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OF THE

BERWICKSHIRE

NATURALISTS' CLUB

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HISTORY OF THE BERWICKSHIRE NATURALISTS' CLUB

THE RISE AND DECLINE OF THE BORDER TEXTILE INDUSTRY

being the Anniversary Address delivered by Peter Johnson, President of the Club, on 16th October 1998

History has been defined as the study of change, and in relation to the Border textile industry we might be approaching the end of an era which has lasted for almost a thousand years – change indeed!

To go back to the very beginning, textiles, and especially knitted fabrics, are almost as old as man. Tradition has it that Joseph's coat of many colours was knitted, and so was the seamless robe of Christ. I have held in my hand fragments of woven fabric recovered from the Pyramid of Zosa, which was built centuries before those at Giza.

Closer to home in both time and place, cloths were made for family use in almost every village of the countryside for centuries, with the womenfolk responsible for the spinning of the yarn as part of their domestic tasks. In mediaeval times, what might be called commercial weaving began to take hold in some towns, serving wider markets. The knitting of stockings was widespread in homes, using two or more pins. A machine for this purpose was invented by an English clergyman, William Lee, as early as 1557, but there is no evidence of its use in Scotland until some two centuries later.

The rise of the Border abbeys brought a degree of organisation to local agriculture, as to other fields of activity, which as far as we know was not present earlier. This included the development of sheep farming on a large scale, with wool being exported, through the convenient port of Berwick, to Europe and beyond.

After the decline of the monasteries the sheep did not all go away. Wool and cloth remained two of the most significant

exports from Scotland for centuries. But, alas, quality was not always at that time high on the list of Scots producer priorities in either commodity. Tell it not in Hawick, publish it not in the streets of Galashiels!

Scotland consequently imported high grade wool from England and cloths from England, France and Holland which were regarded as suitable to clothe the local gentry and merchant classes, while at the same time exporting relatively poor quality goods. There are records of problems, with consignments of Scottish cloths being returned from foreign ports unsold. However, to some extent there was an excuse for what was being produced: the weather in Scotland called for garments made from coarse, heavy, milled cloth, which was not as essential in the main overseas markets of the time. But plaiding was quite popular overseas as a fashionable item, and was a major export. So what is new?

King James VI was anxious to encourage the Scottish economy, and tried to put matters right. He brought over a group of Flemish craftsmen in 1582 to instruct apprentices in the manufacture of serges, fustians, says and other fabrics. He banned the importation of 'English claith' in 1597, only to have to repeal the legislation two years later because there was no local production of good enough quality to replace it, and in the same year there was a ban placed upon the immigration of foreign workers at the instance of burgh trade incorporations.

But a year on, and we find the Royal Burghs petitioning for the admission of overseas craftsmen, who were then offered entry, naturalisation, a ten-year tax holiday, freedom of the burgh in which they settled, and 'a suitably reformed minister to teach them the word of God in their own tongue'. Again the Flemings came, but where the intention had been for them to be widely distributed across the country, they were difficult, refused to be split up, settled in Edinburgh, and by 1609 had mostly returned home – presumably because they heard the approaching footsteps of the taxmen!

For the next 70 years or so, things did not improve very much. In 1623 a Standing Committee for Manufactures was set up to encourage textile manufacturing, with little success, and in 1641, and again in 1645, incentives offered to both masters and journeymen included exemption from military service and from

billeting obligations, but there were few takers. An Act of 1681 had a little more impact, and at Haddington we see the setting up of The New Mills Company, which two years later sought a contract to provide military uniforms 'to distinguish sojers from other skulking and vagrant persons'.

At this time almost all textile operations were still carried out, not in mills, but in domestic surroundings, either within the house or in small workshops attached. Much of the product was used within the family or the immediate locality, but there were so-called 'manufacturers', mostly based in the larger towns, who controlled a good deal of the production, either as buyers of fabric or as 'customers' 'putting out' materials, and in many cases the looms also, for the weavers to use. This system prevailed in some parts of the textile industry elsewhere until the middle of the 19th century.

The Borders were an important part of the chain of production, and became more so with the passage of time. By 1708 it was said that Berwickshire alone grazed 81,000 sheep, producing the wool for 65,000 yards of cloth annually. That indispensable fount of Scottish facts, the Statistical Account, tells us that at the end of the 18th century there were in that county more than 150 weavers, two 'woollen manufacturers' (size unspecified), two bleachfields (which would suggest further textile activity not detailed) a dyer and two spinning-wheel wrights. Seventeen of the thirty-one parishes in the county have references to textile activity.

We are told that in Coldingham 'Our young women are for the most part employed in spinning, of which they make very small wages, not exceeding 2/- per week. It is said that sundry manufacturers in Edinburgh and other places have of late years sent them quantities of lint to spin here, which they return in yarn, and that the employment increases each year.' The writer adds that there were 'about 36 master weavers in the parish, who, besides what they weave for the inhabitants, manufacture a good deal of linen and woollen cloths for sale. They are generally in easy circumstances, and some of them are becoming rich in that line of life.

Similar accounts come from Roxburghshire, but with a wider range of activity and already a more industrial type of organisation. Carpet manufacture had begun in Hawick in 1752,

and by 1792 the firm concerned also made table covers, rugs, and cloths for saddlery. They employed no less than 362 people, and had 65 spinning yarns for them in their own homes. In 1783 they had also begun to produce 'inkle', which appears to be a term for tapes, etc. In a country area, and by the standards of the time, this was big business.

Baillie John Hardie of Hawick, inspired by the Board of Trustees for the Encouragement of Industry – surely the early precursor of the Scottish Development Agency – bought four stocking frames in England and started to manufacture stockings in that town in 1771. Here we have the start of the Borders knitting industry.

By 1792 his successor in the business, John Nixon, by birth a Nottingham man, employed 65 workers, and people trained in the factory were reported to be operating in Wooler, Kelso, Jedburgh, Langholm, Melrose and Selkirk, although it is not clear whether this was on behalf of the company or on their own account.

From this point the knitting industry took off in the Borders, and several other names began to appear as knitters in Hawick. In 1816, of the 1500 stocking frames in the whole of Scotland, 510 were in Hawick, producing 328,000 pairs of stockings each year. By 1838 the production had risen to over a million pairs per annum, and also the making of underwear had begun in the town. This was a very significant step, as this type of product was to become the dominant feature of the local industry for almost 100 years.

Gradually, fewer and fewer stockings were produced in the Borders, as wider frames were introduced, and underwear was made in almost every mill in the town and sold alongside their socks and stockings around the world, much under brand names, some of which are still in use today.

In the 1850s the Cottons Patent frame was invented, power-driven and multi-headed, which was vastly to increase productivity, but it was slow to be adopted in the Borders. John Laing and Sons introduced power frames in 1858, but few of their local competitors followed suit. In 1880, Lyle and Scott alone still employed 200 hand frame knitters, and it was 1893 before they decided to change to the new power frames.

Round about, the wave of developments in other fields of

textile activity continued. In the 1770s it was reported to the Board of Trustees that loads of combed wool were arriving in the Borders daily for spinning by women in their own homes, and the firm of Em Pease in Darlington alone employed several thousand Scottish women in this way. It should be said that, despite the technological advances of the Industrial Revolution, up to around 1850 some spinning was still carried out using methods dating back a thousand years and more – a distaff and spindle with a whorl. From around the sixteenth century the so-called long wheel was also in use, driven by hand. In 1750 the foot driven spinning wheel was invented, which greatly increased productivity, but the production of yarn was the limiting factor for both knitters and weavers.

About 1800 Walter Wilson, a Hawick knitter, built a spinning mill in the town and installed newer technology – the spinning jenny. This machine had been developed by Hargreaves in 1764, and later improved. The first version increased production eightfold, and the improved version one hundredfold, against the spinning wheel, and it is astonishing that it took so long for it to be adopted in the Borders. The building of a mill was a very significant step, however, in the transformation of Border textiles from a semi-domestic to an industrial basis generally.

By this time quality had been recognised by the Scottish knitters as being of great importance, and they were described as producing lambswool hose 'of the finest texture' at a time when the English producers were going down-market. As a result, Scottish workers were able to command much higher wages than those prevailing in the south, a state of affairs which was to continue for almost 150 years. There was even a migration of English workers to Borders firms around the middle of the nineteenth century because of this.

Several new firms entered the industry, but there was a tendency towards larger units rather than a proliferation of smaller ones. Many names well known to this day began in this period. Lyle and Scott opened for business in 1874, as did Wm Lockie. Innes, Henderson (later known as Braemar) began in 1868. Robert Pringle and Son was an earlier foundation, dating from 1815, but did not really take off until the 1870s, when under the third generation of that name. Peter Scott & Co. opened in 1878, and like Wm Lockie & Co. has remained independent up to

the present, unlike many other, larger, companies.

But while all this was happening in the knitwear sector, spinners and weavers were also coming on to the scene in increasing numbers. Some of the knitting companies became involved in weaving also, and several, such as William Watson & Sons and William Laidlaw & Sons, shed their knitting activities to concentrate on tweed production. In other centres such as Galashiels, Selkirk and Jedburgh, firms unconnected with the knitting trade set up as spinners, weavers, or both. Fine mills were built in the 1860s, largely driven by water, which continued to be a major source of power for textile production well into the 20th century.

The knitting industry in Hawick may have been slow to adopt some modern machinery, but, having made up its mind to do so, became enthusiastic for innovation with it. Pringles had on their staff a mechanic, Ben Wood, who invented the 'seamless bosom gore' for ladies' combinations, and later devised a method of 'plating' – knitting with two yarns together in such a way that a decorative silk thread was laid on the surface while a lambswool yarn was next to the skin.

In 1909, Pringles recognised that in the changing world there were opportunities for new products in the markets they served – the leisured and wealthy classes. They illustrated in their brochures for that year what they daringly termed 'Gent's sweaters', and knitted Norfolk jackets for ladies – the start of fashionable knitwear as we know it.

The 1914-18 war saw the industry turn to the production of military jerseys, underwear and socks, but it afterwards returned to fashion and innovation. Garments were introduced with 'Lastex' inserts to give shape. In 1933 Pringles took on to their staff Otto Weiss, an Austrian refugee, as a designer. This proved to be a very important move, not only for them, but for the whole Border industry. Later in that year he produced the first classic twinset, an item which was to provide Hawick with a living for many years. As the market for fully-fashioned underwear declined, that for knitted outerwear increased, and today that is the only product of the Hawick industry.

Yarns changed and became more varied – cashmere, vicuna, camel hair, silk, mercerised cotton, etc., all featured, and new trimmings were introduced, but there was a reluctance to follow

fashion away from classic shapes. Hawick could, and did, claim success. Through the 1950s and '60s the demand for their product seemed insatiable.

There were structural changes in the industry around this time. Most of the major companies were bought by outside groups. Sir Hugh Fraser bought into Lyle and Scott in 1949 (it was later bought completely by Wolsey Ltd of Leicester, which then was in turn taken over by Courtaulds), and thus began a predatory round of take-overs by this group, by Bairds, and later Dawson International, the last-named ending up with almost total control of both spinning and knitting in the Borders.

By the early 1970s well over 5,000 people were employed in the knitting industry in Hawick, and branch factories had been set up, across the Borders and beyond, to cater for the demand from around the world. No one made better knitted garments than those made by Hawick firms.

The woollen industry also rode high, and employed about the same number of Border people. Long gone were the coarse, heavy, grey cloths on which the industry had been founded. In their place were subtly coloured sophisticated tweeds, mohair fabrics and other aesthetic delights. Bernat Klein sent out fabrics to couturiers all over the world from the High Mill in Galashiels, and the best-dressed men and women of five continents wore cloths from Langholm, Selkirk and other Border towns.

By 1955, the woollen industry had paid off 82% of its 1970 labour force, and knitwear provided jobs for almost 40% fewer people. And even worse was to follow. Each successive year brought reductions in the labour force, and most years casualties among textile firms.

So what had happened?

It should be said here that there has been a long tradition of giving away the textile industry, going back to the turn of the century, when the cotton industry began to be exported to India, and a country which had been a major market became first of all a non-market, and then a fierce international competitor. The rationale ran something like this: a large-scale labour-intensive industry was needed in India, cotton technology was not difficult to pass on, there was an expanding market on the doorstep, so why not? It is not really difficult to give away someone else's job!

At the end of the 1939-45 war it became institutionalised by the

implementation of a government subsidised machine-breaking scheme for the much-reduced British cotton industry, by this time employing only a tiny proportion of the numbers it had in 1900.

In wool, new machinery had been designed during the war, while the makers were engaged in the production of munitions. For example, carding machines with three times the throughput of the 1939 versions were being produced in 1949, but could not, by government regulations, be sold in the UK. The industries of the rest of the world were given a head start in the post-war recovery. Britain could wait!

After that, the idea caught on, and in 1961 it became apparent that Hong Kong had designs on the knitwear industry. Early products were decried as rubbish, but the Chinese were not slow to learn, found markets, most readily among British retail groups. The goods were cheap at source, but were sold at high mark-ups, so the end-user did not get much advantage from the low cost. As time progressed, the consumer had less and less knowledge of the source of what she bought. The Merchandise Marks Act was repealed to comply with EEC rules, and we arrived at the situation where blatantly misleading labels became commonplace, not only here but across the world. At home, little old ladies bought 'Shetland' jumpers from a shop which might have been called, let us say, 'McTavishes Duns Woollen Mill', and which were so labelled, thinking that they were buying Scottish products, blissfully unaware that the wool had never been near the Shetland Isles, but came from South America, had been spun in Mauritius, knitted in Macau, and that there was no woollen mill left in Duns!

Similar things were happening elsewhere in Europe, but some governments discreetly ensured that their industries were not affected. The French, for example, in practice had what was termed 'administrative friction' to ensure that goods they did not want to affect their markets did not enter, even though not overtly prohibited. Progress through customs could be very, very slow. In Italy, the process was quite mysterious. Apparently quite generous quotas just happened not to be taken up! The Treaty of Rome forbade the giving of assistance to certain industries, of which textiles was one, but there were several EC governments that did so. The UK 'played it by the book' because the industry affected was a long way from Whitehall.

What began in the lower end of the market insidiously worked upwards. For a long time Hawick did not feel threatened by the imports which were destroying the cheaper parts of the textile industry, and was indeed rather reluctant to join in the protests about what was happening. But eventually, they felt it too.

Around the same time other sectors were affected by problems of different kinds. Fashion changes, and the spread of central heating, reduced the demand for tweeds. Rising world prices for wool, the call for washable garments, and heavy promotion of synthetic fibres by international chemical companies all contributed to the loss of markets by many Border spinners and weavers. There was the vicious circle of rising wages, price pressures, falling margins, and in some cases the inability to invest in changing technology, leading to worse and worse competitiveness, and the eventual demise of many firms.

Sometimes there were cases of manufacturers who were sure that they knew best, and were reluctant to supply items which did not fit in with their traditional concepts of shape and size, letting the more flexible firms score. Border manufacturers were still producing the best, but some of the competition began to get near.

Exchange rates during the last 20 years have been a nightmare to the textile industry. When the pound was low, the cost of materials such as cashmere soared, and the price of garments became astronomical. When the pound rose, export customers said they could not afford British goods.

The industry recognises that there was no 'quick fix' in the gift of government to be secured by demonstrations and public meetings, and that there is more painful change still to come. New machinery is now available which knits a complete, made-up garment which only needs the wet finishing process, buttons and labels, pressing and folding. As this comes on stream it can reduce even the present labour requirements of the knitwear industry by more than 50%.

The industry must see this as an opportunity rather than a disaster. It is far better to lead the way with a slimmed-down, highly technical, capital intensive, design-conscious industry which, because labour costs no longer feature as a major cost factor, can face the world competition from countries where labour costs as little as 20% of UK levels, with equanimity, than to

struggle against the odds to survive. Hats off to the past, jackets off for the future. The King is dead, long live the King!

Surely this must be change worthy of study by the historian.

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DR JOHN BROWN
1735-1787

A paper read to the Berwickshire Naturalists' Club on 6th November, 1998

Dr Brian Sproule, F.R.C.G.P., J.P.
Ladiesfield, Coldstream TD12 4LG

'Whae hisna' heard o' Doctor Brown,
O' John Duns Scotus, Laitnit loon,
O' Tammas Bouston, Auld McCrie,
And lesser lichts – like you and me?'
Border Song *Duns Dings A'*

Introduction

Although hardly known in Berwickshire, Dr John Brown is a man whom Duns should look upon with pride. Amongst other things he was a childhood genius. As a student in Edinburgh University he so stirred up the orthodox medical outlook that duels were fought about his ideas. Later he became known throughout the world for his Brunian concepts on health and disease. For many decades his ideas on treatment influenced physicians and probably saved the lives of many who would have died otherwise. Surprisingly he almost became the personal physician to the King of Prussia, and on hearing of his death the students in Vienna went into mourning. He was mentioned in the 1841 Statistical Account of Berwickshire, his name has merited entries in the Encyclopaedia Britannica, and an extensive reference in the Dictionary of National Biography.

Dr John Brown, M.D.

Childhood

John Brown was born at the end of 1735 or the beginning of 1736, in the village of Preston, near Duns. His parents were described as 'extremely humble' but they were honest, worthy persons and by religion 'Seceders'. His father's occupation was probably that of a casual labourer.

He was soon recognised as a child prodigy and his father, determined to give his son a good start in life, often said 'he would gird his belt the tighter to give his son John a good education'.

He was sent at a very early age to the village school to learn English, where he was under the tuition of an old style country schoolmistress. Before his fifth year he had read through almost the whole of the Old Testament in Latin. In the evenings instead of playing with other children he would sit by the fireside eagerly poring over books composed for 'the amusement & instruction of children'.

He lost his father when aged five and while the funeral arrangements were taking place he was taken away to a friend's house. On returning home after the funeral, he asked his mother where his father was. She replied that he was gone to heaven. The young child was not satisfied and after asking many other questions he left the house unnoticed and wandered off, disconsolately, and a considerable way from home. Finally his progress was halted by the River Whiteadder. Here, sitting on a bank he started weeping and was eventually found by a neighbour and friend of his parents. When asked what he was doing he replied that he was going to heaven to seek his father. The kindly neighbour took his hand and led him home, assuring him that he would become a father to him. In fact he probably did become John's stepfather as it is recorded that when his mother remarried it was to a weaver.

Duns

From the country school he was moved on to the Grammar School at Duns principally to learn Greek as well as more Latin. At this school he was top of his class and at the age of 9 or 10 was made dux and remained this for the rest of his school life.

When aged 10 so as to earn money for his impecunious family

he was taken away from school to work as a weaver and probably with his stepfather. Not surprisingly when he had such an active mind, he found the gloomy and uniform work of a weaver so distasteful that he couldn't tolerate it. He was allowed to return to Duns school.

At the Grammar School he was taught by an able teacher, Dr Cruickshank. When aged thirteen Dr Cruickshank was quoted as saying that he could teach John nothing more since he already knew as much as he did and John remained at school, not as a pupil, but as an Usher. He displayed a genius for literature far superior to any scholar that had ever been under the care of Dr Cruickshank, being able to read all the Greek and Latin classics with the utmost ease.

With his parents belonging to the Seceding congregation of East Church the elders of that church encouraged him at school in the hope that he would eventually become one of their ministers. They were to be disappointed however after a strange incident which changed his outlook on life.

The event is recorded by a Mr Wait: 'A party of school fellows urged him to accompany them to the parish church of Duns. He showed reluctance but none the less remained to hear the sermon. Following this he was summoned to go before the session of the Seceding Congregation, but not feeling like apologising for his so called "sin in mixing with profane worshippers", or alternatively waiting for a formal sentence of excommunication, he abdicated his past principles and thereafter professed himself to be a member of the establishment.'

His years at the Grammar School were happy. He 'had vigour of body and mind and exerted both'. He was noted for his great openness of manner, his benevolence of disposition and an inexhaustible store of good humour. All ranks of people admired and esteemed him and his high spirits.

In physique he was of rather low stature but well proportioned and strong. He practised wrestling, boxing, running, football and no one surpassed him in agility. He was a strong walker and at the age of fifteen one Summer's day walked 50 miles from Berwick to Morpeth and back. Four miles per hour for 24 hours!

In 1755 he was advised to go as tutor to 'the house of a neighbouring gentleman of considerable distinction'. He was not

happy here as he considered he was not treated with the respect due to his position. When the family were by themselves it was alright as he dined with them, but when they had company he was banished to his room.

This led to a remarkable incident when a number of local lairds were invited to dinner. John Brown was present at table but had to go to his apartment after dinner, not being invited to stay and join in the general conversation afterwards. The guests became fairly drunk and an argument started amongst them concerning the subject 'The decrees of Providence'. There was a noisy and unprofitable altercation until it was suggested that the able fellow John Brown be called to settle the matter. By this time John's temper had been roused and his reply was not calculated to flatter his questioners. He answered: 'The decrees of Providence were very unjust when so often lairds were blockheads.' Needless to say he did not remain any longer as tutor in that Berwickshire household! I have not found out in which household this took place, but this incident must have gone down as a family legend!

Brown went to the University of Edinburgh, and attended the usual courses of Philosophy and Theology prescribed for those going into the ministry. However when delivering a public discourse on a portion of Scripture, an academical exercise undertaken prior to ordination as a minister of the Scottish establishment, surprisingly he suddenly stopped and announced he was giving up the profession of divinity altogether.

After this renunciation of the church he wanted time to think about his future so he returned to Duns and supported himself by being engaged again as an Usher to the school in 1758 for a year. During this time a striking proof of his memory is recorded: after reading over the daily lesson consisting of two pages in Latin he laid aside the book and recited the whole over again without making a single mistake.

While in Duns this time it is stated that the strictness of his religious principles was relaxed and 'he even began to be accounted as licentious both in his principles and conduct', although quite what this means history doesn't relate! Finally he decided that his future lay in the study of Medicine although there was the difficulty of the expense of training as a medical student.

Edinburgh

Brown moved to Edinburgh in 1759 and wrote elegantly composed letters in Latin to the celebrated Professor of Anatomy, Dr Alexander Munro, and to the other Professors who all, on the strength of these letters, gave him tickets to be admitted to their classes without payment.

Examinations for a doctor's degree in those days were carried out in Latin. John Brown's help was sought by the companion of a friend sitting such an exam and without difficulty he turned the thesis into Latin in 'a manner that exceeded the expectations of his friend and the candidate'. Needless to say the friend passed very well!

He settled well in Edinburgh both as a teacher and a student and in 1763 it is recorded that he was regarded 'in high repute among his fellow students'. But an ominous note was struck by one biographer who recorded that at times he had given into the 'most dangerous of vices and the languor of his appearance seemed to show that he had taken liberties with a constitution originally firm and vigourous'. There is no doubt that this was now a very definite reference to the taking together of opium and alcohol, mostly in the form of brandy or whisky.

After studying medicine for two to three years he devoted himself entirely to assisting fellow students. In fact he became a grinder or coach in Latin, also translating and occasionally composing an inaugural dissertation in Latin. He was single at the time and lived comfortably. In 1761 he became a member of the student Royal Medical Society of Edinburgh, a society which still exists today.

At this stage in his career John Brown saw a future in having a boarding house for students, which he hoped would enable him to maintain financially a family when he married. He was sure that his reputation was such that he could fill a large house, as indeed happened. But all too soon he began to live too splendidly for his means. His son was to write later: 'The pleasures of the table and the unconstrained hilarity he enjoyed at the convivial meetings of his companions were by nature too agreeable for one of his vivacity and strong passion,' and he 'managed so ill that in two or three years he became bankrupt,' although it was said that even in reduced circumstances he maintained an independence of character.

Brown's character and his charisma was the essence in the attraction of his teaching to students and others. This charisma was fuelled by the consumption of large amounts of brandy and opium. 'He spoke,' wrote Beddoes, 'with a Doric accent which had nothing prepossessing to an English ear. It was so broad as to leave me often uncertain of what he said.'

The same author gives this account of a Brunonian evening: 'One of his pupils informs me that when Brown found himself languid, he placed a bottle of whisky in one hand, and a phial of laudanum in the other; and that before he began his lecture he would take forty or fifty drops of laudanum in a glass of whisky; repeating the dose four or five times during the lecture. Between the effects of these stimulants and his enthusiasm he soon waxed warm, and by degrees his imagination was exalted into a phrenzy.'

When his boarding house was prospering he married the daughter of a Mr Lamond, a reputable citizen of Edinburgh. Wait wrote: 'He seemed happy in his family, and as far as I could ever observe acquitted himself effectively as a parent and husband.'

His classical knowledge continued to be of great help financially to support himself. He became Secretary to the Professor of Medicine at Edinburgh, Dr Cullen, dealing with correspondence coming from all over Europe, which correspondence was extensive and was maintained in Latin. 'A task to which Dr Cullen was little adequate,' so Brown's son was to write later, and he continued: 'His pupil could preserve Dr Cullen's credit on the continent by acting on his behalf.'

But there is a contradictory story to this: it is that the only capacity in which Dr Cullen employed Brown was as a tutor to his children to help them in the preparation of their lessons and their Latin exercises. There is no way of knowing which version is true.

However, things were not going well for John Brown. In 1776 he put himself up for the Chair of the Institute of Medicine which at that time was appointed by the magistrates of Edinburgh. They are reported, deridingly, to have asked who this unknown and unfriended candidate was, and Professor Cullen, supposed to be a friend of Brown's, after a real or affected hesitation, is said to have exclaimed in the vulgar dialect of the country, 'Why sure this can never be our Jock'. The urbane Dr Cullen thus stigmatised Brown as a rustic wholly unsuitable for the Edinburgh Chair, and

the polite social world to which it gave entry.

In 1779 Brown applied to Edinburgh University for his doctorate of medicine but such was the antagonism towards him in the medical school that his application was turned down. He had instead to apply for his MD to St Andrew's University where, as he was not known, he had to submit a treatise to prove his proficiency before being granted a Diploma.

Dr Cullen appears to have been two-faced with John Brown who then wanted to apply for a Chair in Anatomy at one of the newly founded Colleges in America. Strangely this appointment was left entirely to Cullen's discretion. Cullen, however, persuaded Brown not to go to America as he didn't want to lose him and he promised to exert his influence when a Chair at Edinburgh became vacant, but this was something he never did. It was a breach of faith which led to the breakdown of the cordial relationships which had existed until then between the two men.

Following this Brown began giving lectures on his new system and popularising the manuscript of his book, *Elementa Medicinie*, written in Latin. The income from classes and private pupils was not sufficient and he became so reduced in his circumstances that he was committed to prison for debt, but even here his pupils gathered to attend his lectures in his prison cell!

Gout

In 1775 he suffered a severe attack of what was then called Gouty Plethora and he consulted an 'unnamed leader in the profession', almost certainly his ex-employer Professor William Cullen. He was told to abstain from meat and alcohol, and Brown allegedly went on a strict diet of porridge and vegetables, claiming to have drunk only water for the next twelve months. He probably received an opium preparation for pain as was standard practice, but this is not recorded. But his apparent compliance with this regimen was not rewarded, in fact Brown claimed to have suffered many more painful bouts from the disease while following doctor's instructions.

Depressed and increasingly sceptical about his treatment Brown conceived the idea that perhaps 'debility', and not what was then called 'plethora', had been the cause of his gout. Perhaps, he reasoned, Cullen's 'antiphlogistic regimen' which was designed to combat the 'plethora', was the main cause for his

further suffering. Eager to test this hypothesis so contrary to the conventional treatment, Brown resumed his convivial drinking as well as taking hearty Scottish fare and he was surprisingly rewarded with six years freedom from the symptoms of gout.

When inevitably the gouty attacks resumed, Brown sought help in opium, especially the liquid laudanum or 'wine of the Turks'. His gradual addiction to the drug (he used and recommended hefty single doses of 150 drops) only complicated his disabilities further and led him to mistrust the celebrated healing powers of nature.

