



LADY BANK

LADYBANK adopted the Lindsay Act in 1877, and under the Burgh Police Act of 1892, designed a Common Seal commemorative of the connection of the place with the Abbey of Lindores. In the centre of the Seal is a shield bearing on the one side a nun holding a scroll, and on the other a monk bearing a book and holding a staff.

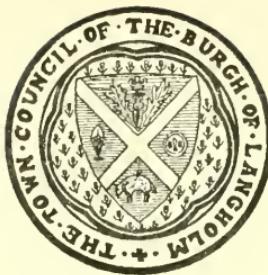
The place was formerly a peat moss, and from it, from the thirteenth century, the monks of Lindores obtained their peats, and also willows for making baskets. From that it was known as "Our Lady's Bog," now Ladybank, as the monks named it after the virgin. Thus the nun appears on the Seal from the word "Lady" referring to the virgin. The right of peat lifting seems to have been granted by Lady Anne Melville, as in the neighbourhood there are places named Annesmuir and Annfield. The western part of the Burgh is called Monkstown, and consists of twenty-four houses which appear to have been transferred thither from Kinloch, three miles from Lindores, and possibly were the residences of a special class of monks. From this we have the monk on the Seal.



LANARK

L ANARK is one of the most ancient towns in Scotland, and the first parliament mentioned in history was held in it in 978 by King Kenneth II. It is one of the earliest of the Royal Burghs, having been erected such by King Alexander I. It was one of the Roman stations and several of Agricola's camps may still be seen in the neighbourhood. From that circumstance the Seal of the Burgh bears a double-headed eagle. The eagle holds an ancient bell in its right claw. On each side is a dog collared and belled, commemorating the fact that the district in the vicinity was, in ancient days, one of the royal hunting forests, and a royal castle traditionally ascribed to King David I. is said to have stood on what is called the Castle Hill. Below are two fishes each with a ring in its mouth. Perhaps these fishes are the same which appear as the supporters of the Arms of the city of Glasgow because the ancient parish church of Lanark was dedicated to St. Kentigern. Probably the bell held in the eagle's claw refers to the large bell which hung in that church for centuries, and which was removed to the present church. This bell has three dates on it one being 1110. Above the shield are the battlements of a castle. The above drawing is a little larger than the original impression kindly given to me by the Town Clerks.

The name, according to the writer of the Old Statistical Account, may be (1) from the Gaelic *Lan*, land, a house, repository or a church, and *dearc*, the bilberry or blaeberry, thus *Landerick* or *Lan na dearca* would mean the land etc. of the bilberries ; (2) *Lan arc*, as the name is spelt in the old charters, means a full ark or granary, which refers to the agriculture of the whole county. Sir Herbert Maxwell, however, derives the name from the Welsh *llanerch* meaning "a clearing in a forest," or "a forest glade."



LANGHOLM

LANGHOLM, which derives its name from the "holm" or flat land extending along the banks of the Esk, is situated upon the site of the battlefield of Arkinholme in the valley of the Esk in the east of Dumfriesshire. This battle was fought in 1454, during the reign of King James II., and here the power of the once mighty house of Douglas was finally overthrown. Amongst other Scottish families who rose on the ruins of the Douglases was the family of Buccleuch, whose ancestor, Walter Scott of Kirkurd, obtained large gifts of lands on account of his services at this battle.

In 1643 the town was erected by the crown into a Burgh of Barony, and thereafter for a long time was governed by a baron bailie under the Duke of Buccleuch as superior.

Langholm carried on a large cotton trade till 1832, after which the manufacture of plaids etc. was introduced, and later on the manufacture of tweeds, which latter is now the principal industry of the Burgh.

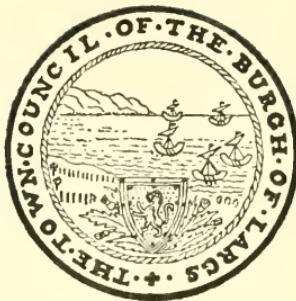
From ancient times down to the present day the Burgh has had the right to hold a "Muckle Fair" on the 15th day of July (27th old style) in each year, on which day the common riding of the Burgh boundaries takes place.

