

## IV.

“HOLY WELLS” IN SCOTLAND. BY J. RUSSEL WALKER, ARCHITECT,  
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The virtues of water seem to have been recognised by every tribe and people, and resort to fountains has apparently been universal in all ages, “combining as it does medicine and mythology, the veneration of the sanctified with the relief expected through their mediation.” The Egyptians, from time immemorial to the present day, have venerated the waters from the benefits imparted by them. Neptune, the great marine deity, had bulls sacrificed to him. Aristotle speaks of the fountain Palica in Sicily, “wherein billets floated if inscribed with truth; but they were absorbed, and the perjurer perished by fire, if bearing false affirmations.” “Theft was betrayed by the sinking of that billet inscribed with the name of the suspected thief, thrown with others among holy water.” Virgil claims the indulgence of Arethusa. The Jews were possessed of holy pools and wells. He who entered the pool of Bethesda first, after it had been disturbed by an angel, was cured of his distemper.” The Jordan is also a sanctified stream, and thousands still go on pilgrimage to perform their ablutions in it.

The savage tribes of America worshipped the spirit of the waters, and left their personal ornaments as votive offerings. The ancients, alike Greeks and Romans, worshipped divinities of the fountains, and erected temples and statues in their honour. The Druids in our own land awed the poor heathen people by casting spells over certain springs; and in the very dawn of Christianity in Scotland, we find one of these Druid wells blessed, and its baneful waters turned into waters of healing by the great preacher and saint—Columba. In Adamnan’s *Life of St Columba* we find the following passage:—

“Whilst the blessed man was stopping for some days in the province of the Picts, he heard that there was a fountain famous among this heathen people, which foolish men, having their senses blinded of the devil, worshipped as a

god. For those who drank this fountain, or purposely washed their hands or feet in it, were allowed by God to be struck by demoniacal art, and went home either leprous or purblind, or at least suffering from weakness or other kinds of infirmity. By all these things the pagans were seduced and paid divine honours to the fountain. Having ascertained this, the saint one day went up to the fountain fearlessly, and on seeing this, the Druids, whom he had often sent away vanquished and confounded, were greatly rejoiced, thinking that, like others, he would suffer from the touch of the baneful waters. The saint then blessed the fountain, and from that day the demons separated from the water; and not only was it not allowed to injure any one, but even many diseases amongst the people were cured by this same fountain after it had been blessed and washed in by the saint."

In this and similar cases we possibly have the origin of "Holy Wells" in Scotland. And it would seem evident that, however pure the religion of our early Scottish saints may have been, they were perfectly alive to the power it gave them over the people—this snatching of the waters from the baneful fiends their pagan predecessors had cursed them with, and converting them by blessing and washing into waters of purity and healing—and they showed themselves far from slow at the work of conversion. Doubtless, however, many of our holy wells were not called after the saints until after their death. They may have been so called for various reasons, such as the baptising of neophytes at them, or special cures effected through them, or from the original fixing of the saints' cells owing to the presence of a spring, and the subsequent rearing of churches near the springs in honour of the saints,—hence we find such wells commonly in the vicinity of old ecclesiastical sites, and in many cases the wells alone remain to mark the places where these early Christian structures were reared. It seems clear that our Scottish wells are mostly due to the emigration of early Celtic saints from Ireland. In that country they abound in great numbers, and "are frequently found in clusters." Miss M. Stokes, in *Early Christian Architecture in Ireland*, says—"These fountains, with their equally sacred trees, covered with votive offerings of propitiation or gratitude to the spirit of the place, form studies of the deepest interest, particularly where, amid the wild scenery which generally surrounds them, groups of worshippers, in the rich colours of their

national costume, add to the solemn character and poetry of the scene." Cusack, in his *Life of St Patrick*, states that "the history of the Church in Ireland, in its earliest stages, may be read from holy wells as from pages of a book." It has been supposed, with some show of probability, that the spots where holy wells were, marked the route pursued by pilgrims to certain shrines. "A well in those days could not be other than a sort of oasis to the wayfarer and the stranger. They may have shaped the roads by which the most distant parts of the country were linked together, nor are they without interest to the topographer—being custodiers of names interwoven with the districts, and indicating the localities in which they are found, for their names, according to a bygone practice, were sometimes descriptive."

The following seems to have been an ordinary form of blessing wells :—

BENEDICTIO PUTEI.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus nobis-cum. R. Et cum spiritu tuo.

OREMUS.

Domine Deus Omnipotens, qui in hujus putei altitudinem per crepedinam fistularum copiam aquarum manare jussisti, præsta, ut Te adjuvante atque bene ✠ dicente per nostræ officium functionis, pulsus hinc phantasmaticis collusionibus ac Diabolicis insidiis, purificatus atque emendatus hic puteus perseveret. Per Christum Dominum. R. Amen.

The *Missale Sancti Columbani* contains the following form :—

BENEDICTIO SUPER PUTEUM.

Domine Sancte Pater Omnipotens, Æterne Deus, qui Abraham, Isaac, et Jacob, patres nostros Fœderis fodere atque ex his aquam bibere propicia divinitate docuistis. Te supplices deprecamur, ut aquam putei hujus ad communis vitæ utilitatem celeste benedictione sanctifices, ut fugato ea omni Diaboli tentationis, seu pollutionis incursu, quicumque ex ea, deinceps biberit, benedictionem Domini nostri Jesu Christi percipiat. R. Amen.

It would seem to be "implied, if not expressed in the above forms, that some holy wells were once Pagan."

In pre-Reformation times the fame of the wells was at its zenith, and

pilgrimages were made to the most famous of them by the credulous people, mostly women, from all parts of the country, who dipped or washed themselves in them, and straightway were healed, or fancied so; and if they were not, a satisfactory reason was generally forthcoming for the saint not being propitious on that particular occasion.

It seems that wells were generally visited on the first day or the first Sunday of May; which has been explained as "no doubt perpetuating Beltane by the former, and by the latter evincing, perhaps, that in ruder society the precise course of time requires some specific mark."

With a view to propitiate the saint or tutelar divinity towards the devotee, or as a token of gratitude and thankfulness for the benefit derived by the patient from the use of the waters, votive offerings of all kinds were left at the wells. The saints in this particular do not seem to have been very hard on the worshippers; a common pin was regarded in many cases as sufficient. Rags and portions of personal apparel were commonly used for the purpose; pebbles were also commonly used. Gradually those piles of stones came to be known by the name of saints' cairns. Sometimes, however, the most precious substances were offered; valuable coins are now and then found in them still; the value of the offering in all likelihood depended on the rank and wealth of the worshipper. Many of the pilgrims we find were so zealous in their devotion that they cheerfully passed one or more nights beside a well, so that they might, without fail, be present on a particular morning.

Different properties were ascribed to different wells; possibly each saint had his own particular virtue. *St Servan* cured the blind by the use of holy water, *St Fillan* the insane, *St Anthony* sickly children or "back-gane bairns." The effects of the use of some wells were immediate in their consequence, one instance being that of the well at *Chalder*, in the island of *Lewis*, where immediate dissolution or convalescence was expected from a single draught. On patients drinking of a certain well in *Dumfriesshire*, "if they vomit they must die." The virtues of others operated more slowly, the cure of insanity taking from two days to as many weeks to become effectual. In other cases neither immersion in,

nor drinking of the waters was required; silence, possibly a harder test of faith on the part of the women pilgrims than anything else, was all that was deemed necessary, together with walking round the water. This was found sufficient to insure convalescence in the case of St Tredwell's Loch, in the isle of Papa; and others, by passing in silence "round the Cross-kirk of Westbuster, and the loch thair of, before sun-rising, recovered their health." If the silence of the patient was interrupted, the efficacy of the charm was lost, the patient being supposed to be in a mystical state. In other cases the result depended on the rising or falling of the waters: "if they rise, convalescence follows; if otherwise, death." If a certain worm in a medicinal spring on the top of a hill in the parish of Strathdon were found alive, it argued the survivance of a patient: and in a well of Ardnacloch, in Appin, the patient, "if he bee to dye, shall find a dead worme therein; or a quick one, if health bee to follow."

To the saints also was ascribed the power of raising fountains at their will. "As Moses struck water from a rock, so did sanctified personages obtain it by prayer, the sign of the cross—or fountains burst from the earth where the heads of martyrs fell. A sanative fountain sprung at Holywood on the intercession of St Vinning, and remained still in repute in the beginning of the sixteenth century. 'A most agreeable fountain' rose where St Patrick was prompted by divine instinct to impress the sign of the cross on the ground; and St Palladius was alike successful on removing a turf in the name of the Holy Spirit to obtain water for baptism. In the north a fountain sprung from the place bedewed with the blood of 'St Eric, the king.' It is said that St Paul was beheaded on a small marble column, formerly, and perhaps yet, preserved religiously under an iron grating, for the veneration of the devout, in a church near Rome. His head bounded thrice on falling to the ground, and from the spot struck each time a fountain sprung. All three were endowed with sanative virtues."

The witching hour of midnight was also regarded as a favourable time to approach some of the wells.

As the Early Christian Fathers adopted the wells from the Pagans, only changing their purpose from evil to good, so the priests of the later Roman Church wove the web of their power still tighter over the people by means of them—so tightly indeed that, stern as the Fathers of the Reformation were, they threatened, prohibited, and used stronger measures in vain to put down the worship of the long cherished fountains.

In 1579 we have a public statute prohibiting pilgrimages to wells, and in 1629 the Privy Council again denounced them in the strongest terms. "It seems not to have been enough that whole congregations were interdicted from the pulpit preceding the wonted period of resort, or that individuals humbled on their knees in public acknowledgment of their offence, were rebuked or fined for disobedience. Now it was declared that, for the purpose of restraining the superstitious resort 'in pilgrimages to chappellis and wellis, which is so frequent and common in this kingdome, to the great offence of God, scandall of the Kirk, and disgrace of his Majesteis government,' that commissioners cause diligent search 'at all such pairts and places where this idolatrous superstition is used; and to take and apprehend all suche persons of whatsomever rank and qualitie, whom they sall deprehend going in pilgrimage to chappellis and wellis, or whome they sall know thameselffes to be guiltie of that cryme, and to commit thame to waird' until measures should be adopted for their trial and punishment."

The Presbytery of Dumfries in 1614 denounced "the idolatrous well" in Troqueer parish, called St Jargon's Well. On the 5th of September 1656 the Presbytery of Dingwall passed a motion deploring the adoration of wells, and sought means to suppress them.

But all in vain, the custom had become a habit; and habits, as we all know, although easily formed, are difficult to break—the wells were still resorted to, openly if possible, by stealth if need be. In the Western Isles, where the strong arm of the law waxed faint and weak by reason of distance, we are told that multitudes flocked to a well near the Chapel of Grace, up to a very late period, and that, in the opinion of a clergy-

man of the district, "nothing short of violence could restrain their superstition."

Possibly in later eras sanctified wells were resorted to as much for amusement and traffic as for superstitious ends. In the north of Scotland young men conducted themselves 'prophanelie on the Sabbathes in drinking, playing at futte-ball, dancing, and passing fra parochie to parochie—and sum passis to St Phitallis Well, to the offence of God and ewill of mony.' Dr Plot observes that it was usual formerly to adorn with boughs and flowers such wells as were eminent for curing distempers; on the saint's day whose name the well bore, the visitors 'diverting themselves with cakes and ale, and a little musick and dancing.' However this may be, the visits were usually conducted in a serious mood and with a serious object in view—the cure of sick children being one of the most usual. "Anxious mothers make long journeys to some well of fame, and, early in the morning of the 1st of May, bathe the little invalid in its waters, then drop an offering into them by the hands of a child—usually a pebble, but sometimes a coin—and attach a bit of the child's dress to a bush or tree growing by the side of the well. The rags we see fastened to such bushes have often manifestly been torn from the dresses of young children. Part of a bib or little pinafore tells the sad story of a sorrowing mother and a suffering child, and makes the heart grieve that nothing better than a visit to one of these wells had been found to relieve the sorrow and remove the suffering." In proof that those who still pay adoration to the wells are neither ignorant or stupid, the author just quoted<sup>1</sup> goes on to relate the following curious and instructive incident:—"I once talked over the subject of well-worship with an intelligent man, who was, in the opinion of his neighbours, a good Christian, but who nevertheless had shown a practical faith in the virtues of these wells by resorting to them when in sore trouble, and duly practising the necessary rites and ceremonies. When I pointed out that the localising of the power he had appealed to showed a kinship between the superstition and the religious belief of many Paganisms, he reminded

<sup>1</sup> Dr Arthur Mitchell, *The Past in the Present*, p. 154.

me that the religion of the Jews was exclusive in its character, and that their God had chosen them for a peculiar people, and dwelt in a special manner in Jerusalem."

Among the celebrated wells of more recent times, the pool dedicated to St Fillan in Strathfillan, famed for the cure of insanity, takes a foremost place. The means taken to rid the patient of the terrible malady are both curious and interesting, as told by Forbes in his *Kalendar of Scottish Saints*. "The ceremony was performed after sunset on the first day of the quarter O.S. and before sunrise next morning. The dipped persons were instructed to take three stones from the bottom of the pool, and walking three times round each of the three cairns on the bank, throw a stone into each; they were next conveyed to the ruin of St Fillan's Chapel, and in a corner called St Fillan's bed, they were laid on their back, and left tied all night. If next morning they were found loose, the cure was deemed perfect."

Dr Joseph Anderson, in *Scotland in Early Christian Times*, gives a still more interesting description:—The gentleman who carried off the bell of St Fillan, rode on the 9th of August 1798 from Tyndrum to the holy pool of Strathfillan, "which, towards the end of the first quarter of the moon, was resorted to by crowds of the neighbouring peasantry, who expect to be cured of their diseases. So great were its virtues, that he was told that if he had been a day or two later he would have seen hundreds of both sexes bathing in its waters. As it was, he met five or six returning, and amongst them an unfortunate girl out of her mind, who had been brought from thirty miles' distance for several moons, but had not derived the smallest advantage. A rocky point projects into the pool, on the one side of which the men bathed, and on the other side the women. Each person gathered up nine stones from the pool, and after bathing walked to a hill near the water where there are three cairns, round each of which he performed three turns, at each turn depositing a stone. 'If it be,' he says, 'for any bodily pain or sore that they are bathing, they throw upon one of these cairns that part of their clothing that covered the part affected; and if they have at home any beast that



is diseased, they bring some of the meal that it feeds upon and make it into paste with the water of the pool, and afterwards give it to the beast to eat, which is an infallible cure, but they must likewise throw upon the cairn the rope or halter with which the beast is led. Consequently, the cairns are covered with old halters, gloves, shoes, bonnets, nightcaps, rags of all sorts, kilts, petticoats, garters, and smocks.' When mad people are bathed they throw them in with a rope tied about the middle, after which they are taken to St Fillan's Church, where there is a large stone with a niche in it just large enough to receive them. In this stone trough,<sup>1</sup> which lies in the open churchyard, they are fastened down to a wooden frame-work, and there left for a whole night, with a covering of hay over them, and St Fillan's bell is put upon their heads. If in the morning the unhappy patient is found loose, the saint is supposed to be propitious; if, on the contrary, he continues in bonds, the case is supposed doubtful."

Another well almost equally famous for the cure of insanity is that of St Maelrubha on Innis Maree, of which Dr Reeves gives the following description in the Society's *Proceedings*:—

"But the curiosity of the place is the well of the saint; of power unspeakable in cases of lunacy. The patient is brought into the sacred island, is made to kneel before the altar, where his attendants leave an offering in money; he is then brought to the well, and sips some of the holy water. A second offering is made; that done, he is thrice dipped into the lake; and the same operation is repeated every day for several weeks; and it often happens, by natural causes, the patient receives relief, of which the saint receives the credit. I must add that the visitants draw from the state of the well an omen of the disposition of St Maree: if his well is full, they suppose he will be propitious; if not, they proceed in their operations with fears and doubts; but let the event be what it will, he is held in high esteem. The common oath of the country is by his name. If a traveller passes by any of his resting places, he never neglects to leave an offering; but the saint is so moderate as not to put him to any expense,—a stone, a stick, a bit of rag contents him."

<sup>1</sup>The stone trough still exists. It is apparently a stone coffin, probably of the twelfth or thirteenth century, with a round niche for the head—at least so it has been described.