'Brunonianism'

What precisely was Brunonianism which John Brown expounded? Without becoming too involved in the medical but totally unscientific theorising of the 18th century medicine, let me try to give a brief explanation. Dr Jones, a fellow practitioner and an advocate of the idea, wrote: 'Brown has been able to reduce the whole phenomena of life to one simple cause . . . *excitability*. He came to the conclusion that the causes of health were the same as the causes of disease, but that the balances in each state were different.' He believed that 'Perfect health in every aspect seldom happens to mortals', and the human organism had a natural 'tendency towards disease and death' therefore a more assertive role in treatment made sense. Health was a form of 'excitibility', disease of any kind was a state of reduced excitibility' and the treatments he advocated were designed to raise the state of 'excitibility' in an ill patient. This more assertive role was recognised and practised by many members of the medical profession throughout the world. One doctor considered that 'Brown had achieved a feat comparable with that of Isaac Newton' although not everyone in the contemporary medical profession thought that.

When it began to be advocated its followers created havoc with the intellectual life of Edinburgh, especially so in the 1880s at the students' Royal Medical Society and the Royal Infirmary. Vehement arguments broke out in the weekly assemblies of the Royal Medical Society which commonly terminated in one member challenging another to a duel. So often in fact that a law was passed in the Royal Medical Society that if a member challenged another to a duel in public debate, both were expelled

from the Society.

In 1779 Brown was turned down when he applied for his Doctorate of Medicine at Edinburgh University, subsequently he became an embittered, frustrated, person and started to vilify the Medical Professors and Practitioners of Edinburgh. He was so demoralised that when he wrote is second book 'Outlines of Medicine' in English, he didn't at first even admit to being the author and it was published authorless. An observer wrote, 'There is a junto or faction of men in Edinburgh who at all times, from fear of Brown's learning and abilities, are his determined enemies'.

Because of these people and an event which played into their hands, Brown's fate in Edinburgh was sealed. A medical student, Mr Isacson, was seized with a fever with such alarming symptoms that his Medical Practitioner, a Dr Munro, called in a consultant, Dr Duncan, for a second opinion. But Isacson got progressively worse. There now appeared on the scene a friend of the student Isacson, Dr Robert Jones, who was recently qualified. It happened that he was a disciple of John Brown and the Brunonian concept and he persuaded the nurse in attendance secretly to administer 'strong, stimulant medicines', that is, laudanum and alcohol. These were given for twenty-four hours with such effect that on the return visit of the consultant and medical practitioner, they declared that the patient was 'now free of fever when before he had all the symptoms of approaching death'. This was not to last, however, and Isacson was again seized by a raging delirium. Dr Jones again obtained the co-operation and connivance of the nurse in administering laudanum and alcohol and this time Isacson recovered fully.

After this the Brunonian disciples could not help but publicly claim credit for their success compared with the failure of the traditionalist doctors. A tremendous row ensued, with litigation being considered, but was then abandoned in favour of an open letter to Dr Jones who was considered 'an impudent young man'. Dr Brown however received the full weight of disapproval as he was considered the 'original aggressor' and he was roundly denounced. As a result he was 'very near ruined as a physician and as a man, and all chances of a lucrative employment in his profession were destroyed. His character amongst his professional countrymen in Scotland suffered irretrievably'.

London

A few years later, in 1786, Brown was forced to leave Edinburgh and go to London where he hoped to earn a living. He settled with his family in Golden Square and his reception at first was flattering and promising although only a few patients came to him and his lectures were poorly attended. As he walked the London streets his unusual appearance was noted – 'A short square figure with an air of dignity, in a black suit which heightened the scarlet colour of his cheeks and nose.' He attempted to gamble, but had to stop as he had no money. One ingenious speculator in public medicines suggested making and selling Dr Brown's 'exciting pills', but Brown quite rightly would have none of it.

His debts mounted again and as a result he was put into the King's Bench prison. He was released from prison by 'the kindness of a worthy gentleman from Scotland called Mr Miller and an amiable and generous Mr Maddison, a stockbroker from Charing Cross'.

A strange episode now occurred which although true is hardly believable. When lecturing at an inn called the 'Devil's Tavern' a report was passed to Brown from one of the London hospitals. The report was that the King of Prussia wished to invite Dr Brown to Berlin as his personal physician. The Prussian Ambassador at the Court of St James was contacted by Brown to find out 'whether or not he was the physician whom his master wanted'. Next day Dr Brown was interviewed by the Ambassador who had the King of Prussia's letter stating quite definitely, 'Find me out a Dr Brown, an eminent physician, and enquire of him if he is desirous of settling in my dominions and if he be, send him to me'.

Dr Brown was asked to send a copy of his Latin and English works, also a letter in English and one in Latin, to the Ambassador, to pass on to the King of Prussia.

Meantime what has been described as 'an underhand intrigue was taking place and working against our John Brown'. It appeared that there was an apothecary of the same name in Wales, who went post haste to Prussia without the Ambassador's knowledge, but with the connivance of a 'lady of some rank' who informed the Ambassador 'that a Dr Brown had already gone

over', The Ambassador assumed this was the Dr Brown he had already interviewed and so never sent John's letters or books to the King.

Friends of Brown assured him that there was a deep laid, double intrigue having political overtones as the Dr Brown from Wales was a family practitioner and 'otherwise subservient' to the lady of rank, who also was intimately related to a former British Ambassador in Berlin! It was said that the impersonating Dr Brown was advised wisely to be cautious how he should play his part before such an absolute and discerning monarch as the King of Prussia who was renowned for falling out with his physicians!

Friends advised the real Dr Brown to send a letter to the King to put the record right. But John held back suspecting that a powerful intrigue was going on against him and as the Monarch's disposition towards him was not known, he thought that he might end up in being fined, banished or even hanged, as the king was renowned for his temper and eccentricity! The king meantime assumed that his Ambassador had taken professional advice and had sent the right man. So ended an extraordinary affair and one which had sad consequences for the impecunious and real John Brown. Who can tell what might have happened had he gone to Prussia!

His Death

Finally on 7th October 1787 when aged 52 John Brown had a stroke and died the next day. He left behind a wife by whom he had had 12 children, 8 were alive, 4 boys and 4 girls. His destitute widow and children returned to Edinburgh and were saved by private benefactors consisting mostly of the medical profession in Edinburgh, much to its credit as it did not bear any ill will to Brown's family. Later his eldest son studied medicine at Edinburgh and was well received by all his teachers in spite of their past antagonism to his father.

The report of his death spread rapidly throughout Europe. At the University of Paria in Vienna the students went into mourning in his honour.

There were many tributes. Wrote one: 'He possessed an openness of heart which although it frequently betrayed him to knaves, endeared him to good men. His integrity and high sense of honour were acknowledged even by those who were but half

his friends.'

And another: 'His greatest boast was of having detected the fallacy of all former systems of medicine and establishing one of his own incontrovertibly, true and diametrically opposite to any of his predecessors.

The Concept

What might we think of the concept of Brunonianism today? In spite of stirring up such intense antagonism from the recognised, established medical authorities of his time, was Dr Brown all that wrong?

Setting aside his theories which must be excused for the lack of scientific knowledge at that time, his actual practice of medicine had much to commend it, and indeed much of it is in line with present day what is called now holistic medicine and practice. The Conventional Treatment at that time was dominated by the *'antiphlogistic regimen'* which consisted of bleeding, purging, blistering, sweating and induced vomiting, all extremely weakening processes, almost designed to weaken further or indeed kill an ill person rather than helping towards recovery.

Brunonian therapeutics although not so called previously had been practised before John Brown devoted himself to the study of it and medicine, so they were not entirely original, however there is no doubt that through his teaching and personality he popularised and expanded the concept.

The Use of Alcohol

Brown's recourse to alcohol as both a stimulant and a restorative for patients broke no new grounds. Alcoholic beverages had become widely available to all classes of British society especially after the gin craze of the 1730s. Brown was an active social drinker widely known in Edinburgh pubs where he fraternised with other students. Like many Scottish physicians he used such establishments to see patients and make the contacts necessary to further himself socially.

One famous case brought him much acclaim during his practising life in Edinburgh. He was called to Inveraray, Argyll, in 1783 by members of the Campbell clan to attend their stricken leader Major Campbell lying dangerously ill at the house of his brother-in-law Sir James Campbell. Dr Brown set off immediately

driving over very bad roads or sometimes no roads at all. When he arrived he perceived the Major on the point of death. 'It is too late Madam,' he is reported to have said to Lady Campbell, 'I can do nothing. Major Campbell is dying.' 'Oh not so Dr Brown,' cried her Ladyship, so it is told, 'You can do anything.' The death rattle was in the patient's throat. To administer any medication was out of the question but Dr Brown dipped a quill in wine and water and moistened the patient's tongue and throat. At length Major Campbell was able to swallow wine freely and recovered!

John Brown remained about three weeks at Inveraray castle where he was idolised as a demi-god. The head of the Clan Campbell was eating and drinking his wine with his physician before his return to Edinburgh. To use the Brunonian explanation – the Clan Chief's state of 'excitibility' had been raised!

A Turkey and the use of Opium

There is a curious testimony quoted as to the effectiveness of opium. As Brown was dining at a friend's house in Edinburgh the host brought a dying turkey into the room. Brown directed that fifteen drops of laudanum be poured down its throat. It was winter and there was a great fire burning so the bird was lain on a rug in front of it. Groggy from the medication it slumbered through the evening, recovered, and grew up to be one of the finest turkeys of the gentleman's rearing.

Management in The Edinburgh Royal Infirmary

An analysis of the management of fevers at the teaching wards of Edinburgh Infirmary in the decades following Brown's Brunonian teaching, that is between 1770 and 1800, discloses some remarkable changes in practice. In the 1770s the attending professors used purgatives and emetics in a quarter of all cases, but analgesics (including opiates) were used in just over a tenth of cases, and actual stimulants (tonics and alcohol) with fewer than a tenth of patients. By the 1790s the situation was reversed, emetics were used in fewer than a tenth of all cases, and the use of analgesics nearly doubled to a fifth of all cases. Of course one cannot be sure whether such shifts were attributable wholly to Brunonianism but it seems likely that it had a strong influence.

Certainly at Edinburgh Infirmary there was a much greater use of wines and spirits in the 1780s and 1790s. It is recorded that

one typhus fever case received almost six pints of wine in a 24-hour period. Commonly prescribed were six to eight fluid ounces of red wine and two pints of white wine, beer as much as wanted, and gin punch.

These near Brunonian practices posed such an increasing financial burden upon the Edinburgh Infirmary that in 1790 the hospital managers urged practitioners in the institution to restrain 'the use of the article within proper bounds'. By 1792 the authorities established a system of monthly reporting on the use of wine and porter beer hoping to curb their prescription. It must be admitted however that there were some physicians who began to react against the unbridled use of alcohol!

Diet

Regarding diet, Brown vigorously argued for 'solid animal food' in the form of beef broths or roast meat. Brown criticised the 'low watery vegetable diets traditional in the management of fevers thought especially appropriate during the early stages of an illness, when most patients felt nauseated or at least not able to ingest substantial amounts of food'.

Not surprisingly Brown attacked the dietary practices of the Edinburgh Infirmary, branding the institution as 'subservient to the purposes of hunger and starvation'. He continued, 'The ordinary allowance of the house would hardly support the vital vigour of a kitten'. He wrote indignantly in an open letter to John Hope, one of the hospitals attending physicians: 'Your broth is commonly much better qualified to operate as an emetic than to nourish the system.'

At that time relatives of patients smuggled food into the Infirmary even if they had to bribe the nurses. There are accounts that nurses brought supplies of raw meat directly to the wards and allowed the up patients to roast it in the fireplaces, eating the cooked meat with potatoes and turnips. Concerning the 'common fare' of the hospital Brown challenged, 'I defy the healthiest man in Edinburgh to preserve his health after fourteen days on your beggarly pittance'.

Not until the 1780s was there an increase to full diets for patients including meat dishes.

Conclusion

In studying his life I believe Brown to have been neither a saint

nor a sinner, but rather a man much loved by his family and friends. He was a genius with a great charisma, but possessed many personal weaknesses. The opposition from his medical contemporaries is understandable bearing in mind the lack of scientific knowledge at that time. His intemperate personality in dealing with his medical colleagues helped to produce his colleagues' alienation. However with the passage of time many of his ideas on treatment have been shown to be at least partially correct and the medical establishment of his era to have been seriously wrong in not accepting his ideas in principle.

I hope you will agree that Dr John Brown was a man of whom Duns can be, and indeed *should be*, proud.

At least now you cannot say that you

'Hav'nae heard o' Doctor Brown?'

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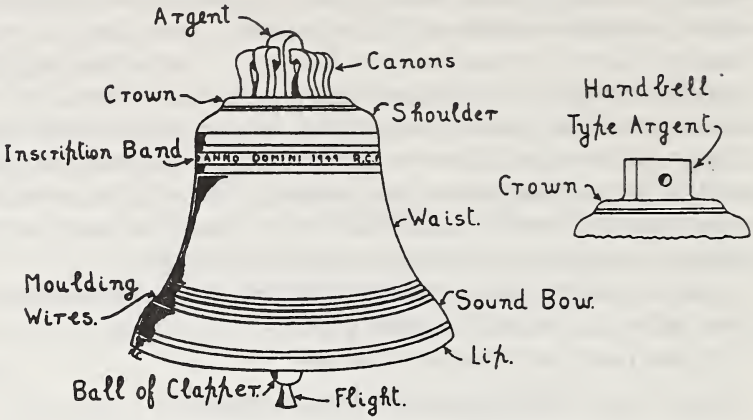

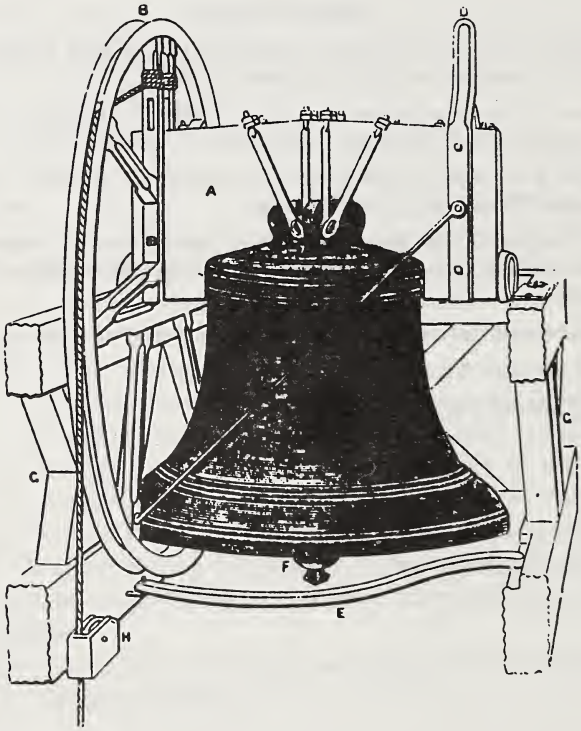

Illus 1. *Named parts of a bell, with frame and fittings: A, headstock; B, wheel; D, stay; E, slider; F clapper; G, frame; H, pulley.*

THE BELLS OF BERWICKSHIRE

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ABSTRACT

The bells range in date from the Ednam handbell now in the National Museums of Scotland in Edinburgh of 600-900 AD, to the lost former Ayton bell of *c.* 1500, and the Swinton bell actually dated 1499 in Arabic figures, the oldest in Scotland using this method of dating and probably from Malines, through to modern times. Dutch bells are to be found at Earlston, Duns Castle, and Hutton, with Edinburgh cast bells at Whitsome, Westruther, and probably the Cockburnspath handbell; with later bells by John Meikle of Edinburgh at Langton, Fogo, Channelkirk, Greenlaw and probably Foulden. His successor, Robert Maxwell, also cast bells for Polwarth (2), Coldstream, formerly at Duns Castle, Gordon, and up to 1726 at Greenlaw.

INTRODUCTION

This is the twelfth county survey of bells in Scotland to be published; most have appeared in the Proceedings of the Society of Antiquaries of Scotland. Whenever possible repetition of information is avoided. These earlier surveys were based on county boundaries applying in Scotland before 1965, and this has been continued with the present survey of Berwickshire.

DISCUSSION

The Reverend James Fleming Leishman gave his presidential address to the Berwickshire Naturalists' Club on 12th October 1911 on the subject of the Campanology of the Eastern Borders and this noted the more important bells of which he was aware. The earliest bell is the Celtic handbell now in the National Museums of Scotland, Edinburgh, called the Ednam handbell and said to have been found at Hume Castle. Straight sided and fabricated from a single iron plate with riveted joints and dipped in bronze, made in the period 600-900 AD. At the time of Revd James Leishman's talk the pre-Reformation bell at Ayton shown

to the Club in June 1868 had already disappeared, but fortunately a rubbing is to be fund in the Ellacombe Collection in the British Library, and in Vol. XXII page 272 Rev. J. F. Leishman reproduces it as Plate X and comments upon it. Almost entirely in black letters and reading from right to left:

X campana : sancte : cuthberte : tommas : bal : rno

Probably cast about 1500 and quite small, the length of the rubbing would suggest a mouth diameter of about 13½ inches (343 mm). The Swinton bell is of this period and is actually dated with Arabic figures 1499. The earliest bell in Scotland to be so dated; the next one known is a lost handbell from Dyke, Moray, dated 1552, of French origin, followed by the Turriff, Aberdeenshire, bell dated 1556 (Eeles and Clouston 1957, 109). The letters M and A in MARIA appear on the 1518 disused Comrie bell (Clouston 1992, 469) in a very similar design but 10% smaller.

At Iona on the 1540 bell bearing the name of Peter van den Ghein I of Malines as founder, the letter A is the same as at Comrie. The other three words EST NOMEN MEVM is in a different design of alphabet. This appears on the Lacock Abbey, Wiltshire, cauldron bearing the name of Peter Waghevens of Malines as founder and is dated 1500, a year later than Swinton. Of particular note on both is the narrow Es and to a lesser extent the Ts and Ss. Peter Waghevens (Clouston 1994, 527) cast the very fine bourdon bell at St John's Kirk, Perth, in 1506, but in this latter case the inscription is almost entirely in black letters, and the numerous items of ornamentation at Perth do not appear at Swinton. He was born after 1470 and died in 1537. His brother, George Waghevens I, was also a bell founder, born after 1470 and died in 1524. He cast three treble bells of five for Kings College, Aberdeen, in 1519 (Eeles and Clouston 1960, 287), and the Common Bell of St John's Kirk in Perth in 1520, all are now destroyed. A rubbing from the latter has survived, and the lettering used shows the same narrow Es and Ts as at Swinton. The Ss are not the same. So the evidence points to Peter Waghevens as the founder of the Swinton bell.

Following on the foreign theme we find a number of good Dutch bells in the 17th Century at Earlston (1609), Duns Castle (1642), and Hutton (1661) from the Burgerhuys family of Middlelburg. But we also find locally cast products by James

Monteith of Edinburgh at Whitsome (1645) and Westruther (1650), and the Cockburnspath handbell of 1650 by an unknown founder. Towards the turn of the century John Meikle of Edinburgh began founding and his work includes Langton handbell (1685), Fogo (1694), and into the new century Channelkirk (1702), Greenlaw town bell (1702) and probably Foulden (1704). His successor at Edinburgh was Robert Maxwell, and he cast the Polwarth handbell (1715), Polwarth disused bell (1717), Coldstream (1722), Duns Castle now in the National Museums of Scotland in Edinburgh (1723), Gordon (1725) and Greenlaw kirk bell (1726).

The Whitechapel Bell Foundry in London comes on the scene in 1755 when Thomas Lester supplied a small bell for the then parish church at Simprim, which is now hung in Duns Episcopal Church. The Bonkyl bell bearing the date 1782 seems to be by William Chapman and William Mears of Whitechapel. Their successor, Thomas Mears I, provided a bell dated 1793 for the gateway with the crown arch at Duns Castle.

The Lauder Town Hall bell was cast by George Watt of Edinburgh in 1790 towards the end of his working life as bells bearing his name cover the period 1752 to 1795. The Mordington bell of about 1780 has fins on the crown radiating from the four corners of the argent and is likely to have come from Edinburgh, perhaps by a successor to Thomas Henderson and not from George Watt. The bell at Mertoun is clearly dated 1707, and could be by Robert Maxwell though the figure 7 is different from his normal one, so another founder was probably involved.

Also cast in the 18th century are the Hutton handbell of around 1700, the Hilton lost handbell of 1718 noted under Whitsome, the Eccles handbell dated 1712 by an unknown founder, the Lennel handbell in the Coldstream Museum of *c.*1720, and the Langton tower bell of *c.*1798

Coming to the 19th century with easier transport being available the bells come from a wider area. The Whitechapel, London, foundry supplied bells to Eyemouth 1836, Cockburnspath 1837, Swinton 1860, and Ayton 1865. Robert Watson of Newcastle upon Tyne re-cast the large Lauder bell in 1834, his only bell so far discovered in Scotland though his work is better known in the North of England. Lauder remains his largest work.

John Warner & Sons of London were Bellfounders By Appointment to Queen Victoria following their work at Balmoral, and they cast the chime of five bells now in the Eildon Centre, Coldstream, in 1895; the single bells at Coldingham, Coldstream Episcopal Church and latterly the bell in the Coldstream Church Centre in 1907. Naylor Vickers & Co. of Sheffield cast the steel bell at Houndswood in 1862, though cheaper than bronze they become quite corroded. James Barwell of Birmingham cast a bell for Eyemouth in 1879, another for Longformacus in 1892, and one for Cranshaws, Kirk of Lammermuir, about 1899. John Taylor & Co. of Loughborough cast the Earlston bell in 1891 and one for Chirnside in 1934.

Most of the locally cast 19th century bells with inscriptions were cast by John C. Wilson of Glasgow and range in date from *c.*1868 at Earlston Clock Tower to Eccles Church in 1897 with single bells at Leitholm, Ayton Clock Tower, Duns Church, St Abbs and probably Duns former Boston Church. The larger bell at Ladykirk was cast by James Duff & Sons of Greenock in 1882. Their other bells are mainly in Renfrewshire (Clouston 1947a, 153).

There are uninscribed bells cast after 1800 which are probably local, and by founders who only made bells very occasionally when an opportunity arose.

CATALOGUE

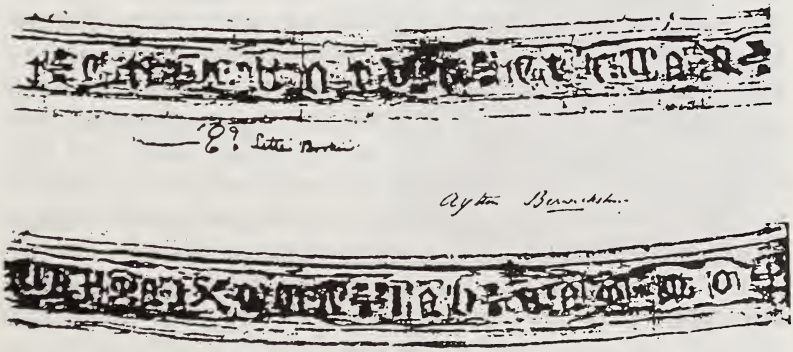
ABBEY ST BATHANS Parish Church (*visited 7/10/91*). The tower with a timber spire contains a bell, about 16 inches (406 mm) diameter, hung for swing chiming about a third up the spire on the inside. There is no access provided, and from the first floor some 25 feet (7.62 m) below, it can be seen that the bell has a handbell type argent, no canons and no moulding wires. Also no inscription on the side visible when the rope is pulled. This is connected to a lever on the timber headstock and passes out of the tower through the louvres to the ringer who stands on the ground outside the tower. Rev. Crichton E. Eddy in his 'Notes on the Parish and Church of Abbey St Bathans' page 3, records that a bell was bought in 1820. The above data supports this as the casting date; by an unknown founder.

AYTON Parish Church (*visited 4/10/91*). The tower with spire contains a single bell, 22⅛ inches (562 mm) diameter, inscribed: MEARS & STAINBANK, FOUNDERS LONDON. (*Waist*) PRESENTED BY CHRISTIAN, WIFE OF / WILLIAM MITCHELL INNES, ESQ. / OF AYTON, AND WHITEHALL,/ AND DAUGHTER OF / THOMAS SHAIRP, ESQ. / OF HOUSTON WEST-LOTHIAN. / A.D. 1865.

From the Whitechapel Bell Foundry, and hung for full circle ringing with contemporary fittings in a soft wood frame. A peg stay on the elm headstock engages with a pendulum type slider in the side frame. Weight about 2½ cwt (127 kg), quite good tone, note A flat + .40 semitones.

The earlier bell was shown to the Berwickshire Naturalists' Club in 1868, and was noted as 'bearing an inscription in ancient letters, vide Proceedings of the Berwickshire Naturalists' Club, Vol. XXI, p. 222. By 1911 the bell had disappeared. (Illus 2)

Rev. J. J. Raven, 1892, 11, noted a rubbing he had seen, apparently relating to this bell. Research by the present writer discovered this rubbing in the Ellacombe Collection in the British Library in London under Add Ms 33203 under reference A II 42, this is shown as Illus. 2. The inscription reads from right to left, and starts at the St Andrew's cross and appears to be X campana : sancte : cuthberte : tommas : bal : rno. The length of the rubbing would suggest a mouth diameter of about 13½ inches (343 mm) and the date would be about 1500. The cross and the unusual two dot stop with two parallel lines between are not known to appear elsewhere. The lettering is almost entirely in black letters with the exception of the vertical bar at the end of the penultimate word,



Illus. 2. *Inscription on former Ayton Church bell.*
By permission of The British Library, MS ADD 33203 Ellacombe Collection.

which might be intended to be an L, and the Ms which look Lombardic. One C faces left and two in the opposite direction.

There is a disused bell of this period dedicated to St Cuthbert at Monkton and Prestwick, vide Clouston 1947b, 240, but the stop and lettering are different, and the founder appears to have had the initials i h.

The Ayton bell clearly has an inscription in two parts, the first three words give 'The bell of St Cuthbert' and the next three would seem to relate to the founder or a donor. Thomas is quite clear, and the next two words could be the surname like BAL-RNO or Balarno. He could well have come over from the Continent.

AYTON Clock Tower (*visited 4/10/91*). On the roof is a disused bell, 24 inches (610 mm) diameter, weight about 3 cwt (152 kg), inscribed:

JOHN C. WILSON & CO, FOUNDERS, GLASGOW, 1880.

From the Gorbals Foundry, and cast with argent and eight canons. Hung dead in a timber frame and formerly used as the hour bell for the clock but the hammer has been removed. The clock of about the same date is by H & R Millar of Edinburgh, and has going and hour strike trains.

BONKYL Parish Church (*visited 13/6/89*). The western stone birdcage belfry, dated 1820, houses a bell, about 10 inches (254 mm) diameter, which just bears the date 1782. The moulding wires are arranged two above the wide inscription band, one below, two at the top of the soundbow and one by the lip. The bell has had damage to the crown and only half the argent survives and no canons. It is bolted to a wrought iron headstock and is equipped with a small cast iron full wheel. The wire is broken, but passed down through the roof to the gallery. Well cast, and bearing figures which appear on the Whitechapel cast bells at Kilwinning Abbey and Abernethy, so probably cast by William Chapman and William Mears jointly at Whitechapel.

The ruined church at Preston now has no belfry remaining and no bell.