On the adoption of the Burgh Police Act of 1892 in 1893, when a Common Seal was rendered necessary, the Seal was designed as follows. In the centre is a shield bearing a St. Andrews Cross to show that the Burgh is a Scottish one. Between the upper arms of the cross is a Scotch thistle with a crown above it, the crown indicating that the Burgh came into existence by royal authority, and the thistle to show that the inhabitants are prepared to defend their rights against all comers. In the left hand angle of the cross is a spade decked with heather, representing the spade which is still used in cutting the sods to mark the ancient boundary. In the right hand angle of the cross is a representation of a barley bannock with a salt herring fastened across it, which refers to the ancient right to hold a "Muckle Fair," and to the food of the people. On each side of the herring is the capital letter B,

meaning barley bannock. Between the lower arms of the cross is a sheep hanging by the middle, meant to represent a fleece of wool, and referring to the staple industry of the Burgh, viz., the manufacture of Scotch tweeds. The above emblems, except the sheep or fleece, are carried annually in the common riding procession thus—a crown of flowers, a monster thistle, a new spade which is decked with heather, and, on a pole, a big barley bannock with a salt herring.

In choosing these devices for their Seal, the inhabitants of Langholm fell back on what was ancient, and revered by every son and daughter of Eskdale for many generations back.

I have to thank Provost Thomson for the very kind letter in which he gave me the most of the above information.



L A R G S

L ARGS, from the Gaelic *learg*, meaning a slope or hillside, adopted the Lindsay Act in 1876, and under the Burgh Police Act of 1892 took for the Common Seal of the Burgh a pictorial representation of the battle of Largs. This battle was fought on the 3rd of October 1263 between the Scotch under King Alexander III. and the Norwegians under King Haco III. The Norwegians had been uniformly successful in their previous descents upon Scotland, but on this occasion the Scottish nation were so thoroughly exasperated that, after a battle which lasted the whole day, the invaders, or rather the remnants of them, took flight back to their ships. The victors were greatly aided by the elements, as a hurricane raged all day and completed the demoralisation of the Norse by destroying almost all their ships. This was the last attempt of the Norsemen to conquer Scotland. Since the reign of King Kenneth III. many such attempts had been made. In his time what has been called "the wonderful battle of Loncarty" was fought. A Norwegian or Danish army had shut up the Scottish King in the ancient city of Perth, who, when his provisions were failing, had judiciously presented his two last casks of wine to the enemy. They were thus reduced to a condition which gave the King, by a sortie, an easy victory over them. Their ships were burned and sunk in the Tay, obstructing the river, and in time forming the sandbanks of Drumlay, which has been explained as meaning in lowland Scotch *Droun-it-lay*. It has been asserted that all the Norwegian invasions down to the time of the battle of Largs had been undertaken in revenge for this fatal disaster.



LASSWADE

LASSWADE came under the provisions of the Lindsay Act in 1866, and under the Burgh Police Act of 1892 adopted as the Common Seal of the Burgh a hawthorn tree with the motto "Floreat."

The town is situated in the valley of the North Esk, not far from the classic region of Hawthornden, and the slopes of this beautiful and romantic valley in olden times used to be clothed with the white hawthorn, and this tree was therefore considered an appropriate device for the Seal of the Burgh. Sir Walter Scott resided in Lasswade Cottage from 1798 to 1804, and during his residence here he wrote the ballad of "The Grey Brother." In it, speaking of the valley of the Esk, he says:—

"Sweet are the paths, O passing sweet !
By Esk's fair streams that run
O'er airy steep, through copsewood deep,
Impervious to the sun.

Who knows not Melville's beechy grove,
And Roslin's rocky glen ;
Dalkeith, which all the virtues love,
And classic Hawthornden?"

Sir Walter is generally understood to have had Lasswade in mind when he described Ganderclough in the "Tales of My Landlord." There he says: "First, Ganderclough is, as it were, the central part—the navel (*si fas sit dicere*) of this our native realm of Scotland; so that men, from every corner thereof, when travelling on their concerns of business, either towards our metropolis of law, by which I mean Edinburgh, or towards our metropolis and mart of gain, whereby I insinuate Glasgow, are frequently led to make Ganderclough their abiding stage and place of rest for the night."

The word Lasswade is said to mean "the valley of the white thorn," and it is spelt seven or eight different ways in ancient documents. The first part of the word hawthorn is derived from the Anglo-Saxon *Hāea*, which means a hedge, and this

shows that from a very early period this tree has been used in the formation of hedges, for which it is well adapted. Johnston in his "Botany of the Eastern Borders" says that in that northern district this plant is "one of the greatest accessories to the beauty and scenery of our denes and deep ravines, and few that are at all wooded but owe a great portion of their interest to the presence of this tree."

