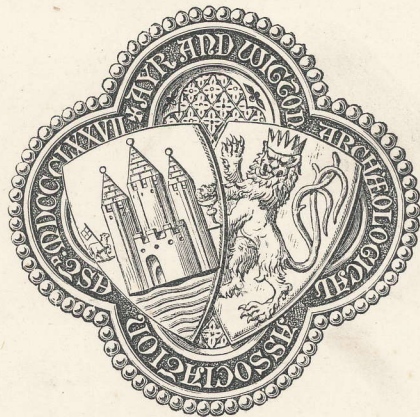


ARCHÆOLOGICAL
AND
HISTORICAL COLLECTIONS

RELATING TO THE COUNTIES OF

AYR AND WIGTON

VOL. III.



EDINBURGH

PRINTED FOR THE AYR AND WIGTON ARCHÆOLOGICAL ASSOCIATION

MDCCCLXXXII

1882

ARCHAEOLOGICAL
HISTORICAL COLLECTIONS

AYR AND WIGTON

Printed by R. & R. Clark

FOR

DAVID DOUGLAS, EDINBURGH.

IX.

EARLY CHRISTIAN REMAINS IN AYRSHIRE.

THE stones illustrated in Plates 1 and 2 have long been associated with what were apparently the remains of an old chapel, on a site known from time immemorial as Machar-a-kill, on the farm of Whitehill, in the parish of Dailly, the property of Sir James Fergusson, Bart., of Kilkerran. Regarding this chapel no tradition or authentic record exists so far as known. Both in the *Old* and *New Statistical Accounts* there is a brief notice of it, differing only in this, that the one mentions it in the present the other in the past tense.¹ In Blaeu's Atlas² it is distinctly indicated as an existing building, under the name of "Machrymkil." Chalmers,³ in his notice of the parish of Dailly, states that "In this parish, which was anciently of much greater extent, there were several chapels. There was one dedicated to St. Machar, and named from him Machri-kil, which stood on a rivulet about half-a-mile north-west from the old castle of Kilkerran, at a place which still bears the name of Machrikil, where the ruins of the chapel are extant." The site itself lies at a considerable height up the steep acclivities, to the south of the Girvan. It commands a noble prospect, embracing all the lower portion of the valley watered by this river, of which, even in the sixteenth century, Buchanan writes, "*multis amœnis villis cingitur*,"⁴ and including the major part of the parishes of Dailly and Girvan, the Bay of Girvan, and the distant Ailsa Craig.

If the surmise above mentioned be correct, in this lonely spot amid the Ayrshire uplands we have an interesting dedication to a well-known

¹ "At the place called Machry-kill, there remain the vestiges of a small church or chapel, probably dedicated to St. Macarius."—*Old Statistical Account, sub* Parish of Dailly, vol. x. p. 53. The *New Statistical Account* merely varies

the statement with "there *was* a small church or chapel," etc., vol. v. p. 384.

² *Cavicta Borealis*.

³ *Caledonia*, vol. iii. p. 537.

⁴ *Hist. Scot.* lib. i. cap. xx.

name in Scottish hagiology. The commemorations of St. Machar lie chiefly in Aberdeenshire, where he is notably patron saint of the Cathedral, built in massive and enduring granite on the banks of the Don. Son of an Irish chieftain, or, as the *Aberdeen Breviary*¹ has it, "*ex regali germine puer erat natus*," he first appears under the name of Mocumma or Mochonna. Joining St. Columba in Iona, he was educated by him, and under the name of *Tochannu-mocufir-cetea*, is enumerated as one of his twelve disciples or followers, who formed the original family of Hy.² Being ordained a bishop, in conformity with a favourite duodecimal arrangement he was sent with twelve companions by St. Columba on a mission to Pictavia.³ It is said that he afterwards went with his master to Rome, was received by Pope Gregory, who gave him the name of Mauricius, in its Celtic form Machar or Macarius, and that he ultimately filled the chair of St. Martin as Bishop of Tours. His life is thus summed up in the *Aberdeen Breviary*:⁴ "*Sanctum virum gignit Ibernia, educavit illum Albania, cujus corpus in reverencia Turonensis tenet ecclesia.*" The reasons for connecting his name with this site it would be impossible now to discover, but, combined with circumstances to be afterwards mentioned, it is highly probable that in the relics now to be described, we have the traces of an early Columban cell which has long since passed into oblivion. Facts like these only make us regret all the more the destruction of the small edifice whose foundations were uprooted at a date so recent as 1850.