That this veneration was not extinct in 1836 appears from the incumbent's report in the N.S.A.:—"On the centre of the island is a deep well, consecrated by the said St Maree to the following purpose: To this same well are dragged, *volens nolens*, all who are insane in this or any of the surrounding parishes, and after they have been made to drink of it, these poor victims of superstitious cruelty are towed round the island after a boat by their tender-hearted attendants." Loch Maree is 18 miles long and  $1\frac{1}{2}$  mile broad on an average. The greater part of it is 60 fathoms deep, so that it has been never known to freeze during the most intense frosts.

At Struthill we have another well famous for curing insanity, and offerings were still cast into it in the year 1723. The chapel hard by was ordered to be demolished by the Presbytery of Auchterarder in 1650, because of the rites practised in it, but that had little, if any, effect in checking the adoration of the well, for we find that in the year 1668 several persons testified before the Presbytery of Stirling that, having carried a woman thither, "they had stayed two nights at the house hard by the well; that the first night they did bind her twice to a stone at the well, but she came into the house to them, being loosed without any help; the second night they bound her over again to the same stone, and she returned loose, and they declared also that she was very mad before that they took her to the well, but since that time she is working and sober in her wits." This well, according to the N.S.A., is now called the Straid Well; and the incumbent, writing in 1845, states that it was "much frequented once as effectual in curing the hooping-cough. Not further back than a few weeks ago a family came from Edinburgh, a distance of nearly 60 miles, to have the benefit of the well. As a piece of useful information, we may add, that the water must be drunk before the sun rises, or immediately after it sets, and that out of a 'quick cow's horn,' or a horn taken from a live cow; which indispensable horn is in the keeping of an old woman who lives near by the well."

Dr Mitchell, in *The Past and Present*, adds his valuable testimony that the wells are still adored in many parts of the country, and states that the adoration may be encountered in all parts of Scotland, from

John O'Groat's to the Mull of Galloway. "The bush above Craiguick Well, in the parish of Avoch, was covered with rags when I was there; and I have seen at least a dozen wells in Scotland which have not ceased to be worshipped." Many of the wells dedicated to "Our Lady," *i.e.*, St Mary (Virgin Mary), and to St Bridgid, the Mary of Ireland, were famous for the cure of female sterility, which, in the days when a man's power and influence in the land depended on the number of his clan or tribe, was looked upon as a token of the divine displeasure, and was viewed by the unfortunate spouses with anxious apprehension, dread, doubt, jealousy, and pain. Prayer and supplication were obviously the methods pursued by the devout for obtaining the coveted gift of fertility, looked upon, by females especially, as the most valuable of heavenly dispensations; and making pilgrimages to wells under the patronage of the mother of Our Lord would naturally be one of the most common expedients. Among many others resorted to from the supposed efficacy of their waters in promoting this evidence of celestial favour, I may mention "Our Lady's Well" at Whitekirk, East Lothian, and "Our Lady's Well" on the Island of May, near the chapel dedicated to St. Adrian. The last seems to have been frequented from an early period, and to have attained great fame. Some curious stories are told about this well; one of the most curious, too long to quote here, will be found in *Historical Sketches of the Island of May*. This consecrated fountain was guarded by a priest set specially apart for the purpose, and only one patient was admitted at a time. The revenues derived from the sale of its waters seem to have been very considerable, and belonged entirely to the church on the island. It would seem, however, that the waters were not always effectual in curing the disease, in which case the despotic lords of the poor unfortunates very often devised means to sever the sacred knot that bound them together; and too often, in those days of debased and perverted justice, the manner of getting rid of the victim was not too strictly or too often called in question; then, after the tree that "bare no fruit" was cut down, the survivor took to himself a more "fruitful vine." This well is still spoken of in the east of Fife, all round that por-

tion of the coast facing the May; and "wherever, amongst the constantly unfolding secrets of futurity, a human being of dubious parentage exhibits itself on the stage of existence (a circumstance by no means so rare as a Christmas butterfly), the common remark is still familiar to all, that it has come from the island of May." Wells dedicated to other saints seem to have been famed for the cure of sterility, St Fillan's Well, in the parish of Comrie, being one.

From my list of wells, it will be seen that the number dedicated to the Virgin Mary must have been very great, far exceeding any other saint. Long ago, we know that far greater honour was paid to the mother of "Our Lord" than to God himself; and what the "Juno Lucina" was to the ancients she would seem to have been to the Christians of the Middle Ages in Europe, and to have been invoked in a similar manner. With what dread the females of the sixteenth century in Scotland viewed sterility may be gathered from a perusal of Hector Boethius in his *Scotorum Historia*. He tells us that the tomb of Vanora, the queen of Arthur, who died barren, and was buried at Meigle, "was shunned as a pestilential spot"—that none willingly went near it, or looked upon it, and that mothers early taught their daughters the prejudice.

To an incident which showed that the faith and belief in the healing virtues of the wells is still strong, the writer was but a few months ago an eye-witness. While walking in the Queen's Park about sunset, I casually passed St Anthony's Well, and had my attention attracted by the number of people about it, all simply quenching their thirst, some possibly with a dim idea that they would reap some benefit from the draught. Standing a little apart, however, and evidently patiently waiting a favourable moment to present itself for their purpose, was a group of four. Feeling somewhat curious as to their intention, I quietly kept myself in the background, and by and by was rewarded. The crowd departed, and the group came forward, consisting of two old women, a younger woman of about thirty, and a pale, sickly-looking girl,—a child of three or four years old. Producing cups from their pockets, the old women dipped them in the pool, filled them, and drank the contents. A full cup was then pre-

sent to the younger woman, and another to the child. Then one of the old women produced a long linen bandage, dipped it in the water, wrung it, dipped it in again, and then wound it round the child's head, covering the eyes, the youngest woman, evidently the mother of the child, carefully observing the operation, and weeping gently all the time. The other old woman not engaged in this work was carefully filling a clear flat glass bottle with the water, evidently for future use. Then, after the principal operators had looked at each other with an earnest and half solemn sort of look, the party wended its way carefully down the hill.

I now come to those wells I have personally visited and made drawings of, the first being that of

ST PETERS,

*Houston, Renfrewshire.*

The drawings of this well (figs. 1, 2) were made in May 1882. It stands to the left of a cross road leading from the village of Houston, and about a quarter of a mile distant from the village, close on  $3\frac{1}{2}$  miles from the railway station of Houston, and 3 miles or thereby from that of Houston Crosslee. When I visited it the approach was rendered somewhat difficult by the marshy state of the ground. The spring is at the foot of a gently sloping bank, and is not, now at all events, of any great strength; this, in all probability, is due to field drainage; it also seems to be entirely neglected and uncared for. Close by a rivulet called "St Peter's Burn" runs murmuring down the hill, and receives the water from the spring as it passes. The spring is covered with a small oblong building about 5 feet 6 inches long and 4 feet 3 inches wide, having a saddle-back roof. With the exception of the third visible row of stones forming the sides of the structure, the stones are all of moderate size, but this row consists of two only on each side, there being a long stone extending from the front, backwards, fully two-thirds of the entire length; the smaller stones completing the length form headers, as it were, to the sides, and meet together at the end; thus these four stones complete the circuit of the

whole building, and effectually bind together the side walls below, and form an excellent level eaves course for the roof to start from, which, naturally, the builders made of smaller material, having to cut the stones to the shape of a pointed arch inside, and a fixed slope outside. The first course of roof stones completely form of themselves the pointed arch inside, the joint meeting exactly in the centre, the next course forming a covering to these joints, and extending full across the top. This covering

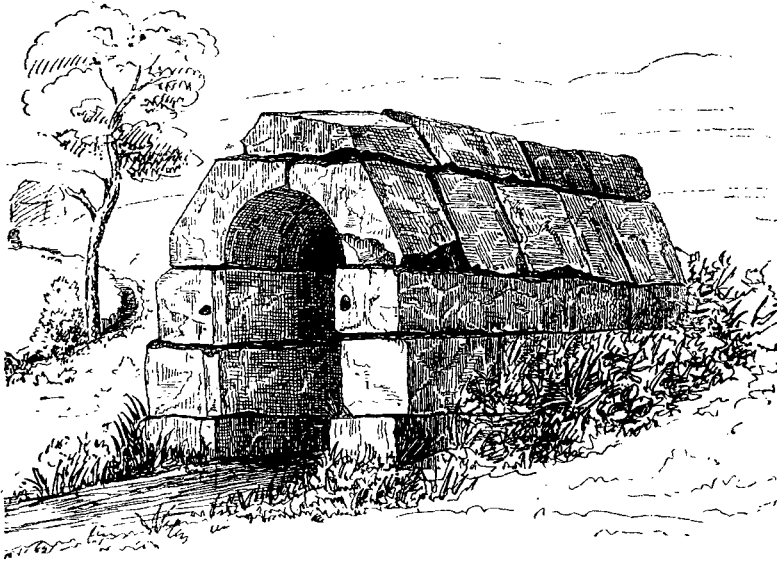


Fig. 1. St Peter's Well, Houston.

or second roof course completes the structure as it is at present, but it seems very possible that in times past another course existed, in all probability a long single stone to cover the cross joints of the second course, and so effectually prevent the rain, leaves, and other foreign substances from getting in to destroy the purity of the spring. The inner edge of the side stones forming the entrance have had a splay taken off them, but the arris of the arch remains untouched. The width of the opening

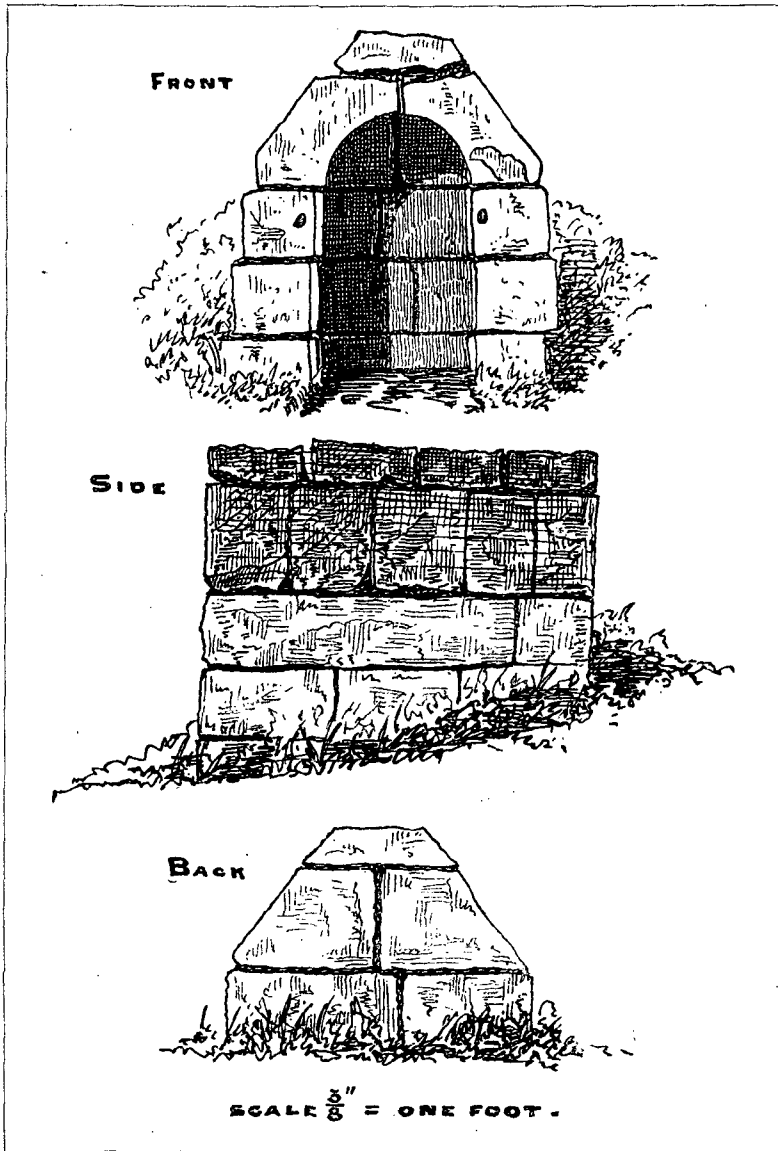


Fig. 2. St Peter's Well, Houston.

is 2 feet, and the height, from the water level to the spring of the arch, 2 feet 8 inches, and from the water level to the crown of the arch 3 feet 9 inches. The hole in each top stone of the sides suggests either a covering-gate in front or the presence of cups, secured by chains, for drinking purposes. No mortar has been used in its construction, and the stones, which are of freestone, are roughly hewn. The setting of the soil has slightly disjoined the structure, but if left alone it seems likely to endure wind and weather, storm and sunshine, for a long time to come.

The spring when visited was full of vegetation, and the water undrinkable. According to the *Old Statistical Account*, Houston, in ancient times, was called Kilpeter, *i.e.*, *Cella Petris*, the tutelary saint. The writer of the account of the parish also makes the following reference to the well :—"There is a well at a little distance to the north-west of the church, called St Peter's Well ; it is covered with a wall of cut free-stone arched in the roof, from which flows a plentiful stream of excellent water ; and a stream of water passing hard by is called St Peter's Burn."

THE WELL OF THE HOLY ROOD,  
*Stenton, Haddingtonshire.*

Within 200 yards of the old church and village of Stenton, and close by the road leading thence to Dunbar, stands the Rood Well (fig. 3). The path from the old church to the well is paved with stone—this points to an extra amount of traffic to and from the well. It is a small circular building, 3 feet 10 inches internal diameter, and 5 feet 4 inches over, with a door facing north-west 2 feet 1 inch wide, present height 3 feet 7 inches, height from step, found by probing the ground, 5 feet 5 inches, thickness of the wall 9 inches, with a conical roof of stone in five courses, finished with a flowered finial, I should say of fourteenth century date, on the top. The masonry is a very excellent piece of workmanship, and is in a state of excellent preservation. The entrance jambs are checked and prepared to receive a door. Each course of the conical roof



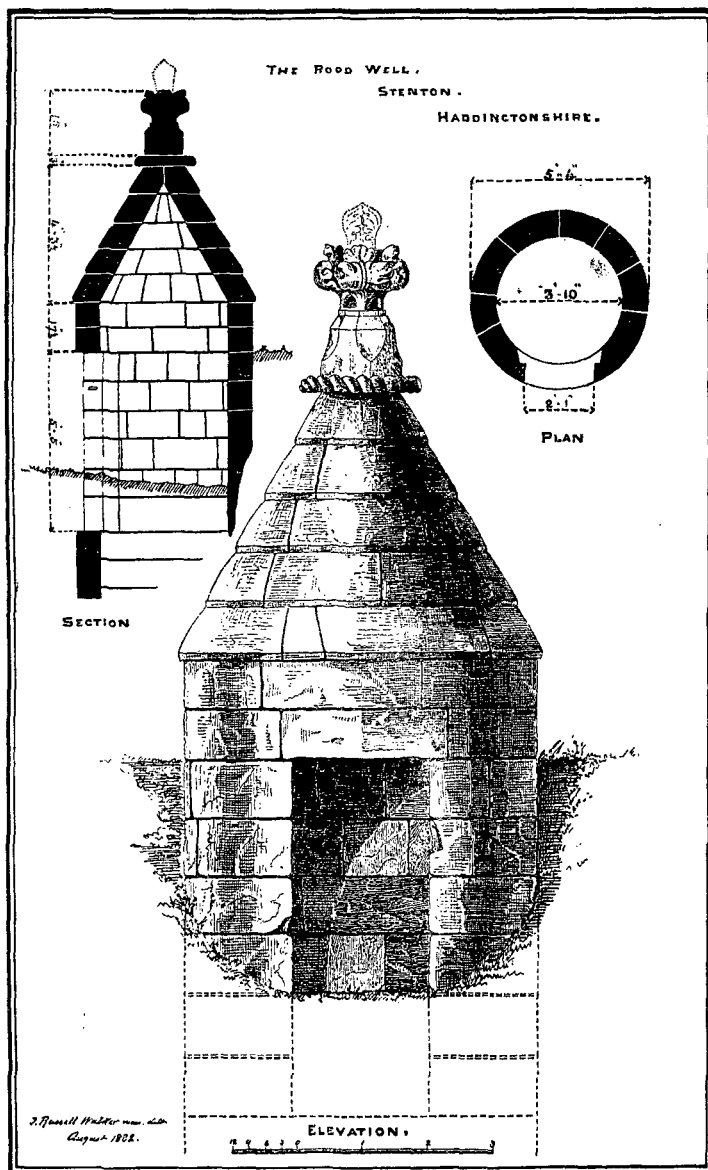


Fig. 3.

is slightly cambered, or rounded, externally, and starts with a small fillet or drip. What I would call the neck moulding of the finial is cut into the shape of a rope, and the base of the finial immediately above is square, and set on the angle in so far as regards the direction of the door, the upper part is then carried to the octagon by means of a splayed cove, and is gradually formed into an appropriate starting point for the flowered portion, by means of a receding splay and fillet; the finial in the lower and more spreading portion consists of four leaves of the usual conventional treatment in this period of Gothic art. The upper part, as indicated by dotted lines on the drawing, has been broken away. The stones are all carefully hewn and squared, and show more care in building than the masons of the time usually bestowed on works of far greater importance.