BURNMOUTH Parish Church (*visited 11/6/89*). A square metal belfry with louvres on the north and south and open on the other

two sides, is perched on the gable over the main entrance. The single bell in it, about 22 inches (559 mm) diameter, is unusual in that the crown diameter is far smaller than normal for the mouth diameter. Just below the shoulder there is a ridge or small moulding wire and there are two wires just above the soundbow. The argent and two single canons remain, but only four stumps on the crown for the two pairs of double canons which have now gone. A metal bar headstock passes through the hole in the argent and a full metal wheel has a cord passing down through the roof of the entrance porch.

No inscription is visible and the bell would seem to date from about 1850 and to have been cast by a founder who only produced bells very occasionally.

CHANNELKIRK Parish Church (*visited 3/10/91*). The western bellcote contains a single bell, 13⅞ inches (352 mm) diameter, inscribed (Illus 3):

· FOR · CHANNON · KIRK · 1702 ·

Cast by John Meikle of Edinburgh using his normal lettering and square stop. In the same year he cast the Gargunnock bell (Clouston 1949, Plate VI.4) and the Greenlaw Town Bell. The canons and argent were removed some years ago and the damaged crown repaired by welding. On the inside of the soundbow are inscribed with a centre punch P S REID 1930 and W RIDDLE 1945. In 1991 the crown was found to have two remaining cracks and was re-welded by Soundweld of Lode by Cambridge, and new fittings were provided by the Whitechapel Bell Foundry Ltd of London. The bell was returned to the church in 1993. Best thanks to Mr A. W. Grotrian for access to his garden to observe the bell through a telescope.

Illus 3. *Channelkirk bell of 1702.*

CHIRNSIDE Parish Church (*visited 5/10/91*). The tower contains a single bell, 34 inches (864 mm) diameter, weight 7 cwt 2 qrs 0 lb (381 kg), note B flat, inscribed:

(*crown*) 236

(*Inscription band*) (*Floral border all round bell*)

(*Waist Front*) TO THE GLORY OF GOD / AND IN MEMORY OF / ISABELLA TAIT WOOD M^C^CROW / MARGARET WOOD M^C^CROW / AND THOMAS BURNS M^C^CROW / THIS BELL IS GIFTED BY THEIR BROTHER / GEORGE WOOD M^C^CROW. / DEDICATED SEPTEMBER 1934 / BY THE REVEREND ALFRED M^C^KEACHIE, M.A. MINISTER.

(*Waist Rear*) JOHN TAYLOR & CO. / BELLFOUNDERS / LOUGHBOROUGH / ENGLAND

Hung dead from a rolled steel channel and fitted with a trigger action chiming clapper. The timber bellframe is mounted on a timber four-legged structure, with bracing, which supports the bell from a lower level in the tower.

The earlier bell, noted by the late Dr F. C. Eeles, O.B.E., F.S.A.(Scot.), was inscribed:

JOHN BRYDEN & SONS A.D. 1880.

Handbell type argent. Probably actually cast by John C. Wilson & Co. of Glasgow, but we cannot be sure as their foundry records for 1880 have not survived.

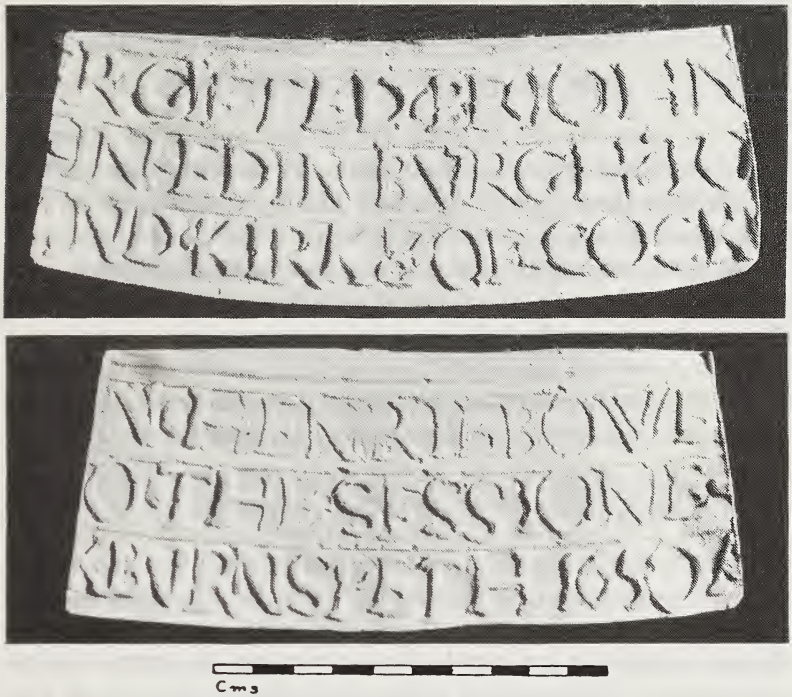
COCKBURNSPATH Parish Church (visited 7/10/91 and 17/6/92). The interesting and ancient round tower contains a single bell, 24 3/16 inches (615 mm) diameter, weighing about 3 cwt (152 kg), note G, inscribed:

THOMAS MEARS OF LONDON FOUNDER 1837.

From the Whitechapel Bell Foundry and given by the Broadwood family of piano fame. Hung between two vertical posts just under the tower roof where the bell chamber is 74 inches (1.88 m) diameter, and the walls 14½ inches (369 mm) thick. The fittings include an elm headstock, with cast iron weight on top for slow swinging, and a full timber wheel, all of 1837.

The church also possesses a deid bell, 5 15/16 inches (151 mm) mouth diameter and inscribed (Illus 4):

GIFTED ✦ BE ✦ IOHN ✦ HENRIE ✦ BOWER ✦ /
IN ✦ EDINBVRGH ✦ TO ✦ THE ✦ SESSIONS ✦ /
AND ✦ KIRKE ✦ OF ✦ COCKBVRNSPETH 1650



Illus 4. *Cockburnspath Handbell 1650.*

A well cast handbell with an integral handle and a total height of 9½ inches (241 mm). The top of the handle has a loose bronze knob apparently cast on later. A cast-in crown staple supports an old wrought iron clapper with no flight, the top being hooked over the staple and closed. There is a depression inside the crown. Quite fair tone with no tuning marks. No maker's name; the master founder in Edinburgh in 1650 was James Monteith, but no handbells are known to bear his name. His usual lettering is more elegant, and at Quothquan (1641) he spells Edinburgh with a U and not a V. So this bell is probably not his. Robert Hog of Edinburgh and Stirling cast a handbell for Haddington in 1642, so this Cockburnspath bell could be by him or a successor. John Henrie, the donor, is described as a bower, that is a maker of bows as used in archery. Best thanks to Mr Edward Hay M.A. for his help.

COLDINGHAM Priory Church (*visited 11/6/89*). An open bellcote over the southern porch, added in 1854, contains a bell, about 24 inches (610 mm) diameter, which with a telescope can be seen to be inscribed:

J WARNER & SONS LTD LONDON . . .

(Waist) JOHN BRYDEN & SONS / EDINBURGH

Cast by John Warner & Sons Ltd of the Spitalfields Foundry, London; though the date is obscured by the masonry it is after 1891 as the firm then became a limited liability company. Cast with argent and six angular canons and hung from a timber headstock. A full metal wheel and chain down outside are also provided. John Bryden & Sons of Edinburgh would have acted as agents for Warners and hung the bell.

COLDSTREAM Parish Church (*visited 9/6/89*). The tower contains a single bell, 19 7/16 inches (494 mm) diameter, inscribed:

THIS BELL IS GIFTED BY THE FEUERS IN COLDSTREAM TO THE CHURCH THERE / R•M•FECIT•EDR : J722•

Cast by Robert Maxwell of Edinburgh. The top line is incised and difficult to read due to corrosion. The second line is raised and was made in the mould before casting. The bell is hung between two beams just under the cupola. The crown has the argent and six rectangular section canons which are bolted to lugs on an iron plate on the underside of the timber headstock. The bell is swing chimed with rope and wheel and is also used as the hour bell for the clock, which is by W. Potts & Sons Ltd of Leeds 1923. The bell is heavily corroded by sulphurous coal fire fumes and has only fair tone. The moulding wires are numerous, 15 in all, arranged three above, between and below the two levels of inscription, two large and two thinner at the top of the soundbow and three thin ones by the lip. A later clapper with a bun shaped ball has a top end closed over a false staple.

COLDSTREAM Episcopal Church of St Mary (*visited 7/6/89*). A western bellcote houses a single bell, about 18 inches (457 mm) diameter, and inscribed on the outside of the soundbow:

J WARNER & SONS LONDON 1874

Cast with an argent and six angular canons which are secured to a

timber headstock. This has a wrought iron lever and a wire passing down through the roof. The foundation stone of the present fabric was laid in 1913, so the bell was cast for an earlier structure.

COLDSTREAM Museum (*visited 31/5/95*). Preserved in the Museum is a handbell, 5¾ inches (146 mm) diameter, inscribed:

THIS ISLENDON HANDBEL

The founder had difficulty with his inscription, and some of the letters are badly cast. He seems to have intended 'THIS IS LENDON HANDBELL' and the bell would appear to have been from Lennel Church, now in ruins with no bellcote or bell. Apart from the lettering the bell is well moulded and neat. Two moulding wires above the inscription band, one below, three and a hump above the soundbow and one and a band by the lip. A wooden handle with a central iron rod which passes through the crown to a nut on the inside which also supports the clapper. Probably early 18th century.

Also at the Museum is a bell from Coldstream Public School, 8 3/16 inches (208 mm) diameter, inscribed in reverse H o K. Fair tone. The details support the view that the founder was not normally casting bells and was not equipped to do so. Most normal bellfounders would have at least one set of lettering, and perhaps others for bells of different sizes. Here he clearly split the mould and cut the inscription manually on the inscription band in the cope or outer mould. He did not appreciate that working from left to right in the cope produced a finished bell with the text reading from right to left. Moulding wires are normally strickled with a template being rotated in this case round a false clay bell. Here the three moulding wires are very irregular and even double at one point, which suggests that, like the lettering, they too were scratched in the mould.

The stump of the cast-in crown staple is visible but the staple itself broke off some while ago, and a false staple parallel to the old one has been riveted into the crown at two points. The argent has a near circular hole which is fitted with a wrought iron bar which appears to have been used as a handle. The bell is larger and heavier than a normal handbell and if to be rung manually then two hands would have been needed for regular use. So the original use is not clear, too small for a church bell in a bellcote and too large

for a handbell. It could have been cast for a private house or mansion and the H.K could relate to the first owner. The writer has not seen a similar bell before and does not recognise it as the work of a UK founder with those initials, Humphrey Keene of Oxfordshire or Henry Knight I, II or III of Reading. He feels that the casting date would be around 1680.

The Town Crier's bell, 6⅜ inches (162 mm) diameter, is incised on the waist:

COLDSTREAM
1876
– X –

The lettering and figures are painted black. A well polished stock bell with handle to give 12 inches (305 mm) height overall. Clapper ball on a chain from the cast-in crown staple.

Also another handbell, 6½ inches (165 mm) diameter. Blank, with mouldings at shoulder and top of soundbow. Wrought iron clapper with eye at top and a small flight, staple independent and connected to rod through handle to a screwed nut. 13 inches (330 mm) high overall. Possibly for a school or similar institution of *c.*1800.

COLDSTREAM. The Hirsel Homestead Museum (*visited 31/5/95*). On view in the museum are parts of a bell mould discovered during the 1984 excavations. The mouth diameter was 15 inches (381 mm) and the date would have been before the re-flooring of the church in the 13th century. The evidence is that the Hirsel bell was successfully cast, but has not survived to the present day. Compare with the two bells discovered at Kersmains Farm by Roxburgh which date from about 1190 (Eeles and Clouston 1975, 275-8, plate 22d and a similar later bell).

COLDSTREAM Church Centre, High Street (*visited 10/6/89*). This fabric, formerly the West United Free Church, has a west tower erected in 1906, containing a single bell, 41⅛ inches (1.019 m) diameter, inscribed:

CAST BY JOHN WARNER & SONS LONDON 1907.
(Waist) PRESENTED TO THE WEST /
UNITED FREE CHURCH CONGREGATION / BY
T. H. DOUGLAS OF / COLDSTREAM 1907.

THE BERWICKSHIRE NATURALISTS' CLUB

(The 22d of September, 1831)

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INVOICE

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Hung for full circle ringing in a cast iron frame on timber beams on the floor which is supported by two rolled steel joists with their ends set into the tower walls. Plain bearings, full timber wheel, elm headstock, stay, slider, pulley and rope with no sally. Weight about 12¾ cwt (648 kg), note G – .09 semitones, 780 Hz. Doncaster type canons.

COLDSTREAM. Eildon Centre, Victoria Street (*visited 9/6/89*). This fabric, now secular, was built as a free church in 1846, extended and renovated in 1891, and the tower with clock and bells were gifted to the congregation for their use and the benefit of the town by Thomas Hogg J.P. of Hope Park. The tower now contains a clock dated 1895 by W. Potts & Sons of Leeds which strikes the Cambridge quarters and the hours on five bells. Each bell is inscribed:

CAST BY JOHN WARNER & SONS LTD LONDON 1895.

Additionally the largest quarter bell bears on the waist:

THE PEAL OF BELLS OF WHICH / THIS FORMS ONE WAS PRESENTED / IN 1895 TO THE FREE CHURCH / OF SCOTLAND AT COLDSTREAM / IN MEMORY OF THE REVD. / ALEXANDER RODGER FIRST MINISTER / OF THE CONGREGATION 1846-1870.

All the bells have Doncaster type canons. The hour bell is hung for full circle ringing in a wooden frame, the others are hung dead above. The mouth diameters are 25⅛, 27⅛, 29, 35 15/16 and 39 1/16 inches (638, 689, 737, 909 and 992 mm). With approximate weights of 3½, 4¼, 5¼, 8½ and 10¾ cwt (178, 216, 267, 432 and 546 kg).

CRANSHAWS – see Kirk of Lammermuir.

DUNS Old Parish Church (*visited 13/6/89*). The south tower with spire was erected in 1790, destroyed by fire 1879 and restored 1880. The present bell, 30⅛ inches (765 mm) diameter, is inscribed:

JOHN BRYDEN & SONS, EDINBURGH, A.D. 1880.

Weight about 5¼ cwt (267 kg) and cast with eight angular canons and tapered bases. Fourteen moulding wires. Most probably actually cast by John C. Wilson & Co. of Glasgow, but their records

for 1880 have not survived. The fittings include a timber headstock, cast iron wheel, iron peg stay which engages with a metal L-shaped slider moving between metal stops attached to one of the two main N-S support beams.

For a note on the earlier bell see under Duns Castle.

DUNS. Christ Church Episcopal (*visited 8/6/89*). The south porch tower with a slated pyramid top contains a single bell, 12¼ inches (311 mm) diameter, inscribed:

1755

Cast by Thomas Lester and Thomas Pack of the Whitechapel Bell Foundry, London, and originally supplied for the now ruined church at Simprim. The records show a weight of 45½ pounds, (20.6 kg) ironwork, etc £1 11s. 6d. Total £4 4s. 7d. Made in London.

After a period at Swinton House, the bell came to its present home. The canons and argent have gone, and have been replaced by a false argent in iron bolted through the crown and keyed to a round iron headstock which is set between two N-S beams.

DUNS. Former Boston Church of Scotland (*visited 11/6/89*). This fabric has been demolished to make way for a housing scheme. The former bell has been re-erected on four rolled steel joists set vertically as a focal point in front of the housing. The bell, 36 inches (914 mm) diameter, is inscribed on the waist:

JOHN WILSON & SON / BELLFOUNDERS. / GLASGOW. / 1892

There is also a brass plaque attached to the headstock, inscribed:

Bequeathed by / MRS JOHN FORD / in Memory of her Father / MR JASPER AITCHISON / Merchant, DUNS.

The argent and eight canons are secured to an arched cast iron headstock for slow swinging. The metal wheel has a modern rim which has no groove for a rope. John Wilson & Son would seem to have been a different firm from John C. Wilson & Co. of the Gorbals Foundry, Portugal Street, Glasgow; but the writer thinks that the latter firm actually cast the bell. Alas, their records for 1892 are missing.

DUNS Castle (*visited 18/6/92*). The clock tower with spire forms part of the stable yard and contains a clock by James Howden of

Edinburgh dated 1794, and above a bell, 16⅞ inches (428 mm) diameter, inscribed:

SOLI DEO GLORIA MICHAEL BVRGERHVYS M F 1642

By Michael Burhgerhuys of Middleburg, Holland, and cast the same year as his other bells for Scotland at Coull, Leslie, Peterhead and formerly at Dyce, Aberdeenshire, and Maryton, Angus. With the exception of Leslie, the others are larger. The M F in the inscription stands for ME FECIT and was used to save space and to get the inscription into one line. The lettering is from his usual small set ⅝ inch (16 mm) high. A pleasant little bell with excellent tone. No ornamental border above the inscription.

The canons and argent are almost completely enveloped by a timber headstock but the bases are visible. The cast-in crown staple has broken off, and a false one has been fitted parallel to the old. The clapper is 19th century and has a top hooked over the staple and a bolt to stop it coming free. The bell is hung for swing chiming with a rope and timber wheel and was also used as the hour bell for the clock.

The history of the bell is not quite clear to the writer but he surmises that it was in use in Duns Old Parish Church from 1642 until the present tower was built in 1790. This small bell probably hung in an open bellcote until then, but would have been quite inadequate in the tower, so it is likely that a larger bell would have been requested from the heritors and in return the Dutch bell was conserved by one of them. The fire in the Old Church in 1879 destroyed this larger bell and the present one of 1880 was put up as a replacement.

Above the gateway with the crown arch hangs a single bell, 21¼ inches (539 mm) diameter, bearing just the date:

1793

The design of the figures, the canons and the bell proper all suggest that the founder was Thomas Mears I of Whitechapel Bell Foundry, London. The bell hangs between cast iron T-section beams in the octagonal shaped stonework just below the crown. Now disused; the fittings include a timber headstock, cast iron wheel, vertical iron stay engaging with an L-shaped pendulum slider in the side frame. Probably re-hung with new fittings at the end of the 19th century.

The north-east tower in the older part of the castle at one time housed a bell. Some 12 ft (3.66 m) above the top floor and just under the roof are two parallel massive beams set about 40 inches (1.02 m) apart. These would date from the 19th century and because the width between them was greater than needed a timber block has been added to the inner side of one of them to reduce the pit width at the centre where the bearings would be mounted. The top floor of the tower has been renewed, but the lower floors show where a bell rope passed down to the ringer. By the beams and a little below on the south-west side is a louvred opening to allow the sounds from the bell to reach the outside. The tower is circular inside, 6 ft (1.83 m) diameter, and by the upper floor the masonry opening in the main room is 29 inches (0.74 m) wide, and from the main room to the spiral staircase is 33 inches (0.84 m) wide. So a 20-inch (0.686 m) bell could be removed from the tower without altering the fabric, but one say 30 inches (0.762 m) could not. The writer has found no printed record of the inscription on the bell formerly here; but it is at least possible that it is the bell in the National Museums of Scotland, Edinburgh, with a diameter of 27 inches (686 mm) and inscribed:

(Border all round shoulder)

(Rose) **CAMPANAM • HANC • NOBILIS • AC • HONORABILIS • M^{R}: GULLIELMUS • HAY / DE • DRUMELZIER • PROPRIA • SUA • EXPENSA • FACIENDAM • ESSE • CVRRAVIT • ANNO / J723** *(Rose)* **ROBERTUS • MAXWELL • FECIT • ED^{R}.**

Ref: KA30 Purchased 1977 (visited 16/6/92). The ornamental border round the shoulder is illustrated as Plate VIIIc in *Proceedings of the Society of Antiquaries of Scotland*, Vol. 84, as appearing on a Rotterdam bell of 1657 cast by Cornelius Ouderogge for the Church of the Holy Rude, Stirling (Clouston 1949, Plate VIIIc).

The inscription may be translated as: 'The noble and honourable William Hay of Drumelzier caused this bell to be made at his own expense in the year 1723. Made by Robert Maxwell, Edinburgh.

William Hay of Drumelzier was the second son of John, eighth Lord Yester and first Earl of Tweddale. He was born in 1649 and had the estate of Drumelzier granted to him by his father in 1679. In the closing years of the century he acquired the estate of Duns in Berwickshire and made extensive additions to the Castle, as did his

son Alexander and his grandson Robert. It is possible that William had this bell cast as part of this rebuilding.

EARLSTON Parish Church (*visited 18/6/92*). The south-western tower contains a single bell, 38 11/16 inches (982 mm) diameter, weighting 11 cwt 0 qr 8 lb (562 kg), inscribed:

JOHN TAYLOR & CO. FOUNDERS LOUGHBOROUGH ENGLAND

(Waist) WILLIAM MAIR D.D. MINISTER / EARLSTON / 1891.

Hung for full circle ringing in a composite bellframe with cast iron inclined members bolted to timber top and bottom sills. the latter rest on four corbels in the east and west walls with slotted north-south beams to prevent the bottom of the frame sliding off the corbels. The 1891 fittings include a timber headstock, wheel, stay and slider, plain bearings and a bellrope with sally. The bell has a flat crown and an independent crown staple. Note A flat + .39 semitones.

Below the bell is a reinforced concrete floor and below again the ringing floor, which unusually has a cavity to take the loop of the rope at handstroke. Normally the ringer of a large bell swinging in a full circle stands on a box to prevent the hemp rope striking the floor at handstroke causing it to disintegrate.

Preserved in the church is the earlier bell, 17 5/8 inches (448 mm) diameter, inscribed (Illus 5 & 6):

(Border all round shoulder)

• SOLI • DEO • GLORIA • IAN • BVRGERHVYS • ME • FECIT • 1609

By Ian Burgerhuys of Middleburg, Holland, and very similar to his bell of 1610 at Roseneath (Clouston 1947a, p. 192, Fig. 15A and Plate XXXIV, 2). The writer has a note of twelve other bells by him in Scotland cast in the period 1601 until his death in 1617. One single canon has been replaced in iron. The pitches are c.1760, 1225, 1028, 937, 396 Hz and the tone is adversely affected by the sharp

Illus 5. *Earlston disused bell, 1609.*

Illus 6. *Top row: Hutton. Middle row: left, Earlston, right, Greenlaw Kirk Bell. Bottom: Langton handbell.*

Fundamental, 937 Hz, which should be half 1760 = 880 Hz, and a degree of porosity.

EARLSTON Town Clock (visited 19/6/92). On the north side of the Square, in the gable wall dated 1868, is a clock dial. Above is a timber bell turret on six posts with a slated spirelet above; this contains a bell, 24 inches (610 mm) diameter, which is the hour bell for the clock. Examined through a telescope the inscription on the west side reads:

. . . JOHN REDPATH ESQ OF . . . / . . . TOWN OF EARLSTON . . . /
. . . JOHN C. WILSON FOUNDER GLASGOW . . .

The records of the Gorbals Brass and Bell Foundry, now in the Glasgow University Archives, ref UGD/17/8/1, give this bell as No 998, cast 6 July 1869, weight 326 lb (148 kg), 24 inches (610 mm) diameter, supplied without tongue and to pattern, to Mr Redpath for Earlstown town clock near Kelso. Hung stationary from a timber deadstock.

ECCLES Parish Church (*visited 10/6/89*). The eastern porch tower contains a bell inscribed:

FEARE GOD YEE PEOPLE OF ECKLES. 1659. IR

RECAST IN COMMEMORATION OF THE 60TH YEAR
OF THE REIGN OF QUEEN VICTORIA 1897.
BY JAMES LEWIS GREIG OF ECCLES.

Recast by John C. Wilson & Co. Ltd of Glasgow, No 2230 in their Job Book, weight 308 lb (140 kg), date 16th September 1897, to the order of John Bryden & Sons of Edinburgh, clockmakers. Under remarks appears 'Special letters cast on bell same as old one. Inscription in usual style of letters'. Unfortunately the 1659 inscription was not reproduced in facsimile, and no other Scottish bells of that period are known to bear the initials IR. He could have been James Monteith's successor in Edinburgh. Diameter 23 inches (584 mm). Note A flat -.12 semitones. Six rectangular section canons and a cast-in crown staple. 14 moulding wires arranged (crown) 2, 1-1-2-1-1, 4-2 (lip). The bell hangs between two E-W beams let into the stonework. Timber headstock and full wheel, plain bearings, no pulley, stay or slider. The rope comes down inside the tower to the gallery level.

In the church is preserved a handbell, about 7 inches (178 mm) diameter and 9½ inches (241 mm) high to the top of the handle. On the waist is the inscription in reverse reading from right to left:

FOR · THE · PARISH · OF · EKKELS 1712

Stamped or scratched in the mould from left to right which has come out in reverse on the bell. Probably by a local founder with little experience. The head of the handle is concave as he did not feed the mould with more metal as the bell cooled. Uncracked and

with a fair tone. A slight hump at the top of the soundbow otherwise no moulding wires. The handle is plain cylindrical with a knob on the top.

EDROM Parish Church (*visited 12/6/89*). A very unusual double decker open belfry is empty in the upper tier, and contains a single bell, about 14 inches (356 mm) diameter, in the lower. No visible inscription; no moulding wires just below the shoulder and by the lip, only a hump with a moulding wire on each side just above the soundbow. A tall handbell type argent protrudes above the top of a cast iron headstock. The bell would seem to date from about 1850. Cast iron pillars support the main bearings, cast iron complete wheel and wire down outside.

EYEMOUTH. St John's Church (*visited 4/10/91*). The octagonal tower contains a single bell, 20½ inches (750 mm) diameter, inscribed:

JAMES BARWELL FOUNDER. BIRMINGHAM 1879.

As old as the church, and the Centenary Souvenir Booklet, p. 3, records the cost as £47 10s. 0d. excluding erecting and fitting. James Barwell's bells are not common in Scotland, the writer has a note of eight others.

Cast with four Doncaster type canons; independent crown staple, and hung in a timber frame with elm headstock and a full wheel. There is a stay, but no slider. Note E+.18 semitones.

EYEMOUTH. St Ebba's Episcopal Church (*visited 2/6/95*). The open bellcote over the porch contains a single bell, about 10 inches (254 mm) diameter, which can be seen with a telescope to be inscribed:

JOHN C. WILSON & Co GLASGOW. A.D. 1881.

Cast at the Gorbals Brass and Bell Foundry, 99 Portugal Street, Glasgow. Alas their records covering the period August 1878 to March 1896 have not survived. Cast with a handbell type argent which is bolted to a cast iron headstock with an ornamental weight above for slower swinging. Mild steel lever and rope down through porch roof to a chiming sally. Re-hung with new bearings 1989-94; these are on vertical metal supports and secured to the stonework at headstock level.

EYEMOUTH Museum (*visited 4/10/91*). This former parish church has a west tower with cupola on top and contains a single bell, 30⅝ inches (778 mm) diameter, inscribed:

THOMAS MEARS OF LONDON FOUNDER 1836.

From the Whitechapel Bell Foundry, London, and cast by Thomas Mears II. Now used as the hour bell for the synchronous electric clock. The fittings are mainly of 1836, but the full wheel is now fragmentary and the clapper hangs from a false staple. Timber headstock, and hung in oak side frames in the form of an H set into two horizontal E-W beams, with two N-S beams above, and all four set into the walls at their ends.

FOGO Parish Church (*visited 8/6/89*). A birdcage belfry houses a bell, about 25 inches (635 mm) diameter, which when observed through a telescope can be seen to be inscribed:

• JOHN • MEIKLL • ME • FECIT • EDINBURGI • J694 •

By John Meikle of Edinburgh (Clouston 1949, pp. 101-102 with lettering as at Gargunnock, Fig. D, Plate VI.4). No border; diamond stop between the words and well cast. Quite good tone. Six canons and argent, and now hung quarter turned to allow the clapper to strike unworn zones. Mild steel headstock with metal half wheel set above the bell 9-12-3 o'clock. Bearings held in a metal framework. A chain runs down outside over three pullies.

