

## Newmilns.

### THE STORY OF AN AYRSHIRE BURGH.

By John Strawhorn, M.A.

Based on a Lecture to the Society, Ayr, 12th February, 1948.

On the 9th of January, in the year 1491, at the Palace of Linlithgow, King James IV. affixed his Great Seal to a Charter, announcing to all men of goodwill in the Kingdom of Scotland the creation into a free burgh of barony of the town of **Newmyllis** in the Sheriffdom of Ayr.<sup>1</sup>

The Burgh of Newmilns is to-day a small place (population about 4,000) and occupies a position of minor importance in the affairs of county and nation. Yet the story of its continuous existence as a burgh throughout four and a half centuries is worth telling. It may be of more than local interest, and suggestive to fellow-members of a Society interested in the history and traditions of the whole of Ayrshire.

In 1491 there were already four burghs in Ayrshire. There were the Royal Burghs of Ayr and Irvine, and the ancient Burghs of Prestwick and Newton-upon-Ayr. All of these were situated on the sea coast. Newmilns was the first burgh inland in Ayrshire. Kilmarnock, which to-day dominates the interior of the county, did not become a burgh till a century after Newmilns. Newmilns would seem once to have occupied a place of importance in Ayrshire which she no longer occupies to-day. Newmilns is situated at the narrowest part of the Irvine Valley. The River Irvine rises on the borders of Lanarkshire, and for the first few miles flows down that considerable defile to which the name Irvine Valley is applied. After passing Newmilns the valley widens out, and for the remainder of its course the river flows evenly westwards through open country to the sea at Irvine. The Irvine Valley affords a route from Ayrshire into Avondale, Clydesdale, and Central Scotland.

It is a route which has figured in our history at various times. When the Romans entered Scotland they pushed westwards from Clydesdale and established opposite Loudoun Hill at the head of the Irvine Valley, a station which they held during both occupations. When the Romans withdrew and later invaders passed this way, they were met in the Irvine Valley, so it has been said, by that ubiquitous figure, King Arthur; and a bold historian confidently informs us that a battle took place where the Glen Water meets

(1) The Charter is printed as an appendix. The version given is a local copy of a translated abstract from the General Register House Records; checked by the abbreviated version in the original Latin given in *Register Magni Sigilli*, 1424-1513, No. 2001. The identification of Saint Dionysius as Saint Denis is mine.

the Irvine "about the year 542." Centuries later, when the English occupied Scotland, they were defeated here, at Loudoun Hill, by Wallace (1296) and by Bruce (1307). And in later times, a few miles eastwards, at Drumclog, in 1679, the Covenanters met and defeated Claverhouse. Clearly the Irvine Valley was formerly, in less settled times, a place of some strategic importance.<sup>2</sup>

It is always more difficult to trace the passage from day to day of peaceful folk going about their ordinary business than to follow the drums and trumpets of men marching to battle. But there is evidence that the Irvine Valley was a route of economic as well as of military significance. At that early date in the 13th century when William the Lion granted his Charter establishing Ayr as a Royal Burgh, that burgh was given the right of collecting tolls at various places in the county, among them "Lowdun" in the Irvine Valley, suggesting that as early as this there was an artery of traffic between Ayr and the east via the Irvine Valley.<sup>3</sup> Even to-day the Irvine Valley has a certain importance as a route. In the summer, down the Valley comes an endless stream of cars and 'buses carrying the good folk of Lanarkshire to the shore at Ayr. These summer trippers by-pass Kilmarnock. They take the old back road from Galston by Whittlets to Ayr (Route A 719). This route, I suggest, is the old main thoroughfare between Ayr, the Irvine Valley and the east.

