





BALDOCHWYLE, MAUCHLINE.



WARRIMING, MAUCHLINE.



BURNS MONUMENT & COTTAGE HOMES, MAUCHLINE.



HIGH STREET, MAUCHLINE.



ROSSCIEL, MAUCHLINE.

The
LAND of BURNS



MAUCHLINE
TOWN & DISTRICT

▼ ▼ ▼ ▼ ▼ BY J. TAYLOR GIBB.

With best Wishes
from all at "Ardmillan."

MAUCHLINE

TOWN AND DISTRICT

Hmas,

1911.

THE LAND OF BURNS

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TOWN AND DISTRICT



Written and Published

by

J. TAYLOR GIBB

MAUCHLINE



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NOTE.—The illustrations, with a few exceptions, are from Photographs taken by myself; the exceptions were taken by the late Mr. Ballantine, of whom mention is hereafter made.



PREFACE.

LOVERS of our National Bard are sure to think that something is wanting towards the crowning inspiration of his life and work till they have visited Mauchline and seen those places and scenes in and round that "auld warld centre" which he has enshrined in poetry and song. To assist such has been my aim in the preparation of this book, as also to bring that already famous town into greater prominence.

My thanks are due to the many friends who have so kindly given me their assistance, specially to the Rev. Mr. Baird for permission to reprint his article on "Mauchline Hill Top"; and to Mr. Tyrrell, A.R.C.Sc., F.G.S., Assistant Professor of Geology, Glasgow University, for his article, which was specially written, "The Geology of the Mauchline District"; and to Mr. Duncan M'Naught, Kilmaurs, Editor of the *Burns Chronicle*, for his inspiration and advice while the volume was in preparation.

J. T. G.

INTRODUCTION.

MAUCLINE, with its surrounding district, is unrivalled in the south and west of Scotland as a holiday resort.

The town itself presents many features of absorbing interest—the Castle and the old Archway in the High Street giving to it just that old-world touch which never fails to awaken the latent curiosity of average humanity, to learn all that can be learned of the people of whom these memorials bear witness.

And besides it teems with

MEMORIES OF BURNS.

Within easy reach of each other there is the Cowgate and Johnny Dow's, and the house where the Poet began housekeeping with his "Bonnie Jean," also Nause Tinnock's and Poesie Nancy's, and in the centre of it all there is the Kirkyard—the scene of the "Holy Fair."

Nor is the district void of scenes of kindred interest—Mossgiel and the Braes of Ballochmyle, and the Holm, where "Man was made to Mourn" was composed, being within easy distance, with Montgomery's Woods, Tarbolton, Willie's Mill, and Lochlea not far removed.

Mauchline has also an interest to the student of ancient Scottish history. On Mauchline Moor, we learn from "out the mist," a people called the Cruithni were defeated by the men of Strathclyde (the Alcluydensians) in the year 681, and again in the years 702 and 703. Whence this people came—from Ireland, Cantyre, or Galloway—we know not, nor does it very much matter. That there were such a people, and that they were non-Kelts, is now fairly well established. Perhaps they were the Picts or painted men of Roman history.

The all-important fact is—on Mauchline Moor, more than twelve hundred years ago, a battle was fought, thus giving to the district, if not a name, at least a place on the page of history, though the name may have been for many years before, perhaps even from the first peopling of Ayrshire. It is of Celtic origin, meaning literally a place of water, from the two Celtic words *Magh* and *lyn*—in free translation a verdant spot, a veritable oasis, to which mayhap at the time of full moon, at the close of a hunting season,

the people of those early days were wont to come to hold high carnival and celebrate their festivals, lay and religious.

What the defeat of the Cruithni on Mauchline Moor meant is of more than passing interest, for Scotland was then "on the anvil." Their defeat may have meant the breaking of the yoke of Druidism, and thus the opening of the door for the introduction of the Christian religion. One thing we know, it meant a beginning towards the consolidating of Scotland into one kingdom under one over-lord or king. Not, however, till the year 1165 did Mauchline become more than a place name.

In that year the monks of Melrose planted at Mauchline a colony of their own order (the Cistercian), Walter, the son of Alan (Stewart), granting to them the lands of Mauchline, with the right of pasturage in the forests on the upper reaches of the River Ayr, extending to the boundaries of Clydesdale, which grant was confirmed by King William, who also extended to them jurisdiction over the estates of Kylesmuir and Barmuir, which, together with the lands of Mauchline, were formed into a Regality.

This old charter, together with the one granted by James IV. in 1510, when Mauchline was created a Burgh of Barony, as also that granted by Act of Parliament in 1606, when, on the dissolution of the monasteries, the Earl of Loudoun entered into temporal lordship (about which time the town was erected into a Free Burgh of Barony, with a weekly market and two fairs annually), was lost at the burning of the Register House in Edinburgh. Since that event Mauchline has been deprived of her ancient privileges. Many a time has the restoration of these powers been spoken of; but though they were, they would be of no practical value, the Police Acts having superseded the ancient privileges of Baronial Burghs.

Mauchline is an upland town, and nestling on the southern slope of a part of the rocky ridge of Kyle, it is thus sheltered from "biting east" and "frigid north"—an exposure giving a health-restoring and salubrious climate: no mean asset in these days of hurry and worry. Figures go to prove that the natives live to a good old age, and invalids derive great benefit from its bracing air and surrounding amenities. It is also a well-built town. The principal streets are fairly broad and well kept. The houses are substantial, being built almost exclusively of the red freestone which abounds in the district. There is a good supply of water, and a drainage system up to modern requirements. There are three churches—an Established and two United Frees; also a mission hall, a public school, a public hall and library, a bank, two clubs or recreation and reading rooms, a bowling green, a tennis court, and a golf course. It is also well supplied with hotels and other places of public entertainment. In a word, the visitor to Mauchline will find everything tending to the enjoyment and comfort of a summer holiday or flying visit to one of the most interesting spots in the "Land of Burns."

At the beginning of last century hand-loom weaving was its principal industry. It steadily declined, fancy wood-work, particularly the making of snuff-boxes, taking its place, the extensive factory of Messrs. W. & A. Smith still witnessing to the fact. Other industries are the Ballochmyle quarries, leased for many years by the late Mr. Bain; the Barskimming quarries, leased by Messrs. Baird & Stevenson; Pollock's implement works; Messrs. T. & A. Kay's curling stone factory at the Burnside, as also that of Messrs. Andrew Kay & Co. at the Haugh; the Ballochmyle creamery, also at the Haugh; besides the usual trades and avocations of a rural town.



The principal house in the Cross, or Corss, as Burns calls it in his Epistle to John Kennedy (1786)—

“Now, Kennedy, if foot or horse
E'er bring you in by Mauchline Corss”—

is known as the Place (1). It is commonly reported to have been at one time the residence of two of the female scions of the house of Eglinton. It dates from 1756, though there is good reason for believing that the present house stands on the site of a house of older date—the Archway (3), in the High Street, which acts still as an entrance to its courtyard, dating from the 16th century.



OLD ARCHWAY.

The old Archway is an object of interest to the artist and the antiquary. It speaks of the “olden times,” and may have witnessed the departure of the old monks when their times had been fulfilled; and many a scene besides: covenanting memories, mayhap, for in Mauchline Castle, as it has been called, dragoons abode in the “killing” years, and oft, when stalls were scarce there, their steeds may have been stabled in the “sheds” behind the Place.

Within a few yards of the Archway, on the opposite side of the street (a view of which will be subsequently given), there stands, though recently slated, the house (2) in which resided John Richmond, the writer, as he was locally called. He was a great friend of Burns, nay, his bedfellow when the Poet was in Edinburgh arranging for the second edition of those songs and poems which had already stirred the heart of Scotland, and were destined to cheer the lives of men in every clime for all time.

Richmond's house was called the "New hoose of the Kilnknowes," the house beyond (the one nearer the Archway), now the Ballochmyle Inn, being the "Auld hoose of the Kilnknowes."

The street in front is called the New or Kilmarnock Road. It was formed about ninety years ago, which necessitated the removing of the shop of James Smith—

"The sleest pawky thief."

James Smith left Mauchline in the year 1786, and went to Avon, near the town of Linlithgow, engaging there in the trade of calico printing. It was from him, at the time of Mauchline Race in



THE CROSS AND THE PLACE, AND
THE BACKCAUSEWAY AND NEW ROAD.

April, 1788, the Poet got a shawl for his wife, by the hands of John Ronald, the carrier. His venture at Avon proving unsuccessful, he went to the West Indies.

They were great friends, were Burns and Smith, though the Poet does write curiously of him. It may be noted here that James Smith's sister was one of the Mauchline belles—

"In Mauchline there dwells six proper young belles,
The pride of the place and its neighbourhood a',
Their carriage and dress, a stranger would guess,
In Lon'on or Paris they'd gotten it a'.

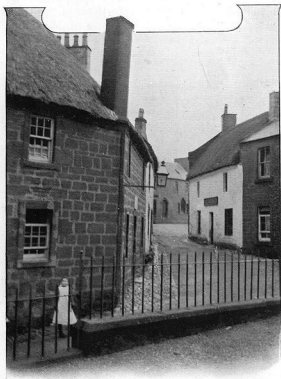
Miss Miller is fine, Miss Markland's divine,
Miss Smith she has wit, and Miss Betty is braw,
There's beauty and fortune to get wi' Miss Morton,
But Armour's the jewel for me o' them a'."

The other street, in the corner, now called Castle Street, so narrow that "twa wheelbarrows might well tremble when they meet," leads to Nause Tinnock's and Burns's house.

The accompanying illustration shows the situation of these two houses, looking to the Cross.

Nanse Tinnock's (4), the white house to the right, is very much as it was in Burns's day, the only alteration, within knowledge, being the enlargement of the windows on the ground floor.

An old thatch-roofed house Nanse Tinnock's stands to-day, and if the visitor but casts his eye above the doorway there may



BURNS'S HOUSE AND
NANSE TINNOCK'S.

be seen the remains of the nails which held fast the sign of that important house of entertainment. It was in this house (the apartment to the left), so the story goes, the Poet often dandled his bairn and recited some of his finest productions. As to his drinking here "Auld Buconnock's" health nine times a week, may be all in the saying of it, for "Nanse" was wont to say that "Mossgiel" seldom darken'd her door, though against such speech

we have Burns's own statement that "he was sometimes there, studying politics over a glass of guid auld Scotch drink."

The ground floor of this house is now used as a painter's shop, the upper storey being an ordinary dwelling-house. When here the visitor may ascend the stair and have a peep at the Churchyard, through the doorway by which, on day of Holy Fair, the crowds

"Pour'd thick an' thrang,"

for it is a certainty that the "Change-house" to which Burns refers in his poem was Nanse Tinnock's, and not another, as some would have it.

On the opposite side of the street, and but a few yards distant, there stands, as a marble tablet, erected above the doorway by the



INTERIOR OF THE APARTMENT IN BURNS'S HOUSE, OCCUPIED BY THE POET IN 1738.

Glasgow Rosebery Burns Club on 28th June, 1902, states, the house where the poet Burns and Jean Armour began housekeeping in 1788 (6). This house, at present, consists of two apartments—a room and kitchen. It is stated on good authority that Burns occupied the kitchen only, and it was in this apartment, according to Saunders Tait, the Tarbolton rhymer, the twins (second twins) were born, and not at Willie's Mill, as has been supposed. The house is in its original form, there being no difference as to its outward appearance within the memory of the oldest inhabitant.

The above is a photograph of the interior of the apartment which the Poet occupied.

It may be noted here that one apartment, if not more, on the ground floor was at one time used as a school under Dominie Smith,

at which time the Parish School was held in the kirk, and it may also be noted that the apartment on the ground floor of the house next door (that nearest the Cross, the window looking in that direction) was the doctor's shop, the doctor being none other than Dr. M'Kenzie, the "Common Sense" of the "Holy Fair," and after him used for a similar purpose by Dugald Stewart Hamilton, son of Gavin Hamilton of the Castle.

The following photograph is a view taken from the house where the Poet lived—a view impossible now, the Parish Church halls, opened in 1895, intervening. It represents Mauchline Castle and Gavin Hamilton's house.



MAUCHLINE CASTLE AND
GAVIN HAMILTON'S HOUSE.

The space on which the church halls now stand was in Burns's day occupied by a square of houses, one of which was a hotel (the Black Horse) with carrier's quarters. A road ran between this square and a row of houses which stood in a line with what is now the Churchyard wall (the site of which houses now forms part of the Churchyard). It was in one of these houses, the one nearest the Castle (Hugh Morton's, marked X on the plan), it is said, that the poet Burns was married to Jean Armour.

For fuller information on this important event we beg to refer our readers to an article, "More Mauchline Topography," which appeared in the *Burns Chronicle* of January, 1896. One sentence of that article may be quoted as bearing upon Burns's marriage:—"To identify the precise locality of Burns's marriage may appear

to outsiders a somewhat trivial question, but every Burns student will appreciate the necessity of being as minute as possible in everything relating to Burns for the purpose of accumulating rebutting evidence to the many falsehoods and misrepresentations which have been afloat regarding almost every incident of his life."

Leaving Burns's house we proceed along the Backcauseway by way of Brownlea House to the Knowe, where in ancient days Baal fire may have blazed.



THE BACKCAUSEWAY,
BROWNLEA HOUSE, AND
THE KNOWE.

The house Brownlea (7), first on the right, was, according to auld Sandy Marshall—the veteran authority during the latter years of the last century on all things pertaining to Burns in the district—that in which the Poet's "Bonnie Mary Morrison" lived with her father, the old adjutant, or sergeant, as he was usually called by the neighbours. Auld Sandy emphatically said so, for he could not away with the statement that Mary Morrison ever lived in the Place, as some would have it. For many years Brownlea was the residence of the Misses Tod, whose mother was a daughter of Gavin Hamilton of the Castle.

Opposite this house there was a square of houses (entered by a passage—quite a common feature in old Mauchline) in one of which "Clinkumbell" lived, the same as rang the bell

"Wi' rattlan' tow."

In the Knowe of to-day there is really little left of its former greatness, the two or three old houses which still remain having been recently slated, while the wooden pump and the green sward have long ago disappeared. To preserve its memory an incident may be recalled. In the opening years of the past century the Burghers—progenitors of the United Frees—used to hold tent preachings at the Knowe in connection with their sacramental seasons. On one such occasion, it is told, James Humphrey, Burns's "bleth'rin b—h," committed the grave offence of contradicting a preacher in connection with a verse of Scripture which he had quoted. As to the consequences there is no record.



