

Fulbe or Fellatah, who had already conquered the Haussa country. Expelled from his capital by the invaders, Ahmed was only restored by the assistance of the fakir Mahomet el-Amin el-Kanemi, a mere private individual, who, pretending to a celestial mission, hoisted the green flag of the prophet, and undertook the deliverance of his country. The Fellatahs appear to have been taken by surprise, and were in ten months driven completely out of Bornu. The conqueror, having the army wholly devoted to him, might probably have, with little difficulty, assumed the sovereign power. More moderate, and perhaps more prudent, he invested the nearest heir of the ancient kings with all the appearance and pomp of sovereignty,—only reserving for himself, under the title of sheikh, all its reality. The court of the king or sultan was established at New Bornu, or Birni, which was made the capital, the old city having been entirely destroyed during the Fellatah invasion; while the sheikh, in military state, took up his residence at the new city of Kuka. Fairly established he ruled the country with a rod of iron, and at the same time inspired his subjects with a superstitious notion of his sanctity. His zeal was peculiarly directed against moral or religious offences. The most frivolous faults of females, as talking too loud, and walking in the street unveiled, rendered the offender liable to public indictment, while graver errors were visited with the most ignominious punishments, and often with death itself. Kanemi died in 1835, and was succeeded by his son, Sheikh Omar, who altogether abolished the nominal kingship of the Sefuwa. The intercourse of Europeans with Bornu has, during his reign, been for the most part satisfactory as well as frequent. The expectations entertained at various times of opening up a valuable commerce with the people have not been as yet realized, and it seems likely, from the latest reports, that before long the traveller in Central Africa will have little to hope or fear from the sheikh of Bornu. Dr Barth, who was at Kuka in 1851, foreboded this decay; and Dr Nachtigal, who in 1870 conveyed the friendly presents sent by King William of Prussia, in acknowledgment of the sheikh's kindness to so many German explorers, writes thus in December 1872:—

"The rapid declension of Bornu is an undeniable and lamentable fact. It is taking place with increasing rapidity, and the boundless weakness of Sheikh Omar—otherwise so worthy and brave a man—must bear almost all the blame. His sons and ministers plunder the provinces in an almost unheard of manner; trade and intercourse are almost at a standstill; good faith and confidence exist no more. The indolence of the court avoids military expeditions, and anarchy and a lack of security on the routes are the consequences. As two years ago the prince of Zinder could kill the Munioma or prince of Mumio, a faithful vassal of the sheikh, and escape unpunished, the people of Khudadza have now slain the prince of Gummel. The sheikh will probably take their presents as indemnification, as he pardoned the sultan of Zinder for the murder of the faithful Munioma for the sake of a few camel-loads. Most of the small princes of the western provinces of Bornu now pay an indeterminate tribute to the prince of Zinder, who on his part has no less ambition than to become master of Bornu. Thus the sheikh and the land grow poorer and poorer, and public morality sinks lower and lower."

See Denham and Clapperton's *Travels*, 1828; Barth's *Travels in Central Africa*, vol. ii., 1857; Rohlfs's *Land und Volk in Africa*, 1873; Petermann's *Mittheil.*, 1871, pp 67 and 327.

**BOROUGH.** Although the idea of self-government by a town is exemplified in the *colonia* and *municipia* of Rome, and in their *duumviri*, *decuriones*, and lesser senate, composed of the curial orders, which along with the *defensor civitatis* appear to have existed in vigour until the reign of Leo the Philosopher (*Const.*, 46, 47), yet as the local power was gradually subordinated to the imperial, and as both in France and Italy it seems almost universally to have disappeared when the territorial jurisdictions, as well as the feudal fiefs, became hereditary, it is impossible to trace an historical connection between these institutions and the