The well has long been filled up, and enclosed by a stone wall, owing, as I was told, to a cow in the neighbouring field falling into it, and causing, as one can well understand, extraordinary difficulty in getting her out.

The ground slopes from the entrance up towards the road, so that at the back of the well, next the road, it is higher by about 3 feet 6 inches. When visited in August 1882, the place was guarded by a luxuriant crop of nettles. It is kept carefully pointed, but is otherwise neglected.

The *New Statistical Account* says that the well "is surmounted by the form of a cardinal's hat, and there is a legend that the tenure of Beil depends upon the keeping on of this hat." I can only say that it would require a singular amount of argument to convince me, as an architect, that this very ordinary Gothic finial was ever meant to represent a hat, sacred, secular, or profane. It is also stated that this finial does not belong to the well, but was taken from the church and put on top of it at a comparatively recent period; this may be so, and in that event it is possible that the conical roof finished with a round knob or ball on top, and perhaps a cross of metal as shown in the sketch (fig. 4), and representing the far-famed cross of the "black rood." The well inside the church of St

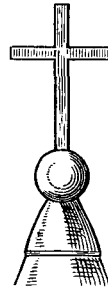


Fig. 4.

Mark's, Venice, is so finished, the roof also being conical, but octagonal, not circular. Speaking architecturally, this is without doubt one of the most interesting wells now left us.

ST NINIAN'S WELL,  
*Stirling.*

I visited this well in the month of September 1882, and must confess to being considerably disappointed with it from an architectural point of view. Mr T. S. Muir, in his *Characteristics of Old Church Architecture*, mentions it as "a large vaulted building with a chamber above it, which is supposed to have been a chapel." From this notice I was led to think something of interest would be found in the chamber; but as will be seen by the drawing (fig. 5), it is utterly destitute of any feature worthy of particular notice. On looking at the surroundings, however, which are all modern, and mostly new houses and streets in course of erection, I came to the conclusion that at no distant date the well was doomed, and that consequently I had better make a correct drawing of it.

The lower chamber measures 16 feet by 11 feet 1 inch, and is covered with a vault running from end to end, measuring from floor to springing 2 feet 9 inches, and from floor to crown of arch 6 feet. At the end where the spring rises there is a square recess 1 foot 9 inches high and 1 foot 7 inches wide and 17 inches deep; and at the other end two recesses, the largest measuring 2 feet 7 inches in height, 1 foot 4 inches wide and 1 foot 4 inches deep, the other 8 inches high, 8 inches wide, and 8 inches deep. To what purpose these have been put I have formed no idea; they are on an average 12 inches from the floor to the sill. The side walls are 2 feet 9 inches thick, and the end gable 3 feet; the other gable, between the well chamber and the adjacent building, being about 2 feet 3 inches. The room above is the same size as the vaulted chamber below, and is divided by timber partitions to form a dwelling-house. There is an ordinary fireplace and press in the gable; the press, however, does not go down to the floor, but is simply a recess or "aumbry," such as we see in old Scotch houses.

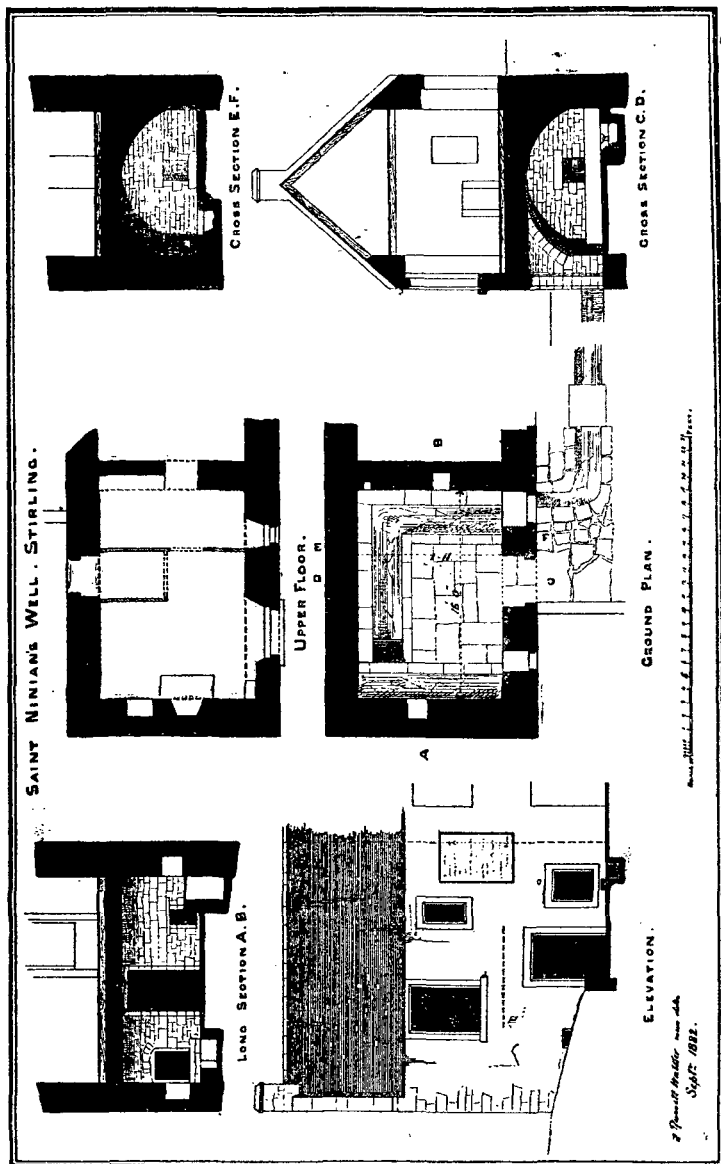


Fig. 5.

The roof seems to have been renewed at no distant date, although some of the timbers are, without doubt, home-grown. The ground rises rapidly to the back, so that the entrance door to the house is level with the top of the vault; this door is simply splayed in the Scotch manner, with a square lintel over, and a relieving arch inside. The door to the well chamber is also splayed, and in like manner the windows; the largest window has been altered, and a new projecting sill put in.

At present the well is used for washing purposes, and must have been so for a considerable length of time, if we may judge from the table of rates affixed to the building; and a channel has been formed down one side and along the bottom end to carry away the water, the floor being paved with stones. The vault inside is roughly dressed, very little labour seemingly having been bestowed upon it.

In the N.S.A. it is suggested that the chamber was used as a bath, and it also states that "it is celebrated for its copiousness and purity. It is a hardish water, but of low specific gravity, and much used for washing. It has been calculated that were all the water proceeding from this spring forced into the pipes that supply the town, it would afford every individual not less than 14·03 gallons per twenty-four hours. Its temperature is very cold, and it exhibits muriate of lime and sulphate of lime. It is also much used for brewing."

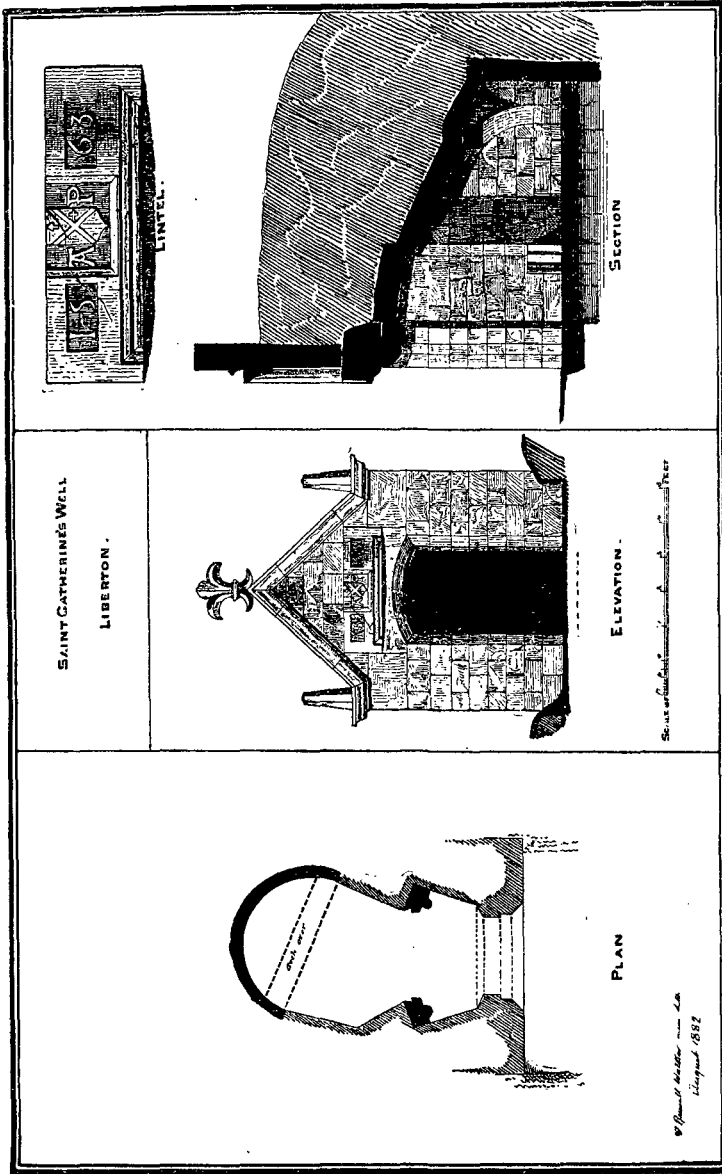
Externally the building is rough cast, or, in Scottish phraseology, "harled."

ST CATHERINE'S WELL,  
*Liberton.*

This well (fig. 6) is about three-quarters of a mile south from the village of Liberton, near the site of the chapel erected by St Margaret in honour of St Catherine, and now stands in private grounds.

According to Dr Daniel Wilson, "the marvellous history of this well's origin rests on very early authority."

Hector Boece gives the following account of the well and chapel:—  
"Ab hoc oppido plus minus duobus passuum millibus, fons cui olei guttæ innatant scatturit ea vi, ut si nihil inde collegeris nihilo plus confluat



Guyot & Wood, Sc

Fig. 6.

quantum vis autem abstuleris nihilo minus remacat. Nattam esse auint effuso illic oleo Divæ Catherinæ, quod ad Divam Margaritam, ex Monte Sinai adferebatur. Fidem rei faciunt Fonti nomen Divæ Catherinæ inditum, atque in ejusdem honorem sacellum juxta, Divæ Margaritæ jussu ædificatum. Valet hoc oleum contra varias cutis scabricsies." And Bellenden, in his *Translation*, vol. i. p. xxxviii, Edin. 1821, says:— "Nocht two miles fra Edinburgh is ane fontane dedicat to Sanct Katrine, quhair stèrnis of oulie springis ithandlee with sic abundance that howbeit the samin be gaderit away, it springis incontinent with gret abundance. This fontane rais throw ane drop of Sanct Katrine's oulie, quihilk was brocht out of Monte Sinai, fra her sepulture, to Sanct Margaret, the blissit Quene of Scotland. Als sone as Sanct Margaret saw the oulie spring ithandlee, by divine miracle, in the said place, sche gart big ane chapell thair in the honour of Sanct Katrine. This oulie has ane singulare verteu agains all maner of kankir and skawis."

"On the 8th of July 1504, James IV. made an offering 'in Sanct Katrine's of the oly well.'" This king seems to have been singularly fond of making pilgrimages to chapels and wells. "James VI., on his return to Scotland in 1617, paid it a visit, and commanded it to be enclosed with an ornamental building, with a flight of steps to afford ready access to the healing waters; but this was demolished by the soldiers of Cromwell, and the well now remains enclosed with plain stone work, as it was partially repaired at the Restoration." This reconstruction or restoration seems to have in its turn fallen into a state of dilapidation, as Mr Muir speaks of it being in that state in 1861.

It was anciently called the "Balm Well." The well was long celebrated for the cure of cutaneous diseases, and it is still visited for its medicinal virtues.

The nuns of the neighbouring convent of St Catherine's de Sienna are said to have proceeded annually in solemn procession to visit the chapel and well in honour of the saint.

The peculiar characteristics of the well are thus described by Dr Turner:—

“Petroleum and bitumen, under these names are known certain natural tarry matters, more or less fluid, which have evidently resulted from the decomposition of wood or coal either by heat or spontaneous action under the surface of the earth.”

The following analysis was made by Dr George Wilson, F.S.A. :—  
“The water from St Katherine's Well contains after filtration, in each imperial gallon, grs. 28·11 of solid matter, of which grs. 8·45 consist of soluble sulphates and chlorides of the earths and alkalies, and grs. 19·66 of insoluble calcareous carbonates.”

The well is now carefully protected and looked after. The oldest remaining portions are shown coloured black on the plan, and the more recent additions by hatching, the back portion is supported by an arched stone as seen by the section (fig. 6). The portions left of the old entrance are moulded, and seem to point to the work having been constructed in the Gothic style; whether this is the remains of the entrance to the building put up by orders of James VI. or not there is nothing to show, but it seems very probable. The lintel built in over the present entrance door bears the date 1563, in shallow side panels, the centre panel containing a shield charged with the Cross of St Andrew, and having as supporters the letters A and P; the moulding on the lower edge does not in any way correspond with the old jambs of the former entrance, above referred to; the lintel is convex in shape lengthwise, and is 3 feet 8 inches long and 1 foot 2 inches deep. It may possibly have formed part of the former well structure, but as yet I have found no information to enable me to determine.

The fleur-de-lis finial on the apex of the gablet is also much older than the present front.

The oldest portion inside is circular in shape, and is built in regular squared courses.

The water varies in height with the season, and the oil seems to bubble up in an intermittent manner. From the line of the arch supporting the older portion, the roof is composed of long slabs of stone resting on the sides and on the top of each other, banked over with earth covered with shrubs.



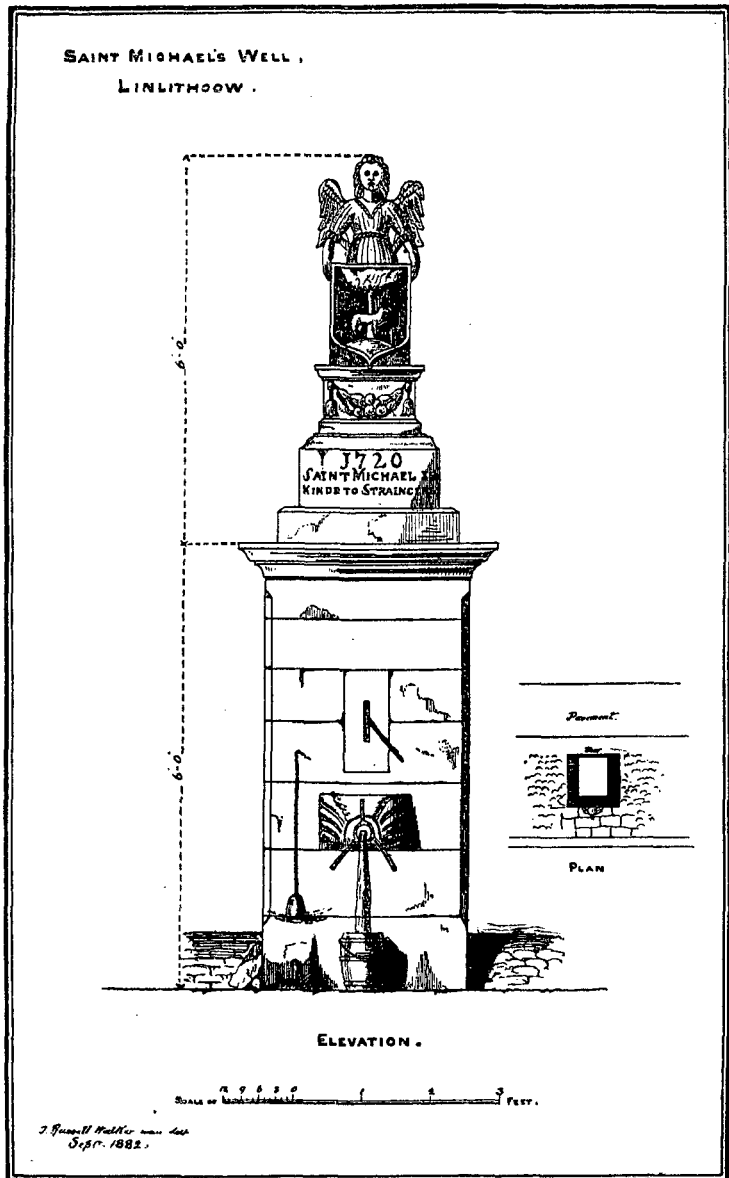


Fig. 7.

