TRANSACTIONS

OF THE

EAST LOTHIAN ANTIQUARIAN AND FIELD NATURALISTS' SOCIETY.

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CONTENTS.

THE GRAY LIBRARY, HADDINGTON.

Some years ago the writer came across an article in one of the issues of the *Athenæum* (August 20th, 1881) that drew attention to the fact that the burgh of Haddington possessed "a large and curious collection of books, bestowed about 1717 by Mr John Gray, minister of Aberlady." After giving a list of treasures, presumably with the object of whetting the appetite of mighty book-hunters of the type of "Archdeacon Meadow," the article broadly hinted that the people of Haddington were in the same predicament as an amusing character in Molière's plays, who learned that he had been talking prose for forty years without knowing it. For two centuries the inhabitants of the county town of East Lothian have been the "unwitting possessors" of a library containing "many rare works."

Gray was not the first minister in the county to bequeath his library so that others might benefit, for when the famous Gilbert Burnet settled at Saltoun in 1665 he found in the old manse a library of theology numbering 150 works, which had been presented seven years before for the "use of the ministers of Saltoun." But Gray's bequest was more important. Not only were the terms less restricted, but the collection of books was more numerous and in interest and value reached a much higher level.

It is only recently that, preparatory to an inspection of the contents of the Gray Library, formidable layers of dust were removed from the ponderous folios and quartos which for many years have been hidden away in the gallery of the old church building in Newton Port. The results of the search are most gratifying. It is true, as the catalogue printed by James Miller in 1828 plainly shows, that a considerable proportion of vary rare books have been lost, but there still remain sufficient to justify the assertion that the Gray Library is, with the possible exception of the Leighton Library at Dunblane and the quaint collection at Innerpeffray, in Perthshire, the finest private collection in Scotland of early printed books.

I.

The donor of the library, John Gray, was born on February 28th, 1646.

at Haddington.[1] He was the eldest son of Andrew Gray, merchant, in the town. In 1668 his father re-married, and his son, by that time minister of Tulliallan, consented to the marriage contract.[2] Gray's stepmother was Elizabeth, daughter of William Turnbull, cordiner-burgess of Edinburgh. The parents were in circumstances that enabled them to send their son to the University of Edinburgh where he graduated Master of Arts on July 18th, 1664. By this time Episcopacy had been re-established, and Gray, having decided to enter the ministry, threw in his lot with the official religion. He passed trials before the Presbytery of Haddington, and on June 19th, 1667, was licensed as a preacher by George Wishart, Bishop of Edinburgh.

The Act of the Privy Council, which expelled from their charges ministers who refused to conform, was now in force, and vacant parishes were not difficult to find. It is an interesting commentary on the ecclesiastical situation that Gray, immediately on being licensed and when only twenty-one, was presented to the parish of Tulliallan. The patron was that Earl of Kincardine to whom Gilbert Burnet addressed his little treatise entitled "Thoughts on Education." In this beautiful parish on the upper shores of the Firth of Forth, to which he was inducted on July 31st, 1667, Gray laboured for nearly five years.

In 1672 this sphere was exchanged for another in Glasgow. What motives prompted this decision we shall never know. This much, however, may be said, that in going to Glasgow Gray, like his friend Gilbert Burnet, went to a city where Episcopacy, so far from triumphing as it had done in the east of Scotland, had implacable foes. Be that as it may, on January 4th the Town Council of Glasgow appointed "ane call to be given to Mr Johne Gray, now minister of Tullieallan, to come heir to this burgh and to be ane of the ordinarie ministers therin." After being interviewed by the city fathers a formal call was issued, Gray being invited to Glasgow "for exerceising his talent therin in the ministrie and to preach in ony of the toune's

1 The writer is indebted for one or two biographical particulars to a short article on Gray and his bequest, by Dr W. J. Couper.

2 Reg. of Deeds, Dur. Reg. Ho. vol. xxi, p. 197.

kirkis as he sall be appoynted." Apparently Gray was not to confine himself to any particular parish but to preach wherever his services would likely be most effectual. The call was accepted, and on May 9th, 1672, Gray was translated to Glasgow. His stipend was fixed at " ane thousand pundis and four scoir pundis of hous maill, yearly." It may be assumed that the stipend was reckoned in Scots money, in which case he would receive £83, 6s 8d sterling. In addition, there would be an allowance of £6, 13s 4d for house rent. While given a roving commission, he seems to have restricted himself mainly to the east end of the city.

After twelve years of busy life in Glasgow Gray again sought the quiet delights of a country parish. We do not know why he relinquished what may be supposed to have been an influential position in the city of St. Mungo, but one can imagine that an East Lothian incumbency like Aberlady would have special attractions for him. For one thing, it was near his birthplace, to which he was strongly drawn.

The Aberlady ministry began on July 8th, 1684. But Gray's horizon was soon overcast. Four years later occurred the Revolution, which was followed by the return of the Covenanting ministers to the pulpits from which they had been so long excluded. Episcopacy was banned, and Gray joined the non-jurors for whom hard times were in store. On September 12th, 1689, he was deprived of his charge because he refused to read the Proclamation of the Estates and to pray for King William and Queen Mary. Gray never admitted that his expulsion from the Aberlady benefice was according to justice, for, in a codicil to his will, dated August 9, 1717, the year of his death, he still describes himself as " minister of Aberlady."

The facts of his subsequent career are soon told. He retired to his native town of Haddington where " he occasionally preached in the humble Episcopal meeting-house in the Poldrate." The period of his enforced retirement lasted twenty-eight years, and as he resided in the town during the whole of that time, he must have been well known to the inhabitants. With one notable clergyman, who had an East Lothian connection, he was on friendly

terms. This was Gilbert Burnet, the future Bishop of Salisbury, who has already been mentioned. Burnet was minister of Saltoun from 1665 to 1669. He then became Professor of Divinity in Glasgow, and it was while there that Gray made his acquaintance. The intimacy was maintained long after, and, as will be pointed out later, several of Burnet's works in the Gray Library are presentation copies from the author.

Gray died on November 24th, 1717, and was buried in the choir of the ancient church of St. Mary's at Haddington. Over his grave is a flat stone supported by balusters and ornamented with an open Bible bearing an inscription in English and Latin. It is as follows:—

> "Here lyes Mr John Gray. Born at Hadinton, 1646, installed minister at Tulliallan, near Culross, in 1667. Thereafter Minister at Glasgow from 1672 to 84, then Minr. at Aberlady from 1684 to 89, and there deprived upon a publick Act of the privy Council, died November 24th 1717, aged near 71. And who bequeathed to the Town of Haddington his private Library with 3000 Merks Scots for charitable and other purposes.
>
> Mihi vivere est Christus et mori lucrum
> age nunc quod moriturus agas
> Deo gloria. Amen."

The Latin may be rendered thus: "To me to live is Christ, and to die is gain. Act now as thou would'st if face to face with death. To God be the glory."

By his will, dated April 23rd, 1711, Gray bequeathed his library together with 3000 merks (about £17. sterling) to the burgh of Haddington. He reserved, however, for the use of his wife, "a few practical books," and for his brother, Walter Gray, and his (Walter Gray's) son of the same name, his "manuscripts and pamphlets, pictures and maps," which were to be returned, "according to the catalogue" by which they were delivered, "after their decease sound and entire back to the library." Walter Gray, senior, was minister of Garvald.[1] He died in 1719, two years after his brother.

There can be no doubt that Gray attached much importance to his library.

1 Edinburgh Com. Tests. Vol. 99, 15 Feb. 1737.

During his lifetime he kept a manuscript catalogue, which he enjoined should " be printed, and copies laid up in the town's public registers." He also formulated rules for the preservation of the library. Such was his anxiety on this point that he prohibited members of the Presbytery of Haddington, with the exception of the town ministers, borrowing books. They were at liberty, however, to consult them in the library premises. It was certainly a prudent measure, for in days when communication was slow and uncertain valuable books might have been taken to remote parts of East Lothian and tardily returned, if returned at all. As for the ministers of the county town [1] they could easily be dealt with if neglectful in returning books.

Further, Gray placed the following inscription on each volume:— " Ex Libris Jo. Gray, Aberladie, Summa religionis imitari quem colis." (The sum of religion is to imitate Him you worship.) The superscriptions are written in a small, delicate hand. Then there was to be a yearly inspection of the library, and the official in charge was made responsible for all missing books. With the passing of the years the rule concerning the borrowing of books was relaxed to the serious detriment of the library. In 1828, the year in which Miller's catalogue was published, it was discovered that thirty rare books had been lost. Five years later the number had increased to about sixty.

A third of the 3000 merks mentioned in the will was to be spent in lighting the library during the winter months, also in equipping " an apprentice." Another thousand merks was to be devoted partly to binding the books and buying others, and partly to paying the salary of the librarian. Gray evidently intended his books to form the nucleus of a town library. The remainder of the money was to be spent on the poor of Haddington. To carry out the terms of the bequest Gray named the Provost, three Bailies, the Dean of Guild, and the Town Clerk. The trustees met annually on February 28th (the testator's birthday) to discuss the affairs of the library.

It is exactly two hundred years since the bequest became operative. This

1 Apparently Gray intended Presbyterian ministers as well as Episcopalian to benefit by his bequest.

took place on the death of Gray's wife on May 9th, 1729. Mrs Gray was a daughter of Hugh Blair, minister of Rutherglen. He, too, must have been a scholar, for many books bearing his name form part of the library of his son-in-law. From particulars contained in Mrs Gray's will (preserved in the Register House), it is evident that she and her husband were well connected and on terms of social intimacy with the local gentry. Moreover, Gray appears to have been a man of wealth, for there is mention of substantial loans granted by him not only to the burgh of Haddington but to landed proprietors in East Lothian. At one time the Magistrates of the county town were in Gray's debt to the extent of 8000 merks. Then, in February 1712, the ex-minister of Aberlady lent Henry Fletcher of Saltoun 1000 merks. In the following month he advanced another 2600 merks on behalf of Fletcher and his son Andrew.[1] Again, in 1717, the year in which he died, Gray put the laird of Saltoun in his debt still further by a grant of 3000 merks. He also loaned 1000 merks to Lord Elibank in 1711 and 5000 merks to John Lowis, younger, of Merchiston,[2] and William Scott of Blair conjointly. Mrs Gray, it may be added, fully shared her husband's ecclesiastical views, and in her will did not forget " the distressed Episcopal clergy," bequeathing 500 merks Scots to the administrators of the charity for behoof of the Episcopal incumbents and their widows.

The trustees met, in terms of the bequest, for the first time on November 11th, 1729, when they appointed " Mr Dice, doctor of the Grammar School," librarian. They also arranged that when the books were lost the townsfolk should be notified by the town crier going through the streets. For more than a century and a half the Gray collection was kept in the old burgh school in Church Street, on the outer wall of which the Town Council caused to be carved the words: " Bibliotheca Graiana " and the date " 1738." The stone is still *in situ*, but the inscription is almost obliterated. In the room in which the books were kept there was set up a board which proclaimed

1 This was the future Lord Milton, who, as Lord Justice-Clerk, presided at the trial of Captain Porteous.

2 In 1665 the Napiers parted with Merchiston Castle to the Lowis family, who were owners until the middle of the eighteenth century.

in bold lettering and quaint phraseology the munificence of the seventeenth-century minister of Aberlady. Here is the inscription:

> " Mr John Gray, Minister of the Gospel at Aberlady, for the regard he had for the town of Haddington, the place of his nativity, did mortify this Library for the community and also did mortify the sum of 3000 merks Scots, and appointed the annual rent thereof to charitable uses agreeable to his will, under ye management of ye Magistrates and Town Clerk thereof. He departed this life in ye year 1717."

The board is now in the town's library in Newton Port where it has been placed in front of the gallery in which the volumes belonging to the Gray collection are kept.

III.