In ancient times the hawthorn was supposed to protect a house against lightning, and many legends cling around it. From it, it is said, the Crown of Thorns was made. Greek brides of yore used to be decorated with flowery sprays of the hawthorn as an emblem of a flowery future anticipated. After King Richard III. was killed at Bosworth a soldier hid the crown in a hawthorn bush. It was found and taken to Lord Stanley, who, placing it on his son-in-law's head, saluted him as King Henry VII. He was the first of the Royal House of Tudor, and that House took as its device a crown in a hawthorn bush, with the motto "*Cleave to the crown though it hangs in a bush.*" The hawthorn is the flower of May *par excellence*, and by every romantic and historic association is the most appropriate device which the Burgh of Lasswade could have adopted as its Seal.



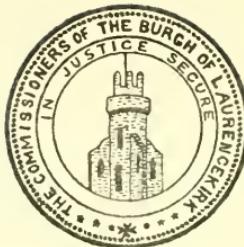
LAUDER

L AUDER, as a Kirktown, is as ancient as, if not older than the reign of King David I., but it was not till 1494 that it was re-erected into a Royal Burgh by King James IV. The "Old Statistical Account" says that the church of Lauder was originally a chapel of ease to Channelkirk or Children's Kirk, being dedicated to the Holy Innocents, and at the Reformation it was made a parochial charge.

The Seal of the Burgh is very old, and shows the Virgin standing with the Holy Child in her arms.

The town took its name from the river Leader on which it stands, and the word, from the Celtic word *Laudur*, means the stream which overflows. The river is a mountain torrent, which, on the melting of the snow and after heavy rains, overflows its banks and causes general devastation.

Chalmers in his "Caledonia" tells us that: "There is a custom here, which, as it is peculiar, merits some notice: The King having of old conveyed 105 acres to 105 persons, thereby made 105 burgesses; with this condition annexed to their burgess tenure that there never should be more burgesses than there are burgess acres."



LAURENCEKIRK

L AURENCEKIRK adopted the Lindsay Act in 1889, and under the Burgh Police Act of 1892 took as the Common Seal a representation of the Tower of Johnston, which was built in 1813 by Mr James Farquhar of Johnston on the higher one of two cairns on the summit of the Hill of Garvoe, which overlooks the town. These cairns are considered to have been erected by the Druids. The tower is hollow and very substantially built. It is about thirty feet high, and, inside, a winding stair leads to the top, from which a very fine and extensive view is obtained. It is not known what Mr Farquhar's reason was for building this tower, unless it was solely for the purpose of enjoying the expansive view from the summit. Above is the motto "*In justice secure*," probably referring to the founding of the town by Lord Gardenstone as below.

The parish of Laurencekirk in ancient days was called Conveth, and it obtained its new name not from the martyr, but from Lawrence, who was the successor of Augustine in the Archbispopric of Canterbury early in the seventh century. This Lawrence is said to have visited the Mearns, and the church of Conveth was called Laurencekirk in his honour.

In 1762 Lord Gardenstone, a Senator of the College of Justice, and one of the Gardens of Troup, purchased the estate of Johnston, and in 1765 he began to build a village, which in 1779 was erected into a Burgh of Barony and called Laurencekirk after the old Kirk of Conveth, and it became famous for the manufacture of snuff-boxes. Lord Gardenstone was very popular, and is thus extolled in a ballad written by a Gamrie minstrel on the occasion of the majority of one of the Garden-Campbells of Troup :—

“ Next came the quaint Lord Gardenstone,
A man not less renowned
For liberality and law
And literature profound

Than wit and true philanthropy,
As many records tell
In his domains of Laurencekirk,
And famed Saint Bernard's Well.”



LEITH

LEITH, comprising the parishes of North and South Leith, which are separated by the Water of Leith, the sea-port of Edinburgh, though it was made a separate Parliamentary Burgh in 1833, is practically a part of the City of Edinburgh; indeed, it was a part of Edinburgh once before. The name is said to have been derived from the first proprietors, the Leiths, who owned Restalrig in the reign of King Alexander III. South Leith was anciently known by the name of Restalrig or Lestalric, and when the first mention is made of it, it belonged to a family called De Lestalric. The name Leith was anciently Leyt, Let, or Inverlet, the latter appearing in King David I.'s charter to Holyrood, which, after giving the water, fishings and meadows to the Abbey goes on to say "and that Inverlet which is nearest the harbour, and with the half of the fishing, and with a whole tithe of all the fishing that belongs to the church of St. Cuthbert."