modern borough. In Spain and Languedoc, perhaps, the forms of ancient independence may have been continuously preserved, but the system of government by *comes* and *scabini* (or assessors), which was pursued in both France and Italy by the successors of Charlemagne, was obviously opposed to the freedom of towns. It is during the 11th and 12th centuries that we begin to read in charters of the *citizens* of Narbonne, the *burgesses* of Carcassonne, the *consuls* of Beziers, the *magistrates* of Rouergues, the *capitols* of Toulouse. It is during the reigns of Louis the Fat, Louis the Lion, and Philip Augustus that charters of *commune* become frequent. These charters, which sometimes bear to be granted on account of the poverty of the townsfolk, the enormities of the clergy, or the attacks of the local *Seigneurs*, were probably dictated by the pecuniary needs of the Crown; but they attest the growing power—the *de facto* rights of the industrial population. They distinguish between *Bourgeoisies* and *Communes* proper: the former obtained a confirmation of ancient customs, of exemption from feudal jurisdiction, of personal liberty, but they did not obtain an elective municipal government. In Italy the revival of civic autonomy was much more rapid. Although Frederic Barbarossa reserved to himself in the peace of Constance the right of nominating consuls in the Italian towns, Bishop Otho of Frisingen tells us that the imperial influence did not count for much; and in 1288, at least, we have in the *Potestas* (Podesta), the *Concilium Generale*, and *Concilium Novem Dominorum* of Siena, a type of the independent republican city.

The Saxon *byrig* or *burh* is properly the fortified house of the powerful man. Related forms are *burgus* (Latin of 4th century); *burg* (High German); *burgs* (Gothic); *borg* (Gaelic); *πύργος* (Greek); *bor*, *borc*, and *bourg* (French); and *broch*, a pledge. The *burgensis*, or inhabitant of a walled town, was opposed to *villanus*, or inhabitant of the *villa*, or open town. The *Gemot*, or assembly of the original township, had the power of making *by-laws* (the Danish prefix means "town"), and of electing the *Gerefa* (Reeve), the *Bydel*, and the Tithing-man or constable, the first of whom represented the assembly in the courts of the hundred and the shire. The *Gemot* also saw to the collection of taxes imposed by the higher courts, the pursuit of criminals, and the search for stolen goods. In mercantile places, such as London and Bath, the chief officer was called *Port-Gerefa* from the gates in which the market was held.

The freeholder of this period had undoubtedly political as well as personal liberty. Generally speaking, however, although common property may have been held by a guild or corporation, and special privileges of trade or inheritance may have been enjoyed, there is before the Conquest little trace of municipal organization. The *Lagemanni* of Lincoln and the *Justices* of Chester were apparently among the most ancient resident magistrates, but the manner of their election is unknown. The Conquest divided the boroughs into those which formed part of the royal demesne and those which held of the barons and dignified churchmen,—the interest of the Crown and its grantees in the property and in the profits of fairs and markets, &c., being, at first absolute, but latterly converted into a *firma burgi* or perpetual rent from the whole borough in lieu of tribute from individual *burgesses*. The non-elective bailiff succeeded to the reeve, and proved a useful agent in carrying out the oppressive and arbitrary *tallagia*, which were often the price of new or confirmed privileges. The bailiwicks were sometimes farmed out, and this led to still more severe exaction. To the bailiff succeeded the mayor (major), who accounted to Exchequer for the annual rents of the borough. Grants of jurisdiction, of *socan* and *sacan*, of *outfangenthes* and *injangenthes*,

and grants of the right of appointing *prepositi* (provosts), *ballivi* (from Greek *βάλλειν* or Latin *bajulus*), and *justiciarii* increase in number towards the reign of John, and are probably included along with the various exemptions from tolls, &c., granted by Henry II. in the "liberties and free customs" guaranteed by the Great Charter. The terms alderman, capital citizen, capital burgess, and jurat were of fluctuating signification; but the last three were finally applied to members of the Common Council which gradually took the place of the assembly of incorporated burgesses. The rights of a free burgess might be acquired by birth, apprenticeship, marriage, or purchase; and as prior to Edward III.'s Laws of the Staple these rights included exclusive privileges of trade, they were properly connected with the payment of local taxation and the performance of local duties, from which non-freemen (strangers and temporary residents) were exempt. In many cases it is probable that the "civitas," or community of freemen, was identical with the *convivium conjuratum*, or Secular Frith Guild of traders and craftsmen, possessing portions of town land. Such voluntary associations for protection of trade, the administration of common property, or for religious and charitable purposes, were more highly developed in England than in any other part of Europe. The members of the leading industry naturally assumed the direction of municipal affairs, and when their guild was recognized by the Crown their bye-laws acquired a binding force. For instance, in deeds of the 12th century relating to the magistrates of Paris the terms *burgenses* and *mercatores per aquam* are used as synonymous. (Brentano on Gilds.) Such guilds gave compensation to brethren who had incurred losses by shipwreck or undeserved misfortune, and made gratuitous loans to poorer brethren for carrying on their trade. It was their special endeavour to obtain staple right, the right of coinage, immunity from tolls, &c. Gradually, however, the distinction arose between the merchants proper who formed the *gildæ mercatorie*, and the craftsmen, who had at first traded in the raw materials they worked with, but who were now oppressed and deprived of civic rights by their wealthier brethren. The man "with dirty hands" or "blue nails," the man "without hearth or honour, who lives by his labour," or "hawks his wares in the streets," was threatened with a serfdom like that which the barons and bishops had imposed. But at this juncture the great craft guilds arose to assert the rights of manufacture. In the time of Henry VI. their victory in England was complete, and the Crown, which had previously recognized the constitution and liberties of a town by confirming the guild, now used in its charters the words of express incorporation (*communitas perpetua et corporata*). A glance at the names and forms of the most modern municipality will show how closely trade organization and burghal government have been intertwined.