If a man can be known by his books then Gray must have been one of the most eminent scholars living in Scotland at a time when, owing to the strife of factions, political and religious, scholarship did not thrive easily. Even as it remains to-day, his library may well be a source of wonder to the classicist and the theologian, and of absorbing interest to the antiquary and the bibliophile. Gray, it must be confessed, was something of a phenomenon, a sort of " Admirable " Crichton born out of due season. It is surprising to think that in a quiet East Lothian parish in the days of the Covenant there resided a conforming minister who was steeped in the learning of the ancient world and whose skill in languages was such that he was as familiar with the Hebrew and Greek texts of the Bible as he was with his mother tongue. And it was the same with theology. Gray seems to have poured over the Latin Fathers as he poured over the Reformation divines. All this is demonstrable, not merely from the bulky tomes in his library but from the elaborate notes which in his small neat hand (and usually in Latin) crowd their margins.

As was perhaps natural, Gray's main attention was devoted to sacred lore. The library abounds in Bibles, liturgies, missals and books on divinity. Many of the theological works are now hopelessly out of date, and are of no value save as fine specimens (some at any rate) of the craftsmanship of the early printer, an aspect of the subject that will be dealt with presently. Though an Episcopalian, the work of the Calvinistic divines seems to have

had a special attraction for Gray. Calvin and Beza are prominently represented on his shelves. One Reformer, however, is conspicuous by his absence, all the more so because, like himself, he was a native of East Lothian. Not a single work of John Knox has been found in Gray's library. True, his ecclesiastical sympathies lay elsewhere, but one would have thought a scholar of such catholicity as Gray's books prove him to have been, would not have excluded the works of the great Scottish Reformer. Of course it may well be that Knox's works have been lost, but it is noteworthy that in April 1746, nearly thirty years after Gray's death, the Trustees gave instructions for the purchase of the " best edition " of the Reformer's " History of the Reformation in Scotland."

Next to divinity Gray appears to have found his chief delight in studying the Greek and Latin classics. Judged by the number and variety of these works in his collection, he was a classical scholar of the first dimension. Folios and quartos (not a few in black-letter), octavos and duodecimos are here in formidable array, the majority testifying to the excellence of the workmanship of the scholar-printers of the sixteenth and seventeenth centuries.

And here we touch upon what is probably the outstanding feature of this remarkable library — the many noted examples of early printing and early bookbinding, examples instinct with beauty of design and exhibiting the typographical art in some of its most attractive forms. In Gray's library you may inspect the productions of the great presses of Europe in the Middle Ages. On the shelves are works printed by Aldus of Venice; by John Froben of Basel, the friend of Erasmus; by the famous Dutch printers, the Plantins of Antwerp; by Badius Ascensius of Paris and Gryphius of Lyons. Collectors, too, will revel in the imposing muster of Elzevirs—the name of a family of printers at Amsterdam who, during the seventeenth century, specialised in the issue of classics printed in diminutive format—a narrow but well-printed page—with vellum bindings.

IV.

The catalogue which, at the request of the Town Council, James Miller compiled in 1828 now lies before the writer—an octavo volume of 96 pages; and precious it would seem, for, although two hundred copies were printed, only two are known to exist. The work comprises 1686 entries, arranged according to the size of the volumes—folios, quartos, octavos, duodecimos—and alphabetically but without discriminating between author and title. Only a portion of these constitute the original bequest. From time to time the Gray collection was added to by the Trustees and by various donors, notably by Colonel James Shirreff, of the Honourable the East India Company (and a resident in Haddington after his retirement), who in 1849 bequeathed nearly 300 modern volumes. These donations have led to unfortunate results, the modern books being placed alongside those of great rarity.

It is difficult at this time of day to estimate precisely the size of Gray's library when it was bequeathed to Haddington two centuries ago, for, as has been noted, many volumes have been lost. But when all allowances are made, it may be safely affirmed that the original collection numbered over 1200 works—a small library when reckoned by the standards of to-day. Still it would be regarded as considerable in an age when books were relatively few and costly.

But what really matters is not quantity but quality; and on this point happily there is no dubiety. Magnificent tomes, superbly printed and superbly bound, crowd the shelves of this old Scottish library, affording a feast of good things for typographer and bibliographer alike. Many are original editions and to-day would fetch high prices. Among the rarities may be cited "Platina de Vitis Pontificum," a folio printed in Venice in 1518, and "Thucydides Opera Latina," which came from a press at Wittenburg when Luther had been only recently dead. The latter is a large folio, its vellum binding being embossed with ornamental designs which are as sharp to-day as when they first came from the hands of the craftsman. Other finely-wrought bindings are "Biblia Sacra" (two vols., Basel, 1546), and "Theodoreti Opera" (vol. I., Cologne, 1573). The latter has stout wooden boards

covered with stamped leather. " Basili Opera," printed at Paris in 1520, is a small quarto bound in vellum, and having on the title-page a quaint block showing an early printing press at work. In Miller's catalogue there is mention of an edition of Pliny issued by the Aldine Press of Venice in 1508; but this has not been unearthed.

By a sheer piece of good fortune the greatest treasure of the Gray collection is still to the fore. This is a handsome specimen of incunabula, as books printed in the fifteenth century are frequently called. These works much resemble manuscripts, for it was the illuminated parchment fresh from the monastic scriptorium that the early printer had in mind when he set to work to produce a book. " The result," says an authority, " was not so much something entirely new in the shape of a printed book, as a production of a number of copies which closely resembled a manuscript in appearance." So near, in short, is the likeness that the unpractised eye can hardly tell which is the manuscript and which the printed book.

This feature is well brought out in " Missa de Officiis Notula " (Warmii 1497),[1] unquestionably the *pièce de résistance* of the whole library. It is a folio printed in one of the varying forms of gothic text, the heavy black-letter (there are 33 lines to a page) being admirably relieved by illuminated initial letters. Like all early printed books the work is without a title-page, but the colophon, or tailpiece, supplies the usual typographical information. The date given there is 1497, but the year 1583 is inscribed in gold lettering on the boards. A probable explanation of the discrepancy is that the folio was bound long after it had been printed—no uncommon occurrence at that time. Anyhow the date " 1497 " is distinct enough in the text, and so the book is entitled to enter the charmed circle of incunabula. As a specimen of the kind of printing being done about the time of Caxton, the " Missa de Officiis Notula " is a work of great value.

Another characteristic of the library is that the works (most of them original editions) of the leaders of the Renaissance and the Reformation are largely

1 A literal quotation of the entry in the catalogue.

represented. The majority of the writings of Erasmus are here, nearly all of them printed by the great scholar's friend, the famous Froben of Basel. So, too, are those of Calvin and Beza. Of the latter's works there is a first edition of the "Icones," printed at Geneva in 1580. This quarto, the most humanly interesting of all Beza's writings, is in an excellent state of preservation, although one cannot deplore overmuch that the feature which, in the eyes of most Scotsmen, give the work a special value—the portrait of John Knox—has been ruthlessly abstracted. The fact that another and smaller reproduction of the original (which seems to have done service in some magazine) has been substituted, is hardly consoling. Beza wrote of the Scottish Reformer as "my Knox, my very dear brother," and in the "Icones," which consists of portraits together with sketches of the careers of the foremost leaders of the Reformation, the author included the only authentic likeness of Knox that exists. It was sent to Beza in 1579 by Sir Peter Young, one of the tutors of James VI. The letterpress in the "Icones" referring to Knox is headed "IOANNES CNOXVS, SCOTVS, Giffordiensis." Immediately after the word "Giffordiensis," and in line with it, there is in Gray's handwriting these words: "Apud Pontem Hadinen (Hadinensem) In Lothiana Orientali." Now it is extremely signifi-

IOANNES CNOXVS, SCOTVS,
GIFFORDIENSIS. Apud Pontem Hadinen:
In Lothiana Orientali.

cant that Gray, who was born in Haddington seventy-four years after Knox's death, should tell us that the Scottish Reformer resided *near* Haddington Bridge, because it is possible that he may have known persons who were contemporaneous with Knox and likely to be well informed.[1]

Besides a noble copy of Archbishop Cranmer's Bible (The Great Bible, as it is sometimes called), a huge black-letter folio printed in London in 1595, there are handsome editions of the works of many of the great English divines. At the head of the list may be placed the liturgy popularly known as Laud's Prayer Book, though, as a matter of fact, the Archbishop had no official connection with the work. But however that may be, it was printed for use in

1 This important discovery was made by Mr James H. Jamieson who, at the request of the writer, made a thorough inspection of the copy of Beza's "Icones" in the library. A facsimile of the script is produced.

the Church of Scotland, and, when, on a memorable Sunday in July 1637, the Dean of Edinburgh attempted to read from its pages in the pulpit of St Giles', there occurred the Presbyterian revolt traditionally associated with a woman named Jenny Geddes. The copy of the Prayer Book in the library is the original one of 1637 — a tall folio in black-letter from the press of Robert Young, King's Printer for Scotland. A similar copy is preserved in a glass case in St Giles' Church, Edinburgh.

Other famous English works of divinity on the shelves are those of John Donne, the celebrated Dean of St. Paul's, George Herbert, Jeremy Taylor, Thomas Fuller, and Richard Baxter. There is a first edition of Bunyan's " Treatise of the Fear of God," printed in the year following the publication of the first part of the " Pilgrim's Progress." English classics of a secular order include the original edition of Izaak Walton's " Lives," an extremely scarce work, and a curiosity in the shape of a folio edition of Bacon's works printed at Frankfort in 1665. For frontispiece there is a striking portrait of the author.

In controversial literature may be noted a tiny edition of Henry VIII.'s tractate against Luther, printed at Paris in 1562. Pope Leo X. was so pleased with this royal defence of the Papacy that he conferred on the author the title of " Defender of the Faith." Then there are copies of Salmasius' defence of Charles I. (1649) and of John Milton's historic rejoinder " Pro Populo Anglicano Defensio " (1651). For this performance, in which the Puritan poet is said to have exhausted " the Latin vocabulary of abuse," the writer was voted £100 by the Council of State, but declined to accept it. Another rarity, though not polemical, is a translation of a French work on gardening by John Evelyn, the diarist.

V.

The Scottish section of the library, if small numerically, is one of considerable importance from the point of view of contents. Some of the books

are extremely rare, so rare in fact that they do not appear in Aldis's " List of Books Printed in Scotland Before 1700." At least a score of the volumes in the library were unknown to Aldis when he compiled his most useful work. A few of them may be classified as gems of early Scottish printing. In the seventeenth century the bulk of the well-known presses were in Edinburgh, but the Gray collection emphasises the fact that the craft was widely diffused and that notable work was being produced in Glasgow and Aberdeen. Even St. Andrews could boast of a reputable press.

Among the rarities are three Biblical commentaries in Latin by Robert Rollock, the first Principal of Edinburgh University, whom Professor W. P. Paterson describes as " a very eminent and influential theologian " and a " prominent figure among those to whom it fell to propagate the doctrine and the ethics of the Reformed Church." [1] The commentary on Daniel is a quarto printed by Robert Waldegrave, an English craftsman who settled in Edinburgh in 1590, and eventually became King's Printer for Scotland. The ornamented title-page bears the date 1591. The other commentaries are duodecimos. That on Galatians was printed in London in 1602 and on Hebrews in Edinburgh 1605. The latter is from the press of Robert Charteris, who became King's Printer on the death of Waldegrave in 1603.

Of more general interest is the original edition of the " Historia Britanniæ " of John Major (a native of East Lothian), which was printed in London in 1521. As a scholastic divine of the Middle Ages, Major wrote entirely in Latin, but a translation of his " History " was published by the Scottish History Society in 1892. Another curious and interesting work professes to come from the pen of Charles I. It is dated 1639 and bears the imprint of Robert Young, who, as already indicated, issued the Prayer Book which caused the uproar in St. Giles'. The title of the work is sufficiently descriptive of its contents:—" A Large Declaration concerning the Late Tumults in Scotland from their first originalls. Together with a Particular Deduction of the Seditious Practices of the prime Leaders of the Covenanters; Collected out of their owne foule Acts and Writings. By which it doth plainly appeare

1 *University of Edinburgh Journal*, Autumn Number, 1928, p. 131.

that Religion was onely pretended by these Leaders, but nothing else Intended by them. By the King." We are also taken into the domain of Scottish ecclesiastical history by a duodecimo edition of George Buchanan's " Psalms of David " with the music. It has a London imprint and the date 1641. A first edition of Archbishop Spottiswoode's " History of the Church of Scotland "—the large folio of 1655—may also be noted.