SITE OF ELBOW TAVERN AND
BLEACHING GREEN.

Holding to the left we come to the Walker Memorial United Free Church (B), as also to one of the entrances to Netherplace (9), in the vicinity of which there stood what was known as the Elbow Tavern. It was here, according to baseless and scandalous report, that Burns met clandestinely with Mary Campbell, his "Highland lassie, O."

The situation of this house of call, as also of the Bleaching Green, to which reference will shortly be made, is shown in the above photograph. The tavern stood just at the corner where the tree now is. The open space is what remains of the Bleaching Green. In Burns's day it extended to the Castle grounds, even included part of these, so the old folks say.

The Walker Memorial United Free Church (formerly a Burgher and subsequently a United Presbyterian Church) is a picturesque building, dating from 1883. It stands on the site of a former church, which was built at the close of the eighteenth century (1793).

Close by is St. Michael's Well, locally called the Burgher Well. It was probably connected with the Castle or Monastery, of which notice will be taken further on. The establishment which the monks set up in Mauchline was dedicated to Saint Michael, as Melrose was to Saint Mary, from which circumstance some authorities derive the name Mauchline.

Netherplace, the ancient name of which is declared by some who have given the subject much consideration to have been Cowfieldshaw or Cowfauldshaw (carelessly pronounced Cockleshaw), is the property of Colonel Hamilton Campbell, D.S.O., and is presently occupied by James Baird Thorneycroft, Esq., of Messrs. William Baird & Co., Ironmasters.



NETHERPLACE HOUSE.

This frontage is really an addition to the old house, which dates from 1620, the frontage of which is represented in the following illustration.

It was past here, the front now the back of the house, the king's highway ran in Burns's day, the dotted line in the plan indicating its course. Opposite this entrance there is one of the finest yew trees in the county. It is supposed to be 700 years old, and is of immense size, being over 30 feet high and nearly 50 yards in circumference. Round the trunk there is an open canopy that could easily hold fifty people.

One Epitaph and two Epigrams the poet Burns directed, as he has recorded in a MS. note, against Mr. Campbell of Netherplace and his wife, accusing her *inter alia* of a fearful penuriousness. Burns had a strong aptitude for producing such smart and biting things, and is said to have been prouder of some of them than he was of better directed efforts. Thanks, however, to the kindly



NETHERPLACE—OLD FRONT.

offices of Mr. M'Naught, the Editor of the *Burns Chronicle*, much of the sting has been taken from the Poet's verse. From an old diary or account book, in the handwriting of Mrs. Campbell, which has come into the hands of Mr. M'Naught, and which that gentleman has examined with his usual critical acumen, he is disposed to affirm that Burns was a good bit outside the mark in writing of Mrs. Campbell as he did. "There is," Mr. M'Naught says in an article in the *Ardyossan and Saltcoats Herald*, "as will be seen, nothing in the diary to warrant the conclusion that the wife of the Squire of Netherplace was an abnormal type of her class, though it must be remembered that an account book is but slender foundation for judging of the mental and moral attributes of the individual who wrote it. As accounting for Burns's dislike to her we hazard the conjecture that she adhered to the Auld Licht or

orthodox party in Mauchline, and so ranged herself on the side of Daddy Auld and Holy Willie in the Session proceedings against Gavin Hamilton. Burns, with his 'priest skelpin' turns,' was anathema to the 'elect swatch' of Mauchline kirk attenders, which very likely included the matron of Netherplace."

It must be noted that the verses referred to were omitted by the Poet from his Edinburgh and subsequent editions, which may mean a lot—the Poet perhaps "takin' a thocht."

It may be here noted that in olden times Mauchline had as many as thirteen fairs, one of which, the Race Fair; was held in the month of April. This is the event mentioned in the Poet's Epistle to John Lapraik, "an old Scotch bard," as he fondly styles him—

"But Mauchline Race or Mauchline Fair,
I should be pleased to meet you there :
We'se gie ae night's discharge to care,
If we foregather ;
An' hae a swap o' rhymin' ware
Wi' ane anither."

Mauchline Race is still held in the same month (the fixed date being the last Thursday of the month), and we add the following, which we doubt not will be appreciated. Previous to the making of the railway, from which time the race has been run in a field, it was run on the Tarbolton Road, between the plot of ground locally called the racecourse (the place where the Monument now stands) and the foot of Skeoch Brae. This festival is said to have been inaugurated in honour and to the memory of a saint called Maughold or Macallus—hence Mauchline—rather a far-fetched origin, or derivation as it may be called, of the name.

The mention of the Bleaching Green brings to mind the story, oft and many ways told, of the first meeting of Burns and Jean Armour. Some few days after Burns had been at a ball (penny reel) in Hugh Morton's ballroom at Mauchline on the race night, at which he had in the hearing of Miss Armour (Jean) expressed the wish that he "had a lass wad lo'e him as weel as his dug" (the dog tracking his master's footsteps "through the lichtit ha'"), he had occasion to pass through the Bleaching Green, when, as luck would have it, he foregathered with Miss Armour. She rallied him about his dog, which, as Robert Louis Stevenson states in his *Aspects of Burns*, "was in its daffin staining with his four black paws the cloth she had laid out to whiten." "Ca' in your dog," pertly she cried, most likely with many blushes, at the same time "speerin' gin he had as yet gotten a lass to lo'e him as weel." So the story goes—a very fair beginning—the end being Miss Armour became Mrs. Robert Burns.

The way up the Knowe is the old highway from Ayr to Edinburgh; it may be noted as we retrace our steps. Another way by which to reach the Cross might be by what is called the Back

Holm, a service road given to the public when the road past Netherplace was discontinued. It leads to Loudoun Street, of which anon. For present purposes that by way of the Knowe and the New Road is to be preferred, as it brings us back more directly to our starting place.

That part of the road from the Knowe to the Cross, as has been already stated, is called the New Road. It falls to be noted that in the July of 1859 a portion of it fell in—"a ne'er to be forgotten day" in the annals of the town of Mauchline. The "flood" is still a fixed date from which to count for many happenings. The street continuous of the New Road is called Earl Grey Street, no doubt after the eminent statesman of that name.



THE CROSS AND
EARL GREY STREET.

Before this street was opened the only exit to the south from the Cross was by way of the Cowgate, at the entrance to which stands "Poosie Nancy's." In Burns's day it was kept by George Gibson and his wife, Agnes Ronald (their daughter, "Racer Jess," figures in the "Holy Fair"), at which time it was a "howf of gangrel bodies," in which

"To hold their splore
And drink their orra duddies,"

though, from the many fancy sketches which have been drawn of it, one would never think that it had, at one time, been simply a lodging-house for vagrants and beggars. As may be seen from the following illustrations the house in its general lines has undergone little alteration for many years, if we except the roof, the lower part of which has recently been slated, the upper portion still being thatched.



POOSIE NANCY'S: AS IT IS TO-DAY.

—AS IT WAS THIRTY YEARS AGO.

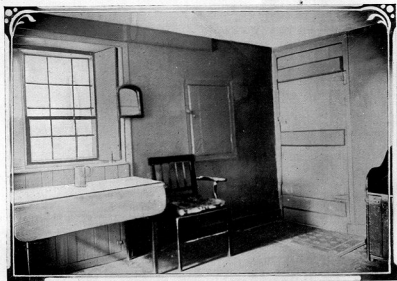


—AND AS IT WAS BEFORE THAT TIME.





THE INTERIOR OF POOSIE NANCY'S:
LOOKING FROM THE DOOR.



THE INTERIOR OF POOSIE NANCY'S:
LOOKING TO THE DOOR.

On the other side of the Cowgate stands the house, "though built anew," as the Rhymer has it, where

"Burns cam' weary frae the pleugh
To hae a crack wi' Johnnie Doo
On nichts at e'en,
And whiles tae taste his mountain dew
Wi' bonnie Jean."

The building referred to is the Whitefoord Arms, the site of which is now occupied by the Grocery and Drapery Stores of the Co-operative Society. The accompanying illustration shows this building, as also "Poesie Nancy's."



POESIE NANCY'S AND WHITEFOORD ARMS.

The Whitefoord Arms is the "King's Arms" of "Nancy Stair," and was latterly known as the "Cross Keys." A respectable house must the Whitefoord Arms have been. We have it on good authority that in 1799 the ordination dinner of a former minister of the Secession Church (which in time became the Burgher Church) was held there, the cost of which, including extras, amounted to the sum of £3 15s. 1d., which it is worthy of noting was paid to the landlady, Mrs. Dow. Of the landlord himself we know nothing save what is contained in his Epitaph—

"Here lies Johnny Pigeon;
What was his religion?
Whae'er desires to ken,
To some other warl
Mann follow the carl,
For here Johnny Pigeon had name."

Reference to "Johnny Doo's" brings to mind that it was here the famous "Court of Equity" held its sittings. The Court consisted of the Poet as president, James Smith as fiscal, John Richmond as clerk, and William Hunter as messenger-at-arms, its object being to take cognisance of and discuss the various cases of scandal which were then rife in Mauchline.

Let us now turn to the Cowgate, or rather to what remains of this old king's highway, notorious as that by which "Common Sense" (Dr. M'Kenzie) went "aff and up" on day of Holy Fair. The following illustrations show it as it is at the present day, and as it was in the early seventies.



THE COWGATE: AS IT IS TO-DAY.

In this narrow lane stood the house (12) where the Poet's "Bonnie Jean" was born. It was a one-storey building, thatched-roofed, the gable facing the back of the Whitefoord Arms. From its window (the attic or garret window most likely) Jean signalled across the narrow street, now called Horwood Place, in answer to the signals of the Poet. This window may now be seen in the Museum of the Monument. A two-storied house now occupies its site, one apartment of the bottom part being presently used as a barber's shop, the upper flat being a plumber's workshop and store.

Jean's father, James Armour (her mother's name was Mary Smith), seems to have been a worthy citizen and a man of some importance in the district. A mason by trade, he contracted for and built the residence of the Marquis of Bute, called Dumfries

House, near Old Cunnock—a very creditable piece of work. It is also said that he built the Howford Bridge, and Skeldon House on the Doon. Of the Armour family no lineal descendants now live in the parish or district; the removal of a family of that name from the farm of Stairaird in the neighbouring Parish of Stair, some years ago, severing the connection. I am informed that a branch of this family is presently residing in Darvel. It must, however, be noted that more than one great-grandniece of "Bonnie Jean" lives in Mauchline. Their grandmother's name was Eliza Brown.

At the "tap" of the Cowgate, or Cowgatehead, as it is sometimes called, stands Beechgrove Cottage (13). According to *Rambles in the Land of Burns* it was at this house Burns composed his exquisite address "To the Haggis," though, according to Scott Douglas, it was composed in Edinburgh shortly after



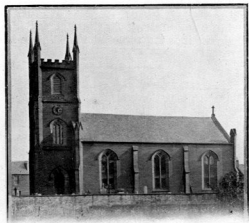
THE COWGATE: AS IT WAS
OVER THIRTY YEARS AGO.

the Poet's arrival there, which doubtless accounts for its non-appearance in the first or Kilmarnock edition of his poems. However that may be, Beechgrove Cottage was in Burns's day occupied by a Mr. Robert Morison. Mr. Morison was a cabinet-maker, from whom we learn Burns ordered some household furniture on his entering into his new house at Ellisland in 1788.

Beyond Beechgrove Cottage and in a line with it (a wall of about seventy years' standing separating) stands in its own grounds Beechgrove (14). It was here Dugald Stewart Hamilton, one of the doctors of the town, resided during the early and middle period of the past century. He was the son, as previously noted, of Gavin of the Castle, and had two daughters, Mary and Nora. Nora became the wife of Major Adair, who was the grandson of Charlotte Hamilton, half-sister to Gavin. Dr. Adair, Charlotte's husband,

as students of Burns may remember, was the Poet's companion in one of his Highland tours. He became a doctor in Harrogate. The Adair family left Beechgrove about thirty years ago, since when, the house and lands being sold, it may be said that the Hamilton connection with the district came to an end.

Referring to the preceding illustrations, the building in the background is that of the Parish Church. I give here a picture of the church taken from the north side.



THE PARISH CHURCH.

It stands in the Churchyard—the scene of the “Holy Fair.” In style it is Gothic, with a turreted tower containing a belfry and town clock. “Certainly,” to quote Dr. Edgar in *Old Church Life in Scotland*, “a goodly and substantial edifice, one to be proud of, and besides answering the purpose for which it was erected it gives a presence to the village, and forms a notable feature in the surrounding landscape.” It dates from 1829, having been opened for public worship on the 2nd day of August of that year.

An item of interest may be introduced here. It is an excerpt from St. Mungo's membership and attendance book—

14th Oct., 1828.—Top of the tower; Half-past Three.
Copestone laid by R.W.M. A. Hamilton.

Mr. Hamilton (Alexander) was a son of Gavin, and succeeded him as residenter in the Castle.

The following photograph is that of the Old Church, on whose site the present building was erected. It dated from the 12th century, and may have been originally the "cell" of the buildings which the monks of Melrose erected when they planted their colony in Mauchline in 1165.

Not a very imposing building, judging from the picture of it, though, according to Calderwood, the historian, "a tabernacle pleasing to the eye." What Calderwood may have seen about it to speak of it in the way he does we may not say, for over against his speech we have Hew Ainslie saying it was "as ugly a lump of consecrated stone as ever cumbered the earth." The Auld Kirk must indeed have been a most interesting building. "It had," to again quote Dr. Edgar, "a pedigree and a history. It was one of the pre-Reformation churches in Scotland. It was built in the



THE AULD KIRK.

time of Popery, and it witnessed all the stir of the Reformation. It had been used for Catholic and Protestant services, both for Presbyterian and Prelatical forms of worship." Nothing now remains of this old "house of God," the old clock, the machinery of which lay for many years on the landing above the vestry of the present church, as also its wooden palms (hands) and its copper dial plate, which was called the "Brod" in 1677, having disappeared about twenty years ago, being sold to a dealer, and no doubt disposed of by him as scrap. As to the bell and the repentance or "cutty" stool, as it was sometimes called, which were in use in the time of Burns, they may be still to the fore, but where—there is no record, save the story of the stool having been kidnapped, the intention being to have snuff-boxes made of it. Rather a dangerous venture had it proved successful; but it proved a failure,

the wood being found to be so worm-eaten as to be good for nothing. Hence no snuff-boxes from "cutty" stool, and perhaps just as well.