In Ireland the earliest traces of burghal life are connected with the maritime settlements on the southern and eastern coast. The invasion of Henry II. colonized these Ostman ports with Anglo-Norman communities, who brought with them, or afterwards obtained, municipal charters of a favourable kind. The English settlement obviously depended on the advantages which the burgesses possessed over the native population outside. Quite different from these were the new close boroughs which during the plantation of Ulster James I. introduced from England. The conquest was by this time completed, and by a rigorous enforcement of the Supremacy and Uniformity Acts the existing liberties of the older boroughs were almost entirely withdrawn. By the new rules published (in terms of the Acts of Settlement and Explanation) in 1672 resident traders were permitted to become freemen, but neither this regulation nor the ordi-

nary admissions through birth, marriage, and apprenticeship succeeded in giving to Ireland free and vigorous municipalities. The corrupt admission of non-resident freemen, in order to outvote the ancient freeholders in parliamentary elections, and the systematic exclusion of Roman Catholics, soon divorced the "commonalty" from true local interests, and made the corporations, which elected themselves or selected the constituency, dangerously unpopular.

In Scotland burghs or burrows are divided into Royal Burghs, Burghs of Regality, and Burghs of Barony. The first were erected by Royal Charter, and every burgess held direct of the Crown. It was, therefore, impossible to subfeu the burgh lands,—a distinction still traceable in modern conveyancing. Where perhaps no charter ever existed, the law on proof of immemorial possession of the privileges of a Royal Burgh has presumed that a charter of erection once existed. The charter gave power to elect provost, bailies (French terms which superseded the ancient mayor and aldermen), and council, a power long exercised under the Act 1469, which directs the new council to be chosen annually by the retiring council, and the magistrates by both councils. The jurisdiction of these magistrates, which was specially reserved in the Act of 1747 abolishing heritable jurisdictions, was originally cumulative with, and as large as, that of the sheriff. It is now confined to police offences, summary ejections, orders for *interim* aliment (for prisoners), payment of burgh dues, and delivery of title deeds. Three head courts were held in the year, at which all burgesses were obliged to attend, and at which public business was done and private transactions were ratified. There were three classes of burgesses—burgesses *in sua arte*, members of one or other of the corporations; burgesses who are guild brothers; and simple burgesses. The *Leges Burgorum* apparently contemplate that all respectable inhabitants should have the franchise, but a ceremony of admission was required, at which the applicant swore fealty and promised to watch and ward for the community, and to pay his "mail" to the king. These borough mails, or rents, and the great and small customs of burghs, formed a large part of the royal revenue, and, although frequently leased or feued out for a fixed duty, were on the accession of James I. annexed to the Crown as an alimentary fund. Burgh customs still stand in the peculiar position of being neither adjudgeable nor arrestable; they are therefore bad security. The early charters contain the usual privileges of holding a market, of exemption from toll or tribute, and that distraint will be allowed only for the burgess's own debts. There was also the usual strife between the guildry and the craftsmen, who were generally prohibited from trading, and of whom dyers, fleshers, and shoemakers were forbidden to enter the guildry. Deacons, wardens, and visitors were appointed by the crafts, and the rate of wages was fixed by the magistrates. The crafts in Scotland were frequently incorporated, not by Royal Charter, but, as in the case of the cordiners of Edinburgh, by seals of cause from the corporation. The trade history of the free burghs is very important. Thus in 1466 the privilege of importing and exporting merchandise was confined to freemen, burgesses, and their factors. Ships are directed to trade to the king's free burghs, there to pay the customs, and to receive their *coquets* or custom-house seals; and in 1503 persons dwelling outside burghs are forbidden to "use any merchandize," or to sell wine or staple goods. An Act of 1633, erroneously called a *Ratification* of the Privileges of Burghs, extended these privileges of buying and selling to retail as well as wholesale trade, but restricted their enjoyment to Royal Burghs. Accordingly, in 1672, a general declaratory Act was passed confirming to the freemen in Royal Burghs the wholesale trade in wine, wax, silk, dyeing materials, &c., permitting