FOULDEN Parish Church (*visited 11/6/89*). The western open bellcot contains a single bell, about 20 inches (508 mm) diameter, inscribed:

• FOR • FULDIN • KIRK • J704 •

From the Edinburgh foundry of either John Meikle, who died that year, or his successor Robert Maxwell. Lettering and diamond stop as at Gargunnock (Clouston 1949, pp. 101-102, Fig. D). Four pairs of moulding wires below the shoulder, with the inscription in the highest of the three bands. Argent and canons secured by two pairs of straps to a timber headstock in three horizontal parts. The bell has never been turned. The gudgeon pins appear to be one piece of iron recessed into the central member of the headstock. Small wooden complete wheel with wire down outside the west wall.

Metal side frames in the form of an A with bearings mounted on the apexes, and their feet secured to the sill of the bellcot. The bronze bell has been painted, which will detract from the tone.

GORDON. Parish Church of St Michael (*visited 10/6/89*). The birdcage stone belfry on top of the west gable houses a single bell, about 20 inches (508 mm) diameter. With the aid of a strong telescope parts of the long inscription in three lines can be read. The visible sections are:

R • DAVID • BROW • AT • GORDON • ORDER
D • ME • TO • BE • FOVND ANNO • J714 • AND • REF
J725 • R • M • FEC

By Robert Maxwell of Edinburgh, 1725; for a note about him see Clouston 1949, p. 102. The full inscription would seem to be like: MR • DAVID • BROWN • MINISTER • AT • GORDON • ORDERED • / ME • TO • BE • FOVNDED • ANNO • J714 • AND • REFOVNDED • / ME • J725 • R • M • FECIT.

No Borders or decoration, normal four sided stop. Argent and two single canons apparently recessed into a metal headstock with two horizontal bolts through. Cast iron wheel and framework. The rope comes down outside via pullies and over the slates to a tube on the north side and from thence downwards inside. Belfry sill about 35 ft (10.67 m) above the ground.

GORDON. Former Free Church (*visited 2/6/95*). The spirelet, dated 1893, contains a clock with four external dials, and above in an open section a single bell, 19 inches (483 mm) diameter, inscribed:

JOHN C. WILSON &. Co FOUNDERS. GLASGOW. A.D. 1883.

From the Gorbals Brass and Bell Foundry, Glasgow. Unfortunately the records for the period are missing. Cast with an argent and eight canons and secured to a cast iron arched headstock with a slow swinging central cast iron weight above the crown, and a cast iron wheel. Clapper of 1883 with top closed over a bush with pin to independent crown staple with nuts on top of the headstock weight. Four bolts come down between the pairs of canons, horizontal cotters engage with the canons and pass through slots in the bolts. The main bearings are secured to two parallel timbers across the walls of the spirelet. The main church is dated 1843, so there probably was an earlier bell. Best thanks to Mr McGurck for

permission to see this bell.

GORDON. Mellerstain (*visited 27/9/95*). The clock in the courtyard has a dial dated 1735, and three bells in a closed bellcote above. The bells are not visible from the ground, and the hammers are operated by levers and wires, two on the north side and one on the south. No access to the bells from the inside. The clock is said to have come from Lauder Town House, q.v.

GRANTSHOUSE. Former church (*visited 13/6/89*). The open belfry of this former church contains a bell, about 14 inches (356 mm) diameter, of late 19th century date. Handbell type argent, no canons, no moulding wires just below the shoulder, and no visible inscription on the side adjacent to the road. The fittings include a metal headstock and a metal wheel.

GREENLAW Parish Church (*visited 8/10/91*). The ancient church tower with timber spire contains two bells. The smaller, 20 1/16 inches (510 mm) diameter, was cast in 1702 by John Meikle of Edinburgh and is the Town Bell. The larger was almost certainly cast by him in 1696, but suffered damage, and was re-cast by his successor in Edinburgh, Robert Maxwell, in 1726. This latter is the Kirk Bell, 21 7/8 inches (556 mm) diameter. The inscriptions are:

Town Bell

•PATRIK HUME EARLE•OF•MARCHMOVNT•LORD• HIGH• CHANCEL / OUR•OF•SCOTLAND•IO: MEIKLE FECIT•ED^{R}: J702•

Kirk Bell

(flower) **THOMAS•BROWNFIELD•HIS•GIFT•TO•THE•KIRK• OF / GREENLAW•ANNO•J696•AND•REFOVNDED•1726• R•M/FECIT•ED^{R}•**

SEE Illus 6.

The two bells are closely similar; sections show flat surfaces in from the lip in the Continental form; on the crown there are six fins between the canons, and the sides of the latter show a parting line where the mould was split. The moulding wires from the shoulder to the lip are similar, being 3-3-2, 2 hump 2-3 at the lip. The crowns are different, the smaller has moulding wires

arranged 2 hump 2, and the larger 1 hump 1. Notes A -.20 semitones and F sharp -.37 semitones.

The Town Bell has no clapper, the other a clapper with a stirrup top and a leather strap round the staple. Both bells are quite fair castings but there is some porosity in the larger. The Town Bell is hung dead and has an external hammer connected to the clock. The Kirk Bell is hung from a timber headstock with four pairs of straps with 18th century iron nails in single shear. There is an electrically operated external chiming hammer.

The dial from the former clock survives, and records HUGH EARL / of / MARCHMONT / MDCC LXIX / John Kirkwood / Melrose. The present clock by Robert Bryson & Sons of Edinburgh was erected by public subscription in commemoration of the Golden Jubilee of Queen Victoria 1887.

The late Dr Eeles' notes record that the 1702 Town Bell was given to Greenlaw by Sir Hugh Hume Campbell and came from Marchmount after 1873. Of Thomas Brownfield, Robson, p. 129, notes 'He left 400 merks to buy ane guid bell for the paroche church of Greenlaw, and was a farmer in Greenlawden'.

HOUNDWOOD Parish Church (*visited 8/10/91*). The south tower with a pyramid roof contains a single steel bell, 30 inches (762 mm) diameter, inscribed:

(The Royal Arms) *(Border all round bell)*

PATENT

(Waist) Nº 3125

(Lower Waist) NAYLOR VICKERS & Cº SHEFFIELD 1862

(Lower Waist Rear) CAST STEEL

Now quite corroded. Poor tone, with note C -.45 semitones, and pitches 1020, , 688, 598 and 337 Hz. Flanged crown with four bolts through it and an independent staple. Timber headstock and full wheel, but no stay or slider. Hung between two N-S beams with their ends in the walls. The clapper has leaf springs on each side to hold the ball off the bell after striking. Steel bells were popular in the period, as the material is so much cheaper than bronze, but tonally they generally leave a lot to be desired.

HUME. Ednam Handbell (*visited 19/6/92* when in Kelso Museum). Now preserved in the National Museums of Scotland in

Edinburgh is the Ednam Handbell. Celtic, and made from iron and dipped in bronze. Though associated with Ednam, the catalogue of the Edinburgh Archaeological Museum (1856) notes it as being found at Hume Castle, Berwickshire. Exhibited in the Scottish Exhibition of National History, Art & Industry, Glasgow, 1911, vide Palace of History Catalogue of Exhibits, Vol. II, Fig. 4 facing page 1096, and described on p. 1097.

Made from a single sheet of iron bent into the form of a bell of quadrate type and riveted up the sides. Size at the mouth 8 inches (203 mm) one way by 6½ inches (165 mm) the other. Height 11 inches (279 mm), or 13 inches (330 mm) including the handle. Width at the top 6 inches (152 mm). Originally coated with bronze of which only traes remain. In remarkably good condition for a date of probably 600-900 A.D. Ref. L1933 2126. See also the Rev. H. T. Ellacombe *Bells of the Church*, Exeter, 1872, p. 129.

HUTTON Parish Church (Visited 5/10/91). The tower contains a bell, 23¼ inches (590 mm) diameter, inscribed:

(mask) SOLI•DEO•GLORIA•IOHANNES•BVRGERHVYS•ME•
FECIT

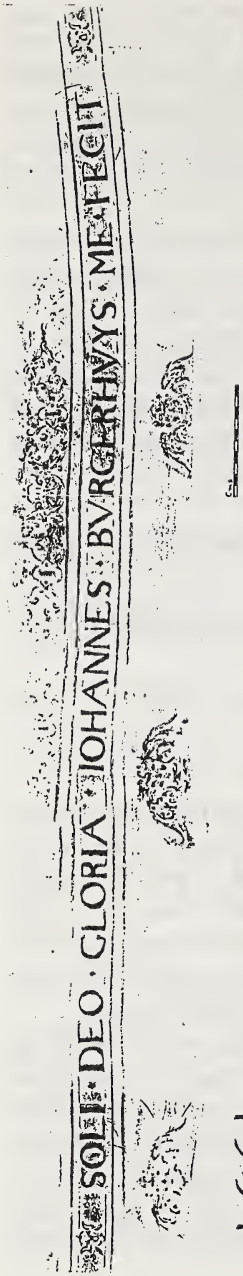
(waist) *(cherub)* *(cherub)* *(cherub)*
1661

SEE Illus. 6.

Cast by Johannes Bugerhuys of Middleburg, on Walcheren Island in Holland in 1661. Above the inscription all round the bell is the elegant dragonesque strapwork border which appeared on Old Lawrie of Aberdeen (Eeles and Clouston 1960, Plate 21). At the commencement of the inscription is a small mask, and below on the waist are three cherub's heads with wings, spaced round the bell. The date 1661 appears below SOLI and the first cherub.

The original Dutch clapper remains, conical with stirrup top and peg flight. A later wrought iron strip has been wrapped round the cone to make it heavier, but this strikes the bell 2⅛ inches (54 mm) too high for the best musical effect. The argent and six canons are recessed into a timber headstock, which is fitted with a full wheel. The bellframe of timber has normal inclined members and the top and bottom sills are both set into the north and south walls.

Access is most difficult; but fortunately the late Dr F. C. Eeles



Illus 7. *Hutton.*

O.B.E. obtained a rubbing about 1895 which has been used for the illustration (Illus 7). The writer has a note of ten other bells cast by this founder for Scotland, and his father Michael had an even bigger trade across the North Sea.

The handbell (Illus 8), 6¼ inches (159 mm) diameter, bears no inscription. There used to be a bronze handle with two circular connections to the crown, but this has

Illus. 8. *Hutton handbell.*

broken off and has been replaced by an iron handle bolted through the crown in two places. Iron clapper with no flight. Poor tone. Six moulding wires by the shoulder and four by the soundbow, and no real inscription band as such. Probably Scottish, and cast around 1700. It was used as a deid bell, to be rung at the house of a deceased person on or before the day of the funeral.

KIRK OF LAMMERMUIR at Cranshaws (*visited 12/6/89 and 2/6/95*). The birdcage

belfry contains a single bell, about 20 inches (508 mm) diameter, which bears on the waist on the east side the trade shield of James Barwell of Great Hampton Street, Birmingham, being a cross with the initials J B at the top and B below, all in a wreath of oak leaves. No visible inscription or date, but apparently as old as the present fabric, which was rebuilt in 1899. Canons and argent clamped to a timber headstock to which is bolted a curved iron lever with a wire down outside. The main bearings are mounted on metal pedestals.

Preserved in the church is a former bell, 8½ inches (216 mm) diameter. No inscription. The design suggests that the mould was made with a solid pattern, and not strickled up using a template. Handbell type argent riveted to an iron bar and apparently hung from a hook and clocked with a rope tied to the eye on the end of the clapper. Too small to be effective. No canons and two ribs on the flat crown, a step just below the shoulder and two moulding wires at the top of the soundbow. Overall height 19 inches (483 mm). The above suggests a date of casting of around 1800.

LADYKIRK Parish Church (*visited 8/6/89*). The western tower with its dome shaped top contains two bells. The smaller, 15⅛ inches (384 mm) diameter, is hung for swing chiming and bears no inscription. There is a handbell type argent and no canons; no moulding wires on the crown or below the shoulder, but there are mouldings on the outside of the soundbow. All suggest a date of casting of around 1800. Quite fair tone. The bell hangs between two beams with a timber half wheel with its diameter vertical. There is a counterbalance weight for the rope mounted on an iron bar. The top of the tower dates from 1743, but the bell is not as old as this.

The other bell, used as the hour bell for the clock, is 38¼ inches (971 mm) diameter, with a weight of about 10¼ cwt (521 kg). This was added in 1882 and is hung stationary below the smaller bell. The inscription reads:

DOMUM DEI VENITE
(waist front) THE GIFT / OF / M.S.MARJORIBANKS / OF / LADYKIRK / 1882
(waist rear) JAMES DUFF & SONS / MAKERS / GREENOCK

For James Duff & Sons of Greenock see Clouston 1947a, pp. 153,

157, 159, 166 and 171. Their bells are mainly on the west side of Scotland, and range in date from 1839 to 1891.

The clock of *c.*1882 has a 9 ft. (2.74 m) pendulum and an anchor escapement, and strikes on the larger bell. This latter is supported by a pair of old train rails from the argent and six canons. The tone is only fair. One moulding wire on the crown, one on each side of the inscription band, and some ovolo moulding at the top of the soundbow.

LANGTON. Church at Gavinton (visited 8/10/91). The church has two bells; a tower bell and a handbell. The former is 11¼ inches (286 mm) diameter, uninscribed and cracked in the soundbow where the clapper used to strike. A handbell type argent is broken through by the central bolt hole and no canons were ever cast. A moulding wire above the inscription band, one below it, a hump above the soundbow and a wire by the lip. A cast-in crown staple has broken off, and a false one has been bolted through the crown. All pointing to a date of casting of around 1798 when an earlier church was built. The bell is far too small to be effective hung inside a steeple. A wrought iron bar headstock is double bolted to the crown of the bell and above is a metal quarter wheel with its chord horizontal. The bell hangs between two horizontal beams in the base of the spire.

The handbell is 6⅛ inches (156 mm) diameter, and bears an inscription on the waist:

: FOR • IOHN • GALLAVA • IN • LANTVN / J685

Illus 6 & Illus 9

Illus. 9. *Langton handbell.*

Cast by John Meikle of Edinburgh, vide PSAS Vol. 84, p. 101 for his Act of Parliament of June 1686 to encourage him. John Gallava was the beadle in 1685, and he would have rung the bell at the house of a deceased person on or before the day of the funeral. The bronze stirrup top handle broke off and has been replaced in iron; surprisingly the bronze handle has

survived. The crown has ovolo moldings and below the shoulder are 16 moulding wires arranged: *(crown)* 3-3, 2-1-1-3 above the soundbow, and 3 by the lip. Cracked from the lip to the shoulder. The *c.*1685 clapper has survived, but the top has broken off and it is no longer hooked on to the cast-in staple.

LAUDER Parish Church (visited 3/10/91). The central octagonal tower with spire contains a single bell, 39½ inches (1004 mm) diameter, inscribed:

GIVEN BY CHARLES MAITLAND OF HALTON HIS MAIESTYS TREASURER DEPUTE 1681 / PECAST BY IAMES EARL OF LAUDERDALE OUT OF THE VACANT STEPEDNS 1751 IOHN MILNE FECIT EDIN^{H}

(Waist) *(Lauderdale Arms and Crest)*

(Lower waist) RECAST BY ROBERT WATSON NEWCASTLE UPON TYNE 1834

The donor in 1681, Charles Maitland, was General of the Mint as well as Deputy Treasurer, and was one of the judges of the Court of Session in Scotland by the title of Lord Hatton. In 1682 he became the third Earl of Lauderdale. The seventh Earl had the bell recast in 1751, and a further recasting took place in 1834.

The present bell is the work of Robert Watson of High Bridges Works, Newcastle upon Tyne, and his only bell so far discovered in Scotland. His other bells are mainly around Newcastle upon Tyne, and none are as big as this one. This Lauder bell is very thick relative to the mouth diameter, 3$^{5}/_{16}$ inches (84 mm) with a consequently high note, B flat, for a weight of about 11½ cwt (584 kg). It may well have been modelled on the same sized bell in the Durham Cathedral ring. The latter, now the sixth of ten, was recast in 1896, and is now 3$^{1}/_{16}$ inches (78 mm) thick in the soundbow.

The Lauderdale Arms on the waist appear to have griffon supporters; today they are two eagles proper. The crest is a lion sejant bearing a sword and fleur-de-lys and appears twice, once above the Arms and separately on the other side of the bell. Above both appear DEO.IUVANTE and CONSILIO ET ANIMIS (by wisdom and courage).

As noted above 'HALTON' in the top line should be 'HATTON', 'PECAST' in the second line should be 'RECAST', and

'STEPEDNS' should be 'STIPENDS', but the errors could have been on the 1751 bell and repeated.

The bell retains the argent, six canons and a cast-in crown staple; and is secured to a timber headstock with three U bolts and two bolts through the crown. The headstock has a timber counterbalance for slower swinging and a full wheel. The main bearings are mounted on two beams which span the tower walls and are built into them at each end. Similar beams are mounted above the bell and below, and four vertical iron flats are bolted to the three pairs. Below the bearings are pairs of inclined members to the lowest pair of beams. All apparently 1834.

LAUDER Town Hall (*visited 3/10/91*). The western tower with a pyramid roof contains a single bell, 21 3/16 inches (531 mm) diameter, and inscribed:

GEORGE • WATT • EDN^{R} • FECET • S^{T} • NINIANS • ROW, • 1790

By George Watt of St Ninian's Row, Edinburgh. His bells cover the period 1752 to 1795 and the writer has a note of ten other bells, of which eight bear his name, and two later ones which bear his lettering but not his name, so could be by a successor. He usually spelled fecit as 'FECET', and in this case the 'D' in EDN^{R} is reversed. The argent and six rectangular section canons remain, with a cast-in crown staple. Two humps on the crown and below the shoulder the moulding wires are arranged 2-2-2, 3 hump 2 and none by the lip. There is a 2-inch (51 mm) flat in from the lip in the Continental manner. The pitches are *c.*1780, *c.*1480, 1031, 905, and 444 Hz and the tone is only quite fair. The clapper of *c.*1790 has the top hooked over the staple.

The bell has a full wheel, and a block of wood on top of the timber headstock to make the bell swing slower. Hung between two N-S beams with their ends set into the tower walls. The clock of *c.*1880 is above the bell, no maker's name is visible now. Anchor escapement with a 2-secs pendulum of 13 ft. (3.96 m), and an hour strike on the bell. The bell can also be chimed with the rope on the wheel. An earlier clock is now said to be at Mellerstain in Gordon parish.

LEGERWOOD Parish Church (*visited 6/10/91*). The western open

belfry with four pillars supporting a pyramid roof houses a single bell, about 18 inches (457 mm) diameter, without visible inscription. A handbell type argent is recessed into a timber headstock and is secured by a horizontal bolt. No moulding wires below the shoulder, three above the soundbow and none by the lip. The soundbow is flared out more than usual. Fair tone. The fittings include a metal lever and chain down outside; there is also a counterbalance weight opposite the lever to hold the mouth of the bell horizontal at rest. The main bearings are supported by triangular iron side frames.

The wall below the bell is inscribed 'REPAIRED 1717' and the south wall gives a date of 1804 for another renovation. This latter date is likely for the casting of the bell.

LEITHOLM Parish Church (*visited 8/6/89*). The western gable of this church is dated 1872, and above is a bellcote inscribed:

ERECTED / TO THE MEMORY OF / MARTIN HUNTER / OF ANTONSHILL / WHO DIED AT VIENNA / 20TH MARCH 1874 / AGED 20 YEARS

The west side of the bell in the bellcote can be seen to be inscribed:

. . . SON & Co FOUNDERS GLASGOW

Cast by John C. Wilson & Co. of Portugal Street, Gorbals. About 18 inches (457 mm) diameter, with a handbell type argent bolted to a cast iron arched heastock for slow swinging, and a cast iron wheel. This church does not appear in Wilson's list of bells supplied, and it seems probably that the bell was ordered through an agent, say John Bryden & Sons of Edinburgh, in the period 1874-5.

LONGFORMACUS Parish Church (*visited 12/6/89*). The birdcage belfry over the west end of the main nave contains a bell, about 24 inches (610 mm) diameter, which with a telescope can be seen to be inscribed on the east side:

J.B. 1892.

By James Barwell of Great Hampton Street, Birmingham. The crown is not easily seen from the ground, and appears to be flat

and bolted to a timber headstock. Bold moulding wires and with an unusually wide inscription band; large letters and figures. Curved wrought iron lever with cord and chain down through the roof of the western extension to the nave.

MERTOUN Parish Church (*visited 6/10/91*). The western birdcage belfry contains a single bell, about 16 inches (406 mm) diameter, which just bears the date:

J707

Set centrally between four pairs of moulding wires just below the shoulder. Argent and six rectangular section canons, secured to a timber headstock with wrought iron lever and chain down outside. Quite fair tone. Possibly cast by Robert Maxwell of Edinburgh, but the firgure 7 is different from his normal one. However he did favour several pairs of moulding wires below the shoulder as are found here.

MORDINGTON. Former church (*visited 5/10/91*). The bell from this church, built about 1840 and recently demolished, is preserved. 15¾ inches (400 mm) diameter, and bearing no inscription. Rather a rough casting with irregular moulding wires and a blister inside the crown. The four fins on the crown, one on each side of the two single canons, and the 1¾ inch (44.5 mm) wide flat in from the lip suggest the Edinburgh foundry after Thomas Henderson, whose latest bell so far discovered is dated 1755 for Heriot's Hospital, Edinburgh. The writer feels that this Mordington bell is a little later, say *circa* 1780. Argent and six rectangular section canons, stump of old cast-in crown staple and a false one supports a *c*.1840 clapper with top hooked over staple. One moulding wire on crown, two on the shoulder, three spaced out immediately below, and at the top of the soundbow one wire and a wide concave band. Fair tone.

NENTHORN. Former church (*visited 6/10/91*). The fabric is now converted to domestic use. The western open belfry houses a small bell, about 12 inches (305 mm) diameter, with no visible inscription. Handbell type argent with no canons and no moulding wires below the shoulder. Wrought iron headstock and lever, but no rope now. 19th century.

POLWARTH Parish Church (*visited 8/10/91*). The fine west tower contains a bell for use, and elsewhere in the fabric a disused tower bell and a handbell.

The bell in use, 14⅛ inches (359 mm) diameter, and bears no inscription and is clearly 19th century, probably second hand. The bell is far too small to hang inside a closed belfry and for the sounds to carry far. A ridge at the shoulder both inside and out, and ovolo mouldings on the outside of the soundbow. Handbell type argent and no canons; and the former is bolted via a timber connector in two parts to an iron shaft which has four straps to the underside of a timber headstock, all quite unorthodox. A half wheel above the bell with the diameter horizontal has a rope to the adjacent ringer. The main bearings are on two E-W beams with their ends in the walls.

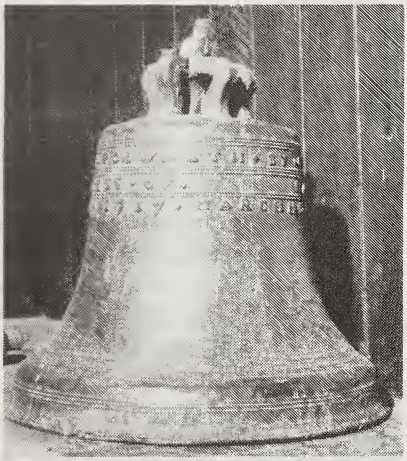
The disused bell of 1717 and the handbell of 1715 are both the work of Robert Maxwell of Edinburgh, vide Clouston 1949, p. 102. Both quite well cast, but the larger is cracked from the lip to the inscription. This latter would appear to mean that the original bell was given in 1697, but met with an accident and had to be recast in 1717. It reads (Illus 10):

GIVEN • TO • THE • KIRK • OF • POLWARTH • BY • / LADY • GRISEL • KAR • COUNTESS • OF • / MARCHMOUNT • 1697 • R • M • FECIT • ED^{R} • J7J7 •

The 'D' of LADY is reversed. Argent and six canons remain, and there are six fins on the crown between the canons. Conspicuous risers remain on the upper sides of the two single canons. The moulding wires are arranged (*crown*) 1,3-3-2, 3-2. Stirrup topped clapper with ball and flight of 1717.

Lady Grisel Kar was the wife of Sir Patrick Hume, first Earl of Marchmont, and daughter of Sir Thomas Ker of Cavers (Dict. Nat. Biog., Vol. X (1950), pp. 231-234).

The hand 'deid' bell, 6 11/16 ins (170 mm) diameter, also by Robert Maxwell, bears: (Illus 11)



Illus. 10. *Polwarth disused bell 1717.*

FOR • POLWARTH • PARISH • / 1715 •

He had some difficulty with his small lettering and both the letter

Illus. 11. *Polwarth handbell 1715.*

As are inverted Vs with no horizontal bar. The crown has a cast handle with a central knop, and four circular grooves; two moulding wires above the soundbow, and one with four thin bands by the lip. Fair tone.

RESTON Parish Church (*visited 11/6/89*). The gable facing the road is dated 1879 and is surmounted by an open bellcote. This contains a single bell, about 18 inches (457 mm) diameter. There is only a slight ridge just below the shoulder, no moulding wires and no visible inscription on either side. A cast iron headstock has a central hole and two bolts, it obscures the view of the crown of the bell which seems to have an argent and six canons. A cast iron wheel has a wire down the outside of the fabric. The bell would appear to date from about 1879, certainly not much earlier. Dr Binnie kindly reports that the bell came from the Eyemouth former free church in 1880.

ST ABB'S Parish Church (*visited 7/10/91*). The tower contains a single bell, 33¼ inches (844 mm) diameter, inscribed:

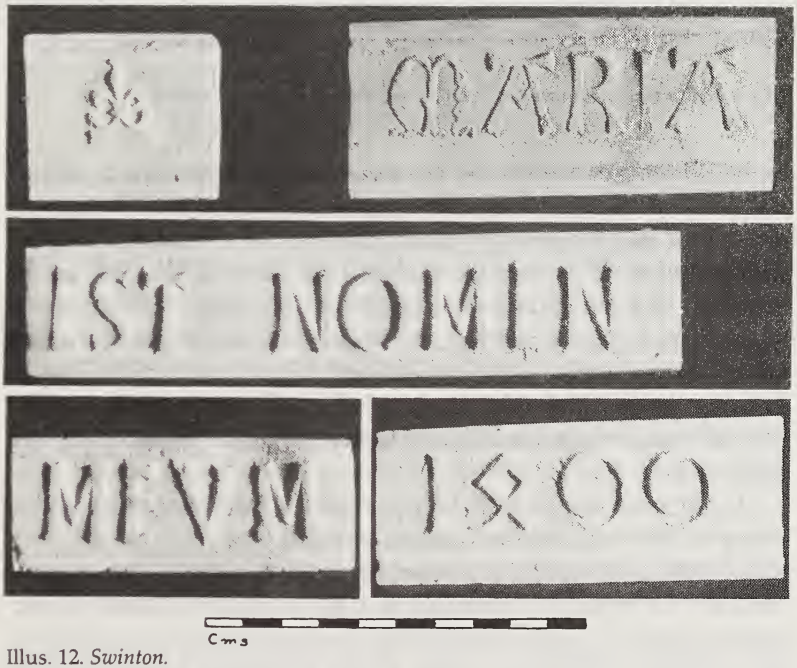
ERECTED ALONG WITH THE CHURCH OF ST ABBS. /
BY ANDREW USHER, OF NORTHFIELD. A.D. 1891. /
JOHN C. WILSON & Co, FOUNDERS, GLASGOW.

(Lower waist) VOCO, "VENITE IN DOMINI TEMPLUM".