GUYOT & WOOD, SC.

## S. MICHAEL'S WELL,

*Linlithgow.*

The building covering this well dates only from 1720, as the drawing (fig. 7) shows ; nothing more seems known about it.

It is conjectured that the statue was taken from the Cross Well when restored about that date, and placed here to represent St Michael, who is the patron saint of Linlithgow Church. Why the saint should bear the shield showing the arms of the burgh (a corrupt rendering by the way), I don't know ; neither have I been able to obtain any information as to the legend borne by the well that "Saint Michael is kinde to straingers." With the exception of the statue, which is undoubtedly of much earlier date than 1720, the structure shows the utter absence of architectural knowledge, especially Gothic, characteristic of the last century in Scotland.

## SAINT MARGARET'S WELL,

*Formerly at Restalrig, now in the Queen's Park.*

This little hexagonal building (fig. 8) is certainly the most beautiful and appropriate covering of any well now left in Scotland.

It is to be regretted that the actual spring dedicated to the saint is lost to us by the march of modern events, but fortunately we are in possession of authentic descriptions and drawings of the structure as it stood over the original spring. It attracted the attention of Billings, and although one of the minor antiquities of the country which he seldom includes in his valuable work, *The Baronial and Ecclesiastical Antiquities of Scotland*, its beauty apparently struck him, and in vol. ii. he gives a fine drawing of it and a description, part of which is worth repeating here. He says:—"Alterations of various kinds have so changed the character of the place where this rich fountain gushes forth, that those who have been familiar with it of old would find difficulty in discovering the spot where it stands, and few will be able to observe its architectural beauties. In former times a mossy bank, rising out of a pleasant meadow, covered the

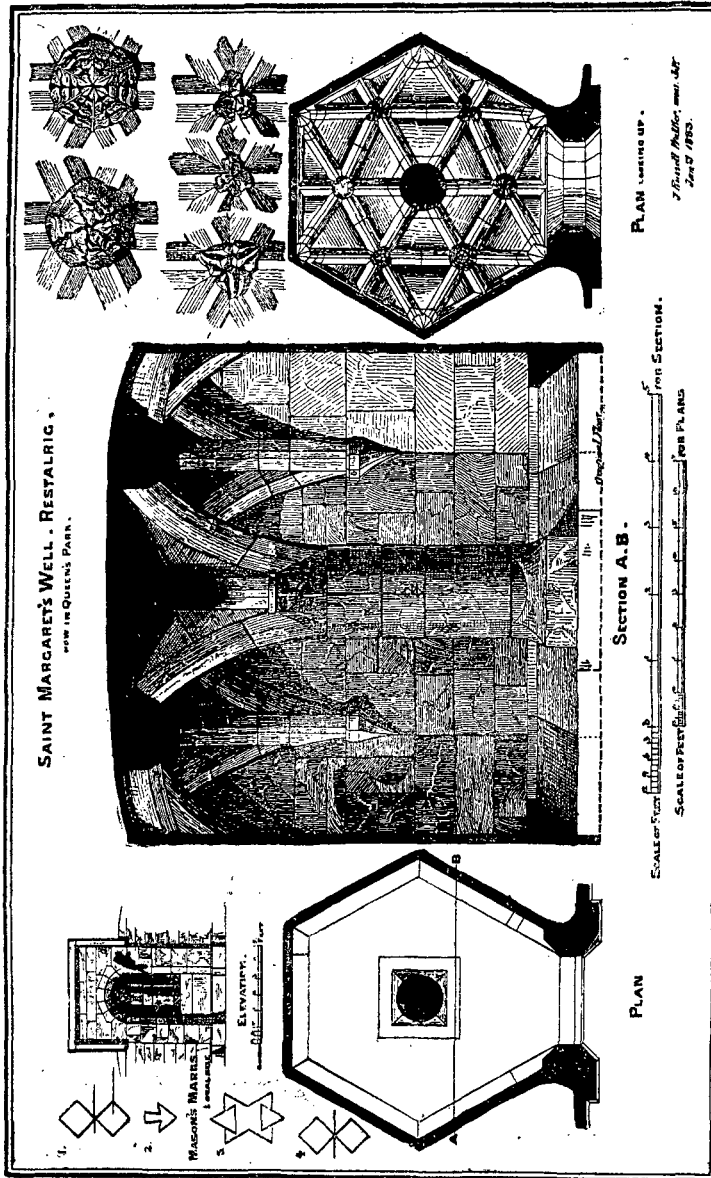


Fig. 8.

little pillared cell, and the surplus water, running out in a slender rill, fell into a pure mountain stream fed from the springs of Arthur's Seat. The spot, though close to two large towns, was solitary, and the most conspicuous objects in the neighbourhood were the range of Arthur's Seat and Salisbury Crag, with the ruins of St Anthony's Chapel on the one side, and those of the old church of Restalrig on the other. For some time the streams from Arthur's Seat have been made the means of irrigating the surrounding meadows with the contents of the Edinburgh sewers. It is into this fetid marsh that the waters of St Margaret's Well now run. For many years its unpleasant position had made this a spot seldom visited; but, even since the drawing for the present engraving was taken, a huge mass of storehouses and other buildings connected with the North British Railway have been squatted right over the well. So much respect has been paid it that the architecture has been left entire, and a long narrow vault, only broad enough to allow one person to pass along, has been constructed to give access to the fountain from the exterior. This long passage is perfectly dark, so that the architecture of the old cell cannot be seen without artificial light. Some centuries hence, if they last so long, it may puzzle those examining the remains of the railway buildings to find this remnant of an older age of architecture imbedded like a fossil in the ruins." So wrote Billings, in his day little dreaming of its removal. Mr R. Rowand Anderson, architect, F.S.A. Scot., also gives a careful and reliable drawing of it in the short-lived and long-extinct *Building Chronicle*, in the number for January 1, 1856, and in his description states "it stood at the side of the ancient cross road which led from Holyrood to Restalrig; on the top grew an elder tree, and in front of it stood a little thatched cottage, inhabited a great many years ago by a man who carried the waters of the well to Leith for sale."

My drawing is taken from the well as it now exists in the Queen's Park, and several differences between the drawings by Mr Billings, Mr Anderson's, and my own are worth mentioning; the alterations having evidently been made when the removal took place.

In the setting of the base Mr Billings agrees with Mr Anderson as well as the position of the pillar, which Mr Anderson describes as being "about six inches off the centre of the hexagon, and the base does not face the entrance, although the gurgoil does." Both these points are clearly shown by Billings, although he is wrong in showing the intake of the base straight instead of curved; now, however, it is exactly in the centre, and the base faces the entrance.

The next point of difference is that the drawings by these gentlemen show two holes in the centre pillar,—one hole about the centre of the stone immediately below the gurgoil, and the other near the top of the lowest stone. In these must, I think, have been fixed the chains holding one or more drinking-cups. In rebuilding these stones have been turned round so that the holes now face the back.

Mr Anderson also speaks of "the two openings in the opposite faces of the hexagon" as having been for the purpose of giving light; "for in the mausoleum of the Logans of Restalrig, which is a copy of St Margaret's Well, there are similar openings similarly placed." No openings are shown by Billings in his drawing, and they do not exist in the well now.

Wilson, in his *Memorials of Edinburgh*, describes it as being an octagon on plan, but this is a mistake, it being hexagonal, with a pillar in the centre supporting a groined vault, with moulded ribs and ornamental bosses at the various intersections—as Billings says, "a simple plan," but nevertheless one of great beauty. Two wall ribs and two groin ribs come down in each angle of the hexagon, where they are received by corbels. The springing of the centre rib from the pillar is covered with a gurgoil or grotesque head, from which the water flows. I show on my drawing several mason marks; two of them, marked 1 and 4, are on the pillar. No. 2 is cut on the face of each corbel, and No. 3 is on the upper or curved portion of the base to the pillar. I have recently been making a collection of mason marks, and found on the west tower of Holyrood Abbey Church the mark No. 2 on the well. This is rather a curious fact, and suggests one of two things—first, that the same marks descended from generation to generation; or, second, that the two structures were

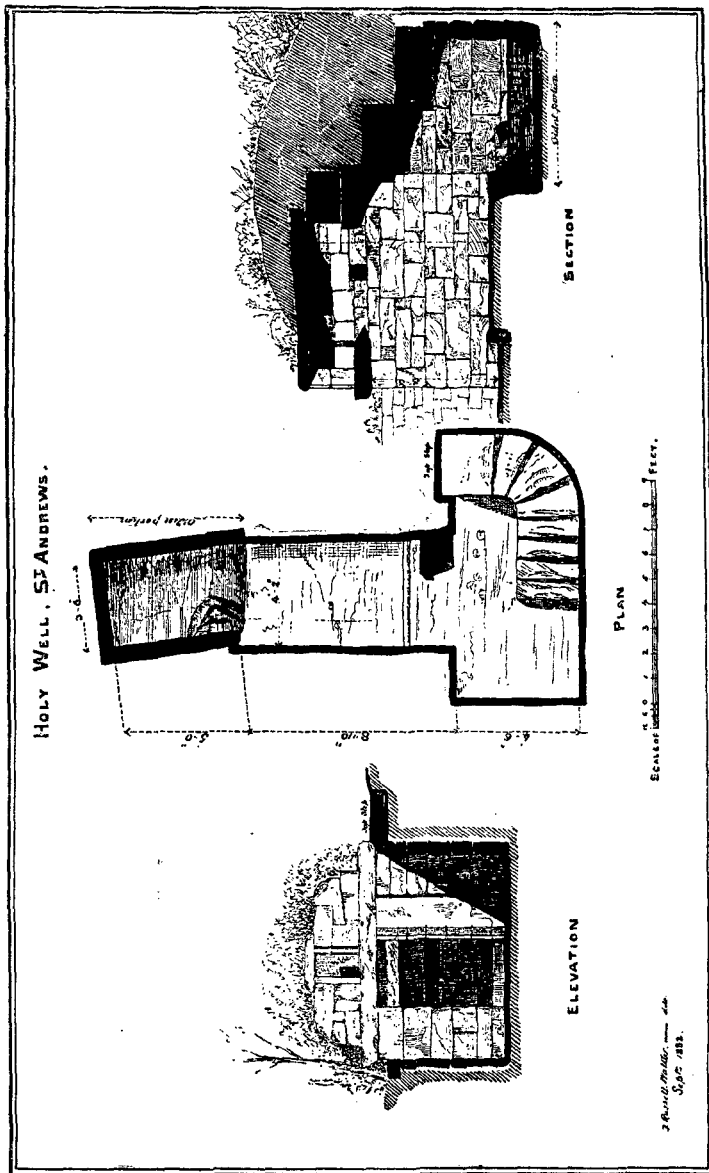


Fig. 9.

built at the same time. Now, we know that the west tower of Holyrood is in the Transition style, from Romanesque to Gothic, and dates *circa* 1170, and there is nothing in the character of the well to forbid the assumption that it is of that date also. Is it not possible, then, that this well was built at that time by David I. to commemorate his rescue from the hart that, according to Bellenden, "fled away with gret violence, and evanist in the same place quhere now springs the rude well?" In that view, doubtless, the well was originally dedicated to the "Holy Rood," and not to Queen Margaret until 1251 or thereby, when she was admitted to the roll of saints by Pope Innocent IV., on the translation of her relics.

Curiously enough, I find on examining the six-inch Ordnance map that the spot where the well now stands is marked "St David's Well," but on what authority I do not know.

HOLY WELL,  
*St Andrews.*

On the Ordnance map this well is simply marked "Holy Well," and I have been unable to find out to what saint it was dedicated, probably St Regulus or St Andrew. As will be seen by the drawing (fig. 9), it is a very curious one. The back or inner portion is the oldest. There is no special feature in it calling for description.

ST MUNGO'S WELL,  
*Glasgow Cathedral.*

This well (fig. 10) is curiously situated, and points, I think, to the spring having been well known and possibly regarded with feelings of veneration before the building of the present structure. It is exceedingly simple, the window at the back being as much the result of accident as design in its relationship to the well.

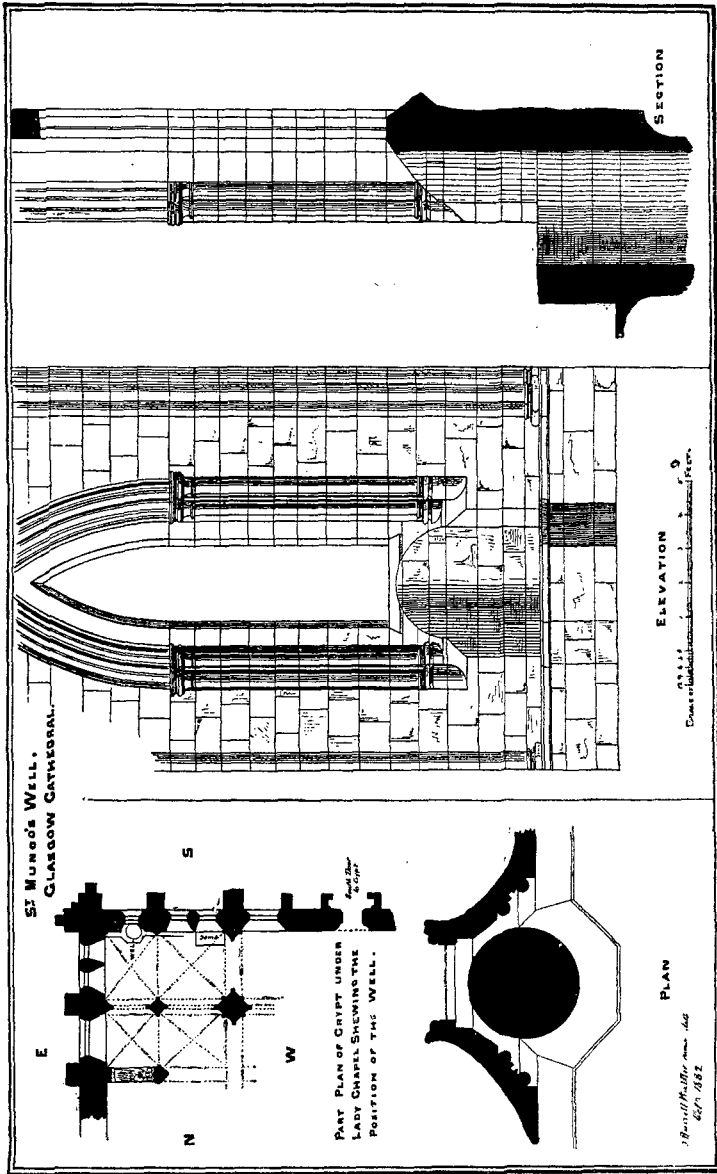


Fig. 10.



## BONAR'S WELL,

*Ratho.*

This is a well of simple structure, a little south from the village, on the road from Ratho to Dalmahoy. It is now filled up and unused. So far as I can learn, it was once very celebrated, but its history rests entirely, so far as I have been able to find, on local tradition now. (See fig. 11.)

## THE LADY WELL,

*Ladywell Street, Glasgow.*

This well has been restored and rebuilt, as it bears. I have not been able to find any drawing showing the original structure. I cannot possibly imagine that the present building (fig. 11) bears any resemblance to the former, it being now strictly classic in design and detail. The cross and urn are of cast metal. "Lady Love" or "Lady Well," so called after a fountain at the bottom of the Craigs (now included in the Necropolis), sacred in Popish times to the Virgin.—*Merchants' House of Glasgow*, p. 538.

## WELL (Name unknown),

*Letham Farm, Mid-Calder.*

This, although exceedingly simple in design, is a pleasing and appropriate structure, well and carefully built. It is placed at the junction of two old kirk roads, and stands in the acute angle of the junction; the water is very cool and clear, with a strong flavour of rotten eggs. It seems to go by no name in particular now, although the villagers in Mid-Calder state that it, once on a time, brought visitors from all parts of the country. It is about a mile and a half from the village. (See fig. 11.)