generally to all persons the export of native raw material, specially permitting the burgesses of Barony and Regality to export their own manufactures, and such goods as they may buy in "markets," and to import against these consignments certain materials for tillage, building, or for use in their own manufactures, with a general permission to retail all commodities. This extraordinary system was again changed in 1690 by an Act which declared that freemen of Royal Burghs should have the sole right of importing everything by sea or land except bestial, and also of exporting by sea everything which was not native raw material, which might be freely exported by land. The gentry were always allowed to import for their personal consumption and to export an equal quantity of commodities. The Act mentions that the Royal Burghs as an estate of the kingdom contributed one-sixth part of all public impositions, and were obliged to build and maintain prison-houses. Some of these trade privileges were not abolished till the Act 9 and 10 Vict. c. 17.

In the north of Scotland there was an association of Free Burghs called the Hanse or *Ansus*; and the Lord Chamberlain, by his *Iter*, or circuit of visitation, maintained a common standard of right and duties in all burghs, and examined the state of the "common good," the accounts of which in 1535 were appointed to be laid before the auditors in Exchequer. The Chamberlain latterly presided in the Curia Quatuor Burgorum (Edinburgh, Berwick, Stirling, Roxburgh), which not only made regulations in trade, but decided questions of private right (*e.g.*, succession), according to the varying customs of burghs. This court frequently met at Haddington; in 1454 it was fixed at Edinburgh. The more modern Convention of Royal Burghs (which appeared as a judicial *persona* in the Court of Session so late as 1839) probably dates from the Act of James III. (1487, c. 111), which appointed the Commissioners of Burghs, both north and south, to meet yearly at Inverkeithing "to treat of the welfare of merchandize, the good rule and statutes for the common profit of burghs, and to provide for remeid upon the skaith and injuries sustained within the burghs." Among the more important functions of this body (on whose decrees at one time summary diligence proceeded) were the prohibition of undue exactions within burghs, the revisal of the "set" or mode of municipal election, and the *pro rata* division among the burghs of the parliamentary subsidy required from the Third Estate. The Convention still meets, but the reform of the municipalities, and the complete representation of the mercantile interests in the United Parliament, have deprived it of importance. In its great days it negotiated a treaty with Campvere, and one of its judgments was given effect to by Edward I. in the Parliament of Newcastle, 1292.

Burghs of Regality and of Barony held in vassalage of some great lordship, lay or ecclesiastical, but were always in theory or in practice created by Crown grant. They received jurisdiction in civil and criminal matters, generally cumulative with that of the Baron or the Lord of Regality, who in some cases obtained the right of nominating magistrates. Powers to hold markets and to levy customs were likewise given to these Burghs.

The Scotch burghs emerged slowly into political importance. In 1295 the procurators of six burghs ratified the agreement for the marriage of Edward Balliol; and in 1326 they were recognized as a Third Estate, granting a tenth penny on all rents for the king's life, if he should apply it for the public good. The Commissioners of Burghs received from the Exchequer their costages or expenses of attending Parliament. The burghs were represented in the Judicial Committee, and in the Committee on Articles appointed during the reign of James V. After the Reformation, in spite of the annexation of kirk lands to

the Crown, and the increased burdens laid on temporal lands, the proportion of general taxation borne by the burghs (*viz.*, 1s. 6d.) was expressly preserved by Act 1587, c. 112. The number of commissioners, of course, fluctuated from time to time. Cromwell assigned ten members to the Scotch burghs in the second Parliament of Three Nations (1654). The general practice until 1619 had been, apparently, that each burgh should send two members. In that year (by an arrangement with the Convention of Burghs) certain groups of burghs returned one member, Edinburgh returning two. Under Art. 22 of the Treaty of Union the number of members for Royal Burghs was fixed at fifteen, who were elected in Edinburgh by the Magistrates and Town Council, and in the groups of burghs by delegates chosen *ad hoc*. See PARLIAMENT. (See Connel, *History of the Constitution of Towns*; Stubbs, *Constitutional History of England*, vol. i.)