Cast at the Gorbals Foundry in Glasgow by John C. Wilson & Co. Hung between two timber beams spanning the tower walls N-S and with the bearings 11 ft 9 ins (3.58 m) above the floor. The eight canons are secured to a cast iron arched headstock with counter-balance weight above for slow swinging. All the ferrous metalwork heavily corroded as inspected, and binding on the inscription band of the bell. A clock hammer is also provided.

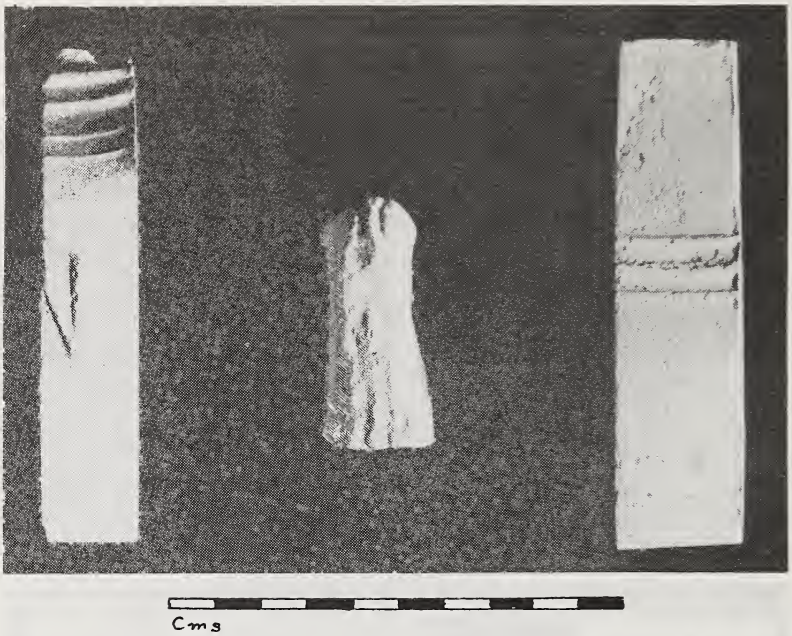
SWINTON Parish Church (*visited 28/5/93*). The western open bellcote contains a single bell, 12⅜ inches (315 mm) diameter and inscribed (Illus 12 & 13):

(fleur de lys) MARIA EST NOMEN MEVM 1499



Illus. 12. *Swinton.*

In two styles of lettering, and with an Arabic date for 1499. This latter feature is the oldest in Scotland on a bell. The Roman letters



Illus. 13. *Swinton. Left: Shoulder. Centre: Canon detail. Right: Soundbow.*

for EST NOMEN MEVM are the same as appear at Lacock Abbey, Wilts, on the large cauldron bearing the name of Peter Waghevens of Malines as founder and dated 1500 in Latin. Smaller letters M and A in MARIA appear on the bell dated 1518 at Comrie inscribed in Flemish and thought to be the work of Willem van den Ghein (Clouston 1992, p. 469). The fleur de lys has not been found to appear elsewhere in Scotland, but it is not unlike that at Amulree on the Flemish bell dated 1519 (Clouston 1992, p. 459). The evidence supports Peter Waghevens as the founder of the Swinton bell.

Argent and six grooved canons retained, no tuning marks, the stump of the cast-in crown staple remains and a later clapper of about 1800 is hooked over a false staple. Two U straps and a hook through the argent to a wrought iron bar headstock. A really good casting with fins on the crown from the four corners of the argent. As inspected the bell was loose in the headstock which allowed the lip on the north side to rub on the masonry of the bellcote. Never turned, and the clapper strikes 1 inch (25 mm) too low.

SWINTON Village Hall, former Free Church (*visited 13/6/89*). The tower, with a former spire, was built in the 1840s for the former Free Church. It contains two bells, the smaller, 14 inches (356 mm) diameter, bears no inscription. There is a handbell type argent on the crown with no canons, a rough seam at the shoulder and by the soundbow a moulding wire and a concave band. This bell would be contemporary with the fabric, and is hung for swing chiming with a lever.

The larger bell, 22 15/16 inches (582 mm) diameter, is inscribed:

G. MEARS FOUNDER LONDON 1860.

From the Whitechapel Bell Foundry. The clock by Bryson & Sons of Edinburgh is also dated 1860, and was used to strike the hours on the larger bell, which is hung dead. A normal 1860 clapper is fitted with the top hooked over the staple. The argent and six canons remain, but one of the latter is cracked at its base.

SWINTON. Kimmerghame House (*visited 13/6/89*). Hung in a birdcage belfry over the former stables is a single bell, 16¼ inches (412 mm) diameter, inscribed:

BRYDEN & SONS EDINBURGH 1855

Probably cast by John C. Wilson of the Gorbals Brass Foundry. Though their records survive in the Glasgow University Archives, the nearest sized bell cast for William Bryden & Sons, 55 George Street, Edinburgh, No. 484, is given as 15 inches diameter (381 mm) cast on 25th April 1855. Ordered to have a superior appearance as 'Ships Bell funished'. The bell is hung for full circle ringing with a peg stay and an inverted L-shaped slider in one of the two wrought ironside frames. Originally the chain attached to the metal wheel passed through into the room below on the east side; now it is on the other side of the wheel and comes to the ground outside the wall.

WESTRUTHER Parish Church (visited 12/6/89). The single bell, 15⅞ inches (403 mm) diameter, is inscribed:

• IACOBUS • MONTEITH • ME • FECIT • ANNO • DOM • 1650

By James Monteith of Edinburgh. Above the inscription is an acanthus leaf border all round, all very similar to his disused bell

at Coylton, Strathclyde, see Clouston 1847b, Plate 1(b), Figs G & I, p. 253.

Six canons and argent are secured to a timber headstock by two pairs of straps. A false staple has been fitted parallel to the original, so the bell has never been turned. The degree of soundbow wear is not yet serious. The lip has been slightly chipped in places. As seen in 1989 the bell awaited re-hanging in the bellcote, which had become unsafe, and a vertical lever had been fitted above the headstock to enable the bell to be swing chimed.

The ruins of the earlier church of just before 1650 are on the other side of the main road, so this bell was cast for that fabric.

WHITSOME Parish Church (visited 9/6/89). The present church, built in 1803, has a southern tower with an open belfry stage on four masonry pillars and a stone pyramid top. By the tops of the pillars are two E-W iron members supporting a single bell, 18¾ inches (476 mm) diameter, inscribed:

(Acanthus border all round)

IACOBUS MONTEITH ME FECIT ANNO DOM 1645

(Acanthus border all round inverted)
(Impressions of seven coins; indistinct)

For James Monteith of Edinburgh, see Clouston 1947b, p. 253, Plate 1b, Figs G & I. Unusually here there are seven impressions of probably the same coin, but the detail is not clear. A very peculiar wrought iron clapper of c.1645 with a stirrup top and no stem, is on a leather strap suspended from a false staple with the bell quarter turned.

The argent and six canons remain though one canon is incomplete. These are secured to a cylindrical wooden headstock with conical ends. On the top is a long wooden lever with a chain down outside the tower. Only fair tone; with pitches 1620, – – , 1050, 698, 383 Hz; for harmonic tuning used today, the Fundamental (698) should be half 1620=810 Hz, and the Hum Note (383) should be 405 Hz. Seventeen moulding wires arranged (*crown*) 3, 1-1-2-2, 2 1 larger 2-3 (*lip*).

Robson, p. 224, notes a handbell here, formerly at Hilton, inscribed:

For Hiltovn, 1718.

The present whereabouts of this bell is not known. Dr Binnie kindly reports that the bell was last seen in the Manse around 1925.

ACKNOWLEDGEMENTS

The survey has involved obtaining permissions and assistance from a number of people, and the writer wishes to thank the ministers and church officials, the owners of a number of former churches and stately homes with bells in the area, particularly Mr Alexander Hay of Duns Castle. Also the British Library in London, and the National Museums of Antiquities in Edinburgh, and the Curators of the museums at Coldstream, the Hirsel Homestead, and Eyemouth. Also the Depute Directors of Administration of the Ettrick and Lauderdale District Council, and Berwickshire District Council.

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ÆBBE – HER LIFE AND CULT

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Æbbe was of the royal house of Bamburgh. From about 643 to her death in about 680 she established and was head of a Northumbrian double monastery on what is now known as the Kirk Hill, on St Abb's Head, Berwickshire. Soon after her death the monastery was accidentally burned down, and not replaced.

Æbbe became a saint and her site was not forgotten. In the 12th century her remains were taken to the Church of St Mary at Coldingham, and an oratory dedicated to her was built on the old monastic site by the monks of St Cuthbert from Coldingham. She continued to be generally recognised up to the Reformation.

Introduction

When dealing with persons or actions of centuries ago one's inclination is to turn to the words of previous commentators. For Coldingham, Carr's *History of Coldingham* (1836) is held up almost as a primary source and no doubt will continue to be so revered by dutiful copiers. However, at least one volume has been inscribed thus: *who ever reads this book will find a thundering lot of lies are told* and another volume has hand written corrections on almost every page. The more readily available A. Thomson's *Coldingham Parish and Priory* (1908) proudly acknowledges reference to Carr, so it is not surprising that a modern scholar notes that Thomson's book contains *the usual fables and glaring inaccuracies*. This is not to say that these authors should be ignored, but one should be on one's guard when consulting them.

The cry of the modern scholar is *back to the sources*. Yet, these are not readily available, and if access is gained, then the works are most often written in forms of Latin that seem to defy the classical age. One therefore looks for a respected modern student who has studied the original material and then makes the findings known. How many of such have an interest in St Æbbe?

The Anglo-Saxon Chronicle c. 892 gives the fire at Æbbe's monastery the date of 679. This Chronicle is a compilation of

earlier sources and surely it must be great material for the experts to argue about. At the moment the favoured date of the fire is about 683 in our calculations. Æbbe was dead before the fire occurred. What is required is surviving documents from someone in the late 7th century who knew about Æbbe. No such luck, but about as good, are Bede and Eddius Stephanus separately writing in the early 8th century, but only mentioning Æbbe incidentally. Both are usually considered reliable, but of course, if their observations do not agree with modern pundits, Bede and Eddius lived sheltered existences in monasteries so what could they know about life? As far as urbs Coludi (Kirk Hill) is concerned Bede had actually talked about the monastery's affairs with a monk who had lived there. Further Bede sent his *prose* version of the *Life of Cuthbert* to Lindisfarne to be checked by the community. Eddius was acquainted with Wilfrid. Popular paperback editions of these two writers have been readily available 'in good bookshops' for a long time. The first *Life of Cuthbert* to be written was by an anonymous author. Unfortunately it is not generally available but it does give additional snippits or at least another view. Bede also wrote a *Life of Cuthbert* in *metric* verse but it is intended to have its reader involved in Cuthbert's thoughts and actions and so gives almost no description of localities. Again this document is not easy to come by. The principal sources are:

Bede, *Life of Cuthbert* (prose), Ch. 10. Cuthbert praying in the sea.
History of the English Church and People, Book IV, Ch. 25, the fire foretold.
History of the English Church and People, Book IV, Ch. 19, Etheldreda receives the veil.

Eddius Stephenus, *Life of Wilfrid*, Ch. 39, Wilfrid's release from jail.

Æbbe's background

Regarding Æbbe's parentage, Bede, in the first source above, has Æbbe as a *soros uterina* of Oswiu so each had the same mother, Acha, and presumably the same father, Æthelfrith, the first king of all Northumbria and a pagan. To the Britons he was known as the *twister*. If one examines various genealogies of the royal House of Bamburgh written about this time only males and mothers of males are mentioned. It is not clear how some lore-master has worked out that Æbbe had four sisters. With the death of Æthelfrith in battle during 616, his family had no alternative but

to quickly move out, otherwise it would have been their annihilation. It is known that Oswald and Oswiu reached Iona and later became Christians there. In the shadows of Irish records there is a suggestion that the brothers fought together in Irish tribal battles. When Æthelfrith's successor, Edwin, suffered the same fate as Æthelfrith, Oswald returned and took command of Northumbria. Nothing is known for certain of Æbbe from the pre-natal situation until her establishment of her monastery, one of the first after the consolidation of the monastery on Lindisfarne. The deduction is obvious, Æbbe too had become a Christian and her family connection with these brothers had remained strong. The sources do not give a date for the establishment of her monastery but it must be between the founding of Lindisfarne and the time her community was visited by Cuthbert as Prior of Mailros (Old Melrose). With the death of her brother Oswald in the kingdom of Mercia near to modern Oswestry (the place-name commemorates the name Oswald), and with the succession of her brother Oswiu, perhaps Æbbe thought it was time to review her life, and then changed course. This makes a probable date of about 643 for Æbbe coming to the site on which her monastery was to stand. It developed into a double monastery containing both men and women, which was not unusual at this time.

It appears that no-one has commented on her name, given variously as Abb, Æbb, Æbba, Æbbe, Eb, Ebb, Ebba and Ebbe. They seem to echo 'Abbess'. Was she named Æbbe at birth, or did she leave this life just known as the *Abbess*? If the latter is the case, then she may well have been a lady of some repute.

The site of Æbbe's monastery

The medieval monks of St Cuthbert at Coldingham were totally sure of the location of the site of Æbbe's monastery. With the Reformed Church's rejection of saints as intermediaries between us and God, the saints faded from people's lives and were almost forgotten. At Coldingham the Ordnance Survey in the last century did a mis-service by marking the point west of Fow' Carr (St Abb's Head) as St Abb's Nunnery. Not only is the location wrong, but *Nunnery* is a misnomer. Other writers have since made the situation worse by locating Æbbe's monastery at a variety of impossible situations. Within the last decade, new books by the dutiful copiers and aimed at the general populace

happily carry non-facts on this subject. One should never fear to enter the world of academics. In 1981 L. & E. A. Alcock published an interim report *Excavations on St Abb's Head, Berwickshire*, 1980, and in 1986 the full report appeared in P.S.A.S. 116. To quote from part of the second last sentence of the interim report *it now seems very probable that the Kirk Hill was the* Colodaesburg *within which St Æbbe founded her double monastery*. Unfortunately all that is known of a previous occupier of the site, Colud, is the name. In helping to locate the monastic site, the chief literary clue lies in the first of the sources listed. On his visit to Æbbe's monastery for a few days, Cuthbert gained access to the sea by a beach *beneath the monastery*. This just cannot be achieved from the Nunnery Point. There is no difficulty in descending the ancient road at the S.E. end of the Kirk Hill and going on to the beach of the Well Mouth. For those of a more scientific bent, remains of the pallisade found in the defences along the top edge of the long landward side of the Kirk Hill were ^{14}C dated to 630-770 A.D. and thus agreeing with the dates already explained. These two compelling reasons supported by the site names used by Eddius and Bede (including *urbs Coludi*) show that the site was fortified, and locally to this day the Kirk Hill is known as *the Brugh* (O.E. the fort); although it is almost certain that the buildings of the monastery would have been a cluster of beehive huts behind a rampart calculated to have been 3m high, the buildings were described as *towering up* as they were approached so this is another clue in favour of the Kirk Hill site; 30 years ago the knowledge of a record of a late 9th century carved fragment of an Anglian stone cross-shaft having been taken from very near the base of the Kirk Hill was enough to convert one specialist to favour the Kirk Hill site five minutes before he was about to lecture on the position of Æbbe's monastery. This stone is now in the National Collection. My note on this stone should be referred to as some detective work has been required to clarify what then happened to the stone.

The Alcocks did some work on the remaining stonework on the Nunnery Point deciding that the foundations of a building near its north end, and the small piece of wall at the ditch were secular and medieval. The building had been of dry stone construction except that there was mortar at the fireplace. No suggestion for a use of this building was given. A guess is that it may have been a smokehouse for curing seabirds. An old estate

map kept in Eyemouth Museum shows another building, called *Downie's House*, adjacent to the landward end of the Point. *Downie's Gut* is the name used for one of the channels running in from the sea to the cliff below here. Perhaps the *downie house* was for storing feathers.

The monastery and Wilfrid

Wilfrid was the churchman who succeeded in having the Northumbrian Church loosen its ties with the Irish Church and adopt a connection with the Continental Church and Rome. It was Wilfrid who brought relics of St Andrew to this island. They were then kept at Hexham. (The Abbey Church there is now dedicated to St Andrew and St Wilfrid.) About this time the bishopric of York covered the lands of the Northumbrians and the Picts. Later, when Wilfrid's successor, Acca, was banished for a time from Northumbria, Acca could well have taken these relics and deposited them with the Picts.

In the third source above, things were going well for Bishop Wilfrid. He seemed to have the ability to be very persuasive with certain women. Etheldreda, wife of the new King Ecgfrith, was extremely generous in her gifts to Wilfrid who was building new churches at Hexham and Ripon. On the Ripon site today stands Ripon Cathedral dedicated to St Peter and St Wilfrid. Not long after this the royal pair separated. Although this was Etheldreda's second marriage she had always refused marital relations. Wilfrid encouraged Etheldreda to a marriage to God, and so off she went to train as a nun at Æbbe's monastery. There, on qualifying, she received her veil from none other than Bishop Wilfrid. She went back to her own home in the fens of East Anglia and established a religious site on which today stands Ely Cathedral. This makes Ely a kind of daughter to the house at urbs Coludi.

Consider the fourth reference. The writer, Eddius, was not all that keen on the new Queen, Iurmenberg, and called her a *Jezebel*. Both she and the new Archbishop of Canterbury, Theodore of Tarsus, thought Wilfrid had too much land and so they persuaded Ecgfrith to have it transferred to the Church. At the same time Wilfrid's diocese was divided, hence the reason for one of Wilfrid's business trips to Rome. Wilfrid's return was not welcomed by Ecgfrith so Wilfrid was put in confinement. While Wilfrid was in jail at Dunbar the King and household visited

Æbbe who persuaded the King to release Wilfrid, although Wilfrid had to accept banishment from Northumbria. It appears that Æbbe was also sympathetic to Wilfrid.

Among the legends about Etheldreda is the story of Ecgfrith coming to St Abb's Head to claim her back. Etheldreda had sought safety on urbs Coludi. The sea had flooded the valley in front of urbs Coludi so that Ecgfrith could not reach her. Almost the same story occurs among the legends about Æbbe only she was chased by an unwanted suitor. The primary sources tell nothing of this.

The reason for the fire

Although the fire was after Æbbe's death, it was said that she and the community had been previously warned by an Irish monk who had had a vision that this would happen. He had been staying for some time at urbs Coludi and soon became conscious that instead of attending to their devotions at nights, the inmates were either sleeping or awake to gossip, feast, or commit other sins. In particular the young nuns were dressing to attract strange men. Only Æbbe was carrying out the devotional requirements. Our impressions of monastic life should be cleared from our minds. For the Angles, Æbbe's peers were first generation Christians. Many of the Northumbrian nobility were, like Æbbe, members of these new communities. They had just left the life of the noble's hall, a place of feasting, passing around the great drinking vessel, the lord giving out gold to his retainers, entertainments, and other pleasures. In the *Gododdin* and in *Beowulf* are descriptions of the banquets of these times. A Christian code of conduct could not have been achieved in such a short time. Even with this background the Irish monk seems to have found examples of extreme misconduct in Æbbe's monastery.

Here is the reason why earlier Cuthbert had been invited to instruct the community. Only one visit is recorded, but lore-masters have Cuthbert frequently popping over to urbs Coludi. It will be shown shortly that this was most unlikely. On his visit Cuthbert spent his nights praying in the sea at the Well Mouth. Bathing in cold water reduces lust, and this is not a cure particular to Cuthbert. A medieval chant to St Cuthbert includes praise for his subduing the passions of the flesh. Cuthbert was at urbs

Coludi to dissuade the community from its wayward ways, and he was making sure he did not succumb. Remember Cuthbert at the time was still a member of the Community at Mailros and he would be in his prime, so his trial was more difficult.

After his experiences at urbs Coludi, Cuthbert became convinced of the dangers of the opposite sex. Later, when he was a bishop, he had women excluded from his churches, and other buildings were set aside for them. Frequent visits to urbs Coludi may have attracted some, but certainly not Cuthbert.

A high point for the cult of St Cuthbert

While not telling us much more of Æbbe and her community, it is important to follow Cuthbert through to the end of his nocturnal activities, that is his coming out of the sea, being assisted by two animals (otters in Bede's prose version) in drying himself, and his blessing the animals before they returned to the water. For some reason this has great appeal, but the story is now usually presented as just being a nice cute tale. This is not the case. It is profound. All that is known about this event comes from a monk who had secretly followed Cuthbert and spied on him *from a curved recess in the cliff*. While the two otters may not have been physically present, they certainly existed in the mind of the spy who was convinced he saw them communing with Cuthbert. Bede reported the incident as revealing Cuthbert as the second Adam at one with nature. In this same incident the anonymous author equated Cuthbert with Daniel who to the church fathers was not just the eunuch of King Nebuchadnezzar; he was Christ. This revealing incident of Cuthbert and the two otters at the Well Mouth is a high point in the development of Cuthbert as the patron saint of the region between the Tees and the Forth and indeed for the development of the Northumbrian Church.

The confused centuries

The fire was generally seen as an act of God against an immoral house, and Bede indicated that the site was deserted. Simeon of Durham suggested that Cuthbert put a ban on any replacement. It would be unlikely for a monastic community to defy these authoritative commanders.

There is no denying that Æbbe became a saint, but why might puzzle some. She could qualify on the grounds of being a first

generation Christian spreading 'the word' to her fellow Angles and possibly Britons. Perhaps her lineage also helped her. The record shows that she could influence decisions of church and state. But surely she should have been held responsible for the misconduct of the members of her community and this would have been held against her. On the other hand, as is demonstrated by a large section of the media today, there appears to be a public fascination and lasting interest in such matters. The memory of Æbbe's monastery would arouse this curiosity.

Already mentioned is the late 9th century 'Coldingham Stone' removed from about the Kirk Hill in the 19th century. The complete cross could have been erected for several reasons, one being the presence of a church.

It appears that Matthew Paris was the originator of the most often quoted story relating to St Abb's Head, that is the story involving a group of nuns who on seeing the Vikings approaching slashed their faces. The men were disgusted by the sight and burned the lot of them. Paris gives the date as 870. Paris was writing about 500 years after the event; Simeon of Durham tells nothing of it, and even the monks at Coldingham c. 1200 appear to have been totally ignorant. Historians claim there is no evidence for the event. However there is a record of Ely being sacked by the Danes in 870. In a number of instances the stories of Æbbe and Etheldreda intertwine so perhaps this is how the legend of the attack on a non-existent community at urbs Coludi arose. The act of self-mutilation seems ridiculous in our eyes, yet it did take place among nuns, being a demonstration of their rejection of this life.

There are three dedications of churches to Æbbe that are claimed to be ancient. Oxford claims she visited the site, Ebchester claims she established the church, and Beadnell has the scant remains of a 13th century chapel of St Æbbe on Ebb's Nook, and it is suggested that this chapel is built over the foundations of a much older ecclesiastical structure. Within the Church of St Æbbe at Beadnell there is a memorial window to those locally who perished in the 1939-45 war. The artist was J. E. Nuttgens. The main figures are Oswald with a raven on his hand and Æbbe holding a dagger. The dagger may refer to the legend of the self-mutilation of the nuns. The raven became an icon for Oswald in the Middle Ages. It is interesting that across the valley at St Abb's

Head there are facing each other the whaleback hill associated with Æbbe and the steep hillside known as Raven's Brae whose name may just possibly refer to her brother. As far as Æbbe's alleged visit to Ebchester is concerned a modern researcher traced the story as far back as c. 1300 and concluded that it is a doubtful medieval story from about that time. The Church of St Æbbe in Oxford is perhaps the most interesting as in 1005 the church was *ancient*. First note that Oxford was developed as a settlement by Alfred the Great (871-899). In the south, there are a number of dedications of churches to Cuthbert and these have been traced back to Alfred. Alfred's great struggle was to clear the Anglo-Saxon kingdoms of the Danes. By making these church dedications, Alfred was seeking Cuthbert's assistance in his cause. Perhaps Cuthbert was not the only northern saint to be asked to give help.

The fog lifts

The coming of the Normans in the 12th century helped to restore some sense of civilisation and the historical record more often becomes clearer. The building of the Cathedral Priory Church at Durham and the housing there of Cuthbert's shrine demanded that relics of other northern saints be brought to the shrine to increase its potency. It was reported that a foot of Æbbe was removed from her tomb on urbs Coludi and taken to Durham. The location of the tomb was then lost again, to be re-found by shepherds later in that century.

On entering this period of time an important source is: Reginald (part attributed to), *Life of Æbbe* (in manuscript Fairfax 6) unpublished.

The copy in manuscript Fairfax 6 was made in the 14th century, but there is no reason to doubt that the original belongs to c. 1200. This work is often attributed to the monk Reginald of Durham and Coldingham. A modern analysis of this work sees it in three parts. First there is a little book by some of the Coldingham monks of the stories about Æbbe. At the end of the little book it is recorded that not all the community believed the stories so the little book should not be made public. This is immediately followed by a re-hash of the little book. From its style Reginald may have been responsible for this section. The last part is a comment on the previous sections by another writer,

conveniently known as the sermon-writer. With some effort it is possible to obtain an abridged version of this *Life of Æbbe*. It was particularly satisfying that during the 900th founding anniversary celebrations in 1998 at the priory Church, a translation of the abridged version was available to be read at almost the same spot as where the original had been written 800 years earlier. The abridged version is not an ideal source book; even the three section structure is lost. One transcription of the *Life of Æbbe* in Fairfax 6 has been made, and from one copy of this it has been a privilege to receive translations of the parts within the sermon which specifically tell of events current to its time of writing, c. 1200, at Coldingham. This has allowed a way to be cut through another haze of confusion.

For medieval times, it must be kept clearly in mind that there was a Benedictine Priory at Coldingham (*the village of the descendants of Colud*) situated in a fertile hollow inland, and 3 km away and backing on to a high cliff was urbs Coludi (*Colud's Fort*) which the Coldingham monks maintained as an area which could provide access to Æbbe.

On the strength of a reference to a dedication to Æbbe about 1190, it has been claimed that the Priory Church at Coldingham became dedicated to both St Mary and St Æbbe. The sermon-writer, c. 1200, shows the monks called their church *the Church of St Mary*. In one of the sermon-writer's lines there is a record of the first oratory being built in 1188 at urbs Coludi by Henry, *a simple and devout man of the village of Coldingham*. This *oratory* (not the church) was to the honour of the Lord and St Æbbe.

From the sermon, after the discovery by the shepherds already mentioned, Æbbe's relics were taken to the Church of St Mary at Coldingham. Her bones were kept in a reliquary at the altar, and her dust was put in a tomb in a more public part of the church. On urbs Coludi, the oratory already mentioned was built, quickly followed by a more substantial replacement. The Spring of St Æbbe, a holy well, was situated at the foot of the hill, almost certainly at the Well Mouth. Possibly belonging to this Spring of St Æbbe was a stone basin removed from about the Kirk Hill to Coldingham in the middle of the last century. There was another spring on top of urbs Coludi, but its exact location is not known now. There is no description of the locations of Æbbe's relics after the new church was built c. 1216 at Coldingham, but it is fairly

certain that the reliquary would have been on the new high altar, and with comparison with the buildings at the sister Priory at Finchale, her tomb could have been in the North Transept.

The publicity of the local saint and the occurrence of miraculous cures at her associated locations, attracted pilgrims. It has been pointed out that there was an exceptionally high number of women cured at urbs Coludi. Bearing in mind the earlier general exclusion of women from churches associated with Cuthbert, and their segregation generally practised by the Benedictine order, it is not surprising to find that at this time women were allowed only a short distance into the Cathedral Priory Church at Durham. Still seen today is the limit marked by a strip of black Purbeck marble running across the floor of the nave. With Coldingham Priory belonging to the monks of Durham there is every possibility that women were at this time limited in access to the Priory Church of St Mary at Coldingham, and encouraged to use urbs Coludi. If this were the case, then it would be a point of great irony that women were being segregated to the very spot where, 500 years before, Cuthbert had developed an aversion to women.