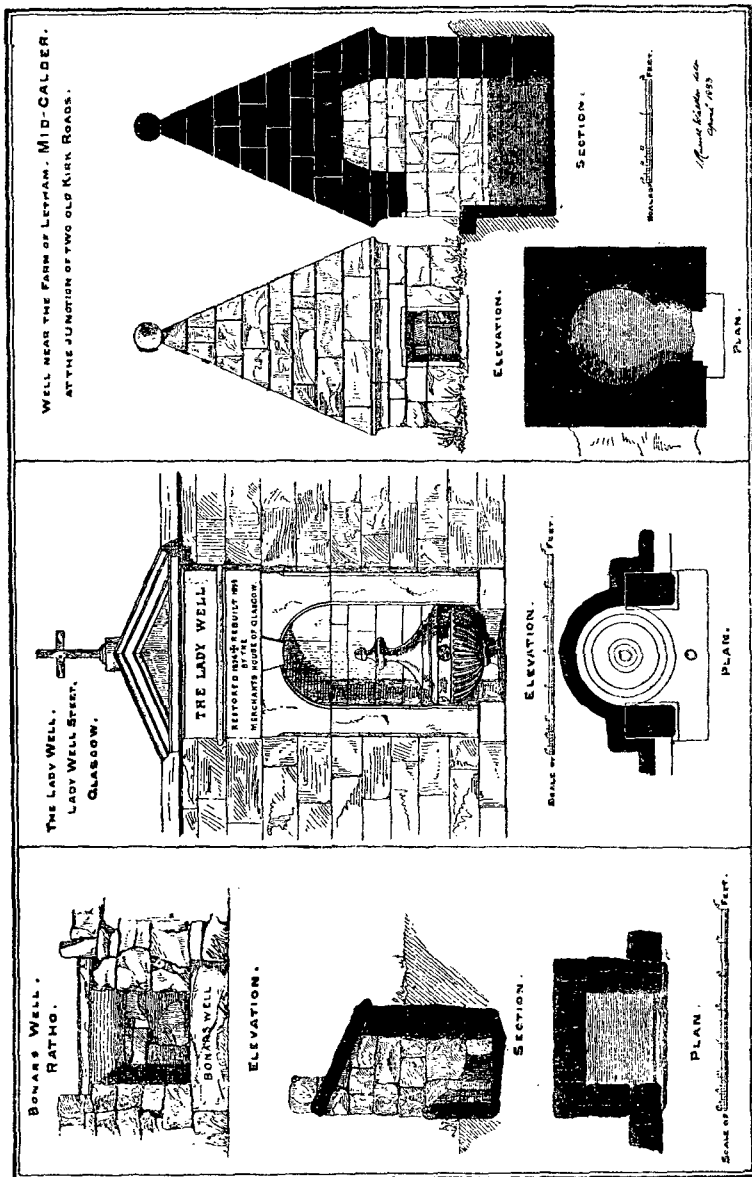


Fig. 11.

## LIST OF "HOLY WELLS" IN SCOTLAND.

## I. WELLS DEDICATED TO SPECIAL SAINTS.

- ST ABB (Ebba)—*Ayton*, Berwickshire.
- ST ADAMNAN—*Dull*; *Forglen*.
- ST AIDAN—*Menmuir*; *Fearn*; *Balmerino*, locally known as "Aldan's Well"; *Cambusnethan*, called "St Iten" here, famous for the cure of asthma and cutaneous diseases.
- ST ANNE—*Ladykirk*, Berwickshire; *Dowally*; *Glass*, on the Deveron at the Birks of Aswanley—"Ann's Pot" also here.
- ST ANNET (?)—*Calligray*, island of, called Tobar-na-H'Annait—"In the north end of the island of Calligray there are faint traces of a very ancient building called Teampull-na-H'Annait, the temple of Annat, a goddess (?) mentioned by mythologists as having for her particular province the care of young maidens. Near the temple is a well of water called Tobar-na-H'Annait, and the point of land on which it is situated is called Rùna-H'Annait."—*O.S.A.*, vol. x. p. 375; vol. xx. p. 89; *N.S.A.*, vol. xiv. part i. 305. "Probably this is the corruption of the name of some saint. Annat is an Irish term denoting the church in which the patron saint was educated. There is the Ennet or Ennell Sandbank at Montrose."—*Kal. Scot. Sts.*, p. 271.
- ST ANDREW—*Longdrum*; *Sandal*, in Kintire; *Lindores*, now filled up; *North Berwick*, built well of an oval shape. *Shadar*, in Lewis—"Is by the vulgar natives made a test to know if a sick person will die of the distemper he labours under. They send one with a wooden dish to bring some of the water to the patient, and if the dish, which is then laid softly upon the surface of the water, turn round sunways, they conclude that the patient will recover of that distemper; but if otherwise, that he will die."—*Martin's Tour in the Western Islands*. *Selkirk*—Recently uncovered (August 1882); of oval shape; 4 feet by 2 feet 10 inches and 30 feet deep; contains 22 feet of water; built of stone and lime. The water has been reached from the west by a flight of stone steps, the undermost three of which still remain; supposed to have been closed upwards of 300 years.
- ST ANTHONY—*Edinburgh*; near the chapel in the Park. *Maybole*—Sickly children carried here on the first Sunday of May.
- ST ASAPH—*Skye*, in parish of Strath, well called Tober Ashig. *Martin*, in his

*Tour*, says—"The most celebrated well in Skie is *Loch-siant Well*. It is much frequented by strangers as well as by the inhabitants of the isle, who generally believe it to be a specific for several diseases, such as stitches, headaches, stone, consumption, megrim. Several of the common people oblige themselves by a vow to come to this well and make the ordinary tour about it called *Dessil*, which is performed thus—They move thrice round the well, proceeding sunways from east to west, and so on. This is done after drinking the water; and when one goes away from the well, it is a never-failing custom to leave some small offering on the stone which covers the well. There are nine springs issuing out of the hill above the well, and all of them pay tribute of their water to a rivulet that falls from the well. There is a little fresh water lake within ten yards of the said well. It abounds with trout, but neither the natives nor strangers will ever presume to destroy any of them, such is the esteem they have for the water."

ST ATTICK (?)—*Nigg* parish, Kincardineshire.

ST BALDRED—*Castleton*. "About half-a-mile south-west of Tantallon Castle there is a plentiful spring of water of peculiar excellence, substantially and tastefully enclosed, called Baldred's Well, which immemorially has supplied the inhabitants of Castleton and even Auldhame. It is held in high modern estimation for its qualifications to make tea."—*N.S.A. Prestonkirk*, in the village of—Baldred's Pool also here in the river.

ST BATHAN—*Abbey St Bathans*, near St Bathans's Convent.

ST BENNET—*Cromarty*, near.

ST BIRIN—*Alvah*, Birnie Well; *Kilbirnie*, Ayrshire, Birnie's Well.

ST BONIFACE—*Fortrose*.

ST BOSWELL—*St Boswells*. "The Hier or Sacred Well, vulgarly called the Hare Well, also 'The Well-Brae-Wall,' a chalybeate that has attracted some notice from its reputed virtues in scorbutic complaints."—*N.S.A.*

ST BRANDAN—*Barra*, near the chapel of St Brendan, at Borve Point. There is also one at the side of another chapel east from this one. Martin states—"There is a well in the village—*Tangstill*—the water of which, being boiled, grows thick like puddle. There is another well not far from *Tangstill* which the inhabitants say in a fertile year throws up many grains of barley in July and August, and they say that the well of *Kilbar* throws up embryos of cockles; but I could not discern any in the rivulet, the air being at that time foggy."

ST BRIDE or BRIGID—*Kirkmaiden*; *Luss*, parish of, near site of chapel; *Hoddam*; *Templeton*, *Kildrummy*; *Dunsyre*, abundant flow and very pure; *Traquair*, in the glebe; *Beith*; *Kirkcolm*, remarkable for its pure

water, never dries ; *Fortingall*, Bredus's Well ; *Auchtergaven*, marks site of Logiebride church ; *Balmerino*, Bridies Well ; *Kilbarchan*, also St Bride's Burn ; *Peterculter*, Aberdeenshire.

ST BRAUL—*Stracathro*, Forfarshire.

ST CATHERINE—*Stoneykirk*, influenced by the ebb and flow of the tide ; *Low Dromore*, Kirkmaiden ; *Old Luce*, on the edge of the highway, opposite the Abbey ; *Fyvie* ; *Alvah*, Banffshire. *Shotts*—"There is upon the great road, immediately below the church, a copious fountain of excellent water, known by the name of the Cat's or Kate's Well. This name is no doubt got from St Catherine, to whom the church was dedicated."—*O.S.A. Southend*, Argyle—"Near the ruined chapel of St Catherine's, on a burn in a secluded glen, 7 miles south-west of Campbeltown, a cemetery and a spring adjoin it, and the latter, till a comparatively recent period, had the reputation of a 'holy well,' and was frequented by invalids."—*O. G. of S.*, vol. i. p. 254. *Liberton*—Since reading my paper, I have found the following interesting note in *Seton's Convent of St Catherine of Sienna*—"The entrance to the well is surmounted by a semicircular stone—probably a lintel from the adjoining church of St Margaret—bearing the date 1563, and a shield charged with a saltire and other indistinct figures between the letters A. P. But for the saltire I should have felt disposed to regard the letter P as indicative of *Preston*, the surname of the former proprietors of Craigmillar and other lands in the neighbourhood of St Catherine's, by one of whom, however, the saltire may have been introduced either as a national or a religious device." *Eigg*—"In the village on the south side of this isle there is a well called St Katherine's Well ; the natives have it in great esteem, and believe it to be a *catholicon* for diseases. They told me that it had been such ever since it was consecrated by one Father Hugh, a Popish priest, in the following manner :—He obliged all the inhabitants to come to this well, and then employed them to bring together a great heap of stones at the head of the spring by way of penance. This being done, he said mass at the well, and then consecrated it. He gave each of the inhabitants a piece of wax candle, which they lighted, and all of them made the *Dessil* of going round the well sunways, the priest leading them, and from that time it was accounted unlawful to boil any meat with the water of this well. The natives observe St Katherine's anniversary ; all of them come to the well, and having drank a draught of it, they make the *Dessil* round it sunways—this is always performed on the 15th day of April."—*Martin*.

ST CAROL—*Ruthven*.

ST CATTAN—*Kilcattan Bay*, Island of Bute.

- ST COLMAN—*Kiltearn*; *Cambusnethan*; *Alvah*, on farm of Tippetty—Name occurs in a charter dated more than 500 years ago. It is remarkable for its magnitude and excellence; throws out 27 imperial gallons per minute; and, when tried by the hydrometer, appears only a shade heavier than water distilled.
- ST COWSTAN OR CONSTANTINE—*Garrabost*, near St Cowstan's church—"Never boils any kind of meat, though it be kept on fire a whole day."—*Martin*.
- ST CONAN—*Dalmally* (Tiobairt Chonnain).
- ST COLUMBA—*Eilan-na-Naoimh*, Garveloch Isles; *Eigg*; *Kirkcolm*—"Strangers will find, not far from Corswell lighthouse, a bubbling spring of pure water on a grassy bank not far above high-water mark, which bears the name of St Columba's Well. Pious Roman Catholics who visit the well quaff its waters with some degree of reverence, and a tradition of sanctity still lingers about it. There is every reason to suppose that it is the Cross Well or Holy Well, which has led to the locality being called Crosswell, Corsewell, or Corswell. The association of St Columba's name with the well is not improbable; the name of the parish—*Kirkcolm*—is but a corruption of St Columba's kirk."—*Conway*, *Holy Wells of Wigtown*. *Colonsay*, on Balnahard Farm, north shore of Kiloran Bay; *Iona*; *Birse*, on Mount Garriach; *Carlaverock*, near chapel; *Urquhart* and *Glen Moriston*, parish of, in Inverness-shire, near Invermoriston Inn, on the river Moriston; *Ardslignish*, Ardnamurchan; *Portsoy*, Banffshire, near site of chapel; *Alness*, Roskeen, near St Ninian's chapel; *Menmuir*, Kincardineshire.
- ST CLEMENT—*Musselburgh*; *Skye*, in the parish of Strath, called Tobar Chleamen.
- ST CUTHBERT—*Strathtay*; *St Boswells*.
- ST DAVID—*Langholm*; *Edinburgh*; *Newbattle*; *Weem*, parish of, near Aberfeldy.
- ST DARERGA—*Derlasse*.
- ST DEVENICK—*Methlick*.
- ST DOMINÆ—*Barr*, parish of—Is still approached by a regularly built archway
- ST DONAN—*Auchterlees*. *Eigg*—"St Donnan's Well, which is in the south-west end, is in great esteem by the natives, for St Donnan is the celebrated tutelary of this isle."—*Martin*.
- ST DROSTAN—*Edzell*; *Old Deer*, in the village; *Invermark Castle*, near manse, called Droustie's Well; *New Aberdour*, Aberdeenshire, about a mile north-east from the broadshore; *Charleston of Aberlour*.
- ST DUNSTAN—*Melrose*—Still regarded by the country people as a sovereign remedy against *cholicks*.
- ST ETHAN—*Burghead*, Elgin—Exceedingly pure and wholesome.
- ST ENGLATIUS—*Tarves*, Tanglan's Well.

ST ENOCH or THENEW, mother of St Kentigern—*Glasgow*. The following references to this well are taken from the *Glasgow Burgh Records*:—"16th March 1573.—Johne Blakwod is fund in the wrang, and amerchiament of court for delvying doun of the erd besyde St Thenewis Woll, quhilk is common, purposyng to appropriat the samyn to himself, and dwme gevin heir upon." "13th June 1595.—The baillies ordanes the maister of work to repair the brig at St Tinewis Well besyde the Greyn to be ane futte rod in tyme cumying." Macgeorge, in his *History of Old Glasgow*, p. 145, says—"It was shaded by an old tree, which drooped over it, and which remained till the end of the last century. On this tree the devotees who frequented the well were accustomed to nail as thanks-offerings small bits of tin-iron, probably manufactured for the purpose by a craftsman in the neighbourhood, representing the parts of the body supposed to have been cured by virtue of the blessed spring, a practice still common in Roman Catholic countries. The late Mr Robert Hart told me that he had been informed by an old man, a Mr Thomson, who had resided in the neighbourhood, that at the end of last century or the beginning of the present he had recollected this well being cleaned out, and of seeing picked out from the débris at the bottom several of those old votive offerings which had dropped from the tree, the stump of which at that time was still standing."

ST EUNAN—*Aboyne*, near the old church which is dedicated to him, the well is known as the Skeulan Well, which appears to be a corruption.

ST FERGUS—*Glammiss*; *Montrose*; *Kirkmichael*, Banffshire.

ST FILLAN—(two saints of this name)—

" St Fillan's blessed well,  
Whose springs can frenzied dreams dispel,  
And crazed brains restore."