If this were indeed the case it would clarify at least two points in our county's history. It would indicate that the Monastery of Fail was situated not in a backwater but on one of the main traffic arteries of mediaeval Ayrshire. And it would explain the early prominence of Newmilns—situated where this main route from Ayr to the east was met by another coming along the north bank of the River Irvine from Ayrshire's other Royal Burgh.<sup>4</sup>

The early prominence of Newmilns, I therefore suggest, was due to its situation at a meeting point of east and west, where the routes from Ayr and Irvine converged on their way to the more important east of Scotland. Here at Newmilns the Royal Charter of 1491 granted that there might be "forever a Cross and market

(2) The Roman Camp at Allanton Beg was excavated in 1938, 1947 and 1948; see *Journal of Roman Studies* (1939 and later). For the Battle of Glen Water see J. S. S. Glennie's *Arthurian Localities* (1869) and John Macintosh's *Ayrshire Nights' Entertainments* (1894), page 29. Macintosh gives accounts of all the battles mentioned.

(3) *Charters of the Royal Burgh of Ayr* (Ayr and Wigton Archaeological Association, 1883), pages 2, 3, and xxiv.

(4) Timothy Pont's maps in *Geographia Blaviana*, Vol. VI., *Scotia* (Amsterdam, 1662) show no roads but indicate bridges, which suggest main routes. The curious present-day street plan of Galston (*Ordnance Survey*, six inch to the mile maps, Ayrshire Sheets XVIII. and XIX., 1908) can only be satisfactorily explained by presuming that the original main thoroughfare came from Newmilns along the south bank of the River Irvine and passed on to Ayr along the old back road. From this old main thoroughfare (Henrietta Street—Bridge Street—Brewland Street) streets branching off to Kilmarnock (Titchfield Street) and to Newmilns by way of the Muckle Brig (Polwarth Street) seem to have been added later and these side streets become part of the modern main thoroughfare (Titchfield Street—Bridge Street—Polwarth Street).



on Sunday weekly, and public fairs forever upon the feast or day of St. Denis in autumn and for four days immediately following the said feast, with customs and all other liberties." The inhabitants might have "full power and free liberty of buying and selling in the said burgh wines, wax, woollen and linen cloth broad and narrow, and other lawful merchandise whatever, with power and liberty of having and keeping bakers, brewers, fleshers and sellers as well of flesh as of fish, and other craftsmen."

That a burgh organisation according to the terms of the Charter was set up seems quite clear from later developments. The Charter conceded that "in the said burgh there be burgesses and that they have power in all time coming of electing Bailies and other officers necessary for the government of the said burgh." A later Charter of 1566, from Sir Matthew Campbell of Loudoun, confirmed the right of "holding courts and applying the issues thereof to common uses." The Commission on Municipal Corporations (Scotland), 1835, reported that the burgh was being administered by a Council according to the terms of the original Charter. That Council, elected annually by the burgesses, was composed of 15 members, including Chancellor, Treasurer and two Bailies. A commentator at the beginning of the 19th century states that Newmilns was one of the two burghs in Ayrshire to have elected Councils.<sup>5</sup>

The original importance of the burgh as a meeting place on the routes between east and west was lost with the rise of Kilmarnock. The shifting of Scotland's economic centre of gravity from the east to the west with the emergence of Glasgow resulted in a general rearrangement of internal routes. Kilmarnock, on the route between Glasgow and Ayr, rose to overshadow Newmilns.<sup>6</sup>

There is a period of silence in Newmilns history in the 18th century that might seem to suggest decay. Yet it was just in this period that the Council House was set up (in 1739). And when cotton came to Scotland towards the end of that century there was apparently sufficient tradition of craftsmanship in Newmilns, and sufficient initiative, for the Irvine Valley to spring to prominence as one of the main centres of handloom weaving in the south-west of Scotland. So convenient was the Irvine Valley as a place where this trade might be carried on that Newmilns expanded in population from a probable 500 about 1750 to 2,000 a hundred years later. Not only this, but two miles up the Valley there was established a new town at Darvel, which came to rival Newmilns in size.