Patrick Abercromby's " Martial Achievements of the Scots Nation," the first item in the catalogue of 1828, is a truly remarkable work with an interesting history. Miller states that the two folio volumes comprising " Martial Achievements " were issued at Edinburgh in 1711. That is not so. An interval of four years separated the publication of the two portions of the work, and thereby hangs a tale. In the first volume (1711) Abercromby was too modest to take to himself the title of historian, but evidently its success was such that when, in 1715, he published the second volume he felt justified in claiming the designation. Anyhow he describes himself as historian, though he was not above trafficking in the mythical. Much entertainment however can be had from Abercromby's " Account of the lives, characters, and memorable actions of such Scotsmen as have signaliz'd themselves by the sword at home and abroad " and from the " Survey of the military transactions wherein Scotland or Scotsmen have been remarkably concern'd, from the first Establishment of the Scots Monarchy to this Present Time " (sub-title).

There is, too, a fine flavour of the old world about John Reid's " Scots Gard'ner." The first edition (1683) of this quaint book is now seldom met with, and is of considerable value. It is worthy of remark that a copy from the library at Pinkie House was recently offered in the catalogue of a London bookseller, for £28, 10s. Moreover, the " Scots Gard'ner " has been reprinted in modern times with a preface by Lord Rosebery. The original copy in the Gray collection therefore ought to be highly prized, more especially as it is in fine condition. The work bears the imprint: " Edinburgh: Printed by David Lindsay and his Partners, at the foot of Heriot's Bridge (Grassmarket), 1683," and has a compendious title: " The Scots Gard'ner In Two Parts. The First of Contriving and Planting Gardens, Orchards, Avenues, Groves with

new and profitable wayes of levelling; and how to Measure and Divide Land. The Second of the Propagation and Improvement of Forrest (*sic*) and Fruit-Trees, Kitchen Hearbes, Roots, and Fruits; with some Physick Hearbes, Shrubs, and Flowers. Appendix shewing how to use the Fruits of the Garden: Whereunto is annexed The Gard'ners Kalendar. Published for the Climate of Scotland." In the preface of this pleasant book of garden lore, which is addressed " To all the Ingenious Planters in Scotland," Reid alludes to the " in-expressible need of inclosing and planting, whereby you may improve your estates to best advantage, both in Profite and Pleasure." The " Gard'ner's Kalender," mentioned in the title, is printed at the end of the book, and indicates " the most seasonable times for performing . . . Hortvlan Affairs monthly throughout the year." Reid also gives a list of " such dishes and drinks as a compleat garden can afford in their seasons."

Much history lies behind another volume — George Scot's " Model of Government of East-New Jersey, America." The author was the only son of Sir John Scot of Scotstarvet, who penned that curious book, " Staggering State of the Scots Statesmen." His mother was a daughter of Sir James Melville of Halhill. In 1685 George Scot published the tiny volume of which the library possesses a copy. It was, the author tells us, the outcome of a visit to London in 1679 when he enjoyed " the opportunity of frequent converse with several substantial and judicious gentlemen concerned in the American plantations." Among these were James Drummond, fourth Earl of Perth, to whom the work is dedicated, and probably William Penn, the founder of Pennsylvania. The most interesting portion of the work is a series of letters from the early settlers in New Jersey. " The Model," which was plagiarised by Samuel Smith in his " History of New Jersey " (1721), has been frequently reprinted in modern times, but copies of the original are not often met with. In recognition of his services in writing the book, Scot received from the proprietors of East-New Jersey a grant of five acres of land in the province, but he and his wife both died while on their way to take possession.

VI.

The student of Covenanting history and literature will find the library

a mine of information, much of it unexplored. Indeed, it may well be doubted if the collection of controversial material bearing upon those troublous times is surpassed anywhere. Gray seems to have collected and carefully preserved every pamphlet on the subject, and the result is contained in a long series of volumes, which Miller has had the good sense to set forth in detailed form in his catalogue. Unfortunately, a comparison of his list with the volumes now on the shelves shows that many have been lost. But one may yet be thankful for what remains. The very titles of some of these pamphlets are attractive, and make the reader long to taste their quality.

It is impossible here to attempt to describe the contents of this remarkable collection, but a few titles, selected at random from the catalogue, may be mentioned, together with dates of publication: " Causes of the Lord's Wrath against Scotland " (1653); " Rome's Additions to Christianity," a sermon preached in St Giles' by James Canaries, D.D. (London 1686); " Letter from a Dissenter to the Church of England in order to a Union " (reprinted at the press at Holyrood House, 1687); " Case of the Episcopal Clergy Considered " (1703); " Essay on Nature, Love, etc., with a Poem lamenting the Church-Divisions," by Mr John Wilson, minister of the (Episcopal) meeting-house, Haddington (1714); " Relations of the Funerals of the Marquis of Montrose and Sir William Hay of Dalgety " (1661); " The Union of Scotland and England, or the elaborate Papers of Francis Bacon " (Edinburgh, 1670); " Moses returned from Midian; or God's kindnesse to a banished King," preached at Linlithgow on the Restoration (Edinburgh, 1660); " The Pope's Conclave; or a Speech made by his Holiness on the late proceedings of the Covenant of Scotland " (1640); " The Moral History of Frugality, with its opposite Vices," by Sir George Mackenzie (1691); " Form and Order of the Coronation of Charles II. at Scone " (1651); " The Good Patriot set forth in the example of the publick-spirited Centurion, in a Sermon preached on the Anniversary of George Heriot, June 1683 "; " The Poor Man's Cup of Cold Water ministered to the Saints of Scotland " (1709); " An Essay on that Divine Hymn, called the Doxology, by J. W., minister at Haddington " (1712); " A Sermon preached in one of the meeting-houses in Edinburgh, being the anniversary of the Martyrdom of Charles I.," by A. Cant (1715).

Here are three droll titles:—" The Stewarton Wonder; being a true Relation how one, Mr John Gardner, minister of Stewartown, fell into a Trance, and lay as if dead two days, and when going to put him in his grave, he was heard to make a noise in the Coffin, and it being opened, he was found alive; also his last Sermon preached by him after his recovery " (1717);[1] " Caledonia's Everlasting Almanack, or a Prognostication which may serve for ever in the Kingdom of Scotland, but especially for the year 1702, by John What-you-call him " (1702); " Merry Andrew, 1702; or, an Almanack after a new Fashion, calculated for the Meridian of the Cross of Edinburgh, by Merry Andrew, professor of Predictions and Star-gazing at Taen-tallon " (1702).

VII.

It has been previously stated that Gray was a friend of Gilbert Burnet, who, although best known as Bishop of Salisbury and as a staunch Whig in the days of William III., was minister of Saltoun from 1665 to 1669. Both were conforming clergy and both laboured in Glasgow at the same time, Burnet as Professor of Divinity in the University and Gray as an itinerant minister. It is highly probable that Burnet and Gray became acquainted in Glasgow, and that a friendship was begun which was maintained after Burnet had risen to fame at the Court of William and Mary.

Anyhow Gray's library contains a very fine and representative collection of Burnet's writings, some of the volumes having been presented to the minister of Aberlady by the author. Besides folio editions of Burnet's historical works, there are numerous sermons and pamphlets of biographical interest. One or two items throw fresh light on Burnet's activities while minister of Saltoun. Others are of value to the bibliographer. For example, the library contains Burnet's earliest known publication: " A Discourse on the Memory of that rare and truly virtuous Person, Sir Robert Fletcher of Saltoun . . . Written by a Gentleman of his Acquaintance." This rare tract was printed by the Society of Stationers at Edinburgh in 1665. Burnet tells us that in the winter of 1664-65 he and his patron, the laird of Saltoun, spent many

1 In the Catalogue of the Advocates' Library *sub voce* Gardner, this item appears as " The Elgon Wonder."

nights observing a great comet. "This had so ill an effect on him (Sir Robert) that it brought a fever on him of which he died" on January 13th 1665. Burnet preached the funeral sermon and, it is said, immediately printed it without consulting the relatives and friends of the deceased, a foolish act, since Burnet himself described the production as "the rude essay of an unpolisht hand." Sir Andrew Fletcher, the new laird, was annoyed, and is reported to have said that the minister of Saltoun had represented his brother as "a pitiful narrow-souled pedant."[1]

Two works issued by Burnet, while Professor of Divinity in Glasgow, are also in the library. They show the impulsive and combative Churchman in the making. The first was issued in 1673 from the press of Robert Sanders, Printer to the City and University, and is entitled: "A Vindication of the Church and State of Scotland. In four Conferences. Wherein the answer to the Dialogues betwixt the Conformist and the Nonconformist is examined." Burnet declares his Erastian views at the "conferences" out of the mouths of six speakers—Endaimon, a moderate man; Philarchaeus, an Episcopalian; Isotimus, a Presbyterian; Basilius, an assertor of royal authority; Criticus, one well versed in Scripture; and Polyhistor, a historian. This characteristic treatise, which has Burnet's name on the title-page, was reprinted so late as 1724. The other controversial work which saw the light during the Glasgow period is "The Mystery of Iniquity Unveiled in a discourse . . . of the Romish Church" (1673). The volume in the library is a presentation copy from Burnet to Gray. Other Burnet items of historical interest are "A Modest Survey of the Discourse, entitled the Naked Truth" (1676); "A Sermon preached before the Prince of Orange at St James's" in 1688; and a copy of the sermon preached at the coronation of William and Mary.

The library also possesses the original folio editions of the two works on which Burnet's reputation as a historian chiefly rests—his "Memoirs of the House of Hamilton," of which his friend Sir Robert Moray declared that there was no "truer history writ since the Apostles' days," and the "History of the Reformation," a three-volume work that constituted "the first attempt

1 Clarke and Foxcroft, Life of Bishop Burnet, Cambridge University Press, 1907, p. 53.

to write a judicial account of the English Reformation from authentic sources."

VIII.

This survey of the Gray Library makes no pretence to being exhaustive. On the contrary, it attempts nothing more than a rough sketch of the distinctive features of a wonderful collection of books which a minister of Aberlady found it in his heart to bequeath to his native town of Haddington two hundred years ago. A systematic examination of the library would involve months of labour, while the recorded results would fill a volume. But probably enough information has been furnished to awaken the interest of the people of East Lothian in an institution, the like of which, it is hardly an exaggeration to say, exists nowhere else in Scotland.

Since this article was written the Town Council, realising that in the Gray Library the royal burgh possesses a property of singular interest and value, have resolved, with commendable promptitude, to take steps not only to preserve so fine a collection of specimens of early printing and early binding, but to exhibit for public inspection the principal treasures. These will be catalogued, and to each item will be appended a descriptive note, indicating the distinctive features of the book together with an outline of its history. This work is now in progress under the direction of the writer, and when it is completed, as it will be at no distant date, one more attraction shall have been added to a town rich in historical and literary associations—an attraction in which the scholar and the antiquary, the typographer and the book-hunter, will find much instruction and some entertainment.

W. FORBES GRAY.

THE BIRDS OF THE BASS ROCK.

By H. Mortimer Batten.

Looking up the face of the cliffs from the sea below, one obtains perhaps the best perspective of the sea-bird shelves of the Bass Rock. Every ledge is crowded with its little separate communities—here a great cluster of guillemots, thronged shoulder to shoulder in a seething mass; elsewhere a colony of kittiwakes occupying every available nook, and, higher up towards the wind-swept crest, the gannets, thousands of gannets, an inconceivable number of gannets, while the cormorants and the shags occupy the lower, sea-washed caves. Near to the landing-place under the lighthouse, on the east of the island, is a great cave which runs straight through the base of the island from east to west—a stronghold of rock doves and cormorants.