The tree seen in the picture of the Auld Kirk is what was locally called the Kirk-end Tree. It may have been from one of the boughs of this tree the bell of "Holy Fair" was suspended, for we learn that about this time the wooden belfry on the east gable of the kirk had become so unsafe that the bell was in danger of falling at ringing. It was an ash of huge size, measuring fifteen or sixteen feet in girth six feet above the ground. It fell in 1860 in a gale, and yielded more than 200 feet of timber, the most of which was turned to good account, snuff-boxes, needle-cases, and kindred articles being made of it; and, if we mistake not, the Ark of Lodge St. Mungo, Mauchline (now dormant), is of the same wood.

The following description of the interior of the Old Church, taken from *Old Church Life in Scotland*, will, no doubt, prove of interest:—

"In the days," says Dr. Edgar, "when people still alive (*Old Church Life* was published in 1885) remember its appearance, the Old Church was crowded with galleries, each of which was approached by a separate staircase. Over the old school-room, at the east end, was the common loft, and at the west end there was a corresponding gallery called the Auchinleck loft. In front of the pulpit against the north wall there were between the east and west lofts two small galleries separated by a large window, and these were named respectively the Patron's and the Ballochmyle lofts. On the south wall to the east of the pulpit there was another gallery, so diminutive that it looked like a tent-bed in a state of elevation. This was the Barskimming gallery. And the probability is—a probability amounting almost to a certainty—that each of these galleries was erected after the Reformation, and that the name attached to them indicated at whose cost and for whose convenience they were respectively erected. Downstairs, in the area of the church, the sitting-room was practically confined to the space between the drops of the east and west lofts. The part under the east loft was partitioned off, as has been said, for a school-room, and the part under the west loft was unseated and served as a vestibule to the large north-west door. Down the centre of the church, from the vestibule in the west end to the partition in the east end, stretched the communion tables with their surrounding seats. From the north and south walls pews extended out to the passages on either side of the space set apart for communion. Under the drop of the west loft, and running up to the south wall, was the seat known to sinners as the repentance stool, or, to speak more correctly, the place of public repentance. Its designation, however, was a charitable misnomer, for except the back seats in the galleries it was about the least public place in all the church. I have not heard, but I suppose, that a slight

elevation above the other seats in front gave to the stool its requisite and much dreaded prominence."

A word here with reference to the Old Manse (D) may be allowed. It was that in which "Daddy" Auld lived, and may have been built for him. It dated from 1744. This, however, was not the first manse in Mauchline, for in Session and Presbytery records, dated respectively 1691 and 1646, reference is made to a manse, which may be that of which a stone inserted in the gable of houses erected a few years ago on what was the courtyard of "Daddy's" manse bears record M.P.P. 1594. And even this may not have been the first manse, for as far back as 1567 mention is made in the records of the General Assembly of the "Kirk of Machlin." Where these buildings stood is pretty much conjecture. Probably near to if not on the site of "Daddy's" Manse.

Pity is that no picture of "Daddy's" dwelling is in existence. Quite an overlook—nay, indeed, a loss—for at the fire, in one of its rooms, so the story goes, one of the servant girls of Mrs. Auld (who, name it not in Gath, was reputed to be a witch) saw the Devil warming his hoofs, his tail twisted over his knee. The lassie screamed, as a matter of course, and in an instant the Old Gentleman quietly made himself scarce. So unlike the Poet's own experience, as recorded in his famous address—

“—Wi' an eldritch, stoor quaiick, quaiick,
 Among the springs,
 Awa' he squattered like a drake,
 On whistlin' wings.”

What was the barn still stands, its gable in line with the street. It is now a dwelling-house.



THE CHURCHYARD.

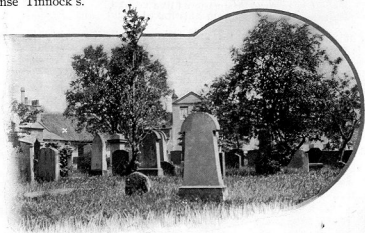
TURNING our attention to the CHURCHYARD, where was laid the scene of the "Holy Fair," we find much of the most consuming interest to the Burns enthusiast.

The "Holy Fair" was written by Burns in the year 1786 with the intention of reforming what had really become a scandal, and from records (trustworthy) we are constrained to believe that the picture he drew of the open-air service of the sacramental occasion of the time was not overdrawn. Burns had the power of speaking "richt aff han'" the convictions of his better self, and he had the courage of his convictions. In matters of religion he was no dissembler. Hypocrisy he could not away with.

"His father's faith he held,
Yet not more dear than's own,
The faith that holds most dear
The living of the soul."

The sacred ordinance itself he does not hold up to ridicule. It was the manner of its observance which roused his indignation, and so effectual was his treatment of its degenerate ceremonial that it immediately fell into desuetude.

I now give a photo of that part of the Churchyard where the Holy Fair was held. The thatch-roofed house marked X is Nanse Tinnock's.



PART OF THE CHURCHYARD WHERE
THE HOLY FAIR WAS HELD.

But it is not so much because it was the scene of the "Holy Fair," which Nathaniel Hawthorne says was one of Burns's most characteristic productions, that the Kirkyard interests us. It is rather as the resting place of the Poet's contemporaries, whose names he has made famous.

On entering the gate by way of Loudoun Street, two stones, immediately to right and left, are worthy of more than a passing glance. They mark the resting place of the remains of William Patrick and James Hamilton—they were Burns's boys when he was farmer in Mossgiel. The place where the remains of William Patrick lie is indicated by the first and second stones to the right, the larger stone of the two bearing the name of Henry Wilson. William Patrick was born in 1776 and died in 1864, aged 88 years. He was the herd boy at Mossgiel, and often stated that he occupied the same sleeping apartment as the Poet, whom, as he was wont to say, he often heard reciting his compositions "in the wee sma' hours ayont the twal'." The stone to the left marks the place where the mortal remains of James Hamilton lie interred. James Hamilton, as a boy, repeatedly "ca'd the pleugh" to Burns, and on one occasion was sent with a letter to Miss Armour (Jean), at that time the Poet's sweetheart. He was 84 when he died, having been born in 1778.

Behind the burial place of William Patrick (about fifteen yards) there are three stones of almost equal height, though of different eras. They mark the resting place of the M'Gaan family (M'Gavin one stone has it), of which "Tootie," *alias* Laird M'Gaan, as he was called, was a member. Mention is made of him in an effusion of Burns to Gavin Hamilton recommending a boy. Thus—

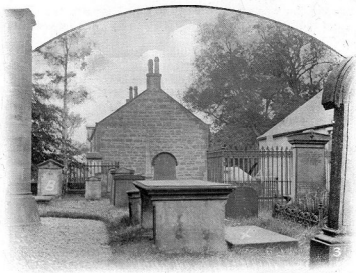
"I hold it, sir, my bounden duty
To warn you how that Master Tootie,
Alias, Laird M'Gaan."



ARMOUR BURYING GROUND.

Proceeding now past the east end of the church on the left side of the path to the right, which leads to the Backcauseway entrance to the Churchyard, there is the Armour burying ground. The foregoing photo shows it, as also in the immediate distance the window of the house where, as previously stated, Burns began housekeeping.

It was in this railed enclosure the Poet's twin children (second twins) were buried, as also the daughter (one of the first twins) born to him of Miss Armour (Jean) before the public acknowledgment of their marriage. Here lies also his other daughter, Elizabeth Riddell, who was born in Dumfries on 21st November, 1793, and died at Mauchline in the autumn of 1795. We learn from Scott Douglas that she was the Poet's favourite child, and it



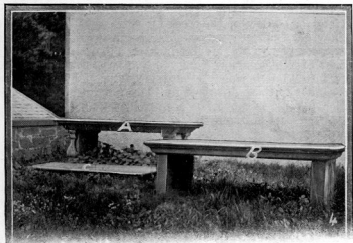
ANDREW NOBLE'S TOMBSTONE.

can be inferred from his letter to Mrs. Dunlop, dated 31st January, 1796, that he was not present at the interment of her remains. Jean's father and mother were no doubt buried in this same enclosure, and it is very probable that here also lie the remains of Adam (Jean's brother). He was the hero of "Adam Armour's Prayer."

According to auld Sandy Marshall, who has been already referred to, James Humphrey, the Poet's "bleth'rin b——h," was buried alongside the base of the railing on the left side. It was possible, I have heard him say, to step on to Jimmy's grave from the window of the house in the back of which the railing enclosing the Armour burying ground was fixed.

Retracing our steps, we now proceed along the path on the north side of the church. The cross in the above illustration

indicates the place where Andrew Noble, the parish schoolmaster, was interred. The stone does not bear his name, but only those of his two daughters and son, and the inscription is in Greek and Latin—that in Greek communicating the truism, “The best things are laid up for us in heaven.” Though sometimes mentioned in the connection, Andrew Noble was not the man for whom Burns requested lamentations at the hands of the husbands of Mauchline. The individual lampooned, whose remains lie near by, was John Brown, clockmaker. The proof will be found in the heading of the MS. which was recently recovered and published in the *Burns Chronicle*:—“*Hic jacet Johannis Fuscus quondam horologiorum faber in M—.*” “Clockie Broon,” as he was called, figures largely in the “Libel summons” or “Court of Equity,” of which



“DADDY” AULD’S CORNER.

curious effusion Dr. Chambers observes that “unfortunately, though the mock-serious was never carried to a greater pitch than in this poem, its licence of phrase renders it unfit for publication.”

The letter A in the same illustration shows the *locale* of “Daddy” Auld’s memorial stone. It is in the corner behind the railed enclosure. The letter A in above illustration marks this stone.

The form of this stone is seen in the picture, and the inscription is a beautiful example of tombstone decoration at the beginning of last century. It was executed, I am led to believe, by an ancestor of our respected townsman, Mr. William Smith, box manufacturer. “Daddy” Auld, or, to speak with becoming reverence, the Rev. Mr. William Auld, died 12th December, 1791, in the fiftieth year of his ministry and the eighty-first year of his age.

That the Rev. Mr. Auld, minister of the Parish of Mauchline, and the "Rhymer" of Mossgiel did not exactly see eye to eye goes without saying, the Poet's espousing the cause of his friend Gavin Hamilton without a doubt aggravating the situation; yet there is good reason for thinking that the reverend gentleman's enmity was more ecclesiastical than personal. Mr. Auld had strict notions of his duty, and no doubt conscientiously strove to discharge it. Burns restrained himself as well as poet could. Mr. Auld was Burns's minister, and the worst he had to say of him and his Session when referring to him in "The Kirk's Alarm" was

"There's a tod i' the fauld,
A tod meikle waur than the clerk,"

referring, no doubt, to William Fisher ("Holy Willie") and not to the Rev. Mr. Tod, as some have supposed. Letter B in same photo indicates the resting place of John Richmond, the close friend and bed-fellow of the Poet for some time during his visit to Edinburgh, as already stated. He died in 1846, aged eighty-one. It was in company with him and James Smith and William Hunter (members of the "Court of Equity") that the Poet dropped in one evening into "Poosie Nancy's" at a late hour and there witnessed scenes similar to those described in "The Jolly Beggars"—a poem in which a critic of no mean acumen has said, "The inventive power of the Poet is displayed to greater effect than in all the rest of his works."

Letter C (in same photo) marks the stone covering the grave of one of Burns's Mauchline characters mentioned in *Old Church Life in Scotland*, and who is supposed to be the person referred to in the "Court of Equity," that production already referred to. He was an elder in the kirk, and local tradition points to him as the man who informed Jean Armour's family of her relations with the Poet. He was married to the mother of James Smith, "the sleest pawky thief."

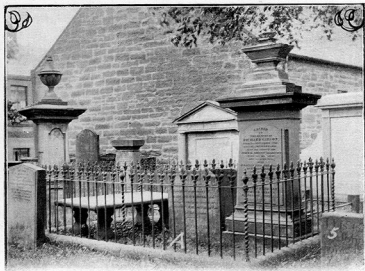
Before passing to what has been not inappropriately called the Ministers' Corner, the burying place of the Alexander family may be noted. The heroine of the famous "Bonnie Lass of Ballochmyle" is not buried here. She died in Glasgow in 1848, aged eighty-eight, in a house in George Square, on the site of the present Municipal Buildings. Her remains were interred in Glasgow Necropolis.

Situated at the western angle of the enclosure, which is bounded by a stone wall capped with a plain substantial railing, there stands a grey stone (marked B in Sketch 3) in which is inserted a marble slab, which bears the following inscription—

HERE LIES THE BODY OF
JAMES WHITEFOORD,
SON OF
SIR JOHN WHITEFOORD, BART.,
WHO DIED
SEPTEMBER 18TH, 1773,
AGED ONE YEAR.

James was the brother of Maria, who sang "through faded groves" "Fareweel, the Braes of Ballochmyle." To the left of this stone, and a few paces nearer the western boundary of the Churchyard, there is a slab marking the last resting place of James Bryen, farmer in Wilton. He is mentioned in the Poet's last letter to John Richmond, and was known as the "Godly Bryen," or "Auld Whitrick," of the "Court of Equity."

In the Ministers' Corner, a photograph of which is now given, we read—"Here lies the remains of the Reverend Mr. William Maitland, who taught his flock in Mauchline with a sincere heart



THE MINISTERS' CORNER.

for forty-four years, and died October 27th, 1739." Mr. Maitland was the predecessor of "Daddy" Auld.

Here also repose the bodies of Reid and Tod, the successors of the immortal "Daddy" in the cure of the parish. Of the Rev. Mr. Tod, it may be noted that his wife was Williamina Hamilton, daughter of Gavin Hamilton of the Castle, her mother being a Kennedy of Daljarrock, and sister to Margaret Kennedy of "Ye Banks and Braes of Bonnie Doon." Three maiden daughters of the Rev. Mr. Tod lived for many years after the decease of their father (he died in 1844, aged seventy-six), in Brownlea, a house in the Backcauseway previously noticed.

The burial place of the Rev. James Fairlie is near by, though not included in the sketch. He was a worthy man of some attainment in languages and literature. He succeeded Mr. Tod as

minister of the parish, and was succeeded by the Rev. Dr. Edgar of *Old Church Life in Scotland* fame. Dr. Edgar died at Ayr on the 23rd of March, 1890, in the fifty-ninth year of his age. His remains were interred in the New Cemetery of Mauchline.

