the throat of the whirl-wind—the glad, kind greeting of "Auld Lang Syne;" the comic archness of Duncan Gray; the rollicking conviviality of Willie brewed a peck o' maut; how they crowd upon one! Spontaneous, passionate, Burns broke up the reserve and quietism of the 18th century. He drove into oblivion the demons of conventionality, of regular diction, of the proprieties, and all the other bogies that for a hundred and fifty years had scared into silence the singing maid with pictures in her eyes.

So the old order is changing, yielding place to the new; and what the new is to accomplish is clearly sounded, though at first and for a time imperfectly understood, in the Lyrical Ballads of 1798—the clarion call of the new poetry. Both Coleridge and Wordsworth have explained in lucid prose the genesis of the volume and the object of the experiment. What Wordsworth

has to say is set forth at length in the famous preface of the 1800 edition of the Ballads. A very considerable part of this is quoted in the centenary reprint, which I have here with me. Briefly put, he wished (a) to destroy the artificiality of verse-diction, and (b) to lower the scale of subjects deemed worthy of poetical treatment. To paraphrase the account given by Coleridge: That summer in which the friends roved

Upon smooth Quantock's airy ridge,

their conversation often turned upon the two cardinal points of poetry, the power of exciting the sympathy of the reader by a faithful adherence to the truth of nature, and the power of giving the interest of novelty—there you have the Romantic character, strangeness—by the modifying colours of imagination. So the thought suggested itself that a series of poems might be composed of two sorts. In the one the incidents and agents were to be supernatural, and the excellence aimed at was to consist in the interesting the affections by the dramatic truth of such emotions as would naturally accompany such situations supposing them to be real. For the second class subjects were to be chosen from ordinary life: the characters and incidents were to be such as would be found in every village and its vicinity where there was a meditative and feeling mind to seek after them when they present themselves. Coleridge was to deal with persons and characters supernatural. It was to be the aim of Wordsworth to give the charm of novelty to things of every day, and to excite a feeling analogous to the supernatural by directing the attention of the mind to the loveliness and wonders of the world around. And this was to be done, mark you, in the language of conversation used by the middle and lower classes of society. So in September, 1798, the little octavo of 210 pages, in paper boards, was issued from the press of Joseph Cottle, of Bristol. It must be admitted that it did not set the Severn on fire. Reviews began to appear. Southey slated it in the October number of the "Critical Review," in language of which Jeffrey, of the Edinburgh, might have been proud. The "Rime of the Ancient Mariner" came in for special dispraise. "We do not sufficiently understand the story to analyse it. It is a Dutch attempt at German sublimity." The "Monthly Magazine" of December

slated it: the Analytical of the same date slated it. Only one review of importance, that in the "British Critic" of October, 1799, was written in full and intelligent sympathy with the novel experiment. But the change was made, the revolution was effected nevertheless: the marvellous verses were circulated, and everywhere they created disciples. The Ballads were 23 in number, and of these only four were by Coleridge—"The Rime," "The Foster-Mother's Tale," "The Nightingale," and "The Dungeon." Of Wordsworth's contribution to the volume I name one poem, the incomparable "Tintern Abbey." I said incomparable: is the epithet too high?

Listen:—"The Sounding Cataract."

"Nature never did betray."

You do not hear lines like these a dozen times in the whole range of English poetry.

What, then, were Wordsworth's reforms? And what are the qualities peculiar to him as a poet? In the first place he dealt with the language of poetry. He "took stock," says one critic, of the language of poetry, clearing out what was conventional, and using many words which had long been regarded as unpoetic. In the second place there was the return to Nature. And Wordsworth not only returned to the dear old nurse, but he extended the domain of poetry in her realms; not external nature only but human nature too; and not the human nature of high exalted personages merely, but human nature in its lower walks also. He is the High Priest of Nature. Milton viewed nature as a glorious spectacle. To Wordsworth she is a living power. The 18th century poets contented themselves with descriptions of single scenes in Nature, and they transferred to these their own emotions. Wordsworth is the first who habitually thinks of her as a whole, and treats of her as an active agent on the mind of man. The accuracy of his observations of Nature may be verified in any one of his poems chosen at will. But to get the utmost good possible from Nature, he asserts, a further step is necessary. There must be a withdrawal into oneself, and an inward contemplation of what has been seen and felt. The picture left on the mind after this reflection is Nature's last lesson. It alone is the fit subject of poetry. And note, the emotion originally excited will sometimes be completely trans-

muted by the act of reflection. Sadness may become the basis of a higher joy.

And in the third place Wordsworth is the poet of moral and spiritual consolation. To other poets we turn for amusement, for mental stimulus, for æsthetic culture. Wordsworth speaks directly to the soul.

Coleridge equally with Wordsworth is Master of verbal music. His phrases charm into ecstasy. The words are so simple yet so perfect is their sequence that the miracle of it seems inevitable. In metre he is an innovator. His "Christabel" revolutionised English prosody. It opened the door to unnumbered experiments. Scott, for example, heard the poem recited, and seized upon and developed the metre in the "Lay of the Last Minstrel." Byron copied it in the "Siege of Corinth" and in "Parisina." If to "Christabel" he added the "Rime," "Love," and "Kubla Khan," then I have named all that is really great in Coleridge's poetry. Only four poems! but in virtue of them he attains a foremost place in the foremost rank of English poets. You hear in these four poems what one hears scarce a dozen times in all literature—the first note with its endless echo-promise of a new poetry. The critics might and did storm at Wordsworth and Coleridge and their reforms and experiments, but it is a curious fact that since the preface of 1800 no one possessed of true poetic power has attempted to write in the old 18th century way. The revolution was an accomplished fact. Scott did much to fix and popularise the movement. Byron carried onward the tradition, Shelley carried it on: Shelley, splendid and pure in imagery, divinely sweet and magnetically tender in sentiment, the perfect singing-god says Swinburne, whose thoughts and words and deeds all sang together. Keats carried forward the tradition: Keats of the unequalled and unrivalled *Odes,* Keats of the wondrous *Eves,* those unsurpassable studies in colour and clear melody. Browning carried forward the movement: Tennyson carried it forward. Both were lineal descendants by poetic generation of the poets of the Second Romantic Period. Modified it has been in a thousand minor details, yet English poetry to-day remains what Wordsworth and Coleridge made it,

> That Summer under whose indulgent skies
> Upon smooth Quantock's airy ridge they roved.

26th March, 1909.

Chairman—Mr W. M'Cutcheon, B.Sc., V.P.

Rome. By Mr David Halliday.

A lantern lecture on "Rome" was given by Mr Halliday. This will appear in next Volume.

21st April, 1909.

Chairman—Mr R. Service, Hon V.P.

The Treasurer read a letter intimating that the late Rev. W. Andson had bequeathed a number of meteorological works to the Society.

Quarrelwood Reformed Presbyterian Church and its Ministers. By Rev. W. M'Dowall, M.A., United Free Church, Kirkmahoe.

I have been able to gather very little information regarding John Courtass, the first minister of Quarrelwood. I have been unable to learn anything of his parentage, or where and when he was born. From the records of the Reformed Presbyterian Presbytery he appears to have been ordained in 1755; and the centre of his labours was Quarrelwood, which at that time was a village of probably 200 to 300 inhabitants. In 1819 it had a population of 200. There were a number of "customer" weavers, as they were wont to be called, and it had its smithy and, we may be almost confident, it's joiner's shop. Lying off the main road leading up the east side of the Nith, it is so hidden by natural knolls that the ordinary traveller may pass within less than a quarter of a mile and see no sign of Quarrelwood or its church. I do not know the reason why the Reformed Presbyterians settled upon Quarrelwood as the seat of their minister in the south of Scotland. I have sometimes thought that because of its sequestration it may have been much frequented by the "united" Societies (formed in 1681, and remained for well nigh a century). It was from these "societies"

that the Cameronians took their name. The "society" consisted of those who owned the testimony as then stated; in other words, occupied the position taken up by Cameron—"separation from all other Presbyterians who accepted the Indulgences, or in any way held communion with the indulged, or ceased to be open witnesses, and separation from the State as expressed in the Sanquhar declaration." Along with this, adhesion to the doctrinal standards of the Church and to the whole attainment of the Second Reformation was required.

Within the last generation, a trace, I believe, of the old "praying societies" remained in Quarrelwood. The late Mr John Cowan told me that in his boyhood, there still lived in Quarrelwood an old woman, Grizzel Kirkpatrick, who, when a company had met for study of the Bible and prayer, did not hesitate when no man was present to take the Bible and conduct the whole service.

While Quarrelwood was the centre of Mr Courtass' operations, his charge included the whole south and west of Scotland. If you draw a line through Lanark, running west on the one side and east on the other, then take all south of that line in Scotland, and you have an idea of the extent of his parish. He had no church at Quarrelwood. He was accustomed to travel from place to place on horseback, often accompanied by some of his elders or leading members of his congregation, traversing the whole country west to Stranraer out towards the Mull of Galloway, and east to the Merse. Preachings were held in barns in the winter time, and on the hillsides in summer. When any district was visited, summons were sent out inviting all who were favourable to the meetings. John Courtass and John M'Millan (the second) carried on the whole ministerial charge of the "Societies" for seven years, until 1763. You may well understand then they were in "labours oft." What, with baptisms, marriages, and funerals they must have been busy men.

In the Scottish Presbyterian Magazine of September, 1848, a Mr John Sprott, writing from the manse of Musquodoboit, in Canada, gives an interesting sketch of the Cameronian ministers of Nithsdale and Galloway. It is well to hear what a contemporary says about these men. He says:—"I remember when they were a small sequestered people. They worshipped in

tents and tabernacles, and had not one religious building in Galloway and Nithsdale. They assembled often on the mountain and the moor, and were called 'hillmen.' I have attended divine service at the tent, when the fields were sprinkled with snow, and the voice of prayer and praise had a peculiar solemnity. My acquaintance with them does not go further back than . . . . the period of the 'Four Johns,' chief ministers of the party, viz.:—Rev. John Thorburn, Rev. John Courtass, Rev. John Fairley, and the Rev. John M'Millan. I have often heard the old people in Nithsdale and Clydesdale speak with admiration and affection of the 'four Johns' as lovely examples of Christian character and impressive patterns of ministerial fidelity. They did much to stem the torrent of declining virtue and promote the cause of truth and righteousness in a bad time.' I met with a Mr Waugh thirty years ago, at Tatamagouche, from Annandale, who left the country when they were in the flower of their fame, and the old man regarded their ministry as the golden era of Cameronian history. I have heard Mr M'Millan preach and had some knowledge of the elder Fairley. John Fairley fearlessly attacked the reigning follies of the age, and preached the gospel in a familiar but forcible style of eloquence. In his great field days, and in contending for the testimony of the martyrs, he was unsparing in the use of arrows, often broke a lance with the Pope, and drove rusty nails into our venerable Establishment, and lashed the Secession and Relief for their declensions."

Speaking of the style of preaching of Henderson and Mason, he continues:—"Near the end of last century—i.e., 18th century —Rev. James Thomson (Quarrelwood) and Rowatt (Scaurbridge) introduced a better style of preaching among the 'hillmen.' They were popular preachers, and attracted great crowds to the tent in Galloway and Nithsdale. I have never seen such gatherings since in any part of the world, and I would go a long way to see such another assembly. On the morning of a high communion Sabbath overflowing valleys were in motion, and for ten or fifteen or twenty miles you might have seen pastoral groups streaming away to the hill of Zion, and the services were long and protracted, and before the last psalm would be sung—which was loud as the sound of many waters—the dewdrops were on their plaids, and 'the sentinel stars had set their watch in the skies.'

And although they were not all good Christians who mingled in such scenes, yet I would not exchange the fervour of hillside piety for anything I have seen in the noblest cathedral. I lately met an old Cameronian lady near Cape Sable. I asked her what she thought of a Sabbath in Nova Scotia. She said she had "never seen a Sabbath evening kept since she left her father's house."

For seven years the whole ministerial charge of the societies rested upon Mr Courtass and Mr M'Millan. In 1763 Mr Fairley was associated with Mr Courtass as colleague over the southern congregation. Tradition tells of the great communion seasons held at Quarrelwood, just behind the walls of the old church, when the "Four Johns" ministered to the large crowds that came from far and near. His sphere of labour was gradually narrowed by setlements both on the east and west, but to the last his special charge extended from the Water of Urr to the eastern border of Annandale. The memory of his devoted service lingered long in the district where his dwelling was. He died in 1795, having faithfully served the Church for forty years. He is buried in Tinwald Churchyard.

We find from the minutes of Presbytery that it sometimes met at Quarrelwood, usually at communion seasons. At one of these meetings Mr Courtass acted as Presbytery clerk pro tem., when there was a reply sent to a petition from brethren in America, asking for light on the question which was causing some division, whether public worship should begin with prayer or praise. The Presbytery decided in favour of praise, and there is no appearance of a division among them. A son, also called John Courtass, is mentioned as an elder in Quarrelwood, and was the author of a pamphlet, called forth by some agitation throughout the body, on the subject of the more frequent observation of the Lord's Supper.

The Reformed Presbyterians had to make known the grounds of their faith. In 1761 they published "An Act, Declaration, and Testimony for the whole of our Covenanted Reformation." This is the authoritative statement of the principles of the Reformed Presbyterian Church for more than 75 years. The work consists of three parts, historical, controversial, and doctrinal. The first two parts are believed, says their historian,

to have been written by John Courtass. The strictly historical portion contains a sketch of the contendings of the Scottish Church from the Reformation till 1649, a review of the various steps of defection from that date till the Revolution, and a lengthened restatement of the grounds upon which the "Societies" refused to homologate the settlement, either in Church or State, then made, together with an enumeration of the many acts in the administration of both after the Revolution that were derogatory to the principles of the Covenanted Reformation, purity of Doctrine and Discipline, the royal prerogatives of Christ, and the freedom and independence of the Church.

John Fairley was ordained as colleague to John Courtass over the southern congregation in 1763, at Leadmines (now Leadhills). Although he never resided permanently at Quarrelwood he would undoubtedly be often there, assisting Mr Courtass and often preaching. His father occupied some land about six miles north of Lanark, and here John Fairley was born in 1729. Like many another Scottish lad he had a hard struggle to get his education. As a youth he had to engage in the ordinary farm work. Employed as a shepherd lad, he used to carry the Bible and other books along with him in a fold of his plaid; and his mother, a good woman, encouraged the bent of his inclination. His father was averse to his being engaged with books. He did not wish him to follow learning, and "had no favour to the Old Dissenters." But by firmness of will and diligent application the son not only acquired the rudiments of a good education, but qualified himself for the University. He is said to have supported himself by teaching, and to have passed his academical curriculum with approbation.

When his theological training was completed, he was taken on "trial" by the Presbytery. It is interesting to know what were the subjects of examination when he was licensed. In the minutes of Presbytery they are given as:—"Popular sermon, Psalm lxviii., 22—'The Lord said, I will bring again from Bashan; I will bring my people again from the depth of the sea.' Also to read the 13th Psalm in Hebrew, and the Greek Testament, *ad aperturam libri*, and to answer extempore catechetical questions, together with the ordinary questions put before license." Some five months before this, however, they had

appointed him a popular sermon, e.g., homily on Jeremiah xiii., 23, "Can the Ethiopian change his skin?" 1st John, xxxiii., 36, "And I knew him not;" an exercise and addition, "An in una essentia divina sunt plures distincti personæ?" Popular lecture, Hebrews i., 10.

Having passed all his "trials," he was licensed on 21st February, 1761, at Pentland. Two months later he was sent to preach in Ireland. He returned home in August, and again went to Ireland in October by the Presbytery's instructions, and returned home in May, 1762. A call came to him from Ireland, but he did not accept it. Then we find this interesting minute of Presbytery:—"Woodhall, first Monday of August, 1763.—In consequence of a minute of last meeting of Presbytery appointing the Rev. John Courtass to moderate in a call to the southern congregation at their desire, the Rev. John Courtass represented to the meeting that, at a meeting of electors at Quarrelwood, July 11th last, appointed for said purpose, he had moderated in said affair, and a blank call being presented, it was unanimously agreed by the electors there present, in name of all their constituents, that the call should be filled up with the name of Mr John Fairley, preacher of the Gospel, which was accordingly done, and said call subscribed by them in presence of the Moderator and two neutral men as witnesses, as is attested on back of said call."

Mr Courtass laid this call before the Presbytery. At the same meeting a call came to Mr Fairley from America. Both were put into Mr Fairley's hands, and after consultation with the Presbytery he accepted that from the southern congregation.

The Presbytery met at Leadhills on December 21st, 1763, and ordained him. Mr Courtass was moderator, and ordained "in the name and by the authority of the Lord Jesus Christ, the glorious and alone Head of the Church."

Although ordained as colleague to Mr Courtass, he did not come to reside at Quarrelwood, but took up his residence at Thirton House, in view of the castle and near the village of Douglas. He married a Miss Janet Allison, daughter of a Mr Allison, an extensive flax and yarn merchant at Thornhill, near Stirling. His wife is called "an amiable, discreet, and singularly pious woman."

"Mr Fairley was a man of commanding presence, being in his prime fully six feet high. He had an iron frame and portly, symmetrical figure, with a stern, pellucid azure eye; his complexion was fresh, his countenance comely, grave, and expressive; his voice was rich, deep-toned, and highly sonorous, so that his general appearance gave him a prepossessing and commanding aspect in tent or pulpit. Unless he had possessed an uncommonly robust constitution he could never have sustained the exposure and toil of travelling amidst the pelting of the pitiless storm over the mountains and moors of Nithsdale and Galloway, when accomplishing his annual circuit of 15 or 16 weeks' duration." The Cameronians had not a single house for worship until about 1790, so that he had to preach in barn or building convenient, and often on the hillsides, even in the depth of winter.

He was a well-read theologian, and also in the book of the human heart. He is said to have been minute and practical in his applications, and earnest in condemning the vices of the times, so that those who did not like to have their faults told them in order to amend them, said he was scolding. "What took ye out yesterday before the sermon was finished?" asked a man of his neighbour. "I waited till the end of the sermon," was the reply, "but I could not stand 'the flyting.'" He was greatly displeased when people hurried away before the benediction, not waiting to take the blessing with them; and one morning as a female more gay in her attire as he thought than becoming passed the pulpit, he remarked: "Some individuals appear to have spent more time in decking their heads than in the closet at their prayers."

Once, preaching on "patronage" and kindred topics from a tent in Nithsdale, the incumbent of the parish, being present, stood up at the dismission and announced that if Mr Fairley would come to the manse he would refute all he had said. "No, no," was the reply, "I will do no such thing; but will you come here to-morrow at noon, when you may do it, if you are able, before the people, who will be our judges?" This ended the matter. He did not appear.

When in Ireland preaching he spoke out against Roman Catholicism, when some of those present vowed they would take vengeance on him. His friends warned him of the danger he

was incurring. He bade them not be concerned about that, for the "sword of the Lord and of Gideon" would avenge His cause and defend His servant. Next Sabbath three men did appear, one having a fiddle, another a fife, and a third a hautboy, to annoy and disturb him. Overawed by the grave dignity of the man and the solemnity and sacred nature of what they had heard, they sat down and listened with deep interest to the sermon. Two of them called upon him when he returned to the place, thanking him for what they had heard, and informing him that a great change had taken place from that time.