Thus, skirting the foot of the rocks, one invariably sees young birds which have fallen from the shelves above—here a down-covered gannet chick, an uncanny object with his black face and his barrister's wig, an awkward, helpless, overgrown child of the sea, squatting serenely on a shelf within six feet of the surf, apparently unperturbed by the great misfortune which has befallen him. Either he has toppled from a ledge above by his own top-heaviness, or the gale has swept him off, or, most likely of all, he has been dislodged by the clumsy scrimmaging of his parents; and it is a curious thing about many sea birds, gannets in particular, that, once the young bird is out of sight, the parents give it no further thought. Their own child may starve six feet below the shelf on which they are accustomed to seeing it, and the youngster which falls a hundred feet or more, his fall broken by the many protruding shelves, is out of their ken for all time.

Yet these young gannets, marooned on the ledges far below, do not die so easily. They are so fat that they will live for days (for as long as six weeks the fishermen say, though that I doubt) entirely forgotten by their parents. Day after day you will see the same youngster lodged in the cleft of the rock far below the breeding shelves, and he appears happy and full of vim. But the little kittiwakes which fall are a striking contrast. Here one lies like a broken-winged swallow just above the waves, a pathetic, huddled

little object, and, while the young gannet beside him opens its capacious beak and hisses at you as the boat passes, obviously hungry and full of expectancy, the little kittiwake does not stir. Among the kittiwakes that fall there are no survivors.

The lighthouse men on the island are always pleased to show one round, and their quarters are a model of cleanliness and a miracle of shining brass. Only they know the best places from the cliffs at which you can look down upon the cosmopolitan multitude of bird life. It is a sight worth going far to see, for the Bass Rock is the true habitat of the gannets. It is from this great breeding haunt that the bird obtains its scientific name, *Bassana*, and while there are one or two other rocks round the British Isles which they frequent annually, none of the colonies compares in size with the famous Firth of Forth stronghold. On the coast of England they have but one breeding station, Lundy Island, in the Bristol Channel, where thousands at one time used to assemble, till they were persecuted practically out of existence. Off the Welsh coast there is Grasholm Island, and off the Irish coast there are two stations—one on the Bull Rock, County Cork, and another off County Kerry. On the west coast of Scotland the gannets breed on Ailsa Craig, and there are a few colonies in the St. Kilda group.

Climbing to the summit of the Bass, one's first impression is a sense of bewilderment at the thousands of great snow-white sea-birds overhead and all round, glistening as the sun catches them while they cross and criss-cross in their flight. So many are there that it is difficult to follow the flight of an individual—an incredible multitude, soaring, gliding, planing, while their strong cries of "Kerak—Kerak!" fill the air with a multitude of sound as vast as their floating forms. As you become accustomed to the spectacle, you see that many of them are immature birds—one, two, three, four, and five years' old, distinguishable from the adults by their black feathers, and these immature birds are not breeding. It may be taken as a general rule that, save for the nesting season, April 1st to September 1st, the gannet, which is essentially a bird of the high seas, does not set its feet on land. As soon as their nesting activities are over, they fly out to the great wastes of the ocean, or haunt our

maritime lochs, remaining at sea till next breeding season; and, similarly, it may be taken that, though there are each year a fair number of immature birds about the Bass, which have followed their elders there, albeit they themselves are not mated, at least 80 per cent. of the immature gannets do not come inland in the spring. So, as an illustration of how truly the gannets belong to the sea, the average young bird, on leaving the nest, does not again touch land till three, four, or even five years' old; and, meantime, Nature takes a toll which can only be compared with the remorseless weeding-out of the salmon, which spawn in our rivers, then travel to the sea. Indeed, it is marvellous that the gannets manage to hold on to existence at all.

Of this wheeling host above the Bass, some are merely patrolling, others are returning laden from their fishing, others are going forth to fish. Even in August the building instinct is still in force, as made evident by the number of adult birds carrying sea-weed in their beaks. They are extraordinarily beautiful birds, their snow-white plumage set off by the most delicate shades of cream, while their bright beaks and their mother-of-pearl eyes afford a wonderful contrast. They are, moreover, hardy birds, as, indeed, they have need to be—flying often fifty miles or further to their fishing grounds, fighting their way against headwinds so strong that even the cormorants are brought to a standstill. If the Bass Rock gannets depended entirely upon the waters about North Berwick for their living, they would seriously injure the fishing, for their appetites are immense and their wastage appalling, and, having reached their far-off fishing beats, each parent bird swallows all the food that it can carry, then returns to its mate on the shelves. Here the food is disgorged in compact packets, re-swallowed by the mother gannet, and in due course re-disgorged by her for her nestling. This rather disgusting process involves much wastage, and it is the wastage which renders the atmosphere of the Bass on a still, sultry day almost unbreathable.

Looking down the face of the cliffs at the breeding shelves, one wonders that any of the chicks survive in safety. Shelf upon shelf and tier upon tier, they are crowded up and down the cliff face for two hundred feet or more, every ledge, be it no wider than a man's hand, every cranny, be it no larger

than the lid of a cigar-box, with yawning space below, occupied by a huge, downy, grotesque gannet chick. As the chick grows bigger and plumper, there is ever less space for its parent to land beside it, and I have seen father and mother and chick sitting in a heap, the chick at the bottom, mother in between, and father supreme on the top.

The gannets, I should explain, are of the pelican family, the most aristocratic of the sea-fowl, and there is one reason which places them far above the rest of the cosmopolitan throng, apart from structural distinctions—the young are born naked and blind, and as truly helpless for weeks as the young of many of the higher animals. Nevertheless, as parents they are sadly lacking, and, as I have already said, numbers of chicks are heedlessly crowded to their doom by the awkward landing of father or mother. Thus, looking down upon that dizzy array all up and down the white-washed face, one sees that the lower shelves are littered with carnage—young birds lying dead in the crevices, even old birds, which have met with mishap by collision with the rocks.

But, though the narrowness of the breeding shelves on the Bass means many casualities, it is just as well that they are narrow, otherwise the stench from a colony of such size would render the rock almost unapproachable. On Grasholm the gannet shelves are much wider, and, though the colony is a small one, the masses of waste fish decomposing in the sun render the island almost untenantable in still weather, for the gannets carry home far more than they can eat, evidently fearing that stormy weather may cut off their food supplies.

The heedlessness of the parents is shown by the manner in which they finally launch their young upon the stormy world which is to hold the secrets of their after-lives. Before the chick can fly, the parents become tired of feeding it, and deliberately push it off the cliff face into giddy spare. Thus scores of gannet chicks perish by impact with the rocks, or are stunned and drowned on striking the sea, and thereafter the survivors are left entirely to fend for themselves. Not one single lesson in the art of fighting storms

or of obtaining their food are they given by the old birds, and either they perish, or, buffetted and hungry, they finally triumph over hardship and rise to the conditions of life. It would seem that the duty of the parents is merely to feed and over-feed the chick, till it is simply a huge mass of fat, and this stored-up supply of fuel is a merciful provision, for it enables the young gannets to live for many days without food. As the outer coating of fat is consumed, they become more and more hungry, till, finally, they gain possession of their wings and are thereafter able to feed themselves.

Above all else, a visit to the Bass, with its wastage of life and material, shows one how inexorable Nature is—essentially as regards the children of the sea, which are a law unto themselves; but one must follow the life of the gannet even further to realise how stormy a life it is. When you see these beautiful birds about their breeding haunts, or, from the shores of the Firth of Forth, you watch them fishing, you are struck by their beauty and their liveliness. Now soaring above the sea, their black-tipped wings flashing as they fly, till, at an altitude of a hundred feet or more, the tapered wings are closed and they dive headlong, to strike up a cloud of iridescent spray as they meet the water, now wheeling in prodigious circles downwind, half a dozen or a dozen of them together, you are impressed that among living things they are as much alive as any. All the forces of sea and gale seem to be at their bidding; yet the ocean storms are a deadly foe to the gannets, for it is against their nature to turn landward for shelter. Come what may, the gannets stick to the open sea, and in stormy weather they are unable to fish. Moreover, they are unable to rest upon the sea, or to find sanctuary, as the albatross does, by soaring into the gale; and thus they are swept and buffetted hither and thither, perhaps for weeks on end, till, finally, broken and exhausted, they perish in such numbers that the shore becomes ridged with their dead. Thus the gannets can only just hold their own when left to themselves, and, if man steps in, the beam is tipped and their numbers instantly suffer.

Neither the peregrines nor the fulmars have bred upon the Bass during recent seasons, though while I was on the island in August a peregrine passed within a few feet of me. The keeper told me that they visit the island almost

daily in pursuit of the pigeons which live among the ruins, and, incidentally, a fair number of flying pigeons land upon the island. One turned up recently in a much-exhausted state. It had been knocked down by a peregrine and slightly injured, and the men were nursing it back to health. Another flying pigeon they caught at dusk had flown from Amiens since daybreak that morning, a distance of 480 miles—another little romance of the sea.

On our homeward trip at the darkening, our boatman told us that the mackerel were in, and, lowering a couple of hand-lines, we soon had a bucket-full of gleaming beauties. But the day was destined to close with another glimpse into the tragic side of sea-bird life. Near North Berwick harbour we saw a puffin swimming about the surface, and, asking why he was there after all his gipsy tribe had departed, I was told by the boatman that he had frequented the harbour for several days. As dusk gathered, and the merry holiday crowds left the rocks and the bathing pool, that solitary puffin would make his way to the point of rock and roost there, taking to the bay again when the fishermen left harbour at sunrise. Thus he was waiting—living his foreign life day after day, but waiting for what he, mercifully, did not know. He only knew that his wings were clogged and he could not fly, but of the lingering death which takes tens of thousands of our sea birds he knew nothing—one of the great multitude which falls foul of the oil scourge, which is the slow poison of sea-bird life.

Such, then, is a brief impression of the great sea-bird rock, a place bearing much of the mystery and romance of the kindred of the sea, which, as I say, are a law unto themselves.

HISTORICAL NOTES OF PLACES VISITED BY THE SOCIETY.

At the various excursions which the Society has had, the members have listened to many extremely interesting addresses; and, when the printing of *Transactions* was first started, it was hoped that much of the material brought forward at these excursions would ultimately form the basis of articles for publication. We are glad to say that this hope seems likely to be realised, as in a number of cases articles are either in preparation or contemplation.

But, apart from this, it has been considered desirable that a fuller record of all the excursions than what appears in the Annual Report should be printed in the *Transactions*. It has, therefore, been arranged (1) that in the present and the next issues such a record will be inserted of the excursions which have already taken place, including all up to the end of season 1929, and (2) that in future a record will appear in each issue of the excursions for the previous year.

The object aimed at in each case is to give a short description of the place visited and a summary of the principal historical facts. The plan proposed to be adopted is as follows:— In cases where places visited have already received ample literary treatment, only a brief account will be given, with a reference at the end to the authorities on the subject; in cases where the leader of the excursion considers he has sufficient unpublished material to justify a full article, a similar brief account will be inserted, with a note that such an article is expected; and in cases where the leader does not propose to write an article, and where it is clear that there is some new material, a fuller account will be given, so as to bring in all that has not hitherto been published.

The preparation of the accounts in this issue has been carried out with a considerable amount of care, necessitating a good deal of conference between the Editors and the various leaders, and it is hoped that the facts may be considered reliable. The nature of the work has made it impossible to follow a strictly chronological order in their insertion, but each account bears the date of the visit, and the selection will be found to be fairly representative.

WHITTINGEHAME.

Visited 5th September 1925.

THE YEW TREE AND THE TOWER.

Leaders—The EARL OF BALFOUR and Miss BALFOUR.

THE EARL OF BALFOUR, Hon. President of the Society, received the company at the old Castle Tower, and, after a few words of welcome, conducted them to the famous yew tree in its neighbourhood. Standing within the shelter of the tree, in which all present found standing-room, Lord Balfour said that they in Whittingehame flattered themselves that this was the most extraordinary yew tree of its kind in the world. There was another, which had considerable fame in the west of the county, at Ormiston. Perhaps he was prejudiced—it was not improbable—but he thought that the Whittingehame yew tree was better than the Ormiston one. The Whittingehame tree, with its symmetrical arrangement of branches, almost looked as if it were a product of man's industry as much as of Nature's bounty. But the tree was as Nature intended it to be. It had lasted hundreds of years, and, as far as one could see, it was likely to last hundreds of years more. There was a legend, his Lordship continued, a very plausible legend, an historical story, connected with the tree. The murder of Darnley, Queen Mary's husband, in the year 1567, was plotted in the courtyard of Whittingehame Tower. Hence the story has arisen, which might or might not be true, that this yew tree in the courtyard, or close to the courtyard, was the real scene of the scheme of this political murder. The story must be taken for what it was worth, but, at all events, they might say that it had more historical plausibility about it than many legends.