BOROUGH-ENGLISH, a custom prevailing in certain ancient boroughs, and in districts attached to them (where the lands are held in socage), and also in certain copyhold manors (chiefly in Surrey and Middlesex), by which in general lands descend to the youngest son, to the exclusion of all the other children, of the person dying seized and intestate. Descent to the youngest brother to the exclusion of all other collaterals, where there is no issue, is sometimes included in the general definition, but this is really a special custom to be proved from the Court-Rolls of the manor and from local reputation,—a custom which is sometimes extended to the youngest sister, uncle, aunt. Generally, however, Borough-English, apart from specialities, may be said to differ from gavel-kind in not including collaterals. It is often found in connection with the distinct custom that the widow shall take as dower the whole and not merely one-third of her husband's lands. (See Third Report of Real Property Commission, and case of *Muggleton v. Barnett*, 2 Hurls. and Nor. Rep.)

BOROVICHI, a town of Russia, in the government of Novgorod, situated in 58° 23' N. lat. and 23° 54' E. long., on both banks of the River Msta. On the site of the present town there existed, from an early date, a settlement famous for the skill of its pilots; and for their encouragement in that occupation the inhabitants were freed from taxation by Peter I. In 1770 the village was raised to the rank of a town, and in 1776 was made the head of a department in the Novgorod government. It contains seven or eight churches and a monastery, an almshouse, and a hospital. Flour, malt, beer, tallow, earthenware, and bricks are all manufactured, but none of them to any great extent. The principal articles of trade are linen, leather, and wood. There are two annual fairs, and a weekly market. Population in 1867, 9108.

BOROVSK, a town of Russia, in the government of Kaluga, 54 miles from that city on the old post road to Moscow, is situated on both banks of the Protva at the confluence of the Tikizh, in 55° 13' N. lat. and 36° 9' E. long. The town was in existence in the 13th century, and derived its name from the Borh, or pine forest, which still lies to the N.W. Its principal industries are tanning, soap-boiling, and the manufacture of wax, linseed-oil, and pottery; and it has a trade of considerable importance in grain, hemp, and cloth. There are four annual fairs, two of which are held in the town and two about two miles off, at the monastery of Paphnutius, which was founded in 1444. The population, mainly belonging to the Greek Church, was in 1860, 8150.

BORROMEAN ISLANDS, a group of four small islands on the western side of Lago Maggiore, in Northern Italy, beautifully surrounded by lake and mountain. Naturally mere barren rocks, they were in 1671 converted by Vitaliano Borromeo into pleasure gardens of great

beauty, the soil being transported from the neighbouring shores of the lake. The two most celebrated are the Isola Bella and the Isola Madre. The former rises 130 feet above the level of the water, in ten successive terraces, the highest of which is paved and surrounded by a balustrade, while all are environed by gigantic marble statues of various figures, and the walls are clothed with the finest fruit-trees and evergreens. There is, besides, towards the western end of the island, and close to the lake, a magnificent palace, built on arches, which are formed into grottos, with floors of mosaic and decorations of shell-work and marble. Isola Madre, which is the largest of the group, lies between one and two miles from Isola Bella, and consists of a superstructure of seven terraces, not less beautiful than the other. Here also there is a palace, now dilapidated, with similar decorations. A richly-coloured description of the place is given in his "Titan," by Jean Paul Richter.

BORROMEIO, CARLO, saint and cardinal of the Roman Catholic Church, was the son of Ghiberto Borromeo, count of Arona, and of Mary of Medici, and was born at the Castle of Arona, upon the Lago Maggiore, in the Milanese, October 2, 1538. When he was about twelve years old, Julius Cæsar Borromeo resigned to him an abbacy, the revenue of which he applied wholly in charity to the poor. He studied the civil and canon law at Pavia under the learned Francis Alciat. In 1554 his father died; and, although he had an elder brother, Count Frederick, he was requested by the family to take the management of their domestic affairs. After a time, however, he resumed his studies, and in 1559 he took his doctor's degree. In the following year his uncle Cardinal de' Medici was raised to the pontificate, by the name of Pius IV.; and Borromeo was made prothonotary, entrusted with both the public and privy seal of the ecclesiastical state, created cardinal deacon, and soon after raised to the archbishopric of Milan. In compliance with the pope's desire, he lived in great splendour; yet his own temperance and humility were never brought into question. He established an academy of learned persons, and published their memoirs as the *Noctes Vaticanæ*. About the same time he also founded and endowed a college at Pavia, which he dedicated to Justina, virgin and martyr. Upon the death of his elder brother Frederick, his friends advised him to quit the church and marry, that his family might not become extinct. Contrary to expectation, however, he declined the proposal; and from that time became more fervent than ever in exercises of piety, and more zealous for the welfare of the church.