Occasional records of maintenance work being done and masses being said at Æbbe's Chapel show that it probably remained in use until about the Reformation. The Aberdeen Breviary of 1510 gives the stories of Æbbe for her Day, the 25th August. In this Breviary, one interesting embellishment to the Æbbe story was that *the most ceremonious religious dances performed by clergy and people* accompanied the translation of her remains from urbs Coludi to the Church of St Mary.

In medieval times, on St John the Baptist's Day (24th June), crowds from far and near came to urbs Coludi to attend a service by the monks of St Cuthbert at Coldingham to commemorate the dedication of the altar in the oratory to the Lord and St Æbbe. It is another point of great satisfaction that in the anniversary year this old event was marked so successfully in a spontaneous way at the same site.

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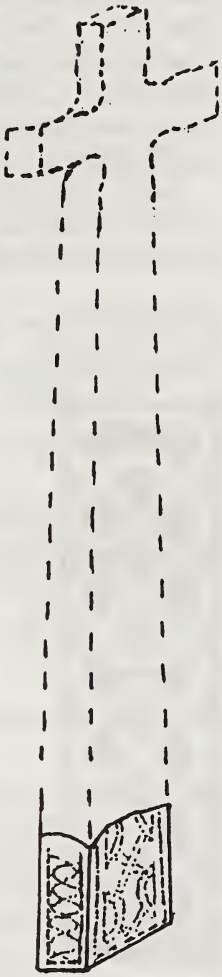
APPENDIX

THE COLDINGHAM STONE

The cross



Most likely the first free-standing stone cross within the area of Northumbria was erected at Hexham about the year 740. Bishop Acca had brought masons from the continent to build one of the first stone churches. On Acca's death, a stone cross appears to have been raised to his memory. Other stone crosses were to be erected on religious sites, in the various kingdoms in Britain, with regional variations in styles, some being derived from later invaders.

The function of these crosses may have been as memorials, as already suggested, or as points for devotion, and so on. The crosses standing about the abbey in Iona give a clue as to their position relative to a church.

The type of cross head shown on this page is peculiar to Northumbria.

The find

When a piece of these crosses is found, it usually means that an ancient church site is nearby.

The piece of cross shaft, known as 'the Coldingham stone', was found around 1860, and was first drawn and described in Dr J. Stuart's Sculptured Stones of Scotland (1867). He recorded that he had been told that the stone had been found at *God's Mount*. He had no idea where that was, and decided that it must have been found at *Gosmount* (gos refers to geese!). From then on every national book on this subject has repeated Stuart's words.

However, the records in the *History of the Berwickshire Naturalists' Club*, Vol. V, pp. 188, 189, give another story. On the 19th June 1865, members examined a new find of a fragment of

the shaft of a Saxon cross, which was then within the Priory, but had been taken from the wall of a house in the old town of St Abbs. Later the same day, members were led by a Mr Wilson to St Abb's Head, and they noted the position of the old town of St Abbs close to the Kirk Hill. On the basis of archaeology and near contemporary literary records from the early 8th century, the Kirk Hill is the site of Ebba's monastery. 'The Coldingham Stone' was found near the early Christian site on the Kirk Hill, and known in medieval times as *urbs Coludi*, Colud's fort.

Again in the *History of the Berwickshire Naturalists' Club*, Vol. IV, p. 130, it is recorded that the cemetery on top of the Kirk Hill was known as *God's Acre*. Surely this hill was *God's Mount*.

THE MOTIFS

The knotwork

Left side

Front

Right side

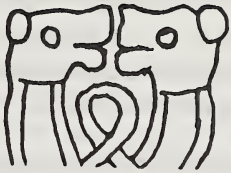
Knotwork had been used for centuries on different mediums before it appeared on the free standing stone crosses of Northumbria, perhaps in the late 8th century.

On the Coldingham stone, the repeat 'basket weave' of the lower right side started to be used on the stone crosses in the late

9th or early 10th centuries. The repeat in the pattern on the front indicates the same dating for Northumbrian crosses; this being a style which had probably come from Pictland to the north.

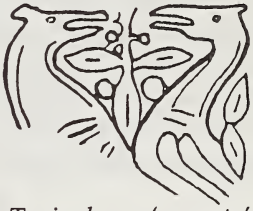
The animals

Inverted back of Coldingham Stone with 'otters'



Bamburgh 'bears'

Tyninghame 'horses'



Tyninghame 'gannets'

Romilly Allen, in *The Early Christian Monuments of Scotland* (1903), had difficulty in understanding why the animal design on the Coldingham Stone occurred so far north. W. G. Collingwood in *Northumbrian Crosses of the Pre-Norman Age* (1927), was happier, and classified most of the crosses occurring from Aberlady south to Lindisfarne to an early 10th century group, which showed a revival in quality of workmanship. He saw suggestions of the 'Jellinge' style in work done with animals on Northumbrian stones at this time. In this style the animals have a double outline with twisting tongues and ears. The Tyninghame stone, only discovered after 1930, has (reconstructed) 'horses' reflecting this style even more than the Coldingham 'otters'. South of Coldingham, the fragment of a stone seat at Bamburgh has

animals showing no intertwining of ears and tongues and is dated to about 800 viz R. Cramp, *Corpus of Anglo-Saxon stone sculpture; Co. Durham and Northumberland.*

The Pellets

The pellets beside the 'otters' in the Coldingham stone are a late device. It has been suggested that it is a degeneration of grape bunches in earlier vine scrolls. The Tyninghame 'gannets' seem to support this view.

Present locations of stones mentioned

Coldingham stone – After languishing in museum cellars, it can now (February 1999) be seen in the *Early People* section of the Museum of Scotland.

Bamburgh stone – Bamburgh Castle.

Tyninghame stone – in a private house there.

ANCRUM, HERIOT, THE DUKE OF WELLINGTON AND FELLOWHILLS, LADYKIRK PARISH

John H. Craw (Edited by Dr G. A. C. Binnie)

The stained glass window in the south transept of Ladykirk Church has on it the words 'Ancrum and Heriot, Fellowhills 1887'. The knowledge of its significance is lost in the parish.

John Craw was President of the Berwickshire Naturalists' Club in 1920 and Secretary from 1920 to 1927. In the Club Library are files of notes he made on virtually all of the parishes of Berwickshire, possibly in anticipation of writing a history of the county. In his notes on Ladykirk parish are three pages headed Ancrum and Heriot which go some way to explaining the words in the church. His source for the story was *A Century of Scottish Life*. His notes have been edited.

Mr Ancrum (probably Thomas), who was a settler in South Carolina, amassed a large sum of money and would have had about £100,000 when he died at the age of 86. He lived in the time of the American War of Independence and as a Royalist he had to pay one-sixth of his total wealth on two occasions. The Ancrum fortune was lent to various people in the Borders, the largest sum being to Hay of Duns Castle. Robertson of Ladykirk and Grieve of Fishwick had one or two thousand each and others including Hughes of Middleton were also lent money.

Thomas Ancrum, probably the fortune maker, bought Fellowhills in 1800. Mary Ancrum, his daughter, brought a fortune of about £15,000 and Fellowhills to John Heriot when they married, but it was lost when he became security to his eldest son who was engaged in business. This may have been in 1838, when Fellowhills was sold for £23,000 by John Heriot. It was arranged with Wellwood the purchaser that Heriot would remain as is tenant in Fellowhills. He worked the farm with three labourers and six horses until 1847.

In a couple of pages Rogers tells the story of Heriot and the Duke of Wellington. On the death of his wife in 1831, the Duke asked the Marquis of Teviotdale to look out for a prudent Scotsman who might become his private secretary and major-

domo. The Marquis was reluctant but the Duke pressed him and asked for a man of sense to be sent up: 'I will have a look at him and if I don't think he'll suit, I'll pay his expenses and send him back home'. The Marquis sent for Heriot, one of his tenants who had been educated in Edinburgh University, and he consented to take the position on trial, for an annual salary of £500 and travelling expenses of £200.

Arriving at Apsley House, the Duke's home, it was explained that while all private business would terminate at 1 p.m., the secretary would afterwards be required to entertain visitors. The latter duties seemed formidable but Heriot did not seek an explanation. That evening the Duke gave a dinner party. When the guests were ushered into the dining room Heriot was given the end of the table opposite the Duke. Heriot acquitted himself well, producing much correct information, especially on matters of the day. Some of the party described him as an intelligent Scotsman which was the Duke's own opinion and he was soon entirely in the Duke's confidence.

Walking in the city one day, Heriot met an old acquaintance from the Borders, to whom Heriot explained his duties as secretary to the Duke. The fellow Scot totally disbelieved him, so much so that on his return to Scotland he wrote to the Duke to say that an impostor called Heriot claimed to be the Duke's major-domo. He received a reply from Apsley House,

'Sir,

I am directed by the Duke of Wellington to acknowledge receipt of your letter;

& I am your obedient servant,
J Heriot,
Private Secretary.'

The Duke did not die until 1852. It is uncertain how long Heriot stayed with the Duke, but he returned to farm Fellowhills and was there until 1847, presumably when he died.

It could have been Heriot's widow Mary, or a daughter of the same name who lived in Fellowhills, probably until 1887, the date of the memorial window in the church and the likely date of her death.

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BERWICKSHIRE NATURALISTS' CLUB IN CHAMBERS'S *EDINBURGH JOURNAL* OF 1853

Kathleen Tansley
'Sandyknowe', Hutton, Berwick upon Tweed TD15 1TS

It is disappointing when bookshops close down but the sale often encourages us to take a risk in the hope of getting a bargain. One such, for me, was the *Chambers's Edinburgh Journal* of 1853. It is a collection of weekly magazines that came out on Saturdays at a cost of 1½d. and contains such articles as 'Ibis shooting in the swamps of Louisiana', 'Troubles and adventures of young housekeepers', 'Midnight at Vesuvius'. Of greater interest is an article on emigrations, describing a flat-pack house which includes a glazed window, door, lock, hinges, the necessary quantity of zinc, nails, pins and bolts for its erection and decorative paper for the whole interior. The packing case becomes the floorboards of the new house. A portable kitchen, including crockery, pans and cutlery can also be bought and preserved foods including potato 'in a state of dry crumbs, which are speedily converted by a little boiling water into mashed potatoes' (sounds like 'Smash' to me – I remind you this is 1853!).

The real find, however, was an article about the Berwickshire Naturalists' Club which I found near the back of the book and which I précis here.

'The Berwickshire Naturalists' Club differs materially in its mode of working from most others of our scientific societies, although its aim is like theirs – the advancement of science. Its members do not assemble in the formal style of other societies, "too wise for so great a pleasure of life as laughter" (Addison) with an array of presidents, vice-presidents, secretaries, and council, to give dignity to their learning; nor are the communications generally of that abtruse character in which some of our societies take pride. There is no regular place of meeting, the club being an itinerating one, its members followers of the peripatetic school. By previous agreement, they assemble at a certain convenient point at 8 or 9 in the morning, are entertained to breakfast by one of their number, and then step

forth to breathe the fresh air and investigate the natural productions of the locality. They take care to return in time for dinner, for naturalists like good living as well as other men. Dinner over, they toast the prosperity of the club, and forthwith proceed to the more strictly scientific business of the meeting. The club was instituted on September 22 1831 and still continues to go on its quiet course, making no display before the world of science, save the modest light which its meritorious transactions shed abroad. Its original aim was to encourage a taste for natural history in the district, and specially to investigate the natural history and antiquities of the eastern borders; and there is now abundant evidence to shew that both of these objects have been well carried out. . . . Hume's *History of the Learned Societies of Britain* states:

"(This society) admits ladies, and none else, as honorary members. Some of the members who are familiar with the working of learned societies, give it a decided preference to any other of them".'

The article goes on to describe a meeting to Etal on a beautiful May morning (May 1st) 'in the year of grace '44'. It is not the same as the version recorded in Vol. 2 of the *History of the Berwickshire Naturalists' Club* page 85, which records assembling at the village inn, anticipating the comforts of a substantial breakfast only to find, despite a week's previous notice, 'an ill-assorted board with such paucity of provisions, as visibly affected the usual stoicism of many of the assembled Members. By dint of perseverance, and a frequent application to the bell, sufficient provender, of a homely nature, was at length procured.'

Chambers's Journal calls it a hearty and social meal from which 'we again sally forth, amid such wilderness as modern agriculture permits . . . a queer group, as pied in dress and cast in as many characters as a strolling company, the clerical suit of sober black mellowed and relieved by the freckled and checkered sporting-jackets, that suit so well this holiday.

'So onwards we saunter, changing companions as whim and chance dictate – now in front, now lost in the rear; now plucking a new variety of flower; and now entrapping the gorgeous insects that flit about. The air is full of life . . . the wood is passed . . . (we) scarcely tarry at the queer little house and mill which is sunk . . . in the bank over which the road is carried. But we greet the good

woman who stands there . . . all awondering at the throng, and our greeting is returned with a cheerful smile that bespeaks the good woman to be happy with her lot . . . the opposite bank, covered with the bonny broom is sunny, and alive with yur-yur-yurlings, and chirps and melody; and the river is alive with the leaping trout and the up-and-down flies . . . and the sun shines on all things, living and dead, and we know not what to say, but that this is beautiful and fine, and we say this to one another very often, and never dream that we repeat a twice-told tale . . . as we near the top we find a grove of elms, and poplars, and willows which hang partly over a little shallow linn. . . . The quietness of the place begins to influence us all – the conversation assumes a subdued tone . . . the question is asked "What is the blewart of Hogg?" No one has thought the question abrupt or out of place but we enter upon it as if the scene had suggested it (and) after a little more light discussion (conclude it to be *Veronica chamaedrys* – germander speedwell).

'This pleasant sketch shows how delightful a day may be spent in the contemplation of natural phenomena, and how the age of science can be enjoyed in such contemplations without the necessity of discarding those other objects of interest with which the external objects of nature are so intimately associated. We have here a glimpse of the sunny side of science. Dr Johnston is himself one of those philosophers who never grow too wise to laugh; and although he has spent a long lifetime in scientific investigation, the activity of which his voluminous works of sterling merit amply testify, he is still as youthful in spirit and as full of enthusiasm in his favourite pursuits as ever. He is one of the most active members of the club, which seems to have caught up his character as a model for its own.

'Attempts to carry on local societies of natural history are so often made, and so often fail, that the peculiarities which have resulted in so large a share of success to the Berwickshire Naturalists' Club are well entitled to consideration. One of our objects in giving the foregoing particulars is, indeed, to promote, the spread of so laudable a means of amusement and intellectual recreation. The Berwickshire Club may be regarded as quite a model for Naturalists' Field-clubs.'

That's something to live up to!

Mr H. D. (DON) JEFFRIES, O.B.E.

Mr Henry Donovan Jeffries, who died on 18th December 1997 at the age of 85 years, was a distinguished and popular President of the Berwickshire Naturalists' Club for the year 1983-4. Son of a Methodist Minister, he was born in Rochdale. Admitted as a solicitor in 1936, he became Deputy Clerk to Dorking Council in 1938. During the Second World War he served for a time in the Army Intelligence Corps. Upon his return to civilian life he became Clerk to Dorking Council and from 1951 to 1974 was Clerk to the Councils of Beeston and Stapleford. He was President of the Society of District Council Clerks in 1964 and in 1974 received the Order of the British Empire. He served on various committees connected with local government and was a member of the Minister's Working Party on Management and Structure of the New Local Authorities from 1971 to 1974.

After retirement he came to live in Berwick upon Tweed and entered fully into the life of the community – in the Rotary Club, the Berwickshire Naturalists, the Berwick Abbeyfield Trust and the Berwick Parish Church of the Holy Trinity and St Mary, where he was a sidesman. He set up a highly successful Probus Club in Berwick and continued to take an interest in the Scouts, becoming Chairman of the North Northumberland Association. He was awarded the Silver Acorn.

He was twice married, first to Mollie who bore him three children and whose death devastated him, and secondly to Ruth with whom he enjoyed much happiness and who looked after him with loving devotion during his later sad decline in health.

A man of great capabilities but of becoming modesty, he was the soul of courtesy and kindness. He much enjoyed gardening and hill-walking. We miss him greatly and will retain many happy memories of the pleasure and privilege of knowing him.

J. W. Blench

BOTANICAL RECORDS

D. G. Long
Royal Botanic Gardens, Edinburgh EH3 5LR

Vascular Plants

Nomenclature follows Kent, *List of Vascular Plants of the British Isles* (1992). All are field records made during 1998 except where otherwise indicated; * refers to an introduction. The status of introductions is classified as Established, Surviving, Casual or Planted.

**Abies alba*. EUROPEAN SILVER-FIR. Oak wood, The Retreat NT7760, 5 June, M. E. & P. F. Braithwaite. Established; three generations present – one planted, two self-sown. First record for vc81, as such.

**Alchemilla mollis*. GARDEN LADY'S-MANTLE. Mown grass, Marchmont NT7448, 13 July, M. E. Braithwaite and BSBI party. Established over a large area. First record for vc81 as established.

**Allium carinatum*. KEELED GARLIC. Grassland, Kimmerghame NT8151, 29 June. L. Gaskell. Colony. Second record for vc81.

**Alnus incana*. GREY ALDER. Wet wood, Well Burn, Cranshaws NT6861, 11 July, M. E. Braithwaite. Planted but proliferating strongly by suckers. First record for vc81 as established.

**Artemisia absinthium*. WORMWOOD. Wall, Edington Mill NT8954, 30 August, L. Gaskell. Harbour wall, Burnmouth NT9560, September, R. McBeath (last recorded here 1956). Second and third extant records for vc81.

**Atriplex littoralis*. GRASS-LEAVED ORACHE. Road verge, Nisbet Hill NT7950, 21 July, L. Gaskell. Colony. First record for vc81.

**Campanula poscharskyana*. TRAILING BELLFLOWER. Wall, Cockburnspath NT7771, 18 July, M. E. & P. F. Braithwaite. Established. First record for vc81.

Carduus nutans. MUSK THISTLE. Field border, Ladykirk NT8947, September 1997, D. Walton. Probably native. Only extant record for vc81.

Carex x fulva. A HYBRID SEDGE. Flush, foot of Rotten Cleugh NT6662, 11 July, M. E. Braithwaite. First record for vc81.

**Centaurea cyanus*. CORNFLOWER. Set aside/turnips, Edrom Mains NT8155, 24 July, L. Gaskell. Apparently long-established. Oat-husk debris, Edington Mill NT8955, 30 August, L. Gaskell. Casual.

**Chenopodium rubrum*. RED GOOSEFOOT. Gateway, Edrom NT8255, 24 August, L. Gaskell. Casual.

**Cornus sanguinea*. DOGWOOD. Woodland, Kelloe NT8353, 29 June, L. Gaskell det. M. E. Braithwaite. Established colony. First critically assessed record for vc81.

**Cotoneaster x watereri*. WATERER'S COTONEASTER. Riverside cliff, Hutton Castle NT8954, October, L. Gaskell det. M. E. Braithwaite. One self-sown bush. First record for vc 81.

**Crassula helmsii*. NEW ZEALAND PYGMYWEED. Ornamental garden pond, Caldra NT7749, 13 July, P. F. Braithwaite and BSBI party. Planted but all-too-well established. An aggressive species.

Epilobium roseum. PALE WILLOWHERB. Clearing, Dunglass Dean NT7772, 8 August, M. E. Braithwaite and L. Gaskell, det. G. Kitchener. Ruderal, Edington Mill NT8954, 13 September, L. Gaskell and K. Velander, det. M. E. Braithwaite. First and second confirmed records for vc81.

Erophila majuscula. HAIRY WHITLOWGRASS. Sandy grassland, bay W of Ramsheugh NT7772, 25 April, M. E. Braithwaite, det. T. Elkington. First record for vc81.

Fumaria purpurea. PURPLE RAMPING-FUMITORY. Turnips, Smiddyhill Bridge NT6961, 19 September, M. E. Braithwaite det. M. G. Daker. First record for vc81. A similar plant, garden, Cockburnspath NT7771, 18 July, M. E. & P. F. Braithwaite, det. M. G. Daker as intermediate between *F. purpurea* and *F. capreolata* separable only by chromosome counts.

[*Juncus maritimus*. SEA RUSH. Salt marsh, bay E of Ramsheugh NT7772, 8 July 1979, M. E. Braithwaite and BSBI party. This record appears to be based on a misunderstanding in the field and is now considered erroneous. *J. gerardii* present in 1998, M. E. Braithwaite.

**Laburnum anagyroides*. LABURNUM. Riverside cliff, above Fogo Bridge NT7649, 13 April, M. E. Braithwaite. Well-established, over a dozen bushes. First record for vc 81 as such.

**Leucanthemum* x *superbum*. SHASTA DAISY. Cliff-top grassland,

Cove NT7871, 27 June, M. E. & P. F. Braithwaite and J. Waddell. Established. First record for vc81.

*L*onicera involucrata*. CALIFORNIAN HONEYSUCKLE. Roadside, turning to Bluestoneford NT8756, 9 September, L. Gaskell det. M. E. Braithwaite. Established. First record for vc81.

**Lonicera xylosteum*. FLY HONEYSUCKLE. River bank, Allanton NT8654, 8 August, L. Gaskell det. M. E. Braithwaite. One self-sown bush. First record for vc81.

**Mimulus* x *smithii*. A MONKEY FLOWER. River bank, Whiteadder at The Bell NT6763, 11 July, M. E. Braithwaite. River shingle, Playhaugh Bridge NT6862, 10 October, M. E. Braithwaite. First and second records for vc81.

**Oxalis latifolia*. GARDEN PINK-SORREL. Walled garden, Marchmont NT7448, 13 July, M. E. Braithwaite and BSBI party. Established garden weed. First record for vc81.

**Polygonatum multiflorum*. SOLOMON'S SEAL. Old bank, Eccles NT7541, 16 May, M. E. & P. F. Braithwaite. Three good patches; not the hybrid. First critically assessed record for vc81.

Potamogeton obtusifolius. BLUNT-LEAVED PONDWEED. Reservoir, Greenlawdean NT7047, 19 September, M. E. Braithwaite. Only extant record for vc81.

*[*Prunus cerasus*. DWARF CHERRY.] Historical records in *The Botanist in Berwickshire* all appear to relate to *Prunus avium*, WILD CHERRY and date from times when *Prunus cerasus sensu lato* was used as the name for *Prunus avium* (*Flora Scotica* 1821, *Flora of Berwick upon Tweed* 1829, *Wild Flower Society Diary* 1939, etc).

**Prunus laurocerasus*. CHERRY LAUREL. Woodland, Dunglass Dean NT7671, 8 August, M. E. Braithwaite and L. Gaskell. Established. First record for vc81 as such.

**Rubus spectabilis*. SALMONBERRY. Cut-down wood, Well Burn, Cranshaws NT6861, 11 July, M. E. Braithwaite. Plentifully established. First record for vc81.

**Vicia sativa* ssp. *segetalis*. COMMON VETCH. Cove NT7871, 27 June, M. E. & P. F. Braithwaite and J. Waddell. Frequent between here and Cockburnspath. First record for vc81 for this introduced subspecies.

Vicia tetrasperma. SMOOTH TARE. Old railway line, Little Louise Plantation NT8254, 30 September, L. Gaskell and K. Velander. Colony. Possibly an introduction. Second record for vc81.

Wildflower Walk at Cocklawburn Dunes
Thursday, 25th June 1998

Jill and Neil Robertson

The area we covered is bounded by the fence at the end of the access road running between the main railway line and the dunes, with access by stiles to the old lime kiln to the seaward side of the fence and to a pond to the south of the fence. For some years this area had been subject to considerable vandalism. Rubbish, including burnt-out cars, had been dumped and motor cyclists had used it as a 'scramble'. In the late 1970s hollows had been filled with rubbish, lime waste hillocks levelled and the whole covered with soil from elsewhere rolled in under the direction of the local Council. These factors obviously had an effect on the native flora at that time. Three years ago Mr Metcalfe of Heatherytops Farm entered into a stewardship agreement with English Nature, the area was securely fenced and Mr Metcalfe grazes cattle on the ground for two to three months at the back end of the year. Both he and Mr Phil Davey, English Nature representative, have noted a big improvement in the quality and quantity of wild flowers in the last two years and would welcome comment.

Twenty-seven members assembled at 2.00 p.m. on Thursday, 25th June 1998. It was a pleasantly warm and sunny afternoon and as well as botanising we could watch gannets diving, rafts of eiders bobbing just offshore and watch and listen to skylarks

Members assemble at Cocklawburn Dunes.

rising all round us. The wild flowers were prolific, a colourful display of great beauty and interest. We used a list of specimens found by Club members in 1978 and found some two-thirds of the plants listed, plus fifteen not listed. The lists are appended.

A vigorous growth of Viper's Bugloss (Echium vulgare) on a spoil heap in the S.W. corner of the area covered.

Previous visits had been made to the area by the Berwickshire Naturalists' Club. On 29th September 1864 a geological study of the dune area stretching from Spittal to Cheswick was undertaken; on 26th June 1913, 18 members caught the train from Berwick to Scremerston and proceeded on a 'botanical ramble' to Goswick; there was a botanical meeting held at Scremerston in 1959, but nothing was published; in 1997 two members produced an 'impromptu list', covering much the same area as we have done, compiled as a result of five visits made between 10th May and 22nd August; and in 1978 there was a Field Meeting on 24th June, twelve members attending, covering the same area. The list we used was compiled after that meeting. It is interesting to note that the flora today is not markedly different from that in 1913, the variation over a period of 85 years being comparatively minor.

We had been asked by the English Nature representative to keep our eyes open for pirri pirri burr (*acaena nova-zelandiae*) which is invasive and has been almost eradicated from Holy Island and Lindisfarne Reserve where it had been widespread and had a deleterious effect on ground nesting birds. We did not

find it, but one member had done so late last summer whilst walking her dog just south of the fenced area. We reported this to English Nature and also commented on the luxuriance of the wild flowers.

REFERENCES USED

The Wildflowers of the British Isles, Garrard & Streeter.
The Concise British Flora in Colour, W. Keble Martin.
Flora of Northumberland, George A. Swan.