*Struan*; *Largs*, near site of chapel; *Strathfillan*; *Shelmortie*. *Kilfillan*, on the farm of Old Luce. "Here a white thorn tree, in the Jerusalem Fey, is supposed to mark the site of the old chapel. There had been a village there, and the Ordnance Survey men in digging found a place where the roof had been covered with slates, and marked that spot as the site of the chapel. A little way off, in a marshy place on the opposite side of the brook, on the South Milton farm, is a well said to have been the holy well of the chapel, but I have not heard the name of any saint connected with it."—*Conway*. *Pittenweem*—"In a double cave in the innermost of which is a spring of water called St Fillan's Well."—*Records of the Priory of the Isle of May*. *Killallan* or *Kilfillan*, i.e., Cella Fillanie, the tutular saint of the parish, near by there is a spring well called Fillan's Well,

- issuing from under a rock, shaded with bushes hanging over it, to which it is reported that the country women used to bring their ricketty children and bathe them in the waters, leaving some pieces of cloth as a present or offering for the saint. This custom continued till about the end of last century, when Mr Hutchinson, who was then minister, caused the well to be filled up with stones."—*O.S.A.*
- ST FINAN or FINIAN—*Gartly*, parish of, Aberdeenshire, near chapel of. "Finan or Finian, born March 18, A.D. *circa* 575, in Ireland. There is a St Finzean's fair at Perth. The name of the church at Lumphanan, where Macbeth is believed to have been killed, though stated to be dedicated to St Vincent, is more probably St Finian."—*Forbes, Kal. Scot. Sts. Beith*, on Cuff Hill, feast (called St Inan here) still held in the village on the 30th of August if not a Saturday. *Lamington*, Lanarkshire.
- ST FOMAC or FURNAC (?)—*Botriphnie*, parish of, six miles from Keith. "Botriphnie or Fumac Kirk had for its patron St Fumac, quhose wooden image is washed yearly, with much formality, by an old woman (quho keeps it) at his fair (on the third of May) in his own well here."—*M.S. Ac. of Scottish Bish. in the Lib. of Slains*, 1726). "This image existed till the beginning of this century, when, being swept away by a flood of the Isla, it was stranded at Banff, and they are yet alive (1847), who remember to have seen the statue committed to the flames, as a monument of superstition, by the parish minister."—*Illus. of the Antiq. of the Shires of Aberdeen and Banff*, vol. ii. p. 253, note, Spalding Club.
- ST FRANCIS—*Dundee*.
- ST FITHOC—*Aberdeen*.
- ST GLASSIN—*Dundrennan*, *Kinglassie*, known here as Glescianus.
- ST GERMAN or GERMANUS—*St German's Loch*, Dumbartonshire.
- ST GERARDIN, real name probably Garnard or Garnat, a common name among the Picts.—*Forbes. Elgin*, at Holyman Head, a spring in the rock above the Hermitage.
- ST HELEN—*Kilpatrick-Fleming*; *Darnick*, near Melrose; *Maybole*—"Long famous for the cure of unthriving children at the change of the quarter, and more particularly at May day, and was greatly resorted to even at a late date."—*N.S.A.*
- ST HILARY—*Drumblait*, "Tellers Well."
- ST HUCHON (?)—*Forglen*; *Aberchirder*—"In a perambulation of the lands of the church of Aberchirder we find the words, 'and sua descendand fra the quhyt stane to the strynd of Sanct Huchonys Well.'"—*Forbes*.
- ST JAMES—*Garvoock*.
- ST JOHN THE BAPTIST—*Helmsdale*. Note.—This is the only well I have found



dedicated to the Baptist, but probably some of those under the head of St John may also have been dedicated to him; it is likely, however, that the great majority were to the Evangelist.

ST JOHN—*Fyvie*; *Moffat*; *Logie Coldstone*; *Fochabers*, 3 miles from; *Inverkeithing*; *Kinnethmont*; *New Aberdour*; *Marykirk*; *Deskford*, Kirkton of; *Stranraer*; *Balmerino*; *Falkland*; *Gardenstone*; *Ordiquhill*; *Shettlestone*; *Slap*, and St John's Well Stripe flowing from it; *Balmano*, Marykirk, Kincardineshire—"A very fine spring, formerly held in superstitious veneration, near the mansion."—*Ord. Gaz. of Scot.* *Dunrobin*; *Spott*—The town of Dunbar is mainly supplied from it. *Torphichen*—Here there is a strong spring of deliciously tasted water due east from the Preceptory, said to have been visited by the knights for their morning draught. In the courtyard of what is said to have been their townhouse in Linlithgow, and the remains of which are still of great interest, there is an excellent well of pure cold water.

ST IRNIE, "probably a form of Ethernan."—*Forbes. Kiltrenny.*

ST KANE (?)—*Ardestie.*

ST KIERAN, otherwise Queran, Kyran or Carran—*Drumithie*; *Glenbervie. Troqueer*, Kirkcudbrightshire, called here St Querdon. The following interesting notice of this well, by Patrick Dudgeon of Cargen, F.R.S.E., is taken from the *Transactions of the Dumfries and Galloway Natural History Society*, November 1870:—"Two years since Mr Sharke read an interesting paper before this Society on the 'Well in the Parish of Troqueer, popularly known as St Jergon's or St Querdon's Well,' and pointed out very conclusively, I think, that the name is a corruption of St Queran. St Queran or St Kieran—an Irish saint who flourished in the sixth century, his festival is celebrated on the 9th September. This well is one of the numerous saints' or holy wells scattered over the country, and was long held in great repute for the cure of diseases, particularly those of women and children. I have been informed by old people in the neighbourhood that they well remember its being resorted to by devotees, who hung pieces of cloth or ribbon upon the bushes growing near as offerings to the tutelary saint. Some years ago the tenant of the farm on which the well is situated, told me he had picked up a few coins in the neighbourhood, but I did not see them. Taking advantage of the very dry summer of last year, when the spring was unusually low, I had the well thoroughly cleaned out and put in order, it having been almost obliterated by cattle being allowed to use it as a watering place. Several hundreds of coins were found at the bottom, almost all being of the smallest description of copper coin, dating from the time of Elizabeth to that of George III. Mr

Sim, F.S.A. Scot., kindly examined these coins for me, a list of which I subjoin. None were of any particular interest or value; the greatest number are Scottish, and belong to the time of James VI., Charles I. and II. The circumstance that no coins were found of an older date than the reign of Elizabeth is not at all conclusive that offerings of a similar nature had not been made at much earlier periods. It will be observed that the oldest coins are the thinnest, and that although many are as thin as a sheet of writing paper—some were obtained so thin that they would not bear handling—the legend on them is perfectly distinct and legible; this of course would not have been the case had the thinning process been owing to wear and tear. When first taken out they were perfectly bright—as new copper—and had all the appearance of having been subjected to the action of an acid. Something in the water has acted very slowly as a solvent on the metal, and acting quite equally over the whole surface, has reduced the coins to their present state; it is therefore reasonable to conclude that owing to the solvent properties of the water, any coins thrown into the well anterior to the date of those found may have been completely dissolved. There is nothing remarkable about the water of the well; it possesses no decided mineral properties; is not at all chalybeate, as so many of the springs about are; rising as it does through a bed of peat moss, a large quantity of marsh gas is disengaged when the bottom is stirred; it has an uniform temperature of about 48° F., and is perfectly clear and tasteless. There is an old rhyme about two natural phenomena, as they were looked upon long ago,—‘a craig in carse, and a well in a moss.’ St Queran’s Well is ‘a well in a moss,’ and I suspect the feelings of wonder produced by what was looked upon as something ‘out of the common,’ and the circumstances of the well having been dedicated to a saint, has had more to do with bringing it into repute as possessing curative powers than any medical virtues the waters themselves possess. It will be noticed, on referring to the list of coins, that all the older ones, not Scottish, are exclusively Irish and French; this indicates very clearly the much more intimate relations existing between this part of Scotland and France and Ireland than with England, although so near the Border.

“ *Coins found in St Queran’s Well, 1869.*

- “ Scottish. James VI., Hardheads or Bodles.  
 „ Twopenny pieces.  
 Charles I., Twopenny pieces.  
 Charles II., Turners and Half Turners.  
 William and Mary, Bodles.

“ Irish. Elizabeth, Pennies and Halfpennies.

“ French. Louis XIII., Double Tournis.

“ Fresia, Holland.

“ A few modern coins George II. and III., Pennies,  
Halfpennies, and Farthings.”

I have no doubt that many objects of interest would be discovered if other wells were thoroughly cleared out and carefully examined, and I would suggest this being done to those on whose properties wells still exist.

ST KILDA (?)—*St Kilda*, island of. “ In this isle are plenty of excellent fountains or springs ; that near the female warriors’ house is reputed the best ; it is called *Tou-bir-nim-beag*, importing no less than the well of qualities or virtues ; it runs from east to west, being sixty paces ascent above the sea. I drank of it twice—an English quart each time ; it was very clear, exceeding cold, light, and diuretic ; I was not able to hold my hand in it above a few minutes for its coldness. The inhabitants of Harris find it effectual against windy-cholics, gravel, and headaches. This well hath a cover of stone. There is a very large well near the town called *St Kilda’s Well*, from which the island is supposed to derive its name ; this water is not inferior to that above mentioned ; it runs to the south-east from the north-west. The taste of the water of those wells was so agreeable to me that for several weeks after the best fountains in the adjacent isles seemed to have lost their relish.”—*Martin*.

ST KNAUHLAND—*Marnoch*, near site of chapel.

ST LAURENCE—*Fairgirth*—“ Traces of building still to be seen ” (*Harper’s Rambles in Galloway*) ; *Slamannan*, two here, one being in the High Street ; *Kinnord*, Aberdeenshire ; *Rayne* ; *New Duffus*.

ST LATA—*Alvie*, near the river Spey, and about one mile north-east from Loch Alvie, near *St Lata’s Church*.

ST LEONARD—*St Andrews* ; *Fochabers* ; *Dunfermline*.

ST MACHAN—*Campsie*, Clachan of.

ST MACKESSOG—*Kirkton* of Auchterarder.

ST MACHALUS (?)—*Chapelton* of *Kilmaichlie*, cased with stone.

ST MAELRUBHA or MAREE—*Innis Maree* ; *Aboyne*.

ST MARTIN—*Cairnie*, at the remains of *St Martin’s Church*, on the road from *Keith* to *Huntly*.

ST MICHAEL,—*Dallas*, near *Bridge of Lossie* ; *Inverlochry*, near ; *Linlithgow* ; *Culsalmond* ; *Applegarth*, near site of chapel ; *Edinburgh*—I have failed to find the site of this well, probably it was in the *Cowgate*, as *Maitland* states that at one time, in the year 1480, “ it was indifferently called the

Cowgate, South Street, and the Wellgate from the town's wells being therein. That it was a well of importance to the inhabitants of that time may be gathered from the following quotations from the *Edinburgh Burgh Records*:—"3rd March, 1584-5.—In respect of the greitt abusing of the commoun wellis be the burnemen water berers, and the kepars of the keyis, directis ilk bailye to tak ordour with the said wellis in his quarter for keeping of the same, viz., James Nicholl for St Michaellis Well, Henry Nesbit for the New Well, William Nesbit, bailye, and in his absence Jhoun Wat, for the Muse Well; ilk persoun under the payne of xxs. that failyeis to do his dewtie thairinto; and the thesaurer as of before to mark and furneis new lokis and keyis." "26th June 1584.—Ordanis James Ros, thesaurer, to caus clenge and repair the wellis of this burgh at the sicht and discretioun of William Littill, bailye, and Jhoun Watt, speciallie St Michaellis Well and the Stok Well." "29th July 1556.—The prouest, baillies and counsale foirsaid deputtis David Symmer to be oursear of the well callit Sanct Michaellis Well, and Johne Loch to the Mus Well, to cause them to be maid depar and purparit for water gadding." "16th December 1556.—The prouest, baillies and counsale ordains the thesaurer Alexander Park to reperell the wellis callit Sanct Michaellis Well, the Mus Well and the Stok Well, and to begyn thairto at Sanct Mongois day nixt tocum, and ordanis Master Johne Pristoun to be oursear to Sanct Michaelis Well, Johne Loch to the Mus Well, and Alexander Baroun to the said Stok Well, and quhat expens he makis thairon salbe allowit to him." In the Town Treasurer's accounts for 1553-54, there is an interesting note of the expenses "maid on the Mus Well and Sanct Michaellis Well."

ST MATTHEW—*Kirkton*, Dumbartonshire, near the old chapel; *Roslin*, of great purity, and supplies many of the inhabitants; it filters through a bed of gravel.

ST MARNOCK—*Aberchirder*; *Betsholm*; *Marnoch*, parish of, Banffshire, on the river Deveron, near Ardmallie House.

ST MAGNUS—*Birsay*, at Mill of Barony.

ST MARGARET—*Dunfermline*; *Restalrig*, formerly, now in Queen's Park; *Kirkcudbright*.

ST MEDAN, MADDEN, OR MODAN—*Ardchattan*; *Airlie*; *Inglismaldie*; *King-oldrum*, parish of, near ruins of St Madden's Church; *Glasserton*—"With this well the following tradition is connected: The Lady Medan or Madana was an Irish lady of great beauty and wealth, and had resolved to devote herself and her substance to the service of God. Sought in marriage by many, she rejected all suitors, and they gave her up in despair,

all save one, 'Miles nobilis,' to avoid whose importunity she fled to the sea-shore, and got on board a little ship with two shields, and landed in the Rhinds, on the Galloway coast. Here she spent some time in security in performance of works of charity. Upon a rock are to be seen the marks of her knees, so constant was she in prayer. 'Miles nobilis,' however, found and followed her. Seeing no other means of escape she jumped into the sea, and with two sacred shields swam to a rock not far from the shore. The knight prepared to follow her; she prayed to the saints, and the rock began to float, carrying her and her two maids across the bay to Fernes. When landing she thought herself safe. The knight, however, soon discovered her, and came upon her and her two maids asleep on the shore. But the saints who watched over her caused a cock to crow preternaturally loud, and so awakened her. To save herself she climbed a tree, and addressed the disappointed 'Miles nobilis' in reproachful terms: 'What is it in me that so provokes your evil passions to persecute me thus?' He answered, 'That face and those eyes;' upon which, without hesitation, she pulled them out, and handed them to him. The knight, struck with penitence, left her in peace. She could find no water to wash the blood from her face, but the saints again befriended her, when up came a spring from the earth, which remains," says the legend, "to testify by its medicinal virtues the truth of the miracle."—(Conway, *Lands and their Owners in Galloway*, vol. i. p. 505.) *Kirk-maiden*—“From the superstitious observances connected with this spot, it seems likely that it was the abode of some Druid or other recluse in times prior to Christianity, and in later times it might have been the retreat of some monk, or disciple of St Medan, who would probably take advantage of its locality and reputation to serve his own interested views. To bathe in the well as the sun rose on the first Sunday of May was considered an infallible cure for almost any disease, but was particularly efficacious in the recovery of 'back gane bairns.' And till no very remote period it was customary for almost the whole population to collect at this spot on the first Sabbath in May, which was called Co.-Sunday, to bathe in the well, to leave their gifts in the cave, and to spend the day in gossiping or amusements. The well is a natural cylindrical hole in the solid rock, about 4 feet in diameter and 6 feet deep, filled with loose stones to about half its depth. Round its mouth are three or four small holes—('pot holes,' formed by the action of the waves by rolling about the gravel stones and sand in hollow places in the rock), which were used for bathing the hands and eyes, while the large one was used for the body generally. There is no spring; the well is kept full by the surf breaking

over the rock at full tide and spring tides. The inner apartment of the Chapel or Co. (that is cove or cave) is a natural cavity in the rock. The outer is of rude mason work with a door and a window. The walls are greatly dilapidated, and the roof long gone. At its best it must have been a mortifying residence. Strangers on a first visit are still reminded of the custom of leaving a present or a gift at departure; a pin, a blade of grass, or a pebble from the beach, are now considered sufficient, though, no doubt, in the days of our hermit, more substantial offerings were looked for and bestowed."—*Rev. Mr Lamb*, 1830. "The attendance on the well on Co.-Sunday was so general that public worship in the parish church had to give place to it. The last minister of the parish, to whom these superstitious observances proved an annoyance, was Mr Robert Callander. He, though not considered a powerful preacher, was a pious and good man, and made a point while in health of having service in the church on that day, even though the congregation was small. In May 1799, he, being from infirmity unable to walk on foot to the church, ordered his servant lad, before saddling his horse, to go and see if anybody was waiting. The lad finding only the beadle, precentor, and two others, the old man did not turn out. From that period the observance of Co.-Sunday rapidly declined. During the last thirty years it has scarcely been named."—*Conway, ab MS. Hist. of Kirkmaiden*, p. 40, by Mr Wm. Tod, Schoolmaster, written 1854, in his 80th year.