The Rev. George Turnbull, minister of Dailly, who in a local supplement to *Life and Work* for January 1881, introduced this subject to public notice, has kindly sent me some information which it is desirable to place on record, and also a relative plan very neatly drawn to a scale of 1 inch to 12 feet. After recalling the fact that in the name of the adjoining castle and neighbouring localities we are introduced to another Celtic saint, S. Ciaran, who has also given his name to the church and parish of Kilkieran in Kintyre, Mr. Turnbull states—"There was, I believe, another so-called font, lying in a corner among the rubbish in the interior of the 'chapel,' but after frequent inquiries I can find no traces of it. About a year ago I got Mr. Couper [the tenant at Whitehill] to make out, or cause

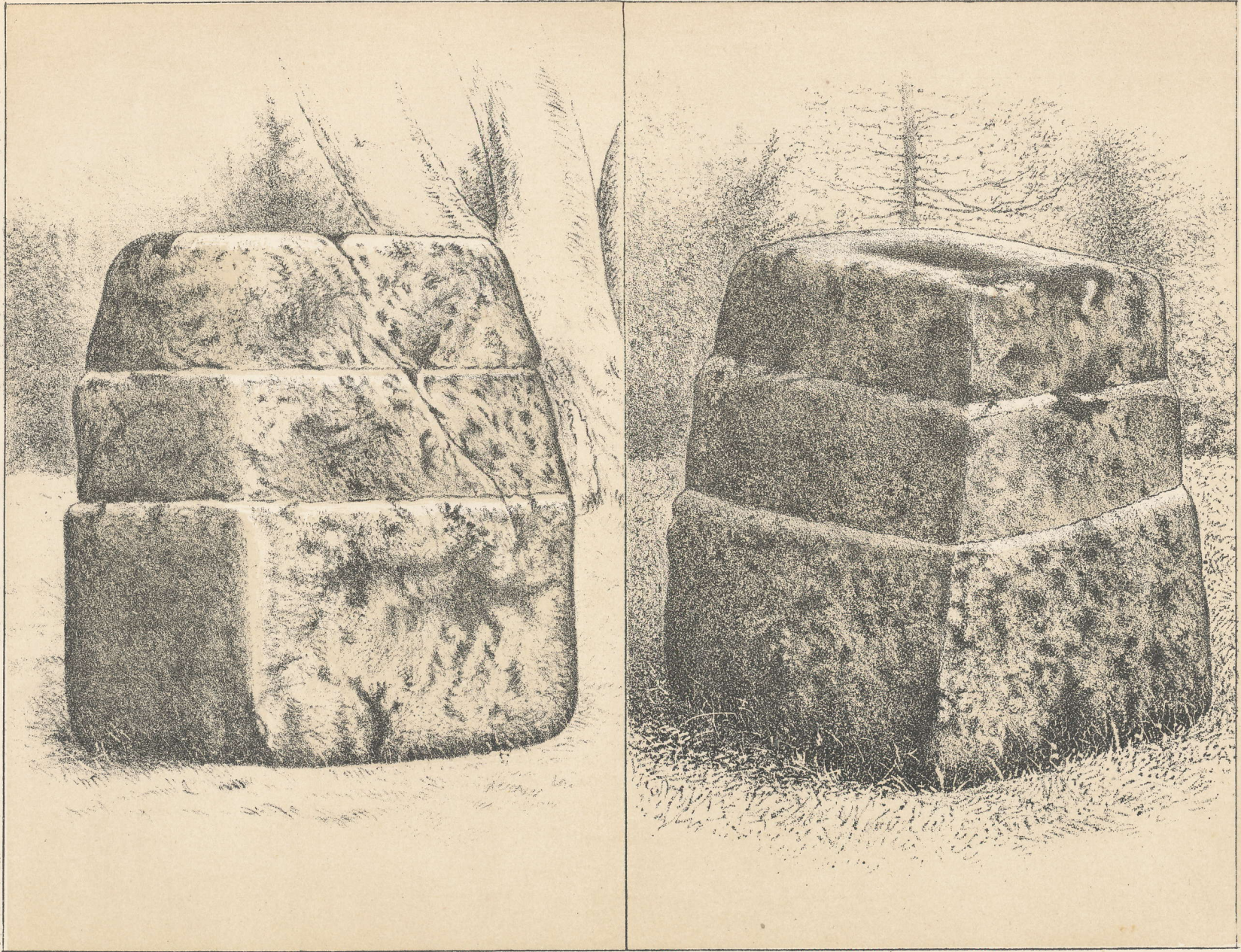
¹ *Sub Nov. 12, fol. cliiii.*

² Reeves's *Adamnan*, Introd. p. lxxii., and Notes to Introd. p. 229.

³ *Ibid.*, p. lxxii.

⁴ Fol. clvi.

EARLY CHRISTIAN REMAINS IN AYRSHIRE.