The Seal of the Burgh is as follows: A shield bearing a galley on the sea. At each end of the galley is a mast with furl'd sail and flag flying. In the centre is the Virgin seated, bearing the Holy Child in her arms, and a cloud rests above their heads. Above, on a scroll, are the words "*Sigillum oppidi de Leith*," and beneath, on a scroll, the motto "*Persevere*."

One can easily understand why the Virgin, who is the patron saint of the town and port, and the ship appear on this Seal, but the cloud resting above has given rise to much conjecture. The ancient parish church of South Leith is dedicated to St. Mary, but when it was founded is unknown, as all ecclesiastical records were destroyed at the Reformation. It is conjectured that it was erected about the close of the fourteenth century, as the earliest notice of it appears in 1490, when mention is made of an annual contribution by Peter Falconer in Leith to the chaplain of St. Peter's Altar "situat in the Virgin Mary Kirk in Leith." The Virgin had also a church partly dedicated to her in North Leith, as we find that near the close of the fifteenth century the then Abbott of Holyrood, Robert Ballantyne by name, built the first bridge over the Water of Leith, at the northern end of which he erected a chapel, which he dedicated to the honour of God, the Virgin Mary and St. Ninian. King

James III. founded at Restalrig one of those colleges of secular clergy of which there were many in Scotland, and it was dedicated to the Holy Trinity and the Virgin. In 1560 this establishment was ordered by the Assembly to be "raysit and utterly casten doun," as savouring of idolatry. This was partly done, and the inhabitants of Restalrig thereafter attended the parish church of St. Mary in South Leith. This Collegiate Church of Restalrig had a Seal which is described in "Laing's Descriptive Catalogue of Scottish Seals" thus: "Restalrig, Chapter of the Collegiate Church of—Within a gothic niche a full-length figure of the Virgin and infant Jesus." The late Marquis of Bute in his "Arms of the Royal and Parliamentary Burghs of Scotland," gives expression to his belief that the Arms of the Burgh of Leith are derived from that Seal, and that the cloud resting over the Virgin and Child is the remains of, or is intended to represent, the Gothic canopy of the niche in which they appear on that Seal. The galley in which they are seated is, of course, meant to indicate that Leith is a sea-port.



LERWICK

LERWICK is said to have derived its name from the bay on which it stands having been called by the Norsemen *leir-vik*, or mud-bay. It was created a Burgh of Barony in 1818 by charter from the Barons of Exchequer. Previous to 1882 it had no Arms or Seal, but on 20th April 1882 a grant of Arms was obtained from the Lyon King at Arms. From this the Common Seal of the Burgh, rendered necessary by the Burgh Police Act of 1892, was formed.

The centre of the Seal bears a shield bearing the ensigns armorial thus described in the grant: "Or, on a sea proper a Dragon Ship Vert under sail oars in action, on a Chief gules a Battleaxe Argent," and above the shield "for Crest a Raven proper." The motto "*Dispecta est Thule*" (Thule is seen through the gloom) is taken from the works of Tacitus.

The Norwegian dragon ship or galley refers to the fact that the Shetland and Orkney Islands once belonged to Norway, and the battleaxe to the warlike propensities of the Norse. The raven is found in Norse mythology. It is said that two ravens sat on the shoulders of Odin, were his constant companions, and brought him tidings of all that happened, while their names expressed power of thought and remembrance. Tradition asserts that the Norsemen had a mystic standard which was borne in front of their army, and which had the miraculous power of foreshadowing victory or defeat. This standard was said to have been made of plain white silk, but in time of war a raven became visible on it. When victory smiled upon the Norsemen the raven appeared with open beak and fluttering wings, but when defeat was nigh it sat still with drooping wings. In the reign of King Malcolm II. tradition mentions a battle having been fought between the Scots and the Norse. The Norse Saga says that Finlay MacRory had "marked out a battlefield for Jarl Sigurd on Skida Moor." Sigurd did not decline the contest though he was doubtful as to the result, as the Scots outnumbered him. His followers, however, hesitated until he promised that he would restore to them the Odal privileges which their ancestors had given up in the days of Einar Rognwaldson. To increase their confidence Sigurd took with him into battle one of these mystic banners which had

been worked by his mother, and into which she had put all her magic lore. She promised victory to the army but death to he who bore the banner. Three warriors in succession bore it, to be slain one after the other, but Sigurd won the battle, and the Bonders got back, according to promise, their Odal privileges. From the banner bringing death to the bearer, it would appear to have acquired an evil reputation, and Ailredus Rievallensis declared the raven to have been the devil himself, who, it was said, at times assumes the shape of that bird. Bearing this out, it is said that in this same battle, when Sigurd offered the banner to the charge of Hrafn the Red, after the death of its first bearer, Hrafn refused it, exclaiming "Bear thine own devil thyself."