Botanical Ramble on the Links at Scremerston and the Plants found by Members of the Club on June 24th 1978

N/F=Not found N/I=Not identified but possible on the site

N/F	Adder's Tongue.	New last year	*Ophioglossum vulgatum*
	Bloody Cranesbill	1913	*Geranium Sanguinium*
	Bramble		*Rubus fruticosus*
N/F	Bugloss, Lesser	1913	*Lycopsis arvensis*
	Burdoch		*Arctium minus*
	Black Medick		*Medicago lupulina*
	Burnet Rose	1913	*Rosa spinosissima* (*Pimpinellifolia* Collins)
	Birdsfoot Trefiol	1913	*Lotus corniculatus*
	Buttercup, Meadow		*Ranunculus acris*
N/I	Buttercup, Bulbous	1913	*Ranunculus bulbosus*
N/F	Bush Vetch		*Vicia sepium*
	Bladder Campion		*Silene vulgaris*
N/F	Common Meadow Cranesbill		*Geranium pratense*
	Carline Thistle		*Carline vulgaris*
	Cat's Ear		*Hypochoeris radicata*
N/F	Cat's Ear Spotted	1st record	*Hypochoeris maculata*
	Creeping Cinquefoil		*Potentilla reptans*
N/F	Cranesbill	A white sport	
	Cow Parsley		*Anthriscus sylvestris*
N/F	Charlock		Sinapis arvensis
	Coltsfoot		*Tusilago farfara*
	Cuckoo Flower (Lady's Smock)		*Cardamine pratensis*
	Cowslip		*Primula veris*
	Campion, White		*Melandrium album*
	Campion, Pink		*Melandrium dioicum, or Lychnis dioica*
N/F	Chamomile, Scentless Mayweed growing on newly disturbed and flattened ground.		*Tripleurospermum*

N/F	Clustered Bell Flower (garden escape)		*Campanula glomerata*
N/F	Columbine (garden escape)		*Aquilegia vulgaris*
N/F	Common Storksbill	1913	*Erodium circutarium*
	Clover, Pink		*Trifolium pratense*
	Clover, White		*Trifolium repens*
	Daisy		*Bellis perennis*
	Deep Pink Wild Thyme		*Thymus drucei*
	Dandelion		*Taraxicum officinale*
N/F	Dog Violet		*Viola riviniana*
	Dog Rose		*Rosa canina*
	Docken		*Rumex obtusifolius*
	Early Purple Orchid		*Orchis mascula*
N/I	Early Marsh Orchid	1913	*Orchis latifolia*
	Eye Bright		*Euphrasia officinalis*
	Forget-me-not		*Myosotis arvensis* (small)
	Fairy Flax	1913	*Lineum catharticum*
N/F	Fumitory		*Fumaria officinalis*
	Groundsell		*Senecio vulgaris*
	Goose Grass		*Galium aparine*
	Germander Speedwell		*Veronica chamaedrys*
	Hairy Tare Vetch		*Vicia hirsula*
N/F	Hound's Tongue		*Cynoglossum officinalis*
	Hop Trefoil		*Trifolium campestre*
	Hogweed		*Heracleum sphonylium*
	Hardknot (Lesser Knapweed)		*Centaurea nigra*
	Hawkbit	1913	*Leontodon autumnalis*
N/I	Hawkbeard, smooth-leaved. New		*Crepis capillaris*
N/I	Hairy Birdsfoot Trefoil. Common		*Ornithopus perpusillus* (Johns) *Notus Corniculatis* (Collins)
N/F	Hemlock	1913	*Conium maculatum*
	Kidney Vetch	1913	*Anthyllus vulneraria*
	Knapweed, Greater.	1st Record	*Centaurea scabiosa*
N/F	Lesser Bugloss	1913	*Lycopsis arvensis*
N/I	Lamb's Lettuce (Tiny Corn Salad)		*Valerianella locusta* 1977
N/F	Long smooth-headed Poppy		*Papaver dubium*
N/F	Lucerne		*Medicago sativa*
	Ladies Bedstraw	1913	*Galium verium* (Cuckoo Flower)
	Lady's Fingers, see Birdsfoot Trefoil)		
N/F	Milkwort		*Polygala vulgaris*

N/F	Marsh Pennywort	1913	*Hydrocotyle vulgaris*
N/F	Moschatel		*Adoxa moschatellina* 1977
	Meadow Rue	1913	*Thalictrum minus*
	Meadow Pea Vetch		*Lathyrus pratensis*
	Meadow Buttercup, see Buttercup		
	Meadow Sweet		*Filipendula vulgaris*
N/F	Mullein	1st Record	*Verbascum Thapsus*
	Mare's Tail		*Hippuris vulgaris*
	Mouse-eared Chickweed		*Cerastium vulgatum*
	Mouse-eared Hawkweed	1913	*Hieracium pilosella*
N/F	Meadow Cranesbill		*Geranium pratense*
N/F	Mint. Probably garden escape		*Mentha gentilis*
N/I	Marsh Orchid, Early	1913	*Orchis lasifolia*
N/I	Northern Orchid, Marsh		*Orchis purpurella*
	Orchid, early purple		*Orchis Mascula*
N/F	Ox-Eye Daisy		*Chrysanthemum leucanthemum*
	Purple Milk Vetch		*Astragulus danicus*
N/I	Poppy, Red		*Papaver hybridum*
	Pink Campion, see Campions		
N/F	Pearlwort		*Sagina maritima*
N/F	Pennywort, Marsh	1913	*Hydrocotyle vulgaris*
	Pink Clover, see Clovers		
	Plantain, Ribwort		*Plantago lanceolata*
	Plantain, Ratstail		*Plantago major*
	Primrose		*Primula verus*
N/F	Prickly Sow Thistle		*Sonchus asper*
	Ribwort, see Plantains		
	Ratstail, see Plantains		
	Rest Harrow		*Ononis repens*
N/F	Rest Harrow, A White Sport		*Ononis repens*
	Ragwort, Common		*Senecio jacobaea*
	Rough Hawkbeard, Greater		*Crepis biennis*
	Speedwell, see Germander		
	Silverweed		*Potentilla anserina*
	Shepherd's Purse		*Capsellabursa-pastoris*
	Stone Crop (Biting, Wall Pepper)	1913	*Sedum acre*
	Small Stitchwort		*Stellaria graminea*
N/I	Stitchwort, Greater	1913	*Stellaria holostea*
N/I	Sedge, Hairy	1913	*Carex hirta*
	Self Heal		*Prunella vulgaris*

N/I	Sweet Briar		*Rosea rubiginosa*
	Smooth-leaved Hawkbeard, see Hawkbeard		
N/I	Smooth Sow Thistle	1913	*Sinchus oleraceus*
N/F	Scotch Thistle		*Onopordum acanthium*
	Sedge. Small variety, dark seeds, like a Small Bottle Sedge?		*Carex rostrata*
N/F	Sea Stock	New	*Matthiola incana*
N/F	Snow-in-Summer, garden escape		
N/I	Spotted Cat's Ear	1st Record	*Hypocheris maculata*
	Tufted Vetch		*Vicia cracea*
N/F	Tormentil		*Potentilla erecta*
N/F	Treacle Mustard		*Erysimum cheiranthoides*
	Thyme, Wild		*Thymus drucei*
	Viper's Bugloss	1913	*Echium vulgare*
N/F	Viper's Bugloss, Lesser	1913	*Lycopsis arvensis*
	Viper's Bugloss, Pink Sport, see Bugloss		
	Vetch, Common		*Vicia sativa*
	Vetch, Tufted		*Vicia cracca*
	Vetch, Kidney	1913	*Anthyllis vulneraria*
	Vetch Purple Milk		*Oxytropis halleri*
	Vetch Hairy Tare		*Vicia hirsuta*
	Vetch, Meadow Pea		*Lathymus*
	Willow Herb, probably a garden escape		*Epilobium montanum*
	Wild Strawberry		*Fragaria vesca*
	Wild Mignonette		*Resedaceae lutea*
	Wild Thyme, see Thyme		
	Wild Mustard, see Charlock		
N/F	Wild Geranium, see Meadow Cranesbill		
	Wild Rose, see Dog Rose		
	White and Red Clover, see Clover		
	White Campion, see Campion		
N/F	White Cranesbill	A Sport	
N/F	White Rest Harrow	A Sport	
	Wall Pepper, see Stonecrop		
	Yarrow, Pink and White		***Achillea millefolium***

Plants found not on 1978 list – 25th June 1998

1.	Common Red Poppy	*Papaver rhoeas*
2.	Creeping Thistle	*Cirsium arvense*

3.	Cut-leaved Cranesbill	*Geranium dissectum*
4.	Field Mouse Ear	*Cerastium cerastoides*
5.	Hawthorn	*Crataegus monoguna*
6.	Hedge Mustard	*Sisymbium officinale*
7.	Hop Trefoil	*Trifolium auream*
8.	Mouse-eared Hawkweed	*Pilosella officinarum*
9.	Pineapple Weed (Rayless Mayweed)	*Matricaria matricaroides*
10.	Spear Thistle	*Cirsium vulgare*
11.	Stinging Nettle	*Urtica dioica*
12.	Sorrel	*Rumex acetosa*
13.	Wood Sage	*Teucrium scorodonia*
14.	Yellow Rattle	*Rhinanthus minor*
15.	Quaking Grass	*Briza minor*

(Grasses and sedges were widespread and attractive and would reward a separate study, preferably by someone knowledgeable on the subject.)

Garden escapes included a large yellow scabious; small mauve, orange and pink poppies; Spanish bluebell.

REFERENCES

Collingwood, F. J. W. (1865). Anniversary Address, *History of the Berwickshire Naturalists' Club*, 5, 184.

Anon (1913). Reports of the Meetings of the Berwickshire Naturalists' Club for 1913, *History of the Berwickshire Naturalists' Club*, 22, 75-76.

Hunter Blair, A. L. and Elliot, G. A., Botanical Meeting at Scremerston on June 24th 1978, *History of the Berwickshire Naturalists' Club*, 41, 89-90.

Birds at St Abbs Head in 1998

K. J. Rideout

The following is an edited species list highlighting the more noteworthy or unusual bird records from St Abbs Head in 1998. A full list can be obtained from Kevin Rideout, Ranger's Cottage, Northfield, St Abbs TD14 5QF.

LITTLE GREBE, *Tachybaptus ruficollis*. Two pairs bred fledging a total of 3 young.

FULMAR, *Fulmaris glacialis*. Population count 261 apparently occupied sites but no young fledged from the monitoring plots and only 6 young fledged from the entire colony.

SHAG, *Phalacrocorax aristotelis*. A total of 196 apparently occupied nests with mean productivity of 0.97 young fledged per active nest. Birds were on well-built nests by 25/3 but severe gales washed these away before egg laying.

LITTLE STINT, *Calidris minuta*. In flooded field below Kirk Hill, Northfield, 1 on 3/9 and 2 on 4/9.

JACK SNIPE, *Lymnocryptes minimus*. In flooded field below Kirk Hill, Northfield, 1 on 28/9 and 30/9.

KITTIWAKE, *Rissa tridactyla*. First flocks appeared 25/2. 8,044 apparently occupied nests with mean productivity of 0.27 young per AON.

GUILLEMOT, *Uria aalge*. Birds on ledges at regular intervals in good weather from 10/2. Whole Colony Count was 40,720 birds, a 41% increase compared to last count in 1993. Occasional attendance at colony from mid-October to December.

RAZORBILL, *Alca torda*. Some birds on ledges on 25/2. Whole Colony Count was 2,214 birds, an increase of 27% compared to the last count in 1993.

KINGFISHER, *Alcedo atthis*. Singles at Mire Loch on 15/8, 19/9, 22/9 and 6/10.

WRYNECK, *Jynx torquilla*. September: 2 from 3rd to 5th with 1 remaining to 7th; October: single 2nd to 4th.

SKYLARK, *Alauda arvensis*. One occupied territory plus two on Northfield which overlapped NNR boundary.

ROCK PIPIT, *Anthus petrosus*. Nine breeding territories plus two overlapping NNR boundary.

BLUETHROAT, *Luscinia svecica*. One male 1st to 2nd June.

SEDGE WARBLER, *Acrocephalus schoenobaenus*. First one on 23/4. Nine breeding territories but only 10 juveniles ringed.

BOOTED WARBLER, *Hippolais pallida*. One in walled garden on 28/9. First Reserve record if accepted by Rarities Committee.

ICTERINE WARBLER, *Hippolais icterina*. Single, sometimes in song, from 28/5 to 2/6 with 2 present on 30/5; September: singles on 3rd and 6th.

BARRED WARBLER, *Sylvia nisoria*. September: singles on 3rd, 6th and 29th; October: single 2nd to 3rd was probably a different bird.

YELLOW-BROWED WARBLER, *Phylloscopus inornatus*. September: single on 28th and 29th; October: single on 3rd and 4th (probably a different bird).

FIRECREST, *Regulus ignicapillus*. One on 3/10.

RED BREASTED FLYCATCHER, *Ficedula parva*. A first year male on 6/9.

BEARDED TIT, *Panurus biarmicus*. A male on 18/10. First record for the NNR.

NUTHATCH, *Sitta europaea*. One on 19/4.

RED BACKED SHRIKE, *Lanius collurio*. One male 28/5 to 29/5, two males 30/5 to 31/5, one male 1/6 to 3/6.

MAGPIE, *Pica pica*. Present at Northfield most months with up to 4 in April and 6 in August and October.

RAVEN, *Corvus corax*. Singles seen on 10/2, 25/3, 18/4, 1/9, 30/9, 10/12 and 15/12. 3 fledglings were seen on 13/5.

SERIN, *Serinus serinus*. A female on 29th and 30th May. First record for the NNR.

LINNET, *Carduelis cannabina*. Ten breeding territories plus one other overlapping the NNR boundary.

COMMON ROSEFINCH, *Carpodacus erythrinus*. One on 29/5.

YELLOWHAMMER, *Emberiza citrinella*. Seven breeding territories.

REED BUNTING, *Emberiza schoeniclus*. Three breeding territories.

ARCHAEOLOGICAL NOTES – 1998

NORTH NORTHUMBERLAND

Jo Clark
Temporary Sites and Monuments Records Officer,
Northumberland County Council

Ancroft Mill. A survey was carried out by Tyne and Wear Museums Archaeology in preparation for a Countryside Stewardship agreement which includes the land at Ancroft Mill. The scheme was to involve the re-excavation of an early water feature to the east of the mill, which had been interpreted as a pond. The survey programme of extant earthwork features was carried out prior to such excavation not only for record enhancement but also to identify features of interest which might be affected by the works. The platform of the nineteenth century mill was clearly visible surviving to a height of 0.85m. Also a number of linear depressions, or channels were identified, which may be associated with earlier activity on the site.

Berwick, Castle Terrace. A previously unknown church and associated graveyard were revealed by the cutting of foundation trenches for a house in Berwick. Limited recording of the church and burials was then carried out by The Archaeological Practice with the aid of a grant from English Heritage and a donation from the Freemen of Berwick. The church was probably abandoned during the Scottish Wars.

Berwick, Ravensdowne Barracks. Prior to redevelopment of the sewer system at the Ravensdowne Barracks, Tyne and Wear Museums Archaeology carried out an assessment of the likely impact that such works would have upon any archaeological deposits. A borehole at the south-east section of the barracks recorded a depth of 3.05m before reaching bedrock, which combined with the positioning of the Barracks is suggestive of the high archaeological potential of this site.

Berwick, 18-20 Hide Hill. An archaeological assessment was

carried out ahead of a development proposal at Hide Hill by The Archaeological Practice. It would seem that from documentary, cartographic and archaeological sources that the area under proposal has been occupied since the thirteenth century and as such archaeological deposits of this date might well survive intact beneath the present land surface.

Berwick, 12-14 Eastern Lane Redevelopment. An evaluation was carried out at Eastern Lane by The Archaeological Practice in 1997 prior to proposed redevelopment of the site. Three trenches and a test pit were excavated, revealing deep archaeological deposits. Amongst these deposits was evidence of early multi-phased structures and flooring made up of slab laid stones. The pottery recovered from the excavation suggests a date belonging to the thirteenth or fourteenth centuries for the majority of the archaeological features excavated at this site.

Berwick, Brucegate. Following the proposal of a housing development at Brucegate an archaeological assessment was commissioned in order to assess the impact such works might have upon any surviving archaeology located in the area. This was carried out by Tyne and Wear Museums Archaeology. Very little work has previously been carried out within the Edwardian Walls of Berwick despite the fact that there is a strong possibility of there being early medieval occupation within this area. Certainly the Ordnance Survey Map of 1852 suggests a burgage plot outline within this area and therefore any development would be disturbing these former ground surfaces.

Carham, Wark-on-Tweed, Dovecot Hilltop. Prior to the development of a private residence on a site adjacent to Wark Castle an evaluation was carried out by The Archaeological Practice. Previous work in the area has uncovered medieval deposits which may be associated with the outer ward of the castle or an early associated settlement. However, this programme of works only revealed features and deposits which dated between the eighteenth and twentieth centuries.

Roddam, Wooperton Quarry. Third strip of Phase One of the long term watching brief, carried out by Headland Archaeology Ltd.

The first two topsoil strips had revealed pit alignments and ditches, the third strip continued this theme, as well as revealing a series of narrow slots and cuts which contained a large quantity of Roman pot (predominantly Flavian in date). Pits were also revealed that apparently run along the line of the Devil's Causeway which supposedly crosses the middle of the extraction site.

SCOTTISH BORDERS

J. Dent
Principal Officer (Archaeology and Countryside)
Scottish Borders Council

Edington deserted village, Chirnside. A watching brief was carried out by Headland Archaeology Ltd along the line of a water main trench beside the A6105 road where it passed over the site of Edington village, which is now represented by a derelict blacksmith's shop and a ruined cottage. No trace was seen of any archaeological deposits relating to the medieval village, which is recorded from the 11th century A.D.

Hawick, Wilton Lodge. A watching brief was maintained by A.O.C. Archaeology Group on the course of a power line, as it crossed an earthwork enclosure, one of two adjacent sites believed to belong to the iron age. The stony bank of the smaller enclosure was exposed, but no other remains were seen.

Lilliesleaf. Excavations were carried out by Bradford University on the site of a rectilinear ditched enclosure which had first been recognised from aerial photographs. Geophysical survey suggested entrances through the ditches of the opposing east and west sides and perhaps two circular buildings in the interior.

The ditches were sectioned on two sides and at the north-east corner were found to be interrupted, possibly for an additional entrance. They had become choked with rubbish by the mid-second century and were levelled as part of the romanisation process, which was represented by the straight wall footings, wheel made pottery, metalworking debris and other finds.

This pattern, although common in native settlements further south, has not been observed in any other iron age sites within the range of influence of the Roman military centre at Trimontium.

Melrose, Annay Road. Excavations were carried out by Headland Archaeology Ltd and by Scotia Archaeology Ltd ahead of residential development in the supposed north-western part of the former precinct of Melrose Abbey.

Natural subsoil lay close to the surface, but two substantial wall foundations, made of agglomerate blocks, extended across the site from north to south, although they were not in perfect alignment. Between them was a hard metalled surface associated with a drain of sandstone slabs and running east-west. Agglomerate was used in 12th century buildings at the abbey, and came from the quarry behind the town. Red sandstone was gifted to the abbey by Robert de Berkeley of Maxton in the late 12th or early 13th century and appears on later rebuilds.

The shortage of cut features supports likely horticultural or agricultural use of this area, for it is reported that at the Reformation the site was assigned to the twelve remaining monks, by that stage pensioners, 'for the purpose of providing thread and tailors' material for the making of their garments.'

Melrose, Harmony Hall. Several trenches were cut by Headland Archaeology Ltd in the Hall garden, which lies across the road from the claustral complex of Melrose Abbey. Two stone culverts and other structural remains were encountered, and may have been part of the abbey, although none could be dated.

The field meetings were arranged by a sub-committee consisting of the President (Mr Peter Johnson), the Vice-President, Mrs Bridget Darling, Mrs Isobel D. M. McLelland, the Rev. A. C. D. Cartwright, Lt. Col. Simon Furness, and Major General Sir John Swinton with Dr G. A. C. Binnie acting as convenor. Mrs McLelland has now resigned from the sub-committee, and we are grateful to her for her help over the last four years.

The thanks of the Club are due to Miss R. I. Curry for her invaluable help with arranging the coach transport. Press reports were produced by the members who arranged each meeting. Our thanks are also due to Mrs Jill Robertson who conducted the Botanical Meeting most efficiently and has written her own full report for the *History*. (p. 300)

Thursday, 21st May. INCHCOLM

Is there anything finer on a bright, fresh May morning than sailing to one's own island? The answer is Yes! When the dolphins come alongside!

Members of the Club had beautiful Inchcolm in the Firth of Forth all to themselves on Thursday, May 21st. They sailed on the *Maid of the Forth*, chartered for the day, from Hawes Pier, South Queensferry, by the side of the Forth Railway Bridge. They glimpsed seals, puffins, oyster catchers and cormorants as well as dolphins.

On landing, they enjoyed the narrow isthmus and picnicked on its southern sandy shore or in the secluded garden. Some climbed the rocky promontories at the east and west ends. Those who explored the Royal Engineers' First World War tunnel emerged on the grassy clifftop where they had to protect themselves from the anger of nesting gulls. They investigated the ruins of the Abbey, some even climbing the narrow staircase of the Tower to the pigeon loft.

Within the Abbey, Mr Bill F. Hendrie, author of *The River Forth*, helped members interpret the Abbey's history from the evidence in its elaborate buildings. Outlining the island's story, he linked personalities and events there to Scotland's history.

He related the story of the hermit who gave such shelter and hospitality as his humble cell could provide, to Alexander I and his courtiers, driven there in a great storm. In thanksgiving, in 1123, the King vowed to establish a monastery for the Black Canons of the Augustinian Order.

Mr Hendrie told of plagues and pirates. He talked of Danish invasions and English raids. He brought the island's history to the present century with mention of the Second World War defences.

The return sail was equally pleasant in the warm afternoon sunshine.

Isobel D. M. McLelland

Wednesday, 17th June. COLDINGHAM

The second meeting of the 1998 season was held on Wednesday, 17th June when the Club visited the parish of Coldingham. The Club has had a long association with the Priory, having first visited it in 1833, and many times since then, and having been involved in the excavation which took place in the 1970s. It also placed a memorial stained glass window in the church in 1899 to commemorate a former Secretary, Dr James Hardy, a member for almost 60 years, who served the Club for 27 years in that capacity, and who contributed no less than 264 papers, botanical, ornithological and antiquarian, to the Proceedings of the Club!

Well over a hundred members and guests met at the Priory and were first addressed by Mr Rennie Weatherhead on the history of the site and the successive buildings upon it, before dividing up into smaller groups to be escorted round both the church and its surrounding remains, ably guided by four members of the congregation, and also shown the interesting exhibition in the hall, staged as part of the nonacentenary of the charter granted by King Edgar in 1098. The fine series of paintings by Mr Eric Ritchie, depicting episodes in the history of Coldingham which were hung in the church were especially admired.

Lunch was taken in perfect weather conditions at St Abbs, after which the Club reassembled at Edrom Nursery, where Mr Jim Jermyn gave a fascinating demonstration of the art of preparing troughs and planting them up with alpine plants,

which was greatly appreciated by his audience.

To complete the day, many of those present proceeded to Eyemouth to see the recent progress on the harbour development, and to tea, which was taken at the Royal National Mission to Deep Sea Fishermen, by kind permission of the Superintendent, Mr Clark.

Peter Johnson

Thursday, 16th July. COLLEGE VALLEY

In glorious sun, some 140 members of the Club and their guests – possibly a record turn-out – assembled at Hethpool in the College Valley on Thursday, 16th July.

The Club was greeted by Mr Charles Baker-Cresswell, Chairman of the College Valley Estates, who as well as explaining the recent history of the Estates and their connection with the Knott Trust, introduced at various stages of the day as the party progressed up the valley, Mr Ian Colquhoun, who spoke about the rich archaeological history of the valley; Mr Brian Little, who spoke about the incredibly varied bird life; and Mr Les Hardy, who covered the conservation projects with which the Estate is involved. All four speakers were much appreciated.

A picnic lunch was taken around the RAF Memorial at Cuddystone to those killed in aircraft crashes in the Cheviots and the party proceeded by car to Dunsdale, from where some 25 intrepid members climbed up to the Bizzle Burn. Others went by car to Mounthooly or to Goldcleugh and explored further on foot.

Altogether is was a most successful outing for which the Club is particularly grateful for the hospitality of the College Valley Estates.

John Swinton

Wednesday, 19th August: ATHELSTAINFORD, TRAPRAIN LAW and HAILES CASTLE

For its fourth meeting of the 1998 season, the Berwickshire Naturalists visited Athelstaneford, Traprain Law and Hailes Castle on a dry day – one of the few in the summer of 1998!

In Athelstainford Kirk the Club were given a fascinating talk by Mr Nigel Tranter, O.B.E., D.Litt., M.A., the author of numerous history books, on the subject of the Battle of Athelstaneford. He explained the background to the battle in the year 735 where

according to legend the Saltire (St Andrew's Cross) appeared in the sky, and the Saltire has been the Scottish flag ever since.

After speaking about the battle Mr Tranter answered quite a few questions about the area and the history at the time of the battle.

Then Rev. Kenneth D. F. Walker, M.A., B.D., the minister of the parish, gave a short talk on the history of the parish and the church itself.

Many of the Club members then took the opportunity to listen and look at the display about the battle set up in the old doo-cot at the back of the church.

A picnic lunch was taken at the car park on Traprain Law, where sadly, because of mist, the views were not all that good. Then Mrs Doreen Grove, an Inspector with Historic Scotland, who has been very informative and helpful to the Club in the past at various other monuments, spoke about the Law which is surmounted by an extensive ancient hill fort (called Dunpender), which was used in the Roman times. She also gave a short introduction to the history of the whole area, and especially the strategical reasons for the placing of Hailes Castle which lies under the Law.

As the road into Hailes Castle is a single track road with no passing places, and thus could not take the bus, most members walked for about fifteen minutes down the hill to Hailes Castle, led by Mrs Grove.

Mrs Grove then led the Club around the castle, which has extensive remains, and talked about its history and its architecture. It was built in the 13th century, and was owned by the Earls of Bothwell. She pointed out many unique features of this historic castle and kindly led most of the party down to the river to see the castle.

After the walk back up to the car parking at Traprain Law, the Club retired to the 'Goblin Ha'' for a refreshing afternoon tea.

Rev. A. C. D. Cartwright

Thursday, 17th September. BEDRULE and HAWICK

After a long period of poor weather the Club was blessed with a rare day of sunshine and clear views.

At Bedrule coffee and delicious home baking were provided

by the Woman's Guild in the village hall. The minister, the Rev. W. Longmuir, addressed the Club in the Kirk on its history and the history of the surrounding area. Of particular note was the derivation of the name Turnbull, said to date back from the time of Robert the Bruce, whose life was saved by William of Rule killing an attacking bull.

The plaque commemorating Lt Fasson, G.C., who lost his life on a German U-boat, aroused much interest. He volunteered, as a bachelor, to board a U-boat with two others, and obtained the German code books. It is said that the information gained probably shortened the War by a year. A Club member who had worked in the Cipher Centre was able to corroborate the value of the code being broken.

Mr Roger Hemming, the Session Clerk, spoke about the church building and gave insight into the active parish commitment of a small rural hamlet.

At the start and close of the time in the church, the minister invited members to join in the singing of the first and last verses of the 23rd Psalm to the tune Crimond, played on the pipe organ by a member of the Club, Mr John Burton. The words seemed particularly apt for Bedrule, the name thought to be derived from the Gaelic for 'the village by the roaring stream'. In the views over the Rule Water valley and across to Ruber's Law, the first touches of autumn were apparent and many people commented on the peacefulness of the scene.

In the afternoon Barrie Knitwear provided a very interesting tour of their mill, where the miracles of a floppy disc turned out Cashmere articles on Japanese machinery for private orders. The difficulties facing the textile trade were better understood and members were very appreciative of the arrangements made for them.

Hawick Museum with its six exhibition areas provided a wealth of interest. The Lodge Park Gardens and the walled garden run by Scottish Borders Council still had colourful floral displays.

The day ended with tea at Harestanes Visitor Centre, with the opportunity to view an exhibition of wildlife photographs.

Brigid R. Darling

Extra Meetings

Thursday, 30th July and Thursday, 27th August.
HM GENERAL REGISTER HOUSE, EDINBURGH.

Forty-seven members accompanied the President on visits to HM General Register House on 30th July and 27th August 1998. Due to the limitations of the rooms and the large numbers wishing to go on this visit it was necessary to divide into two groups, going there on different days.

The parties were met by Mrs Margaret McBryde of the Publications and Education Branch of what will shortly be called The National Archives of Scotland, and were taken through the magnificent Adam building before being addressed by Mrs McBryde on the history of the Records of Scotland, the Register House and the procedures adopted there to receive members of the public wishing to trace family or local history. They were then shown examples, chosen to illustrate items of local interest to those present, of the types of records which can be accessed there, and also at the two other locations currently holding archival material.