W. Galloway, Mens. et del.

Waterston & Sons, Lith^{rs} Edin^g

STONE FROM MACHAR-A-KILL.

(Views taken from Opposite Angles.)

to be made out from his recollection, which seemed to be quite distinct and definite, a plan of the stones, the chapel, and their relative positions. I now enclose it for any use you may wish to make of it. Mr. Couper, shortly after he entered on the farm, finding the spot somewhat useless for agricultural purposes, and overgrown with scrub, which injured the sheep's wool, dug a hole and tumbled the stones of the old chapel into it, and also at considerable labour removed the monolith to the old ash, where it would be less in the way of the plough, and where it now stands. The missing font was not buried, so far as I can gather, but disappeared in some other way. Mr. Couper assures me that none of the stones were hewn, they were all *rubble*, and there was no lettering on any of them.

"I have been informed on other authority that inside the ruin were a number of flat stones, supposed to be tombstones, and it used to be known as the 'auld graveyard.' Mr. Couper, however, says that he saw no signs of the ground ever having been used for any such purpose. Some of the flat stones are said to have been used as 'culverts' for drains."¹

In the plan forwarded the small edifice measures 13 feet in length by 8 feet in breadth, stated in the notice of *Life and Work* at 9 feet, and the walls are shown 18 inches thick. The west end is in a due line with the existing ash tree, to the north of which the building is distant 11 feet 6 inches. The original site of the monolithic pedestal now to be described, is set down as being about 80 feet distant from the south-west angle of the building, and therefore by so much farther down the slope of the hill. The distance which it has been removed northward to its present site is just 60 feet. Archæologists will unite in wishing that Mr. Couper had devised some means of getting rid of the scrub, or fencing in the site, apart from interference with the lithic remains. That the small edifice was built entirely of rubble work, with no admixture of hewn stones, and no lettering, tells rather

¹ In answer to further inquiries regarding the small edifice removed in 1850, Mr. Turnbull further states, that "the highest part of the wall was between 4 and 5 feet, but in some places it was broken down to the ground. There was no foundation-course, and nothing special in the foundation, which was quite shallow. The rubble was what Mr. Couper calls 'water-stone' or trap, none of it was freestone. There were no indications of a door, nor of any support for an altar. There were no signs of a window.

The general direction, Mr. Couper assures me, was north and south. Mr. Couper made some drains across the site of the chapel. They were made through 'moor band,' and there was no indication of graves." With regard to the position of the two smaller socket-stones, the missing stone is stated to have lain "midway between the side walls. The cross-carved stone lay near the end of the building, *within the walls*. There was fully a foot between them."

in its favour as a relic of antiquity. With an attention, all too late for the interesting points which might otherwise have been settled, the site has been subsequently fenced in, planted, and the cross-carved socket-stone, No. 2, replaced within its precincts, beside the monolithic pedestal. Rising above the saplings, the only relic of the old site yet in position, there still remains the well-grown ash-tree referred to above, peculiar for the return of one of its leading offshoots into the parent stem at some height above the ground.

The first of the stones referred to has evidently been the pedestal of a very large cross, and is hewn out of a single block of white freestone. With exception of a little weathering and other slight injuries, it is still in a very perfect condition, measuring 4 feet 2 inches in total height, and 3 feet 6 inches by 3 feet 3 inches at the base. It is divided or calvaried into three steps or stages, and so gradually diminishing until reduced at the top to 3 feet by 2 feet 6 inches. The socket is rectangular in plan and section, 2 feet in length by 8 inches in breadth, and about a foot in depth. While such are the general dimensions, various irregularities occur, which show unmistakably that this pedestal was wrought into its present form with little aid from, or reference to, strict architectural or masonic precision, such as we might reasonably expect to find called into exercise in what must have been for its time an important work of art.

Making every allowance for alterations due to weathering, it is evident that the sculptor of this monolith had not square and level, but his eye only to guide him in working out the idea he had in view. There are irregularities of width in the plan, of convexity or bulging in the sides, and of variation in the depth of the staging, which prove this in the most marked manner. The second or middle stage especially, which is 11 inches deep at one angle, instead of being run round horizontally, declines on either side, until it is at the opposite angle 14 inches in depth.

Variations like these, evincing a total unacquaintance with the strict rules of art, are suggestive of considerable antiquity, and give an extremely primitive air to this otherwise noble pedestal, to which its luxuriant coating of moss and lichen lends an additional attraction. Unity of purpose, combined with irregularity in execution, forms one of its marked features. It may then reasonably be inferred that the cross it was designed to bear aloft was not only of considerable dimensions but of very early character. This supposition is strengthened by the fact, that while there cannot be the

shadow of a doubt as to the original purpose this monolith was intended to serve, no notice, no tradition, of the existence of such a cross now remains.