LESLIE

LESLIE was created a Burgh of Barony by a charter in favour of the Earl of Rothes from King James II., dated 21st March 1457. It adopted the Lindsay Act in 1865, and under the Burgh Police Act of 1892 a Common Seal was designed as follows:—

In the centre of the Seal, above the shield, is the crest, a demi-griffin proper, and motto "Grip fast" of the Earls of Rothes. This motto is said by Nisbet to allude to the two griffins which were the supporters of the Rothes Arms, but another reason for its adoption by that family is as follows: The ancestor of the Earls of Rothes was Bartholdus Leslie, the first of the name in Britain. He attended Margaret Atheling in 1068 when she fled to Scotland from Normandy. She afterwards married Malcolm Canmore. Malcolm considered the services of Bartholdus to the Queen so considerable that he gave his sister to him in marriage, and made him Governor of Edinburgh Castle as a reward for having first fortified it and defended it against the King's enemies. He was also made Chamberlain to Queen Margaret, "and in that capacity had the honour and responsibility of carrying her Majesty on horseback behind him when she travelled. Once in crossing a stream she was in danger, or fear, of falling; and Bartholdus, whose belt she held by, said to her 'Grip fast,' to which the Queen replied 'Gin the buckle bide.' Such at least is the origin traditionally given to the family motto and bearings adopted afterwards."

The shield is divided into three compartments, one of which bears three sheaves of corn representing the agricultural interests in the district, and in another, a mill, representing the manufacturing interests of the Burgh. The lower compartment has a representation of one of the ancient entrances to Leslie House, at one time the seat of the Earls of Rothes. This entrance is now disused but the old trees round it are still flourishing. Beneath is the motto "*Industria vivimus*" (By industry we live), and the plant round the shield is merely ornamental.



LEVEN

LEVEN, a Burgh of Barony, adopted the Lindsay Act in 1867, and under the Burgh Police Act of 1892 took for its Common Seal the following: On an ornamental background a shield containing a cross *sable* which is part of the Coat of Arms of the family of Christie of Durie, who are the superiors of the Burgh. Between the upper arms of the cross is a galley indicating that Leven is a seaport. Little trade is now done, but at one time it was considerable. Between the lower arms of the cross is a representation of the old Market Cross of Leven. This Market Cross seems to have had many vicissitudes, as it is said to have been pulled down in 1767, and some of its fragments were found embedded in an old wall in 1890, at which date it was restored and erected in the grounds of the People's Institute. Mr Small, in his "Scottish Market Crosses" says that this cross is so like the sun-dials of the period that one is inclined to wonder if it was really an original Market Cross, or simply a sun-dial taken from some other place and erected in Leven as a Cross.



LINLITHGOW

LINLITHGOW appears to have been erected into a Royal Burgh previous to King David I., and in his reign it was made one of the principal Burghs of the Kingdom. In his charter to Holyrood the name is there given as Linlitzu, which is the earliest notice of the town. Its earliest existing charter as a Royal Burgh is dated in the reign of King Robert II.

The present Seal of the Burgh is : On a shield a greyhound chained to a tree, with water in front, and the motto "*My fruit is fidelity to God and the King.*" Laing, in his "Catalogue of Scottish Seals," gives the Privy Seal of Linlithgow as : An angel with wings expanded supporting a shield charged with a greyhound in a stream of water chained to a tree. This device appears on the Burgh note-paper, and as the Parish Church is dedicated to St. Michael the angel is doubtless intended to represent him.

At one time there was a Royal Forest in the neighbourhood connected with Linlithgow Palace, and the tree on the Seal commemorates this. Probably the greyhound also alludes to it, but there is a legend which connects the story of a dog with the origin of the town, which is that a dog was found fastened to a tree on the island in the east end of the loch, but there is no satisfactory account given as to how the animal came there. The name of the town has accordingly been derived from the Gaelic *Lin-laith-cu*, meaning the lake of the grey dog, the water indicated in the Seal representing the loch. But another derivation of the name, from the Welsh, refers to the situation of the loch, and accordingly it reads *Llyn-llyth-cw*, meaning the lake in the wide hollow, or, the concavity of the large loch.