But to the Burns enthusiast the plot of ground enclosed by the railing (A) is of the most engrossing interest, for here is interred the earthly tabernacle of "Racer Jess," whom the Poet declares in the "Holy Fair" stood in company with two or three of her quondam sisters "blinkin' at the entry." She was the daughter, as previously noted, of George Gibson and his spouse, Agnes Ronald ("Poosie Nancy"), whose bodies are also buried here.

Leaving this corner we now take our stand near the south door of the church. B marks the spot near which

"Holy Willie's sair worn clay
Taks up its last abode."



GAVIN HAMILTON'S GRAVE.

Two flat stones mark the burial ground of the Fisher family. Under which Willie lies is not known. Perhaps neither, but between.

One grave cannot be located with certainty—that of auld Nanse Tinnock. "It is about here" (N), old Sandy Marshall used to say, but he could not indicate the precise spot, though he should know, for he was present at her funeral (as he was wont to say).

One stone, however, cannot escape notice, the inscription informing us that it was restored by Hugh Gibb, shoemaker. It marks the place where his father was buried. Pity is that Mr. Gibb did not inscribe upon the stone the fact that here also were interred the mortal remains of his grandfather, "Clinkumbell" of the "Holy Fair."

C marks the place where the remains of the "gallant weaver," Robert Wilson, lie. He was the reputed sweetheart of Jean Armour during her temporary estrangement from Burns.

The letter M marks the next place of importance. A simple stone erected

IN MEMORY OF
 ADJ. JOHN MORRISON
 AND HIS DAUGHTER MARY,
 THE POET'S BONNIE MARY MORRISON,
 WHO DIED 29TH JUNE, 1791,
 AGED 20.

In contradiction to this claim for Mary it falls to be noted that the song, "Mary Morrison," which is reckoned as one of the most exquisite lyrics Burns ever penned, was composed in 1780, at which date the lady referred to would be about nine years of age. It is now recognised by accomplished students of the Poet and his works that Ellison Begbie (Peggy Alison) was the heroine of the song.

Last, though by no means least, A marks the enclosed burial place of Gavin Hamilton, the "bosom friend of Burns." He died on 8th February, 1805, aged fifty-two. There is no tombstone, the reason, according to local tradition, being that it was Mr. Hamilton's own request—a strange request, no doubt, but yet akin to that of many men who ask that no life be written of them. Some talk there has been at different times of erecting a monument to his memory on his burial ground, but as yet his desire has been respected.

"Sacred is his memory, and sacred be it
 in the nameless grave."

For more than 700 years "the rude forefathers of the hamlet" have been carried to their last abode in the Auld Kirkyard. Not many great, as the world calls great, yet withal a goodly company of those whose works do follow them. One stone (erected in 1727 and re-erected in 1805) alone marks the grave of a Covenanter who was wounded by Captain Inglis and his dragoons at the Burn of Ann in Kyle, and thereafter died of his wounds in Mauchline prison for his adherence to the Word of God and Scotland's covenanted work of Reformation, A.D. 1684. How many more of covenanting stock lie here there is no record, yet Mauchline surely acted her part in the "killing times."

No stone of very ancient date nor monumental structure "rich and rare" can the Churchyard boast of, yet there are a few ornate in diction telling forth the virtues of those whose names they chronicle. Here a "steady and sincere friend," there "an affectionate husband and parent," while beyond repose the remains of one who was esteemed the

"Pearl of her sex and age,
 Humble, sober, grave and sage."

More than one student in the "opening of activities," and of soldiers (veterans) not a few—each bewailed in their day and generation.

One stone deserves a special notice. No name or record on its face, which may perhaps account for the numbers on its back, by whom composed we know not, but think they were inspired—

"How lov'd, how valued once avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee,
'Tis all thou art, and all the proud shall be."

LIFE,
HOW SHORT.

ETERNITY,
HOW LONG.

We cannot, however, close this record of the "Auld Kirkyard" without referring to the monument on the Loan Green. This, too, is a "God's acre."

This monument, the "Martyrs' Stone," as it is usually called, and as may be seen from the illustration, is an obelisk. It is of red freestone, and was erected in the year 1885 in memory of five men



THE "MARTYRS' STONE."

who were hanged and buried here on the 6th day of May, 1685, for their adherence to the covenanted work of Reformation. Their names, as recorded on the original stone, which is now inserted a few yards off in the wall facing the back of the monument, were Peter Gillies, John Bryce, Thomas Young, William Fiddison, and John Bruning. This original stone, lettered, it is said, by "Old Mortality," bears this verse—

"Bloody Dumbarton, Douglass, and Dundee,
Mov'd by the Devil and the Laird of Lee,
Dragg'd these five men to death with gun and sword,
Not suffering them to pray nor read God's word;
Ouning the work of God was all their crime;
The eighty-five was a Saint-killing time."

The building adjoining is the Public School. It was opened in 1889, and occupies the site of the New Educational Institution erected in 1847 by the late James Stewart.

The Loan Green is reached by way of the High Street, a view of which is given.



HIGH STREET.



TOWER, OR CASTLE.

LEAVING the Kirkyard, a visit may now be paid to the TOWER, or CASTLE, as it is usually called, the entrance to which is within a stone's throw of the Churchyard gate, and on the same side of Loudoun Street.

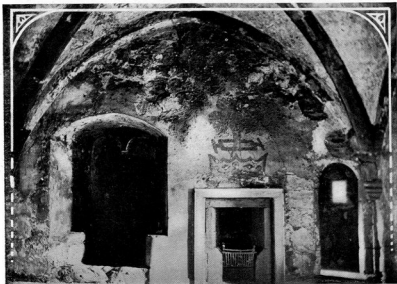


MAUCHLINE CASTLE AND
GAVIN HAMILTON'S HOUSE.

From *Old Church Life in Scotland* we learn that establishments of the same order as that at Mauchline (which has been referred to in our Introduction) "usually comprised a chapter house, where the monks met for business; a refectory or dining-room, where they had their meals; a kitchen or pantry, where their food was cooked or stored; cells or dormitories, where they slept; perhaps also a schoolroom, and a separate residence for the prior. In front of these buildings, too, there would usually run piazzas or covered walks, which were called cloisters, where the monks arm in arm

strolled together and conversed, and seven times a day, from their cells, would pass into the church and pray according to the great precepts of the Great Master, whose words are the golden rules of duty."

What part of this establishment was the Castle? Was it the chapter house, or prior's residence, or a kind of preceptory? Most probably it was used for all these purposes: business being conducted in the upper storey, which may also have been a dining-hall and reception room; the kitchen and attendants' apartments being on the ground floor, the cellars or dungeons being partly underground. I give here a photo of this upper room.

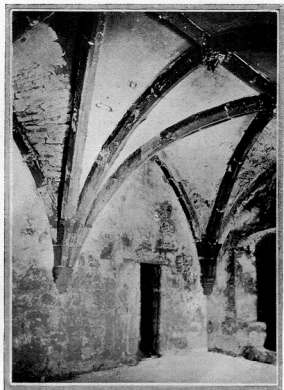


INTERIOR OF UPPER ROOM IN CASTLE.

After this order there is a building at Crossraguel and also at Dundrennan, and when it is noted that the Abbey at Dundrennan was founded some five years after the monks had established themselves at Mauchline, and that they were of the same order, the Cistercian, it may not be too much to suppose that the institution at Mauchline was not only monastic, but that at Mauchline there was a monastery, smaller than that at Dundrennan, there being but one quadrangle at Mauchline, and also less ornate in style, though the ceiling of the upper room, locally called the banqueting

hall (a photo of which is here given), indicates a workmanship unequalled in the other, being of a kind to be seen only as far as I am aware in the Abbey of Glenluce.

"Nothing surer then," to again quote Dr. Edgar, "than that the establishment which the monks set up in Mauchline was a monastery, and that the tower, which alone remains, was part of such establishment"—mayhap the residence of the prior, and used



CEILING OF UPPER ROOM.

by him as we have indicated. Could the old chestnut tree, which stands about forty yards from the Tower, but speak, it might tell the story in all its fulness. In silence it decays, and perhaps just as well. It had its day and so had the monks, and in their day each served its purpose.

It is, however, with the house adjoining the Tower the interest chiefly lies, for it was here Gavin Hamilton, the Poet's patron, lived. The world will perhaps never know all the Ayrshire bard

and the Mauchline writer were to each other. Men of similar tastes and sentiments, more particularly in matters of religious faith and practice, they had much in common. They were both marked men, the one being regarded as a rhyming heretic, courageous and dangerous to a degree, the other an habitual neglecter of public ordinances, for which, indeed, he was censured *in absentia* by the Kirk-Session of the Parish of Mauchline, which raised the Poet's deepest indignation. For, to Robert Burns, Gavin Hamilton was—

“The poor man's friend in need,
The gentleman in word and deed,”

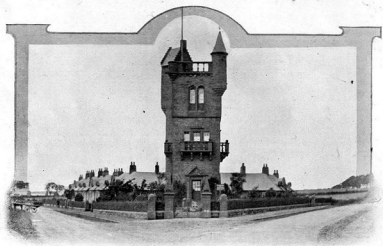
and no higher word of praise can be spoken of one man by another.

At the Castle Burns was a frequent visitor, and must have met there with many men and women of higher station than himself. We mention one—Miss Margaret Kennedy, the daughter of a landed proprietor on the banks of the Doon, the heroine of that never-failing song, “The Banks o’ Doon.” The portion of the Castle where Gavin Hamilton resided has undergone little alteration within the memory of the oldest inhabitant, the only difference being the addition to the west, which was erected by Alexander (Gavin's son, locally called the Bailie) as a nursery for his family. For many years after the death of his widow, which took place in the early eighties (she was Alexander's second wife), the house was unoccupied, when it and the grounds entered upon a somewhat chequered career. Thanks, however, to the enterprise of the present tenants, there is promise of its former status being restored.



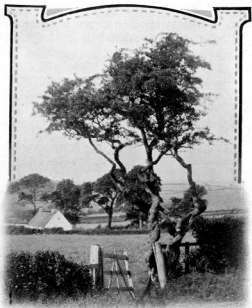
MOSSGIEL AND :: :: :: BURNS MONUMENT.

HAVING seen the "homes and haunts" of Burns in the town of Mauchline, a visit may next be paid to MOSSGIEL, and the BURNS MEMORIAL, AND COTTAGE HOMES. The distance from the Cross is a little over one mile. Proceeding northwards by way of the New or Kilmarnock Road, as it is usually called, to the right there is the Temperance Hall, which was erected about forty years ago. Connected with it is the Public Library, containing upwards of 2000 volumes. Further on we pass the entrance to the Knowe (on the left), of which mention has already been made. Then we pass, on the right, the unassuming entrance to the boxworks of Messrs. W. & A. Smith, a few yards from which on the same side of the street there is the old Tollhouse, where, not so long ago, road dues were levied. And a little further on we come to the north entrance to Netherplace. Here we enter on the road the Poet may have trod, at which point there is a plot of ground right opposite the gatehouse, where there is every reason to believe the old toll-bar stood, the road from which to the Tollhouse, previously mentioned, being modern. Ascending the brae, from the top of which the scenery opens out, we come to a dividing of the way, one road leading to Tarbolton, the other to Kilmarnock. At this junction stand the Burns National Memorial and Cottage Homes.



BURNS NATIONAL MEMORIAL
AND COTTAGE HOMES.

Proceeding onwards by way of the Tarbolton Road, which, by the way, was that on which Mauchline Races were run in Burns's day and up till the fifties of last century, we come to what are called the "Drucken" Steps (on the right), a few boulders getting beautifully fewer and smaller in size indicating the place. Within recent years the burn, which is now covered, ran here in the open, hence the steps. It was here feet washing used to be in vogue for it must not be forgotten that though "silken gouns" and "leathern (patent) shoon" were rife on holy days, the "gouns" were kilted and the "shoon" borne in the hand till this burn



THE "LOUSIE THORN."

(or some such burn) was reached, when the toilet was completed, the "goun" being unfolded and the "shoon" put on, the feet having been made clean by "dichtin'" or by wading the ford, as was the fashion.

A few yards distant, on the left, a scraggy bush is seen. It is called the "Lousie Thorn," the tradition being that it was a favourite place for gangrel bodies to foregather on summer evenings to relieve themselves of certain irritating parasites, and "ca' the crack, awhile comparing notes." A photo of this tree is here shown.

Nearly opposite this tree is the entrance to Mossgiel. It was at Mossgiel the poet Burns lived, joint tenant of the farm of that

name with his brother Gilbert, from the spring of 1784 till the end of 1788—a period of marvellous poetic productiveness, for it was here he wrote most of the poems and songs which first made, and still maintain, his name and fame as Scotland's greatest poet. These include "Holy Willie's Prayer," "The Holy Fair," "Man was made to Mourn," "Epistle to Davie, a brither Poet," "To a Mouse," "The Jolly Beggars," "The Twa Dogs," "Address to the Deil," "The Cottar's Saturday Night," "To a Mountain Daisy," "Address to the Unco Guid," "Hallowe'en," as also "The Braes of Ballochmyle," "The Lass of Ballochmyle," "Rantin', Rovin' Robin," and most probably "Ye Banks and Braes of Bonnie Doon."

Mossgiel, or Mossgavil, as it was originally called at the time of its occupancy by the Poet, was a very superior house, as buildings of its kind were then considered, it having been put in order



MOSSGIEL FROM THE ROADWAY.

by Gavin Hamilton of the Castle as a summer residence for himself and family. It should be here noted that Burns and his brother Gilbert were only sub-tenants of Mossgiel, the tenant being Gavin Hamilton, at the time of whose entry it was the property of the Earl of Loudoun, from whom it was purchased by Mr. Claud Alexander of Ballochmyle in the year 1786, since which time it has been in the possession of that family.

The situation of Mossgiel was also good. To use the language of Wordsworth—

"Far and wide
A plain below stretched seawards, while descried
Above sea clouds the peaks of Arran rise,
And by that simple notice the repose
Of earth, sky, sea, and air was vivified."

It is now the Mecca of the Burnsian, a "companion meet" to the birthplace of the Poet, and has been well called "the centre of the orbit" of the Burns country.

The present house is greatly altered from that in which the Poet lived. On good authority, however, we are informed that the spence where Coila

“Bound the holly round his head”

is little changed. The door of this apartment is now in the Museum of the Monument, having been presented to the Trustees by Mr. Smith, box manufacturer.