At another time, in the north of Ireland, Mr Fairley spoke strongly against prelacy, and in his strictures on "non-preaching Bishops" said:—"His lordship of Bangor was worse than Balaam's ass, for she, though a dumb animal, once speaking with man's voice, forbade the madness of the prophet, but he never preached any." On afterwards returning to Donaghadee he was advised to take a by-road, for some friends of the Bishop were resolved to lay wait and stone him as he passed a certain village. His reply was that he never fled from the King's highway in his life, and would not desert it now. Forward he came to the ambuscade, when someone cried out: "Hallo! there he is." "No, never a bit of him. Who ever saw a mountain minister ride such a horse?" was vociferated by them, and while they discussed the question of identity he got off unscathed.

He very much disliked people wandering from place to place, as he said, like birds flying from bush to bush, and especially without good reason their going out of the bounds of the congregation and reach of public ordinances. When with this view a man who stood not high in his esteem applied for a certificate of church membership, he wrote down *inter alia* that for so many years he had been a member of the congregation, during all which time he seldom attended sermon, performed any duty he could avoid, or give anything to support Gospel ordinances." On looking at the certificate the person indignantly said: "Do you give me such a testimonial! I will not take it." Mr Fairley replied: "I can give you no other; take it or want it, just as you please."

He followed the old plan of congregational examination in

church. Those who had any conceit of superiority of knowledge were apt to be tested on some critical question or some vexed point of theology until sufficiently humbled. Once examining at Inverkeithing, he was told a man would very likely come forward who was noted for attending such meetings, and who not only answered but retorted questions. At the conclusion, he invited strangers who were present to stand up. A number did so, and this person among them. He asked him, "Who made you?" The man was disgusted that such a simple child's question should have been put to him, and gave no answer. "Of what are you made?" No reply. Again, "How many Gods are there?" An indignant look but no answer, and Mr Fairley said: "Poor man, I am truly sorry for you; you are very ignorant, and certainly a great child. Every child present can answer these little questions but yourself." He was never again seen at an examination to exhibit his knowledge.

His exact stipend was £30 per annum, a fourth of which was raised at Douglas Water. I have not been able to find out how much was raised at Quarrelwood. When there happened to be any balance after paying current expenses from the church door collections he received it. Yet with this slender income and himself an old man, when Mr Rowatt was called as his colleague to Scaurbridge the people, fearing they would not be able to implement his stipend, he stood up in the Presbytery at Douglas and generously said:—"By all means go on with the ordination, though part of my stipend should go to assist." After that time he had only £25. In those days, however, besides being great part of the time from home, going from district to district and living among his people, ministers received many handsome gratuities, profanely called "gifts of grace," which have since been about as rare in church as gifts of miracles. He was very hospitable to brethren, to strangers, and particularly to the poor.

> "His house was known to all the vagrant tribe.
> He chid their wanderings, but relieved their pain.
> The long-remembered beggar was his guest."

He possessed a voice of singular power which enabled him to address great audiences in the open air. It was proved by

actual experiment that it could be heard at a distance of two miles, though the words could not be distinguished. He died in 1806. He was the preacher among the "Four Johns."

The Ettrick Shepherd said of him:—"The good John Fairley, a man whom I knew and loved. I think I see him now, with his long white hair and his look, mild, eloquent, and sagacious. He was a giver of good counsel, a sayer of wise sayings, with wit at will, learning in abundance, and a gift in sarcasm which the wildest dreaded."—(Tales and Sketches of Ettrick Shepherd, vol. ii., p. 354.)

23rd April, 1909.

Chairman—Professor SCOTT-ELLIOT, P.

BRUNONIAN OR PARTICLE MOVEMENTS. By Mr J. M. ROMANES, B.Sc.(Edin.).

The subject which I bring to your notice is but a small one, a microscopic one. But if it is infinitesimal in size, it is almost of infinite vogue. In time and in place it is of the very widest extension. When the Silurian was laid down it was in operation. And whether we try to ascend Rowenzori, or descend to the depths of the Atlantic, we shall come in contact with it.

When the first drop of liquid water came in contact with Mother Earth it was born. When the last drop of water solidifies into ice or evaporates into steam then alone will Brunonian movements cease on the earth.

Brunonian movements are the motions of small particles of matter held in suspension in a liquid medium, such as water. They were first noticed and mentioned some seventy or eighty years ago by an eminent English botanist hailing from Scotland —Robert Brown. As to Brown belongs the honour of their discovery, so they were called by the Latin form of his name, hence Brunonian. They are also known as Brownian, and they are often called molecular movements. The latter name is used as opposed to molar, and when so used it is appropriate. But the word molecular has entered so firmly into science in its

chemical sense that its employment is hardly to be approved at the present day. Particle, in the meantime, is a more neutral word, and will be adopted here.

If we take some, say about a tenth of a grain of, fine, dried mud or clay, and place it on a slip of glass used for microscopic work; remove the larger gritty particles; place a drop of water on the rest; cover it with a thin cover glass; we shall have made a "preparation" ready for examination. Now take a microscope with, say, $\frac{1}{4}$-inch objective, giving a magnification of about 400 diameters, and look at the preparation. The smaller particles will be seen to be in a state of rapid oscillation. The movement seen is what is known as the Brunonian movement. We may imagine that the object which is moving is some form of life, some organism which the water has allowed to resume activity after lying dormant as dead while dried. But this is not so. We may take another illustration. Get a paint-box of water colours. We may take almost any colour at random, but, by preference, choose gamboge, a yellow gum. Rub a little down with water on a glass slip and make a "preparation" in the usual manner. The particles are seen under the microscope, as before, in lively Brunonian or Brownian movement. There can be no question of animalculæ coming to life in this case. It is a common or popular idea that where movement is there is life, and where life is there must be movement. A moment's thought dispels the idea, for we see clouds moving as we see birds moving, we see the river moving as we see fish moving, and we see dust particles moving, and we see a plant like the Mimosa sensitiva moving; yet we do not confuse the various kinds of movement, those of organised life or of inorganic material.

The various microscopic movements met with, and called by him "molecular movements," are thus classified by the late Professor Hughes Bennett in his text-book on Physiology:—

1. Those described by Robert Brown, hence Brunonian. They are independent of organic structure, and are therefore purely physical.
2. Those in the interior of cells, as Chara, Vallisneria, and Tradescantia. It has been disputed whether these are vital or physical.

3. Movement of vibriones in putrid liquids. These must be vital.
4. Movements undoubtedly vital in the molecules of the yelk.
5. Movements in the pigment cells of the skin of the frog and chamelion, in fishes and other animals.
6. Movements in the fibrillae of muscles, in pus, in mucus, the white blood corpuscles, and in the amoeba.

These were what were called molecular movements in 1872, and though they bore some superficial resemblance to each other were even then differentiated as vital and as non-vital.

At that moment we were on the verge of discovery of a new science—Micro-biology or Bacteriology. Through the labours of Pasteur in Paris, Koch in Berlin, Lister in Edinburgh, and other distinguished observers in other places, we were introduced into what was practically a new world. A world invisible to the eye, yet close about us and peopled by small living creatures of infinitesimal size, yet of great activity and power. These were the Bacteria and allied organisms. The little people, the fairies, had gone; but in their place were found creatures of even smaller dimensions. Some of these were beneficent organisms, but others were pathogenic and able to develop poisonous products of a most deadly order; the toxins of these pathogenic organisms forming a host of dreaded diseases to which a proportion of humanity daily succumbs. And the movements of these bacteria and their allies bear no little resemblance to, though marking an advance upon, the movements of inorganic and organic matter that are called Brunonian.

It may be crudely and ignorantly asserted that these Brunonian movements are due to convection currents in the water. A study of them by a high power of the microscope very rapidly disposes of this assertion. And in a publication of the standing of the Micrographic Dictionary—of which book the library of this Society possesses no fewer than three copies—it is asserted that the movements last but a brief time, and the particles soon come to rest against the sides of the chamber in which they are confined. The movements may be said to be only commencing when the convection currents cease. And no one who has watched day by day, as I have done, some of my "preparations," and has seen week by week the particles continue

their rotations and gyrations till the weeks pass into months, can accept the observation that the movements last but a brief time. The lives of low organisms last often but a few hours, but these Brunonian movements go on from month to month. And what is the cause of it all? It is to be found in the action and reaction of the surface film of the particles and the opposing film of the liquid medium in which the particle rests or floats. One may gather so much by watching closely the nature of the movements, which are readily seen to be oscillatory and not transitional. The particles undergoing Brunonian movements only rarely travel any distance; they confine their activity to a very limited area. When they collide they are seen to possess but small momentum. And when the smaller particles do move any appreciable distance it may be considered due to the convection current in the water set up by the motion of some larger particle.

These Brunonian movements are being constantly met with by those who work with a fairly high power of the microscope. They are not easily seen by a lower power than a combination amplifying 200 diameters. By a power of 500 or 600 diameters they are excellently well seen. And when one gets accustomed to watching them the eye readily distinguishes between them and the somewhat similar movements of bacteria like the vibriones. We are continually finding reference to them in the scientific journals. Let us take up a volume at random. Here is the Journal of the Royal Microscopical Society for 1881. At page 877 we find an extract from Les comptes Rendus (of the French Academy):—"M. Girod, investigating the ink-bag of the Sepia officinalis (that is, the cuttle fish), writes that under the microscope the ink is seen to contain a number of minute corpuscles floating in transparent serum and manifesting Brownian movements when placed in fresh water."

Pass over thirty years or so and we find in the volume of "Nature" for 1908, in a letter on the subject of mercury forming bubbles with water and with air, an observation on the formation of a scum of oxide of mercury, which on microscopic examination shows what are called pedetic movements. These are the Brunonian movements; and mercury and its combinations are

among the heaviest bodies with which the chemist is brought in contact.

Having thus briefly regarded the development of our knowledge concerning these microscopic movements, let us consider the explanation of them afforded by science. They are due to what is known as surface tension or capillarity. This subject is one of the most abstruse of the departments of physical science. It has ocupied the mind of Newton, of Laplace, and of Clairaut in earlier days, and of Helmholtz, Lord Kelvin, and Professor Clerk Maxwell of more recent days. It is far too vast a subject to be taken up here, and we must refer the hearer to some authoritative work like the article on the subject in the "Encyclopædia Britannica" from the pen of your late eminent neighbour, Professor Clerk Maxwell, one of the clearest intellects produced by the Stewartry, which has been famed for so many illustrious names.

The branch of capillary science most closely connected with our present topic is that which treats of the tension of films of liquid in contact with liquid, and of liquid in contact with solid. The chief investigator along these lines is the German savant, Quincke, who has been investigating these subjects for over fifty years, and I hope is still pursuing these researches. He forms, like so many of his countrymen, an example of the real meaning of the word thoroughness. His work is largely quoted by Clerk Maxwell in the article to which reference has been made. As an instance of the action of liquid on liquid take the case of the "tears" of wine. Along the glass is spread a film of wine. The alcohol evaporates in places and leaves the film weaker in alcohol and therefore denser. The denser part draws the lighter part into a ring some distance above the surface of the liquid and presently gathers that ring into drops, which roll down the glass and are known to connoisseurs as "tears."

A somewhat similar action takes place at the meeting place of solid and liquid. If the solid be a gum like gamboge it is slightly soluble in water. A thin film is formed of different density from the water. Movement takes place as in the case just mentioned. And the movement alters the equilibrium of the surrounding layers. And there is further movement. Fresh

water comes to the solid, and then there is another alteration of density and further movement, and so on.

In order to demonstrate these movements there are a couple of "preparations" under these microscopes, which can be examined after the lecture.

The microscopes are of comparatively high power, and it is not every one who is accustomed to the use of these powers. But I can make clear to all without the aid of a microscope that these movements take place. I put some grains of camphor on the surface of this water. The alteration of density in the layers near the camphor causes the movement you see. [Experiment.] The pieces of camphor are performing the Brunonian movements on a macro scale.

A similar explanation holds true in regard to the movements of minute particles of matter not usually regarded as soluble in water, as sand or clay. The particles, it must be remembered, are very minute. Matter in a minute state of division acts differently in the air than when in bulk; molecular matter acts more rapidly than molar. Iron rails and ships and bridges are fairly lasting according to experience. But prepare iron in a minute state of division by heating the oxide in a current of hydrogen and throw it suddenly into the air. It catches fire and burns! The minute state of division causes the oxidation, slow in the mass, to be rapid, even to burning. Thus the particles of matter regarded as insoluble in bulk are really surrounded by a film of "weathered" or oxidised material which is invisible. The particles themselves are only visible to a high microscopic power; much less visible must be this film; and the Brunonian movements are due to the action of this film. Lord Kelvin in one of his popular lectures refers to this subject in the case of the Brande bars, which are bars of steel showing colours due to a fine film of oxidation, and were bequeathed by Professor Brande to the Royal Institution, where they are kept in the charge of Professor Sir James Dewar (another eminent Englishman hailing from Scotland). And Lord Kelvin shows how these are films of oxidation, which are utterly invisible, yet which can be shown to exist by electrical means. Invisibility, of course, is of absolutely no value as a criterion where either matter or force is concerned. The air is round about us, and the chemistry of it has been

familiar more or less for over a century, yet Sir William Ramsay (another eminent Englishman hailing from Scotland) not so long ago discovered argon, neon, krypton, xenon, which had escaped notice in spite of thousands of previous analyses!

That there is enormous energy latent in surface films has been amply established by these few illustrations, but let us take one more to bring it home. The movements in these preparations have been going on for months without ceasing. Compare them with a clock. In an eight-day clock we pull up weights, say eight pounds through five feet, and thus do 40 foot-pounds of work, by which the clock goes for a week. In twelve or thirteen weeks we expend about 500 foot-pounds of work, or about a quarter of a ton lifted through one foot. But in these preparations which I show you the movement, self-driven, has been going on for twelve or thirteen weeks without previous winding up. For three months the action and reaction of the films of solid and liquid in contact, and of the films of liquid of different density, have kept up these Brunonian movements. During that time the energy exerted must have been equal to lifting the particle through millions of times its own height against gravity. This illustration gives a rough idea of the magnitude of the forces operating, as we may put it, in a drop of water. For exact metrical estimates of these forces one must go to the works of Quincke and his pupils and other chemists and physicists. For this purpose we must consult German scientific publications inaccessible in the Queen of the South. To the excellence of your library I have already testified, yet one cannot help observing that if it is a counsel of perfection to expect to find the records of the great foreign workers, or even of their British co-workers in the journals of the Royal, Linnean, Chemical, and Geological Societies—which one certainly would find in the libraries of Continental societies of a similar standing to this—that even those the society does possess might be made more accessible at very slight trouble. The volumes of "Nature" are not accessible because not bound, and the series of the British Association reports are incomplete, though these are granted free to approved societies, in which select number this society is included.

But though exact metrical measurements of the force of

surface tension and of the Brunonian movements are excluded, we may make a rough estimate or guess by the eye. The amount and rapidity of movement vary considerably, but I think we may estimate that among the slow moving particles of gamboge which have been moving without any stoppage for three months a particle makes sufficient movement in two seconds to raise itself its own length against gravity. This may be little more than a guess, but I don't think it is very far wrong, though measured horizontally and not vertically. To be on the safe side let us say three seconds. That is to say, it would raise itself through 20 times its own length in 1 minute, 1200 times its own length in an hour, 28,800 times in a day, and 2,592,000 in three months; and they have not stopped yet! These are forces and movements of very great power and significance. Two thoughts suggest themselves as inferences, and with these I conclude. The one is that they play a very important part in nature. Particles of matter of deleterious nature fall or are blown or otherwise carried into water. They move about meeting the dissolved oxygen till they are oxidised and destroyed. And, on the other hand, bubbles of air perform Brunonian movements in water as I have observed but have not had time to dwell on. These carry with them oxidising and cleansing power.

The other thought is this:—How excellent an object lesson a glance at these movements would be to pupils who find great difficulty in mastering the Kinetic Theory of matter, which can be shown to exist by electrical means.

That there is enormous energy in the action of surface films has been made apparent by these few illustrations. Theoretically they may form some notion that everything in nature is moving, but a glance at a slide in a microscope showing these Brunonian movements would give an impression that would prove indelible. And now we may ask what is rest? and where is rest?

Flammarion has shown, and his observations have been confirmed—probably anticipated—that this solid earth moves in a tolerably lively manner through some six or eight inches up and down in a wave running round the world in twenty-four hours, corresponding to the motions of the tides. Minute particles move, as we have seen. The world trembles incessantly not only with motions due to secular cooling which sometimes reach

the height of earthquakes, but with the diurnal wave of the sun's attraction. Where is absolute rest? At the earth's centre? At the sun's centre? At the centre of Vega or of the Milky Way? Physicists seem to fail to answer this query, for physical matter seems always moving or liable to move. We must leave it with the absolute philosophers, with the trancendentalists, who may, or may not, find it in the absolute mind, the *causa causans*. But suppose these Brunonian movements have ended and the particles are at rest, we can take down the preparation and let the water evaporate—move off into the air. When the particles are dry they are ready to start off in a new preparation and go the whole round once more with another drop of water. And this recalls with some aptness the forcible and vivid lines of a former colleague on the Indian press, the Poet Laureate of The Things as we See Them, and gives point to his marvellous if fanciful and erratic conception of eschatology and human destiny:—

> "When Earth's last picture is painted,
> And the tubes are twisted and dried,
> And the oldest colours have faded,
> And the youngest critic has died;
> We shall rest—and faith, we shall need it,
> Lie down for an æon or two,
> Till the Master of all good workmen
> Shall put us to work anew!"

LOCHFERGUS. By Mr JAMES AFFLECK.

DATE AND DESCRIPTION.

No one looking at the little green knoll on the right hand side of the road at Lochfergus would ever dream that it was the cradle of Galloway history, and the birthplace from which sprang all our ancient Norman castles, abbeys, priories, and churches, whose ruins are now sacred to antiquarians. Yet this is so. In olden times this little green field was a loch, and the large knoll in the centre was an island, partly natural and partly artificial. On it stood the first Norman castle or palace, built by Fergus, the first Lord of Galloway. This castle or palace was built somewhere between the years 1138 and 1140. The site, which is now barely visible, alone remains, and proves that it

must have been an oblong building of great dimensions. It stood on the centre of the large island, 1140 feet in circumference, and was surrounded by a wall, with towers at each of the four corners in true Norman fashion. The southern end of the island seems to have been intersected by a moat or ditch, dividing the building proper from the courtyard. This may have been the stableyard, for it is shown as a separate island on old maps. At that period it must have been a place of great strength, as it was also surrounded by the loch. Near the southern end of the loch there was another little island, partly natural and partly artificial. Tradition says that this island was used for stabling accommodation, and, therefore, it has been called "Stable Isle." To the practical eye of the antiquarian, however, or the archæologist, its form—height, build, and inaccessibility—proves that such a theory is quite untenable, and that it must have been an island fortress prior to the more resplendent palace on its larger neighbour, "Palace Isle."