To give a possible clue to its dimensions it may be interesting to compare this pedestal at Machar-a-kill with that of St. Martin's cross, Iona, hewn out of a single block of red granite. In the Iona example, the spread of the base is greater, the extreme dimensions being about 5 feet by 4 feet 6 inches, but with a more rapid diminution, in three stages also, to 2 feet 7 inches, by 1 foot 8 inches at the top. The height, however, is nearly one-half less, being only 2 feet 6 inches against 4 feet 2 inches.¹ The socket of St. Martin's cross is 1 foot 8 inches in length by about 9 inches in breadth, but the cross itself is tenoned, so that its greatest breadth immediately above the socket is 2 feet 3 inches by 10½ inches, and the total height nearly 14 feet 3 inches.² If the cross at Machar-a-kill was also tenoned, it may have been over 30 inches in breadth, soaring to an equivalent height; a noble landmark, visible from afar to the storm-tossed mariner across the Bay of Girvan.

Comparison between this stone and other monolithic pedestals both in Scotland and Ireland renders it extremely probable that elevation was the great object aimed at. While much more expansive, the bases even of the largest of the Irish crosses, including those of Tuam and Monasterboice, are inferior in height to this Ayrshire example. Out of seventeen monolithic bases given by O'Neill in his *Sculptured Crosses of Ancient Ireland*, those presenting the closest approximation to it, both in size and proportions, are the bases of the South Cross at Clonmacnoise, and of crosses at Ullard and Moone Abbey. The base at Clonmacnoise³ is similarly staged, and is about 3 feet 6 inches high by 4 feet in greatest breadth. The base at Ullard⁴ is nearly the same height, but only 3 feet in greatest breadth, and, together with the Moone Abbey base,⁵ is not staged, but graduates with a plain slope. The latter base agrees within a few inches with that at Machar-a-kill, being 4 feet in height and 3 feet 1½ inch by 2 feet 9 inches at greatest breadth, diminishing to 2 feet 3 inches square at the top. Between this base proper and the shaft of the cross there is a pyramidal

¹ The granite base of St. John's cross, also in one stone, is still smaller in its dimensions.

² For these hitherto unpublished dimensions of St. Martin's cross I am indebted to the careful drawings of the well-known antiquary

Sir Henry Dryden, Bart., of Canons Ashby, Northamptonshire, who has made a very accurate survey of the buildings at Iona, with their adjuncts.

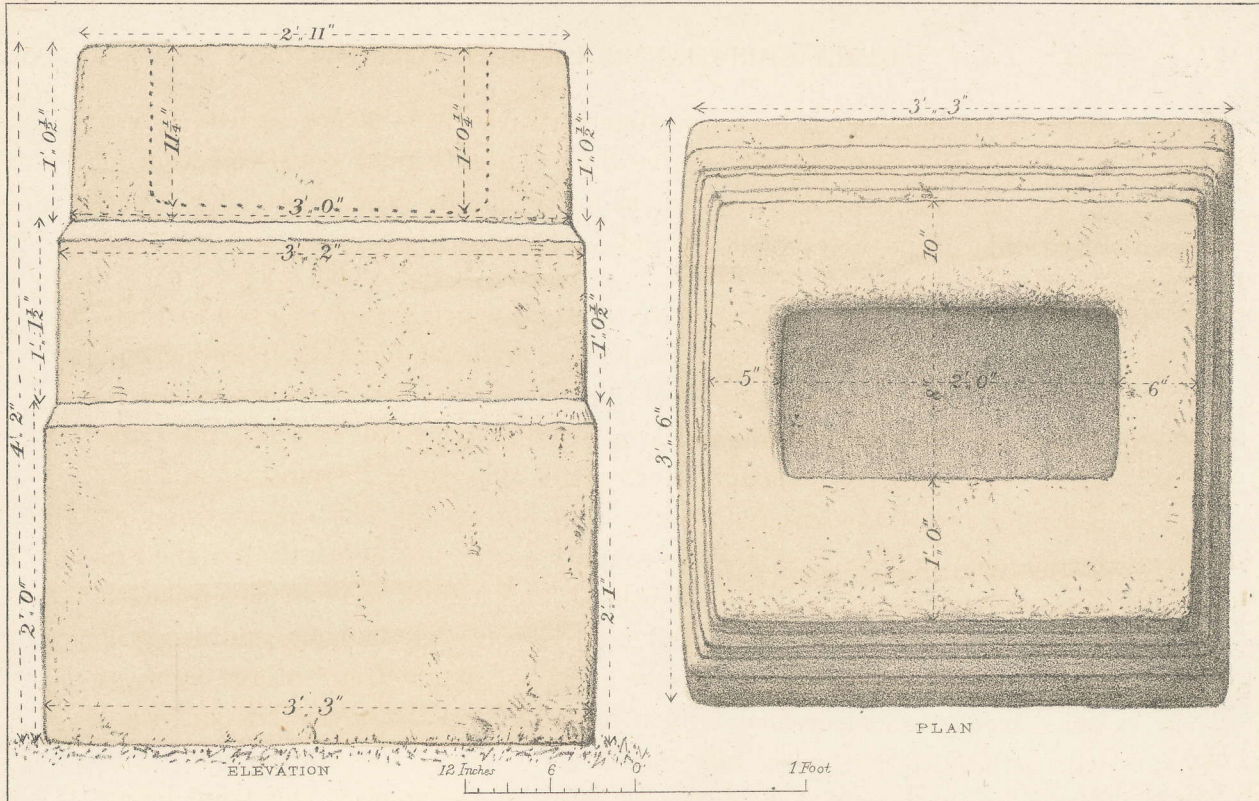
³ Plates 25 and 26.