The general appearance of Mossgiel in Burns's day may be approximately realised from the accompanying illustration, together with a description of its interior by William Patrick (the Poet's gad-boy), as preserved by William Jolly, late H.M.I. of Schools, in his book on Mossgiel, &c. :—“It had only a but and a ben, with a garret above to which a movable trap or steps led up in the lobby behind the door. The garret consisted of three

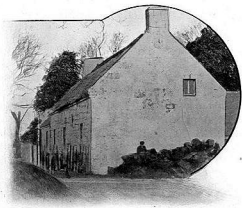


MOSSGIEL PRIOR TO 1858.

apartments : the two nearest Mauchline being used as bedrooms, and the third a lumber closet, reached from the kitchen. The end room had a single small window of four panes in the gable. The small middle apartment was lighted by a large four-paned window or skylight in the sloping roof, and formed the bedroom and private chamber of the two brothers, containing their joint bed and a small table under the window used for writing, in which was a drawer in which the Poet kept his papers.”

From a letter which I received in 1893 from Mr. Wallace, factor of Ballochmyle, I give an excerpt bearing on the subject under notice :—“The farm steading of East Mossgiel was remodelled in the year 1858, the windows of the dwelling-house being then heightened about one foot and the walls about one foot, and the roof as formerly covered with straw. In the year 1870 said straw was removed, the walls further raised, and the house slated as it

now stands. In the year 1883 a cheese house was added to the west wing, but previous to 1858 the steading had undergone no change for many years."



MOSSGIEL AFTER 1858
AND PRIOR TO 1870.

In the foreground of this picture may be seen the stones and lime laid down towards the next alteration. A very timeous picture indeed, thanks to the foresight of the late Mr. Ballantine, who was an honoured citizen of Mauchline, being for many years leader of the brass band, and besides a photographer of much skill.



MOSSGIEL AT PRESENT.

The building at the west end of the dwelling-house is the cheese house already referred to in Mr. Wallace's letter. The hedge in front of the house is said to have been planted by the Poet and his brother Gilbert. It has lately been pruned to the quick, and now seems to have taken a new lease of life, the new growth being abundant and luxuriant.

It falls to be further noted that, according to Mr. Wyllie, whose father was tenant in 1858 and for many years previous, the field where the Poet crushed the mountain daisy is the one behind the house, the field in front being that in which the mouse

"Thocht tae dwell,
Till crash! the cruel coulter past
Out thro' its cell."

For full three years Mossgiel was Burns's home, but on his return from Edinburgh, the acknowledged poet of his day, it was to be no longer such—touring, for a time, becoming his occupation. Edinburgh and Mauchline were his headquarters, till finally he settled for a few weeks in that latter place, beginning housekeeping there, as previously mentioned—a prelude to his removing to Ellisland in Dumfriesshire, from which time (at all events after his wife joined him there), as far as records go, he does not seem to have visited even once the district of his early days. It falls to be further noted that his brother Gilbert left Mossgiel about the year 1797, when he entered upon a lease of the farm of Dinning, near Closeburn, in the county of Dumfries, which he left shortly after on his accepting the offer of the management of the farm of Morham West Mains, or Morham Moor, as it is now called, in East Lothian. In 1803, when he had been but a little over three years at Morham Mains, he removed to Grant's Braes, near Haddington, to act in a similar capacity for Katherine, Lady Blantyre, and there, "in the work of his factorship, farm-managing, wood-planting, attending public meetings in the interest of his employer, surveying, and even drawing plans," to quote from an article on Gilbert Burns in East Lothian, by Edward T. Wilson, which appeared in the *Burns Chronicle* of 1896, "he led a busy life for nearly a quarter of a century."

He died on 8th April, 1827, aged sixty-seven, and was laid to rest in Bolton Churchyard, where also lie the remains of his mother, who had predeceased him by a little over seven years (14th January, 1820). Why buried at Bolton? Burns's mother buried at Bolton! may well exclaim the curious Burnsite. The answer must ever be: Robert Burns was not yet.

Thus with the Poet going furth to Mauchline, and syne to Ellisland and Dumfries; and his brother Gilbert removing to Dinning, and syne to Morham West Mains and Grant's Braes, the Burns connection with Mossgiel was broken, though in a sense not so; for, as already noted, "Mossgiel is now a Mecca of the Burnsian."

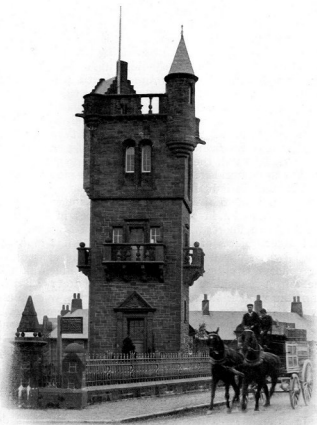
BURNS NATIONAL MEMORIAL AND COTTAGE HOMES.

THE BURNS NATIONAL MEMORIAL AND COTTAGE HOMES stand a short distance from Mossiel on the road from the farm to the town. They were erected about fifteen years ago on a small portion of no man's land with the concurrence of the neighbouring proprietors and the Ayrshire County Council, the sites for the Cottage Homes necessitating the feuing of parts of the land adjoining. The houses were opened for occupancy in November, 1897, the tower being formally opened in May of the following year.

The inception of the "Memorial" movement dates back to the year 1875, when the chairman (Mr. M'Crorie, a native of Mauchline, resident at Kilwinning) at a re-union of the natives of Mauchline held in Glasgow, in the course of an able speech, referred to the neglect which the poet Burns had suffered at the hands of his native town, and expressed the hope that ere long something might be done by way of removing the reproach. The idea had been expressed on many occasions prior to this date, notably by Mr. H. S. Nisbet, in proposing the chairman (Wm. Brown, Esq., Greenockmains) at the Poet's birthday centenary celebrated at Mauchline in 1859. Mr. Nisbet on that occasion said "he was surprised that not one of them had spoken about a monument to Burns at Mauchline; that if no other way could be, the very causeway stones in the Cross of Mauchline were relics of the Poet, and he doubted not but the Yankees would offer a dollar apiece for them, and they would thereby be enabled to get it up." Mr. Nisbet's speech missed its mark for the time being, and to mention the causeway stones of Mauchline Cross is now to not a few a sore point, for the stones not raised have been put under, the Cross some three years ago having been laid down with tar-macadam.

Not, however, for a considerable number of years did the movement catch on. In 1888 a society was formed in Glasgow, the object of which was "to promote social and friendly intercourse among those connected with Mauchline in and around Glasgow," to which was subsequently added the project of erecting, endowing, and managing a National Memorial to the memory of the poet Burns at Mauchline. Some few years elapsed before such proposal took a practical form. But at a meeting of this society held in Glasgow in the month of February, 1895, it was considered that the time was opportune, the following year being the centenary of the Poet's death. An appeal was forthwith sent all round for

subscriptions, and so hearty was the response that on Saturday, the 4th of July, 1896, the first sod was cut by Mr. J. Leiper Gemmill, and on the 22nd day of same month the foundation stone was laid with all the honours and according to the ancient rites and usages of Freemasonry by Hugh R. Wallace, Esq., of Busby and Cloncaird, P.G.M. of Ayrshire, a full account of which function is recorded in the *Burns Chronicle* of 1897.



THE TOWER.

It was indeed a memorable day in the annals of the history of Mauchline—a day to be spoken of with that on which the foundation stone of Ballochmyle Bridge was laid, and that other, the celebration of the centenary birthday of the Poet, a record of which is preserved in a *Chronicle of the Hundredth Birthday of Robert Burns*, collected and edited by James Ballantine.

As this book is now very scarce, and not likely to be reproduced, I take the liberty of quoting a certain passage from it referring to Mossgiel:—"As a little rising ground hides the farm (Mossgiel) from the view of the village (Mauchline) all moved on in silence till, catching the first glimpse of the flag on Mossgiel, they raised a shout which made the very welkin ring. Soon they touch at Knockhaspie Land, pass the 'Lousy Bush,' and in a few minutes are arranged in order in the courtyard of the Poet's residence. Andrew Smith, on being called to the chair (one of Nance Tinnock's), addressed the multitude on the connection of Burns with Mauchline. At the conclusion of the address the bust of Burns—that which, encircled by an arch of holly with its shining leaves and red berries, and had thus far been carried shoulder high—in presence of the assembly was crowned by Miss Agnes Smith with a wreath of holly, repeating these words, 'And wear thou this.' After which, Mr. Smith stated that the bust would be left in Mossgiel, as a more fitting place could not be chosen, with the injunction that the wreath be not removed until another hundred years shall have passed, when the fragments be removed to be replaced with a new one." Sad to tell, the bust, after being preserved for many years, met with an accident and was broken to pieces. As for the wreath, that too "in light has fled away."

The TOWER, a photo of which is given, is a square-built turreted structure, old baronial in style. It is 67 feet in height, and is divided into three floors, which are used as a Museum for Burns relics and other objects of interest. From the flat roof, which is surrounded by a stone balustrade, a magnificent view of the surrounding country is obtained. As this view is much akin to that from the top of Mauchline Hill, on which the Rev. Wilson Baird, minister of the Walker Memorial U.F. Church, has written a special article, we refer our readers to that article for information.

The COTTAGES are simple in design and quite in harmony with the Monument. They now consist of four single and six double apartments (two single and three double apartments having been recently added through the generosity of the Trustees of the late James Dick, Esq., of Glasgow), and are intended for the use of the respectable and deserving—an aged couple, a workman in ill health, a ploughman, or a cottar—not quite destitute, but to whom misfortune may have come. Such may here end their days in peace, provided with a shelter by the shade of the sympathetic and kindly "ploughman" Poet.

In this work of charity the Burns Memorial at Mauchline differs from all other memorials to the memory of the Poet. "It is an attempt," as Mr. Baird of Muirkirk said at the opening ceremony on Saturday, 7th May, 1898 (on which occasion Mr. Thomas Killin, hon. treasurer of the scheme, in name of the subscribers handed over the Memorial to Mr. Marcus Bain as president of, and for behoof of, the Glasgow Mauchline Society), "it is the first attempt

as far as I know to connect the memory of the Poet with the burden which he had to bear all his life, in greater or less degree, and which called forth the sympathy with the poor expressed in many of his verses. Poverty was his companion through life. Ill fitted in temperament, he endured it, and fretted at times almost to a madness, and, I doubt not, that agitation of mind led him into company and distraction from which a more stoical nature would have preserved him, though what he gained might have been our loss, for we might have lost a Poet."

The relics in the Tower include :—Lord Balmerino's dirk, which belonged to Burns; the door of the "spence" referred to in "The Vision"; the kitchen chair on which Bonnie Jean nursed her family; window of Bonnie Jean's house in the Cowgate; Souter Johnnie's workstool and tools; silk stocking, and also part of lace scarf, which belonged to Bonnie Jean; one of Gavin Hamilton's parlour chairs; table taken from Nance Tinnock's house; wood from Mossgiel and Mary's thorn; cork models of Burns's Cottage, Alloway Kirk, and the Auld Brig of Doon, made by the deaf-mutes of Ayrshire; besides many pictures and engravings of the Land of Burns, specially a beautiful portrait of "Maria Riddell," after Sir Thomas Lawrence. Not a very large collection, for the Memorial is really but of yesterday; but this must be said of it, "though sma' it's guid."



WALKS AND DRIVES.

BARSKIMMING, THE MILLER'S HOLM, AND THE BRAES OF BALLOCHMYLE.

INTERESTING as are the town of Mauchline and Mossgiel, and the Burns National Memorial and Cottage Homes, there are many places in the district associated with the Poet well worthy of a visit. It is a delightful walk to either the "MILLER'S HOLM" or "THE BRAES OF BALLOCHMYLE," and it is possible to visit both in one excursion, the distance being a little over four miles, the greater part of which is along the banks of the River Ayr.

Again we make the Cross our starting place, and proceed by way of Loudoun Street and the Barskimming Road. Soon we pass the Mauchline Cemetery (opened in 1882). It is situated on the border of what at one time was Mauchline Moor, on which the Cruithni were defeated, as already referred to, and where George Wishart preached in the year 1544, when he was refused admission to the kirk of Mauchline, on which occasion, it is recorded, contrary to the wish of some of his friends who would have forced an entrance, he acted on his guiding precept: "It is the word of peace I preach unto you, the blood of no man shall be shed for it this day. Christ is as mighty in the field as in the church."

It was also on this same moor, more than 100 years after (1648), a skirmish took place between Middleton's troop and a body of Covenanters, the result of which was rather uncertain, though tradition says that the sodgers "a' ran awa', awa'."

About a quarter of a mile from the Cemetery we come to Barskimming Gatehouse. In olden times Barskimming belonged to a family of the name of Reid, of which Adam, one of the Lollards of Kyle, in 1494, braved the terrors of the Inquisition and uplifted the flag of Reformation. In company with several others he was cited by Bishop Blackadder to appear before James IV. to give an account of his conduct. So able was his defence on that occasion, as Knox has it in his *History of the Reformation*, "the bishop and his band was so dashed out of countenance that the greater part of the accusations were turned to lawchter."

In Burns's day Barskimming was the property of Sir William Miller, Bart., better known as Lord Glenlea, Lord President of the Court of Session, who resided here on his retirement from office.



BARKSIMMING GATEHOUSE.

In "The Vision" the Poet speaks of him as the "aged Judge—dispensing good." About 1882 the house was burned, and the present building, a photo of which is given, was erected on its site. It is presently occupied by the family of the late Sheriff Anderson, the proprietor being Thomas Meikle, Esq., of Barksimming and Lochlibo.



BARKSIMMING HOUSE.



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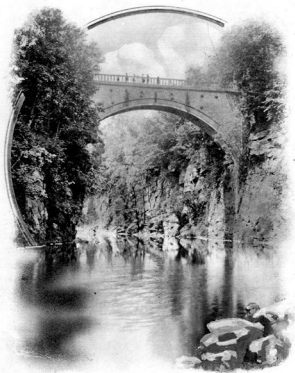


BARKSKIMMING HOUSE.

ERRATUM.—The picture shown underneath this slip is that of FAILFORD HOUSE (previous to 1883), referred to on page 72.

Just at the house the River Ayr flows through a picturesque chasm of towering rocks, bedecked with foliage from the water's edge, and crowned with magnificent ancestral trees. A handsome bridge, 100 feet wide and 90 feet high, spans the ravine at its narrowest part immediately in front of the house.

Returning to the gatehouse we again enter on the public road to Schaw, as the adjoining milestone states, and soon reach the



BARSKIMMING BRIDGE.

spot at which the "Miller's Holm" comes into view, as represented in the accompanying illustration.