Fergus.

So far as I can glean from trustworthy records, Fergus must have taken up his residence on "Palace Isle" a year or so after the Battle of the Standard in 1138. He was born somewhere about the year 1096. Those were troublous times in Galloway. In 1096 the inhabitants were just emerging from the galling yoke of the ruthless Norsemen. Edgar had ascended the Scottish throne, and he was succeeded in 1107 by his brother Alexander, but when Edgar died he divided up the Scottish Kingdom. To his younger brother, David, he left the whole of the district south of the Firth of Forth, except the Lothians. David took up his residence at Carlisle, and assumed the title of Earl. The accession of David as supreme ruler of Galloway is important, because it was during his regime that we find, for the first time, the official name "Galloway" applied to our ancient province. Fergus was one of David's favourite companions and courtiers, which is amply proved by his witnessing many of the King's charters. He was also a "persona grata" at the English Court, so much so that he married the Princess Elizabeth, daughter of Henry I., and thus became allied to English Royalty. And, as King Henry I. of England married David's sister, Fergus was thus also by marriage

allied to the Scottish King. By Elizabeth he had two sons and one daughter—viz., Uchtred and Gilbert, and Affrica. She married Olave, King of Man. To anyone who has studied the history of Galloway carefully it is quite evident from the career and actions of Fergus that he was not a Gallovidian by birth, but one of the many Norman favourites by whom David was surrounded, and to which favourites he was very lavish with grants of land. The most of our historical accounts perpetuate the error that Fergus was of the line of native Galloway princes or rulers. I am afraid, however, that all the facts to be deduced from a careful study of his history go to prove that he was a Norman. In 1130, Augus, Earl of Moray, raised the Standard of Insurrection, and entered Scotland proper with 5000 men, with the intention of reducing the whole kingdom to subjection. Mackenzie, Sir Herbert Maxwell, and other writers have concluded that Fergus was implicated in this rebellion, and thus forfeited the confidence and trust of David I. I canot see what Fergus had to gain by such an action. In fact he had everything to lose. The greater probability is that it was the rebellion or insurrection by Malcolm M'Eth in 1134 to 1137 that he joined, because it was also joined by Somerled, the Regulus of Argyll, who was related to him by marriage. This is borne out by the fact that he also joined the second insurrection in 1154 by the sons of Malcolm M'Eth and Somerled, which insurrection led to his downfall.

Battle of the Standard.

In 1135 Henry I., the King of England, died, and David I. invaded England in support of the cause of his niece, Matilda, who was the daughter of the English King. This invasion culminated in the great Battle of the Standard. This battle is interesting and important, because it shews the desperate savage nature of the Gallovidians at that period. The "Wild Scots of Galloway," as they were called, were pressed into the service of the King, led by their two chiefs, Ulric and Duvenald. A Monastic historian thus described the Gallovidian contingent as "that detestable army, more atrocious than Pagans, reverencing neither God nor man, plundered the whole province of Northumberland, destroyed villages, burned towns, churches, and houses. They

spared neither age nor sex, murdering infants in their cradles, and other innocents at the breasts, with the mothers themselves, thrusting them through with their lances, or the points of their swords, and glutting themselves with the misery they inflicted." They met the English army on Catton Moor, near Northallerton, in 1138, and here the desperate and decisive battle was fought, called the "Battle of the Standard." The Galwegians claimed the honour of leading the van, notwithstanding the opposition of the King and his advisers. "They commenced the attack," says Hailes, "by rushing in a wedge-like shape on the enemy, with savage vociferations, loud yells, and infuriated valour." Hovedon says that "their war-cry was Albanich! Albanich!" to which the English retorted Vry! Vry! meaning the opprobrious epithet, "Irish!" The onset was appalling, and they broke through the ranks of the spearmen, but after the battle had raged for nearly two hours they were reduced to a state of utter confusion. Both their chiefs, Ulric and Dunvenald, were slain. The English were victorious, and peace was concluded in 1139. Fergus seems not to have been at this battle, which shows that he had not yet been appointed ruler of Galloway, nor even a hereditary prince, or he would have led the Gallovidian contingent.

Fergus Pardoned by the King.

It was about this time, however, that he once more made friends with the King, and was appointed Lord of Galloway in succession to Ulric and Dunvenald. The cunning ruse by which he obtained the King's pardon for his former insurrection is well worthy of record. I take the following facts from the History of the Priory of St. Mary's erected on the Isle of Trahil, i.e., St. Mary's Isle, Kirkcudbright:—"Fergus, Earl and Lord of Galloway, having failed in his duty to His Majesty, and committed a grievous fault, at which the King, evidently very angry, determined to put the law in force vigorously against him. At last, in a change of habit, he repaired to Alwyn, the Abbot of the Monastry of Holyrood, the King's Confessor and confidential secretary, for advice and assistance. The Abbot compassionating him, contrived that Fergus should assume the habit of a Canon Regular, and thus, God directing, should, along with his brethren, obtain the King's pardon for his offence, through supplication

under a religious habit." The ruse was successful, and he not only obtained the King's pardon, but also "The Kiss of Peace." The King and he, therefore, became reconciled. To the assistance thus rendered, and coupled with the King's extreme religious fervour, we may safely advance as cogent reasons for the many abbeys which in after years Fergus founded in Galloway.

Fergus was now supreme ruler of Galloway, and resided at his Castle or Palace of Lochfergus. Thus we may fix the building of the castle or palace at this period. For many years he devoted his time and attention to the founding of religious houses. The first one he founded was at Saulseat, in the parish of Inch, about three miles from Stranraer, which he handed over to Monks from Premontre in Picardy. The next was the Priory of Whithorn. Some fragments of this Priory still remain, notably the beautiful south door of late Norman work. The west tower stood in the time of Symson, when he wrote his large description of Galloway in 1684. Tongland Abbey followed next in the order of building, then St. Maria de Trayll, now known as St. Mary's Isle, Kirkcudbright, and lastly Dundrennan, which is a very fine piece of early pointed work. The Norman style of architecture and the Monks he placed in these Abbeys all go to prove that he was not a Gallovidian by birth, because the religion of the Gallovidians differed materially from that of the Abbeys. There seems no doubt that Fergus must have been a man of deep religious feeling, but at the same time we cannot but recognise the fact that in the founding of these Abbeys he was simply carrying out the orders of King David, nicknamed the "Prince of Monk feeders," or "The sore sanct to the Crown," and thus in some measure making atonement for the grievous offence which he had formerly committed against his Sovereign. Fergus Castle at this period must have been a very important place. It was the favourite home of his wife, the Princess Elizabeth, whose courtly manners and kindly disposition did much to tone down the semi-civilised inhabitants.

A Second Rebellion and the End.

During the subsequent part of the reign of David there is nothing of importance to chronicle regarding Fergus or Lochfergus. David died in 1153, and was succeeded by his grandson

Malcolm IV., then a minor. He was the first King who was crowned at Scone. Somerled and several others of the northern chiefs were dissatisfied with the succession, and taking advantage of the extreme youth of the King, and the distracted councils which prevailed at Court, rose in insurrection, and put forward a son of the former Pretender, M'Eth. Fergus at first did not join them, because we find that he seized the claimant Donald when he sought sanctuary at Whithorn, and sent him to prison at Roxburgh, where his father, the elder M'Eth, was also confined. However, the English King Henry II. having persuaded Malcolm to resign that part of his territory south of the Tweed and go to France to assist him in fighting his battles there, the Gallovidians refused to have an English King to reign over them, so they, under Fergus, joined Somerled. The young Scottish King hurried home, and took up arms to chastise the Gallovidians, but the impenetrable forests, the treacherous morasses, and the rugged hills of Galloway were practically inaccessible, except to those who knew them intimately. Twice Malcolm entered Galloway, but had to retire beaten and discomfited. The third time, however, he doubled his forces, and by this means, in addition to propitiating some of the rebels, he prevailed, and Somerled became reconciled. Fergus, thus deserted by his former friends, resigned the Lordship of Galloway, or what is more probable, deprived of his office, and retired once more to the Abbey of Holyrood, where he became a Canon Regular, and it is said ended his days in the following year through grief and sorrow. Before he died, however, he bestowed on Holyrood Abbey the village and church of Dunrodden (Dunrod, near Kirkcudbright). There seems little doubt that Fergus was a wise and beneficent ruler, and that Galloway made great progress under his sway. And to any impartial historian who takes the trouble to enquire into the reasons or motives which prompted him to take up arms against his Sovereign will not only find extenuating circumstances, but in these unsettled times very good reasons for his actions. In these old times "might was right," and the succession to the throne was not always in accordance with justice.

UCHTRED.

Fergus was succeeded by Uchtred, who took up his residence

at Fergus Castle. Like his father, Uchtred was of a strong religious turn of mind. He followed the footsteps of his father by giving generous grants of land to the Church. To Holyrood Abbey he gave the churches of St. Cuthbert of Denesmore (Kirkcudbright), St. Bridget of Blackhet (Tongland); Twenhame (Twynholm); Keletun, alias Lochletun, now Kelton, and Kirkecormac, along with the chapel of Balnacross. The last four belonged to the old Celtic religious faith, viz., the Monks of Iona. Again this shows that neither Fergus nor his family were native Gallovidians, because their religious faith was antagonistic to that of the natives. He also founded the St. Benedict Convent of Cluden, and granted to it the lands of Crossmichael and Drumsleet, in the parish of Troqueer. To the monks of Holm Cultran, in Cumberland, he also granted the extensive tract of land known as the Grange of Kirkwinning (Kirkgunzeon). In addition to those in Galloway, he also granted Colmonell, in Carrick, to Holyrood Abbey. It is no wonder then that this opulent family received such assistance from the church. Uchtred married Gurnelda, a daughter of Waldave, son of the Earl of Gospatrick, and with her he received the lands of Torpenhow, in Wigtownshire, as a dowry.

Only three years after the succession of Uchtred, Galloway was once more in arms. Malcolm, King of Scotland, died in 1165, and his brother William, better known as "William the Lion," succeeded to the throne. One of his first acts was to demand the restitution of the southern part of Scotland, which had been so unwisely granted to the King of England. Under Uchtred the "Wild Scots of Galloway" rose to a man in favour of William, and marched into England. By a series of forced marches, however, the English, with only a small company of 400 horsemen, surprised the Scottish army, and captured the Scottish King. The moment the Gallovidians saw that their King was a prisoner they threw off their allegiance, and returned in confusion to their homes in Galloway. It is said or thought that Gilbert and Uchtred quarrelled at that engagement over the succession to the Lordship of Galloway. Hence the confusion. It is also asserted that Gilbert accused Uchtred of treachery at the battle. At anyrate Uchtred had to fly home to Fergus Castle for protection. An internecine rebellion in Galloway was the result. Under

Gilbert the natives murdered all the Saxon and Norman subjects in Galloway they could lay hands on. Not only that, but they became treacherous towards each other, and began to fight amongst themselves for the spoils. On the 22nd September, 1174, while Uchtred was in his Castle of Fergus at Lochfergus, Gilbert surprised him, and deprived him of his tongue, eyes, and otherwise mutilated him in the most revolting manner, thereby causing his death.

Gilbert.

Gilbert, realising the enormity of his crimes, tried in the most cowardly manner to obtain the protection of the English King, and thus secure himself against the vengeance of the Scottish Government. On behalf of himself and Uchtred (who was dead) he offered to do homage to Henry II., and pay a yearly tribute of 2000 merks of silver, 500 cows, and 500 swine. The English King accordingly sent Roger Hoveden and Robert de Val to Galloway to accept the homage of the two brothers, and to assure them of his protection. When they arrived, of course, they found that Gilbert had not only murdered his brother, but also had put a great number of Norman subjects to death, therefore they refused to have any dealings with him. William the Lion was ultimately restored to liberty as a vassal of King Henry II. Accordingly he marched into Galloway to punish Gilbert for his crimes. The warlike prowess of "The Wild Scots of Galloway," however, was too much for him, and he had to content himself with the proffered submission of Gilbert and his rebellious subjects. Gilbert therefore did homage to the English King, and paid him £1000 of an indemnity, for-bye giving his son Duncan as a hostage to the English King. Gilbert, however, was of too turbulent a disposition to remain long in peace. In 1184 he once more rose in rebellion against the King, but was arrested by Henry Kennedy, the forerunner of the noble name in Ayrshire. Terms were again proposed, but Gilbert's ambition was insatiable, and he refused them, so long as they did not recognise the independence of Galloway. Death, however, put an end to his guilty career in 1185.

ROLAND.

He was succeeded by Roland, the son of the murdered Uchtred. Roland at once proceeded to regain his father's possessions, and restore his own authority in Galloway. From the "Chronicle of Melrose" we learn that on the 4th of July, 1175, he met and defeated the supporters of the late Gilbert in a battle in Galwela. We canot trace where this fight took place, but it was a sanguinary battle, and many were slain. Roland proved victorious, and slew Gilpatrick, the commander, and in order to strengthen his position in Galloway Roland built a great many fortresses and castles in Galloway. At this time, no doubt, Buittle, the old Castle of Kenmure, Kirkcudbright, and others were built. He also fought another battle with Gillecolum, or Gilcolm, in which the latter was slain, but Roland lost a brother. Gillecolum was a notorious freebooter, who had not only terrorised Galloway but had carried his depredations as far as the Lothians. Several authorities assert that he was a Gallovidian. The Scottish King was greatly impressed with Roland's bravery, but it was otherwise with the English King, who was not only jealous but afraid of this famous fighting Gallovidian. However, on the death of Henry II., Richard I., King of England, agreed for a stipulated sum to restore to Scotland its independence. Thus was peace completely restored in Scotland once more, except in the North, where Donald Bane preferred a claim to the Crown. Roland joined William in an armed expedition composed of Galloway men against Donald Bane. The Royal Army met the insurgents near Inverness, where a fierce battle was fought, and Donald Bane was defeated and killed. Roland died at Northampton on the 19th December, 1200, and was buried in St. Andrew's Church there. He was not only a brave soldier, but a wise statesman, and at his death Galloway enjoyed peace, freedom, and prosperity. He was also a strong supporter of the Church. In 1190 he founded a monastery at Glenluce for Cistercian Monks, and also granted to the Monks of Kelso some salt-works in Galloway. He was very wealthy through his wife succeeding to the estates of her father, Richard de Morville, Lord of Cunninghame.

ALAN.

Roland's eldest son, Alan, succeeded him as Lord of Gallo-

way, and Constable of Scotland. Alan also took up his residence at Fergus Castle, Lochfergus, and became one of the greatest nobles of that age. So far as can be ascertained he was thrice married. The name of the first wife cannot be traced, but the second was Margaret, the eldest daughter of David, Earl of Huntingdon, and the third was a daughter of Hugh de Lacy. According to Wyntoun:—

"This erle Dawy had dochters three,
Margret the first of these cald be,
This Margret was a pleasand May,
Hyr weddit Alayne off Gallway."

In 1211 he assisted King John of England with men and arms to invade Ireland. For this he received, as a reward, a grant of the Island of Ruchil or Ruglin, and other lands (Antrim) belonging to that country. He was also one of the Barons who assisted in obtaining from King John the famous Magna Charta for England, and also one of the Barons to whom it was addressed. It is on record that a few weeks before Magna Charta was signed a curious interchange of presents was made between him and King John. It seems Alan had sent the King a present of a very fine hound, and in return he received two geese to grace Lochfergus. However, King John soon began to rue the fit of generosity, and the great liberties and privileges which he had signed away, and so threatened those Barons, who had prevailed upon him to do so, with condign punishment. Alan, therefore, had to fly for protection to the Scottish King, and was received into favour. He was appointed High Constable and Chancellor of the Kingdom, and thus became the most powerful noble in Scotland. The political wheel of fortune must have been very erratic in those days. In 1212 Alan was at Durham when the Scottish King did homage to the English King, and he afterwards accompanied the Scottish King to Norham, where, in presence of the Ministers of both Sovereigns, his seal, as High Constable, was attached to deeds professing to secure peace and love between England and Scotland for ever. Again, to shew the vast power wielded by Alan, we quote from a letter as follows:—"The King to his faithful cousin, Alan de Galweia, and requests him for the great business regarding which he lately asked him, and, as he loves him, to send 1000 of his best and

most active Galwegians, so as to be at Chester on Sunday next, after the Assumption of the Blessed Virgin, Alan to place over them a constable, who knows how to keep peace in the King's army, and to harass the enemy. The King will provide their pay." In confirmation of this letter, the following entries appear in the Kalendars, Record Office:—"8 July, 1212, 55s allowed for expenses of twenty horsemen sent from Galloway." "15 July, Ralf de Cambray going to Alan of Galloway with a letter." Alan not only found the men, but their services were so efficient that, in addition to the stipulated pay, he also received a gift of 500 merks to pay his squires who had come with him to the King's service in the army in Wales. Thus we see that all through history Galloway men have been renowned as splendid fighters, and ever in the front when fierce engagements were anticipated.

Alan seems not only to have had the command of men, but also the ships, because he made a raid on the Isle of Man, the Hebrides, and Ireland, despoiling the country and carrying off much booty. Olave, the King of Man, was unable to withstand his attacks, so he appealed to the King of Norway for assistance, stating at the same time that Alan had despoiled churches, butchered the inhabitants, and reduced the whole country to a state of desolation. Alan even threatened to invade Norway. The King of Norway, therefore, provided Olave with a fleet of ships and men. This powerful fleet swept round the north of Scotland, and down through the western isles, plundered Cantire, and laid the Island of Bute under tribute. Olave then resolved to proceed to the Isle of Man, but learning that Alan was lying in wait for him behind the Mull of Galloway prudently fell back on Cantire. In 1215 Alan not only held up an English ship at Kirkcudbright, but he actually despatched it to Dublin to bring some merchandise for himself. And to show the hold which Alan must have had over the English King, even when he was in the field against him, the King signed a mandate as follows:—"The King commands the Archbishop of Dublin, Justicier of Ireland, to allow the men of Alan of Galloway to come to Dublin, and to return with the merchantship that Alan took at Kirkcudbright, and allow Alan to have his merchandise in the said ship till the owner of the vessel shall come over to speak to the King."

In 1216 Alan, along with his "Wild Scots of Galloway,"

joined Alexander in an invasion of England, and marched into the western counties. There they sacrilegiously burned the Abbey of Holmcultran, despoiled the country, and took many of the inhabitants prisoners. Disaster, however, overtook them in their depredations, for nearly 2000 of their number were drowned by the overflowing of the river Eden. Either their excesses or an insurrection must have disgusted the King, for the Gallovidians were dismissed from the army in disgrace. In view of this behaviour, it appears that the natives of Galloway were still uncultured and savage in their nature. About this time we learn from the "Chronicle of Melrose" that a most remarkable aurora borealis appeared in Galloway, a phenomenon, which, in those unlearned times, was always looked upon as an evil omen.

"Fearful lights that never beacon,
Save when kings and heroes die."

DEATH OF ALAN.