The figure of the dog tied to a tree appears on the Cross Well, with the above motto. This well was built in 1620, and was designed after the ancient well in the Palace courtyard. It has, besides the dog and the tree, many other grotesque figures sculptured on it. The town Cross which surmounts the well was erected in 1805, and is an exact simile of an older one which went to decay.

Probably, as has been suggested, the motto alludes to the restoration of King Charles II., as Linlithgow seems to have been peculiarly loyal in celebrating that event on 29th May 1662. Robert Chambers in his "Domestic Annals of Scotland" mentions the festivities held, thus : "Through a peculiar loyal zeal, there was an extraordinary demonstration at Linlithgow. Not merely was the fine public fountain of that ancient burgh set flowing with divers coloured wines of France and Spain ; not merely did the magistrates accompanied by the Earl of Linlithgow and the minister of the parish, come to the market-place and there drink the King's health at a collation in the open air, throwing sweetmeats and glasses among the people, but an arch had been constructed, with the genius of the Covenant (an old hag) on one side, a Whiggamore on the other, and the devil on the top—on the back a picture of Rebellion 'in a religious habit, with turned-up eyes and a fanatic gesture,' while on the pillars were drawn 'Kirk-stools, rocks, and reels,' 'brochans, cogs, and spoons,' with legends containing burlesque allusions to the doings of the zealous during the preceding twenty years ; and at the drinking of the King's health, this fabric was set fire to and consumed, together with copies of the Covenants, and all the acts of parliament passed during the Civil War, as well as many protestations, declarations, and other public documents of great celebrity in their day. When the fire was over, there appeared, in place of the late fabric, a tablet supported by two angels, and presenting the following inscription :—

"Great Britain's monarch on this day was born,
And to his Kingdom happily restored ;
His queen's arrived, the matter now is known,
Let us rejoice, this day is from the Lord !

Flee hence all traitors, that did mar our peace ;
Flee, all schismatics who our church did rent ;
Flee, Covenanting remonstrating race ;
Let us rejoice that God this day hath sent."

"Then the magistrates accompanied the earl to the palace, where he, as Keeper, had a grand bonfire, and here the loyal toasts were all drunk over again. Finally, the magistrates made a procession through the burgh, saluting every man of account."



LOANHEAD

LOANHEAD adopted the Lindsay Act in 1888, and under the provisions of the Burgh Police Act of 1892 designed a Common Seal as follows: In the centre is a tree, probably intended for a vine, as what appears to be bunches of grapes hang from the branches. This tree is guarded on one side by a lion and on the other by a bear. These animals are, I am informed by the Town Clerk in a very kind explanatory letter, the crests of Mr Brown and Mr Young, who were two of the most prominent and energetic commissioners at the time when the Burgh was formed. Above the tree is an eagle.

The ideas embodied in the Seal are Progress and Defence, the animals representing the latter. The tree is intended to represent Progress, but as the Town Clerk remarks, this is a flight of fancy. Primitive man, however, formed a conception of a vast cosmogonic world- or cloud-tree overshadowing the Universe, which was regarded as a mystical type of creation and regeneration, the latter of which may be considered Progress, and legends innumerable sprang up regarding trees. Evelyn says: "Trees and woods have twice saved the whole world: first by the Ark, then by the Cross; making full amends for the evil fruit of the tree in Paradise, by that which was borne on the tree in Golgotha."

As regards the eagle above the tree, might we not consider it to represent the eagle which, we are told in the Norse mythology, is perched upon the top branches of the Norse world-tree—the Ash Yggdrasill, and which there symbolises the air.



LOCHGELLY

L OCHGELLY adopted the Lindsay Act in 1877. When the Burgh Police Act of 1892 came into force, the Town Council, the town being the centre of extensive collieries and iron-works in Fifeshire carried on by the Lochgelly Coal and Iron Company, adopted, as an appropriate subject for the Burgh Seal, a representation of a pithead, as coal mining is the principal industry. The pithead frame is shown, also the pulley wheels and engine house, and in front an engine and several wagons. Below is the motto of a hard working and thrifty population—"By Industry we flourish." At the top of the Seal is the Scottish Lion rampant, and at the foot the Scotch Thistle. Superimposed upon the thistle is a shield of four quarters, each one of which bears an emblem of industry. In the first are three pieces of coal, in the second a bee-hive, in the third a miner's pick and in the fourth a miner's lamp. The first and fourth quarters are scored to represent *azure*, the second and third being *argent*.