⁴ Plate 9.

⁵ Plates 17 and 18.

portion, but whether it be in one stone with the base is not stated; if not merely supplemental, it would give the pedestal a total *quasi*-elevation of 6 feet $1\frac{1}{2}$ inch. Like the great majority of the Irish bases, those just cited differ from the Scottish example in being richly carved.

The second stone from Machar-a-kill, of which a view is given in Plate 2, has evidently been a rough boulder or unhewn block of freestone, and measures 2 feet 9 inches by 2 feet 7 inches, and 1 foot 7 inches in depth. I first saw it at the Whitehill farm-steading, where it had lain for some years, and, curiously enough, during all this time its most distinctive feature, the incised cross, had never been observed. The socket, which is rectangular in plan and section, roughly hewn, and evidently designed to support a moderate-sized cross or other upright stone, is 14 inches in length by 8 inches in breadth, diminishing to 7 inches at the ends, and nearly 9 inches in depth. On what may be regarded as the front of the stone, a space has been polished, and upon it there is incised a small Latin cross, with a little pit, an inch and quarter diameter, at the intersection. The upper arm is entirely defaced, a large piece of the stone at this point being broken off as if by a blow or other injury. The breadth at the arms over the incisions is $7\frac{3}{4}$ inches, and the present length $7\frac{1}{2}$ inches, representing an original total of say 10 inches. The formation of the cross is extremely primitive, and it has one noteworthy characteristic, viz. that the broad incision marking the general outline is omitted at the foot. At first sight this may appear a trivial distinction, but it is really of importance as indicating a change, or at least variation of idea in the formation of the symbol, and being a presumptive mark of a very early date. In the great bulk of incised work proper, it is by a circumscribing line or series of lines, quite continuous and more or less sharply cut, that the idea of the cross is suggested or conveyed; here it is the internal space, which the broad irregular groove surrounding it merely places in relief, and the reason for the discontinuity of the groove or line at the foot of the cross is obvious. It represents the ground on which the cross in relievo is supposed to stand. In the one case then linear continuity is essential to the completeness of the symbol, in the other case it is at variance with it; and in the present instance instead of being incised in the strict sense of the word, we have really a cross in relief, with the space surrounding it only partially cleared away, or just sufficiently so to indicate the general outline.



STONE FROM MACHAR-A-KILL.



W. Galloway, Mens. et del.

Waterston & Sons, Lith^{rs} Edin^g

INCISED STONE FROM MACHAR-A-KILL.

All these questions of line *versus* space, and also of sunk space *versus* raised space, are fully illustrated in a very curious, and indeed unique, group of stones described by me in the *Proceedings of the Society of Antiquaries of Scotland*.¹ They occur in a long disused burying-ground, in the heart of a wood, on the west side of Loch Caolisport. Two features distinguish it from the great majority of West Highland burial-places:—

1. An entire absence of the recumbent slab, all the stones without exception, even when of large dimensions, having been designed for headstones.
2. An entire absence of the ornamentation so common, and indeed all but universal, throughout these districts.