Alan died in 1234, and was buried in the Abbey of Dundrennan. The tomb is in the north transept in a niche cut out of the wall, formed by a Norman arch, with a single round filleted moulding. The effigy, usually called the "Belted Knight," is practically demolished, but the remains show chain armour at the neck, the armpits, and knees, and on the head. A belt, buckled in front, encircles the waist, and another passes over the right shoulder, and the right hand seems to have been clasping a sword. His lady is said to have been buried on the west side, also in a niche. Alan was a wise and patriotic ruler and a brave soldier. He had a most unruly and rude lot of vassals to deal with, but nevertheless he spent much of his time and energies in reforming the laws and advancing religion. Chalmers says he was one of the greatest nobles of his age, and Buchanan says that he was by far the most powerful of Scotsmen of the period. Mackenzie, in his history, says:—"His bounties to Monasteries were very considerable, for he either granted or confirmed many charters, and relieved Galloway from the Monks of Kelso." Alan was long distinguished by the epithet of "The Great." He was the last in the male line of the Lords of Galloway. Thus, it will be seen that this line of the Lords of Galloway barely lasted a century. During their regime, however, Galloway had undergone many

changes. Monasteries had been built, abbeys founded, and churches erected, and although the people were in a state of semi-civilisation it was due more to their unsettled and war-like propensities and their intense love of freedom.

DEMOLITION OF CASTLE.

For the next two hundred years history is silent regarding the castle or palace at Lochfergus. Whether it was inhabited or not we cannot tell. It may have been rendered uninhabitable during the wars of the Bruce. In 1471, however, the lands of Lochfergus passed by charter into the hands of the Maclellans of Bombie, and from Pitcairn's criminal trials we learn that it was burned to the ground by "Thomas Huthinson and Carnyis in ye Copsewood in 1499." The ruined walls remained standing till about the year 1570, when they were demolished by Maclellan in order to get stones for his Castle of Kirkcudbright.

Special Afternoon Meeting—8th June, 1909.

Chairman—Professor SCOTT-ELLIOT, P.

SINGLE SEED SELECTION. By the PRESIDENT.

The method of producing a new strain of corn or of some other agricultural plant by selecting one single seed is by no means novel.

It would seem at first sight obvious that a heavy plump seed containing a large amount of food-reserve ought to produce particularly vigorous descendants. Both Patrick Shirreff, of Haddington, in 1832, and Hallett, of Brighton, experimented on these lines. The first produced the celebrated Hopetown oats. In the first year of his experiments Hallett found only 47 grains in the best ear of his wheat. He selected the finest grain for sowing, and in the second year had got as much as 90 grains in one ear of corn.

Both these famous benefactors used to be very generous to their selected grains, planting them under specially favourable

circumstances, and so by all means encouraging them to produce the very best results.

During the last few years several valuable experiments have been carried out on the same lines. Professor Zaviz, of the Ontario Agricultural College, Guelph, Canada, directly tested the effect of heavy as compared with light seeds, and averaged the results of the six years' trials. For oats the large seeds produced an average of 62 bushels per acre, as compared with 46.6 bushels per acre from small seeds. Barley showed an increase of 3.4 bushels (53.8 large seed, 50.4 small); spring wheat in eight years an average increase of 3.7 bushels (21.7 to 18); and winter wheat (six years), 6.5 bushels increase (46.9 to 40.4).

Perhaps even more interesting were his experiments with single grains. One grain of black Joanette oats carefully selected as the best of thousands was sown in the spring of 1903. In the harvest of 1905 its descendants produced 8748 lbs. of straw and 3439 lbs. of grain. That is to say, the progeny of one grain produced in the third harvest over 100 bushels of corn and nearly four tons of straw! Similar results have been obtained with various kinds of barley and wheat.

Nor are these experiments the only ones on this subject. In Sweden Dr Nilsson at Svalof appears to have realised the importance of single seed selection, and is said to have produced valuable strains of barley. Herr Rimpaw at Schlanstedt in Germany has produced strains of rye which have not only spread through North Germany but have invaded France. There are also valuable experiments made by Leaming, in the United States, in the selection of single seeds of Indian corn. Then, again, as regards peas, Mr Arthur weighed an equal quantity of large, medium-sized, and small peas. He found that both the yield per acre and of seeds per plant was much superior in the case of the large seeds, although only one-half the number of peas had been used.

Even more interesting perhaps are certain experiments with the seeds of trees. Dr Engler and Herr Cieslar compared the growth of coniferous seedlings grown from large and from small seeds, and found that those from the large seeds were taller and much more vigorous. Another authority found that the average weight of pine cones from the northerly parts of Sweden was less

than that of those from South Sweden. One-year-old plants from northern seed were also weaker and smaller than those grown from southern seed. This is what one would expect, for in the north the trees have probably less sunshine, and therefore cannot store up so much food-reserve in the seed.

I think, then, that there is a large body of evidence from Canada, Sweden, United States, Germany, and Jamaica in favour of the principle that the largest, fattest, or heaviest seeds should always be selected for seed corn.

It should not be difficult to do this either by some sort of centrifugal machine, or perhaps simply by riddling.

But there is one important precaution. The particular variety of oats or turnips which would do best when so selected in the valley of the Nith will not be just the same strain which does best in Ayrshire or in England. I have found marked differences in the natural floras of Nithsdale, Annandale, Eskdale, and the country about Kirkgunzeon and Killywhan.

To get the best results farmers should experiment each on his own farm. Surely the selection of a few individual grains would not involve a very large amount of labour.

THE USES OF APPARENTLY USELESS DETAILS IN THE STRUCTURE OF PLANTS. By the PRESIDENT.

It has long been a favourite theory of mine that every detail in the structure of a plant has a distinct and definite meaning. I am afraid that very few other botanists agree with me, but yet if I had sufficient time, I think that I could produce an enormous number of cases which go to uphold this belief. I shall, however, just select a very few instances, of which specimens can be obtained at this season of the year, and which have either not been published, at least so far as I am aware, or are not commonly known to most British botanists. If one looks at the sepals of these three primulas, the differences are very marked indeed. The Dusty Miller has short bluntish ovate-triangular sepals with a fine mealy farina and a pretty little fringe round the edge. In the minute unfolded bud, one finds that the tiny sepals overlap so as to look rather like the clenched hand of an infant. Then comparing the mature sepals, one can see how this bud condition

has influenced their shape and even note a sort of loseness and wrinkling at the back which is due to their opening out. In P. obconica the broad green funnel of the calyx is utterly unlike that of most primulas, but again, looking at a young bud, one sees that the sepals when young are small triangular flaps which fold in and meet. This species, as every one knows, possesses an irritating fluid distributed in small glands, which may cause a dangerous eruption of the skin. If any minute insect dared to enter the somewhat loosely fitting sepals it would surely be shrivelled up. In the primrose and polyanthus the sepals are long and have very hairy projecting mid-ribs, whilst the part between the ribs is scarcely hairy. In the bud one sees that these hairy ribs are prominent and their hairs touch or are entangled so as to cover the intermediate tissue. There is a complex little system of packing in the tips of the sepals which will at once be realised if you examine them. The petals of primulas show a remarkable adherence to one uniform plan, but there is a certain amount of variety in the tips of the lobes. They are deeply cut in P. obconica, distinctly lobed in the primrose, and show considerable variation in both polyanthus and the auricula. Sometimes they are scarcely cut at all, but in other cases there is a distinct lobe. Both polyanthus and auricula are florist's flowers and show great variation in the petals. When one examines the bud of P. obconica, one finds that the two lobes of each petal are folded inwards. All these inturned petal flaps can be seen if one looks at a young bud. It is obviously careless about the opening up of its flower, for it relies on its formic acid. In the primrose the petal lobes are rolled round one another round a vertical axis, and the little nick of the petal edge is clearly a necessity. In the auricula and polyanthus they are both rolled in towards the centre and rolled round a central axis in a complicated way. The petals in each case seems to start as a concave half-dome and the tube is scarcely visible in the youngest flowers. As they develop these various modifications appear. It would not be advisable for me to go further into the details, for I would require to take expert advice from a master tailor or a dressmaker as to the effect of scallops in packing or curving soft tissues. Yet it is clear that these differences in the mature petal do depend upon the bud condition. But I will take another case. The seeds of snowdrops

and chionodoxa (Glory of the Snow) possess curious little tubercles or appendages which seem useless. The Hepatica achenes have also a little oily secretion where they break away from the axis.

THE BUSY ANT.

But Dr Weiss has recently shown that those seeds and the Hepatica fruits are distributed by ants, which apparently like these fleshy little appendages or the oily matter of the Hepatica. This distribution by ants is of real importance to the plants. In three hours he saw 216 seeds brought to a nest, and one was carried over 70 yards. Indeed it is quite possible that the snowdrop is not indigenous in this country, except, perhaps, in a very few places, simply because we are relatively deficient in ants. These are by no means the only seeds carried by ants. Mignonette, luzula, chelidonium, cow-wheat, and violet seers are carried by these insects. There is a strange little fleshy ridge at the base of the fruits of centaurea Cyanus which is also explained by the fact that ants carry its seeds. The white deadnettle has a strange habit of continuing to secrete honey whilst the fruit is ripening and after the petals have fallen off. Honey attracts bees to the flowers, and it would at first seem to be unjustifiable extravagance for lamium album to go on forming honey when no insects are required. But Dr Sernander watched lamium album, and found that ants did visit the calyx, and one of them carried away a millet. So that lamium album is not a waster. Other cases of extra-floral nectaries or honey secretion outside the flowers have also been explained simply by considering the ants. The rubber trees of the Amazon valley (Hevea) possess twin honey glands on the leaflet bases. The budscales, which are modified leaves, also possess honey glands. It has been found that the fierce soldier ants, which are justly respected all through Brazil, frequent the buds for this honey, and so protect the young foliage in its most dangerous period; by the time that the budscales have fallen off the mature leaves are secreting honey. This point is of some practical importance to planters in Africa and the East Indies, where there may be leaf-eating insects and no soldier-ants.

Colour Protection from Heat.

Another case which I could not at first explain was the dark band seen on some garden geranium leaves. But when one sees a young leaf developing, it is just the band that is exposed to light. The edges turn up so as to shield the outer and inner parts. This colour is due to a very interesting substance called amthocyan. It is summoned into existence by the injurious effect of certain special rays of light (ultra violet rays). But when formed it protects the underlying tissue and especially guards certain ferments or enzymes, such as diastase, from destruction by those same ultraviolet rays. It is a light screen produced by light. But in certain young Hieraciums or Hawkweeds one finds the anthocyan on the under surface, not on the upper. Moreover, the young leaves are vertical, densely hairy, and require no anthocyan. Is this inexplicable? These ferments, diastases, and the like, will occur in the phloem of the leaf which is in the lower spongy parenchyma. The upper part of the leaf or pallisade parenchyma does not probably require anthocyan. An alternative explanation has been offered, which is that these hawkweeds grow on rocks and the strong heat radiated from the heated rock surface would injure them. This may be the explanation, but as a matter of fact these specimens did not grow on rocks, but in short turf under beeches.

The distribution of this anthocyan colour is very interesting and peculiar so that I shall give two more cases. In the Columbine there is a tiny edge or dot of anthocyan and a small hard point at the tip of the leaflet. A young leaf shows that it is just those parts that are exposed during development, for the leaflets are all nearly vertical. Then again the leaves of the wood anamone have the projecting veins of the underside reddened. This seems useless, but then when developing the young anemone leaf is bent over in a curious knee-like manner. Moreover, the veins are closed together, and obvious the red colour is just where it ought to occur. You will see, therefore, that it is not at all easy to discover useless characters. I do not really know how many flowers and leaves I have examined, but I must have seen several thousands of species, and it is my firm belief that unnecessary characters do not occur in natural species. The point is of some theoretical importance. If there really is a

struggle for existence between the various cells in a plant, then any useless exuberances ought to disappear. Any plant which wasted its substance on a useless colour or extravagant honey production would be at a disadvantage. If it competed with others which did not do those things, it ought to vanish from the surface of the earth. I am convinced that one can always find a plausible explanation for details which appear at first to be utterly useless. Anyone who doubts my word has simply to examine the unfolding leaves of our common trees or the details of flower structure. But one must remember that these sort of adaptations are business-like, not mathematically exact. A flower has not merely to suit one insect visitor, but it must be prepared for many sorts; it must also protect itself against wind, rain, sunshine, and injurious insects. Its engineering mechanism must be adequate to its needs, and, moreover, the supply of food material to the seeds and the distribution of those seeds when ripe involve modifications. So also do its protection when in bud, and these bud characters, as I have tried to show with a few primulas, leave their mark on the mature flower.

SAMIAN WARE. By Rev. H. A. WHITELAW, M.A.

In the few brief observations we propose to make on this subject we only intend putting in a claim for more of your attention and much of your admiration for some of the most beautiful objects restored to us by the spade of the excavator. We do not speak as one having authority on this theme, but where those who have authority remain silent the very stones will cry out. We can at least be crying stones. And if we blunder we shall blunder happily indeed if in our walk we firmly trample on the toes of some sleeping giant of authority and rouse him to the fact that this subject is deserving of a more exact study and exposition than it has hitherto had. With this preliminary explanation of our touching so unfamiliar a topic we shall proceed to remark first on the great quantity of this so-called Samian ware that was used in our island during the Roman occupation. Wherever the antiquary has stumbled on a Roman settlement some of the first objects the spade strikes on are the bright red fragments of ware. This article is known by the name of Samian

Ware, and is easily distinguished from that of a ruder texture manufactured in Britain. Ware of this particular lustre and quality very probably originated in the island of Samos. From thence, no doubt, the art would spread until it became an article of common if not almost universal production by potteries throughout the whole empire. For a time it was even thought that the ware was manufactured in Britain, and the supposed discovery many years ago of a factory in the mouth of the Thames lent colour to this idea. Against the theory, however, rose the facts that no other factory had been discovered, and no clay was to be found out of which vessels could be made of exactly the same fine texture. So brittle indeed was this ware that vessels were seldom if ever to be recovered unbroken. It was therefore a matter of the greatest wonder when it was discovered that fishermen at the mouth of the Thames, not far from the Kentish coast between Reculver and Margate, were bringing up in their nets whole pieces of this fine pottery. The conclusion come to, and that which prevails to-day in authoritative circles, is that some vessel or vessels transporting this ware were wrecked off the coast of Kent, and hence the finds. Furthermore, it is generally agreed that the ware used in this country was imported from potteries on the Continent, many of which were situated on the banks of the Rhine. At one of these potteries, Mr Wright tells us, was found the stamp of a potter named Austri, whose name appears on pottery found in England. That would almost be conclusive of the statement that at least some, if not all, of the Samian ware found in our own country was manufactured on the Continent and shipped across the channel. Roman pottery was moulded in a great variety of shapes. All sorts of subjects contributed to their ornamentation. Many of the vessels were plain and many were ornamented. All were obviously glazed with red lead or copper. The characteristic moulding on the ornamental ware is the egg and tongue or festoon and tassel, and the subjects illustrated are chiefly hunting and ancient mythology, gladiatorial combats, dancing, and other scenes. From a study of the specimens preserved in our National Museums it becomes abundantly evident that even the very ware is tell-tale of the obscenities and immoralities that fouled the Roman life in Britain as in other parts of the empire, and which greatly hastened the ultimate overthrow

of that great power. Coming now to the potters' names and marks, one is astonished at two things. First of all the amazing number of different names and marks. Mr Wright in the 4th edition of his work, published in 1885, gives a list of about 1200 varieties. Since then that number must have been greatly increased. Every year, too, the excavator is making further additions. These facts alone will assist us, no doubt, to a more adequate conception of the extent of the ancient Roman Empire. But the second point that seems to me at least to require further explanation is that in single localities in Britain where finds have been extensive there have been so comparatively few reduplications of potters' names. Take, for example, the two largest finds nearest to Dumfries, Carlisle and Birrens. The names on the Birrens list are total strangers to the Carlisle list. Carlisle, Birrens, Castle Cary Fort, Rough Castle, and Ardoch have not a single name in common. Carlisle records one or two duplicates, but the other places none. Four names on the Birrens list appear in London and one at Donai, in France, while at Carlisle a sexfoil in shaped margin deeply stamped is repeated in York Museum. What strikes one at once is that there must either have been a wonderful method of pottery distribution or that the laws of distinction have operated in a most discriminating way. It would be interesting if some one with knowledge of this matter were to inform us on the following points:—

1. Are the potters' marks on the so-called Samian ware the marks of master potters or of individual workmen priviledged to use a mark?
2. Were consignments of pottery and other goods sent out from a central depot on behalf of the armies on the frontiers of the empire, or would the individuals in the army be themselves responsible for the ordering and transmission of crockery and other articles of use?

These and many other questions are suggested by the very small number of names that are duplicate even in considerable finds.

The real old Samian ware, originated in the islands of Greece in the first century B.C., continued to be made during the reigns of the Cæsars, but not to such great perfection. By the beginning of the reign of the Antonines it ceased to be made altogether,

so that the Samian ware found in this country must have been imported before the times of the Antonines. It is not surprising, therefore, that in times immediately subsequent this bright red ceiling-wax like ware should be prized by the Romans themselves. This is evidenced by the portions discovered that show signs of having been riveted together by wire bands. We referred to the great infrequency with which whole vessels were dug out. Yet it has been possible out of many fragments to reconstruct vessels, and one of the most interesting sections of the Museum of the Society of Antiquaries in Edinburgh, and of the Tullie House in Carlisle, is just that in which is to be seen the beautiful Samian ware that has been reconstructed out of fragments. Happily for the nation, the private collector into whose hands mainly the Kentish coast finds fell gifted his valuable collection of Samian ware to the British Museum, where they may be viewed with delight by the visitor. Even in such fragments as have fallen into the hands of our own society from Carlisle may be seen many of the characteristics and qualities of the old Samian ware.

A list of the Potters' marks will appear in next vol.

Forest Pests. By Mr Wellwood Maxwell.

Undoubtedly the greatest pest among living creatures that foresters in this country have to contend with is the rabbit, which I was wont to hear in days gone by described, and most truthfully so, as the curse of the country. It is possible, however, by means of wire netting to protect oneself from these vermin. No doubt this wire netting increases the cost of planting, but where the rabbits are kept fairly well down the expense is not so great as is sometimes stated, as the netting can be used two or three times over. There are, however, some other pest which cannot be fenced out and which do not appear to me so easy to deal with.