LOCHGILPHEAD

L OCHGILPHEAD came under the provisions of the various previous Police Acts in 1858, and under the Burgh Police Act of 1892 adopted as the Common Seal a design illustrative of the fishing industries of the place. The Seal is—On a shield an anchor with a cable, and across the anchor and in front is a herring. The whole is encircled by a cable. Beneath, as the motto, is the Gaelic word "*Dochas*," meaning "Hope."

Loch Gilp, at the "head" of which the town is situated, is said to take its name from the Gaelic *Gilb*, meaning a chisel, from the shape of the loch bearing a fancied resemblance to that tool.



LOCHMABEN

LOCHMABEN was created a Royal Burgh by King Robert the Bruce, whose paternal estate was in the neighbourhood, and where he is said to have been born.

The Seal bears the full length figure of a woman holding a covered vase in her left hand. This represents St. Mary Magdalene, who is the patron saint of the Burgh, holding the alabaster vase of precious ointment. The old church, which was taken down in 1818, was dedicated to her. Laing has the legend round the Seal as "s'comuni ville burgi de Lohmaben."

The name has been variously spelt at different times and different meanings of it given, such as *Lochmabane*, from the Gaelic *maol beinn*, meaning Loch of the bare hill, but the "Old Statistical Account" says that "in the parish of Lochmaben there are 7 or 8 lochs whence it is most likely that it derived its name. According to tradition there was a nunnery in the largest of them, where a castle afterwards stood; and some, who are acquainted with the Gaelic, say that Lochmaben signifies the *Loch of the Maidens* or the *Loch of the Fair*."

This loch, known as the Castle Loch, is interesting as being the only loch in this country where the fish known as the Vendace is found. This fish is thought to have been introduced from abroad by the monks or nuns, when it was necessary to have a supply of fish for use on fast days and in Lent.



LOCKERBIE

THE name of this town is supposed to come from the Celtic *Lock* and *bie*, meaning a place of strength, and there is an ancient quadrangular tower still standing, called the Mains, which was the seat of the old family of Johnstone of Lockerbie.

The Lindsay Act was adopted in 1863, and under the Burgh Police Act of 1892 the Burgh took as its Common Seal the Arms of the Johnstone-Douglas family, who have been for many years Lords of the Manor of Lockerbie.

The Johnstones of Lockerbie were a younger branch of the Johnstones of Annandale, the head of the latter house having been the Marquis of Annandale. In the end of the eighteenth century the elder of the two daughters of the last Laird of Lockerbie married Sir William Douglas of Kelhead, and he, on the death of the last Duke of Queensberry, familiarly known as "Old Q," became Marquis of Queensberry. His second son succeeded to the Lockerbie estate, and the name became Johnstone-Douglas, and has been so since.

The family Coat of Arms therefore consists of a combination of the Johnstone and Douglas Arms. The first, third, and fourth quarters of the shield in the Seal are taken from the Arms of the Duke of Queensberry. The first and fourth (being the first and fourth in the Arms) are pearl, a heart *ruby*, imperially crowned, proper, on a chief sapphire three mullets of the first for Douglas. The third quarter may be the second or third quarter (both being the same) of the same Arms, and is sapphire, a bend between six cross crosslets, fitchy, topaz for the Earldom of Mar, the whole within a border of the latter, charged within the double tressure of Scotland, being an augmentation, as is also the heart in the first and fourth quarters, being used in memory of the pilgrimage made by Lord James Douglas to the Holy Land with the heart of King Robert Bruce. The double tressure was added by King Charles II. when he honoured the family with the Marquisate of Queensberry, before which the border was only plain. A cross crosslet is a cross, the extremities of which bear little crosses. When the base is sharp it is called *fitchy*. The bend or bar is said by

Nisbet "to represent a piece of timber or other matter laid traverse over some passes, bridge or gates to stop and debar enemies from entrance and . . . they are called *bars*, which do represent in armories force, valour, and strength." The second quarter of the shield may be the first or fourth (both being the same) of the Arms of the Marquis of Annandale, and is *argent*, a saltire sable, on a chief, *gules*, three cushions, *or*, for Johnstone and Randolph, the cushions appertaining to the last, and they are looked upon as marks of authority.



LOSSIEMOUTH

LOSSIEMOUTH adopted the Lindsay Act in 1865, and in 1890 it along with the village of Branderburgh combined to form one Burgh. Colonel Brander of Pitgaveny, the proprietor of the ground, commenced erecting the latter village in 1830, and it is now occupied chiefly by fishermen. Lossiemouth is in the parish of Drainie, which comprehends the ancient and united parishes of Kineder, a parsonage, and Ogston, a mensal church, of which the Bishop of Moray drew the great teinds.