The company then reverted to the Tower, where Miss Balfour gave an informal address upon its historical associations and architectural features. The Tower has, as far as possible, been restored to the condition in which it was centuries ago, the Douglas coat-of-arms being still above the door. The date of its erection, Miss Balfour thought, was early 16th or late 15th century. The room in which the company met had been occupied by a keeper when her grandfather first saw the place, and contained the handsome eight-day

" grandfather " clock, with brass dial, on which is inscribed the maker's name, " Math. Lyon, Haddington." At that time no one knew of the beautifully ornamented ceiling which now adorns the roof. Being bumpy, it was suggested that something might be found under the whitewash. Mr Sandie, East Linton, was employed to remove the obscuring element, and a roof of rich design was disclosed, with, among other symbols, the unicorn of Scotland. Miss Balfour said that after the renovations were carried out she had made a collection of pictures and documents of historical interest connected with the Tower. These were examined by the company with great interest.

The Society will be glad to learn that Miss Balfour is at present preparing an article upon the history of the Tower, which will appear in a future number of the *Transactions*.

THE CHURCH OF WHITTINGEHAME.

Leader—Rev. Marshall B. Lang, T.D., B.D.

After leaving the Tower the company proceeded to the old churchyard, near it, where the Rev. Marshall Lang, minister of the parish, addressed them upon the history of the church and parish of Whittingehame. Leaving out of account the southern end of the parish in the Lammermuirs, with its numerous cairns and stone circles and all that they suggest, Mr Lang confined his remarks to the northern side, where the present church stands. He said that some eleven or twelve hundred years ago there existed a church of some sort, perhaps of mud and wattle in the first instance, but latterly of stone, on the site of the field near Luggate farm—still known as " Kirklands." The site of the later church there can still be distinguished by the darker soil on the slope of the hill, from which soil about forty years ago there were taken nearly two hundred stone cists, as well as a mass of human bones.

Up till 1372 the church that stood there, probably a very unpretentious structure, had been a prebendary chapel of the Collegiate Church of Dunbar along with the church or chapel at Penshiel. In that year the church became a parish church with its own province. Inside the parish at that time,

although possibly under the jurisdiction of Haddington Monastery, there was a nunnery or convent near the house of Popill—now known as Papple Farm House. A ruined wall and the remains of a tower still mark the site. The church at Luggate was dedicated to St. Oswald, who introduced Christianity from Iona, and whose skull now rests in the tomb of St. Cuthbert, " the Apostle of the Lothians," in Durham Cathedral. Previous to the Reformation, at a date unknown, the church on the Kirklands was removed, and another church was built on the site of what is now the Balfour burial ground. There it stood for at least 250 years in close proximity to the castle of Whittingham (thus spelt in those days). A large " truff," or " throughstone," still standing there marks the resting-place of " John Manuell, Minister of Whittingham, who died 17th day of October, the Zeir of God 1611." It is probable that the bell of that old church still calls to worship in the present church, which was erected about half a mile eastwards in 1722. From the old churchyard the company then proceeded to the church of to-day, where Mr Lang exhibited the beautiful silver Communion chalices of date 1683, as well as old pewter vessels which had displaced these in troublous times, and silver pattens and flagons presented by Miss Balfour in 1875. A volume of Kirk Session Records was also exhibited, bearing date 1674-1725.

It will interest the Society to know that Mr Lang is preparing a history of the parish which will deal fully with its pre-historic, historical, and ecclesiastical traditions.

LENNOXLOVE.

Visited 14th May 1927. *Leaders*—Major W. A. Baird and Lady Hersey Baird.

The beautiful mansion-house of Lennoxlove, or Lethington as it was formerly called, has taken its present form as the result of building operations in various centuries. The oldest and most historic portion is the fifteenth-century tower, which really formed the nucleus to which the extensions in the seventeenth century and in later times were added. It is not known by whom or

exactly at what date the ancient tower was built, but it is both massive and high and is shaped on what is known as the L plan. The main portion or upright part of the L measures 55 ft. by 38½ ft. externally, while the wing or smaller part of the L projects 23½ ft. eastward and is 31 ft. broad. The walls at the base are from 8½ ft. to 10 ft. in thickness.

Major Baird, standing outside this venerable tower, not only described the main features of the whole building but gave some account of the former owners of the lands. From the Giffords, who held them in the fourteenth century, they passed to the Maitlands, and interesting details in regard to this last-mentioned family were given, including references to Sir Richard Maitland, the Poet, and John, Duke of Lauderdale. The Maitlands held the lands for over 350 years until circumstances arose which led to the property passing out of their hands into those of the Blantyre family.

Major Baird and Lady Hersey Baird then each took parties round the interior of the mansion-house, pointing out many interesting features in the buildings and also exhibiting a large number of historic and artistic articles. From the high battlements a fine view was obtained southwards towards the Lammermuirs over rich park-land, with a glint of Gifford Water and the woods of Coalstoun and Yester in the distance.

One of the special values of Major Baird's address was the information which he was able to give from documents in his possession. Very interesting, for instance, was the reference to the building of the wall round the estate in the seventeenth century, the work having been done by a local tradesman, as the contract between Alexander Maitland, Factor for the Duke of Lauderdale, and John Douglas, Mason and Burgess of Haddington, clearly showed.

We look forward to the appearance of the substance of Major Baird's address as an article, perhaps in a somewhat extended form, in an early number of the *Transactions*.

YESTER CASTLE AND THE COLLEGIATE CHURCH OF BOTHANS.

Visited 12th May 1928. *Leader*—Mr JOHN RUSSELL.

ON reaching the castle the members gathered in the open space between its ruined walls to hear something of its history and architecture, before exploring its ruins for themselves. The tradition that it had been built by Sir Hugh de Gifford, who was a councillor and guardian of Alexander III, was borne out by the architectural style of its oldest part, the Goblin Hall, which, from the superstitious belief that it had been built by supernatural agency, was so named as early as the days of Bruce. It was pointed out that the ruins as they exist to-day were the remains of buildings varying in date from the middle of the 12th to the latter part of the 15th century.

Attention was directed to the strongly defensive nature of the site, isolated as it was by two streams and by two great ditches at the northern and southern ends of the elevated promontory on which the castle was built. The ruins were too fragmentary for one to follow clearly the arrangement of the various buildings, but the remains of the hall and chapel can still be pointed out. The main entrance was from the south and seems to have been defended by two towers. The approach to the castle in this quarter is still shown by a round arched bridge of great age over the smaller stream, but in the 15th century the approach seems to have crossed the Hopes Burn where, in mid-stream, the great central pier of what had been a much more ancient bridge may still be seen.

The chief feature of interest to the members of the Society was, of course, the so-called Goblin Hall, with its underground passages—the one leading to the sally-port on the castle bank and the other down to what was once the castle well—its pointed stone vault and massive close-set ribs, its beam holes to support the floor which divided it into two apartments, the absence of windows, and its early mediæval fireplace with the corbels and beam holes for the support of its great hood, while its two smaller corbels, no doubt, did duty as lamp stands.

After examining all these features with much interest the members made their way to what was once the Collegiate Church of St. Cuthbert, so finely situated overlooking the Hopes Water in the immediate vicinity of Yester House. It was for long centuries the parish church, and is now all that remains of the once-thriving village of Bothans, whose place, as the chief township of the parish, has for over two centuries been taken by Gifford. The church of Bothans is partly old and partly new—the older part dating from the 15th century, but a Norman church stood here from before 1176. The present building consists of choir and transepts only, the nave apparently never having been built. It is of very massive construction, the unbuttressed walls requiring to be very thick to withstand the outward thrust of its vaulted stone roof. The members found the interior almost entirely denuded of its ancient architectural features, for, save a finely decorated piscina in the north transept, there was nothing to remind them of its provost and six prebendaries, who, in the days of the older form of worship, celebrated Mass at its several altars. The last parish service was held in the church of Bothans, on September 17th, 1710, after which the parishioners moved to their new parish church in Gifford, taking with them its oak Jacobean pulpit, its pre-Reformation bell, and a finely-carved oak panel which now decorates the front of the Tweeddale gallery.

It is hoped in some future number of the *Transactions* to print an article by Mr Russell on both the castle and the church.

SETON CHAPEL.

Visited 25th September 1926. *Leader*—Mr W. B. Dunlop.

The modern mansion-house of Seton, which has been occupied by Mr W. B. Dunlop for many years, stands on the site of the ancient and historical house of the Lords of Seton, an engraving of the ruins of which appears in Macgibbon & Ross's *Castellated and Domestic Architecture of Scotland*, and also in Grose's *Antiquities of Scotland*. The wall enclosing the ground on

which both the present house and the chapel are situated is that of the semi-fortified enceinte which encircled the old house which was demolished between 1770 and 1780. There is also a very solid high old wall (and bridge) with three windows leading to the garden, which is part of the old buildings. The enclosing wall has a series of projecting roundels, the finest of which stands close to the public road, and has for a long period been known as James Sixth's Tower. It is sixteenth century work, and has on it an old sun-dial of unique design. In addition to its historical interest, it is associated with an incident which occurred when James VI had left Edinburgh on 5th April 1603 to take possession of the English Crown. As he passed Seton House he was met by the funeral procession of Robert, sixth Lord Seton and first Earl of Winton, the head of the house of Seton, one of the oldest and proudest families of Scotland, and a loyal adherent to the Scottish Crown. According to Tytler (*Hist. of Scotland*, 1841-1843, ix, pp. 363, 364) " the meeting was thought ominous by the people. It appeared to their excited imaginations as if the moment had arrived when the aristocracy of Scotland was about to merge in that of Great Britain; as if the Scottish nobles had finished their career of national glory and this last representative of their race had been arrested on his road to the grave to bid farewell to the last of Scotland's Kings. As the mourners moved slowly onward, the monarch himself participating in these melancholy feelings, sat down by the wayside on a stone still pointed out to the historical pilgrim, nor did he resume his progress till the gloomy procession had completely disappeared."

Seton Chapel is described in the *Inventory of Ancient Monuments* as an interesting and unusually complete example, as far as it goes, of 15th century Scottish ecclesiastical architecture. It was dedicated in the names of St Mary and the Holy Cross, and consists of a choir with north and south transepts, together with a revestry projecting from the north wall of the choir. There is a trace of a nave, but, if ever built, it has disappeared. The crossing between the transepts is surmounted by a square tower terminating in a truncated broach spire, a type, which the *Inventory* states, is not usually found in Scotland.

The site was originally occupied by a parish church which was gradually

transformed into the building as it now stands by successive members of the Seton family. In particular, Catherine Sinclair of Herdmanston, widow of Sir John Seton, who died c. 1434, added a south aisle parallel with the side of the church; her grandson, George, 1st Lord Seton, who died c. 1478, built the present choir; and George, 2nd Lord Seton, built the revestry and made the church collegiate in 1493. Other work was done by George, 3rd Lord Seton, who fell at Flodden; and his widow, Lady Janet Hepburn, first built the north cross aisle or transept, and, after removing Lady Catherine Sinclair's south aisle, built a south cross aisle or transept to correspond with the north one " to mak it ane perfyt and proportionate croce kirk." The chapel is entered by a western door between the transepts. The steeple was also built up by Lady Janet Hepburn until, as Maitland of Lethington quaintly says, " it wants little of completing."

There are many interesting features in the building, including piscina, sedilia, mural monuments and two fonts, and the decoration work shows interesting grotesques and folacious designs, amongst which may be noted the vine, the palm leaf, and the thistle.

Within the tower hangs a bell brought from Holland by George, 5th Lord Seton, whose name and arms it bears, in 1577. It has an inscription in Dutch, as follows:—Jacop eis mynen naem ghegoten van Adriaen Steylaert int iaer mccccclxxvii (James is my name, made by Adriaen Steylaert in the year 1577).