- (5) J. Ivory in *Municipal Corporations (Scotland) Report* (1835); *New Statistical Account*, Vol. V., Ayrshire (1845), Parish of Loudoun; John Macintosh's *Ayrshire Nights' Entertainments*; "Ayrshire Vagabond"—*Descriptive Guide to Newmilns* (1906); see also William McCarter's *Ayrshire* (1832), page 32. Papers relating to the Burgh before the establishment of the Police Burgh in 1872, and dating back to the middle of the 18th century, were disposed of as salvage during the recent war.
- (6) Kilmarnock's main thoroughfare was originally along the Newmilns—Irvine route (High Street—Souls Street—Fore Street—Cross—Cheapside). In the 18th and 19th centuries new thoroughfares (Portland Street—King Street—Titchfield Street) were opened up along the Glasgow—Ayr route and became the main thoroughfares. See Archibald McKay's *History of Kilmarnock* (1847 and later editions) and *Ordnance Survey*, 6 inch maps, Ayrshire Sheet XVIII.

Throughout the 19th century the Irvine Valley remained a place where handloom weaving was vigorously carried on. Despite the competition of factory production of coarser types of cotton goods which doomed the handloom weavers elsewhere, in the Irvine Valley the weavers held their own. Largely due to the inspiration and work of Joseph Hood, of Newmilns, who introduced the jacquard machine and made other technical innovations, the handloom weavers of the Valley produced fine muslin goods which the power looms elsewhere could not handle till well on in the century. At the end of the 18th century there were between two and three hundred weavers in Newmilns. In the 1840's there were nearly a thousand. In the 1870's there were still over nine hundred. Not till 1906 did the last handloom stop operating.

The decline of handloom weaving in the Irvine Valley was offset by a remarkable example of economic resilience. In 1876 a Darvel cotton agent, Alexander Morton, brought a power loom from Nottingham to Darvel and established a new type of cotton manufacture—the factory production of lace curtains. Others in Newmilns and Darvel followed his example, and in the 1880's the introduction of madras-making power looms as well began to oust the remaining handloom weavers. A completely new industry has grown up; with 17 factories in Darvel and 13 in Newmilns, the Irvine Valley has become a world-famous centre for the production of lace and madras furnishings. In lace furnishings alone the Valley has grown to overshadow the parent centre of Nottingham. The Irvine Valley now produces over half the total British output.<sup>7</sup>

\* \* \* \*

Of the long period before the establishment of the Burgh in 1491 we know nothing of the people of Newmilns. We know that in the 12th century the Barony of Loudoun was granted by the de Morvilles to one James de Laudun and that his successors, the Craufords of Loudoun, became in the 13th century Sheriffs of Ayr, an office the Loudoun family held almost without interruption for over 500 years till the post was abolished in 1747. We know that the Loudoun

- (7) For Newmilns since the 18th century see *Statistical Account*, Vol. 3 (1792), Parish of Loudoun; William Aiton's *General View of the Agriculture of the County of Ayr* (1811), a book which covers a wider scope than its title suggests; George Robertson's *Topographical Description of Cunninghame* (1820), Parish of Loudoun; *New Statistical Account; Cunninghame Topographised* by Timothy Pont, with additions by James Dobie (1876), page 111; John Macintosh's *Historical Review of Galston and Loudoun Parishes* (1890); John Macintosh's *Ayrshire Nights' Entertainments*; "Ayrshire Vagabond"—*Descriptive Guide to Newmilns; Newmilns Civic Week Brochure* (1949). See also files of *Weekly Supplement*, 1880-1945; and *Irvine Valley News*, 1908 and onwards; and the decennial *Census Reports* (1801-1931). For Joseph Hood, see *Scottish Notes and Queries*, first series, Vol. 6, No. 5, October, 1892, page 67; for Alexander Morton, see *Glasgow Herald*, 14th November, 1927; for the modern lace industry see *Board of Trade Working Party Report—Lace* (1947); for maps of Newmilns see *Ordnance Survey*, 6 inch maps, Ayrshire Sheet XIX. (1856 and 1908 editions). The Newmilns Public Library Committee has a collection of photographs and lantern slides based on photographs taken of Newmilns at the end of the 19th century by John Macintosh.