First I will take the Pine weevil (Hylobius abietes). These beetles do great damage at times to young newly-planted conifers. They appear to prefer Scotch fir, but when that is not to be got are satisfied with larch of either the European or the Japanese variety, Douglas Menzies, Corsican pine, or any other of the coniferæ. They appear to prefer dry ground and the sunny side of the hill. I shew specimens of young trees, which I regret to say I found within the last week on a young plantation, made last

autumn, which have been destroyed by these weevils: both the European and Japanese larch, the Douglas and the Menzies, all eaten by them. The life history of these beetles as given by Professor Schleich is this:—They lay their eggs on stumps and roots of cut-over Scotch fir and spruce (we have rarely found them on the spruce stumps, and only where there is no Scotch fir). The larvæ appear in two or three weeks and eat galleries under the bark down to the sap wood. You always find them just about the top of the sap wood of a stump. At this stage they do no damage. (Specimens were shown of the bark with galleries made by the larvæ, and of the larvæ preserved in spirit.) They pass the winter at the end of these galleries, and in the following spring pupate, and after two or three weeks emerge as the perfect insect (of which specimens were shown). As to remedial measures, we are told by all authorities the best is to root out the trees instead of cutting them over; but although this may be possible in Germany, where labour is cheaper and the stumps may be sold for firewood, it is much too expensive here. The late Mr M'Corquodale, forester, Sone, recommended the following:—"Allow the grass to grow for one year and then burn it when dry, after which the planting may take place at once;" but if we are to maintain a close canopy to the end of the rotation no grass will grow the first year, and even if it did the remedy would be a very dangerous one when only part of a wood is cut at a time. I have found that even where a fire of brushwood has been kindled on the top of a stump still, if there was the least bit left unburned, there you would find the larvæ the next winter. The other plan is to allow the land to remain unplanted for two or three years, by which time the breeding places will have died down and the beetles left the place. But this entails loss of time, and in our country allows a growth of whins, broom, and other weeds to spring up which are expensive to keep down, and if not kept down choke the young trees shortly after they are planted. It is very important that all branches should be gathered and burnt as soon as possible after the trees are cut; and if the stumps are gone round the winter after felling and the bark taken off, large numbers of the larvæ can be destroyed, and so the beetles kept in check. Traps of fresh bark about 12 inches by 6 inches, laid down bark downwards, will catch many, as they seem to prefer

this even to the young trees. When they are plentiful I have taken as many as 6 or 8 beetles off one young tree, and sometimes acres of young plantings are totally destroyed by them.

Another pest which have done a good deal of damage are voles (Arvicola agrestis), which have appeared in great numbers this year. For some years we have had occasional young trees gnawed through by them; but this year they have done a considerable amount of damage; I doubt whether we yet know how much, because the trees are gnawed through just below the ground, and at this season it is sometimes only if you take hold of a tree and pull it up that you find the root has been gnawed away, the upper part has remained standing erect in a round hole a few inches deep. Beech have suffered most with me, but I have here a specimen of an oak, the only one I found; also ash and alder have suffered, but no coniferæ. In Dr Nisbet's book an instance is given of a mixed wood on Sir R. Menzies' property, larch and Scotch fir, with oak, ash, sycamore, elm, beech, and sweet chestnut, and only the Scotch fir suffered. As to remedial measures, what appears to be most recommended is the digging of trenches to catch the voles in; but on very stony hill sides this would be, I fear, almost impossible. Dr Nisbet mentions that the voles did much damage to oak and ash at Drumlanrig in 1864 to 67, and again in 75-76, 91-92, and were got rid by digging pits. Sir R. Menzies used poison, phosphorous paste mixed with oatmeal, laid in drain tiles scattered over the woods. Not wishing to use poison, I have tried the new preparation called "Ratin," but I regret to say I canot report any greater success with it than the Dumfriesshire farmers who tried it for their rats, as noticed in last week's newspapers.

There is another pest to which I would like to refer before sitting down. It is not an insect nor a quadruped, but a biped, and is known as the Sunday stroller, male and female. I am inclined to think the female variety the worse of the two, because they have difficulty in negotiating wire netting, with the result that it is often pulled down and left down. Only yesterday, when looking for some samples to bring to this meeting, I went to a small clump of trees planted about fourteen months ago. The clump contains groups of some rather uncommon varieties which I had planted for experiment. Well, some of these two-footed

pests—I suspect of the female persuasion, the place is beautiful with primroses just now—had crossed the netting at the top of the clump and gone out at the bottom, breaking it down, so that a rabbit had been able to follow their steps and dine off a considerable number of one variety of trees. About a year ago, while walking through a newly-planted area of Pseudo-tsuga Douglasii, I found a dozen or two plants pulled up and left lying. I fancy this was the work of a youthful male, who while he walked down the hill thought it clever or amusing to pull up the plants as he went. I trust our beneficent legislators, who propose going in for State afforestation, and at the same time talk glibly of access to mountains, will take means to prevent these pests having access to the State forests of the future. Of course, what belongs to the struggling individual proprietor is only of value when the tax collector is starting on his rounds. I regret I have not been able to catch a specimen of this pest for your inspection, either to impale on card-board or to preserve in spirit.

Mr Robert Service, in some remarks on the paper, said he would with all deference question Mr Maxwell's statement that the vole which injured the trees was the ordinary short-tailed field vole. He had not in his experience found this particular rodent doing any harm to trees, although it was notorious for damage which it did to green crops. He should say it was the red bank vole, a far less well-known species, but quite as destructive in its own way. Of recent years it had been increasing in numbers, and he had no doubt it was it which had done the damage to the tree underground. The teeth-marks, to his mind, shewed that it was so. Pests affecting forest culture were decidedly on the increase: to such an extent that it was very questionable if any individual or combination of individuals would ever be able to master them. It might be that some meteorological conditions would intervene to check them. But meantime he fancied there would be nothing for it but legislation. If there was to be State afforestation, there must be very stringent measures of protection of a very wide ranging nature and co-ordinated with each other.

Rev. J. L. Dinwiddie, Ruthwell, asked if Mr Maxwell had ascertained whether any dressing applied to the young trees would protect them from rabbits or any of the other pests to which he had referred.

Mr Maxwell said he was quite ready to accept the correction from Mr Service, because he did not pretend to be a naturalist at all. These voles ran about in the long grass, and he only saw them in the dusk; but he knew that they were of a short-tailed variety. Referring to Mr Dinwiddie's question, he said he remembered when a boy going to a shop in Shore Street, Leith, and ordering kegs of a material to paint on the trees at Munches; and these kegs might as well have been thrown into the water for any good they did; a shower of rain washed the material off. That treatment was all very well for a few specimens; but when you had to deal with a plantation, in which the trees were three feet apart—which was the ideal of many foresters—that meant 4840 trees to the acre, and you saw how impossible it was to do anything in the way of dressing. The only thing was to try to reduce the numbers. Some people seemed to like to shoot owls, which would keep these pests in check. In 1891, when voles did great damage to sheep pastures, a Commission was appointed by Government, of which Sir Herbert Maxwell was chairman. They took evidence, and one of the most striking things in their report was, he thought, the fact of the enormous increase of the owls, and that owls, whose ordinary habit was to lay four eggs, increased their families to twelve or thirteen—he supposed because of the excellent feeding that they had. He hoped the owls would increase in that proportion in his district this summer.

Mr Maxwell, Terregles Banks, said towards the end of that vole pest, when it had almost disappeared, great numbers of the short-eared owl were seen in the woods in the neighbourhood of Dumfries, Terregles among others. He was sorry to say a pretty large number of them were shot or trapped. He mentioned that pheasants are very fond of young voles.

The Black Swift. By Mr R. Service.

With the exception of the cuckoo, he observed, we have no other bird that makes so short a stay in these northern regions. The cuckoo stays with us for ten weeks, and the whole time of the visit of the swift is certainly within three months. Almost all of the early swifts died within a few days of their arrival. The air was so chilly that the insects did not rise into the air,

and the swifts could not follow them among the herbage or foliage, and so perished for lack of food. They had arrived unusually early this season. The 12th or 15th of May was the usual time, but large numbers of them arrived here last Tuesday or Wednesday, and there was another large arrival that (Saturday) morning. Starting from some far-off sea-board in the south, they arrived here invariably, according to his observation, about nine or ten o'clock in the morning. Mr Service remarked on the extremely long halcate wing and forked tail, and pointed out that the pectoral muscles, on which the power of flight depends, are extremely thick. From the very earliest minutes of daylight until the last minute or two of daylight in the evening they were on the wing, swimming along and flying with the utmost ease. At the height of midsummer, when we had something like nineteen or twenty hours of daylight, the swifts disappeared into the blue heavens, out of sight altogether, and were not to be found in their usual roosting places. He long thought that they were going after the flies, which rise to a great height on the warm summer evenings; but someone had suggested that they roosted in the air, by continuing their flight when at the surface of the earth we had something like daylight. Last year at the end of June and beginning of July we had some superlatively clear evenings, and he satisfied himself during that time that they did not come down again during the night to the place where a large colony of them were located, near his own house. Their nesting habits were peculiar. They would only breed at a great height, where they were safe from enemies, either feathered or four-footed: not under the eaves of cottages, as was said in some parts of England. In his experience they would only be found in the top storeys of large mill buildings or public buildings, or in a hole where a brick had fallen out of a chimney close to the copestone, and in ruined steeples or some of the picturesque old buildings that we have in this district. When building their nests one would often see them at this time flying along in their usual headstrong fashion and lifting pieces of feather, straw, moss, or other material blown about by the wind. He had often seen them catch up such materials while in full flight and carry them off to their nests. The nest was an extraordinary huddle of miscellaneous matter, held together by a sort of glutinous secretion, no doubt emitted

more or less voluntarily from the bird's bill. The flight of the swift southwards took place annually almost to a day about the first of August. So strong was the migratory instinct that they would even leave late nestlings to starve rather than miss the migration.

Through the hospitality of Miss Hannay those present were entertained to tea, and Miss Hannay was thanked on the motion of the Chairman.

Note on Stone Found in Kirkconnel Churchyard. By Lady Johnson-Ferguson.

During the summer of 1907 the caretaker of Kirkconnel Churchyard, Springkell, was setting straight a tombstone which was falling over, and, in relaying the grass, touched with his spade a large piece of stone. This on being turned over showed the carving as seen in the photo. It is a dark grey stone, and lay quite near the surface of the ground, in a part of the churchyard full of tombstones of various more or less modern date. There were no other pieces found, nor any remains of the large tombstone of which this apparently formed a part. The stone measures roughly 22 in. by 21 in., and the carving is raised 2 inches from the surface. Mr Barbour forwarded a copy of the photo to Dr Anderson, the Museum, Edinburgh, who submitted it to Sir J. Balfour Paul, Lyon King. The following are copies of Dr Anderson's and Sir J. Balfour Paul's letters:—

Queen Street, Edinburgh,
Oct. 30th, 1907.

Dear Mr Barbour,—

I sent the photo to Mr Lyon King, and the enclosed is his reply. The stone is a very interesting one. . . . . .

Yours truly,
(Signed) J. Anderson.

30 Heriot Row, Edinburgh,
30th Oct., 1907.

Dear Mr Anderson,—

In reply to your letter of to-day, the arms on the photo are apparently those of some member of the clan Chattan, the conjunction of the galley, the hand holding a dagger, and the cross crosslet clearly points to this. But what particular branch of that large clan they indicate is not so easy to say. I should suggest either Macpherson or Gillespie. Though I don't know what connection they had with Kirkconnel. The galley, cross crosslet, and hand with dagger are found in the arms of many west country families like Macdonalds, Macleans, etc., but the precise arrangement shown in this photo is, I believe, Clan Chattan only.

A very nice stone indeed. From the shape of the shield I should say its date was somewhere about 1550.

Yours sincerely,
(Signed) J. BALFOUR PAUL.

RAINFALL RECORDS FOR THE SOUTHERN COUNTIES FOR THE YEAR 1909.

The following table of rainfall returns for 1909 for places in the three Southern Counties has been compiled by Mr Andrew Watt, Secretary to the Scottish Meteorological Society. It embraces all known records for the South of Scotland, and Mr Watt invites correspondence, directed to 122 George Street, Edinburgh, as to any records which may have been overlooked.

White of Selborne held that "the weather of a district is undoubtedly part of its natural history," and the collection and publication of rainfall statistics is quite a proper object for the enterprise of a local Scientific Society. It is perhaps putting it too strongly to say that rainfall registration should be a parochial matter, and that each parish should have its rain-guage; but it is well-known that the distribution of rainfall varies greatly with topographical conditions—compare, for example, the rainfall at Cargen, with its closer proximity to Criffel and the Galloway Hills, with that at Dumfries. If the places enumerated in the table be marked on a map it will be found that some districts

are insufficiently represented, and it is desirable that rainfall stations be established at or near the following places :—

Dumfries.—*Annan, Auldgirth, Boreland, Closeburn, Durisdeer, Gretna, Half-Morton, Kirkconnel, Kirtlebridge, Raehills, Sanquhar, *Wanlockhead.

Kirkcudbright.—Bridge-of-Dee, *Castle-Douglas, *Colvend, Corsock, *Drumpark, Kirkgunzeon, Lochenbreck, New-Galloway Station.

Wigtown.—Castle-Kennedy, Castle-Stewart, Glenluce, Glenwhilly, *Kirkcowan, New Luce, Newton-Stewart, *Stranraer, *Wigtown.

An asterisk indicates that a gauge was at one time in operation at the place referred to.

Considerations of space prevent our printing the names of the authorities for the various returns in our table. It is, however, interesting to note that the Southern Observers include not a single parish minister, and not a schoolmaster outside of Langholm. It is also noteworthy that the return for Lochrutton Waterworks is the only one contributed by a public authority.

DUMFRIES.	Hight Ft.	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Year.
Langholm, Burnfoot	541	5·32	2·05	4·76	4·92	2·69	1·95	3·87	3·22	2·48	9·68	2·25	6·13	49·32
,, Ewes School	445	7·30	2·17	4·16	5·36	2·79	2·50	4·09	2·96	2·71	9·00	2·11	7·76	52·91
,, West Water	450	5·35	2·38	3·87	5·40	3·10	2·57	4·85	3·78	3·47	10·03	3·75	6 68	55·23
,, Drove Road	270	4·71	2·77	3·37	4 43	2·69	2 46	4·51	3·06	2·77	9·65	2·18	8·06	50·66
Canobie, Irvine House	200	4 82	2·49	4·83	4·02	2·49	2·62	4·23	3·34	2·66	8·99	1·92	7·33	49·74
,, Byreburnfoot	..	4·50	2·25	4·25	3·75	2·60	2·37	4·00	3·25	2·63	8·25	1·75	6·75	45·75
Eskdalemuir, Castle O'er	640	4·20	2·80	3·40	3·30	2·20	1·80	4·10	1·70	1·70	12·40	8·50	8 50	46 10
Moffat, Ericstane	600	6·32	2·54	4·58	4 29	2·73	3·62	5·05	2·02	2·25	11 14	1·55	6·23	52·32
,, Hope Lodge	450	5·97	2·32	4·70	3·41	2·50	2·75	3·94	1·64	2·44	10·28	1·63	6·16	47·74
,, Auchen Castle	500	6·36	3 11	3·96	4·01	2·64	2·43	4·09	1·85	2·87	12·06	2·57	6·60	52·55
,, Cragielands	260	6·01	3·05	4 48	4·39	2·78	2·18	4·26	1·72	3·01	12·84	2·34	6·67	53·73
Beattock, Kinnelhead	820	6·73	3·52	4·15	5·16	3·40	2·64	5 27	2 25	3 10	13·00	2·37	7 61	59·20
Lockerbie, Castle Milk	199	3·67	1 80	4·11	4·21	2·77	2·34	5·01	2·87	2·12	8 59	1·57	6.46	45·52
Lochmaben, Esthwaite	166	4·24	1·85	4·21	3·92	2·87	3·02	4·09	1·97	1·93	10·10	1·37	5·56	45·13
Dalton, Kirkwood	245	4·50	1·88	4·23	4·72	2·88	2·95	5·16	2·98	3·54	9·12	1·70	5·99	49·65
Hoddom Castle	150	..	..	3·08	3·39	2·38	2·27	4·90	2·72	1·68	7·60	1·67	6·11	..
Comlongon Castle	74	4·08	1·49	4·14	2·98	2·11	3·28	3·80	1·99	2 21	8·19	1 66	5·75	41·68
Dumfries, Ivy Bank	70	4·59	1·57	4·26	3·58	2 18	2·26	3·83	1·61	2 01	7·66	1·28	5·24	40 17
,, Crichton Inst.	155	4 39	1·63	4 61	3 85	2·02	3·66	3·46	1 79	2·05	9·47	1·15	5·47	43·55
Drumlanrig Castle	187	6·02	2·06	4·17	3·65	3·27	3 32	4·25	1·68	2·75	9·09	1·83	5 80	47·99
Moniaive, Glencrosh	350	6·41	2·27	5 67	5·83	2·60	3·87	5·99	2·10	2 85	9·87	2·26	7·97	55·69
,, Maxwelton House ..	400	6·56	2 03	5 03	3·95	2·54	3 65	4 79	1·93	2·68	10·15	2·27	6·58	52·16
,, Jarbruck	400	6·68	2·26	5·42	4·51	3·03	4·89	5·47	2·15	2 91	12·00	2 45	7 55	59·42

KIRKCUDBRIGHT.	H'ght Ft.	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	Year.
Jardington	80	4·81	1·79	4·21	3·75	2·43	3·47	3·33	1·84	1·94	10·29	1·30	5·32	44·48
Lincluden House	60	5·37	1·90	4·66	3·76	2·24	3·54	3·66	2·04	2·06	10 85	1·40	5·79	47·27
Cargen	80	5·71	2·02	5·59	4·15	2·18	3·04	4·36	2·21	2·69	11·30	2·03	7·46	52·65
Lochrutton	273	5·18	1·84	5·38	4·09	2·72	3·60	5·10	2·34	2·27	11·35	1·53	6·61	52·07
Arbigland	50	4·36	1·52	3 68	2·08	2·25	3·10	3·86	2·57	2·17	8·86	1·67	6·10	42·22
Auchencairn, Torr House ..	50	4·08	2·55	4·63	4·33	3·32	2·97	6·39	2·35	3·64	11·65	2·07	8·64	56·62
Glenlair	250	4·99	2 37	6·78	4·36	3·09	4·62	5·97	2·53	2·89	11·25	1·69	7·20	57·74
Dalbeattie, Little Richorn ..	54	3·56	1·74	4·33	4·06	2 81	3·05	4·10	2·16	2·16	11·64	1·43	7·45	48·49
,, Kirkennan	30	4 19	2·07	4·86	3·95	3·19	3·30	4·99	2·07	2·43	10·85	1·64	8·29	51·83
Kirkcudbright, Balmae	150	1·81	2·21	3·52	3·77	1·45	2·97	3·23	2·40	3·50	8·07	1·22	5·20	39·35
Gatehouse, Cally	120	3·13	2·29	3·70	4·11	2·74	3·03	4·06	2·74	2·41	4·46	1·82	4·84	39 39
Little Ross Lighthouse	175	1·31	1·68	2·96	2·89	1·03	2·88	3·56	·93	3·54	6·81	·58	4·72	32·89
Creetown, Cassencary	50	2·53	3·00	2·56	2·57	2·10	4·47	5·80	1·94	2·34	8·65	1·48	6·10	43·54
Dalry, Glendarroch	192	5·48	3·81	5·28	3·90	2·35	4·40	5·30	1·99	2·80	9·77	2·28	7·50	54·86
,, Clenerie	800	5·76	4 30	4 56	4·23	2·21	4·54	6·94	2·89	4·42	11·56	2·76	6·46	60·63
,, the Old Garroch	448	7·77	4 63	5·11	4·34	2·82	4 92	6·32	2 57	3·55	12·33	3·38	8·93	66·07
Carsphairn, Shiel	850	9 86	5·91	5 14	5·24	2·40	8·27	7·57	3·21	3·94	14·54	3·96	8·98	79 02
,, Knockgray	641	6·75	3 24	4 52	4·07	2·30	5·17	6·60	2·73	2·93	11·48	2·21	7·08	59·08
Glenhead of Trool	320	6·10	5·00	6·00	5·00	3 30	4·30	7·50	5·00	3·50	13·10	3·00	8·00	69·80
WIGTOWN.														
Loch Ryan Lighthouse	46	2·20	1·75	3·70	2·74	1·10	2·57	6 22	2·05	2·05	5·60	1·50	5·25	36·73
Corsewall ,, ...	112	2·92	2 59	3·10	3·45	1 55	2·38	4·64	2·43	1·78	5·29	1·30	5·88	37·31
Killantringan ,, ...	162	1·60	4·00	4·60	6·00	1·30	4·40	5·75	2·55	1·60	8·40	1 45	8·05	49·70
Mull of Galloway Lighthouse ..	327	1·07	2 26	2·78	2·99	1·40	3·27	3·81	1·55	2·07	7·65	1·07	3·26	33·18
Wnithorn	207	2·44	2·84	4·24	3·86	1·63	4·13	4·91	2·60	3·08	8·25	1·66	6·09	45·73
,, Cutroach	120	1·94	2·68	4·18	3·29	1·45	3 24	5·02	1·63	2·58	8·15	1·42	4·71	40·29
Port-William (Blairbuie)	150	1·92	2·64	4·79	4·36	1·67	4·47	5·05	2·80	2·68	10·27	1·38	5·58	47·61
Logan House	100	2·05	2·92	3·66	3·77	1·19	4·05	4·43	1·83	2·39	7·39	1·23	5·71	40·68
Ardwell House	107	1·75	2.51	3·57	2·64	1·07	4·15	4 74	1·96	1·99	7·33	2·76	5 30	39·77
Galloway House	20	2·88	2·88	4·10	3·99	1·58	2·96	4·70	1·54	2·62	7·29	2·27	6·83	43·64

FIELD MEETINGS.