Out of eleven stones, most of them carved on two, one of them on four sides, only one is distinctively ornamented. With this exception the subject of the carvings is the symbol of the cross, in ever-varying forms and modes of representation, some of them not to be elsewhere cited in Scotland. The same remark applies to the decoration referred to, which is of a very delicate and graceful character, much more akin to Irish than Scottish examples. The probability is that this burying-ground was practically disused from a very early period, and has come down to us as a relic from Dalriadic times, a supposition to which its distance of only a couple of miles from the cave-chapel and church dedicated to St. Columba at Cove lends additional interest. Out of the varied forms in which the cross is represented on these eleven stones six instances occur of a treatment analogous to this stone at Machar-a-kill, the symbol being represented either by a broad groove discontinued at the foot, or with the surrounding surface more or less partially cleared away, and marking in a most interesting manner the transposition of ideas between the cross carved in relief (ground inclusive) and in intaglio. The cross carved in the living rock, on the side of the cave-chapel at Cove, equally illustrates the principle in question. It is of the Latin form, still sharp and perfect in detail and tooling, $6\frac{1}{4}$ inches in height, by $5\frac{1}{2}$ inches over the arms. Except at the foot the rock-face around it has been hewn away to an irregular outline, just sufficient to exhibit the cross *statant* in bold relief. The line indicative of ground is straight, save on the right, where care has been taken to avoid encroaching on an incised cross still earlier, and more rude in its formation. As showing the rarity of this special form, it may be mentioned that in neither of the two volumes of

¹ First Series, vol. xii. part I. pp. 32-58.

the *Sculptured Stones of Scotland* are equally primitive examples given. Instances do occur in upright slabs, where incised lines terminate indefinitely towards the foot of the stone,¹ or where the cross carved in relief merges into some more or less definite support, but in both cases with a marked absence of the archaic character exemplified in those just cited.

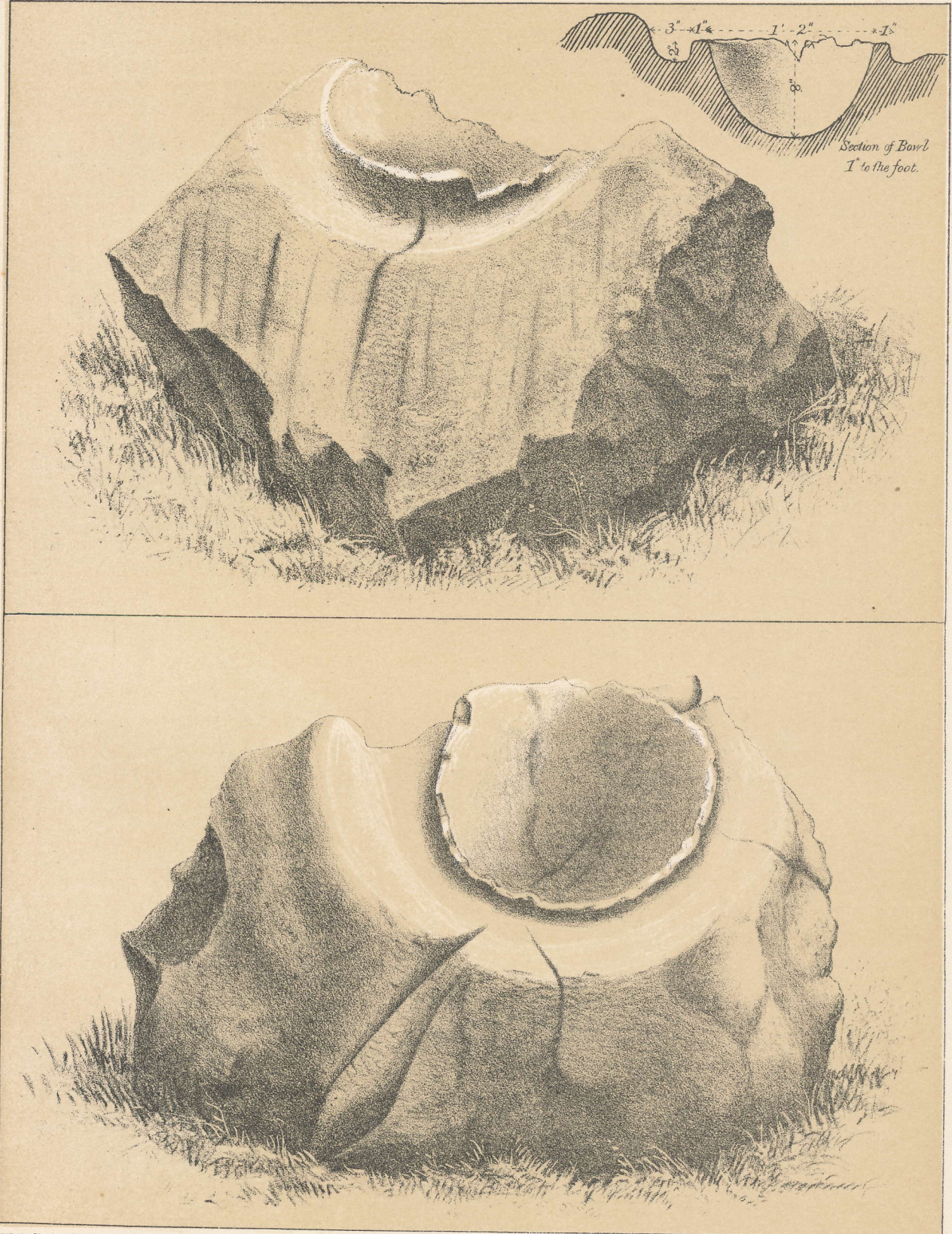
The existence of the small incised cross may, as an apparent redundancy, at first sight appear to militate against the supposition of this stone having been intended to support a standing cross. A cognate example of a later and more ornate character occurs, however, at the Collegiate Church of Sempill, Lochwinnoch, Renfrewshire. It is locally termed "the font," and is an octagonal stone decorated with a large bead or roll moulding on all the angles. The socket is of exactly the same character as this one at Machar-a-kill, and is roughly tooled internally. The stone has evidently formed the top of an octagonal stepped pedestal, carrying an ordinary wayside or churchyard cross. But the curious thing is that the Latin cross, carved in relief, and subject to various decorative modifications, forms a prominent feature on five out of the eight sides, the others, with no apparent reason, being left blank. The church itself was founded by John, first Lord Sempill, in 1505, and erected shortly thereafter. O'Neill also represents the South Cross at Kilkispeen as having a Latin cross carved centrally in relief on each side of the base, the spaces on either side being filled in with animals.²