In this holm, tradition hath it, "Man was made to Mourn" was composed.

It is said that at a house at the end of the bridge still to the fore, though somewhat modernised, there lived an old man Kemp and his daughter Kate. Kate was a buxom lass and had many admirers, among them being none other than the poet Burns. One

evening, on calling at the house, Burns was informed that Kate had gone to bring in the "coo." Accordingly he went in search of her. At the bridge end he met the miller, James Andrew, a young man like himself, on "amorous errand bent." They turned into the holm, and there they walked for some time chatting in a friendly way. Suddenly, when at the gate, Burns left, abruptly bidding the miller good-night. Two days after the miller received the poem by way of apology.

The old bridge dates from the 17th century, and is in a fair state of preservation, its one arch being still substantial, though providing only a narrow pathway like all its contemporaries.



THE "MILLER'S HOLM."

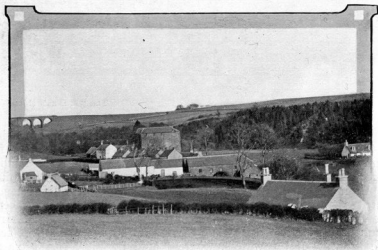
There is, or rather has been, some talk of widening and improving it to meet present-day requirements, but it is to be hoped that for many years it may "bridge the flood" intact, one of the famous three associated with the name of Burns—Ayr, Doon, Barskimming.

From its roadway, looking down the river, there is a magnificent view unparalleled in the county. The river in a graceful sweep loses itself in the ravine near Barskimming House, the right bank beautifully wooded, while looking up beyond the mill is seen the meeting of the waters, where "auld hermit" Ayr espouses "stately Lugar." The following picture, taken in winter, does but scant justice to the scene.



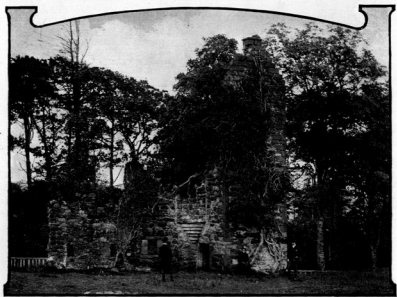
THE MEETING OF THE WATERS.

Leaving the bridge, we retrace our steps and at the top of the brae turn through a style and cross a field and come to the Haugh, "a collection of hooses," as John Ingram, a local worthy, used to say, boasting at one time its woollen mill (destroyed by fire a few years ago and not rebuilt), and now superseded by a creamery



THE HAUGH.

and curling stone factory. Near this latter we cross the lade, and, turning to the left, soon reach the old ford. Opening out quite near the ford there is the Lily Glen—well worthy of the name, for, in their season, lilies do abound. On the western side of this glen, which may be reached by climbing up the scar and crossing a well-appointed bridge, stand the ruins of Kingencleugh Castle, which at one time belonged to a branch of the Campbell family, the same as was connected with Auchmannoch House and Cessnock Castle, and until recently Glaisnock, near Old Cumnock. Two members of this family were ardent Reformers. It was here George



KINGENCLEUGH CASTLE.

Wishart stayed on his visit to Mauchline, already referred to, and it is said that John Knox preached in the Castle in 1556.

From the foot of the glen a path leads to Ballochmyle Bridge. It is one of the largest, handsomest, and in its environment the most picturesque stone arch in the world. The central arch spanning the River Ayr is semi-circular, and is 180 feet from base to base. Its piers are 38 feet from back to front, and are founded on rock full 60 feet above the bed of the river. The highest point from the bed of the river is 157 feet 4 inches, and the level of the rails on the viaduct is 167 feet high. There are six auxiliary arches of 50 feet span. The stone of which the bridge is built (with the exception of the outside rings of the centre arch, which



BALLOCHMYLE BRIDGE.

was brought from the neighbourhood of Dundee) was quarried in the vicinity. The cradle on which the great arch was constructed was of Baltic timber, upwards of 1200 logs being used, each log being 14 inches in diameter. The foundation stone was laid according to the ancient usages of Freemasonry on 5th September, 1846, by Mr. George Fullarton, of Fullarton, Grand Master of



RIVER SCENE ABOVE THE BRIDGE.

Kilwinning and Provincial Grand Master of Ayrshire. The keystone was placed in position on Thursday, 8th April, 1847. The last stone of the structure was laid on the 12th day of March, 1848, and the bridge opened for traffic in the year 1850.

The presence of such a mighty structure lends dignity to the scene, which is ravishing in its natural beauty. John Ruskin would likely have condemned it as a vandalism on nature, but the reader will be apt to agree with the general opinion that the scenery as it now is, especially on an autumn day, with the bridge "glimmering thro' the trees," whatever it was seventy years ago, would be difficult to match in any part of bonnie Scotland.



THE HOWFORD BRIDGE.

Close to the spot from which the foregoing picture was taken there is what is locally called "the ploughman's rock." A sketch carved on a stone in Auchinleck Churchyard gives credence to the tale that a ploughman, with his horses, plough and all, fell over this crag and was killed.

Leaving the water's edge by a service road through a field we gain the Cumnock Road, and, turning to the right, in about a hundred yards reach the Howford Bridge, where the outward boundaries of the classic "Braes of Ballochmyle" begin.

A little beyond this bridge there is a side entrance to Catrine House (locally called "The Goat"). This house was at one time the residence of Professor Dugald Stewart. Not in this house, however, did Burns "dinner wi' a lord," but in a house in Catrine, in which the Professor at that time resided.

If, in place of turning to the right when we gain the Cunnock Road, we turn to the left, we soon come to Pathhead, a cluster of houses, from which a private road leads to the famous Braes where—

“Thro’ faded groves Maria sang,
Hersel’ in beauty’s bloom the while,
And aye the wild-wood echoes rang,
Fareweel, the braes o’ Ballochmyle.”

Maria, as has been already noted, was the daughter of Sir John Whitefoord, Bart., of Ballochmyle, to whom the estate of Ballochmyle at one time belonged. For Sir John the poet Burns had a very great regard. In lines sent to him with the “Lament for James, Earl of Glencairn,” he speaks of him as one

“Who thy honour as thy God rever’st,
Who, save thy mind’s reproach, nought earthly fear’sst.”

It may be noted here that the beautiful lyric, “The Braes of Ballochmyle,” which the Poet composed on the occasion of the amiable but unfortunate family of Whitefoord leaving Ballochmyle in the autumn of 1785, was written about a year before its fine counterpart, “The Lass of Ballochmyle,” in honour of Miss Alexander, the successor of Miss Whitefoord.

In one of the suppressed stanzas of “The Vision” the Poet refers to both these ladies—

“The Pow’r that gave the soft alarms,
In blooming Whitefoord’s rosy charms,
Still threats the tiny-feathered arms,
The barbèd dart;
While lovely Wilhelmina warms
The coldest heart.”

Wilhelmina was the Miss Alexander to whom we have just referred.

The Poet sent the exquisite lyric to Miss Alexander together with a letter requesting permission to print it in his proposed new edition. To this letter he received no reply, which stung him even to the “shedding of tears.” The lady repented of her conduct afterwards, for on the question being raised many years after as to the disposal of the manuscript, she is reported to have said: “There can be no dispute on that point—wherever I go it must go.” The original of both song and letter is now in the possession of the Alexander family, and, as far as I am aware, is now at Ballochmyle House.

In commemoration of the meeting which inspired the song a rustic bower was erected many years ago by a nephew of the heroine. It is known as the Heather House, and may be easily reached by a path to the right of the road from Pathhead to the house of Ballochmyle. As the following illustration shows,



THE HEATHER HOUSE.

it is an octagon erection (9 feet in width inside) of twig work and moss and thatched with heather. Three of its sides are open. The closed sides have panels, that in the centre having in its centre the two first verses in facsimile of the famous song. The other panels are adorned with emblems, from left to right on entering—cross swords, bow and arrow, heart pierced with Cupid's arrow, and a lyre. It is finely situated, commanding one of the loveliest scenes on the upper reaches of the River Ayr.

Continuing this path we come to what is called "The Poet's Chair," a photo of which is given. It is formed of the branch of



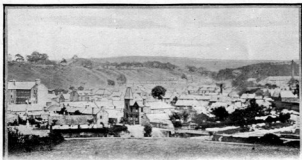
THE POET'S CHAIR.

a tree, and is said to mark the spot where Burns was often wont to repair of an evening, for he was a frequent visitor to the woods of Ballochmyle.

From near this spot the village of CATRINE may be seen. Catrine is the seat of weaving and bleaching cotton works, the property of Messrs. James Finlay & Co., Glasgow, which that firm purchased in 1823 from Mr. Claud Alexander of Ballochmyle, by whom, in partnership with Mr. David Dale, they were established about the end of the 18th century (1787).

It was in a house (a villa Scott Douglas calls it) in Catrine, as previously noted, that Burns "dinner'd wi' a lord"—

"A ne'er to be forgotten day."



CATRINE.

The lord was Lord Daer, the eldest son of the Earl of Selkirk. From that meeting the Poet learned—

"Henceforth to meet with unconcern
 One rank as well's another;
 Nae honest worthy man need care
 To meet with noble youthful Daer,
 For he but meets a brother."

Of his host (Professor Dugald Stewart) we have Burns's estimate in a letter to Dr. Mackenzie, who was his companion on that occasion:—"I never spent an afternoon with half that pleasure as when, in company with you, I had the honour of paying my devoirs to that plain, honest, worthy man, the Professor ——. I think his character, divided into ten parts, stands thus: four parts Socrates, four parts Nathaniel, and two parts Shakespeare's Brutus."

Catrine may be easily reached from the place near which the view is taken by what is known as "Jacob's Ladder," a kind of staircase of over 200 steps zig-zagging down the scar.



BALLOCHMYLE HOUSE.

Pursuing the path we soon regain the road we left and reach Ballochmyle House. The present house of Ballochmyle dates from 1889-90. It is an enlargement, or rather a reconstruction, of the house of Burns's day, at which time it was the residence of Sir John Whitefoord, Bart., and after him of the Alexander family, and latterly of the late Major-General Sir Claud Alexander, Bart., by whom the alterations were carried out. Sir Claud was "a splendid type," as the Rev. Mr. Baird says in his article, "of the



CATRINE ROAD.

military landed proprietor," and for many years was M.P. for South Ayrshire. Ballochmyle still belongs to the Alexander family, though not occupied by them, being at present the residence of Mr. Crookston.

Leaving Ballochmyle by way of open glade and leafy avenue the king's highway is soon reached, and then Mauchline (one mile distant), by way of the Catrine Road and Viewfield, from which the preceding photo was taken after the much-valued painting of the late Thomas M'Call, a man whose memory is gratefully cherished after many years.

TARBOLTON, MONTGOMERY HOUSE, WILLIE'S MILL, AND LOCHLEA.

ANOTHER excursion might be to TARBOLTON, taking in MONTGOMERY HOUSE, WILLIE'S MILL, and LOCHLEA.

The village of Tarbolton (distant about five miles) may be reached by what is called the "low" or the "high" road, the former being by way of Failford, the latter by way of Skeochhill. The usual course is to go by the one road and return by the other; and this we purpose doing, and so we leave Mauchline by way of Loudoun Street.

Proceeding about a mile we cross the Mauchline burn (the Chalk), and skirting the policies of Failford House, known also as Smithstone, by a road which is a veritable avenue, we reach what is called the "far" gatehouse. This house, the property of the Cooper family, is at present the residence of Mr. Collins, M.P. for Greenock.

Taking the road to the left we arrive at Burnfoot, where the Mauchline burn joins the River Ayr. It was here, according to a writer of no mean pretensions, that Burns took his "last farewell" of "Highland Mary" on the second Sunday of May, 1786. "An adieu," according to Cromeck, "performed (at what particular place he does not say, like the other) with all these simple and striking ceremonials which rustic sentiment devised to prolong tender emotions and to inspire awe. The lovers stood on each side of a purling brook, they laved their hands in its limpid stream, and, holding a Bible between them, pronounced their vows to be faithful to each other." It is a delightful spot, and one well worthy of such a memorable event. Recent research, however, has thrown discredit on the parting of the lovers as recorded by Cromeck, the reasons being set forth in masterly style by the Editor of the *Burns Chronicle* in the issue of 1910.



AT THE MOUTH OF THE MAUCLINE BURN.

I here give a picture taken near the mouth of the Mauchline burn.

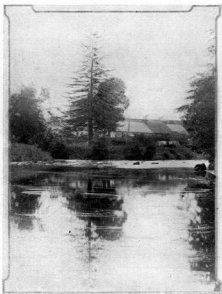
Should time not permit of such a detour, by keeping to the right past the gatehouse we come in less than a mile to Failford (commonly called Blackhill), a hamlet beautifully situated on the northern bank of the River Ayr.



FAILFORD.

At Failford, in the year 1849, there was established an hospital for such persons "as have been for years resident in the parishes of Mauchline or Tarbolton, and who are upwards of forty years of age, and unable to support themselves, and who have not been in the habit at any time of public begging"—truly a foreshadow of the Burns National Memorial and Cottage Homes at Mauchline.

At the end of the hamlet the burn of Fail enters the River Ayr. It was near this spot, according to the Rev. Hamilton Paul, the parting of Burns and "Highland Mary" took place, but the account he gives leaves the impression that he was merely relating a vague tradition. Moreover, a careful examination of the burn, particularly in its lower reaches, shows that unless its course is very



THE MOUTH OF THE FAIL.

much altered from what it was a century ago, there is no place where such a parting, as is popularly described, could possibly have taken place. There are some students of the Poet, however, who hold that at the mouth of neither burn did the parting take place, but at the mouth of a burn further down the river, and quite close to the mouth of the Fail. The place they can still locate, though the quarrying operations in the neighbourhood have interfered not only with the surroundings, but practically have done away with the burn, or rivulet, as it may be more properly called.

The above photo is the mouth of the Fail, very much altered of late—the big tree having been cut down, canker, they say, having overtaken it.

Crossing the Fail we soon reach the entrance to Montgomery Castle, or Coilsfield, as it was called in olden times, after King Coil, "that merry old soul," whose remains are said to have been buried in a mound near by.

MONTGOMERY CASTLE is one of the most romantically situated mansions in the County of Ayr. The house here shown is not the one which Burns knew, and where Mary Campbell is said to have been dairymaid, as it dates only from the beginning of last century, and stands, not on the site, as many have been inclined to believe, of the former house, but some yards distant from it. Indeed, if some accounts are correct, the old mansion stood on the opposite side of the burn.