The history of the family of Seton is a long and interesting one, and may be studied in (1) *The History of the House of Seytoun to the year MDLIX* by Richard Maitland of Lethington, with continuation by Alexander Viscount Kingston to MDCLXXXVII; (2) *History of the Family of Seton* by George Seton; and (3) *The Scots Peerage*, VIII, pp. 559-606. After the Rebellion of 1715 the Seton estates were confiscated, and later, in 1797, the Barony of Seton was acquired by Francis, *de jure* seventh Earl of Wemyss.

The chapel continued after the Reformation to be an independent charge, but in 1580 it was united with Tranent. Very full descriptions of this fabric

will be found in (1) Macgibbon & Ross's *Ecclesiastical Architecture of Scotland;* and (2) *The Inventory of Ancient Monuments.* There will also be found in the *Proceedings of the Society of Antiquaries* for 1887-1888 a " Description of the Slabs and other Sepulchral Monuments in Seton Church," by George Seton.

PARISH CHURCH OF ABERLADY.

Visited 12th June 1926. *Leader*—Rev. THOS. CALDWELL, B.D., Ph.D.

THE Parish Church of Aberlady occupies a site which, rich, in itself, in ecclesiastical associations, affords a convenient viewpoint for the survey of certain lands and ruins of no small interest to the antiquary. Within a radius of two miles there are the ruins of a Carmelite chapel at Friarsward, Luffness, part of a 16th century granary which was probably connected with an old hospital at Ballencrieff dedicated to St Cuthbert, and the substantial remains of a late 16th century mansion-house at Redhouse. To the north of the church there stretches the glebe where there may have been at one time a Culdee establishment, to which may be traced the earliest connection of Aberlady with the diocese of Dunkeld. When the glebe was ploughed in 1916 a considerable extent of stone foundations was visible at the south-west corner. These, however, may have belonged to the chapel dedicated to the Virgin Mary which stood on the ground now occupied by the Luffness burial ground. In the centre of the glebe there are the ruins of Kilspindie Castle, a fortalice built in 1585 by Patrick Douglas. Little is left of the building except some 33 feet of the north wall and the return of the west wall. A stone panel with the letters P.D. and the Bleeding Heart has been rescued from this ruin by a local antiquary. The dedication panel in the present church of Aberlady has a surrounding moulding taken from the same ruins, while an oaken door still in use at Luffness House has come from the same source.

The fabric of the present church of Aberlady is entirely new, the building having been wholly restored in the Norman-Gothic style by the 9th Earl of Wemyss and March. On the exterior of the north wall can be seen parts of

more ancient buildings, the Norman window in the north-east transept showing a fine example of plate tracery. The tower is the oldest part of the structure and is of 15th century construction, rising to a height of 40 feet, the walls being 3½ feet in thickness. In pre-Reformation times the lands and church of Aberlady belonged to the Bishop of Dunkeld. In 1589 the then Bishop of Dunkeld resigned into the hands of the king the church of Aberlady, with its teinds and pertinents, that it might be converted into a rectory, the patronage thereof to be in the hands of Patrick Douglas. From the Douglases the barony of Aberlady passed to the Fletchers; from them to the family of Mackenzie of Portmore; and lastly into the hands of the Earl of Wemyss and March.

The Kirk Session possess four beautiful silver Communion cups gifted by Sir John Wedderburn of Gosford, who died in 1679. This Sir John Wedderburn was physician to King Charles II., as is indicated in the inscription round the rim of each cup.

Immediately to the south-east of the churchyard gate there is a finely-preserved loupin-on-stane which must be centuries old.

We hope in some future number of the *Transactions* to print an article by Dr Caldwell dealing fully with the church and parish.

PARISH CHURCH OF PRESTONKIRK.

Visited 17th July 1926. *Leader*—Rev. R. Clayton Corrie, B.D.

The original name of the parish and church was "Linton" or "Lintoun." Later the designation was "Haugh," or "Halch," or "Hauch," derived from the situation of the church on the banks of the haugh on the Tyne. Finally, "the priests' toun," close to the church, yielded the name "Priestoun" or "Preston," which afterwards, in combination with "haugh" as "Prestonhaugh," gave place to "Prestonkirk."

The present church, which is a modern fabric, built in 1770 and enlarged in 1824, stands on ground which for centuries has been consecrated to Christian worship. Although there is no written evidence in regard to the original foundation, there has been a constant tradition that Linton was one of the churches associated with the mission of St Baldred in this part of Lothian in the sixth century. As further suggesting the connection of the place and church with this Saint, there is in the vicinity a well, known as " St Baldred's well," and a pool or eddy in the Tyne known as " St Baldred's Whill."

Passing to the twelfth century, we find that Blahan was priest of " Litun " (which by some has been identified as Linton) in 1127 and that the church occupied an important place in the *Taxatio Antiqua* and also in Boiamund's or " Bagimonts " Taxation, 1274-77. Previous to the erection of the present building there stood on the same site a mediæval church dedicated to St Baldred, and although that ancient church as a whole has been lost to the county, there is happily a small portion of it left. That part is the eastern end wall, which has been almost completely preserved, and, with its three beautiful lancet-shaped windows, is an interesting example of thirteenth century work.

The church in the course of its history has been served by a long line of clergy, many of whom were eminent in various ways. Amongst such may be named Gavin Douglas, the poet, who it is believed, wrote his poem, *The Palice of Honour* at Linton in 1501. He later became Bishop of Dunkeld.

The churchyard contains the dust of many well-known East Lothian men, including Andrew Meikle, Civil Engineer, at Houston Mill, the inventor of the threshing-mill, and George Rennie of Phantassie, the eminent agriculturist, and the father of a more famous son, John Rennie, the Engineer, who built Waterloo Bridge, London.

The following articles were exhibited to the company: — Communion Vessels, consisting of four cups, two plates, and two flagons. Two of the cups are inscribed:—" For the Kirk of Prestoun Haugh, November 2, 1692;" the other two bear the inscription:—" For the Kirk of Prestoun Haugh, January

17, 1694." The two plates have no inscription, but it is said that they are eighteenth century work. The two flagons are thus inscribed:—" Prestonkirk, 1736." Three other old pewter platters of hammered metal were also on view, on one of which is the inscription: — " For the use of Prestoun Kirk, 1724;" another has simply " Prestonkirk " inscribed upon it, while the third has no inscription upon it at all. Regarding the old Communion cups, which are of sterling silver, the Rev. John Forrest, M.A., minister in 1692, went to Edinburgh, at the request of the Kirk Session, to get the first two made; and to these 1692 cups applies a touch of special and homely interest, as they represent the last kirk-door collections taken for the poor of Prestonkirk under the old method of providing for the poor. In 1692, it was arranged that the poor should be maintained otherwise than by collections at the church door, and at this time the poor-box had a fair balance left in it. The Session discussed the question how best to dispose of the money, and they came to the resolution that " the money now in the box could not be better employed than in buying of Cups for the Communion, which are awanting in this Parish, and ane Mortcloth." The two 1694 cups were also purchased by Mr Forrest. On October 22, 1693, the Session commissioned the minister to obtain " two other Cups for the use of the Communion, the money to be given therefor by the Treasurer." The cups were got, and on February 5, 1694, one pound, fourteen shillings Scots was handed back by Mr Forrest out of the money he had got to pay for the cups.

A Baptismal Bowl, inscribed:—" The gift of Lady Buchan-Hepburn of Smeaton-Hepburn to the Church of Prestonhaugh, 1817," was also exhibited. The bowl is now contained in an oak pedestal or stand, designed on the lines of the old Norman stone fonts and skilfully executed, which is inscribed:— " The Oak Pedestal was presented by Lady Buchan-Hepburn of Smeaton-Hepburn, in 1917, to commemorate the hundredth anniversary of the silver bowl, which was given by a former Lady Buchan-Hepburn in 1817."

PARISH CHURCH OF SPOTT.

Visited 30th May 1925. *Leader*—Rev. LOTHIAN GRAY, M.A.

THE ancient Kirk of Spott, six hundred years' old, formed one of the seven chapelries served by the canons-collegiate of Dunbar, and the steep defile by which they climbed up to it is still known as the " Canongate " of Spott. The old chapelry, duly oriented, is the part in which the pulpit stands — the extension to the north having been made shortly after the Reformation to seat the increasing population (about 800), and the Jacobean pulpit, with its richly-carved canopy, was put up to face it.

Attached to the pulpit, on the left side, is the old baptismal font, of pewter-gilt, and on the right are the marks of the corresponding bracket which upheld the minister's hour-glass. Close to the pulpit is the old manse pew with its old green table and straw " bass."

The windows of the church have a wide splay and are larger than the original windows. One of these was discovered bricked up and plastered over inside the Hay burial aisle where it abuts on the main wall of the building. It is pure Gothic. The slope in the south wall, known traditionally as " the priest's end," marks the place of the old altar rails, and there is a rose window in the east wall above where the altar stood. There may have been a lepers' squint near here, but the outside wall of the church is harled and the inside one is plastered. The wooden pews are of the old straight-backed kind, and many of them have the old hasps by which they could be turned into " tables " at Communion seasons.

The church posseses two beautifully-shaped Communion cups of date 1707. The inscription upon each of them is " This Communion Cup Belongs to the Kirk of Spot $\frac{M.A.B.M}{1707}$ ": the initials are those of the parish minister at the time the cups were bought. Perhaps the assertive nature of the long inscription may be explained by extracts from Session Records previous to that date. Before that time Spott borrowed its Communion cups from Stenton; but one

day the minister of Stenton met the minister of Spott and told him that henceforth the Stenton Kirk Session would make a charge of half a crown (sterling) for each occasion upon which the cups were borrowed. As a result of this intimation the Spott Kirk Session, being highly indignant, authorised their minister to collect out of the poor box, and from other sources, all the foreign —that is to say, all the Scottish—silver coins made obsolete by the Union of the Kingdoms, and to have them cast into two silver Communion cups. This was accordingly done, and one fine day the minister of Spott rode off to a goldsmith in Edinburgh with sufficient of the coins in his saddle-bags. One item is worth noting—the sum of half a crown (sterling) paid as " drink money " to the goldsmith's assistants when they brought the cups to Spott.

In addition to the beautiful cups above referred to, there are other interesting articles connected with the Communion Services which should be mentioned. These consist of two pewter flagons—one of the seventeenth century, the other dated 1727—and a fine large pewter plate of about the same date as the eighteenth century flagon. Besides these, there are Communion Tokens, which, it is interesting to know, are still in use. There are about 180 of them altogether, and the Rev. Dr Thomas Burns, the well-known authority on Church Tokens states that there are six different castings among them, the earliest being about 250 years old. They are quite plain on the back, but in front they carry a neat beading round the edge, enclosing three letters, S.P.K., but the P super-imposed upon the K. " S.R."

As regards the outside of the church, there is an ancient belfry at the west end of the roof, surmounted by a Greek cross, and there are two Latin crosses on the east—all three seem to have survived the stormy Reformation times. At the east door the " jougs " are still in position, and the holy water stoup is still in existence. There are many interesting old tomb-stones in the churchyard—among them, several with the signs of the crafts, and the old watch-house at the gate dates back to " Resurrectionist " days.

The sixteenth century priests and parsons of Spott gained a somewhat

unenviable notoriety—three of them coming to an untimely end. Robert Galbraith, parson of Spott, attained to the dignity of a Senator of the College of Justice. Unfortunately, he got into a heated dispute with a burgess of Edinburgh named Carkettle, who " stabbed him under the fifth rib with a whinger." The next rector, John Hamilton, related to the Regent Arran, became Archbishop of St Andrews in Queen Mary's reign. He was one of the prisoners taken in Dumbarton Castle in 1571, and was hanged at Stirling for being privy to the assassination of the " good Regent Moray." The third of this unhappy group was Mr John Kello, first minister of Spott after the Reformation. Oppressed with poverty and embittered by some unlucky speculations in land he conceived the idea (so tradition asserts) of making a good marriage with his laird and patron's daughter. To clear the way, he strangled his wife one Sunday morning — giving to the foul deed the appearance of suicide—and then went down to the kirk and preached an unusually eloquent sermon. Conscience-stricken, about a month afterwards he went into Edinburgh, confessed his crime, and was " hanged, drawn, and quartered " at the spot where Picardy Place leads into Leith Walk.