12th June, 1909.

A DAY IN ST NINIAN'S COUNTRY AND AT MONREITH.

A party of the Dumfriesshire and Galloway Natural History and Antiquarian Society spent a memorable day on Saturday in the Machars of Wigtownshire, in a visit to Whithorn and as the guests of the Right Hon. Sir Herbert Maxwell, Bart., F.R.S., D.C.L., LL.D., Lord Lieutenant of the county, at his mansion of Monreith. To the number of thirty-four they travelled by the 8.30 train from Dumfries, and reached Whithorn at about a quarter to twelve. There Sir Herbert (who is a past president of the society) was waiting to receive them, and had in attendance four motor cars and a two-horse brake for their conveyance. Driving first to the ancient Priory associated with the name and work of St. Ninian, they had the advantage of the skilled guidance both of Sir Herbert and of the Rev. D. M. Henry, the parish minister, who took in hand separate companies and explained some of the many points of interest. The royal burgh of Whithorn is a tidy little town, that stretches itself along the road in one long street for almost a mile, with short off-shoots here and there. A windmill tower, now occupied as a dwelling-house and shining with whitewash, forms an unusual feature in the line of the High Street, which on the opposite side is dominated by the square tower of the old Town Hall. The most recently established industry appears to be a creamery of the Scottish Co-operative Wholesale Society; and an occasional new house of substantial character affords evidence, if not of growing prosperity, at least of arrested decadence. The Priory lies a short distance west of the principal street, and is closely neighboured by the modern parish church, a plain square edifice that was built in 1822, superseding one that abutted on the old Priory Church and hid the fine Norman doorway on the south side, which

is the most ornamental portion of the ruin. The approach is by a narrow lane, entered from the street by a quaint archway or "pend," surmounted by a rudely sculptured shield bearing the lion rampant and unicorn supporters; and shields on the imposts of the arch display arms which are believed to be those of George Vans, Bishop of Galloway, who died in 1508. The only considerable remains of the Priory buildings above ground are the walls of the nave of the church. The site of the transepts is occupied by the roadway leading to the parish church. The choir chancel also has disappeared, but the shell at least of the crypts beneath it has been saved, and these are now a storehouse of sculptured stones discovered in course of excavations which were carried on chiefly by the late Marquis of Bute. The doorway at the south-east corner of the nave is practically intact, except that a depression has been cut in the arch to suit the exigencies of the modern building that was formerly erected against it; and it is a very ornate piece of workmanship. Within the nave, on the south side, are several tombs set into the west wall. Two in particular, enriched with dog-tooth moulding, have obviously been the graves of persons of note. Two skeletons were taken from them a good many years ago. One was that of a man of large frame, and it excited speculation as to whether it could be that of Archibald the Grim, Lord of Galloway—the same who expelled the nuns from Lincluden Abbey, installed in their stead a male colony, consisting of a Provost and twelve bedesmen, and erected most of the buildings at Lincluden which we now know as ruins. That doughty Earl is known to have been buried in the Priory; as no doubt also would be Archibald, "Bell the Cat," fifth Earl of Angus, who, after the heartbreak of Flodden, retired here to spend his last days, and died in 1514. In the nave are preserved the baptismal font, a massive sandstone bowl retaining traces of elaborate ornamentation, and a small post-Reformation bell, bearing the date 1610 and an inscription shewing that it was cast at Bruges. Of the tower which stood at the south-west angle, and of which a considerable remnant was in position within the last century, only the foundations now remain. One of the apartments of the crypts has been turned into a veritable museum of sculptured and monumental stones. One of these is a sepulchral slab which may be anterior to the age even of St.

Ninian. It bears to have been set up to mark the burial place of the daughter of a Roman General, Flaminius, who probably held a command at the camp of Rispain, near to Whithorn; and it may have been brought here from the vicinity of the camp, for not all the relics collected at the Priory were found within its precincts. The Rev. Mr Henry directed attention to another small stone on which three Latin crosses are rudely carved—a tall one in the centre, a shorter one at either side—pointing out that it was evidently intended to represent the crucifixion, and remarking that it might possibly go back to the time of St. Ninian. The pioneer apostle of Scotland is reported to have died in 432, and to have been buried at Whithorn. There he had established a church and a seminary for the training of Christian teachers; but of course the buildings of which the remnants now survive are of a later creation, and do not date beyond the twelfth century. The sculptured stones here collected include numerous crosses and fragments of crosses. Some are in the form of an oblong shaft, ornamented with interlaced pattern or ring and wicker work, and ending in an oval disc, on which a cross pattee is outlined by a central boss and four boss-bottomed cavities. An elaborate piece of carving represents a bishop with his hands crossed over a lion rampant in the attitude of benediction, and may be interpreted as symbolising St. Ninian blessing Scotland.

Whether it was at Whithorn itself, or on the spit of land at Isle of Whithorn, that St. Ninian erected the first stone house for Christian worship in Scotland is a point over which historians and antiquaries will continue to differ, for there exists no sufficient data to bring it to a conclusive test. The balance of evidence seems to favour the Isle, as conforming to the earliest extant description of the spot, which was said to be washed by the sea on three sides. The tiny whinstone building there—measuring but twelve paces by seven—roofless and weather-worn, is, like the other early Christian remains in this most interesting neighbourhood, placed by the Ancient Monuments Act under the protection of the Woods and Forest Department. There is strong reason to believe that in it we see the successor of the humble dwellings to which St. Ninian's Roman neighbours at Rispain gave the name Candida Casa, or White House, and that in some foundation stones which neighbour it we may even see actual relics of the

first Christian tabernacle which existed in Scotland. But whether St. Ninian began his labours actually on the coast of this most southerly point of the country, or at the little town three miles inland, there is no dubiety about the fact that in this remote corner of the land he set up the standard of the Cross, more than a century in advance of the advent of St. Columba at Iona, and that this was the starting-point of his missionary labours among his heathen countrymen. And we can stand in the rough cavern on the shore of Luce Bay—lying mid-way between the burgh and the seaport—with the unquestioning conviction that we are on a spot hallowed by the actual presence of the pioneer apostle, who sought in this cell of nature's making a retreat for meditation and devotion. Nowhere in the kingdom is there a spot invested with associations more sacred or more fitted to fire the historical imagination than this narrow neck of land between the bays of Luce and Wigtown.

John Ruskin was a frequent visitor to the district, with families in which he counted kinship, and which gave him (from Wigtown town) the Joanna who was the companion of his later years. In one of his "Fors" letters, written from Whithorn in October, 1883, he indulges in some reflections on the Apostle of the South and the fruits of his labours. He had just come from the Scott country, and he writes:—

"As the sum of Sir Walter's work at Melrose, so here the sum of St. Ninian's at Candida Casa may be set down in few and sorrowful words. I notice that the children of the race who now for fifteen hundred years have been taught in this place the word of Christ are divided broadly into two classes: one very bright and trim, strongly and sensibly shod and dressed, satchel on shoulder, and going to and from school by railroad; walking away, after being deposited at small stations, in a brisk and independent manner. But up and down the earthy broadway between the desolate-looking houses which form the main street of Whithorn, as also in the space of open green which borders the great weir and rapid of the Nith at Dumfries, I saw wistful, errant groups of altogether neglected children, barefoot enough, tattered in frock, begrimed in face, their pretty, long hair wildly tangled or ruggedly matted, and the total bodies and spirits of them springing there by the wayside like thistles—with such care as

Heaven gives to the herbs of the field, and Heaven's adversary to the seed of the rock. There are many of them Irish, the pastor of Whithorn tells me—the parents too poor to keep a priest, one coming over from Wigtown sometimes for what ministration may be imperative. This the ending of St. Ninian's prayer and fast in his dark sandstone cave, filled with the hollow roar of the Solway—now that fifteen hundred years of Gospel times have come and gone. This the end: but of what is it to be the beginning? Of what new Kingdom of Heaven are these children the nascent citizens? To what Christ are these to be allowed to come for benediction, unforbidden?"

We have here a philosophy coloured by the sadness that varied sorrow cast over the writer's own later years. It is a picture which, if truly drawn twenty-six years ago, would call for revision in some particulars in view of the actual conditions of to-day as seen in Whithorn. But the true corrective is the large outlook on the Britain of to-day, with its advanced civilisation and multiplied philanthropies, and the visibly constant action of forces making for righteousness—although we often feel too slowly—and drawing their inspiration from the same source as Ninian did.

To Monreith.

To return to the visitors of Saturday: having made the round of the Priory ruins—and expressed their thanks to the Rev. Mr Henry at the hands of the Rev. Mr Dinwiddie, of Ruthwell, and Mr Arnott, the secretary—they drove off to Monreith, Sir Herbert Maxwell leading in his own motor, and Mr Brook of Hoddom Castle following with his. It is a drive of between seven and eight miles, by a road commanding an extensive prospect seawards. On one side the view was bounded by the Ross Island with its lighthouse at the mouth of the Dee; on the other by the Mull of Galloway, with its answering beacon perched high up on a rocky headland far out to sea. In the middle distance the Isle of Man could be clearly seen in its full length; and at points of vantage glimpses of the Mourne Mountains in Ireland could be caught over the Rhins peninsula. Rumour had it that some torpedo boats of the Channel Fleet were likely to enter Luce Bay in the end of the week, but the visitors were not fated to see them.

It is a bay which affords good anchorage in deep water; and has in successive years been one of the flotilla's manœuvring points. On the way we pass St. Medan's golf course—a good sporting one on the cliffs—which serves residents at Whithorn and Port-William, although at a distance of several miles from both, and in the country houses of the neighbourhood. Arrived at Monreith, we find the imprint of the scholar at the entrance gate, as we afterwards find it all about. On one of the pillars is carved the benediction "Pax entrantibus" (Peace to those who enter); on the other "Salus exeuntibus" (Safety to those who leave). By a winding and umbrageous avenue we approach the stately mansion, set on a piece of rising ground from which a lawn slopes down to the White Loch of Myretoun, a beautiful sheet of water, over half a mile in length and nearly a quarter of a mile broad, set in a woodland frame deep in foliage. Sir Herbert Maxwell, the seventh baronet of the line, traces a common descent with the Earls of Nithsdale from the first Lord Maxwell of Caerlaverock, whose second son, Sir Edward Maxwell of Tinwald, obtained the lands of Monreith in 1481. To that barony was added in the seventeenth century the barony of Myretoun, following upon a marriage with a lady of the house of M'Culloch, its former possessors. The original house of Monreith was at a place called the Dowies, some three miles from the present seat of the family, which was erected some hundred years ago on the Myretoun lands. The old Castle of Myretoun, to which the family removed in the seventeenth century, is a picturesque object in the Monreith policies. A cross set up in front of the modern house is the subject of a curious legend associated with the first change of residence. It had long stood at the Dowies, and when Sir William Maxwell entered on the occupation of Myretoun Castle he desired to take with him an object which had something of the character of a family heirloom. It was accordingly lifted and put into a cart; but in crossing a burn which divides the two baronies the cart was upset and the cross precipitated into the water. In the fall it broke in two, and flames were emitted from the fracture. An old woman endowed with second sight at the same time appeared on the bank and exclaimed:—"If ye tak' that cross frae the barony, ill luck will aye follow the house o' Monreith." And the story must be true, observed Sir Herbert with a twinkle in his eye as he

related it to an inquiring group, for if you look at the cross you'll see the fracture where it has been mended. Fear stayed the removal, and the cross remained on the barony of Monreith until the time of Sir Herbert's father. Sir William found it set up to mark the grave of a racehorse, and removed it to more fitting surroundings without catastrophe. It is an oblong shaft about seven feet in height, with ring ornamentation in low relief and central boss and four square-set cavities on the upper portion. Beside the front door is set up another monolith, furrowed with an arrangement of straight lines suggestive of the ancient Irish-Gaelic form of inscription known as ogam; but which has been pronounced by experts to be not an ogam but possibly an imitation by some one imperfectly instructed. It is of the hog-back shape, and had lain over a grave in a now disused churchyard.

Sir Herbert Maxwell conducted a party of the visitors through the woodlands around the house, where they had an opportunity of seeing the results of some interesting experiments in afforestation, which the right hon. baronet has done much to bring into the sphere of practical politics and State action. They were particularly interested in contiguous plots of Japanese larch and European larch, both planted five years ago in old pasture, and shewing at the present stage a very decided advantage for the eastern variety in respect of size and luxuriance of growth. Some interesting facts regarding the larch disease were also pointed out, Sir Herbert insisting that the way to prevent its ravages is to maintain the wood in healthy condition, and if attacked by the fungus it will then be able to resist it. Among notable exotics were a Cedar with widely extending branches and fine specimens of the Pinus Monticola. A little wood of self-sown birch was pointed out, in which the trees are extremely healthy and straight in the bole. And Mr Sharpe, forester, took the party round a nursery of forest trees, where a number of interesting specimens were seen in the infant stage.

The gardens, which are under the charge of Mr Gordon, present many features of exceptional interest. A terrace at the back of the house is bright with beds of flowering plants, and in a semi-cirle in line with the enclosing parapet wall is a striking device in boxwood. The plants are so cut as to form in large letters the following legend:—"Homo quasi flos egreditur et

conteritur," being a Latin rendering of the reflection of Job:—"Man cometh forth like a flower, and is cut down." The gardens contain very fine collections of rock plants, flowering shrubs, and hardy flowers, among the last mentioned being some specially beautiful plants of the Eremurus, with long spikes of pink flower. The Wisteria was covering a gable of one of the garden houses with great pendant blooms of blue tint. The New Zealand laburnum was another notable climbing plant, and the Clematis Montana provided an effective mass of white blossom at the mansion-house. Rhododendrons are used with striking decorative effect throughout the policies and shrubberies. There are many choice varieties, including some of the Himalayan species. Among them may be noted the Cinnabarinum, with pale-coloured drooping flowers, which is rarely seen in bloom in Scotland.

The visitors on arrival sat down to luncheon in the dining-room—an apartment hung with family portraits, including several Raeburns—where they were joined by members of the house party, including Miss Maxwell, Mr M'Dowall of Garthland; Mr and Mrs Brook of Hoddom; and Mr Wellwood Maxwell of Kirkennan. Reassembling at seven o'clock, they were entertained to dinner. This was followed by a short business meeting, at which Mr W. Dickie, vice-president, presided, in the absence of Mr Scott-Elliot. The following new members were admitted:—Mr E. J. Brook of Hoddom; Mrs Houston of Brownrigg; Mr James Houston, Brownrigg; Miss Mackenzie, Dumfries; Mr Joseph Robison, Kirkcudbright; Mr and Mrs Downie, Maxwelltown.

The Chairman expressed the thanks of the society to their host. They had long, he said, known Sir Herbert more or less at a distance in various capacities—as the head of an ancient and honoured family, as the official head of a county, in the capacity of the King's Lieutenant; as an accomplished scientist and antiquary; as a leader in affairs; as an author whose facile pen touched many subjects and adorned them all; and many of them appreciated him most, he thought, as the naturalist and sportsman who related his observations and experiences in delightful volumes. They were proud to think of him as a past president of the society. They had now made his more intimate acquaint-

ance as a generous host and a considerate and instructive guide. He had given up to them a whole day in a busy life. For that and for his generous hospitality they desired to thank him.

Mr Chapman, factor on Applegarth estate, in seconding the vote of thanks, observed that Sir Herbert had opened not only his house but his heart to them.

Sir Herbert, in a jocular reply, said he had been taught to believe that an Englishman's home was his castle. With a mere Scotsman he supposed it was different. His authority must be for the time in commission, or he would at once have stopped the compliments. He assured them that their visit to Monreith had afforded great pleasure to Lady Maxwell and himself.

Leaving Monreith at nine o'clock, the party were driven to Whauphill station, and thence travelled by special train to Newton-Stewart. Joining "the boat express" there, they reached Dumfries at midnight.

24th July, 1909.

HODDOM CASTLE.

The members of Dumfries and Galloway Natural History and Antiquarian Society, to the number of about forty, paid a visit to Hoddom Castle on Saturday, where they spent a most interesting afternoon and were most hospitably entertained by Mr and Mrs Brook. The largest contingent went from Dumfries; and there were accessions from Moffat, Lockerbie, Lochmaben, and Annan. From Dumfries a circular drive was made by way of Lockerbie and Ecclefechan, where the birthplace and tomb of Thomas Carlyle were visited. On arrival at Hoddom Castle they had first the privilage of inspecting the beautiful gardens, which are at present rich in bloom, and to which a new and striking feature is being added in the form of a rock garden. This, as designed by Mr Brook, represents an outcrop of limestone rock, and the interstices are studded with an extensive and representative collection of rock plants. There is also a pretty pond, bearing on its surface clumps of half-a-dozen very fine

varieties of water lilies, some pure white, others of red tint, all of large size and great beauty.