Members also had the opportunity to see and try out for themselves the indexing systems, both written and computerised, used to select appropriate material for research, according to their individual interests.

Peter Johnson

Friday, 16th October. BERWICK PARISH CHURCH.

On the morning of the Annual Meeting and Anniversary Address, there was a visit to Berwick Parish Church by permission of the vicar, the Rev. Alan Hughes. This was preceded by coffee and tea served in the parish church centre by ladies of the congregation. The Club was addressed there by the vicar. He gave an interesting introduction to the history of the church before members hurried in the unremitting rain into the church to see for themselves the features picked out by Mr Hughes. These included the original lines of the Cromwellian church with the various additions over the centuries and some which seem to have taken place in the very recent past.

G. A. C. Binnie

The Library continues to be consulted by members and other researchers. Member's library tickets were issued to all members in February and it is hoped to continue this annually in the future. Tickets give access to the Clock Block in the Berwick Barracks complex. Access to other parts of the Barracks is by payment of the appropriate charge. Tickets are not transferable to other persons. Because of recent reductions in staffing and opening times, members who wish to use the Library are advised to telephone the Museum Curator to confirm access. The Museum telephone number is Berwick (01289) 330933.

Acquisitions this year include the following gifts:

Kielder Forest (1982) and

Moffat, B. (1992), *Sharp Practice No. 4* (Soutra Aisle), both gifted by Club member Mr G. McCreath.

McNaughton, D. (1982), *The Story of Springwood*, the gift of Mr Elliot, the owner of Springwood Park, Kelso.

McNeill, P. and Nicholson, R. (1976), *An Historical Atlas of Scotland, c. 400 - c. 1600*, given by Mr L. J. Thomson.

Purchases have continued to be made, including:

Abernethy, I. (1986), *The High Toun on the Hill* (Heiton).

Ancrum Parish Church Centenary, 1990.

Bolam, George (1912), *The Birds of Northumberland and the Eastern Borders.*

Borders Family History Society (1998), *The Monumental Inscriptions of Eccles Parish.*

Day, J. C. *et al* (1995), *Atlas of Breeding Birds in Northumbria.*

Hendrie, W. F. (1996), *The River Forth.*

Mitchell, A. (1997), *James Dickson, His Legacy.*

Murray, R. D., *et al* (1998), *The Breeding Birds of South-East Scotland.*

Tabrahan, C. J. (1997), *Scotland's Castles.*

Trevelyan, G. M. (1945), *Grey of Falloden.*

Wain, B. (1983), *Roxburgh Village.*

Yarrow Kirk Leaflet.

LIBRARIAN'S FINANCIAL STATEMENT FOR THE PERIOD ENDED 11th SEPTEMBER 1998

INCOME	£	EXPENDITURE	£
Opening balance	189.80	Postage	8.36
Northern Rock windfall	2249.54	Books	225.39
Interest (nett)	17.43	Library Tickets and membership list	60.37
Sales of Histories	141.61	Closing Balance	2295.07
		Etc.	9.19
	2598.38		2598.38

G. A. C. Binnie

FINANCIAL STATEMENT FOR THE YEAR ENDED 30th JUNE 1998

GENERAL CLUB FUND

RECEIPTS		PAYMENTS	
Members' Subscriptions		**Members' Services**	
Annual (including arrears)	£3397.85	Printing – 'History'	£2928.00
Entrance Fees	72.00	Library Cards	171.80
Tax Rebate – Covenants	243.24	Insurance – Library Books	337.89
		Postage	84.48
	£3713.09		£3522.17
Club Meetings		**Club Meetings**	
Guest Fees	£58.00	Printing/Postage – Notices	£730.92
Inchcolm Ferry Charges	517.00	Insurance	197.60
		Inchcolm Charges/Fees, etc	576.50
		Hire of Hall	32.00
	£575.00		£1537.02
Other Receipts		**Other Payments**	
Bank Interest (Gross)	£345.68	Coldingham Festival – Donation	£100.00
Sale of paperweights/badges/ties	223.33	Assn for Pres. Rural Scotland – Donation	45.00
Donations	110.00	Printing/Stationary	94.75
		Field Secretary – Expenses	67.38
		Treasurer – Expenses	25.65
		Purchase of Paperweights	100.00
	£679.01		£432.78
Total Receipts	£4967.10	**Total Payments**	£5491.97
Overspent in Year	524.87		
	£5491.97		£5491.97

STATEMENT OF FUNDS WITH ROYAL BANK OF SCOTLAND

General Club Fund		**Natural History Publication Fund**	
Cash as at 30/6/97	£5748.48	Cash as at 30/6/97	£3158.67
Less Overspent	524.87	*Add* Bank Interest (Gross)	113.69
		Sundry Lodgements	21.50
Cash as at 30/6/98	£5223.61	Cash as at 30/6/98	£3293.86

17/8/98 IAN M. FRASER, *Hon. Treasurer*

I have examined the books of The Berwickshire Naturalists' Club and from information and vouchers provided have found them to be correct and in good order.

6/9/98 E. J. KELLIE, *Hon Auditor*

OFFICE BEARERS OF THE CLUB – 1995-1998

1995 - 1996

President: Mrs Isobel D. M. McLelland, B.A., D.C.E.

Major-General Sir John Swinton, *Vice-President.*

Dr G. A. C. Binnie, *Field Secretary Co-ordinator, Librarian.*

B. H. Cato, Esq., M.A., LL.B., *Corresponding Secretary.*

M. C. Trousdell, Esq., *Treasurer.*

Mrs Janet Cowe, B.A., M.Ed., *Editing Secretary.*

The Revd A. C. D. Cartwright, *Past President.*

MEMBERS OF COUNCIL

L. H. Cleat, Esq., B.Sc., C.Eng., M.I.Chem.E.

Miss R. I. Curry

D. J. H. Mure, Esq.

J. N. Robertson, Esq., M.A.

R. C. Ward, Esq.

C. G. W. Green, Esq., B.A. (co-opted)

1996 - 1997

President: Major-General Sir John Swinton, K.C.V.O., O.B.E.

Peter Johnson, Esq., M.B.E., M.Phil., *Vice-President.*

Dr G. A. C. Binnie, *Field Secretary Co-ordinator, Librarian.*

Mrs Janet Cowe, B.A., M.Ed., *Corresponding Secretary.*

M. C. Trousdell, Esq., *Treasurer.*

Dr J. W. Blench, M.A., Ph.D., *Editing Secretary.*

Mrs Isobel D. M. McLelland, B.A., D.C.E., *Past President.*

MEMBERS OF COUNCIL

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Colonel Simon Furness, D.L.

Lt.-Col. P. B. Gow

Lady McEwen

D. J. H. Mure, Esq.

J. N. Robertson, Esq., M.A.

Miss R. I. Curry (co-opted)

C. G. W. Green, Esq., B.A. (co-opted)

1997 - 1998

President: Peter Johnson, Esq., M.B.E., M.Phil.

Mrs Bridget R. Darling, R.G.N., S.C.M., D.N.(Lond.), *Vice-President.*

Dr G. A. C. Binnie, *Field Secretary Co-ordinator, Librarian.*

Mrs Janet Cowe, B.A., M.Ed., *Corresponding Secretary.*

I. M. Fraser, Esq., C.A., *Treasurer.*

Dr J. W. Blench, M.A., Ph.D., *Editing Secretary.*

Major-General Sir John Swinton, K.C.V.O., O.B.E., *Past President.*

MEMBERS OF COUNCIL

Colonel Simon Furness, D.L.

Lady McEwen

Mrs Sheila Romanes

D. C. Souter, Esq., V.R.D.

Mrs Margaret Totty

Miss R. I. Curry (co-opted)

C. G. W. Green, Esq., B.A. (co-opted)

LIST OF MEMBERS

(1 January 1999)

Those marked with an asterisk are Past Presidents

LIFE MEMBERS

	Date of Admission
Aitchison, Mr Henry A., Lochton, Coldstream, Berwickshire TD12 4NH	1946
*Binnie, Dr G. A. C., Ladykirk, Norham, Berwick upon Tweed TD15 1XL	1965
Cato, Mr B. H., 2 Croft Place, High Newton-by-the-Sea, Alnwick, Northumberland NE66 3DL	1988
Cockburn, Mr J. W., Knoll Hospital, Duns	1925
Cowe, Mr F. M., 10 Ravensdowne, Berwick upon Tweed TD15 1HX	1958
Dudgeon, Mrs P. M., 6D Low Greens, Berwick upon Tweed	1954
Dykes, Mrs M. E., Cambuslea, Cockburnspath, Berwickshire TD13 5YR	1955
Fairfield, Mrs M. M. H., 4 Bankhill, Berwick upon Tweed	1957
Henderson, Mrs J., Cairn na Cuheen, Waterloo Park, Chirnside, Berwickshire TD11 3XH	1957
*Hood, Mr J., Cove Farmhouse, Cove, Cockburnspath, Berwickshire TD13 5XD	1932
*Liddell Grainger, Mr D. I., Ayton Castle, Ayton TD14 5RD	1956
Lumsden, Professor W. H. R., 16a Merchiston Crescent, Edinburgh EH10 5AX	1981
McCreath, Mrs G. C., The Hollies, Horncliffe, Berwick upon Tweed TD15 1TE	1958
*McDougal, Mr J. L., Blythe, Lauder, Berwickshire TD2 6SJ	1950
McDougal, Mrs J. L., Blythe, Lauder, Berwickshire TD2 6SJ	1958
*Mackenzie Robertson, Mrs L., 4 Hermitage Lane, Kelso, Roxburghshire TD5 7AN	1950
Ross, Mrs E., 35 Barnes Court, Station Road, New Barnet, Hertfordshire EN5 1QY	1971
Stoddart, Miss S. G., Mill Valley, Ayton, Eyemouth, Berwickshire TD14 5QJ	1982
Stott, Mr F., Wynfield House, Mount Road, Tweedmouth, Berwick upon Tweed TD15 2BA	1951
Swan, Mrs C. H., Harelaw, Chirnside, Duns, Berwickshire TD11 3LF	1946
Thorp, Mr R. W. T., Charlton Hall, Chathill, Northumberland	1955
Trousdell, Mr M. C., Hillburn House, Ayton, Berwickshire TD14 5SG	1986

HONORARY MEMBER

Cramp, Dr Rosemary, 5 Leazes Place, Durham DH1 1RE	1958

CORRESPONDING MEMBER

*Long, Dr A. G., 33 Windsor Crescent, Berwick upon Tweed TD15 1NT	1955

ORDINARY MEMBERS

Abernethy, Mr I., 47 Main Street, Heiton, Kelso, Roxburghshire TD5 8JR	1988
Adams, Mr T. G., 3 Megstone Court, Tweedmouth, Berwick upon Tweed TD15 2ES	1995
Adams, Mrs T. G., 3 Megstone Court, Tweedmouth, Berwick upon Tweed TD15 2ES	1995
Aitchison, Mrs H. H., Whinfaulds, Burnmouth, Eyemouth, Berwickshire TD14 5SY	1991

Aitchison, Mrs R. H., Karingal, Lochton, Coldstream TD12 4NH 1993
Aitken, Mrs H. M. W., Woodside, 9 Clouds, Duns, Berwickshire TD11 3BB 1989
Alison, Mr A. S., Midway, Weddels Lane, Berwick upon Tweed TD15 1HG 1986
Alison, Mrs A. S., Midway, Weddels Lane, Berwick upon Tweed TD15 1HG 1986
Almond, Mr J. M., 4 Buston Barns, Warkworth, Morpeth, Northumberland NE65 0XX 1995
Anderson, Mr C. G. P., Golden Square, School Road, Coldingham, Berwickshire 1997
Anderson, Mrs C. E., Eyecliffe Mill, Brownsbank, Eyemouth, Berwickshire 1998
Ashby, Mr B. A., 'Sixpenny Jades', Yetholm, Kelso, Roxburghshire TD5 8RU 1989
Askew, Major J. M., Ladykirk House, Berwick upon Tweed TD15 1SU 1958

Badenoch, Mr C. O., 2 Abbotsford Grove, Kelso, Roxburghshire TD5 1EU 1980
Baillie, Mr R. S. G., Allanbank, Lauder, Berwickshire TD2 6RW 1987
Baird, Mrs N., Easter Crowbutt, Chirnside, Duns, Berwickshire TD11 3XT 1990
Bankier, Mrs L., "The Granary", Grindonrigg, Duddo, Berwick upon Tweed TD15 2NN 1990
Barr, Mrs M. A., 3 Canty's Bridge, Berwick upon Tweed 1998
Batters, Mrs M. B., Riverside, North Lane, Norham, Berwick upon Tweed 1986
Bell, Mr M. R., 12 Market Street, Wooler, Northumberland NE71 6LQ 1993
Bell, Mrs M. R., 12 Market Street, Wooler, Northumberland NE71 6LQ 1993
Bell, Mrs N., 29b Palace Street, Berwick upon Tweed 1997
Binnie, Mrs G. A. C., Ladykirk, Norham, Berwick upon Tweed TD15 1XL 1965
Birrell, Miss E. E., 3 Beverley Close, Brunton Park, Gosforth, Newcastle upon Tyne NE3 5NU 1988
Blair, Mrs D., 5 Devon Terrace, Berwick upon Tweed TD15 1JE 1991
Blake, Sir Michael, Bart., Dower House, Tillmouth, Cornhill-on-Tweed, Northumberland TD12 4UR 1988
Blench, Dr J. W., 1 Countess of Buchan Way, Berwick upon Tweed TD15 1PH 1976
Booth, Mr W. H., Athens Wood, The Hirsel, Coldstream TD12 4LT 1989
Booth, Mrs E. M., Athens Wood, The Hirsel, Coldstream TD12 4LT 1989
Boston, Miss Isobel Y., 16 Low Greens, Berwick upon Tweed TD15 1LZ 1984
Braithwaite, Mr M. E., Clarilaw, Hawick, Roxburghshire TD9 8PT 1978
Brenchley, Mr D. R., Strathlea, Thornton, Berwick upon Tweed 1997
Brewes, Mrs L., Laburnum Cottage, Crookham, Cornhill-on-Tweed, Northumberland TD12 4SX 1990
Brodie, Mrs M. B., 45a Church Street, Berwick upon Tweed TD15 1EE 1989
Brotherstone, Mrs E. M., Pouterlyne Park, Duns TD11 3QL 1995
Brown, Mrs J. M., 'Glendevon', Coldingham Road, Eyemouth, Borders 1993
Brunton, Mrs E. R., The Lees, Horncliffe, Berwick upon Tweed TD15 2XN 1989
Brunton, Mrs J., 131 Etal Road, Tweedmouth, Berwick upon Tweed 1989
Bryce, Miss E. M., 3 Pinnaclehill Park, Kelso, Roxburghshire 1995
Buckham, Mr A., 9 Gorse Lane, Langlee, Galashiels TD1 2LY 1979
Burge, Mr O. A., Whiteside, Greenlaw, Duns, Berwickshire TD10 6XW 1991
Burns, Miss E. E., 2 Kilnknowe Cottages, Coldingham, Berwickshire 1993
Burns, Mrs Kate A., The Coach House, Duns, Berwickshire TD11 3NW 1984
Burton, Mrs G. R. W., 7 Ford Village, Ford, Berwick upon Tweed TD15 2QG 1989
Burton, Mr J., The Estate House, Ford, Berwick upon Tweed 1997
Burton, Mrs J., The Estate House, Ford, Berwick upon Tweed 1997
Bush, Mrs P. M. E., Wilton Cottage, Chirnside, Berwickshire TD11 3XR 1976
Butler, Mr D. W., Aljoroan, Cow Road, Spittal, Berwick upon Tweed 1995
Butler, Mrs D. W., Aljoroan, Cow Road, Spittal, Berwick upon Tweed 1995
Butler, Mr M., Whitsome East Newton, Duns, Berwickshire 1997
Butler, Mrs M., Whitsome East Newton, Duns, Berwickshire 1997
Byers, Mrs M., Belford Villa, Belford, Northumberland 1997

Calder, Mrs, Lintlaw Burns, Duns, Berwickshire TD11 3QK 1991
Campbell, Mrs Diana, Newtonlees, Kelso, Roxburghshire TD5 7SZ 1986
Campbell, Dr R. B., The Tweed Foundation, The Steading, Drygrange, Leaderfoot, Melrose TD6 9DJ 1995
Candlish, Mr K. H., The Elms, Duns, Berwickshire 1991
Candlish, Mrs K. H., The Elms, Duns, Berwickshire 1991
Carter, Mrs J., Helensville, School Road, Coldingham, Berwickshire 1991
Cartwright, Rev. A. C. D., The Manse, Swinton, Duns, Berwickshire TD11 3JJ 1986
Cartwright, Mrs M. E. L., The Manse, Swinton, Duns, Berwickshire TD11 3JJ 1986
Cato, Mrs B. H., 2 Croft Place, High Newton-by-the-Sea, Alnwick, Northumberland NE66 3DL 1988
Charters, Mrs J. V., 4 Plenderleith Court, Kelso, Roxburghshire TD5 7DF 1986
Chicken, Mrs Joan, 9 Carrick Close, Berwick upon Tweed TD15 1NS 1987
Clark, Mrs Lily E., 15 Crookham Village, Cornhill-on-Tweed, Northumberland TD12 4SX 1986
*Cleat, Mr L. H., Redbrae, Gavinton, Duns, Berwickshire TD11 3QT 1982
Clyne, Mr D., The Schoolhouse, Paxton, Berwick upon Tweed 1998
Clyne, Mrs D., The Schoolhouse, Paxton, Berwick upon Tweed 1998
Cook, Mr C. L., 25 Windsor Crescent, Berwick upon Tweed 1993
Cooklin, Mrs F., 13 Quay Walls, Berwick upon Tweed TD15 1HB 1993
Cormack, Mrs J. M., 19 Mayfield Gardens, Kelso, Roxburghshire 1993
Corner, Dr R. M., 36 Wordsworth Street, Penrith, Cumbria 1975
Cowe, Mrs J., 10 Ravensdowne, Berwick upon Tweed TD15 1HX 1991
Cowper, Mr R., Stonends, Hillside Road, Rothbury, Northumberland NE67 7WG 1963
Croall, Mrs J., South Laws, Swinton, Duns, Berwickshire 1997
Cuming, Mrs Margaret M., 4 Berrywell Drive, Duns, Berwickshire TD11 3HG 1987
Cunningham, Mrs A. N., 5 The Bridges, Peebles 1993
Curry, Miss R. I., 5 Henderson Court, Well Square, Tweedmouth, Berwick upon Tweed TD15 2AL 1974
Cuthbertson, Mrs M. I., 32 Greenwood, Tweedmouth, Berwick upon Tweed TD15 2EB 1988

Darling, Mrs B. R., The Old Manse, Gavinton, Duns, Berwickshire TD11 3QT 1992
Darling, Mr J., Broadhaugh Farm, Chirnside, Berwickshire TD11 3JX 1989
Darling, Mrs J., Broadhaugh Farm, Chirnside, Berwickshire TD11 3JX 1989
Davenport, Miss N. C., 6 Seafield, Eyemouth, Berwickshire TD14 5AH 1992
Davey, Mrs J. H., 7 Welltower Park, Ayton, Berwickshire TD14 5RR 1992
Davidson, Mr J. A. S., West Reston Mains, Reston, Eyemouth, Berwickshire TD14 5JL 1992
Davidson, Mrs J. A. S., West Reston Mains, Reston, Eyemouth, Berwickshire TD14 5JL 1992
Davidson, Mrs M., 2 Ivinson Road, Tweedmouth, Berwick upon Tweed 1997
Davidson, Mrs M. I., Horseley, Reston, Berwickshire TD14 5LW 1959
De Clermont, Mrs E., Morris Hall, Norham, Berwick upon Tweed 1987
Dent, Dr John, Scottish Borders Council, Newtown St Boswells, Melrose 1997
Dewar, Mr D. W., 5 Murray Crescent, Duns, Berwickshire 1997
Dewar, Mrs D. W., 5 Murray Crescent, Duns, Berwickshire 1997
Dickson, Mrs P., Haymount, Bridgend, Duns 1995
Dobson, Mr T. D., The White House, Melrose Road, Galashiels TD1 3PU 1992
Doran, Mrs M. R., 1 Barefoots Drive, Eyemouth TD14 5BN 1993
Dorward, Mr F. S., Summerbank, Beanburn, Ayton, Eyemouth, Berwickshire 1998
Drysdale, Mrs D. L., Old Cambus East Mains, Cockburnspath, Berwickshire 1997
Drysdale, Mrs F. E. S., The Girnal, Old Cambus East Mains, Cockburnspath, Berwickshire TD13 5YS 1965

Dudgeon, Mrs E., Lickar Moor Farm, Bowsden, Berwick upon Tweed TD15 2TG 1963
Duke, Mr N., 1 Ravensdowne, Berwick upon Tweed 1993
Duke, Mrs N., 1 Ravensdowne, Berwick upon Tweed 1993
Durbin, Lt. Col. J. T., M.B.E., W.S., Purves Hall, by Greenlaw TD6 US 1994

Eaton, Mr J., Boontree, Cranshaws, Duns, Berwickshire 1997
Eaton, Mrs J., Boontree, Cranshaws, Duns, Berwickshire 1997
Edgar, Mr O. A., Lyndene, Todlaw Road, Duns, Berwickshire TD11 3HT 1980
Edgar, Mrs O. A., Lyndene, Todlaw Road, Duns, Berwickshire TD11 3HT 1983
Ellcoat, Rev. Canon A., 42 Windsor Crescent, Berwick upon Tweed 1997
Elliot, Lady, 39 Inverleith Place, Edinburgh EH3 5QD 1964
Evans, Captain J., Dundee House, Harbour Road, Eyemouth, Berwickshire TD14 5JB 1986
Evans, Miss M., 12 Carrick Close, Berwick upon Tweed TD15 1PQ 1976

Fanner, Mrs R., The Smithy, Allanton, Duns, Berwickshire TD11 3LA 1982
Ferris, Mrs J. D., Woodbine Cottage, School Road, Coldingham, Berwickshire 1998
Ferris, Mr J. D., Woodbine Cottage, School Road, Coldingham, Berwickshire 1998
Finlay, Mrs M., 5 Balmoral Terrace, South Gosforth, Newcastle upon Tyne NE3 1YH 1994
Fish, Mrs Annie, Southview, Gavinton, Duns, Berwickshire TD11 3QP 1990
Fish, Mrs M., 21 Barony Park, Kelso TD5 8DJ 1995
Fisher, Mr J. H., Fell House, St Aidans, Seahouses, Northumberland NE68 7SR 1977
Fisher, Mrs J. H., Fell House, St Aidans, Seahouses, Northumberland NE68 7SR 1977
Fraser, Mr I. M., 14 Warkworth Terrace, Berwick upon Tweed TD15 1LE 1992
Fraser, Mrs I. M., 14 Warkworth Terrace, Berwick upon Tweed TD15 1LE 1992
Fraser, Mrs J., 55 Low Greens, Berwick upon Tweed 1997
Fraser, Major K. U., Clockmill Cottages, Duns, Berwickshire TD14 5SE 1980
Fraser, Mrs K. U., Clockmill Cottages, Duns, Berwickshire TD14 5SE 1980
Fraser, Mr R. D., Dyebank House, Longformacus, Berwickshire 1997
Fraser, Mrs R. D., Dyebank House, Longformacus, Berwickshire 1997
*Furness, Col. S. J., Garden House, Netherbyres, Eyemouth, Berwickshire TD14 5SE 1980

Gacek, Mrs M., 66C Church Street, Berwick upon Tweed TD15 1DU 1995
Gaddes, Rev. D., 35 Winterfield Gardens, Duns TD11 3EZ 1994
Gibson, Mrs C. G., 33 Low Greens, Berwick upon Tweed TD15 1LZ 1985
Gibson, Dr J. A., Foremount House, Kilbarchan, Renfrewshire 1974
Gilchrist, Mrs M. E., 13 Boston Court, Duns, Berwickshire 1994
Gilchrist, Mrs M. H., 3 Low Greens, Berwick upon Tweed TD15 1LZ 1990
Glanville, Mr S. F., 30 Bridgend, Duns, Berwickshire TD11 3EX 1991
Glanville, Mrs S. F., 30 Bridgend, Duns, Berwickshire TD11 3EX 1991
Gordon, Mrs A. C., Bell Hill House, Northfield Farm, St Abbs, Eyemouth, Berwickshire TD14 5QF 1989
Gourlay, Mr Roy H., 14 Gourlay's Wynd, Duns TD11 3AZ 1985
Gourlay, Mrs Roy H., 14 Gourlay's Wynd, Duns TD11 3AZ 1985
Gow, Mrs P. B., 10 The Crescent, Duns, Berwickshire 1996
Gray, Dr A. R., Broomhouse Mains Farm, Duns, Berwickshire 1997
Gray, Mrs A. R., Broomhouse Mains Farm, Duns, Berwickshire 1997
Green, Mr C. G. W., Borough Museum, The Barracks, Berwick upon Tweed TD15 1BT 1990
Grey, Mrs D. M., Oxenburn Dene, Cornhill-on-Tweed TD12 4UW 1960
Grinham, Mr F. R., Viewforth, Horncliffe, Berwick upon Tweed TD15 1NG 1992

Grieve, Mrs A., 157 Etal Road, Tweedmouth, Berwick upon Tweed TD15 2DU 1989
Grinham, Mr F. R., Viewforth, Horncliffe, Berwick upon Tweed TD15 1992
Grose, Mrs L. T., 11 Tweed Street, Berwick upon Tweed TD15 1NG 1990

Haddington, Earl of, Mellerstain, Gordon, Berwickshire TD3 6LG 1978
Hall, Mrs M. H., Laurel Bank, Tower Road, Ayton, Eyemouth, Berwickshire 1993
Hall, Mrs M. M., Wellgate, Morebattle, Kelso, Roxburghshire 1989
Hall, Miss S. M., 24 The Meadows, Berwick upon Tweed TD15 1NY 1994
Hardy, Dr F. G., 8 Brackenfield Road, Gosforth, Newcastle upon Tyne NE3 4DX 1980
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12. Proceedings of the Society of Antiquaries of Scotland.
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Would members who notice errors or omissions in this list kindly notify them to the Corresponding Secretary so that they may be corrected in the next List, to be published in 2003.

HISTORY OF THE BERWICKSHIRE NATURALISTS' CLUB

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ADVICE TO CONTRIBUTORS

Following upon discussion at the Council, the Editing Secretary has prepared the following revised advice to contributors.

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Manuscripts are best typed, double-spaced, and two copies sent; but even handwritten contributions, if clearly legible, can be considered.

References in **scientific articles** within the text or in notes at the end:

Books: author name(s); date of publication in brackets; title in italics; place of publication; publisher; page numbers if desired, e.g.

> Baxter, E. V., Rintoul, L. J. (1953). *The Birds of Scotland*, Edinburgh: Oliver and Boyd, 30-41.

Papers in journals: author name(s); date of publication in brackets; title of article in roman type within single inverted commas; title of journal in italics; volume number; page numbers, e.g.

> Taylor, G. (1937). 'List of fungi observed in the neighbourhood of Cockburnspath', *History of the Berwickshire Naturalists' Club*, 29, 303-313.

References in **arts articles** (history, literature, architecture, topography, antiquarianism, fine art):

Books: author name(s); title in italics; in brackets place of publication, publisher, date of publication; page numbers if desired, e.g.

> Patricia Clements, *Baudelaire and the English Tradition* (Princeton: Princeton University Press, 1985) pp. 50-61.

Papers in journals: author(s); title of article in roman type within single inverted commas; title of journal in italics; volume number; date in brackets; page numbers, e.g.

> Edna Kenton, 'Henry James to the Ruminant Reader: *The Turn of the Screw*', *The Arts* 6 (1924), pp. 245-255.

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