family established a Tower at Newmilns, still standing, probably erected in the 16th century.<sup>8</sup>

The terms of the 1491 Charter suggest that a community was already settled at Newmilns, and soon afterwards evidence appears of the people who lived there.<sup>9</sup> Two generations before the Protestant Reformation there were already people in Newmilns who were questioning the teachings and practice of the established Catholic Church. When in 1494 a group of persons from Ayrshire were summoned for trial in Glasgow on charges of heresy, Newmilns was represented. Another of these Lollards, Murdoch Nisbet, of Hardhill, near Newmilns, had to flee from persecution, and returned later with a New Testament which he had translated into Scots.<sup>10</sup>

When the Reformation came and the Covenanting times, Newmilns became a centre of religious upheaval. Three of the contemporary parish ministers played an important enough part for their contributions to be recorded in some detail. Newmilns men took an active part in the Pentland Rising and, of course, took a major part in the Drumclog episode. One of these, John Nisbet, a great grandson of Murdoch Nisbet the Lollard, had served under Gustavus Adolphus in the religious wars on the Continent and returned home to participate in the armed resistance of the Covenanters. He was one of the dozen local men to be martyred. The old Tower of Newmilns was garrisoned with troops—who are reputed to have played football on the Town Green with the head of a Covenanter as a ball.<sup>11</sup>

The Loudoun family was involved. Like other Scottish noble families they had benefited materially from the spoils of the church at the time of the Reformation and grew in wealth and importance. The barony became a lordship, then an earldom, and the various Earls of Loudoun played active parts in the politics of 17th and 18th century Scotland.

- (8) For the Loudoun family see George Chalmer's *Caledonia*, three volumes (1807-1810 and later editions); Sir Robert Douglas's *Peerage of Scotland*, revised by J. P. Wood, Vol. 2 (1813); George Robertson's *Topographical Description of Cuninghame*; George Robertson's *Genealogical Accounts of the Principal Families in Ayrshire*, Vol. 2 (1824) and Vol. 4 (1827); *New Statistical Account*; James Paterson's *History of Ayrshire*, Vol. 2 (1852); James Paterson's *History of the Counties of Ayr and Wigton*, Vol. 3, part 2 (1866); William Robertson's *Ayrshire—Its History and Historic Families*, Vol. 2 (1908), Chapter 6; the *Scots Peerage*, Vol. 5 (1908). For Newmilns Tower see D. Macgibbon and T. Ross's *Castellated and Domestic Architecture of Scotland*, Vol. 3 (1898).
- (9) For early references to Newmilns see *Register Magni Sigilli*, passim. The first real mention occurs in Timothy Pont's *Cuninghame Topographised*, which early 17th century manuscript has been printed by the Maitland Club (1858); with additions by James Dobie and edited by J. S. Dobie (1876); and included in William Robertson's *Ayrshire*, Vol. 1 (1891), this last a valuable collection of documents relating to Ayrshire.
- (10) For the Lollards see John Knox's *History of the Reformation in Scotland* (various editions), Chapter 1; *The New Testament in Scots*, edited by T. G. Law (Scottish Text Society, 1901-1905), three volumes; and T. M. Lindsay's *A Literary Relic of Scottish Lollardy in the Scottish Historical Review* (1904), Vol. 1.
- (11) For Reformation and Covenanting times, see John Howie's *Scots Worthies* (various editions); Wodrow Society's *Select Biographies*, Vol. 2 (1847); James Barr's *Scottish Covenanters* (1947); and *Fasti Ecclesiae Scoticae* edited by Hew Scott, Vol. 1, part 1 (1868), Parish of Loudoun.