The aviaries, which are located within the garden policies, are a unique feature of a country mansion in this district. Mr Brook has adopted as a special pursuit the study of the habits and life-history of tropical birds, and has brought together a wonderful collection, chiefly from New Guinea. They are remarkable for richness of plumage and brilliancy of colours. Most assertive of all, both on account of its abnormally long beak, shining as with bright enamel, as well as of its insistent raucous note, was the Toucan. There are also several varieties of Birds of Paradise and of the Lory, or brush-tongued parrot, and examples of the Rifle Bird and other species rare and curious. Each species is provided with a commodious house of its own and a good-sized netted enclosure, containing a growing tree trunk with branches lopped off, to afford them opportunities of exercise. They are wonderfully domesticated, and quite at home with their owner. A chick of the Black Lory has been hatched in these aviaries, the first of its kind to be brought out in confinement. One of the species of Lorykeet brought to Hoddom Castle has been pronounced by the authorities of the British Museum to be new to science, and they have done the discoverer the honour of naming it after him—Trichoglossus Brooki. It is a beautiful bird, with green back, orange and black breast and abdomen. Mr Brook's attention has been turned to the finding of the best substitute for the natural food of these birds. In their native country they feed on honey and pollen, the brush with which the tongue is fitted being specially designed for enabling them to extract the nectar. In this country they are found to thrive on boiled milk and barley water mixed with crushed fruit and sugar. Another point to which his observation is directed is to determine when the Birds of Paradise attain their full plumage. This is believed to be at the third moult, but continued observation is necessary authoritatively to settle the question. Mr Brook some time ago commissioned Mr Walter Goodfellow, whose knowledge of New Guinea and its feathered inhabitants is unrivalled, to make a collecting expedition on his behalf. That gentleman has undertaken an excursion to the high grounds of the country, attaining to an alti-

tude of ten thousand feet; and a cablegram was received from him on Saturday intimating that he had safely reached Port Said. He brings with him what is believed to be the most interesting ornithological collection ever brought to Europe, and that will go to enrich the Hoddom aviaries. This expedition accomplished, Mr Goodfellow is to start again for New Guinea in charge of a survey of the bird life of the country which the British Ornithological Society has resolved to undertake by way of celebrating its jubilee. It is somewhat of a shock to one's ideas concerning these birds of bright plumage, which we naturally picture as revelling in perpetual sunshine, to learn that their life is lived at high altitudes, exposed to cold and wet and high winds. This is the case with Meyer's Bird of Paradise (the one with the gorgeous tail, most familiar in pictorial representations) and with other species. These and other tropical birds spend the day in low jungles, protected by vegetation of higher growth; consequently in places which are always saturated with moisture. In confinement they do not care to be out of doors in a brilliant sun, which seems to affect their eyes injuriously; but are most evidently in happy mood in a downpour of rain if the day is fairly warm.

Hoddom Castle is a stately residence, sitting on a steep natural bank, overlooking a broad stretch of meadow bordered by the river Annan, and which in the distant past was probably an extensive lake. The centre of the house is a massive sixteenth century square tower, built by John, Lord Herries, whose name is linked in history with that of the hapless Queen Mary. It is well preserved, with its ornamental corbelling intact, and the cresset whose flame summoned the retainers to repel southren foray or other danger is still set upon the battlements, although large electric arc lamps give more powerful light for more peaceful purpose. The holes designed for the pouring of molten lead on the heads of assailants who approached the walls are also to be seen; and in a small apartment opening off the battlements is the only stone fireplace in the tower, which served no doubt for the melting of the metal. The extensive modern additions have been carried out in a style of architecture harmonising admirably with the original castle which they incorporate. A still older castle stood on the opposite side of the Annan, on the site of the modern farm steading of Hallguards; and the visitors had

the opportunity of seeing a print of that tower—also of the square keep pattern—in ruins, as it existed in 1789, with farm buildings beside it. Traces of the foundations are also, they were informed, still to be seen. A climb to the top of the tower—about eighty feet in height—was rewarded by a magnificent prospect over the fertile and well-wooded plain of Annandale and the encircling hills, and by an exhilarating breath of the breezy upper air. The walls of the tower are, in the lower storey, from nine to ten feet thick. The original outer entrance, which is surmounted by a bold piece of rope moulding, has been preserved as an inner doorway.

In the house are many treasures of art and antiquity and trophies of the chase. In the vestibule are placed two Roman altars, brought, it is understood, from the military station at Birrens, near Kirtlebridge. Great heads of the Moose and the Canadian Wapiti adorn the inner hall. In another apartment is a collection of finely antlered stag heads. A pair of native partridges largely white in feather afford an example of the sports of plumage. A very beautiful specimen of the Reeve's pheasant, measuring six feet from the point of the beak to the tip of its extraordinarily long tail, fell to the gun in the district, but was doubtless an escape from a private preserve. Among the many paintings which enrich the walls, special admiration was bestowed on Sir Luke Fildes's bright representation of "The Village Wedding."

Mr A. Tweedie, Annan, brought with him and exhibited to the party an interesting relic of the local military organisation of a century or more ago. This was a yellow silk flag, inscribed in gilt lettering, within a wreath of thisle, rose, and shamrock:—"Annandale and Eskdale Regt. Dumfriesshire Local Militia." It is now the property of Mr John Brown, Howes. Mr Tweedie is himself the possessor of a manuscript document, bearing to be the "Muster Roll, Hoddom Division D.B.V.I., 24th June, 1806." The letters, of course, stand for Dumfriesshire Battalion Volunteer Infantry, a force that was organised when our apprehensions were of French—not German—invasion. We reproduce the list of names for the satisfaction of the curious.

Officers—Lieut. John Arnott, Ensign William Farries. Sergeants—Samuel Gibson, Walter Scott. Corporals—William Beattie,

John Hunter. Drummers—John John Edmonson, Archibald Roddick. Privates—Alexander Blackadder, Ebenr. Beattie, John Beattie, George Bell, John Brockie, John Brown, James Byers, Francis Calvert, William Carruthers, Walter Coulthard, Andrew Cunningham, David Donaldson, George Gass, John Garthwaite, John Gillies, John Glover, Andrew Graham (1st), Andrew Graham (2nd), John Graham, William Henderson, Andrew Hunter, John Hunter, Thomas Hunter, James Jaffray, James Johnstone (1st), James Johnstone (2nd), Andrew Irving, George Irving, James Irving, John Irving, William Kennedy, Jno. Kirkpatrick, Archd. Kerr, William Little, Mattw. Lattimer, Wm. M'Farlane, Wm. Martin, John Minto, Thomas Minto, James Morrison, Alexr. Muir, Robt. Muir, Thos. Notman, William Porteous, John Robertson, John Roddick, James Roddick, Christr. Scott, John Scott, George Wightman, Robt. Wightman, John Watson, John Wright, William Johnston, Willm. Robertson, George Jaffray vice Gilbertson, Adam Carlyle, Ruthll.; George Ewart v. And. Irving; John Jardine, Wm. Notman.

Mr Crinean, postmaster, Lochmaben, had with him two interesting mementoes of the time when every member of either House of Parliament enjoyed the privilege of sending his own letters and those of his friends free through the post by writing his name on the envelope, and so as it was termed "franking" them. They were letters written and franked by General Sharpe of Hoddom, the first member of Parliament to be elected by the Dumfries Burghs after the passing of the Reform Act of 1832.

The visitors were entertained to tea and strawberries; and before quitting the room Mr Barbour, architect (being called upon by Dean M'Kerrow), expressed their warm thanks to Mr and Mrs Brook for their kindness and their appreciation of the many interesting and beautiful things which they had seen. The estate, he mentioned, formed at an early period part of the Lordship of Annandale, which was held by the Bruces before the days of King Robert, with virtually sovereign rights. Mr Brook stated that it had given Mrs Brook and himself great pleasure to receive their visit; and he said he believed the house which belonged to the predecessor of the Bruce stood on the other side of the river, and having been taken by the English, it was removed across the river, and it was for a hundred years afterwards called Hoddomstanes.

Some pleasantries were exchanged on the breed of cattle fattening on the meadows. Mr Brook explained that he found that half-bred Aberdeen-Angus paid him better than Galloways,

as he turned his money over more quickly; and the picturesque Highlanders were the only stock on the farm which he did not make money off.

The following gentlemen were admitted as new members of the society:—Mr Kerr of Troqueer Holm; Mr Dakers, architect, Dumfries; Mr Alexander Tweedie, Annan.

7th August, 1909.

BARJARG.

Members of Dumfries and Galloway Natural History and Antiquarian Society, to the number of thirty, on Saturday visited the fine old mansion of Barjarg, Keir, on the kind invitation of Mrs Hunter-Arundell. The outing was favoured with typical summer weather. A start was made from Burns Statue at one o'clock, and the party drove in a char-a-banc via Holywood and Barndennoch. The country was looking its best under the warm August sunshine, and numerous were the scenes of rural industry passed on the way. Haymaking was being engaged in under the most appropriate and favourable conditions. The appearance of the corn crop suggested that, with a continuance of the present good weather, it would be a matter of only some three weeks before the whirr of the reaping machine is heard in the fields. On account of the clearness of the air an excellent view was had of the surrounding country. On the ascent of the hill after leaving the Dunscore road the scenery is particularly fine. The glen of Lag on the left opens unexpectedly to view, and with the hills rising steeply on either side, forms an impressive picture. From Bardennoch hill, a short distance further, a magnificent view of the Closeburn basin is obtained, stretching to the Durisdeer hills and the Queensberry range. The last stage of the eleven-mile drive was pleasantly shaded by over-hanging trees. Then Barjarg policies were entered at the old ivy-covered gateway, and after a short drive through the finely-wooded grounds the mansion itself was reached. The company was here met and

welcomed, in the absence of Mrs Hunter-Arundell, by Mr H. W. F. Wadd, her grand-nephew.

The history of Barjarg may call for a word of explanation. The estate belonged in the sixteenth century to the Earl of Morton. In April, 1587, it passed into the possession of Mr Thomas Grierson, and was held by his family until towards the end of the seventeenth century. It then passed by marriage to Mr Charles Erskine, advocate, who on his appointment as a lord of session in 1742 assumed the title of Lord Tinwald. He was the third son of Sir Charles Erskine of Alva, and in 1748 he succeeded to the paternal estate. He died fifteen years later. His only surviving son James became proprietor of Barjarg, but sold it to the Rev. Andrew Hunter, D.D., of Abbotshill, Ayrshire, in 1772. A native of Edinburgh, Dr Hunter was born in 1744, and married the eldest daughter of the sixth Lord Napier of Ettrick. He was minister of the New Church, Dumfries, from 1770 to 1779; of new Greyfriars', Edinburgh, from 1779 to 1786; and afterwards of Tron Church, Edinburgh. In 1792 he was Moderator of the General Assembly. In Grant's "History of the University of Edinburgh," the author makes this reference to Dr Hunter:—"Perhaps no man in a public situation ever passed through life more respected or with a more unblemished reputation." Dr Hunter was succeeded in the proprietorship of Barjarg by his son William Francis, advocate, who took the additional surname of Arundell. He married in 1813 Jane Arundell St. Aubyn, heiress of Francis St. Aubyn of Collin Mixton by his wife, Jane Arundell, co-heiress of the Arundells of Tolverne and Treethall, in Cornwall. The estate passed to his son Godolphin Arundell, who, however, died shortly afterwards. The latter's brother, William Francis, succeeded him, and continued to be proprietor of Barjarg till his death twenty years ago. He married in 1849 Mary, second daughter of David Dickson of Kilbucho and Hartree, but there was no issue of the marriage. He disentailed the estate and left it to the descendants of his second sister Marianne, and first to the descendants of her younger daughter Mary, who married Mr Thomas Herbert Wadd.

The style of architecture of Barjarg is old Scotch baronial: it consists of an ancient tower which existed in the Earl of Morton's time, and of an addition which was made in 1680. It is

a plain square-fronted building with the towers at either end, and presents a somewhat weather-beaten appearance. A feature of interest on the old tower, which is at the south-end, and presents a picturesque appearance with its covering of ivy, is a dog's-tooth moulding over a former window. In the other part of the building a marriage stone with the following inscription in quaint lettering is inset:—16: J.G.—G.K.: 80. This stone, which has been removed from its original position in the doorway, refers to John Grierson and his wife Grizel Kirkpatrick, daughter of Kirkpatrick of Closeburn, during whose occupancy of Barjarg the addition was built. A very fine view of the Nith valley and the distant hills is had from the mansion-house.

The party were first taken through the gardens by Mr Wadd. There is a small but most tastefully laid out lawn with flower pots and shrubs beside the house, and on Saturday they presented a scene of brilliant colouring. An old-fashioned sundial, which belonged to Dr Hunter, and which was dated 1777, also attracted attention. Some distance from the house there is a walled-in garden, divided into three parts by two handsome beech hedges of some thirteen feet in height. In it there is a summer-house; with carvings representing a wolf, a stag's head, and a swallow, which occur in the armorial bearings of the family. The party also visited the well-known old oak tree, which stands some distance to the north of the mansion. It is known by several names, including the Royal oak, the stag's oak, the blind oak, and sometimes the deaf oak, and like many of its kind throughout the country, is said to have been a meeting place under the branches of which agreements were signed in the olden times. It is estimated to be between eight and nine hundred years old. It is about seventeen feet thick in the trunk, and its branches, which are almost horizontal, spread out for a considerable distance. Several fine specimens of copper beeches were also noticed in the grounds.

At half-past four o'clock the party gathered in the dining-room, where they were entertained to tea.

A short business meeting was thereafter held—Mr M'Kerrow in the chair. Two new members were elected—Miss Henderson, Nithsdale, Sanquhar, and Mr Charles Mackie, editor of the Dumfries "Courier and Herald."

The Secretary, Mr Arnott, moved the election of two honorary members who had been nominated by the Council. They were Mr James Murray, biologist to the recent Antarctic expedition under Lieutenant Shackleton, whose scientific attainments and his work in every way, Mr Arnott said, entitled him to greater honour than that which they proposed to give him. The other was Mr William Macpherson, a member of the Royal Geographical Society, who had devoted a good deal of time to the study of fossils in Kelhead quarry.—Agreed.

Mr M'Kerrow proposed a very hearty vote of thanks to Mr Wadd and to Mrs Hunter-Arundell for their great hospitality. They had had a splendid day to begin with, and an exceptionally fine reception at Barjarg. Mr Wadd had excelled himself as a host, and had shown them all the beauties of the place, both ancient and modern. The library was well known as being one of the finest country collections in Scotland. They were very much indebted to Mrs Hunter-Arundell for permitting them to see the house and the relics it contained. He had known Mr Wadd for some years, and he was sure they would agree that a man who was a good cricketer would be good at anything. (Applause.)

Mr John Barker seconded the vote of thanks.

Mr Wadd, in reply, said that Mrs Hunter-Arundell had expressed great pleasure at the thought the society were going to visit Barjarg. She was sorry she was not at home to receive them. (Applause.)

Mr Robert J. Arnott afterwards gave a short account of the history of Barjarg.

After tea the majority of the party visited the limestone mine which lies towards the Nith, and a number ventured, with the aid of lamps, a considerable way along the tunnel. The mine is a very extensive one, and was worked until a few years ago. It yields a very good class of building material, but its position renders the working of it rather costly.

The library at Barjarg received a considerable amount of attention from those members of the company who were interested in books, and some valuable volumes were examined. Among these was "The Romaunt of the Rose" by Guillaume de Lauris (circa 1240) and Jehan de Meun (1260-1320). The volume,

which is tastefully illuminated, is said to be from the library of King Charles I., and bears his initials and stamp on the covers. There are also three valuable missals, the finest of which is from the College of the Society of Jesuits in Paris and is undated. Another is dated 1517. There is also a copy of the Eikon Basilike, which is a very scarce book, dated 1649, and said to be written by Charles I. Another rarity is a copy of Magna Charta, made by John Whittaker in 1816 and printed in gold, with illuminated borders. It is understood that there are only two copies of it extant. An autograph letter by Sir Walter Scott to Mr W. F. Hunter-Arundell relating to a business matter was also inspected. The bulk of the volumes in the library consist of eighteenth century works, with a few of earlier date. They include some very fine first editions. In the library there is also housed four or five cases of minerals, including some fine specimens of crystals of quartz, also specimens of lead and zinc ores from Skiddaw and Borrowdale, in the lake district. A visit was also paid to the tower, which was interesting on account of its quaint interior and furnishings. In the dining and drawing-rooms there were noticed a number of fine family portraits by Sir Charles Chalmers, Bart., and notably one of Dr Hunter by Raeburn; also pictures by Rubens, Rembrandt, and Schneider.

A start on the homeward journey was made about half-past six o'clock, and Dumfries was reached two hours later.

ABSTRACT OF ACCOUNTS

For Year ending 30th September, 1909.

CHARGE.

1. Balance from last year			£3 4 0
2. Annual Subscriptions, 213 at 5s, 20 at 2s 6d,			
1 Arrear, 7 paid in advance			57 15 0
3. Transactions sold			1 19 3
4. Interest on Deposit Receipt			0 13 1
5. Arrears of Subscriptions			3 5 0
6. Balance due to Treasurer			0 11 4
			£67 7 8

DISCHARGE.

1. Rent, Taxes, and Insurances			£8 11 6
2. Books bought and Transactions printed and issued:			
Subscriptions for Periodicals	£0 7 7		
A. W. M'Phail, Dr Wallace MSS. ...	0 10 6		
"Aberdeen Free Press" for Blocks ...	1 5 0		
To "Standard" for Printing Transactions	26 0 0		
To Books got at Rev. G. T. Fergusson's Sale	7 8 9		
To Books, per Anderson & Son ...	0 8 0		
To Books, per J. Maxwell & Son ...	0 1 6		
To Posts and Delivery of Transactions, etc.	2 18 10		
		39 0 2	
3. Stationery, Advertising—			
"Standard"—Notepaper	£1 7 0		
J. Maxwell & Son, Postcards, etc. ...	6 10 3		
		7 17 3	
4. Miscellaneous—			
A. Turner—Photo of Comsv. Goldie's Passport	£0 3 6		
A. Turner—Oxygen Gas, etc.	0 19 6		
J. H. M'Gowan & Son—Show Cases, etc.	1 14 0		
Dunbar, Pattie & Gibson—Show Cases, etc.	1 15 0		
Dunbar, Pattie & Gibson—Fitting up same	0 8 0		
Cheque Book, Telegrams, Commission, etc.	0 16 7		
Gratuities	0 17 6		
Secretary's Outlays	1 4 2		
Treasurer's Outlays	0 15 6		
		8 13 9	
Arrears outstanding		3 5 0	
		£67 7 8	

We have examined the Books and Accounts of the Dumfriesshire and Galloway Natural History and Antiquarian Society for the year ending 30th September last, and certify that the foregoing Astract exhibits a true and correct account of the Treasurer's operations.

(Sgd.) JOHN SYMONS.
BERTRAM M'GOWAN.

Dumfries, 19th October, 1909.

Presentations to the Society.

NOVEMBER 6, 1908.

1. Fossils found at Kelhead Quarry, Annan, by Mr W. M'Pherson, F.R.G.S., exhibited and presented to the Society; also,

2. Collection of Roman Coins.

Both presented by Mr W. M'Pherson.