ST MARY.—"Our Lady."—*Melrose*; *Elgin*, near site of St Mary's Chapel; *Logan*, near Kirkmaiden; *Kilmadock*, near site of St Mary's Chapel; *Morton*; *Fyvie*; *Arbroath*; *Culsamond*, on the farm of Colpie; *Culloden Muir*, in a wood to the north of the muir; *Eskdale*, near St Mary's Chapel; *Turriff*, near Dalgetty Church; *Linton*, Roxburgh, about 6 miles from Kelso; *Bathgate*; *Longformacus*; *Ladykirk*, about 3 miles from Swinton; *Coldstream*, at Castle Law; *Tain*—This well is covered several hours each day by the sea, but so soon as the tide leaves it the waters become fresh and fit to drink; *Kirkbuster*—The ceremony here is to take water from the well at midnight and wash the patient between dawn and sunrise, wherein the diviner probably cast melted lead "throw the bowls of ane pair of cheiris three sundrie tymes, at ilk tyme saying thir wordis, 'In the name of the Father, Sone, and Holie Ghost,' for curing of dyvers and sundrie personnes." (*Dalzell, Darker Sup. of Scot.*); *Marystone*, Old Monkland, Lanarkshire; *Newton Stewart*; *Kippen*; *Airth*; *Drumcalk*; *Banchory-Ternan*; *Tobermory*; *Edzell*; *Drumcavirn*, Forfarshire, near chapel; *East Carsebank*, Oathlaw parish, Forfar; *Chapel of Garioch*; *Meldrum*; *Strichen*; *Loudoun*—"Maria's Well;" *Maybole*—"Lady Cross

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Well;" *Port Knockie*; *Banff*, near; *Ordquhill*, now covered; *Tullibody*; *Jedburgh*; *Hobkirk*; *Milton of Carmylie*, near site of "Otr Lady's Chapel;" *Kirkconnel*, near chapel; *Kirkcolm*—"Near the site of the ancient kirk called Kilmorie, on the shore of Loch Ryan. It was dedicated to the Virgin Mary. Kilmorie, or the Chapel of the Virgin, is near an excellent spring of water of old, esteemed beneficial in many disorders. Superstition attached to it the infallible power of becoming dry if the patient for whom its water was to be drawn had a mortal malady, but of appearing in abundance if the disease was curable."—*N.S.A.* "St Mary's Well, into which people used to dip their dishes, has disappeared, but the spring of water which supplied it still flows on. Within recent years it has been diverted into tiles, and forms a spout well."—*Conway*, ab *M'Ilbraith's Guide to Wigtownshire*, p. 109). *Alness*, *Inverness-shire*—"In the upper part of the parish of Alness there lies between two steep hills a beautiful loch about three miles long by one mile broad. At the west end of this loch are the ruins of a Roman Catholic chapel, surrounded by a graveyard still used occasionally as a place of sepulture. The chapel was dedicated to the Virgin Mary. Between the chapel and the loch is a well called St Mary's Well, the streamlet from which flows into the loch. From the chapel being situated there, the glen has been named 'Cille-Mhoire'—now corrupted into 'Kildermorie'—and from the streamlet flowing into the loch it has been named 'Loch Moire.'—*Trans. Gael. Soc. Inverness*, vol. vii., 1877-78). *Auchindoir*, *Fuaran Fiountag*—Well of Virtue, *Strathspey*—"There is a well close to the site of the old chapel, still yielding a copious stream of deliciously pure and cold water. It goes by the name of *Fuaran Fiountag*, which may be translated into *the cool refreshing spring*. It is famed for its power of curing the toothache, and is the only well I know whose waters are supposed to possess this special healing quality. It is said that visits are still paid to it by those who suffer from this tormenting malady."—*Dr Mitchell*, vol. x. *Proceedings*, p. 671. *Dumfries*, "Our Lady;" *Middlebie*, O. L.; *St Mungo*, parish of, O. L.; *Glasgow*, Ladywell Street, O. L.; *Isle of May*, O. L.; *Cleish*, O. L.; *Arth*, O. L.; *Haddington*, O. L.; *Longformacus*, O. L.; *Liberton*, O. L., north from Liberton Tower, now covered; *Motherwell*, O. L.; *Chapelton*, O. L.; *Daviot*, O. L.; *Kintore*, in village, O. L.; *Auchinleck*, O. L.; *Carsphairn*, O. L.; *Clackmannan*, O. L.; *Stow*, O. L., chalybeate; *Ratho*, O. L.; *Leuchars*, O. L., used still to draw water from, and stands in the centre of the village square, hard by the fine old Norman church—visited September 1882; *Lamington*, O. L.; *Traquair*, O. L.; *New Luce*, O. L., No. 1, "On the edge of the old Port-William road, a little to the

east, is this well."—*Conway*. No. 2. "This well is in a plantation between the highway and the river Luce, just opposite the fifth milestone from Glenluce.—*Conway*. *Glenisla*, O. L.; *Linvithgow*; *Balmerino*, O. L.; *Falkland*, O. L.; *Aboyne*, O. L.; *Grange*, Banffshire, O. L., near Chapel of the Virgin Mary. *Whitekirk*—"In times when more miracles were supposed to be wrought than at present, and pilgrimages more in vogue, it was said to be famous for the cure of barrenness. Drains and ditches, however, have not left the pilgrim a drop to drink."—*N.S.A.* *Cupar Fife*, Lady Burn.

ST MAYOTA or MAZOTA (?)—*Dulmaok*, on the Dee.

ST MIRREN or MERIN.—*Kilsyth*.

ST MONAN—*St Monance*.

ST MOLUAG or LUGAIDH, Molua or Moluoc of Lismore—*Mortlach*, "The Simmerluak Well." *Holy Island*, Arran. Circular. "A spring of pure water, his bath, much resorted to in the age of superstition, and celebrated for the healing virtues alleged to have been communicated to it by the prayers and blessings of the saints."—*N.S.A.* *Drumoak*, "St Maik's Well," near Drum station.

ST MUNGO, otherwise KENTIGERN. *Penicuik*—There is another near the ruins of Mount Lothian Church; *Peebles*; *Brow*; *Carsphairn*; *Ayr*, near Alloway Kirk; *Kinneff*, "St Kenty's Well;" *Currie*; *Glasgow*, in Cathedral crypt, and another at the West Port; *Dumfries*, in the parish of St Mungo, close by the church, about 48° summer and winter; *Bridge of Gairn*, Glengairn, near site of chapel. *Mid-Calder*—Between Combfoot and the river Almond, in the face of the "brae" sloping up from the river, built with stone about 3' 6" x 3' 0", and 15 inches deep; very pure, clear, and cold, and although small, there is an abundant supply, and it served the majority of the villagers previous to the present supply by pipes being introduced.—(*April*, 1883.)

ST MURIEL—*Rathmuriell*, in the Garioch.

ST NATHALAN—*Old Meldrum*, called here "Naugulan's Well."

ST NETHAN (?)—*Liberton*, Lanarkshire.

ST NORIE (?)—*Stuarton*, Inverness.

ST NINIAN, otherwise RINGAN or RINGALD—*Menmuir*, parish of, near Vane Castle, on Noran Water; *Dull*; *Lamington*; *Stirling*; *Arbroath*, near St Ninian's Chapel; *Arbirlot*, "Ringan's Well;" *Sinmavie*; *Alyth*; *Sandwick*, near site of chapel; *Ashkirk*; *Wigtown*, one mile from; *Penninghame*; *Mayfield*, Kirkcudbrightshire, called "St Ringald's Well;"

<sup>1</sup> St Mary Magdalene.



*Edinburgh*, formerly.—See Dr Wilson's paper (and a drawing), recently read before the Society on Trinity College Church.

ST OLA or OLAVE—*Cruden*.

ST ORAN—*Colonsay*, "Close to Colonsay House."—*Mr Symington Grieve*, in letter to the writer.

ST OYNE (?), probably a corruption of Adamnan—*Rathen*, Aberdeenshire.

ST OUSET (?)—*Brechin*, on the north bank of the Esk, near the Stannochy Bridge.

ST PALLADIUS—*Fordoun*, "Paldy's Well."

ST PATRICK—*Muthill*, near site of St Patrick's Chapel; *Dalsiel*; *Portpatrick*—"The Ordnance Survey map indicates the site of this well. It flowed where there was a quarry used for the harbour works. The writer of this notice heard from two men, John Mulholland and Owen Graham, dwelling at Portpatrick in 1860, that they had seen on the rock beneath the well what tradition said was the impression of the knees and left hand of St Patrick. Besides this well there was another, thus described by Dr Archibald:—"There is a large cave called the Cave of Uchtrie Macken, close by the sea, near Portpatrick, accessible by six steps of a stair entering a gate built with stone and lime, at the end of which is built an altar, at least a structure after that figure, to which many people resort upon the first night of May, and there do wash diseased children with water which runs from a spring over the cave, and afterwards they tie a farthing or the like and throw it upon the altar."—Conway, *ab Further Account anent Galloway*, pp. 150, 151.

ST PAUL—*Fyvie*; *Linlithgow*.

ST PETER—*Fyvie*; *Houston*; *Pitscurry*, near ruins of St Peter's Church; *Foveran*; *Logierait*, near site of chapel at Lassintullich; *Rait*, "St Peter's Wishing Well;" *New Duffus*; *Garmouth*; *Drumoak*, near Culter paper-works; *Forglen*, at Kirkton, on the Deveron. *Mouswald*—"In one continuous spring for 30 or 40 yards, and never freezes."—*N.S.A.*) *Kirkmaiden*, "Peter's Paps"—"This is a dropping cave. It is the cave to which Symson alludes in his large description of Galloway, where he says 'It is reported,' &c. Other cases are mentioned, and in rare instances were of late resorted to; but the infallibility of the cure is now very much suspected."—Conway, *ab Todd's MS.*, p. 32. *Marnoch*, "Petrie's Well."

ST PHILIP—*Yarrow*.

ST QUINTIN—*Morton*, parish of Dumfries.

ST RONALD—*Stonehaven*; *Banff*.

ST RONAN—*Chapelton*, Strathdon; *Butt of Lewis*—"Lunatics brought here to

be cured. The patient walks seven times round the chapel, is then sprinkled with water from the well, and afterwards bound and deposited all night on the site of the altar." *Strowan*, of Monzievaired, and Pool.

ST SALVATOR—*St Andrews*.

ST SERF—*Monzievaired*, and St Serf's water.

ST STEPHEN—*Inverhaven*.

ST SERVAN—*Alva*.

ST SHEAR (ST SERF?)—*Dumbarton* "June 27, 1713.—In consideration of the want of good water in the town, the council resolve to convey St Shear's Well across the Leven. Sir James Smollet to speak to the Laird of Kirkton thereant, and to look out for some skilled persoun to execute the wark." "May 29, 1714.—The Council accept of an offer made by Mr Cairnaby, Glasgow, to bring St Shears Well into the town for £54. The Laird of Kirkton to be spoken to." "October 9, 1714.—Mr Cairnaby to be written for, to consult with the Council regarding the pipes for bringing in the water."—*Hist. of Dumbartonshire, Appendix, Burgh Records*, pp. 564, 565.

ST TALARICAN—*Kilsyth*; *Fordyce*, "Tarkin's Well."

ST TERNAN—*Findon*, Banchory-Devenick; *Kirkton of Slains*, Buchan parish.

ST THOMAS—*Lochmaben*, near chapel; *Crieff*; *Stirling*, near.

ST TREDWELL—*Papa Westray*, isle of, St Tredwell's Loch.

ST VIGEAN (ST FECHAN OF FOHBAR)—*Grange of Conan*, near the remains of St Vigean's Chapel.

ST VALDRIN (?)—*Drymen*—"In the neighbourhood of Drumakill (in the parish of Drymen, in Lennox) is a remarkable well, called St Vildrin's Well. The well is still ornamented with an image, said to be of its patron saint; and in consequence of the healing virtues which the opinions of a less enlightened age ascribed to it, is often visited in modern times, 'throu the pervers inclinations of mannes ingyn to superstitionne,' by pilgrims who profess litle veneration for the ancient faith."—*Orig. Par.*, i. p. 38. Attracted by this and similar statements, as to the image remaining, in the *O. S. A.* and Forbes' *Kal. Scot. Sts.*, I visited the place on 27th February 1883, only to meet with disappointment. The well is covered, and drained into an adjoining burn, and the so-called image broken up and used as rubble in the erection of the farm house some fifteen years ago. The farmer's wife kindly showed me the place, and brought a hind on the farm, who had spent his lifetime there, to me. He stated that he and another man, when cleaning out the stream that ran from the well, came on the image some yards from the well, and they set it up above the well. It was shaped like

a cross, stood about 2 feet 6 inches high, and had a figure incised on the centre. When they shut the well and put in the drain, the cross was taken up to the farm steading, where it lay about three years, when it was broken in pieces with the carts going over it, and when building the new house it was used among the other material. The site of the well is beautifully situated at the foot of a glen, in what is now an open field of pasture. From the top charming views are obtained of Ben Lomond and Loch Lomond.

ST VIDAN (?)—*Kirkton of Menmuir*, Forfarshire.

ST WALLACH or WOLOC (?)—*Strathdeveron*; *Glass*, parish of, and bath—"The well and bath were quite recently in fame for their healing qualities. The well, which is about thirty yards below the old kirkyard, is now dry, except in very rainy weather, in consequence of the drainage of the field above it. It was frequented by people with sore eyes, and every one who went to it left a pin in a hole, which had been cut either by nature or art in a stone beside the well. Dr Duguid says he has seen this hole full of pins at the end of May. It was not thus on the saint's day, the 29th of January, but in May, that both the well and the bath were frequented, in late times at least. The bath is a cavity in the rock three or four feet deep, and is supplied by a small spring coming out of the brae about twenty yards above the bath, and the water trickles over the east end of the cavity, falling down the rock some four feet into the river. It was famed for curing children who were not thriving; and Dr Duguid says that when he first came to the parish hundreds of children were dipt in it every year, a rag, an old shirt, or a bib from the child's body, being hung on a tree beside the bath or thrown into it. When the Deveron was in flood it got into the bath, and swept all the offerings down to the sea. Dr Duguid adds that one person was this year (1874) brought to it from the seaside."  
—*Soc. Proc.*, vol. x. p. 607, Dr Mitchell.

ST WILLIAM (?)—*Melrose*.

ST WYNNIN—*Kilwinning*; *Holywood*.

## II. "HOLY WELLS" WHICH HAVE NOT HAD, OR WHICH HAVE LOST, THEIR INDIVIDUAL DEDICATIONS.

HOLY ROOD—*Stenton*.

HOLY TRINITY—*Soutra*; *Trinity-Gask*—A little south of the manse, of great renown in Popish days for the performing of miraculous cures, fortifying against plague, witchcraft, and such other evils. The right of bleaching at this well is one of the privileges of the minister. Generally visited on Trinity Sunday, which is the first Sunday of June.

SAINTS' WELLS—*Tinwald*; *Arbuthnott*.

HOLY WELLS—*Aberdour*, in Aberdeenshire, near site of chapel; *Melrose*; *Tinwald*; *St Andrews*; *Hatton of Fintry*; *Galston*; *Lochwinnoch*; *Kilinodan*, Lower Duillater, called "Tobar a' Phiobain," near site of burial ground; *Loch Morie*, Wester Ross, Renfrewshire.

CHAPEL WELLS—*Brechin*, three miles from; *Strathmiglo*, near site of chapel at Gateside; *Cloquheron*, called also "Carnell Well;" *Raithhill*; *New Machar*, near the site of the chapel of Straloch; *Methlick* (?), St Ninian; *Kilmaichkie*, covered with stone; *Auchtergaven*; *Applegarth*; *Kirkmaiden*, near St Medan's Cave; *Belhelvie* parish; *Canonbie* parish, Chapel Pool; *Aberlour*, near Carron House, on the Spey. [Note.—The Spey River seems also to have been a holy river.] *Kirkmichael*, Ayrshire; *Ord*, on the Don, near site of chapel; *Forgue*, near site of chapel; *Rothiemay*; *Mortlach*, near site of chapel; *Turriff*, four miles from; *Dunlop*, near chapel of St Mary's; *Irvine*, near site of chapel; *Johnstone* parish, Dumfries; *Carnwath*, near site of St Mary Magdalene Church; *Old Luce*; *Mountblairey*, near site of chapel; *Forglen*, at Burnend; *Arbuthnott*, near village; *Bathgate*, near site of chapel.

PRIORS' WELLS—*Priors' Wood*, Melrose; *Balmerino*; *Craik*.

MONKS' WELLS—*Newbattle*; *Melrose*, Monksford; *Overmish*, Balmerino; *Carmylie*; *Newburgh*, Fife; *Tyrie*; *St Mary's Isle*; *Ladykirk*.

CARDINAL'S WELL—*Hillend*, near Dunnichen, Forfarshire.

BISHOP'S WELLS—*Loch Spynie*, near the ruins of Loch Spynie Church; *Kinnoul*; *Golspie*; *Skibo*.

HOLYWOOD WELL—*Holywood Abbey*, Dumfries; *Saddell*, probably St Congal, the chapel being dedicated to him.

MURNAN OR MOURNING WELLS (?), perhaps ST MARNAN—*Fyvie*; *Pitsligo*, about six miles from Fraserburgh; another some distance south from the same town.

PRIESTS' WELLS—*Kirkton of Mortlach*; *Coltness*; *Tullibody*; *Rosskeen*, parish of, near Loch Achnacloich; *Kirkmichael*, Perthshire; *Abdie*, Priest's Burn.

ABBOTS' WELLS—*Abbotsford*; *Newburgh*, Fife.

ABBAY WELLS—*Urquhart*, Elgin, sole memorial of the Benedictine priory founded by David I. in 1124; *Old Deer*, near the Abbey of St Mary; *Pittenweem*, in the Abbey Park.