Assuming the missing stone to have been also a socket-stone, a noteworthy point in connection with this site is the multiplicity of crosses which appear to have been congregated on it, probably indicating a centre of pilgrimage. This feature is of frequent occurrence in Ireland. Of crosses within the same churchyard O'Neill gives at Kilkispeen two (traditionally three), Ullard three, Monasterboice three, Clonmacnoise three, Kilkeeran two, Kells two; and in Scotland we may add Iona (Abbey) three.

The remarkable stone given in Plate 3 was discovered in November 1875 on the lands of Prieston (Priest's Stone or Priest's Town?), now included in the farm of Garnaburn, in the parish of Colmonell, the property of the Right Hon. the Earl of Stair. When found it was quite perfect, but unfortunately the bowl or cavity was considerably fractured before the

¹ *Vide* vol. ii. pl. liii. lvi. lxxiii.

² *The Sculptured Crosses of Ancient Ireland*, Plates 4 and 5.



W. Galloway, Mens. et del.

Waterston & Sons, Lith^{rs} Edin^g

STONE FROM COLMONELL, — NOW AT BARGANY.

(Views taken from Opposite Sides.)

removal of the stone in 1877 to Bargany, where it is now carefully preserved in the grounds attached to the house. In its original state it has evidently been a compact porphyrite boulder of exceedingly hard and durable quality, and still exhibits to a great extent the worn and striated surfaces, the result of ice-action and other erosive agencies. Unfortunately, in exhuming it from the spot where it had lain so long buried, it was deemed expedient to remove, to a considerable extent, the lower portion of the stone, and here the fracture is characteristically sharp and angular, presenting a curious contrast to the older surfaces. The present dimensions of the stone are 3 feet 5 inches in length and breadth, by 1 foot 9 inches in depth.

The upper portion of this boulder has been utilised in a very singular fashion, so as to form a large bowl-shaped cavity, rising up with a distinct and independent necking, a large portion of which was destroyed subsequent to the discovery of the stone. This bowl is 14 inches in diameter one way, by 15 inches the other way, but probably 16 inches when unfractured, the extreme depth from the unbroken edges or lip being 8 inches. The necking, about an inch in thickness, rises externally two inches above the stone, which, round the entire circumference of the bowl, has been carefully hewn down with a curved section, to a breadth of about 3 inches. The interior of the bowl is striated horizontally to a considerable extent, and also traversed by various faults or lines of cleavage. Beyond these unmistakable traces of human workmanship, the stone presents no indication whether the object it served was secular or sacred, and in the absence of any such criteria it were vain to speculate as to its origin or use. At the same time it is evident that unless there were at the first some natural feature to suggest or aid in the formation of this peculiarly-fashioned bowl, the labour of hewing it, and especially the projecting necking, out of so hard a material must have been very great. Such cavities, artificially formed for the preparation of grain, are by no means unfrequent either on boulders or the native rock; but if merely designed for daily use and so domestic a purpose, that the stone should have been hewn away so far below the lip or edge of the bowl it is difficult to believe.