Under the Burgh Police Act of 1892, the Town Council consulted Professor Cooper of Glasgow University, as to a design for the Common Seal of the Burgh, and he suggested that it should bear the representation of a legend connected with a neighbouring promontory on which Branderburgh stands.

The Seal shows a bishop bearing a crosier, and holding a lamp. A nimbus is around his head, and behind him is a Gothic church. On the left is the sea with a one-masted galley, and the motto is "*Per noctem lux*" (Light through darkness).

The bishop represents St. Gerardine, who, the "Aberdeen Breviary" says, came in the eighth century from Ireland to preach Christ, and here he founded the church of Kineder. He took up his abode in one of the many caves on the seashore, and on stormy nights he was wont to descend to the shore bearing a lantern with which he warned vessels of danger, or guided them into safety. In ancient Elgin charters the promontory on which he abode is called Holy Man-head. His cave is said to have been still intact up to the year 1785, was about twelve feet square, and was ornamented with a Gothic door and window, but in the above year an intemperate sailor demolished the two latter features, and afterwards the whole cave was gradually quarried away. The church of Kineder was erected after his death, and a little over fifty years ago parts of it were still visible in the churchyard of Drainie.

Dr Cooper, in an exhaustive lecture which he delivered at Lossiemouth, and which appears in the "Transactions of the Aberdeen Ecclesiastical Society," Vol. II., gives the following legends regarding St. Gerardine taken from the "Aberdeen Breviary," where the saint appears as St. Gervadius. These legends relate that while

in his cell "preoccupied in fastings and prayers to the almost entire exclusion of worldly thoughts and business, as an anchorite he lived contemplating the Divine glory. In the same place he had a bed of stone on which he would repose his wearied limbs when worn out with prayer. Nor were his (good) deeds and devout contemplation unadorned by the presage of miracles. For when the English King proclaimed war against the Scots, a certain Englishman with all humility besought the blessed Gervadius to pray for him, that when attacked on the field of battle [God] would absolve him from his sins. Then the blessed Gervadius, moved with mercy and pity because he was a Christian, said to the man, The LORD JESUS CHRIST remit to thee thy sins, and make thee a partaker of the kingdom of heaven.

"Next day there was severe fighting; the English beaten by the Scots took to flight, leaving many dead upon the field. But the Englishman of whom we have spoken was beheaded in the fight, and through the merits of the blessed Saint rendered up in peace to GOD a soul saved.

"Then Gervadius, hearing what was done, sent his disciples to fetch the body. They murmured, saying, How shall we be able to recognize his corpse among the multitude of bodies? Then blessed Gervadius answered, Ye shall receive a sign from GOD by which ye shall know the corpse. Then his servants looking among the multitude of the dead, saw birds of black plumage on every other body, but upon his whom they went to bring a white bird was sitting. Recognizing it by this Heaven-sent token, they washed it, and laid it in the grave. They returned and told the blessed Gervadius that the man's head was wanting, whereupon the Saint prayed the LORD that He would show him where the head was; and lo! he beheld a wolf bringing it to the place where the body had been interred.

"At another time when the blessed Gervadius possessed oxen for ploughing, a wolf killed one of them. The blessed Gervadius, learning what was done, in the name of our LORD JESUS CHRIST, enjoined the wolf which had killed the ox to undertake its work till the time of ploughing was past. The wolf obeyed his order, and remained under the yoke along with two innocent oxen all the time of ploughing.

"Moreover when the blessed Gervadius had no beams of wood wherewith to build his church, he asked wood from a certain disciple of his. The disciple gave him (the wood) willingly; but he had no beasts or horses to cart the beams to the place chosen for the site of the church. By the power of GOD that night there was a tremendous thunderstorm, and the rain descended in such extraordinary floods, that the waters of the river on whose banks lay the promised beams rose to such a height that they were diverted contrary to nature into another channel, and carried the wood to the cell of Saint Gervadius."

Professor Cooper adds that no doubt there was a hermit in this place, and that no doubt he was the saint whom local usage for two hundred years called Saint Gerardinc, and the lecture concludes thus: "I trust that the light of the Gospel which he preached will ever shine upon this place. I trust that God will give you a light among our Scottish burghs, and that alike to landward and to seaward the beam of your spiritual, intellectual, and material prosperity may shine in ever-increasing strength and lustre."