There is a fine old Holy Well ((St. John's) a hundred yards below the church.

By kind permission of Mrs Sprot, the company proceeded to Doon Hill by way of the policies of Spott. A wonderful sight met the eye on the summit of the hill being reached, and from this vantage point Mr Gray gave an absorbingly interesting account of the Battle of Dunbar. He has devoted many years to study of this district, and hopes to write a full account of his conceptions of that battle for a future number of the *Transactions*.

DUNGLASS.

Visited 10th September 1927. *Leader*—Mr Hugh Hannah.

Dunglass, " the green fort or hill," is a place of stirring memories and rare beauty. History and romance have touched it; and its dean must be a perpetual delight to the naturalist members — indeed to all lovers of nature.

Memories of the semi-legendary King Arthur hover round; and Dunglass is one of the suggested sites for four of the Arthurian fights. Many a mail-clad warrior, many a border reiver, many a Lothian hind exchanging for a while his ordinary field-work for field-work of a sterner kind has played a stirring part in its glades and glen. It is one of the likeliest of suggested sites of Ravenswood Castle; and the manuscript of "The Bride of Lammermoor" was long one of the treasures of Dunglass House. The visit of the Society to this beautiful place was on the kind invitation of Mr Frank J. Usher, the present proprietor.

Mr Hannah gave a long and most interesting address on the history of Dunglass, and also on its literary associations. The Papedies, he said, were the earliest recorded owners, and Helen Papedie (relict of Stephen Papedie) was one of the East Lothian dames who swore fealty to Edward I in 1296. Through the marriage of Nicola Papedie with Sir Alexander Home of Dunglass the property passed to the historic house of the Homes or Humes, in whose hands it remained until 1644, when it was acquired by Major-General Sir John Ruthven, who entered the Swedish Service and afterwards served in the army of Charles I. The Halls, Mr Usher's immediate predecessors, came to Dunglass in 1687, exactly a century before Robert Burns visited it and recorded in his diary that it was the most romantic sweet place he ever saw. The first Hall of Dunglass was Sir John Hall, an Edinburgh wine merchant, who became Lord Provost of the city. The third was one of the jury for the trial of the Jacobites in Edinburgh in 1748; and his son, Sir James, the fourth Baronet, a noted scientist, was a fellow-student of Napoleon at Brienne Military Academy. He was President of the Royal Society of Edinburgh, in which office Sir Walter Scott succeeded him. His son, Captain Basil Hall, was a distinguished author and greatly appreciated friend of Sir Walter.

Quite near to the mansion-house stands the fifteenth century Collegiate Church of Dunglass. It consists of nave, choir, transepts, and central tower, together with a sacristy entered from the north side of the choir. Apart from the fact that the tower is now roofless and that the east end of the choir has suffered considerable damage, the building is very complete, and it is interesting to note that in the *Inventory of Ancient Monuments* it is stated that

notwithstanding the varied uses to which the building has been put "the fabric appears to be structurally sound." The nave is 39 feet long and 20 feet wide, and the choir 33¼ feet long by 17¾ feet wide. The transepts measure 23 feet by 13½ feet. The roofs are overlaid with stone slabs. There are many decorative features in the building amongst which may be mentioned the fine triple sedilia on the south wall of the choir. A very complete description of this beautiful church is given, with plans and illustrations, in the *Inventory of Ancient Monuments* for the county and also in Macgibbon & Ross's *Ecclesiastical Architecture of Scotland.*

Principal John Cairns, who was born at Dunglass, was a son of the Hall's shepherd, and as a shepherd boy sometimes watched his sheep from the shelter of the ruined Collegiate Church.

No plans or contemporary descriptions appear to exist of that famous stronghold, Dunglass Castle. In 1532 it was besieged and destroyed by the English under Henry Percy; with its vill it was spoiled and burned by the English in 1544; in 1547 it was captured by Somerset; on 28th August 1640 it was blown up.

COCKBURNSPATH.

Visited 10th September 1927. *Leader*—Rev. W. E. K. Rankin, B.D.

It was not till after the Reformation that Cockburnspath became a separate and independent parish. Previously it possessed a chapel under the parish church of Oldhamstocks. The most ancient authentic notice of this foundation occurs in 1255, when the seal of Robert the chaplain is appended to a charter.

In the register of ministers made in 1567, one John Wallace was "exhorter" in Cockburnspath church, and in 1576 Thomas Harlaw was "reader," in the church, the church being still under Oldhamstocks. Thereafter the congregation continued to be ministered to by "readers" until 1608,

when John Lauder is mentioned as minister, and then the succession is unbroken.

The present church building is of peculiar shape, its length being about four and a half times its breadth. The inside measurements are 80 feet by 18¼ feet. It has undergone many renovations and structural alterations. The *Old Statistical Account* (1790) states " The church is ancient and very uncomfortable, but is soon to be repaired." It was repaired then, and later in 1830, when 100 sittings were added, and again in 1875, when the transept was added and the tower heightened. Recently there have been renovations, when the interior was re-decorated.

In the renovation of 1830 a stone was found bearing a date deciphered as 1163. If this be accurate it is the earliest date known in connection with the building, and must give the greatest age possible to assign to it. At the west end there is a part of the foundation which may belong to the original structure. There remains over the S.E. doorway a fragment of window of apparently second-pointed date.

Perhaps the most distinctive feature of the building is the circular tower or belfry at the west end. Macgibbon & Ross assign it to the beginning of the 16th century. It has a number of loopholes in its upper part, which have suggested its use as a watch tower. This the situation of the church rules out of court, and they are merely window lights.

Surmounting the S.W. buttress is a curious sun-dial, which is all but unique. The only other known to resemble it is at the church at Oldhamstocks. Macgibbon & Ross observe: " The dial at Cockburnspath forms the terminal of the S.W. angle buttress. Its face leans forward and the sides are splayed away. The upper surface slopes backward to the skew of the gable, and is hollowed like a half cylinder. A singular piece of stone sticks out from the west side. This may have been meant to tell the time by its shadow on the gable. The dial is, without doubt, part of the original 16th century structure."

In 1614, William Arnot, Lord Provost of Edinburgh and Laird of Cockburnspath, built for himself a mausoleum at the east end of the church. The Arnot aisle is 15 feet 8 inches long by 21 feet in breadth. The Arnot arms, the initials W.A., and the date 1614, appear on its gable finial. The walls are devoid of tablets or inscriptions, but the vault holds a late 17th century flat stone with the arms of the Hays of Errol carved on it. What connection they had with Cockburnspath is not at present clear. Within living memory this building was used as the village lock-up.

The grave-yard has some stones showing the characteristic symbolism of the 17th and 18th centuries: e.g., the judge's balances, the crown of immortality, winged cherub heads, etc. One interesting stone exhibits in bold relief the implements of the blacksmith's craft—hammer, anvil, and pincers.

The church possesses one of the finest specimens of the hand bells called "deid bells," once common in Scottish villages, and used by the sexton or crier when making intimations of death or burials. It is 9½ inches high, and 6 inches wide at the mouth. It is encircled with beads of a rich Gothic type, is of solid heavy metal, and has a good tone. It bears the date 1630.

The Communion cups are silver, and of date 1708. Other Communion vessels consist of large pewter flagons (two), and four pewter platters.

PRIESTLAW.

Visited 30th June 1928. *Leader*—Rev. Marshall B. Lang, T.D., B.D.

The district of Priestlaw is in the heart of the Lammermuirs and within the parish of Whittingehame. The first place visited was Friars' Nose Fort, situated on the eastern extremity of Priestlaw Hill. Mr Lang described the pear-shaped fort, with its four ramparts, and, pointing out the eighteen to twenty circular huts within its enclosure, he surmised that it was a fortified village, dating back at least to the early Bronze Age. After referring to other traditions connected with the locality, he led the party back to King-

side, and, from the lawn of Mrs Darling's house at Priestlaw, read a paper on " Pre-historic Man on the Lammermuirs "—Mrs Darling having previously extended warm hospitality to many of those present. In his remarkably interesting address, Mr Lang said that the stone circles, hut circles, and cairns in that neighbourhood were indications of a very remote antiquity, showing that the first inhabitants of the land, now in Whittingehame parish, were probably of Iberian stock and had residence there some 7000 or 8000 years ago. In the north end of the parish, where the church and manse now stand, he had obtained confirmation of this antiquity by the discovery in the manse garden of two flints—a leaf-shaped arrow-head and a scraper—which had been identified as Azilian-Tardenoisian, belonging to the early Neolithic Period. Reference was made to the possible conditions of civilisation in these remote times, and to the nature of primitive religion.

From Priestlaw the party was conducted to Penshiel and inspected the ruins of the old grange-farm, once attached to the Cistercian Monastery at Melrose, and those of the chapel, which, before 1372, had been one of two prebendary chapels, Whittingehame being the other, connected with the Collegiate Church at Dunbar..

On the way homewards by the Priestlaw and Gifford road, the remarkable Bell Cairn, known as " Table Rings," on the north-east shoulder of Penshiel Hill, was visited by the members. Although common in England, there are only a few specimens of the Bell Cairn to be found in Scotland.

The subject of Mr Lang's address is to receive fuller treatment in the Parish History which he is preparing.

HILL FORTS.

Visited 4th September 1926. *Leader*—Mr James Hewat Craw.

The forts visited were those in the vicinity of the Hopes. The motors were left at the side of the road between Longyester and the Hopes, and the party

climbed the hill to the west. A halt was made amongst the heather at a spot which afforded a magnificent view. To the south, down below—almost a sheer drop—ran the Hopes Burn, and among the trees, close to its banks, stood the Hopes house, and at some distance westwards lay Lammerlaw. In comparing Berwickshire with East Lothian, Mr Craw said that while in some respects East Lothian was richer than Berwickshire in mediæval castles it had fewer hill forts. Of forts the East Lothian *Inventory of Ancient Monuments* specified over 30, while Berwickshire had fully three times that number. There were also far more bronze-age cairns or burial-places in Berwickshire than in East Lothian, but in East Lothian there were more standing stones and stone circles. Berwickshire has only one stone circle, while East Lothian has seven.

After a very interesting description of hill forts in general and references to examples both in Berwickshire and East Lothian, which could not be visited that day, Mr Craw dealt with three types of early constructions, namely—(a) the hut circle, (b) the stock and defensive enclosure, and (c) the fort, and stated that in some cases it was difficult to distinguisih between (a) and (b), and between (b) and (c).

The company then proceeded westwards, and, after climbing uphill for several hundred yards, came to the first monument to be visited, which Mr Craw classed as a defensive enclosure. At each side of the entrance were two large stones in their original positions, as their alignment proved. Continuing still westwards the party came to an example of what is known as a " black dyke." This particular example, Mr Craw said, had been omitted from the *Inventory of Ancient Monuments*, in which only one was referred to, namely, that on the north side of Newlands Hill. A notable example is the " Catrail " in the Border district. In appearance the one at the Hopes is like a ditch cut across the moors, with pit-like excavations at close and regular intervals. The " Catrail " is supposed by some to have been a road, by others a defensive line, and by others a boundary. He, himself, believed that indications supported the theory of a boundary. The reason that seemed to him most adequately to account for the pits, as found at the Hopes, was that they were constructed for the purpose of collecting water.

Rounding the head of a valley and holding northward, the party arrived at Harelaw Fort, which is about 1¼ miles south of Longyester and occupies a strong position on a promontory, being vulnerable only on one side. To the south it had been protected by two earthen ramparts, with trenches to the outside, and within these a strong stone rampart. The most interesting point about the fort at Harelaw is that it is vitrified. It could be noticed that the stones—now lying on the ground surrounding the fort in a regular line, and originally forming the ramparts—had been run together through the action of heat. The nearest vitrified fort to the Hopes is a little to the north of Dumfries.