R. Inglis, Esq., Lovestone, factor on the Bargany estate for the Right Hon. the Earl of Stair, and Mr. Henry Dougan, farmer, Garnaburn, have kindly communicated to me some interesting information regarding the circumstances under which the stone in question was found. It appears

that the present farm of Garnaburn includes a number of what were formerly small holdings or possessions, and it is to one of these that the name Prieston applies. The lands so named lie on the north bank of the Stinchar, near Colmonell. Mr. Inglis states—"I have gone back to 1768, and the lands are at that time described as 'Prieston' and 'Priestcraig,' but being let with other lands I cannot find out their extent, but the pronunciation still remains the same;" and further, "The lands of Prieston are of a dry gravelly nature, but the hollows are of a deep rich loam, and the stone, when accidentally discovered in ploughing the land, would be about nine inches or so under the surface, and as near as possible in the position in which you saw it at Bargany [*i.e.* with the bowl or cavity uppermost], to which place it was removed in 1877. Of course it was supposed by the ploughman to be an ordinary granite boulder which the plough had touched, but when Mr. Dougan discovered its character, he was at some pains to preserve the basin entire, but being put down on the side of the public road the basin unfortunately got chipped in the way you saw it. From what I have said it could not be known to exist in the district, but it is somewhat singular that it was found on the lands of Prieston."

Mr. Dougan also informs me that the stone was found in a hollow about three hundred yards from the Stinchar, and that about eighty yards distant from the stone itself he raised what appeared to be the foundations of an old farm-steading. The land had been under cultivation for a long time previously, but he was ploughing a great deal deeper than his predecessor had done, and raising all the stones touched by the plough. The stone was resting on blue till, with an accumulation of from three to three feet and a half of loam atop, at least this was the depth of the hole out of which the stone was removed. In removal there would be about a cwt. broken off it, and in all probability there would have been still more, "but it was very hard and difficult to break." Mr. Dougan also states that the bowl when found was almost perfect, except a small chip or two broken off by the plough; and that the stone lay about a year on the roadside, "and curious people broke small pieces off the basin during that time." It was subsequently taken possession of by an adjoining proprietor, and was only recovered by the Earl of Stair with some difficulty.

WILLIAM GALLOWAY.

That the relics now described are of the Early Christian Period may be safely admitted. The following letter from Mr. Joseph Anderson, Assistant-Secretary to the Society of Antiquaries of Scotland, addressed to Mr. Cochran-Patrick, M.P., gives all that can be said about them in our present state of knowledge:—

November 11, 1881.

DEAR SIR—I have to thank you for sending me proofs of the three plates of Early Christian Remains in Ayrshire, which are to form part of the Third Volume of the Ayr and Wigton Association's Collections.

They are exceedingly interesting, and your Association is doing an admirable and much-needed service to the archæology of Scotland by the discovery and publication of hitherto undescribed, or imperfectly described, objects of this nature, as well as by the systematic investigation of the remains of remote times.

The stone from Machar-a-kill, with the rectangular cavity in the top, is, in my opinion, certainly the pedestal of a standing cross. Although I cannot at this moment point to any pedestal completely resembling it, yet it has much of the character of those of the larger and earlier crosses at Iona, and more closely resembles several of the Irish examples, which are usually hewn out of a single block of stone, and formed in three stages with slightly sloping sides and corners.

But the unhewn block from the same place, with the circular cavity on the top, and the rude cross on the side, is not so easily disposed of. The cross is not of the distinctively Celtic form, and may be either very early or very late. The hollow on the top might answer either for that of a font or that of a knockin'-stane for preparing pot-barley. In either case it appears that the stone has been much worn on its upper surface since the cross was carved upon it, the upper limb being almost obliterated. I see no objection to its being a knockin'-stane, signed with the cross, to bless the barley prepared in it. If there was a religious settlement at Machar-a-kill, there would probably be a knockin'-stane as well as a font. I must add, however, that I know no knockin'-stane so signed with the cross; and I am equally unable to produce an instance of a font so rude in character. I am aware that several such stones with circular cavities have been described as fonts, because the describers have conjectured them to have been early baptismal basins; but I am unable to adduce at present an absolutely authentic instance.

The stone from Colmonell, though equally rude in its general aspect, presents more of the apparent character of a rude font and less of the essential character of the knockin'-stane. The ring round the central cup recalls the form of the cup and ring sculpturings. But I know nothing like it, and we must be content to wait until some others are found before we can assign it to its proper place in the series, whether of Pagan or of Christian antiquities. It is certainly more like a font than anything else, but I know no fonts of this special form. It is quite possible, however, that it may be a *local* form, and it would therefore be all the more interesting if others of the same character were to be found, now that the attention of the members of the Association has been directed to the subject.—I am, dear sir, yours truly,

JOSEPH ANDERSON.