Following Covenanting times religious disputation continued in Newmilns. From the Parish Kirk there broke away in the 18th century a Secession congregation. There was also a group of Cameronians, and the Irvine Valley was said to be the main centre of this extreme Presbyterian sect at the beginning of the 19th century. With the Disruption of 1843 yet another separate group was formed.<sup>12</sup>

By the beginning of the 19th century the rebel tradition was appearing in a new form. Religious independence was joined by political extremism. That it was still the same tradition is seen in the fact that the handloom weavers demonstrating for political reform carried the old Blue Blanket that had been borne at Drumclog, and the old swords of their Covenanting forbears. The early 19th century reformers were no debating society politicians. In 1819 it was reported that Newmilns was one of the places in the south-west "seething with revolutionary madness." In Chartist times Newmilns was a centre of disaffection, troops were garrisoned in the town, and on at least one occasion the weavers assembled armed with pikes and old swords to march on Loudoun Castle.

One instance of the reform spirit in Newmilns can be given. When William Cobbett, the famous English reformer, visited Glasgow in 1832, a deputation from Newmilns went to meet him. In his "Political Register" Cobbett tells that he was so impressed that he determined to go out of his way to visit Newmilns, and once there he stayed longer than he had intended. His visit was in the nature of a triumphal procession. He was granted the freedom of the burgh and spent a week-end "as delightfully as I ever did any 48 hours of my life. . . Oh! I would go a thousand miles to see the looks of these Scotchies . . . especially at New Milns."<sup>13</sup>

It had been the intention that Cobbett should address a meeting in the Big Kirk, but the Marquis of Hastings, head of the Loudoun family and patron of the parish, objected. Indeed, there was a long feud between the reformers on the one hand and the Loudouns and their ministers on the other. One minister (Dr. Archibald Lawrie) had refused to baptise children who had been named after famous reformers. Another (Dr. Norman Macleod) when he came to Newmilns complained that the people "feared neither God nor man," and remarked of the old Covenanters of past days that "these, though well-meaning, were troublesome men."<sup>14</sup>

- (12) For later religious history see the books mentioned in note (7). See also William Robertson's *Ayrshire—Its History and Historic Families* (1908), Vol. 1, Chapter 16; and three booklets dealing with the existing churches—*Short Account of Newmilns West Church, 1773-1934* (1934), author not named; E. T. Hewitt's *Sketch of the History of Loudoun Old Parish Church* (1945); and *The First Hundred Years—The Story of Loudoun East Church* (1946), author not named.
- (13) See William Cobbett's *Tour in Scotland* (1832).
- (14) For reform times and baptism incident see Thomas Johnston's *History of the Working Classes in Scotland* (1920 and later editions). For Norman Macleod's views on Newmilns see Donald Macleod's *Memoir of Norman Macleod* (second edition, 1877), and for his opinion of the Covenanters see *Weekly Supplement*, 25th November, 1887.



The feud between the Loudoun family and the "troublesome" folk of Newmilns was focussed on a dispute over a right-of-way through Loudoun policies—the Lime Road. In 1831 barricades were erected in an attempt to close the road; these were forcibly removed by a body of Newmilns men. In 1870 barricades were erected on three occasions and each time were removed. In 1878 gates were put up, and immediately afterwards demolished. In September, 1886, the road was again closed, but the following week the radicals marched down and demolished the barricades. A few weeks later the barricades were set up once again; another demonstration was held and the new barricades destroyed. The following summer the same occurred. Again in 1891 when further attempts were made to erect barriers, for the ninth time they were broken down by Newmilns men. At last the Loudouns decided on new tactics, and estate workmen were set to digging up the road. Thereupon a committee was formed in Newmilns and legal action taken. The case was taken to the Court of Session in Edinburgh, and after two trials the verdict was given in favour of the people of Newmilns. In 1893 the last vestiges of the barriers were removed and the road left free.<sup>15</sup>