MONTGOMERY CASTLE.

On the verge of the lawn stood the Mary's thorn of tradition,
underneath whose fragrant shade,

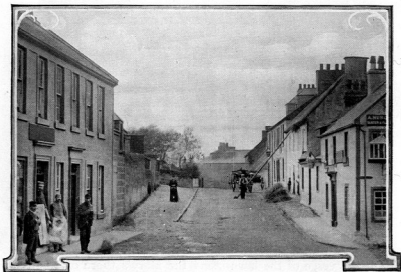
"Wi' mony a vow and lock'd embrace,"

the Poet clasped his Mary to his bosom. The thorn has now entirely disappeared by the action of time and successive generations of relic hunters. A bit of it is deposited, as already stated, in the Monument Museum. Withal, "Ye banks and braes and streams around the castle of Montgomery" are as fair in summer-time to-day as in the days of Burns, and the visitor cannot fail to be charmed with the scenery.

Within easy reach of Montgomery House is **TARBOLTON**, a village of considerable antiquity, it having been created a Burgh of Barony by Charles II. in 1671.

I here give a view of one of its principal streets—Cunningham Street—that in which John Wilson, “Doctor Hornbook,” lived, the two-storied thatched-roofed house on the right of the illustration. Of late it has undergone reconstruction, a single storey slate-roofed house now occupying its site.

Tarbolton was a favourite resort of the poet Burns when he lived in the neighbourhood. It was the scene of some of his earliest love affairs. It was here he made the acquaintance of Davie Sillars, a brither poet, to whom he addressed one of his most delightful epistles; as also John Wilson, the “Doctor Hornbook” of the famous satire; and James Findlay, his instructor in Excise work, when he resolved to follow that calling. Findlay married Miss Markland, the “divine” one of the Mauchline belles.



CUNNINGHAM STREET.

It was here also he founded the Bachelors' Club, with its curious regulations, one of which (Rule X.) is worthy of subscribing:—“Every man proper for a member of this Society must have a frank, honest, open heart, above anything dirty or mean, and must be a professed lover of one or more of the female sex. No haughty, self-conceited person, who looks upon himself as superior to the rest of the Club, and especially no mean-spirited worldly mortal, whose only will is to heap up money, shall upon any pretence whatever be admitted.”

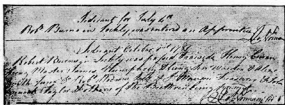
It was also at Tarbolton Burns was made a Mason. The house, of which I give a photo, is situated in Burns Street, and has lately been slated.



HOUSE WHERE BURNS WAS
MADE A MASON.

It may be interesting to note that on the 25th of January (strange coincidence—Burns's birthday) Lodge St. David (174) became united to Lodge St. James (178) under the charter of St. David. Hence it was under the charter of St. David the poet Burns was entered, passed, and raised to the sublime degree of Master Mason.

From the old minute book of that Lodge, in the possession of Mrs. Murchie of the Burns Tavern, Tarbolton, the following was taken, and is here given in facsimile:—



It reads thus—

Sederunt for July 4th.

Robt. Burns in Lochly was entered an Apprentice.

JOPH. NORMAN.

Sederunt for October 1st, 1781.

Robt. Burns in Lochly was passed and raised, Henry Cowan being Master, James Humphreys being Senr. Warden, and Alexr. Smith, Junr. Do.; Robt. Wodrow, Secy., and J. Manson, Treasurer; and John Tannock, Tyler, and others of the Brethren being present.

JOPH. NORMAN, M.

In June of the following year (1782) these Lodges disrupted, Burns joining that of St. James, and it is in connection with that Lodge we ever after meet him as a Mason. To those who profess the "mystic tie" a visit to the Masonic Hall, in Montgomery Street, may give much pleasure and profit. The chair is there in which the Poet sat when, as Depute Master, he presided over the "sons of light," the apron which he wore on such occasions, and the old minute book in which he inscribed many times his name, as also the mallet which he wielded and the stool on which he stood when in supreme command.

entry in the minute book of St. James's Lodge
 Gilbert Burns J. M.
 In the Lodge Sept 18th
 This night the Lodge met, and James Tennant
 from Edinburgh having been recommended was admitted
 accordingly
 Robt Burns J. M.
 In the Lodge 25 Oct 1786
 met and John —

The above is a reproduction of part of a page of the old minute book of St. James referred to. It is interesting in that not only have we the signature of the poet Burns, and also that of his brother Gilbert, but it informs us that James Tennant, "Guid auld Glen," as the Poet calls him, and in another place in his rhyming letter—

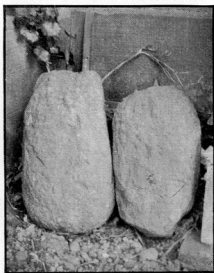
"Auld comrade dear and brither sinner,"

was a Mason, and, if we understand aright from the minute, was initiated into the mysteries of the craft by the poet Burns.

After their disruption St. David's seems to have had rather a precarious existence, at last becoming dormant for forty-two years, till resuscitated by some brethren from Mauchline in the year 1876-7, in order, it is said, that the Lodge, "Burns's Mother Lodge," might be represented at a demonstration at Glasgow.

Before leaving Tarbolton a visit should be paid to the Parish Church, at the porch of which are to be seen the stone weights (a photo of which is submitted) of the clock which rang on a certain memorable occasion

“The wee short hour ayont the twal’.”



THE STONE WEIGHTS.

Contiguous to the house where the Poet saw “the light which none but craftsmen ever saw” is Hood’s Hill, at the foot of which is Willie’s Mill. Hood’s Hill, according to the historian Paterson, was a place of Pagan worship in pre-Christian days. Such is very probable, for on its summit even to this day Baal-fire is burned, it having been the custom from time immemorial for the good people of Tarbolton to kindle a fire there in the month of June—a relic of Druidical worship; though the trenches, yet apparent, may have been originally a fort of the ancient Britons. It is certain, however, that on this hill were held in historic times open courts of justice, or “Justice Aires” or “Motes,” as they have been called by antiquarians.

Circling the hill we descend the brae (past the “notorious” seat, to which reference will be made later on) and come to WILLIE’S MILL, of which a photo is given.

It was here William Muir, a most intimate acquaintance and friend of the Poet, lived—one whose hospitality he often partook of, particularly at the “twal’ oors” on Sundays.

It was on his way home one night from Tarbolton, most likely from a meeting of the Bachelors' Club, the Poet, when

“Todlin' down on Willie's mill,
 Setting his staff wi' a' his skill
 To keep him sicker,
 —Wi' something did foregather
 That put him in an eerie swither.”

That foregathering we have to thank for the admirable production, “Death and Doctor Hornbook,” with its arch-humour and side-splitting examples of the amateur physician's methods.



* WILLIE'S MILL.

The place where the Poet and his awesome “foregatherer” eased their shanks is about half-way down the brae—a bit of rock at the root of the hedge on the right-hand side of the road indicating the spot. This is one of the most curious relics in the Burns country, proving as it does the accepted reality of the Poet's mere imaginings.

Fully a mile from Willie's Mill, on our way to Mauchline, a road to the left leads to Lochlea (distant a little over half a mile). It was at LOCHLEA, a view of which is given, Robert Burns came from Mount Oliphant with his father in the year 1777, and it was here he made the discovery, as he says in his autobiography, that “the great misfortune of his life was to want an aim.” And so furth he went to learn the trade of flax-dressing in the town of Irvine (12 miles distant). That venture, as we know, came to an untimely end, the shop being burned during the festive season of the New Year, and so back to Lochlea, Burns came after an absence of six months “a true poet not worth a sixpence,” and at Lochlea he remained till the death of his father, when with his mother and the rest of the family he removed to Mossiel at Whitsuntide, 1784.

The farm stading at Lochlea is very much different from what it was in Burns's day. In his time it consisted of a one-storey thatched dwelling-house, with a barn on the one side and a stable and byre on the other. The present dwelling-house of two stories stands between the stable and the byre, the stable having been removed to the other side of the close. As to the barn, that in which the Poet must often have wielded the "thresher's flinging tree," it now stands beyond the stable. On the lintel of the new barn is inscribed the notice:—

THE LINTEL OF THE POET'S BARN.
REBUILT IN 1870.

—the only indication that Scotland's greatest poet ever had any connection with the place, and yet it was here, at Lochlea, he composed such songs as "Mary Morrison" and "My Nannie, O,"



LOCHLEA.

as also a goodly number of those pieces which made him famous; for example, "Death and Doctor Hornbook," already referred to, and that other, "The death and dying words of poor Mailie," which Carlyle claims, along with "The Mouse" and "The Farmer's Auld Mare," as fine examples of the tender sportfulness of the Poet.

Leaving Lochlea we again join the main road to Mauchline, which is soon reached by way of Skeoch, Mossgiel, and the Monument. Thus ends a ramble of eleven miles. Not much, but yet a circle fraught with much meaning to the votaries of the poet Burns. How much it means! It means Lochlea, and that spells a beginning, the beginning of a seeking, after which Robert Burns ever yearned—an outlook and a recognition for which many days had yet to spend themselves. True, at Mossgiel he "came," but at Lochlea he was in "the way," "the mill," "the making," and to-day the question rises: Has "Robert Burns" even yet come to his very own?

As a fitting close to our tour to Tarbolton I submit the following photo, which may fitly be called a relic of a bygone day.



MAUCHLINE NEW ROAD IN THE DAYS OF THE TOLL-BAR.

OTHER PLACES

there are round Mauchline, which, though not so redolent of Burns as those we have been describing, yet may have a claim on the visitor on holiday bent.

To CATRINE, with its big wheels, by way of Sorn, with its castle of high antiquity.

To OCHILTREE, where John Knox got his second wife, by way of Auchinleck House, the family residence of the great biographer, and back by way of Auchinbay and the "auld brig" of Barskimming.

As to the immediate district the walks are many and varied. Indeed, as has been said, they are suitable for all-comers, to wit:—To the Lily Glen along the Cumnock Road; to the Haugh; round the Hill; and even up the Burn or up the Welton Road. Each of these are nice and easy and helpful, for Mauchline has indeed a value of its own. As stated in our Introduction, it is a healthy place and eminently suitable for a restful holiday. What part the "auld warld toun" may yet play in County history it is really hard to say. She may indeed become, as some declare, a veritable sanatorium—a place to which, as in the days of old, men may come to drink inspiration and reinvigorate their physical energies.

MAUCHLINE HILL TOP.

MAUCHLINE HILL TOP.

BY REV. WILSON BAIRD.

(“KILMARNOCK STANDARD,” *11th September, 1909.*)

FROM this hill of very gentle ascent there is certainly one of the finest views in the West of Scotland. Mauchline itself is almost 500 feet above sea level, and the hill top is only 150 feet higher. This hill forms part of the high ridge of Kyle, and is known in Mauchline as the Sheep Hill. It is the favourite walk of the visitors, some of whom visit it almost daily. Many Mauchline residents also take this walk every Sunday night in summer and autumn, and with binocular or field glass scan the extensive landscape or view the glories of the setting sun. Let us take our stand on the summit and look around on a marvellous circle of natural beauty. The north-east is shut in by a range of dark hills, commonly known as Blacksidend. This mass of hill, only some five miles away, is 1342 feet above sea level, and commands a magnificent prospect of mountain, valley, and sea. Between this range and Mauchline Hill run the head waters of the Cessnock, which finds its way into the Irvine near Galston. On a spur of Blacksidend, George Hood, a Covenanter, was shot by “bloody John Reid,” trooper, while reading his Bible, and has a stone erected to his memory in Sorn kirkyard. Turning towards the north you have the richly wooded slopes known as Galston Moor. At the foot of this slope lies Auchencloigh, where Peden the Prophet was born, and where he also peacefully passed away. Galston Moor seems to run up to the horizon, and recalls the introduction to “The Holy Fair”—

“The rising sun owre Galston muir
Wi’ glorious light was glintin’.”

Still keeping north the horizon ends in Balageich and the Mearns Moor, and on the lower ground leading up to these you discern the white houses in the threefold village of Fenwick. But straight north, as far as the eye can reach, you see four black masses towering to the heavens, and these are in their order from left to right the lofty Ben Lomond, Ben Venue, Ben Ledi, and Ben Voirlich. On a very clear night other peaks can also be seen, and are probably Ben More on the right and Ben Cruachan on the left. Turning towards the west you have the Arrochar Alps, the Cobbler, and Ardgoil, the new Glasgow Highland estate, long ago christened Argyle’s Bowling Green. The valley of the Clyde

proper is not within sight, as the long range of hills from Misty Law to Ardrossan forms a screen, but a very pleasant one, in that direction. Keeping round you ought now to see the Paps of Jura, exactly seventy-five miles away, but strange to say they are not visible from Mauchline Hill, though seen from Skeoch Hill, hardly two miles off. Filling up the western sky you have the entire length of Arran from the Cock in the north to Kildonan in the south. With a magnificent sunset—and such has been quite common this summer—you have every peak in the Goatfell range clearly marked and forming a picture almost Alpine in its character. Beyond Arran, and still keeping towards the south, you have the long line of the Mull of Cantyre, with Campbeltown bay and the Isle of Sanda. And just at this point you may be fortunate enough to get a peep of Ireland, not of the Green Isle itself, but of Rathlin Isle off the Antrim coast; and between Arran and the Ayrshire coast you have some charming peeps of the silver sea from Ayr bay towards Troon. Turning now towards the south the eye takes in the Heads of Ayr, the old landmark of the mariner before lighthouses came into existence, then the Brown Carrick Hill and the Mochrum. In Mauchline the Mochrum Hill, near Maybole, is known as the weather glass. Looking down Loudoun Street it seems to fill up the view, and the old saying is that when Mochrum is clear to the top the Mauchline housewives may begin to wash their blankets. Then still southwards is the Dalmellington range of hills, with Rankinston, Benwhat, and Benbeoch all in view. Round the corner from Benbeoch, where winds the road from New Cumnock to Dalmellington, you get a peep of the rugged peaks away to the south of Loch Doon. Straight south you have the Cairnsmuir of Carsphairn in Kirkcubrightshire, seemingly as round as a billiard ball; and then in rapid succession you take in the Windy Standard, Blacklorg, Blackcraig, the Dalhannas, and Corsoncone, losing yourself in the high hills that border on the Leadhills. We finish our circle with Wardlaw and Cairntable, and think of the couplet of Hislop in his poem of "The Cameronian Dream"—

"On Wardlaw and Cairntable the clear shining dew
Glistened sheen 'mong the heathbells and mountain
flowers blue."