On the death of Pius IV., January 7, 1566, the skill and diligence of Borromeo materially contributed to stifle the cabals of the conclave. As soon as tranquillity had been re-established he devoted himself wholly to the reformation of his large and important diocese, where the most flagitious irregularities were openly practised. He began by making pastoral visits in his metropolis; and by a variety of wise and necessary regulations, he soon restored proper decency and dignity to divine service. In conformity to the decrees of the Council of Trent, he cleared the cathedral of its gorgeous tombs, rich ornaments, banners, arms, not even sparing the monuments of his own relations. He also divided the nave of the church into two compartments for the separation of the sexes. He proceeded next to the collegiate churches, and even to the fraternities of penitents, particularly that of St John the Baptist. The reformation of the monasteries followed that of the churches; and the vigilance of the archbishop soon extended itself from the city to the country round it. The great abuses which had overrun the church at this time arose principally from the ignorance of the clergy. In order, therefore, to

attack the evil at its root, Borromeo established seminaries, colleges, and communities, for the education of young persons intended for holy orders. He met with much opposition in his endeavours to bring about his reforms, but succeeded, nevertheless, in rendering the most important services to the cause of morals as well as religion. The governor of the province, and many of the senators, apprehensive that the cardinal's ordinances and proceedings would encroach upon the civil jurisdiction, addressed many remonstrances and complaints to the courts of Rome and Madrid. But Borromeo had more formidable difficulties to struggle with, in the inveterate opposition of several religious orders, particularly that of the Brothers of Humility. Some members of that society formed a conspiracy against his life, and a shot was one evening fired at him in the archiepiscopal chapel under circumstances which led to the belief that his escape was miraculous.

In the year 1576 the city and diocese of Milan were visited by the plague, which swept away great numbers. On this occasion he went about giving directions for accommodating the sick and burying the dead, avoiding no danger, and sparing no expense. He also visited all the neighbouring parishes where the contagion raged, distributing money, providing accommodation for the sick, and punishing those, especially the clergy, who were remiss in discharging the duties of their calling.

But continual labours and austerities appear to have shortened his life. He was seized with an intermittent fever, and died at Milan, November 4, 1584. He was immediately enrolled among the saints, but was not canonized till 1610. Besides the *Noctes Vaticanæ*, to which he appears to have contributed, the only literary relics of this intrepid and zealous reformer are some homilies, discourses, and sermons, with a collection of letters. Several lives of him have been published,—by Godeau; by Touron, a Dominican; by Ribadeneira, a Spanish Jesuit; by Bimeus, and by others.

BORROMINI, FRANCESCO, an Italian architect, born at Bissone in 1599. He was much employed in the middle of the 17th century at Rome. In his style he affected originality and richness, which corrupted the noble simplicity of the older schools, though his compositions are occasionally imposing. His principal works are the church of St Agnese in Piazza Navona, the church of La Sapienza in Rome, the church of San Carlino alle Fontane, the church of the Collegio di Propaganda, and the restoration of San Giovanni in Laterano. He died by his own hand at Rome in 1667. Engravings of his chief compositions are to be found in the posthumous work *Francisci Borromini opus Architectonicum*, 1727.

BORROWSTOUNNESS (usually abbreviated to Bo'NESS), one of the oldest seaports of Scotland, is situated on the Firth of Forth, in Linlithgowshire, about four miles from the county town, in 56° 2' N. lat. and 3° 35' W. long. The town is very irregularly built, contrasting unfavourably with the beauty of its situation. It was formerly a place of considerable traffic, ranking in the 18th century immediately after Leith; but it has been for a long time left far behind by the neighbouring seaport of Grangemouth. Its harbour, with an area of 2½ acres, being too small for the trade of the port, a bill has been passed in Parliament for a large extension. The commerce is now for the most part confined to the Baltic, and the principal import consists of wooden props for use in mines. The value of the total imports in 1873 was £150,059, and of the total exports in the same year £223,539. There are extensive manufactories of salt, distilleries, a pottery, ropeworks, and vitriol and soap-works; but the collieries and iron-stone pits in the immediate neighbourhood are much more important. Some of the former have been worked for