The reformers of Newmilns were concerned not only with local and national affairs, but with the wider world as well. There was an Anti-Slavery Society in Newmilns which strongly supported the cause of Lincoln and the North at the time of the American Civil War. Though they were dependent for their livelihood on cotton, and the local trade was stricken by the North's blockade of the Southern cotton ports, the Newmilns weavers did not waver in their support of the emancipation of the slaves. News of this support and of the leader of the Newmilns reformers, John Donald, somehow or other crossed the Atlantic, and it appears that the President and Government of the United States, as a pledge of their appreciation to the reformers of Newmilns, sent a flag which used to be flown annually at the Newmilns Trades Races along with the Drumclog Blue Blanket.<sup>16</sup>

In more recent times the traditional independent spirit has not disappeared. In the 20th century wars, as earlier in the Crimean War, there have been noticeable minorities of local folk who refused to follow the majority. The independent spirit is evident in other things—in the Big Strike of 1897 when for 21 weeks masters and men faced each other without yielding, and feelings ran so high that

(15) For the Lime Road Dispute see *Weekly Supplement*, 1887-1893, *passim*.

(16) Both the Blue Blanket and the Lincoln Flag have been lost. A piece of embroidery in the possession of the Donald family has sometimes been shown as "The Lincoln Flag." It is not a flag, and it bears the dates 1776-1876, making it possibly a souvenir of the Philadelphia Centennial Exhibition of the latter date. The story of the Lincoln Flag rests on oral tradition. It has become garbled. The flag could not have been, as is sometimes asserted, embroidered by Lincoln's daughter—Lincoln had no daughter. But there is definitely some factual basis for the episode. See John Falconer's article on *John Donald* in *Weekly Supplement*, 31st March, 1916, reprinted in *Irvine Valley News*, 25th June, 1937.

40 to 50 policemen had to be drafted into the Valley; in the fact that the Scottish Lace and Textile Workers' Union (with records going back to 1890) is the only continuing example in Ayrshire of a local independent trade union; in the fact that the Newmilns Co-operative Society (founded about 1840) with the Darvel Society (1840) are the oldest in Ayrshire; and in the fact that Newmilns folk are reluctant to think on party lines, but still continue to elect members to the local Town Council as individuals rather than as party representatives.<sup>17</sup>

\* \* \* \*

This essay is not a complete history of an Ayrshire burgh: it is an attempt to record the distinctive tradition of a local community. Through the 450 years of its existence as a burgh, Newmilns has bred folk of independent mind, radical in outlook, and rebels when necessity called them to be so. Since the time that the Burgh Charter granted them the right to run the affairs of their own community, they have gone forward to struggle for other rights and liberties that seemed just to them. The Lollards, and Murdoch Nisbet with his New Testament, struggled for the right of each man to seek truth and understanding. The Covenanters fought for the right to worship as they pleased. The Reformers demanded the right of participating in the government of the nation. The Anti-Slavery Society stood for the rights of other people in other parts of the world. The Lime Road Disputants were ready to defend and maintain old liberties against encroachment.

That is the Newmilns tradition. Each community has its own story worth discovering and worth telling. This essay will have succeeded if it persuades other members of our Society to turn to the study of their communities, to find what is of value and worth preserving. In such a way the study of local history is more than a tribute to the past; it is something of value for the present, and an inspiration for the future.

#### **Charter upon the Creation of the Town of Newmyllis into a Free Burgh of Barony, 9th January, 1490/1.**

James IV., by the Grace of God, King of Scots, to all good men of the whole Kingdom, Clergy and Laity, greeting!