Exhibits.

OCTOBER 23, 1908.

1. Medal of Dumfriesshire and Galloway Horticultural Society dated 1814. From Mr J. Riddick.

2. An interesting Book of MSS. relating to the Covenant, etc. From Colonel Bell, Stirling, per Mrs H. A. Thompson.

NOVEMBER 6.

1. Bronze Ewer found in old quarry at Cannell, St. Mary's Isle, Kirkcudbright; and

2. Stone Hammer.

By Mr J. M. Corrie.

3. Piece of Cloth which formed wrapping of the oldest Egyptian Mummy yet discovered, viz., Khnumu Nekht of 12th Dynasty, 2500 B.C. Vide *Manchester Guardian*, May 7, 1908, for account by Professor Flinders Petrie. And

4. Several very fine Cameos.

By Mr T. A. Halliday.

LIST OF MEMBERS OF THE SOCIETY.

SESSION 1908-9.

Those who joined the Society at its reorganisation on 3rd November, 1876, are indicated by an asterisk.

LIFE MEMBERS.

Duke of Buccleuch and Queensberry, K.G., K.T. ...10th Jan., 1895.
Earl of Mansfield, Scone Palace, Perth .....18th Nov., 1907.
F. R. Coles, Edinburgh .....11th Nov., 1881.
Wm. D. Robinson Douglas, F.L.S., Orchardton.....11th Nov., 1881.
Thomas Fraser, Maxwell Knowe, Dalbeattie .....2nd March, 1888.
Alex. Young Herries, Spottes, Dalbeattie.
J. J. Hope-Johnstone, Raehills, Lockerbie .....3rd May, 1884.
Wm. J. Herries Maxwell, Munches .....1st Oct., 1886.
Sir Mark J. M'Taggart Stewart, Bart., Southwick...7th June, 1884.

HONORARY MEMBERS.

Baker, J. G., F.R.S., F.L.S., V.M.H., 3 Cumberland Road, Kew .....2nd May, 1890.
Brown, J. Harvie, F.L.S., Dunipace House, Larbert.
Carruthers, Wm., F.R.S., British Museum.
Chinnock, E. J., LL.D., 41 Brackley Road, Chiswick, W. .....5th Nov., 1880.
Murray, James, Park Road, Maxwelltown.....7th Aug., 1909.
M'Andrew, James, 69 Spotteswoode Street, Edinburgh.
M'Pherson, W. .....7th Aug., 1909.
Sharp, Dr David, F.R.S., Cambridge.
Shirley, G. W., Dumfries .....28th Oct., 1904.
Wilson, Jos., Liverpool .....29th June, 1888

CORRESPONDING MEMBERS.

Anderson, Dr Joseph, LL.D., H.R.S.A., Assistant Secretary Society of Antiquities of Scotland, Keeper of the National Museum of Antiquities, Edinburgh.

Borthwick, Dr A. W., B.Sc., Royal Botanic Gardens, Edinburgh.

Bryce, Professor Thos. H., M.A., M.D., F.R.S.E., F.S.A.Scot., Lecturer on Anatomy, Glasgow University, Member of the Royal Commission on Ancient and Historical Monuments, 2 Grantley Terrace, Glasgow.

Curle, James, W.S., F.S.A.Scot., Priorwood, Melrose.

Gregory, Professor J. W., D.Sc., F.R.S., F.R.S.E., F.G.S., M.I.M.M., etc., Professor of Geology, Glasgow University.

Holmes, Professor E. M., F.L.S., F.R.B.S., Edinburgh and London, F.R.H.S., etc., 17 Bloomsbury Square, London, W.C.

Johnstone, R. B., Hon. Secretary and Editor, Andersonian Naturalists' Society, 17 Cambridge Drive, Glasgow.

Keltie, J. Scott-, LL.D., F.S.A.Scot., Secretary, Royal Geographical Society, Hon. Member Royal Scottish Geographical Society, 1 Savile Row, Burlington Gardens, London, W.

Lewis, F. J., F.L.S., Lecturer in Geographical Botany, The University, Liverpool.

Macdonald, Dr George, M.A., LL.D., 17 Learmonth Gardens, Edinburgh.

Reid, Clement, F.R.S., F.L.S., F.G.S., 28 Jermyn Street, London, S.W.

Rhys, Professor Sir John, M.A., D.Litt., Professor of Celtic, and Principal of Jesus College, Oxford, Fellow of the British Academy.

Smith, Miss Annie Lorraine, B.Sc., F.L.S., Temporary Assistant, Botanical Department, British Museum, 20 Talgarth Road, West Kensington, London, W.

Watt, Andrew, M.A., F.R.S.E., Secretary Scottish Meteorological Society, 122 George Street, Edinburgh.

ORDINARY MEMBERS.

Affleck, James, Castle-Douglas .....23rd March, 1907.

Agnew, Sir A. N., Bart., of Lochnaw, Stranraer .....9th Jan., 1891.

Aitken, Miss M. Carlyle, 2 Dunbar Terrace, Dumfries .....1st June, 1883.

Angus, Rev. A., Ruthwell.....4th July, 1908.

Armstrong, T. G., Timber Merchant, 24 Rae Street, Dumfries .....9th Sept., 1905.

Armstrong, F., Burgh Surveyor, Dumfries .....6th Oct., 1905.

Arnott, S., F.R.H.S., Sunnymead, Maxwelltown .....5th Feb., 1893.

Armistead, W. H., Kippford, Dalbeattie.

Atkinson, Mrs, The Ladies' Club, Castle Street, Dumfries .....28th Oct., 1904.
Aitchison, Rev. Wm., M.A., Glendower, Castle-Douglas .....19th Jan., 1908.
Barbour, James, F.S.A.Scot., St. Christopher's, Dumfries .....3rd Dec., 1880.
Barbour, Robert, Belmont, Maxwelltown .....4th March, 1887.
Barbour, Robert, Solicitor, Maxwelltown .....11th May, 1889.
Barker, John, Redlands, Dumfries .....23rd Sept., 1905.
Bedford, His Grace the Duke of .....7th Feb., 1908.
Bedford, Her Grace the Duchess of .....7th Feb., 1908.
Bell, T. Hope, Morrington, Dunscore .....22nd Oct., 1897.
Blacklock, J. E., Solicitor, Dumfries .....8th May, 1896.
Borland, John, Auchencairn, Closeburn ..... 7th Sept., 1895.
Bowie, J. M., The Hain, Dalbeattie Road, Maxwell-town .....15th Dec., 1905.
Boyd, Mrs, Monreith, Dalbeattie Road, Maxwelltown.
Brodie, D., Ravenscraig, Rotchell Road, Dumfries, 23rd Dec., 1908.
Browne, Sir James Crichton, 61 Carlisle Place, Mansions, Victoria Street, London, S.W. .....3rd Sept., 1892.
Brown, Stephen, Borland, Lockerbie .....10th June, 1899.
Brown, T. M., Closeburn, Thornhill .....6th Aug., 1891.
Bryson, Alex., Irish Street, Dumfries .....6th Feb., 1891.
Byers, J. R., Solicitor, Lockerbie .....14th Sept., 1907.
Cairns, Rev. J., Rotchell Park, Dumfries .....6th Feb., 1891.
Cairns, R. D., Selmar, Dumfries .....20th Dec., 1907.
Campbell, Rev. J. Montgomery, St. Michael's Manse, Dumfries .....15th Dec., 1905.
Campbell, Rev. J. Marjoribanks, Torthorwald .....21st Nov., 1908.
Carmont, James, Castledykes, Dumfries .....6th Feb., 1891.
Carruthers, J. J., Park House, Southwick-on-Weir, Sunderland ..... Oct., 1908.
Clarke, Dr, Charlotte Street, Dumfries .....6th June, 1889.
Charlton, John, Huntingdon, Dumfries .....15th Dec., 1905.
Chapman, A., Dinwiddie Lodge, Lockerbie ..... 1907.
Cleland, Miss, Albany Lodge, Dumfries .....19th Feb., 1909.
Crichton, Douglas, F.S.A.Scot., London .....7th Feb., 1908.
Coats, W. A., of Dalskairth .....18th Sept., 1896.
Common, W. Bell, Gracefield, Dumfries .....14th Sept., 1908.
Copland, Miss, The Old House, Newabbey .....5th July, 1890.
Cormack, J. F., Solicitor, Lockerbie .....4th June, 1893.
Corrie, Jos., Millbank, Maxwelltown ..... 1908.
Corrie, John, Burnbank, Moniaive .....6th Aug., 1887.
Corrie, John M., St. Michael's Street .....4th Oct., 1907.
Cowan, John, Glenview, Maxwelltown .....15th Dec., 1905.
Cossar, Thos., Craignee, Maxwelltown .....23rd Oct., 1908.
Dakers, E. J. H., Architect, Dumfries .....24th July, 1909.

*Davidson, James, Summerville, Maxwelltown .....3rd Nov., 1876.
Davidson, J., Hillhead, Bankend Road, Dumfries...10th May, 1895.
Dickie, Wm., Merlewood, Maxwelltown .....6th Oct., 1882.
Dickson, G. S., Moffat Academy, Moffat .....14th Sept., 1907.
*Dinwiddie, W. A., Bridgebank, Buccleuch Street, Dumfries .....3rd Nov., 1876.
Dinwiddie, Rev. J. L., Ruthwell .....18th May, 1908.
Dinwiddie, R., Overton, Moffat Road, Dumfries...9th March, 1883.
Dods, J. W., St. Mary's Place, Dumfries .....2nd March, 1883.
Downey, W. J., Enrick, Cassalands, Maxwelltown...12th June, 1909.
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Forbes, Rev. J. M., Kirkmahoe .....21st Nov., 1908.
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Gladstone, J. B., Architect, Lockerbie .....15th Feb., 1907.
Glover, John, W.S., 1 Hill Street, Edinburgh .....23rd Nov., 1906.
Gooden, W. H., Glebe Terrace, Dumfries .....14th Sept., 1907.
Gordon, Robert, Brockham Park, Betchworth, Surrey .....10th May, 1895.
Gordon, Miss, Kenmure Terrace, Dumfries .....14th Sept., 1907.
Grahame, Mrs, Springburn Cottage, Kilbarchan, Renfrewshire .....28th July, 1906.
Grierson, John, Town Clerk, Dumfries .....6th Oct., 1882.
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Haining, John M., Solicitor, Dumfries .....21st Nov., 1908.
Halliday, T. A., Leafield Road, Dumfries .....26th Jan., 1906.
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Hannay, Miss, Langlands, Dumfries .....6th April, 1888.
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Hare, H. Leighton, Cheltenham .....10th June, 1905.
Hastie, D. H., Victoria Terrace, Dumfries .....24th Feb., 1906.
Henderson, Mrs, Logan, Cumnock .....18th Dec., 1908.
Henderson, James, Solicitor, Dumfries .....9th Aug., 1905.
Henderson, Thos., Solicitor, Lockerbie .....17th Oct., 1902.
Henderson, Miss E. L., Nithsdale View, Sanquhar...12th June, 1909.

Heriot, W. Maitland, Whitecroft .....14th Sept., 1908.
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Irving, Colonel, of Bonshaw, Annan .....18th Jan., 1901.
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Jackson, Colonel, Holmlea, Annan .....9th Aug., 1905.
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Johnson-Ferguson, A., Knockhill, Ecclefechan .....9th Sept., 1905.
Johnstone, John T., Millbank, Moffat .....4th April, 1890.
Johnstone, T. F., Balvaig, Maxwelltown .....12th Sept., 1908.
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Kerr, James, Troqueer Holm .....24th July, 1909.
Keswick, J. J., of Mabie ..... 6th March, 1908.
Kidd, Rev. Thos., U.F. Manse, Moniaive .....29th June, 1895.
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Kissock, James, Solicitor, Dumfries .....19th Feb., 1909.
Laidlaw, John, Plasterer, Lockerbie .....18th Oct., 1901.
Law, Rev. James, South U.F. Manse, Dumfries .....2nd June, 1905.
Little, Thos., Buccleuch Street, Dumfries .....4th Oct., 1907.
Little, Rev. J. M., U.F. Manse, Maxwelltown .....26th May, 1909.
*Lennox, Jas., F.S.A.Scot., Edenbank, Maxwelltown, 3rd Nov., 1876.
Loreburn, The Right Hon. Lord, 6 Eton Square, London, S.W. .....9th Jan., 1891.
Lowrie, Rev. W. J., Manse of Stoneykirk, Wigtownshire .....2nd March, 1908.
Lusk, Hugh D., Larch Villa, Annan .....25th April, 1908.
Malcolm, A., George Street, Dumfries .....2nd Oct., 1894.
Malcolm, W., Lockerbie Academy, Lockerbie .....14th Sept., 1907.
Maloney, Miss Lily, Benedictine Convent, Dumfries, 4th Dec., 1908.
Mann, R. G., Cairnsmore, Marchmount Park, Dumfries .....24th Oct., 1900.
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Maxwell, John, Tarquah, Maxwelltown .....20th Jan., 1905.
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Miln, R. W., Hillside, Lockerbie .....14th Sept., 1908.
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Millar, F., Bank of Scotland, Annan .....3rd Sept., 1886.
Millar, R. Pairman, S.S.C., 50 Queen Street, Edinburgh ..... 14th Sept., 1908.
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M'Cracken, Miss, Fernbank, Lovers' Walk .....9th Nov., 1906.
M'Cutcheon, Wm., B.Sc., Inverie, Park Road, Maxwelltown .....18th Oct., 1901.
Macdonald, J. C. R., W.S., Dumfries .....6th Nov., 1885.
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M'Kie, John, R.N., Anchorlea, Kirkcudbright .....4th April, 1881.
Mackie, Chas., Editor, "Dumfries Courier and Herald" .....7th Aug., 1909.
MacKinnel, W. A., The Sheiling, Maxwelltown .....22nd Feb., 1906.
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M'Lachlan, Mrs Dryfemount, Lockerbie .....26th March, 1906.
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Neilson, George, LL.D., Wellfield, Partickhill Road, Glasgow .....13th Dec., 1895.
Neilson, J., of Mollance, Castle-Douglas .....13th March, 1896.

Nicholson, J. H., Airlie, Maxwelltown .....9th Aug., 1904.
Ovens, Walter, of Torr, Auchencairn .....13th March, 1896.
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Palmer, Charles, Wodbank Hotel, Dumfries .....29th July, 1905.
Paton, Rev. Henry, Mayfield Road, Edinburgh .....21st Nov., 1908.
Payne, J. W., 8 Bank Street, Annan .....8th Sept., 1906.
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Pattie, R., Buccleuch Street, Dumfries .....23rd Oct., 1908.
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Phyn, C. S., Procurator-Fiscal, Dumfries .....6th Nov., 1885.
Pickering, R. Y., of Conheath, Dumfries .....26th Oct., 1900.
Primrose, John, Solicitor, Dumfries .....5th Dec., 1889.
Proudfoot John, Ivy House, Moffat .....9th Jan., 1890.
Rawson, Robert, Glebe Street, Dumfries .....4th Oct., 1907.
Reid, James, Chemist, Dumfries.
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Robson, John, Westbourne, Maxwelltown .....25th May., 1895.
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Romanes, J. M., B.Sc., 6 Albany Place, Dumfries...18th Jan., 1907.
Ross, Dr J. Maxwell, Duntrune, Castle-Douglas Road .....11th July, 1891.
*Rutherford, J., Jardington, Dumfries .....Nov., 1876.
Saunders, Mrs, Rosebank, Lockerbie.
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Scott, Alexander, Solicitor, Annan .....7th Nov., 1890.
Scott, Rev. J. Hay, F.S.A.Scot., Sanquhar .....6th Aug., 1887.
Scott, R. A., per Geo. Russell, Banker, Dumfries .....1st Oct., 1890.
Scott, S. H., Glebe Terrace, Dumfries .....4th July, 1908.
Scott, W. S., Redcastle, Dalbeattie .....14th Jan., 1898.
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Semple, Dr, D.Sc., Mile Ash, Dumfries .....12th June, 1901.
*Service, Robert, M.B.O.U., Maxwelltown .....1876.
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Smith, Miss, Llangarth, Maxwelltown .....6th Oct., 1905.
Stark, Rev. W. A., The Manse, Kirkpatrick-Durham .....23rd Oct., 1908.

Smart, J. T. W., Catherine Street .....18th Dec., 1908.
Stephen, Rev. W. L., St. Mary's Manse, Moffat .....28th June, 1904.
Stewart, William, Shambellie, Newabbey .....21st Dec., 1906.
*Stobie, P., Cabinetmaker, Dumfries .....3rd Nov., 1876.
Swan, J., Stationer, Dumfries .....23rd April, 1909.
Symons, John, Royal Bank, Dumfries .....2nd Feb., 1883.
Symons, John, Solicitor, Dumfries .....6th Nov., 1885.
*Thomson, J. S., Moffat Road, Dumfries .....3rd Nov., 1876.
Thomson, Miss, c/o Miss Dunbar, Langlands, Dumfries.
Thomson, Mrs, George Street, Dumfries.....4th July, 1908.
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Thompson, Mrs H. A., Inveresk, Castle Street, Dumfries .....25th Nov., 1904.
Todd, George Eyre, 7 Oakfield Terrace, Hillhead, Glasgow .....6th Dec., 1902.
Turner, Alex., Chemist, Dumfries .....17th Oct., 1905.
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Veitch, W. H., Factor, Hoddom .....26th Oct., 1900.
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Wallace, M. G., Terreglestown, Dumfries .....11th March, 1898.
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Wallace, Robert, Durham Villa, Dumfries .....6th Nov., 1908.
Watt, James, Crawford Villa, Johnstone Park, Dumfries .....7th March, 1879.
Watt, Miss, Crawford Villa, Johnstone Park, Dumfries .....6th Oct., 1905.
Watson, Thos., Castlebank, Dumfries .....9th Jan., 1880.
Weatherstone, Andrew, Bank of Scotland House, Dumfries .....1st Dec., 1905.
White, John, Oaklands, Noblehill .....28th July, 1906.
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Whitelaw, J. W., Solicitor, Dumfries .....6th Nov., 1885.
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Wightman, J., Post Office, Dumfries .....18th Dec., 1907.
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Wilson, Mrs, Castledykes Cottage, Dumfries .....24th May, 1905.
Wilson, Miss, Castledykes Cottage, Dumfries .....24th Feb., 1906.
Wilson, J. R., Solicitor, Sanquhar .....2nd Oct., 1885.
Witham, Colonel J. K. Maxwell, C.M.G., of Kirkconnel, Dumfries .....7th March, 1890.
Witham, Miss Maud, Kirkconnel, Dumfries .....6th Feb., 1890.
Yerburgh, R. A., of Barwhillanty, Parton, R.S.O., per R. Powell, 25 Kensington Gore, London, S.W. .....17th Feb., 1896.

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From considerations of space only those names more particularly related to the District are included in this Index. Science subjects have been grouped under the headings: Botany, Entomology, Meteorology, Natural History, Ornithology, Physics.