FRIAR'S WELL—*Ayr*, near the old bridge of Ayr.

NINE MAIDENS' WELLS—"The nine virgines dochters to St Donewalde under King Eugenius VII. in Scotland." *Pitsligo*, near Roseheartly and ruins of Pitsligo Church; *Mid-C Calder*, Maidens' Well; *Old Machar*; *Drumhead*, Forfarshire; *Glammis*; *Oathlaw*; *Newburgh*, Fife.

MUCHRICHIA'S (?) WELL—*Aboyne*—"About a mile and a half north-west of the church there is a stone with a cross on it, and standing near the well. This stone, when removed at some olden time, is said to have been miraculously brought back by Muchricha, the guardian of the well."—*N.S.A.*

SILVER WELLS—*Arbroath*; *Fraserburgh*, Watch Hill; *Alvah*; *Walston*, Lanarkshire, Siller Well; *Turriff*—"There is also one in the estate of Gask in this parish, which had been notable, and the virtues of which could not be secured, but by a pecuniary offering to its patron, and hence the name of the farm where it exists, 'Silver Wells.' In the brae of Laithers, and in the neighbourhood of a chapel the foundation of which was removed some years ago by the plough, there was a well which was annually resorted to on a particular day by crowds from all quarters, the water of which was supposed to secure a continuance of health to those who enjoyed it, and to impart the blessing to such as were deprived of it."—*N.S.A.*

MONTLUCK—"In this gentleman's (Patrick M'Dowall of Logan) land, about a mile and a half from the parish kirk, is a well called Montluck; it is in the midst of a little bog, to which several persons have recourse to fetch water for such as are sick, asserting (whether it be truth or falsehood I shall not determine) that if the sick person shall recover the water shall so buller and mount up when the messenger dips in his vessel that he will hardly get out dry shod by reason of the overflowing of the well; but if the sick person be not to recover, there shall not be any such overflowing in the least. It is also reported (but I am not bound to believe all reports) that in this gentleman's land there is a rock at the sea-side, opposite the coast of Ireland, which is continually dropping, both winter and summer, which drop hath this quality, as my informant saith, that if any person be troubled with chincough, he may be infallibly cured by holding up his mouth and letting this drop fall therein."—Conway, *ab Sympson's Description of Galloway*, p. 67.

THE WELL OF SPA, Aberdeen—"The spring rises at the foot of the slope of the Woolmanhill, where the infirmary and its garden are situated. The water flows abundantly, is impregnated with iron ore and vitriol, and has been long celebrated for its medicinal qualities in nephritic disorders or in obstructions. About the year 1615, the spring, over which a building ornamented with the portraits of six of the apostles had stood during many years, attracted the attention of Dr William Barclay, at that time an eminent physician. He analysed the water, and having discovered its qualities and virtues, published a treatise upon it, under the title of

*Calirrhoe*, commonly called the Well of Spa or the Nymph of Aberdeen. 'Now I proceed to show the qualities of this water, for trial of which you shall take a little nutgall, bruise it in pieces, and throw it into a drinking glass full of this water, and if it be the true water it will become red, like claret wine, notwithstanding that a nutgall maketh all liquor black, were it never so rede of itself; neither is there any moisture in the world except it be endowed with this vitriolical virtue, that can draw a scarlet colour out of a nutgall. Beside this essay there is another, which consisteth in distilling the water, for in the bottom of the alembicke, there will remain a matter unsavourie, sometime red, and sometime black.'—*Dr Black's Treatise*, republished in Aberdeen in 1764. The building having fallen to decay, was afterwards repaired by George Jameson, the celebrated painter, who it appears was subject to a nephritic complaint. The well was in high repute by the inhabitants on account of its medicinal virtues, and frequently resorted to for relief in disorders of that nature. About the middle of the seventeenth century an extraordinary overflowing of the Denburn, which runs near it, demolished the building, and buried the spring among the rubbish of the well. In this situation the well remained till the year 1670, when the spring again having made its appearance, the present structure (on the front of the building there are cut in stone a thistle, rose, and lily, with a diadem and rising sun, having under them the following inscription:—'As Heaven gives me, so give I thee.'—*Hoc fonte privata salu in patriam populumque fluat spada rediviva*, 1670) was erected over it by Alexander Skene of Newtyle, one of the bailies, who had experienced considerable relief from drinking the water. About the year 1751 the spring disappeared for some time, but by the exertions of Dr James Gordon of Pitlurg it was recovered, and has ever since continued to flow without interruption. Its salutary virtues are still known to many individuals who resort to it for relief in various disorders. In the summer months it is much frequented by the citizens, particularly in the mornings."

VIRTUE WELLS—*Allanton*, Berwickshire, visited 21st April 1883; *Nesbit*, near Duns, visited 21st April 1883; *Newbattle*; *St Boswells*; *Nether Mains*, Berwickshire; *Mocharum Loch*—"This loch is very famous; many writers report that it never freezeth in the greatest frosts. . . . Whether it had any virtue of old I know not, but sure I am it hath it not now. However, I deny not but the water thereof may be medicinal, having received several credible informations that several persons, both old and young, have been cured of continued diseases by washing therein. Yet still I cannot approve of their washing three times therein, which they say they

must do ; neither the frequenting thereof the first Sunday of February, May, August, and November ; although many foolish people affirm that not only the water of this loch, but also *many other springs and wells, have more virtue on those days than any other.*—Conway, *ab Symson, Des. of Gall.*, p. 53.

CHIPPERFINIAN (Tobar-finian) Mochrum—"This is the name always given by the people, but in the Statistical Account and the Ordnance Survey map, it is called Chapel Finian. The foundations of an old chapel are close beside it, and the word 'chipper' which has been regarded as a vulgar corruption of the word chapel—seems rather to be a form of the Celtic word for a well (Tobar) found in such names as Tobermory and Tipperary. On the right hand about 16 feet from the stone fence, the foundations of the chapel are seen, of about 20 by 15 feet, inside measure, the walls having been built with lime mortar. It has been enclosed by a wall or fence, the remains of which are seen about 10 feet off at the sides, and 5 at the east end. Two stones at the south-east angle, beside an old thorn tree, seem to mark the gateway ; and at the south-west, close behind the highway wall, there is a circular hollow edged with stones. This seems to have been the well at some early time, and on the 6-inch map it is marked as a well with the name in black letter 'Chapel Finian Well.' Separated from it by the thickness of the highway fence is the well in its present form, which is a quadrangle, built with stones level with the surface. A stone on the north side bears an inscription which I could not get at for the water. It is a date cut in Roman letters, which do not look old ; I am told they were cut by a schoolmaster to give the date of St Finian. [This well should be under the saint's name therefore.—J. R. W.] The chapel is to the south, the whole being at the foot of a lofty bank of boulder clay, which marks the line of an old sea-beach, 25 feet above the present sea level."—Conway, *ab Rev. G. Wilson's Letter*, 25th July 1880.

CHIPPERHERON, Whithorn.

CHIPPERDINGAN—*New England Bay*, Kirkmaiden.

CORYVANNOCH WELL—*Glenista*, Forfarshire—"Temperature always about 46° ; much resorted to in former times by the people of the district on the first Sabbath morning of May. It was then considered to be particularly efficacious to sickly children, more especially about day-break."—*N.S.A.*

RUTHVEN—"Resorted to on the first Sunday of May."—*N.S.A.*

CROIK or WELL OF THE CROSS—*Grange*, Banffshire.

CRAIKQUERRELANE—"Fountains beside the chapel on a hill at Lochgreveron were frequented for various distempers ; and sundrie and divers multitudes

of men and women from all countries doe convene and gadder togidder to this chappell in the spring tyme, one day before St Patrick mass day ; and drinking every one of them of this spring and fresh water, alleadges that it shall recover them to their healthes againe, and uses the same yearlie. Once a tyme in the yeare certaine of theme doeth come for pilgrimadges, and certaine others in respect of their sickness present ; and so they are persuaded to be restored to their health by the helpe and assistance of that holy saint, and drinking of the waters that is to be hade there in the high craig and rough place.”—*Dalzell's Darker Sup. of Scot.*

DRUMCASSIE—“ Formerly patients would pass the night of Saturday here, so that they might be present on the first Sunday of May.”—*Darker Sup. of Scot.*

WHITE LOCH, *Merton*—Deemed most salubrious on the first Sunday of May, and on that of each quarter of the year.—*Darker Sup. of Scot.*

CRAIGEUK WELL—*Avoch.*

KILMORE, in *Lorn*—Near the church “mystical or sanctified fishes recognised in it, during the course of the seventeenth century, described as having been two, black, never augmenting either in size or number, not exhibiting any alteration of colour, according to the testimony of the most aged persons. The inhabitants of the country doe call the said fishes *Easg Seant*, that is to say *holie fishes.*”—*Darker Sup. of Scot.*

KILBARRAY, in *Barra*—“ Well near the church, indicated war, where ‘certaine dropps of blood appeared,’ but peace when ‘little bitts of peitts wold be sein.’ ”—*Darker Sup. of Scot.*

KILEMORIE. “ Well near the chapel. If the water rose suddenly on the messenger drawing it for an invalid, convalescence followed.”—*Darker Sup. of Scot.*

MELSHACH, in the Moss of—“ Threads, rags, and portions of apparel or of harness left.”—*Darker Sup. of Scot.*

DOW LOCH—“ If the apparel of an invalid floated in this loch, convalescence followed ; if otherwise, death. The patients were enjoined while raising the vessel each time to pronounce the words “ I lift this water in name of the Father, Sone, and Holy Gaist, to do guid for thair helth, for quhom it is liftit.’ The bearer of the water to a patient at a distance was warned against saluting or speaking to any one on the way.”—*Darker Sup. of Scot.*

SIBBALDBIE WELL—*Applegarth.* A long distance from Sibbaldbie Church.

PENNYGLENS CROSS WELL, *Maybole*, enjoyed a great reputation for the cure of cows “ taken with the severe ill and was carried great distances, as by ‘drinking thairof they are healed.’ ”



CROIR WELL—*Keith*, Banffshire, near side of Virgin Mary's Chapel at Mains of Grange.

CHALDER, at, in island of Lewis.

CUMBRAY, The Larger—"This island has a chapel and a well which the natives esteem a catholicon for all diseases."—*Martin's Tour*.

GIGHA—"There is a well in the north end of this isle called *Toubir-more*, *i.e.*, a great well, because of its effects, for which it is famous among the islanders, who, together with the inhabitants, use it as a *catholicon* for diseases. It is covered with stone and clay, because the natives fancy that the stream that flows from it might overflow the isle; and it is always opened by a *Diroch*, *i.e.*, an innate, else they think it would not exert its virtues. They ascribe one very extraordinary effect to it, and it is this: That when any foreign boats are wind-bound here (which often happens), the master of the boat ordinarily gives the native that lets the water run a piece of money; and they say that immediately afterwards the wind changes in favour of those that are thus detained by contrary winds. Every stranger that goes to drink of the water of this well is accustomed to leave on its stone cover a piece of money, a needle, pin, or one of the prettiest variegated stones they can find."—*Martin's Tour*.

JURA—Martin mentions that there are several celebrated wells in this island, the most celebrated being at Tarbat, called *Toubir-ni-Lechkin*, but I have not been able to verify it or any other as holy.

ISLAY—"A mile on the south-west side of the cave Uah Vearnag is the celebrated well called *Toubir-in-Knahar*, which, in the ancient language, is as much as to say the well has sailed from one place to another; for it is a received tradition of the vulgar inhabitants of this isle, and the opposite isle of Colonsay, that this well was first in Colonsay, until an impudent woman happened to wash her hands in it, and that immediately after, the well being thus abused, came in an instant to Islay, where it is like to continue, and is ever since esteemed a *catholicon* for diseases by the natives and adjacent islanders, and the great resort to it is commonly every quarter-day. It is common with sick people to make a vow to come to the well, and after drinking it they make a tour sunways round it, and then leave an offering of some small token, such as a pin, needle, farthing, or the like, on the stone cover which is above the well. But if the patient is not like to recover they send a proxy to the well, who acts as above mentioned, and carries home some of the water to be drunk by the sick person. There is a little chapel beside the well, to which such as had found the benefit of the water, came back and returned thanks to God for their recovery."—*Martin's Tour*.

MULL—"They told me of a spring in the south side of the mountain *Beni Vore*, that has a yellow-coloured stone at the bottom, which doth not burn or become hot, though it should be kept in the fire a whole day together."

COLONSAY—*Cold Well*, "On Machrin's Farm, close to the west shore of the island."—*Mr Symington Grieve*.

*Note*.—I have not included St Bernard's Well in my list, as it is evidently entirely of modern origin, or at all events its holiness does not rest on sufficient authority to allow me to include it. There are a great many Carden's Wells throughout Scotland, but whether named after a lost saint or after the celebrated Italian medical man Cardan, is difficult to determine. I append a list of wells, some of which I have no doubt are holy wells, and I will feel greatly obliged if any Fellow of the Society or other person will kindly send me notes regarding known holy wells in their vicinity, and specially mention if there is any building in connection and of what character. In going over the 6-inch Ordnance Survey map, I was greatly struck with the scarcity of holy wells in the Western Highlands; to some extent this may be due to my ignorance of Gaelic; and I feel sure there must be a great many of extreme interest.

My best thanks are due to Dr Joseph Anderson for his assistance, and to Professor Archer and the Librarian at the Industrial Museum for kindly allowing me to examine the 6-inch Ordnance Survey map, the value of which will be appreciated when I mention that it considerably more than doubled my previous list.

### III. LIST OF WELLS DOUBTFUL.

Routing Well, near Crichton Church; Cheese Well, Traquair; Kernadhost Well, Knells, Kirkcudbrightshire; Lochinbreck, Balmaghie, resorted to from time immemorial for the cure of ague; Dornell Well, West Kilbride; Harelaw Moor; Tudhope, Jedburgh; Cardan's Well, Monimail, Fife, near the village of Letham; Cross-stone Well, Bonhill; Manse Pool, Blackeddie, Willie's Well, Moffat; Corries Well, Skelly Well, Beattock; Gallstack Well, Drumlanrig, near a Druidical circle; Kinmen's Well, Wamphray—Dubs Pot, Dubs Caldron, and Dubs Pan also here; Manse Pool, Dalennuir; Dubs Well, Johnstone; Black Pool, Kirkmahoe, on the Nith, near supposed site of monastery; Farding Well, Kirkmahoe; Benjie's Well, Mailie's Hole, Priestbutts Spring, Tundergarth; Allan's Well, Kilblane Well, Holywood; Bloch Well

(sulphureous), Canonbie ; Braes Well, Doctor's Well, Dumfries ; Branteth Well, Kilpatrick-Fleming ; Rottenrow Well, Inveresk ; Robin's Well, Penicuik ; Finfans Well, Urquhart ; Minnilmonie's Well, Kempy Well, Elgin ; Well Tokie, Rothes ; Well, near site of chapel at Poolflasgan ; Well of Corinth, Wood of Coverock ; Jock's Well, Katie Thirsty Well, Auchtermuchty ; Chincough Well (on the seashore), Kingsbarns ; Shucis Well (on Pow Burn), Kinross ; Scotland Well, in the Green of that village ; Panny Well, Kinglassie ; Targate Well, Dunfermline ; Blint's Well, Kinghorn ; The Dockan Well, Lintrathen ; Medicine Well, Letham, Forfarshire ; Bishop's Well, Melville, Fife ; Nickie's Well, Carmylie ; Sinavey Spring (near site of Mains Church), Dundee ; Robin's Well, Tranent ; Robach Well, Uig ; Garvage Well, Bourtree Well, Fraserburgh ; Torry Well, Glass ; Norry Well, Huntly ; Fairie Well, Monkton ; Fairy's Well, Maybole ; Struil Well, Barr ; Kittyfirst Well, Girvan ; Jock's Well, Banff ; Margaret's Well, Boharm ; Fouslie Well, Rothiemay ; Ouglassy Well, Halkirk ; Fairy Well, Fordoun ; Jockey's Well, New Monkland ; Arms Well (on the Green), Glasgow ; The Marriage Well, Shettleston ; Kittymuir Well, Dalsersf ; Well, near site of chapel, Kirkhouse, Delting ; Heavenly Aqua Well, Linton, Peeblesshire ; Jockey's Well, Dunkeld ; Beardy's Well, Kenmore ; Jordan Well, Castleton ; Fairy Well, Penninghame ; Well, near St Blane's Chapel, Kingarth ; Sibyl's Well, Ladykirk.