Know ye, that for the particular favour which we bear to our beloved George Campbell of Loudoun, our Sheriff of Ayr, and for the advantage and utility of our lieges the inhabitants of the town

(17) MS. material collected for the forthcoming *Third Statistical Account—Ayrshire*.



of Newmyllis and other places adjacent, with the advice and counsel of the Lords of our Council, we have established, created, and made, and by the tenour of this our present Charter establish, create, and make the said Town of Newmyllis lying in the Barony of Loudoun within our Sheriffdom of Ayr into a free Burgh of Barony forever ;

We have also granted and by this our present Charter grant to the inhabitants of the said burgh and future inhabitants thereof, full power and free liberty of buying and selling in the said burgh wines, wax, woollen and linen cloth broad and narrow, and other lawful merchandise whatever, with power and liberty of having and keeping bakers, brewers, fleshers, and sellers as well of flesh as of fish, and other craftsmen anyways pertaining and belonging to the freedom of a Burgh of Barony ;

And we have also granted and by the tenour of this our present Charter grant, that in the said burgh there be Burgesses, and that they have power in all time coming of electing Bailies and other Officers necessary for the government of the said Burgh ;

And in like manner we have granted and by the tenour of this our present Charter grant, that the Burgesses and inhabitants of the said burgh may have, hold, and possess forever a Cross and market on Sunday weekly, and public fairs forever upon the feast or day of St. Denis in autumn, and for four days immediately following the said feast, with customs and all other liberties pertaining or which can justly be said to pertain to fairs of the same kind in future ;

Having and holding the said Town of Newmyllis in all time to come as a mere and free Burgh of Barony, with the foresaid privileges, liberties, and concessions, and all and singular other privileges, profits, advantages, and easements and just pertinents whatsoever, as well not named as named, pertaining or which may be justly held to pertain to a Burgh of Barony in future, and these as freely, quietly, amply, fully, honourably, well, and in peace in all and by all things as any Burgh of Barony in our Kingdom in whatever times bypast has been more freely invested or held, without any revocation whatever ;

Wherefore we strictly order and command all and singular whom it concerns or may concern, that no one presume to act in opposition to this our grant, or any of the premises in any manner of way, under every pain which may be competent in such case ;

In testimony whereof we have ordered our Great Seal to be appended to this our Charter before these witnesses :—

The Reverend Fathers in Christ, *Robert*, Bishop of Glasgow ;  
and *William*, Bishop of Aberdeen ;

Our Beloved cousins, *Colin*, Earl of Argyll, Lord Campbell and Lorne ; our Chancellor, *Patrick*, Earl of Bothwell, Lord Hales ; *Alexander Hume* of that ilk, our Great Chamberlain ; *William*, Lord St. John, Master of our Household and our Treasury ; *John*, Lord Glamis, and *John*, Lord Drummond, our Justiciaries ;

The Venerable Father in Christ, *John*, Prior of St. Andrews and Keeper of our Privy Seal ; *Andrew*, Lord Gray ; *Lawrence*, Lord Oliphant ; and our Beloved Clergymen, Masters *Richard Muirhead*, Dean of Glasgow and Clerk of our Council, Register, and Rolls ; and *Archibald Whitelaw*, Subdean of Glasgow and our Secretary ;

At Linlithgow, the ninth day of January, in the year of our Lord, one thousand four hundred and ninety, and of our reign the third year.

#### ADDITIONS to the BIBLIOGRAPHY of AYRSHIRE DURING 1949.

MURRELL (SHIRLEY). “ *Physician Extraordinary.*”  
HODDER & STOUGHTON, 10/6.

A historical novel, based on the life of Sir Gilbert Blane, of Blanefield, Kirkoswald, which shows him to have been a forceful, engaging personality born in advance of his time.

Graduating M.D. in 1778, he served as physician to Admiral Rodney in the West Indies fleet, and earned lasting fame by his introduction of the regulations which finally banished scurvy from the Queen's ships.

Blane was rewarded by appointment as physician to the Prince Regent and was much sought by governments as a consultant.