This brings us back to Blacksidend where we started, having described an outer circle surely of marvellous interest and beauty.

And now let us glance at the nearer land, of which our hill top is the centre. Not many towns are seen from our vantage ground; yet some interesting peeps of the haunts of men are visible too. Down near the sea are two spires—St. Leonard's Church and the Town Hall of Ayr, and that is the most we see of the town of the honest men. Tarbolton, with its church spire, seems nestling

behind the Montgomery woods—in short, with a good glass you can easily tell the time from the church clock. On the opposite hand, lying along the hillside, is Ochiltree, where John Knox courted his second wife; and among the woods of Ballochmyle lies “simple Catrine,” where Burns “dinner’d wi’ a lord.” Lordly mansions are numerous. Among those visible from our hill top are Gilmilnscroft, the seat of the Hon. Sir Henry Farquhar; Ballochmyle, where Burns saw the “bonnie lass,” and of which the late proprietor was Sir Claud Alexander, a splendid type of the military landed proprietor; Auchinleck, in the midst of extensive woods, and by the banks of the classic Lugar and redolent with memories of Dr. Samuel Johnson and Sir James Boswell; Barskimming, whose history goes back to the Lollards of Kyle in 1494, and whose position on the rocky banks of the river is one of the most romantic in the county; Netherplace, in the village of Mauchline, the ancestral home of Lieut.-Colonel Campbell, D.S.O., our popular county councillor; Montgomery Castle, immortalised by Burns as the scene of his parting with “Highland Mary.” Many other stately houses lie before us, but these give you a sample of how we look down on the county gentry from our hill top. ’Tis impossible to stand on Mauchline Hill without recognising that here is the one spot above all others from which to look out on the associations of our National Bard. Quite in sight is the old farmhouse of Mossgiel, enshrined in the heart of every lover of the Poet. Yonder is the daisy field, the mouse field, and the loosie thorn, and under that roof he composed many of his best poems and most of his memorable letters. Here you can see the origin of “The Bonnie Lass of Ballochmyle,” “Afton Water,” “Man was made to Mourn,” “The Jolly Beggars,” “The Holy Fair,” and of many others of his immortal stanzas.

Covenanting memories are rich from the hill top. Along this very road the dragoons brought the Mauchline martyrs whose dust lies in our Loan Green. Here Alexander Peden must often have travelled, as his old home was frequently reached by him along this very road. Reformation memories are also very rich, for down there beside the famous Ballochmyle Bridge, the loftiest stone bridge in the country, lies the old ruined castle of Kingencleugh, where the saintly Campbell entertained both John Knox and George Wishart. Still an earlier memory lies quite at hand, for before us on the crest of the rising ground, in Tarbolton parish, we see the tower of Barnweil, where the brave Sir William Wallace rested on his way from Ayr to Glasgow. As he looked back on auld Ayr and saw the Barns burning he said, “The Barns of Ayr burn weel.” And a very old ballad says :

Before us, too, are the richly wooded valleys of the Ayr and the Lugar, and the sweet spot at Barskimming Mill where the two rivers kiss and blend forthwith. Such is a brief outline merely of what may be seen from Mauchline Hill, and if you doubt the writer come and see for yourself, and your visit will, I am sure, add another to the multitude of pilgrims who count this little hill of ours one of the most charming outlooks in bonnie Scotland.



THE GEOLOGY OF
THE MAUCHLINE DISTRICT.

THE GEOLOGY OF THE MAUCHLINE DISTRICT.

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THE town of Mauchline is situated at the centre of a district noted for its scenic beauty. Few realise that this beauty is largely dependent on the nature and structure of the rocks which lie beneath the surface. As the structure is comparatively simple, and the rocks are well exposed in many excellent natural and artificial exposures, the close relation between geology and scenery is well illustrated in this district. Mauchline stands on a rim of high ground which surrounds a shallow basin sloping down to the valley of the River Ayr. This belt of high ground is approximately pear-shaped, and runs by way of Mauchline Hill, Littlehill, Barnweill Hill, Tarbolton, Stair, Ochiltree, and thence back to Mauchline. The shape of the ground may be compared to that of a saucer, slightly elongated in a north to south direction, on the rim of which the above-mentioned places are situated. The saucer is thus about 5 miles wide in an east to west, and about $6\frac{1}{2}$ miles in a north to south direction. The rim of elevated ground is breached by deep river gorges in three places: on the east of the basin by the River Ayr at Howford Bridge, and by the Lugar at Ochiltree; on the west by the River Ayr at Stair. Outside the belt of hilly country occurs another zone of lower ground. The road from Failford, deep down in the valley of the Ayr, through Mauchline to Sorn, illustrates the contour of the country very well. From Failford the road rises gradually from the river level, through Mauchline to Mauchline Hill, where it culminates at a height of 621 feet above sea level, and then drops suddenly over the rim of the basin to about 500 feet. As will be seen immediately, the shape of the country is directly due to the structure of the rocks beneath.

STRUCTURE.—The rocks of the Mauchline district are arranged in the form of a basin. Within the above-stated limits the rocks everywhere dip at low angles towards the centre of the basin, which lies a little west of Barskimming. Here the rocks are found lying horizontally. The rim of high ground surrounding the basin is due to the outcrop of a series of lava flows. Overlying these,

and occupying the interior of the basin, is a thick mass of brick-red sandstone, which is well exposed in the great quarries at Mauchline, and in the gorges of the Ayr and Lugar Waters. Underlying the lavas and forming the lower ground outside the rim of the basin occur sandstones, shales, and fireclays which are known to be the uppermost beds of the carboniferous formation. The age of the overlying lavas and red sandstones is thus determined as post-carboniferous; and as the sandstones closely resemble and occupy the same stratigraphical position as the Permian red sandstones of the north-west of England, they are considered to be of Permian age.

As one proceeds outwards from the Mauchline basin older and older rocks are encountered, arranged in a more or less concentric manner. Thus, adjacent to the upper carboniferous sandstones occurs a zone of coal measures, followed successively by millstone grit, carboniferous limestone series, calciferous sandstone, and old red sandstone. Outside the central basin of Mauchline, however, the symmetrical concentric arrangement becomes much less pronounced, though still easily recognisable on the geological map. The regularity of the various zones is partly destroyed by faulting and overlap. The southern part of the basin is cut off abruptly by the great fault running south-west to north-east in the neighbourhood of Dalmellington, which brings the old, disturbed, and folded Silurian rocks of the southern uplands against the coal measures, with here and there an intervening strip of old red sandstone. (See the Geological Map of Scotland, Sheet 14.)

STRATIGRAPHY.—Beginning with the youngest rocks exposed in the district, we have first the red sandstone of Mauchline. This is a freestone of a bright brick-red colour, which is much used for building. It is excellently exposed in the deep and picturesque gorges of the Ayr and Lugar Waters, and in the great quarries at Mauchline. Occasionally it is bleached white, and contains white spots and rings. The rock varies in character very considerably in short distances, frequently becoming soft and friable, and consequently of no value for building. The thickness of the formation in the centre of the basin is estimated by Mr. David Ferguson at about 680 feet.

The rim of lavas which encircle and underlie the red sandstones is from $1\frac{1}{2}$ to half a mile wide. Near Stair it is completely faulted out for a short distance, and coal measures abut against the red sandstones. The lavas are reddish or purplish compact rocks, frequently full of steam-cavities or amygdules. They are well exposed in the River Ayr at Stair and Ballochmyle, and in the Lugar at Ochiltree. Fragmental volcanic rocks or tuffs are frequently found intercalated between the lavas and sandstones. These are well seen in the River Ayr between Howford Bridge and the Ballochmyle Viaduct. They pass up gradually into the red sandstone by the increasing frequency of intercalations of that rock.

The lavas were evidently poured out from a series of small volcanoes situated at or near the margin of an inland sea. The orifices of eruption are now represented by characteristic green hillocks made up of a coarse agglomeration of fragments of lava, sandstone, and other rocks, which are the remains of the throats of the ancient volcanoes. Sorn Hill, near Catrine, and Littlehill, three miles north-west of Mauchline, are good examples of these old volcanic vents. These vents rise vertically through the adjacent rocks, which are often baked and hardened owing to the heat of the molten material ascending through them. A thin skin of lava is often found on the walls of the vent. The rock of the vents generally support a bright green vegetation often contrasting with the tint of the surrounding country. In consequence of this the name "Green Hill" is found frequently as the place-name of these ancient volcanic vents. After the outpouring of a mass of lavas, estimated at 280 feet thick, the volcanic activity ceased, and the dwindling sea was rapidly filled up by red sand, which was deposited by strong currents, causing the false bedding which is so marked a character of the red sandstone. That the lavas were frequently poured out into the sea is proved by the numerous thin intercalations of sandstone in the lavas, and by numerous fissures and steam-cavities filled with sandstone. These phenomena are well seen near the Ballochmyle Viaduct, and in the Lugar gorge near Ochiltree.

The coal measures, which surround the Mauchline basin in an irregular ring, are divided into two groups. The upper group consists of red sandstones, fireclays, and marls, with a seam of limestone known as the Spirorbis limestone from the occurrence in it of a peculiar little Annelid of that name. No workable coal seams occur in this group. The lower group consists of white and grey sandstones, dark shales, fireclays, ironstones, and coal seams. In our immediate neighbourhood these are worked in the Auchinleck and Lugar districts, and at many other places in the belt of coal measures surrounding the central basin of Mauchline. There can be no doubt but that the coal measures underlie the central basin, but whether at a workable depth or not is difficult to decide. The whole question has been discussed by Mr. David Ferguson, Mem.Inst.M.E., F.R.G.S., in an important paper, unfortunately not yet published, read before the Glasgow University Geological Society, on "The Concealed Coalfields of Ayrshire and the Firth of Clyde, below the red sandstones of Mauchline, Tarbolton, Corrie (Arran), &c." He has come to the conclusion that the richest part of the coal measures is concealed under the red sandstone basin, and points out that rich seams are worked just outside the basin in spite of the numerous igneous sills and volcanic vents which destroy the coals in their immediate vicinity. Such volcanic activity is not likely to be greater in the deeper parts of the basin, and it is just there that the thickest coal seams may be expected.

The depth of the concealed coal measures at Barskimming has been calculated by Mr. Ferguson as follows:—

To the position of the

Upper or Ell Coal, - - -	2425 feet.
Ayr Splint Coal, - - -	2725 "
Kilwinning Main Coal, - - -	3005 "
Blackband Ironstone, - - -	3155 "
The Patna Coal, - - -	4355 "

Barskimming is at the centre of the basin where the coal measures would be deepest. Towards the margin of the basin the depths are much reduced. Thus, at Mossgiel the Ell Coal would probably be found at about 1600 feet. Mr. Ferguson is confident that in the not distant future the concealed coalfield of Ayrshire will afford a welcome reinforcement to the failing coal supplies of these islands.

INTRUSIVE IGNEOUS ROCKS.—Masses of once molten rock, the bane of the coalmaster, but the joy of the geologist, are very numerous in Ayrshire. These are the underground manifestations of that volcanic energy which gave rise to the Permian lavas of the Mauchline basin. This is proved not only by their frequent association with, but also by the evidences of their chemical and mineralogical similarity to the lavas. The igneous rocks of this period are predominantly basic or ultrabasic, and belong to the alkalic division—that is, they contain a high proportion of the alkalis, soda and potash. Their characteristic mineral is analcite, which, among the intrusive masses, occurs in rocks known as teschenite, essexite, and theraite; and in the lavas as analcite-basalt and limburgite. A unique rock has been discovered by the writer at Howford Bridge. It is a whitish, medium-grained rock, consisting principally of anorthoclase felspar and analcite, with titaniferous augite, aegirine, soda-amphibole, and ilmenite. It is proposed to call this new variety of igneous rock "howfordite," after the name of the type locality. These intrusions frequently form rocky eminences, of which the Craigs of Kyle, near Coylton, is a good example. Where they are intruded into the coal measures the coal seams are burnt and rendered useless in their neighbourhood; whilst the igneous rock itself becomes whitened and soft owing to chemical reactions with the coal. In this condition it is known as "white trap."

THE GLACIAL EPISODE.—After the deposition of the Mauchline red sandstone the geological record in Ayrshire is blank until the coming of the, geologically speaking, quite recent glacial episode, of which there are abundant evidences in the county. In Arran relics of the intervening Mesozoic strata are found; and on the west

coast of Scotland generally the remains of a great volcanic outburst of Tertiary times are preserved. It is probable that Ayrshire was once covered with some of the intervening Mesozoic strata, which have long been stripped off by the agencies of denudation. With even more probability some of the numerous dykes of igneous rock to be seen along the coast and elsewhere are referable to the Tertiary period.

The deposits of the glacial period are stiff clays packed with boulders (boulder-clay), laminated clays, with beds of gravel and sand. Over a large part of the district the solid rocks are concealed beneath a continuous blanket of these materials. In the Geological Survey Memoir on this district (Sheet 14) Sir A. Geikie says:—"Beneath the drift, or on hard rocks from which it has been removed, the surface of the rock is grooved and striated with the characteristic ice-markings of the glacial period. From the trend of these flutings and striae, as well as from the composition of the drift itself, it appears that the centre of Ayrshire was the meeting-place of the masses of ice which were moving southwards from the Highlands, and northward from the uplands of Galloway." According to Mr. John Smith, who has recently investigated these deposits, where best developed, the Ayrshire drift beds are arranged in the following descending order:—

1. Boulder-clay, often with large blocks.
2. Stratified sand and gravel.
3. Boulder-clay or pebbly-clay.
4. Gravel, sharp sand, hour-glass sand, and muddy sand.
5. Laminated mud or clay.
6. Boulder-clay, often with large blocks.
7. Mammoth and reindeer bed, at Kilmaurs.
8. Original ground Moraine.

These beds are never found together at the same place. They are very inconstant, and individual beds die out within very short distances, being intercalated with each other like the slates on the roof of a house, as the slope of the land is ascended. The upper boulder-clay is the most extensive, and covers up many of the older beds.

Many of the beds contain marine shells and other organisms, frequently entire, but most often fragmentary. Since these have been found up to an altitude of 1061 feet above sea level, Mr. John Smith concludes that during the glacial period a marine submergence of at least that depth occurred.

BIBLIOGRAPHY.—For those who may wish to follow up the geological study of this interesting district, the following list of

the principal works on the geology of Ayrshire may be found useful :—

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