Mr Craw explained that there had been a great deal of controversy as to the method of vitrification and the reason for it, but that Mr Alexander O. Curle, who excavated a vitrified fort in Kirkcudbrightshire, had come to the conclusion that it was most likely the vitrification was intentional, and that the object had been to heat the whole of the wall so that the stone would run together and form one solid mass.

On the way back to the road, and east of Harelaw Fort, Mr Craw led the party to the remains of another fort, situated on the face of a slope. It had, he said, probably been for shelter and not for defence. The entrance was from the lower ground, and it had been excavated from the interior.

The Hill Forts of East Lothian are described in detail in the *Inventory of Ancient Monuments* for the County.

THE HOUSE OF SOLTRA.

Visited 25th June 1927. *Leader*—Rev. W. McConachie, D.D.

The present building known as Soutra Aisle with other foundations buried under the turf represents the only local testimony to what was once a great religious Hospital, according to Chalmers, "the best endowed in Scotland." It occupied a commanding position (1219 feet) which gives some colour to the derivation of Soutra from a Cambro-British word meaning "Prospect

town." Several ancient roads met here, the Roman Watling Street and the Girthgate among them.

Probably the earlier Celtic tribes used the place for purposes of worship. A famous well which later received the name of Trinity may also have been from ancient times a place of superstitious reverence. After the Anglian conquest, Soutra became part of the great kingdom of Northumbria somewhere about the sixth century.

St Cuthbert and St Kentigern carried on their missionary work for a time near it. A Columban or Culdee place of worship with a community of monks continued their devoted labours among old British tribes and Angle conquerors.

After Queen Margaret's reformation, the religious establishment on Soutra Hill was brought more directly under the rule of the Church of Rome. About 1159, it comes into clearer historical light through a charter of Malcolm the Maiden granting to it the lands of Brotherstanes extending to Lynden on the road to Roxburgh.

Under its designation in early charters, " The House of Soltra " was intended to serve different purposes, those of Hospice, Hospital, Home of Refuge, Sanctuary, Church, and Religious Seminary.

From the time of the royal charter, bequests and endowments began to be showered on the Hospital of Soutra. Its chartulary records many of these in fifty-eight surviving writs, one of which (1294) is associated with the name of " Thomas of Ercildoun, son and heir of Thomas Rymour of Ercildoun."

In 1236, Soutra was taken under the direct protection of the Pope, its rights and privileges being reconfirmed by Gregory IX. It was under the government of an official called the Master, and some of them were men of power and wide influence in their nation's affairs.

Mary of Gueldres, the widowed Queen of James II, alienated the wide

possessions of the Hospital in 1462, using them to found Trinity College and Hospital, Edinburgh. From this time, the Hospital of Soutra was neglected and gradually it fell into a ruinous condition. Only the church represented now by the wind-swept aisle remained to provide ordinances for the people of the district, with the churchyard where the dead of centuries had been interred. Under the effects of field drainage, the well, whose medicinal virtues had in their day drawn thousands of pilgrims to Soutra, has quite disappeared.

THE BASS ROCK.

The Bass Rock, situated in the estuary of the Forth, is about a mile in circumference and rises at its highest point to 350 feet above the sea. Its unique natural features and the fact that from time immemorial it has been the nesting-place of myriads of sea-birds have made it famous amongst Naturalists all over the world.

Since the formation of the Society in May 1924, two visits have been made to this notable place, on the invitation of Sir Hew Hamilton Dalrymple, Bart., the owner. The first visit was on 19th July 1924, under the leadership of Mr Seton Gordon, the well-known Naturalist and Author, who had come specially from Aviemore to describe the birds to the Society. The second visit was on 16th July 1927, under the leadership of Mr H. Mortimer Batten, the also well-known Naturalist, Lecturer, and Author, who is not only resident in the county but is a member of Council of our Society. On both occasions the party assembled at Canty Bay and were conveyed in motor boats across the 1¾ miles to the island.

Visit on 19th July 1924.—Most of the large company present set foot on the Bass for the first time in their lives. Opportunity was given of viewing the 16th century remains of the fortifications and also of inspecting the lighthouse. But the chief object of the visit was to see and hear about the birds. Mr Seton Gordon gave a most interesting account of the history of the gannet

or solan goose from its birth till the time when it is able to look after itself, and conducted the company to parts of the Rock where good views were got not only of the gannets but of other birds. So interesting was this visit that the company left with a very clear knowledge of the principal points connected with the life of the gannet and also of the other birds referred to, namely, the puffin, the guillemot, the razorbill, the kittiwake, the common gull, and the lesser black-backed gull.

Visit on 16th July 1927.—On this occasion the members had the pleasure of hearing Mr Mortimer Batten deal with the same subject as that treated by Mr Seton Gordon. Mr Batten also conducted the party to the edge of the cliffs where they had a view of myriads of birds and saw the young gannets sitting on the ledges of the rock. They looked like large balls of fluff, and the lecturer said that he had seen a whole family sitting on the top of one another on a ledge no bigger than a man's hand. He also spoke of the other birds above referred to, mentioning that the puffin generally nested in rabbits' holes, though many of them lived among the ruins; and he drew attention to the kittiwakes tucked away in crevices of the rocks in little colonies.

A fuller account of these two delightful excursions has been rendered unnecessary as Mr Batten has contributed to the present number of the *Transactions* an article which covers the whole ground of the bird life of the Bass.

Sir Hew Dalrymple, who was present on both visits, gave at the second excursion a short outline of the history of the rock from the time when it belonged to the family of Lauder in the fourteenth century. An interesting part of his address was his enumeration of Royal Visits to the Bass. They were as follows:—Prince James, in 1405, on his way to France; King James IV., about 1493, for the purpose of wild-fowl shooting; King James VI. in 1581, on a visit to Sir Robert Lauder; the King of the Belgians, in 1800; and King Edward VII on 20th August 1859.

For a description of the remains of the fortifications and other ancient buildings on the Bass, see the *Inventory of Ancient Monuments* for the county.

FAST CASTLE.

Visited 13th June 1925. *Leader*—Mr James Hewat Craw.

This castle, of which only a fragment remains, is situated on a rocky promontory on the Berwickshire Coast, about 8 miles from Cockburnspath.

The members met at Dowlaw Farm, about three-quarters of a mile from the castle, and proceeded down the steep descent to the edge of the cliffs. Mr Craw, in the first place, gave some notes on the geology of the coast. He explained that between Fast Castle and St Abb's there are curious folds of strata forming a dozen arches, and that Fast Castle is built upon one of these arches. At Siccar Point could be seen a very interesting formation where the silurian strata had been denuded, and upon it had been deposited in later times the almost horizontal strata of the old red sandstone. It was here that James Hutton (1726-97) found evidence for his book, *The Theory of the Earth*, and where at a later date Sir James Hall, Bart. of Dunglass (1761-1832) demonstrated the effects of lateral pressure on the earth's crust. At Siccar Point can be found the characteristic fossils of the old red sandstone.

Passing to the subject of birds, Mr Craw said that the peregrine had nested in the vicinity for certainly a hundred years, and, in the course of his lecture, called the attention of the company to one of these birds which was hovering near the cliffs. Other birds which are to be found in the vicinity are the eider duck, the fulmar petrel, the shag, the kittiwake, the gull (chiefly the herring gull), the guillemot, the puffin, and the razorbill.

The lover of wild flowers, he added, would find the following in the district:—Yellow meadow rue, rose root, scurvy grass (both the common and the Danish species), and meadow saxifrage.

The builder of the original castle, which was in existence in the fourteenth century, is not known, but about the middle of the fifteenth century it was in

the possession of the old Berwickshire family of Lumsden of Lumsden, and towards the close of that century in that of Sir Patrick Home. In 1503 Sir Patrick and his lady had as their guest Princess Margaret Tudor, who was on her way to Holyrood to become the Queen of James IV. The castle was rebuilt in 1521 by George, 4th Lord Home, but in 1533, by the marriage of Elizabeth Home, the heiress, to Logan of Restalrig, the castle passed out of the Home family to the Logan family.

In 1576, Robert Logan of Restalrig, notable for his supposed connection with the Gowrie conspiracy, came into possession, but before his death he sold all his lands, including Fast Castle. A charter was exhibited signed by him at Fast Castle in 1597. The building afterwards came successively into the possession of the Earl of Dunbar, the family of Arnott, and the Halls of Dunglass, and finally in 1919 was purchased, with the Dunglass Estate, by Mr F. J. Usher.

Mr Craw exhibited a plan from which the existing ruins could be traced. The narrow passage from the mainland to the rock was commanded by a window which is still in existence. On the sea front there had been a crane overhanging the cliff by means of which provisions and other things were procured in time of siege, and there had been a flight of steps to the sea, a part of which could still be seen.

Some interesting remarks were added in regard to the association of Wolf's Crag in *The Bride of Lammermoor* with this castle.

For further particulars consult the *Inventory of Ancient Monuments* for the County of Berwick, 1915, No. 77, and a most comprehensive article on Fast Castle by William Douglas, F.S.A.Scot., with illustrations and plans, in the *Proceedings of the Society of Antiquaries* for 1920-21.

FOURTH ANNUAL REPORT

OF THE

East Lothian Antiquarian and Field Naturalists' Society.

The Council has pleasure in submitting its Fourth Annual Report.

During the year there has been a most gratifying increase of membership. There are now 18 life members and 236 ordinary members—a total of 254; as against 11 life members and 181 ordinary members—a total of 192 in the preceding year. In view of the large numbers who attend the excursions, it may become necessary at an early date to place some limit to the membership.

As an association of persons interested in the antiquarian and historical treasures of the County, the Society is, naturally, jealous of any proposals which seem to threaten the existence or the amenity of the surroundings of ancient buildings. Fearing that the proposals of the Haddington Town Council to take down a considerable portion of the walls of Lady Kitty's Garden would disturb the harmony of the surroundings of the Parish Church, the Council, on behalf of the Society, made representations to the Town Council, requesting it to reconsider its decision and to adopt the scheme of its expert advisers. Unfortunately, the representations were not effective.

In accordance with the resolution of the last Annual Meeting, two lecturers were engaged to deliver lectures during the winter. Although the lectures were exceedingly attractive and were the source of keen enjoyment to those who attended, the Council regrets to report that, financially, the venture was unsuccessful. Some kind of lecture course seems, however, to be necessary, if the Society is not to pass into a state of hibernation during the Winter, and it is suggested that consideration should be given to the question of what form the Winter course should take, so that it may not be an undue financial strain upon the Society.

As on previous occasions, the excursions have been the chief means of bringing the membership together. The Society is again indebted to ladies and gentlemen who gladly gave permission for visits and also to those who so readily and so efficiently acted as leaders. Their names are mentioned in the notes on the various excursions.

The first excursion of the season was held on 14th May, when, following the Annual Meeting, despite heavy rain, a very large number of members attended and were received by the President and Lady Hersey Baird at Lennoxlove. The President, addressing the members assembled in a space in front of the mansion-house, gave an interesting address on the building, its varied history, and the fortunes of its owners, including the famous Duke of Lauderdale. Thereafter the members had the privilege of inspecting the interior, with its wealth of features of historical and artistic interest.

Early in June a large company of members visited Nunraw, when Col. Wingate Gray related the history of the older buildings and put forward its claim to be considered the " Ravenswood " of " The Bride of Lammermuir." The painted ceiling was an object of special interest.

On one of the wettest days of a wet Summer a company of some sixty enthusiasts braved the elements to gather at Soutra Aisle. Rev. Dr McConachie, Lauder, gave an interesting account of the history of the building as a guest-house for pilgrims passing to and from Melrose Abbey and of its later associations.

In striking contrast to the weather conditions of the third excursion, those for the visit to the Bass Rock were as nearly ideal as possible. Approximately 140 members made the passage to the Rock and were favoured with splendid views of the different birds that nest there. Mr H. Mortimer Batten charmed the company with his account of the habits of the birds and Sir Hew Dalrymple spoke briefly of the history of the island.

The final excursion in September consisted of a visit to Dunglass and Cockburnspath. Mr and Mrs F. J. Usher kindly entertained the large company, and Mr Hugh Hannah dealt in exhaustive manner with the history of the chapel. At Cockburnspath Rev. W. E. K. Rankin gave an interesting description of the church.