

warehouse emptied during night, and the cargo delivered along the coast before daylight.

The chapel at Nonakiln ceased to be used as a place of worship in 1713. An incident in connection with the last service held in it is illustrative of the tenacity with which superstition still sticks to a few of us.—

The story is that the farm manager at Invergordon Castle was frequently annoyed by a bull, belonging to a neighbouring farmer, being found frequently trespassing on the Invergordon lands. At last the manager threatened that the next time the animal would be found straying there he would be shot. On a Sunday in December 1713, the manager on his way to the Chapel at Nonakiln, saw the bull on the forbidden ground. He returned to his house, loaded his gun, and shot the animal. He then proceeded to the church. Before he arrived the service commenced, and as he was lifting the latch of the church door, part of the roof gave way, but did not fall in. The worshippers were all alarmed, and a few of them hurt in their exit. One of my informants, who is still living, wound up the tale with this expression, savouring of superstition—"Cha leigeadh an Eaglais a steach e airson gun do mharbh e tarbh air la na Sàbaid." ("The church would not allow him to enter because he killed a bull on the Sabbath day.") His idea is that the sacred edifice would not sanction the man's presence because he broke the Sabbath. The roof fell in the following year. The west gable and a portion of the side walls are still remaining.

The chapel at Ardross must, to an archaeologist, be the most interesting of the three. It was situated on the farm now called Achandunie, and known by the name of "Seupal-dail-a'-mhic." It has been wholly removed, except a portion of the foundation. From what remains the ground area is found to measure 42 feet by 24 feet. The interest connected with it is, that it is placed in the centre of a Druidical place of worship, measuring 112 feet by 66 feet. Only two of the stones remain standing. They are of sandstone split out of one block, and measuring 5 feet 6 inches high, 3 feet 8 inches broad, and 1 foot thick. A few large stones are lying covered by the debris of the ruins, the rest have been removed. This fact confirms the account of the early Culdee Missionaries, having been in the habit of meeting the people at Druidical places of worship, who, after they were converted to Christianity, built churches in which to worship at the Druidical standing stones; and this is the reason why so many of our churches in the Highlands are to this day known as "An clachan," from the standing stones.

There are only two other Druidical circles now in the parish, one at Stittendam House, and the other at the west end of Strathrusdale. In each the three concentric circles can be traced, but only a few of the stones remain.

The people were very wild and lawless in those times. I have collected many anecdotes about them, but as my paper is already too long I will finish with a few sentences about the Episcopal Minister of the Parish. His name was John Mackenzie, better known as "Iain Breac," brother of the first Mackenzie of Ardross, who was son of the laird of Kildun near Dingwall. Mr John Mackenzie was appointed curate in 1664 or 1775. He conformed in 1589 after the Revolution, and lived till January or February 1714, a month or two after the chapel of Nonakiln was deserted. The religious instruction of his flock gave him little concern. After the dismissal of the congregation almost every Sunday at Nonakiln, a fair was held for the disposal of cattle, harness, implements of tillage, &c. The curate mingled with the people at these fairs, and occasionally entered into their games. The most noteworthy record about him is that he was so strong as to lift a firiot measure full of barley (1½ bushels) on his loof. His successor, Mr Daniel Beaton, who was translated from Ardennier to the parish in March 1717, was in every respect a contrast. He was so small in stature that he is generally spoken of as "Am Beutanach beag," but he was a sincere Christian, an industrious worker, and a gospel preacher; and before many years of his incumbency passed, the Parish was to a large extent civilized. His memory is still fragrant among pious old people.

16TH APRIL 1886.

On this date R. B. Finlay, Q.C., M.P., was elected a life member of the Society; while Miss Mary Fraser, 1 Ness Walk, Inverness. Miss Catherine Fraser, 28 Academy Street, and Rodk. Fraser, contractor, Argyle Street, Inverness, were elected ordinary members. Thereafter the Secretary read (1) a paper on "Etymological Links between Welsh and Gaelic" by Canon Thoyts, Tain; and (2) a paper on "The Dialects of Scottish Gaelic," by Donald Mackinnon, M.A., Professor of the Celtic Languages and Literature in the University of Edinburgh.

Canon Thoyt's paper was as follows:—